100 of the Most Important or Well-Known Individuals in the Bible

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Aaron

CHRONOLOGICAL SUMMARY

I. His service
   A. For Moses
      1. Aaron was a spokesman for Moses in Egypt.
         a. He was officially appointed by God (Exod. 4:16).
         b. At the time of his calling he was 83 (Exod. 7:6-7).
         c. He accompanied Moses to Egypt (Exod. 4:27-28).
         d. He met with the enslaved Israelites (Exod. 4:29).
         e. He met with Pharaoh (Exod. 5:1).
         f. He was criticized by the Israelites, who accused him of giving them a killing work burden (Exod. 5:20-21).
         g. He cast down his staff in front of Pharaoh, and it became a serpent (Exod. 7:10).
         h. He saw his serpent swallow up the serpents produced by Pharaoh’s magicians (Exod. 7:12).
         i. He raised up his staff and struck the Nile, causing it to be turned into blood (Exod. 7:20).
         j. He raised his staff over the waters, bringing in the plague of frogs (Exod. 8:6).
         k. He raised his staff and struck the dust of the ground, introducing the plague of gnats (Exod. 8:17).
      2. Aaron was Moses’ supporter at Rephidim. He and Hur helped lift up Moses’ hands in prayer during Joshua’s battle with the Amalekites (Exod. 17:12).
      3. Aaron was a spectator with Moses on Mt. Sinai.
         a. He accompanied Moses to the base of Sinai (Exod. 19:24; 24:1).
         b. He saw God’s glory on Sinai (Exod. 24:9-11).
   B. For God
      1. Aaron’s appointment
         a. He was formally ordained as Israel’s first high priest (Lev. 8:1-36).
         b. He was washed with water, dressed in the garb of the high priest, anointed with oil, and sprinkled with animal blood (Exod. 29:1-21; 40:12-13).
         c. He began his high priestly ministry (Lev. 9).
      2. Aaron’s assignments
         a. He was commanded to pray for Israel (Exod. 28:9-38).
b. He was appointed to supervise the tabernacle (Num. 18:5-9).

c. He was to burn incense on the altar every morning and evening and to tend the lamps (Exod. 30:7-8).

d. He was to make an annual atonement for Israel (Exod. 30:10).

e. He was given the rules for offering a bull on the Day of Atonement (Lev. 16:11-14, 18-19, 27-28).

f. He was given the rules for selecting the scapegoat for that day (Lev. 16:8-9, 15, 18-19, 27-28).

g. He was given orders concerning the burnt, grain, sin, guilt, trespass, and peace offerings (Lev. 6:9-30; 7:1-27).

h. He determined who was a leper (Lev. 13:1-45).

i. His tribe was to have no land inheritance in Canaan. Instead, they were to receive tithes from all the other tribes (Num. 18:30-31).

j. With Moses, he was in charge of the census taken at Mt. Sinai (Num. 1:1-19).

II. His sins

A. Against the people of God — constructing an idol

1. He gave in to the pressure of the Israelite crowd and constructed a golden calf for them while Moses was on Mt. Sinai (Exod. 32:1-5).

2. He lied to Moses with a pitiful excuse for doing this (Exod. 32:22-24).

3. He was saved from death at God's hand by Moses' prayer (Deut. 9:20).

B. Against the prophet of God — criticizing his brother

1. The cause for this criticism — Both he and his sister, Miriam, criticized Moses over two matters (Num. 12:1-2).

   a. Moses' wife (12:1)

   b. Moses' leadership (12:2)

2. The consequences of this criticism (Num. 12:4-15)

   a. Both Aaron and Miriam were rebuked by God for this (12:5-8).

   b. Miriam (the ringleader) was punished with a divine plague of leprosy (12:10).

   c. Aaron confessed his sin and begged Moses to ask God to heal her. This was done and Miriam was healed (12:11-15).

III. His sorrow

A. Aaron's two dead sons — These men, Nadab and Abihu, were killed by God for offering strange fire upon the altar. Aaron was commanded by God not to mourn over the deaths of these young apostates (Lev. 10:1-7).

B. Aaron's two remaining sons — After a misunderstanding, Aaron justified the actions of Eleazar and Ithamar before Moses (Lev. 10:16-20).

IV. His staff
A. Aaron’s rightful office as high priest was defended by Moses during Korah’s rebellion (Num. 16:9-11).
B. Aaron’s rightful office as high priest was demonstrated by God after Korah’s rebellion by the supernatural blossoming of his wooden staff (Num. 17:1-9).

V. His successor
A. Aaron had his leadership taken from him and given to Eleazar his son on Mt. Hor (Num. 20:23-28).
B. Unbelief and rebellion prevented him from entering Canaan (Num. 20:12, 24).
C. He died (and was buried) on Mt. Hor (Num. 20:27-28).
D. Israel mourned for him 30 days (Num. 20:29).
E. He was 123 at the time of his death (Num. 33:39).

THEOLOGICAL SUMMARY
I. His name was mentioned in a special spiritual contract signed by those who loved God in the days of Nehemiah (Neh. 10:38).
II. His name is referred to several times in Psalms.
   A. How God used Aaron and Moses to lead Israel (77:20)
   B. How God heard their prayers (99:6)
   C. How God worked miracles through them (105:26-27)
   D. How Israel rebelled against them (106:16)
   E. How God loves unity among his people, comparing it to the precious oil poured on Aaron’s head which ran down on his beard and robe (133:2)
III. Micah the prophet mentioned Aaron when reminding Israel of God’s faithfulness in the past (Mic. 6:4)
IV. Stephen referred to Aaron during his address before the Sanhedrin just prior to his martyrdom (Acts 7:40).
V. He is mentioned in Hebrews.
   A. His priesthood is compared with that of Christ (5:4-5).
   B. His priesthood is compared with that of Melchizedek (7:11).

STATISTICS
Father: Amram (Num. 26:59)
Mother: Jochebed (Num. 26:59)
Wife: Elisheba (Exod. 6:23)
Sons: Nadab, Abihu, Eleazar, Ithamar (Exod. 6:23; Num. 3:2-4)
Brother: Moses (Num. 26:59)
Sister: Miriam (Num. 26:59)
Significant ancestor: Levi (Num. 26:59)
Significant descendants: Ezra (Ezra 7:5), Zacharias and Elisabeth (Luke 1:5)
First mention: Exodus 4:14
Final mention: Hebrews 9:4
Meaning of his name: "Enlightened, illumined"
Frequency of his name: Referred to 339 times

Occupation: Israel's first high priest (Exod. 28:1)
Place of birth: Egypt (Num. 26:59)
Place of death: Mt. Hor (Num. 20:27-28)
Age at death: 123 (Num. 33:39)
Important fact about his life: He was Moses' older brother and Israel's first high priest (Num. 26:59; Exod. 28:1).

Abel

CHRONOLOGICAL SUMMARY
I. Offering a sacrifice to God
   A. He presented to God the firstlings of his flock (Gen. 4:4)
   B. His offering was accepted by God (Gen. 4:4)
II. Becoming a sacrifice for God—Abel was killed by his jealous brother Cain, whose grain offering had not been accepted by God (Gen. 4:5-8).

THEOLOGICAL SUMMARY
I. Christ referred to Abel’s martyrdom when condemning the wicked Pharisees (Matt. 23:25).
II. Hebrews refers to the faith Abel demonstrated when he brought the right sacrifice to God, which serves as an object lesson for us today (Heb. 11:4).
III. Hebrews contrasts the blood of Christ with the blood of Abel (Heb. 12:24).
   A. Abel’s blood cried out for vengeance (Gen. 4:10).
   B. Christ’s blood cries out for forgiveness (Matt. 26:28).
IV. John wrote that Satan prompted Cain to kill Abel out of envy (1 John 3:12).

STATISTICS
Father: Adam (Gen. 4:2)
Mother: Eve (Gen. 4:2)
Brothers: Cain and Seth named (Gen. 4:1, 25) (See Gen. 5:4)
First mention: Genesis 4:2
Final mention: 1 John 3:12
Meaning of his name: “Transitory”
Frequency of his name: Referred to 12 times
Biblical books mentioning him: Five books (Genesis, Matthew, Luke, Hebrews, 1 John)
Occupation: Shepherd (Gen. 4:2)
**Place of birth:** Outside the Garden of Eden (Gen. 3:23—4:2)

**Place of death:** Field outside of the Garden of Eden (Gen. 4:8)

**Circumstances of death:** He was killed by his brother Cain (Gen. 4:8)

**Important fact about his life:** He was the world’s first martyr.

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**Abraham**

**CHRONOLOGICAL SUMMARY**

I. **His conversion**
   A. He was born and raised in Ur of the Chaldees, a city located in the land of Mesopotamia (Gen. 11:27-29; Acts 7:2-4).
   B. Prior to his conversion, Abraham was a worshiper of idols (Josh. 24:2).
   C. God appeared to him, and Abraham became a believer (Acts 7:2)

II. **His calling**—He was commanded by God to leave Mesopotamia for a new land that God had promised to show him (Gen. 12:1; Acts 7:3).

III. **His commission**—At age 75 (Sarah his wife was 65), Abraham received from God the sevenfold features of the Abrahamic Covenant (Gen. 12:2-3).
   A. “I will make of thee a great nation” (12:2).
   B. “I will bless thee” (12:2).
   C. “I will . . . make thy name great” (12:2).
   D. “Thou shalt be a blessing” (12:2).
   E. “I will bless them that bless thee” (12:3).
   F. “I will . . . curse him that curseth thee” (12:3).
   G. “In thee shall all families of the earth be blessed” (12:3).

IV. **His complacency**
   A. He was to leave his father’s house, but allowed both his father, Terah, and his nephew Lot to accompany him (Gen. 11:31-32; Acts 7:4).
   B. For a while Abraham and his father settled down at a city called Haran (Gen. 11:31).
   C. After the death of his father, Abraham went to Canaan (Acts 7:4).

V. **His Canaan** (Gen. 12:5-9)
   A. Abraham at Shechem (Gen. 12:5-7)
      1. Traveling through Canaan, he set up camp beside the plain at Moreh.
      2. God appeared to him there, promising to give the land to Abraham and his descendants.
      3. Abraham built his first recorded altar at this time and worshiped God.
   B. Abraham at Beth-el (Gen. 12:7-8)
      1. He camped between Beth-el and Ai.
      2. He constructed his second altar and called on God.
   C. Abraham at Hebron or Beer-sheba (Gen. 12:9) (He apparently settled down for awhile at one of these two locations in the southern part of Canaan.)

VI. **His carnality**—There were two recorded occasions in his life when Abraham lied about his wife Sarah.
A. His deception in Egypt (Gen. 12:10-20)
   1. During a famine in Canaan, Abraham left the land and went to Egypt.
   2. He persuaded Sarah to pretend she was his sister, fearing Pharaoh would kill him in order to marry her.
   3. To Abraham’s distress, Pharaoh did determine to make Sarah his wife.
   4. God, however, plagued Pharaoh’s household for his proposed action.
   5. Upon learning the truth, the Egyptian king soundly rebuked Abraham for deceiving him about Sarah and sent both of them back to Canaan.

B. His deception in Philistia (Gen. 20:1-18)
   1. Some years later during another famine, Abraham again left Canaan, this time going to Philistia.
   2. For the second time, out of fear, Abraham lied, claiming Sarah was his sister.
   3. Abimelech, king of Philistia, determined to marry Sarah.
   4. At this point God stepped into the picture.
      a. He plagued the household of Abimelech.
      b. He warned the king not to marry Sarah.
      c. He warned the king not to harm Abraham.
   5. Upon being rebuked by Abimelech for his deceit, Abraham offered a twofold defense:
      a. He had done this out of fear.
      b. He said his claim was partly true, for both he and Sarah had the same father, but different mothers, thus making them half-brother and sister.
   6. Abimelech then bestowed lavish gifts upon both Sarah and Abraham.
   7. Abraham prayed for Abimelech, and God healed the barren wombs of Abimelech’s household.

VII. His condescension
A. The argument (Gen. 13:1-7)
   1. Shortly after returning from Egypt, Abraham settled in Beth-el and became a very wealthy man.
   2. An argument broke out between the herdsmen of Lot, Abraham’s nephew, and his own herdsmen concerning grazing rights.
B. The agreement (Gen. 13:8-13)
   1. Unwilling to allow this to come between them, Abraham graciously invited Lot to take first choice of the land.
   2. The young man foolishly chose the land area near Sodom, a notoriously wicked city.
C. The assurance (Gen. 13:14-17)—After their separation, God appeared to Abraham and reaffirmed a twofold promise, concerning both soil and seed.
   1. The assurance concerning soil—God promised to give to Abraham and his offspring all the land he could see.
II. The assurance concerning seed—God promised to make Abraham’s offspring like the dust of the earth.

D. The altars—Abraham built two altars during this period in his life.
   1. The altar at Beth-el (Gen. 13:3-4)
   2. The altar at Hebron (Gen. 13:18)

VIII. His courage
   A. The villain—A Mesopotamian king named Chedorlaomer attached and defeated the city of Sodom, carrying off many of its citizens into captivity (Gen. 14:1-11).
   B. The victim—Among those enslaved was Lot, Abraham’s nephew (14:12).
   C. The victory—Upon learning of this, with 318 trained household men Abraham attacked and totally routed Chedorlaomer’s army, setting Lot free (14:13-16).

IX. His communion—En route home from his great victory, Abraham was met by two kings.
   A. Bera, the godless and perverted king of Sodom (Gen. 14:17, 21-24)
      1. He requested that Abraham simply return the freed hostages to Sodom and keep the spoils of war for himself.
      2. Abraham refused, lest it be said that the patriarch of God was made rich by this immoral monarch of Sodom.
   B. Melchizedek, the godly and priestly king of Salem (Gen. 14:18-20)
      1. The blessing Abraham received from Melchizedek—This godly king of Salem (first mention of Jerusalem in the Bible) shared bread and wine with Abraham and blessed him as follows: “Blessed be Abram of the most high God, possessor of heaven and earth . . . which hath delivered thine enemies into thy hand” (Gen. 14:19-20)
      2. The bounty Abraham remitted to Melchizedek—“And he [Abraham] gave him [Melchizedek] tithes of all” (Gen. 14:20)

X. His Covenant
   A. Abraham’s unwise plan (Gen. 15:1-3)
      1. God again appeared to Abraham, reassuring him he was the patriarch’s shield and reward.
      2. At this meeting Abraham proposed a plan to God.
         a. He still had no children.
         b. He proposed that he adopt a servant lad named Eliezer and consider the boy as the promised heir of the covenant.
   B. God’s all-wise plan (Gen. 15:4-21)
      1. The features in God’s plan—The Lord quickly rejected Abraham’s plan in favor of his own divine plan, which was:
         a. That a son coming from Abraham’s own body would be his heir.
         b. That Abraham’s offspring would be as the stars in the heavens.
         c. That both Abraham and his seed would inherit the land of Canaan.
      2. The response to God’s plan—“And he believed in the Lord; and he [God] counted it to him [Abraham] for righteousness” (Gen. 15:6).
3. The ratification of God’s plan
   a. God officially ratified his covenant with Abraham by a blood agreement.
   b. At the Lord’s command, Abraham sacrificed a heifer, a goat, and a ram, cutting them in two and arranging the halves opposite each other. He also sacrificed whole a turtledove and a young pigeon.
   c. The Lord then caused a deep sleep to fall upon Abraham.
   d. When the sun had set and darkness had fallen, God himself—in the form of a smoking fire pot with a blazing torch—passed through the pieces, indicating the immutability of the covenant.

4. The prophecy accompanying God’s plan—The Lord now gave Abraham a six-fold prophecy:
   a. His descendants would be strangers in a foreign land.
   b. There they would be enslaved and mistreated for 400 years.
   c. The nation that mistreated and enslaved them would be punished by God.
   d. Abraham’s descendants would then come out with great possessions.
   e. In the fourth generation, his descendants would return to Canaan.
   f. None of this would directly apply to Abraham, however, for he would live out his life in peace and be buried at a good old age.

XI. His compromise
   A. The reason for his compromise (Gen. 16:1-2)
      1. Abraham’s wife Sarah had given up all hope of having children.
      2. Sarah urged her husband to marry Hagar, her handmaid, saying: “I pray thee, go in unto my maid; it may be that I may obtain children by her” (Gen. 16:2).
   B. The results of his compromise (Gen. 16:3-16)
      1. Abraham married Hagar, who soon became pregnant.
      2. Hagar, however, began to look down upon Sarah.
      3. In a fit of anger, Sarah drove the pregnant girl into the desert.
      4. The angel of the Lord appeared to Hagar, instructing her to return and submit to Sarah.
      5. Hagar did this and gave birth to Ishmael, Abraham’s first son.
      6. The old patriarch was 86 at the time.

XII. His circumcision—When Abraham was 99, God again appeared to him and reconfirmed the Abrahamic Covenant, this time giving additional information concerning its features. Abraham acted according to this new agreement (Gen. 17:1-27).
   A. The sign of the covenant—“This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you” (Gen. 17:10-11).
   B. The stewards of the covenant
      1. Abraham—His name was changed by God from Abram, meaning “exalted father,” to that of Abraham, meaning “father of a multitude” (Gen. 17:5-6).
2. **Sarah**—Her name was changed from Sarai, meaning “contentious,” to Sarah, meaning “princess” (Gen. 17:15-16).

3. **Ishmael**—Although Ishmael would not play an official role in the covenant, he would nevertheless greatly benefit from it. “As for Ishmael . . . behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation” (Gen. 17:20).

4. **Isaac**—For the first time, God revealed two facts about the long-awaited heir.
   a. What his name would be: “Thou shalt call his name Isaac” (Gen. 17:19).
   b. When his birth would occur: “Sarah shall bear . . . at this set time in the next year” (Gen. 17:21).

XIII. **His compassion**—The Lord and two angels appeared to Abraham “in the plains” of Mamre with some tremendous news and some tragic news.

   A. The tremendous news (Gen. 18:1-15)
      1. The reassurance—Once again, as he had previously done (Gen. 17:21), God reminded Abraham and Sarah concerning the birth of their son, saying: “I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son” (Gen. 18:10).
      2. The reluctance—Upon overhearing God’s words to Abraham as she stood inside the tent, Sarah’s initial reaction was anything but positive. “Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?” (Gen. 18:12).
      3. The rebuke—“The Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh” (Gen. 18:13-15).

   B. The tragic news (Gen. 18:16-33)
      1. God’s indictment of Sodom
         a. Abraham learned the Lord was planning to destroy the notoriously wicked city of Sodom.
         b. Even at that moment the two angels who had previously met with Abraham were hurrying toward the city to make final preparations for its destruction.
      2. Abraham’s intercession for Sodom—Realizing his nephew Lot was living there, Abraham began praying for this city. He asked God:
         a. Would the city be spared if but 50 righteous people could be found in it? The answer was yes.
         b. Would it be spared for 45? Again, the answer was yes.
         c. What about 40 people? Yes.
         d. What about 30 people? Yes.
         e. What about 20 people? Yes.
f. What if only 10 could be found? Yes. “And the Lord went his way as soon as he had left communing with Abraham: and Abraham returned unto his place” (Gen. 18:33).

XIV. His celebration
A. The feast (Gen. 21:1-8)
   1. As God had promised, Abraham fathered a son through Sarah.
   2. Abraham named him Isaac and circumcised him on the eighth day.
   3. He was 100 and Sarah was 90 at this time.
   4. On the day Isaac was weaned, Abraham held a great feast to celebrate the occasion.
B. The flaunting—An event which occurred greatly distressed Abraham on that otherwise glorious day. Sarah saw Ishmael, Hagar’s son, mocking and ridiculing Isaac (Gen. 21:9).
C. The fury—An angry Sarah demanded that her husband banish Hagar. “Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac” (Gen. 21:10).
D. The farewell—God instructed Abraham to follow Sarah’s demand, reassuring the reluctant patriarch that both Ishmael and Hagar would be supernaturally provided for (Gen. 21:11-13).
E. The furnishing—Hagar was divinely provided for in the desert, and God fulfilled his promise concerning Ishmael (Gen. 21:14-21).

XV. His contract
A. We read of a divine covenant given to Abraham (Gen. 15:1-21).
B. We read of a human contract made by Abraham: Realizing God’s hand was upon Abraham, the Philistine king Abimelech proposed to enter into a treaty with the old patriarch (Gen. 21:22-34).
   1. The problem involved—“Abraham reproved Abimelech because of a well of water, which Abimelech’s servants had violently taken away (Gen. 21:25).
   2. The particulars involved
      a. Abimelech expressed his ignorance of this (Gen. 21:26).
      b. Abraham gave him seven ewe lambs, “That they may be a witness unto me, that I have digged this well” (Gen. 21:30).
      c. Both men then agreed to show mutual kindness to each other and their descendants.
   3. The place involved—All this was done at Beer-sheba, which means, “well of oaths” (Gen. 21:31).

XVI. His Calvary (Gen. 22:1-19)
A. Abraham’s sorrow (Gen. 22:1-5)
   1. The order—Abraham was tested by God, who ordered him to offer up Isaac as a burnt sacrifice on Mt. Moriah.
2. The obedience—Displaying great obedience, Abraham prepared to carry out this command.

3. The ordeal
   a. Taking two servants and Isaac, he started for Mt. Moriah.
   b. Upon arriving, he instructed the servants to remain at the base of the mountain.

4. The optimism
   a. In spite of his pain, Abraham showed great faith in his final words to the servants: “Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you” (Gen. 22:5).
   b. By these words the servants understood that both he and his son would return from the mountain.
   c. The book of Hebrews explains the reason for this optimism. “By faith, Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son . . . Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure (Heb. 11:17, 19).

B. Isaac’s submission (Gen. 22:6-9)
   1. During the climb, Isaac, not yet realizing he was to be the sacrifice, asked Abraham: “Behold the fire and the wood: but where is the lamb for a burnt offering?” (Gen. 22:7).
   2. Doubtless with breaking heart, Abraham replied: “My son, God will provide himself a lamb for a burnt offering” (Gen. 22:8).
   3. Upon reaching the top and learning the true story, Isaac willingly allowed himself to be bound to the altar (Gen. 22:9).

C. God’s substitute—“Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, in the mount of the Lord it shall be seen” (Gen. 22:10-14).

XVII. His cave
   A. Abraham’s tears—“Sarah was a hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her” (Gen. 23:1-2).
   B. Abraham’s transaction
1. The place he bought—He purchased from Ephron the Hittite a cave called Machpelah located near Hebron where he buried Sarah (Gen. 23:3-16).
2. The price he paid—Abraham gave Ephron 400 shekels of silver for the cave (Gen. 23:16).
3. The purpose established—The field and cave became the family burial plot (Gen. 23:17-20).

XVIII. His command (Gen. 24:1-9)
A. The problem involved—Abraham did not want his son Isaac to marry one of the pagan Canaanite women (Gen. 24:3).
B. The party involved—He called for his trusted servant (probably Eliezer) to help him (Gen. 24:1-4).
C. The plan involved (Gen. 24:5-9)
1. Eliezer was to visit Nahor in northwestern Mesopotamia where some of Abraham’s relatives still lived.
2. From this group he was to select a bride for Isaac.
3. Under no circumstances was Eliezer to take Isaac out of the land of Canaan.
D. The promise involved—“Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh . . . and the servant put his hand under the thigh of Abraham his master, and sware to him concerning the mater” (Gen. 24:2, 9).

XIX. His Keturah (Gen. 25:1-6)
A. His final spouse—“Then again Abraham took a wife, and her name was Keturah” (Gen. 25:1).
B. His final sons—“She bare him Zimran, and Jokshan, and Medan, and Midian and Ishbak, and Shuah” (Gen. 25:2).
C. His final settlement—Abraham gave gifts to his sons and sent them away from Isaac, to whom he gave all his possessions (Gen. 25:5-6).

XX. His city
A. His earthly life ended. “These are the days of the years of Abraham’s life which he lived, a hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people” (Gen. 25:7-8).
B. His eternal life began. “He looked for a city which hath foundations, whose builder and maker is God” (Heb. 11:10).

THEOLOGICAL SUMMARY
I. His titles
   A. He is called “the friend of God” (2 Chron. 20:7; Isa. 41:8; James 2:23).
   B. He is the acknowledged “father of the Hebrew nation” (Psa. 47:9; 105:6; Isa. 41:8; 51:2).
   C. The abode of departed believers prior to Calvary was named after him, known as

1. The man, being tormented by flames, asked Abraham for relief.
2. Abraham told him this could not be done.
3. The man then asked Abraham to send Lazarus (a poor beggar who had died saved) back to earth that he might witness to the rich man’s five lost brothers.
4. Again, Abraham refused, pointing out that they had had ample opportunity to hear the prophets.
5. If his brothers did not heed their message, they would not listen even if someone were to be raise from the dead.

II. His example

A. He was referred to by John the Baptist to rebuke the unbelieving Pharisees and Sadducees (Matt. 3:7-9).

B. Abraham was often referred to by Christ.
   1. In distinguishing between Abraham’s physical and spiritual seed (Matt. 8:11-12; Luke 13:28-29; John 8:39).
   2. To prove that God is the God of the living and not of the dead (Matt. 22:32).
   3. To contrast himself with Abraham—“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am” (John 8:58).
   4. To testify that Abraham enjoyed the blessings of the preincarnate Christ—“Your father Abraham rejoiced to see my day: and he saw it, and was glad” (John 8:56).

C. Peter mentioned Abraham on two occasions during his sermon at the Jerusalem gate called Beautiful.
   1. “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go” (Acts 3:13).
   2. “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed” (Acts 3:25).

D. Stephen referred to Abraham on five occasions during his defense before the Jewish high priest (Acts 7:2, 8, 16-17, 32). Stephen pointed out the following:
   1. The God of glory had appeared to Abraham in Mesopotamia.
   2. God gave him the seal of circumcision.
   3. Abraham had purchased the cave of Machpelah as a burial ground.
   4. God had promised Abraham that he would someday deliver his descendants from Egyptian bondage.
   5. God invoked the name of Abraham during his call to Moses.

E. Paul mentioned Abraham.
   1. During his first recorded sermon (Acts 13:26).
   2. To illustrate four great truths
a. The meaning of and need for justification (Rom. 4:1-3, 11-12, 16; Gal. 3:16-18)
b. The true identity of Abraham’s spiritual seed, namely, saved Jews and Gentiles, and not merely physical Jews (Rom. 4:11-12, 16; Gal. 3:6-9, 14, 29)
c. The sovereignty of God (Rom. 9:6-9)
d. The wisdom of God (Rom. 11:1)

F. God himself on three occasions reminded various individuals that he was Abraham’s God.
1. He reminded Isaac (Gen. 26:24).
2. He reminded Jacob (Gen. 28:13).
3. He reminded Moses (Exod. 3:6).

G. At least ten individuals referred to Abraham in their prayers or admonitions.
1. Jacob (Gen. 32:9-12)
2. Moses (Exod. 32:13)
3. David (1 Chron. 16:15)
4. Elijah (1 Kings 18:36)
5. Jehoshaphat (2 Chron. 29:7)
6. Hezekiah (2 Chron. 30:6)
7. The Levites in Nehemiah’s time (Neh. 9:7)
8. Micah (Mic. 7:20)

III. His legacy
A. God often spared Israel and delivered the nation because of his covenant with Abraham. This occurred:
1. In the days of the Egyptian captivity (Exod. 2:24)
2. During the Exodus (Psa. 105:42)
3. During the reign of King Jehoash (2 Kings 13:22-25)

B. At least 18 events from Abraham’s life are mentioned in the New Testament.
1. His early life in Mesopotamia (Acts 7:2)
2. His belief (Acts 7:2; Rom. 4:3; Gal. 3:6; James 2:23)
4. His call to Canaan (Heb. 11:8)
5. His sojourn in Haran [Charran, KJV] (Acts 7:4)
6. His nomadic life in Canaan (Heb. 11:9)
7. His victory over Chedorlaomer (Heb. 7:1)
8. His meeting with Melchizedek (Heb. 7:1)
9. His (and Sarah’s) faith in God’s promise concerning the birth of Isaac (Rom. 4:18-21; Heb. 11:11)
10. His circumcision (Acts 7:8; Rom. 4:11)
11. His marriage to Hagar and the birth of Ishmael (Gal. 4:22-24)
12. His meeting with God, just prior to Isaac’s birth (Rom. 9:9)
13. His circumcising of Isaac (Acts 7:8)
14. His offering up of Isaac (Heb. 11:17; James 2:21)
15. His belief that, if necessary, God would raise Isaac from the dead (Heb. 11:19)
16. His submissive wife, Sarah (1 Peter 3:6)
17. His purchase of a sepulcher for Sarah (Acts 7:16)
18. His anticipation of that heavenly city (Heb. 11:10)

STATISTICS
Father: Terah (Gen. 11:26)
Spouses: Sarah, Hagar, and Keturah (Gen. 11:29; 16:3; 25:1)
Sons: From Hagar: Ishmael (Gen. 16:15-16)
From Sarah: Isaac (Gen. 21:2-3)
From Keturah: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah (Gen. 25:2)
Brothers: Nahor and Haran (Gen. 11:26)
Sisters: Half-sister was Sarah (Gen. 20:12)
First mention: Genesis 11:26
Final mention: 1 Peter 3:6
Meaning of his name: “Father of a multitude”
Frequency of his name: Referred to 307 times
Biblical books mentioning him: 27 books (Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Nehemiah, Psalms, Isaiah, Jeremiah, Ezekiel, Micah, Matthew, Mark, Luke, John, Acts, Romans, 2 Corinthians, Galatians, Hebrews, James, 1 Peter)
Occupation: Patriarch
Place of birth: Ur of the Chaldees (Gen. 11:31)
Place of death: Near Hebron in Canaan (Gen. 23:19; 25:9)
Age at death: 175 (Gen. 25:7)
Important fact about his life: He was the father of the Hebrew nation and the ultimate role model for faith (Gen. 12:1-3; 1 Chron. 1:34; 2:1-2; Heb. 11:8-10)

Adam

CHRONOLOGICAL SUMMARY
I. Inside the Garden of Eden
   A. His divinity
      1. He was created directly by God (Gen. 1:27)
      2. He was made in God’s image (Gen. 1:26-27)
      3. He was formed from the dust of the ground (Gen. 2:7)
   B. His duties
1. He was placed in Eden by God (Gen. 2:8-14).
2. He was commanded to work and take care of Eden (Gen. 2:15).
3. He was given dominion over all creatures (Gen. 1:26, 28).
4. He was commanded to increase in number (Gen. 1:28).
5. He named all the animals (Gen. 2:19-20).
6. He was the source for Eve’s creation (Gen. 2:21).
7. He was allowed to eat of any tree in the Garden except one (Gen. 1:29; 2:16-17).
8. He was forbidden to eat of the tree of the knowledge of good and evil (Gen. 2:17).

C. His disobedience—He disobeyed God and ate of the forbidden tree (Gen. 3:6).

D. His despair
1. Adam realized his spiritual nakedness and tried to hide it from God by sewing fig leaves together (Gen. 3:7).
2. He was judged by God (Gen. 3:17-19).
   a. A curse was placed upon the ground.
   b. By sweat and sorrow he would till the ground.
   c. At the end, he would return to the ground.

E. His deliverance
1. He was promised a future Savior (Gen. 3:15).
2. He was forgiven and clothed with animal skins by God himself (Gen. 3:21).
3. He named his wife Eve, meaning “mother of all living.”

F. His departure—Adam was driven from Eden, lest he eat of the tree of life and live forever in his sin (Gen. 3:22-23).

II. Outside the Garden of Eden
A. He fathered another son, Seth, in addition to several unnamed sons and daughters (Gen. 4:25; 5:4).
B. He was 130 at the birth of Seth (Gen. 5:3).
C. He died at the age of 930 (Gen. 5:5).

THEOLOGICAL SUMMARY

I. Job assured God he was not attempting to hide his sin as Adam once had (Job 31:33).
III. Paul contrasted the person and work of Adam with the person and work of Christ (Rom. 5:12-21; 1 Cor. 15:20-23, 45-50).
   A. Adam came from the dust of the earth and possessed a natural, corruptible body.
   B. Christ came from above and possessed a supernatural, incorruptible body.
   C. Adam introduced sin and death into the world because he disobeyed God. This he passed on to all his descendants.
D. Christ introduced righteousness and life into the world because he obeyed God. This he passes on to all who believe in him.

E. To remain in Adam is to die.

F. To be joined to Christ is to live.

IV. Paul used Adam to explain why he placed the man to be head of the woman (1 Tim. 2:12-14).

A. The chronological reason—Adam was created before Eve.

B. The theological reason—Adam was not deceived when he sinned, as was Eve.

STATISTICS

Father: God (Gen. 1:27; 2:7)
Mother: God (Gen. 1:27; 2:7)
Spouse: Eve (Gen. 2:21)
Sons: Cain, Abel, Seth, and unnamed sons (Gen. 4:1-2, 25; 5:4)
Daughters: Several unnamed daughters (Gen. 5:4)
First mention: Genesis 2:19
Final mention: Jude 1:14
Meaning of his name: “Of the ground, dust”
Frequency of his name: Referred to 30 times
Biblical books mentioning him: Nine books (Genesis, Deuteronomy, 1 Chronicles, Job, Luke, Romans, 1 Corinthians, 1 Timothy, Jude)
Occupation: Tiller of the ground (Gen. 3:17-19, 23)
Place of birth: Inside the Garden of Eden (See Gen. 2:7-8.)
Place of death: Outside Garden of Eden (Gen. 3:23-24)
Age at death: 930 (Gen. 5:5)
Important fact about his life: He was the world’s first human being (Gen. 1:27; 2:7).

Balaam

CHRONOLOGICAL SUMMARY

I. The foolish prophet

A. God’s warning

1. Balaam was a Midianite prophet.

2. He resided at Pethor, a city of Mesopotamia (Num. 22:5).

3. He was offered a bribe by Balak, king of Moab, to curse Israel (Num. 22:4-8).

4. He refused the first bribe after being warned by God not to receive Balak’s money (Num. 22:9-13).

5. However, after the second attempted bribe, he was allowed by the Lord to accompany Balak’s messengers to Moab (Num. 22:14-20).
B. God’s wrath
   1. An unseen angel
      a. En route he incurred the wrath of God and was nearly killed by the angel of
         the Lord who stood in the pathway with a drawn sword (Num. 22:21-28).
      b. At first, only his donkey saw the angel and was beaten by Balaam when the
         frightened animal bolted from the path (Num. 22:22-27).
   2. An unusual animal
      a. The Lord opened the donkey’s mouth, and it protested the brutal treatment
         handed out by Balaam (Num. 22:28-30).
      b. Finally, Balaam saw the angel and was severely rebuked by him (Num. 22:31-33).
      c. Balaam acknowledged his sinfulness, but was commanded by God to
         continue the trip to Moab (Num. 22:34-35).

II. The frustrated prophet
   A. The occasions—Upon meeting Balak, the false prophet from Pethor attempted to
      pronounce a divine curse upon Israel on six separate occasions (Num. 22:39—
      24:25; Deut. 23:4-5; Mic. 6:5). Each time, however, when he opened his mouth to
      utter bad things against Israel, God filled it with blessings instead (Num. 22:39-
      1. First blessing—Numbers 23:7-10
      3. Third blessing—24:3-9
      4. Fourth blessing—24:15-19
      5. Fifth blessing—24:20
   B. The overview—At least six key prophecies were uttered by Balaam during these
      futile attempts to curse Israel.
      1. The aloofness of Israel (Num. 23:9)
      2. The population increase of Israel (Num. 23:10)
      3. The faithfulness and power of God enjoyed by Israel (Num. 23:19-24)
      4. The victories of Israel (Num. 24:8-9)
      5. The coming Messiah of Israel (Num. 24:17-19)
      6. The defeat of the enemies of Israel (Num. 24:20-24)

III. The filthy prophet—Unable to curse them, Balaam attempted with some success to
      corrupt them by encouraging sexual relations between Israelite men and Moabite
      women (Num. 25:1-3; 31:16).

IV. The fallen prophet—Balaam was eventually killed by the advancing Israelite armies
    (Num. 31:8).
THEOLOGICAL SUMMARY

I. Balaam’s spiritual condition—Joshua said Balaam had practiced divination, i.e., the occult (Josh. 13:22).

II. Balaam spiritual example—Three New Testament authors referred to Balaam.
   A. Peter spoke of the way of Balaam (2 Peter 2:15). He sold his gift to the highest bidder.
   B. Jude spoke of the error of Balaam (Jude 11). Balaam falsely concluded God could be forced into condemning Israel because of the sins of that nation.
   C. John spoke of the doctrine of Balaam (Rev. 2:14). In essence, this says if you can’t condemn your enemy, then corrupt him.

STATISTICS

Father: Beor (Num. 22:5)
First mention: Numbers 22:5
Final mention: Revelation 2:14

Meaning of his name: “Pilgrim” or “lord of the people”
Frequency of his name: Referred to 61 times

Biblical books mentioning him: Eight books (Numbers, Deuteronomy, Joshua, Nehemiah, Micah, 2 Peter, Jude, Revelation)

Occupation: Prophet turned soothsayer (Num. 22-24; Josh. 13:22)
Place of birth: Pethor (Num. 22:5)

Circumstances of death: He was killed with the sword by the Israelites (Josh. 13:22).
Important fact about his life: He attempted to curse Israel (Num. 23-24)

Bathsheba

CHRONOLOGICAL SUMMARY

I. Bathsheba and David
   A. Her misconduct with David
      1. She was a very beautiful woman (2 Sam. 11:2).
      2. She slept with David and became pregnant by him (2 Sam. 11:4-5).
   B. Her marriage to David—After the battlefield death of Uriah her husband, whom David had killed, she became David’s wife (2 Sam. 11:27).

II. Bathsheba and Solomon
   A. Seeking support for Solomon—She informed the dying David of an attempt by his oldest son Adonijah to steal the kingdom from Solomon (1 Kings 1:11-12).
B. Seeking support from Solomon—She was later tricked by Adonijah into asking Solomon if he (Adonijah) could marry Abishag, David’s final concubine (1 Kings 2:13-21).

C. Jewish tradition says she composed and recited Proverbs 31 as an admonition to her son Solomon. Bathsheba is one of four women referred to in the New Testament genealogy leading to Christ (Matt. 1:6).

STATISTICS

Father: Eliam (2 Sam. 11:3)

Spouses: Uriah and David (2 Sam. 11:3, 27)

Sons: Five sons, one unnamed (2 Sam. 11:27; 12:18). Four are named: Solomon, Nathan, Shammua, and Shobab (2 Sam. 12:24; 1 Chron. 3:5)

Significant ancestor: Her grandfather was Ahithophel (2 Sam. 11:3; 23:34)

First mention: 2 Samuel 11:3

Final mention: Matthew 1:6 (“wife of Urias”)

Meaning of her name: “Daughter of an oath”

Frequency of her name: Referred to 12 times

Biblical books mentioning her: Four books (2 Samuel, 1 Kings, Psalms, Matthew)

Important fact about her life: She was Solomon’s mother (2 Sam. 12:24).

Belshazzar

CHRONOLOGICAL SYMMARY

I. The ball hosted by Belshazzar

A. The who of the matter

1. Belshazzar was probably the grandson of Nebuchadnezzar.
2. He was the last king of the Neo-Babylonian empire.

B. The what of the matter—The king had staged a huge state dinner and drinking party for 1,000 of his top officials (Dan. 5:1).

C. The why of the matter—At this exact time Babylon was surrounded by its enemy, Persia. Thus the banquet was probably given for two reasons:

1. To boost his officials’ courage
2. To show contempt for his enemies

II. The gall shown by Belshazzar—He ordered the gold and silver ups taken by his grandfather Nebuchadnezzar from the Jerusalem temple to be brought to this feast, that the king might drink wine from them and praise the Babylonian gods (Dan. 5:2-4).

III. The wall above Bellshazzar—Suddenly he saw the fingers of a man’s hand writing a mysterious message on the wall above his table (Dan. 5:5-6).
IV. The call by Belshazzar
   A. Belshazzar and the wise men—A terrified king quickly turned to his astrologers and soothsayers for help, but they could not interpret the writing (Dan. 5:7-9).
   B. Belshazzar and the queen—At the suggestion of the queen (probably his mother) he called for the prophet Daniel (Dan. 5:10-12).
   C. Belshazzar and Daniel (Dan. 5:13-29)—The king offered to make Daniel third ruler in the kingdom if he could but interpret the writing. Daniel quickly delivered a twofold message:
      1. Concerning Belshazzar’s sin
         a. His sin of pride—“O thou king, the most high God gave Nebuchadnezzar thy father a kingdom and majesty, and glory, and honour . . . But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him . . . And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this” (Dan. 5:18, 20, 22).
         b. His sin of perversion—“But has lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified” (Dan. 5:23).
      2. Concerning Balshazzar’s sentence—Refusing his offer to become third ruler in the kingdom Daniel interpreted the writing for Belshazzar. It was a message from God to the king (Dan. 5:24-28).
         a. Mene: “God hath numbered thy kingdom, and finished it” (5:26).
         b. Tekel: “Thou art weighed in the balances, and art found wanting” (5:27).
         c. Peres: “Thy kingdom is divided, and given to the Medes and Persians” (5:28).
   V. The fall of Belshazzar—That same night the Medes and Persians took the city and killed Belshazzar. Darius, the Mede, at age 62, became the new ruler (Dan. 5:30-31).

STATISTICS
First mention: Daniel 5:1
Final mention: Daniel 8:1
Meaning of his name: “The lord’s leader”
Frequency of her name: Referred to eight times
Biblical books mentioning him: One book (Daniel)
Place of death: In the palace at Babylon
Circumstances of death: He was killed by order of Darius.
Important fact about her life: He received a written message from God on a wall during a banquet (Dan. 5:5, 22-28)
**Boaz**

**CHRONOLOGICAL SUMMARY**

I. His meetings with Ruth
   A. First meeting: In a wheat field
      1. Boaz was a close relative of the widow Naomi on her husband Elimelech’s side (Ruth 2:1).
      2. He was a wealthy bachelor from the tribe of Judah (Ruth 2:1).
      3. He met Ruth in a field owned by him near Bethlehem (Ruth 2:4-8).
      4. He commended her for the kindly treatment she showed toward her mother-in-law Naomi (Ruth 2:5-13).
      5. He instructed his harvesters to make it easier for her to glean the grain in his field (Ruth 2:15-16).
      6. He provided this service for Ruth during the entire harvest season (Ruth 2:23).
   B. Second meeting: By a threshing floor
      1. Acting upon Naomi’s instructions, Ruth proposed marriage to Boaz (Ruth 3:1-11).
      2. Boaz was more than willing, but told Ruth that permission had to be secured from a relative who was even closer to Elimelech than he was (Ruth 3:12—4:6).

II. His marriage to Ruth
   A. After Boaz received this permission, the marriage contract was ratified by the exchanging of shoes (Ruth 4:7-12).
   B. Boaz fathered a boy through Ruth named Obed (Ruth 4:13-17).
   C. He thus became the great-grandfather of King David (Ruth 4:18-22).

**STATISTICS**

*Father:* Salmon (Ruth 4:21)
*Mother:* Rahab (Matt. 1:5)
*Spouse:* Ruth (Ruth 4:13)
*Son:* Obed (Ruth 4:13, 17)
*Significant ancestor:* Abraham (Matt. 1:2, 5)
*Significant descendants:* David, Joseph, Mary, and Jesus (Ruth 4:22; Matt. 1:16)
*First mention:* Ruth 2:1
*Final mention:* Luke 3:32
*Meaning of his name:* “Fleetness, strength”
*Frequency of his name:* Referred to 23 times
*Biblical books mentioning him:* Four books (Ruth, 1 Chronicles, Matthew, Luke)
*Occupation:* Wealthy farmer (Ruth 2:1, 3)
Place of birth: Probably Bethlehem
Important fact about his life: He married Ruth and became an ancestor of Jesus through David’s line (Ruth 4:13, 21-22; Matt. 1:5-16)

Cain

CHRONOLOGICAL SUMMARY
I. The apostate
   A. He brought some of the fruits of the ground as an offering to God, which was not acceptable (Gen. 4:3-5).
   B. In anger, he rejected God’s gracious invitation to bring a blood offering, as his brother Abel had done, which would be accepted (Gen. 4:5-7).

II. The assassin
   A. The crime
      1. He murdered his brother Abel in the field (Gen. 4:8).
      2. He then lied to God about what he had done (Gen. 4:9).
   B. The curse
      1. God pronounced a special judgmental curse upon Cain (Gen. 4:10-12).
      2. He was, however, protected by God from mob violence by a special mark (probably until human government could be established) (Gen. 4:13-15).

III. The architect
   A. He left God’s presence and resided in the land of Job, meaning “wandering,” east of Eden (Gen. 4:16).
   B. He married one of his sisters (implied in Gen. 5:4) and fathered a son named Enoch (Gen. 4:17).
   C. He built earth’s first city and named it after his son Enoch (Gen. 4:17).

THEOLOGICAL SUMMARY
I. Hebrews contrasts Cain’s unbelief and disobedience with his brother Abel’s faith and obedience (Heb. 11:4).
II. John gave us both the source and reason which prompted Cain to kill Abel (1 John 3:12).
   A. The source—Satan himself
   B. The reason—Envy
III. Jude referred to Cain, using him to illustrate the works of an apostate (Jude 11).

STATISTICS
Father: Adam (Gen. 4:1)
Mother: Eve (Gen. 4:1)
Spouse: Unnamed wife (Gen. 4:17)
Son: Enoch (Gen. 4:17)
Brothers: Abel and Seth named (Gen. 4:2, 25) (See Gen. 5:4.)
First mention: Genesis 4:1
Final mention: Jude 11
Meaning of his name: “Acquisition”
Frequency of his name: Referred to 19 times
Biblical books mentioning him: Four books (Genesis, Hebrews, 1 John, Jude)
Occupation: Farmer, city builder (Gen. 4:3, 17)
Place of birth: Outside the Garden of Eden (Gen. 3:23—4:1)
Important fact about his life: He was the first baby to be born on earth (Gen. 4:1)

Caleb

CHRONOLOGICAL SUMMARY
I. His faithfulness, as revealed at 40
   A. His trip
      1. Caleb was one of the 12 men sent by Moses to spy out the land of Canaan (Num. 13:1-2, 6).
      2. He was from the tribe of Judah (Num. 13:6; 34:19).
   B. His testimony
      1. Along with Joshua, he gave a good report upon returning, urging Israel to enter the land, as opposed to the evil report rendered by the 10 spies (Num. 13:30; 14:6-9).
      2. Scripture refers to this act of faith on six specific occasions (Num. 14:24, 30, 38; 26:65; 32:12; Deut. 1:36).
      3. Because of his testimony, both Caleb and his descendants were assured by the Lord of a special inheritance in Canaan (Num. 14:24).
II. His faithfulness, as rewarded at 85
    A. At age 85, he gave one of Scripture’s greatest testimonies concerning the keeping power of God (Josh. 14:6-12).
    B. He was given Hebron, the land of some huge warriors known as the Anakites, for his inheritance. The old warrior promptly drove them out and occupied the land (Josh. 14:12; 15:13-15).

STATISTICS
Father: Jephunneh (Num. 13:6)
Spouses: Ephah and Maachah (1 Chron. 2:46, 48)

(Note: New Interpreter’s Dictionary of the Bible and Dake’s Annotated Reference Bible both distinguish between the Caleb who married these concubines and the Caleb being studied here. They distinguish between the Caleb in 1 Chron. 2:18-19, 46, 48 and in 1 Chron. 4:15).

Sons: Mesha, Iru, Elah, and Naam (1 Chron. 2:42; 4:15) (See note above.)

Daughter: Achsah (Josh. 15:16)

Brother: Jerahmeel (1 Chron. 2:42) (See note above.)

Significant descendant: Nabal (1 Sam. 25:3)

First mention: Numbers 13:6

Final mention: 1 Chronicles 6:56

Meaning of his name: “Bold, impetuous,” or “dog”

Frequency of his name: Referred to 32 times

Biblical books mentioning him: Six books (Numbers, Deuteronomy, Joshua, Judges, 1 Samuel, 1 Chronicles)

Occupation: Soldier (Josh. 14:6-14)

Important fact about his life: He was a faithful partner with Joshua standing against the evil report of the 10 spies (Num. 14:6-9)

Cyrus

CHRONOLOGICAL SUMMARY

I. Cyrus and Isaiah: The foretelling
   A. Cyrus was the founder of the Persian Empire.
   B. In an amazing prophecy given some 200 years before Cyrus’ birth, Isaiah the prophet wrote:
      1. That he would be called Cyrus (Isa. 44:28)
      2. That he would conquer many lands (Isa. 45:1)
      3. That he would open the gates of Babylon and take the city (Isa. 45:1)
      4. That he would issue a decree allowing the Jews to return and rebuild both Jerusalem and the temple (Isa. 45:1)

II. Cyrus, Daniel, and Ezra: The fulfilling
   A. Cyrus and the book of Daniel—Daniel, who lived during Cyrus’ (also called Darius) reign, described for us that fateful night when Cyrus took the city of Babylon (Dan. 5:1-31; 6:28; 10:1).
   B. Cyrus and the book of Ezra—Ezra provided for us the very words found in Cyrus’ decree (Ezra 1:1-4).
      1. The author of 2 Chronicles also gave us the same decree (2 Chron. 36:22-23).
2. Cyrus allowed the returning remnant to carry back those sacred vessels Nebuchadnezzar had previously taken from the temple of Solomon in Jerusalem (Ezra 1:7-11; 5:13-15).

3. He also commanded the people of Sidon and Tyre to help the Jews in rebuilding the second temple (Ezra 3:7).

4. Finally, he appointed a political leader named Zerubbabel (also known as Sheshbazzar) to guide the returning remnant (Ezra 2:2; 3:8; 4:2; 5:2, 14).

**STATISTICS**

*First mention:* 2 Chronicles 36:22  
*Final mention:* Daniel 10:1  
*Meaning of his name:* “Sun, throne”  
*Frequency of his name:* Referred to 22 times  
*Biblical books mentioning him:* Four books (2 Chronicles, Ezra, Isaiah, Daniel)  
*Occupation:* King of Persia (2 Chron. 36:22)  
*Important fact about his life:* He issued the return decree allowing Jews to go back and rebuild Jerusalem (2 Chron. 36:22-23).

**Daniel**

**CHRONOLOGICAL SUMMARY**

I. A divine diet
   A. Daniel’s resolution (Dan. 1:1-8) — (All references here are to Daniel except where specified otherwise.)
      1. Daniel and his three friends, Shadrach, Meshach, and Abednego, along with other Hebrew youths, were selected by Nebuchadnezzar to prepare themselves for a life of political service.
      2. He determined not to defile himself with the king’s food, probably because it was forbidden by Mosaic Law and it might have been sacrificed to idols.
   B. His recommendation (1:9-14) — He proposed a test, suggesting a ten-day diet of only vegetables and water. At the end of this short time his superintendent could compare Daniel and his friends with the others who ate the king’s rich food. The terms of this test were granted.
   C. His rewards (1:15-20)
      1. At the hand of God
         a. They were many times stronger at the end of the 10-day test.
         b. They were 10 times smarter at the end of the three-year training period.
      2. At the hand of Nebuchadnezzar — Daniel was appointed to a political career.

II. A statue and a stone
   A. The Babylonians’ frustration (2:1-13)
1. Nebuchadnezzar had a terrifying nightmare and called his entire cabinet to relate and interpret his dream.
2. Unable to do this, they were all condemned to death.

B. God revelation (2:14-30)—God revealed Nebuchadnezzar’s dream to Daniel (who apparently was not present at the original demand of the king).

C. Daniel’s interpretation
   1. A chronology of the dream—What did the king see? (2:31-35)
      a. He saw a huge and powerful statue of a man. It was made up of various materials.
         (1) Its head was gold.
         (2) Its breast and arms were silver.
         (3) Its belly and thighs were brass.
         (4) Its legs were iron, and its feet part iron and part clay.
      b. This statue was then utterly pulverized into small powder by a special rock, supernaturally cut from a mountainside, which fell upon it.
      c. The rock then grew until it filled the entire earth (2:30-35).
   2. A theology of the dream—What did this all mean? (2:36-45)
      a. The statue represented four Gentile world powers:
         (1) The golden head was Babylon.
         (2) The silver chest and arms were Persia.
         (3) The brass belly and thighs were Greece.
         (4) The iron legs and iron and clay feet were Rome.
      b. The final Gentile power (Rome) will be revived during the tribulation and will consist of 10 nations. This is implied, for the great prophecies concerning the fourth power were not fulfilled in the history of ancient Rome.
      c. In the days of the final world power the God of heaven would shatter all earthly kingdoms through his rock (the Lord Jesus Christ) and set up an eternal kingdom (2:44-45).

D. Nebuchadnezzar’s adoration (2:46-49)
   1. The king bowed down to Daniel and commanded his people to offer sacrifices and burn sweet incense before him (2:46).
   2. He acknowledged the God of Daniel as “God of gods” (2:47).
   3. He elevated Daniel to the highest office in Babylon, as chief magistrate in the king’s court (2:48).
   4. Daniel then appointed Shadrach, Meshach, and Abednego to high offices (2:49).

III. A fiery furnace

A. The king’s command (3:1-17)
   1. Nebuchadnezzar constructed a golden statue 90 feet high and nine feet wide. This was set up in the plain of Dura near Babylon.
   2. On dedication day at a given musical signal all his officials were to bow down and worship the image. Failure to do so would result in a fiery death. “Whoso falleth
not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace” (3:6).

B. The Hebrews’ stand (3:8-23)
1. Jealous Babylonians informed Nebuchadnezzar that Shadrach, Meshach, and Abednego refused to bow.
2. Nebuchadnezzar offered them another chance.
3. Upon their second refusal they were bound and cast into a fiery furnace, heated seven times hotter than usual.

C. The Lord’s own man (3:24-30)
1. Peering into the furnace, an amazed king saw a fourth figure.
2. The three friends then walked out of the furnace unharmed with not even the smell of smoke upon them.
3. Nebuchadnezzar issued a decree, ordering the death penalty to anyone who blasphemed the God of Israel.

IV. A tree in turmoil
A. The tree—Nebuchadnezzar corrupted through vanity (4:1-27)
1. Nebuchadnezzar related another dream he had to Daniel (4:8-18).
   a. He saw a large and leafy tree increasing in size until it reached the heavens and was viewed by all. The wild animals and birds were shaded and sheltered by its leafy branches, and the entire world was fed from its generous fruit supply (4:10-12).
   b. Suddenly a heavenly figure appeared and ordered the tree cut down and its fruit scattered. Only the stump was to be left, banded with a chain of iron and brass. This felled tree represented a man who would be given the mind of an animal and remain in this pitiful condition for seven years (4:13-16).
   c. This all was to be done so the entire world might know that “the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men” (4:17).
2. Daniel revealed the dream to Nebuchadnezzar (4:19-27).
   a. The interpretation was so frightful that Daniel observed an hour of shocked silence (4:19).
   b. He then revealed the details:
      (1) The tree indeed stood for a man, and that man was Nebuchadnezzar.
      (2) The king would suffer a seven-year period of insanity for his pride. During this time he would act and think like a wild animal.
      (3) This affliction would end only when he realized that the powers that be are ordained of God.
      (4) Daniel then begged the proud monarch to “break off thy sins,” but all to no avail.

B. The tree—Nebuchadnezzar corrected through insanity (4:28-37)
1. Nebuchadnezzar’s pride (4:28-30)—Twelve months after the dream, while the king was strolling on the roof of the royal palace in Babylon, he made an arrogant boast. “Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?” (4:30)

2. Nebuchadnezzar’s punishment (4:31-33)
   a. Even while the king spoke his proud words, God’s judgment fell from heaven and he was driven from the palace (4:31).
   b. The sad results of his vanity: “He was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagle’s feathers, and his nails like birds’ claws” (4:33).

3. Nebuchadnezzar’s praise (4:34-37)—Upon restoration his pride turned to praise.

V. A heavenly hand
   A. The ball (5:1)—Belshazzar the king staged a huge dinner and drinking party and invited his top 1,000 officers to attend.
   B. The gall (5:2-4)—He ordered the gold and silver cups taken by his grandfather Nebuchadnezzar from the Jerusalem temple to be brought to this feast that he might drink wine from them and praise the Babylonian gods.
   C. The wall (5:5-6)—Suddenly he saw the fingers of a man’s hand writing a mysterious message on the wall next to his table.
   D. The call (5:7-29)
      1. A terrified king turned to his astrologers for help and interpretation, but they could not interpret the message.
      2. At the suggestion of the queen, he called for Daniel, offering to make the great prophet third ruler in the kingdom if he could interpret the message.
      3. Daniel refused the offer but interpreted the message anyway.
         a. Mene: “God hath numbered thy kingdom, and finished it” (5:26).
         b. Tekel: “Thou art weighed in the balances and art found wanting” (5:27)
         c. Peres: “Thy kingdom is divided, and given to the Medes and Persians” (5:28).
   E. The fall (5:30-31)—Belshazzar was slain that very night, and the city was ruled by a 62-year-old Mede named Darius.

VI. The lions and the lion-hearted
   A. An evil plan (6:1-9)
      1. The organization—Darius, the Mede, immediately set about to reorganize and consolidate this fantastic new kingdom called Babylon that he now ruled. He divided the kingdom into 129 provinces, each under a prince. These princes were accountable to three presidents, with Daniel being one of the three. Daniel, now over 80, was still blessed with so much skill and ability that Darius was considering elevating him over the other two presidents (6:1-3).
      2. The orchestration
         a. This so infuriated both the presidents and the princes that they plotted against Daniel’s life (6:4).
b. Being unable to see the slightest flaw in his secular life, they determined to trap him in his religious life (6:5).

c. Darius was tricked into signing a 30-day decree which said that all prayers during that time were to be directed to the king himself (6:6-9).

B. A kneeling man (6:10-20)

1. The fearless prophet—Daniel learned of this and doubtless immediately saw through its clumsy effort to trip him. But the old warrior continued worshiping God as before (6:10).
   a. He kept his windows opened.
   b. He continued praying three times a day.
   c. He knelt down.
   d. He faced Jerusalem.

2. The heartless plotters—Those vicious hunters who had set their trap now saw the prey inside and gleefully rushed to Darius to deliver the death blow. Darius realized he had been had and desperately sought to find a loophole in the immutable law of the Medes and Persians, but all to no avail (6:11-15). Daniel was arrested and thrown into a den of hungry man-eating lions.

3. The sleepless potentate
   a. After sealing the mouth of the den with his own signet ring, Darius returned and spent a sleepless and miserable night in the royal palace (6:17-18).
   b. At daybreak the next morning he rushed to the den, ordered the capstone removed, and called out in anguish: “O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?” (6:20).

C. A heavenly ban

1. Daniel’s response—Out of the blackness of that den of doom there came a cheerful and clear voice: “O king, live for ever. My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt” (6:21-22).

2. Darius’ reaction—The king’s reaction to all this was twofold; he was both glad and mad.
   a. He rejoiced at Daniel’s salvation and issued a decree ordering all the citizens of his kingdom to consider this almighty Judean God (6:23, 25-27).
   b. He took immediate vengeance upon those who had tricked him in the first place and ordered them along with all their families thrown into this same den. Their bodies were instantly torn apart by the lions (6:24).

VII. Godless kingdoms and the kingdom of God

A. Nebuchadnezzar, the Babylonian lion (7:1-4)

1. Daniel, in a vision, saw a great storm on a mighty ocean with four winds blowing from every direction and four beasts emerging from the water.

2. The first beast symbolized Nebuchadnezzar and Babylon.
a. It was like a lion.
b. It had eagle’s wings.
c. Those wings were plucked. (See Dan. 4:33 and 5:31.)

B. Cyrus, the Persian bear (7:5)
1. This bear raised itself up on one side, probably referring to the stronger Persian part of the dual Medes and Persians alliance.
2. It had three ribs in its mouth, a reference to Babylon, Egypt, and Lydia, three nations Persia had just conquered.
3. It would devour much flesh. The Persian King Xerxes led a force of over one and a half million men and 300 ships into Greece alone.

C. Alexander, the Grecian leopard (7:6)
1. It was like a leopard but had four wings. Alexander traveled faster and conquered more land than any other man in recorded history.
2. It had four heads. After his untimely death at 32, his kingdom fell to four of his generals.

D. The Roman monster and the little horn (7:7-28)
1. This monster “retired” to its den in A.D. 476 for a while to hibernate.
2. It will be awakened in the form of 10 nations during the tribulation by the little horn, who is none other than the Antichrist.
3. The Antichrist will defeat three of these 20 kingdoms (horns) in his rise to power (7:8).
4. He will have universal rule during the final three and a half years of the tribulation (7:25).
5. He will shed blood upon this earth in an unprecedented manner (7:7, 19).
6. He will wear out the saints of God (Israel) (7:25).
7. He will attempt to change seasons and laws (7:25).
8. He will blaspheme God (7:25).
9. He will be defeated at Christ’s coming and his body given over to the flames of hell (7:11).

E. Jesus Christ, the King of kings (7:13-14)
1. He will come in the clouds to claim his rightful earthly inheritance. “I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him” (7:13).
2. He will be given his universal and eternal throne by his Father, the Ancient of Days (7:9, 13-14). “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened” (7:9-10).

VIII. The horns of the heathen
A. A two-headed ram—Persia, as represented by the example of Darius III (8:1-4; see also 8:20).
   1. In this vision Daniel saw himself in the fortress of Shushan (or Susa), a city some 230 miles east of Babylon and 120 miles north of the Persian Gulf (8:2).
   2. He saw a victorious ram coming from the east and pushing its way westward, northward, and to the south. This represented the Persian conquests (8:3-4).

B. A one-horned goat—Greece, as represented by Alexander the Great (8:5-8, 21)
   1. Daniel then saw a goat from the west that rushed the ram, smashed it to the ground, and stomped it to pieces.
   2. Daniel then saw this powerful horn suddenly broken and its might divided into four parts. Alexander died in Babylon during a drunken orgy at the age of 32, in 323 B.C. His kingdom was then divided among his four leading generals.

C. Two little-horned kings—Syria and the revived Roman Empire as represented by Antiochus Epiphanes and the Antichrist (8:9-27). The archangel Gabriel interpreted all this to Daniel. This is the first mention of him in the Bible (8:16).
   1. The historical little horn—Antiochus Epiphanes
      a. He was a Syrian.
      b. He came to the throne in 175 B.C. and ruled until 164 B.C.
      c. He was anti-Semitic to the core. He assaulted Jerusalem, murdering over 40,000 in three days, and selling an equal number into cruel slavery. It is thought that he began his evil actions on September 6, 171 B.C and ended them on December 25, 165 B.C. This would account for the 2,300 days of 8:14.
      d. Daniel became physically ill upon seeing this terrible prophetic vision (8:27). “I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it” (8:27).
   2. The prophetical little horn—the Antichrist: The future enemy of Israel will do all his forerunner did and much more. The following comparisons can be seen between the two:
      a. Both would conquer much (Dan. 8:9; Rev. 13:4).
      b. Both would magnify themselves (Dan. 8:11; Rev. 13:15).
      c. Both would be masters of deceit (Dan. 8:25; 2 Thess. 2:10).
      d. Both would offer a false peace program (Dan. 8:25; 1 Thess. 5:2-3).
      e. Both would hate and persecute Israel (Dan. 8:25; Rev. 12:13).
      f. Both would profane the temple (Dan. 8:11; Matt. 24:15).
      g. Both would be energized by Satan (Dan. 8:24; Rev. 13:2).
      h. Both would be active in the Middle East for about seven years (Dan. 8:14; 9:27).
      i. Both would speak against the Lord God (Dan. 8:25).
      j. Both would be utterly destroyed by God (Dan. 8:25; Rev. 19:19-20). “He shall also stand up against the Prince of princes; but he shall be broken without hand” (Dan. 8:25).
IX. The secret of the 70 seven’s

A. Daniel—the prayer of a prophet (9:1-19)

1. Reading God’s message—This is one of the greatest chapters in all the Bible. It has a double theme, that of prayer and prophecy. At this time Daniel was about 85. He was reading from the book of Jeremiah (Daniel had probably become the official custodian of various Old Testament books after the destruction of the temple) and was reminded that God had determined Jerusalem must lie desolate for 70 years (see Jer. 25:11; 29:10).

2. Pleading God’s mercy—He then began an intense and prolonged prayer to God concerning both his personal sins and those national sins of Israel which had caused her captivity in the first place. His prayer was accompanied by fasting, sackcloth, and ashes (9:1-3).
   a. He reminded God of his covenants (9:4).
   b. He contrasted God’s grace and goodness with Israel’s immorality and idolatry (9:5-11).
      (1) Israel’s immorality and idolatry—“We have . . . committed iniquity . . . and have rebelled” (9:5). “Yea, all Israel have transgressed thy law” (9:11).
      (2) God’s grace and goodness—“O Lord, righteousness belongeth unto thee” (9:7). “To the Lord our God belong mercies and forgiveness” (9:9).
   c. He mentioned Judah’s kings (9:8). Two of them had been carried off into the Babylonian Captivity along with the Jewish people.
   d. He fully agreed that Judah had gotten just what she deserved and that God meant just what he said when he warned them about disobedience and punishment (9:12-14). He ended his prayer by throwing both himself and his people completely upon the manifold grace of God (9:18).

B. Gabriel—the prophecy of an angel (9:20-27): Even while Daniel was praying, God sent Gabriel the archangel to both minister to him and explain the most important, the most amazing, and the most profound single prophecy in the entire Word of God! “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and the anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the
desolate (9:24-27). We shall consider this prophecy by asking and attempting to answer six key questions:

1. To whom does this prophecy refer? It refers to Israel, “Thy people” (9:24).
2. What is meant by the term “seventy weeks”? The Hebrew word refers to 70 seven’s of years, or a total of 490 years.
3. When was the 70-week period to begin? It was to begin with the command to rebuild Jerusalem’s walls (9:25).
4. What are the distinct time periods mentioned within the 70-week prophecy and what was to happen during each period?
   a. First period—A period of seven weeks (49 years), from 445 B.C. to 396 B.C. The key events during this time were the building of the streets and walls of Jerusalem “even in troublous times” (9:25).
   b. Second period—A period of 62 weeks (434 years), from 396 B.C. to A.D. 30. (These don’t add up to 434 years, and the same period mentioned below gives different years that also do not add up.) At the end of this second period the Messiah was to be crucified.
   c. Third period—A period of one week (seven years) from the Rapture to the Millennium.
5. Do the 70 weeks run continuously? This is to say, is there a gap somewhere between these 490 years, or do they run without pause until they are completed? Dispensational theology teaches that these “weeks” do not run continuously but that there has been a gap or parenthesis of nearly 2,000 years between the sixty-ninth and seventieth week. This is known as the Age of the Church.
6. Does the Bible offer any other examples of time gaps divine programs? It does. At three instances come to mind in which gaps of many centuries can be found in a single short paragraph (Isa. 9:6-7; 61:1-2; Zech. 9:9-10). Here is a final brief review of the 70 weeks:
   a. The six main accomplishments of the 70 weeks:
      (1) To bring to an end all human transgressions and sins, especially those of the nation Israel
      (2) To make reconciliation for iniquity
      (3) To vindicate by fulfillment all true prophets and their prophecies
      (4) To prove the inability of the devil to rightfully rule this world
      (5) To destroy him and his chief henchman, the Antichrist
      (6) To usher in the Millennium
   b. The three main time periods of the 70 weeks (490 years)
      (1) First period—49 years, or seven weeks from 445 B.C. to 396 B.C.
      (2) Second period—434 years, or 62 weeks from 396 B.C. to A.D. 32
      (3) A time-out period—which has already lasted almost 20 centuries
      (4) Third period—seven years, or one week from the Rapture until the Millennium
c. The two main individuals of the 70 weeks:
   (1) Messiah—the Lord Jesus Christ
   (2) “The prince that shall come” (9:26)—the Antichrist

X. The conflict above the clouds
   A. A man in mourning (10:1-4)—Daniel had set aside a period of three weeks to be alone with God. During that time, he refrained from eating food, drinking wine, and anointing himself.
   B. An angel in attendance (10:5-21)
      1. His description (10:5-9)—“I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and feet like in colour to polished brass, and the voice of his words like the voice of a multitude” (10:5-6).
         a. Daniel immediately grew pale and weak with fright at such a dazzling sight.
         b. The men with Daniel were also filled with terror, although they did not actually see the vision as did Daniel (10:7).
      2. His declaration (10:10-19)
         a. He had been hindered by the prince of Persia (10:13). Who was this prince?
            (1) The prince was powerful—He singlehandedly blocked one of heaven’s mightiest angels for 2 days.
            (2) The prince was perverted—He withstood God’s divinely appointed messenger. Thus he must have been a high-ranking demon assigned by Satan to Persia to control the demonic activities in that kingdom.
         b. He had been helped by the archangel Michael (10:13). This is the other archangel mentioned in the Bible. This angel then proceeded to comfort, reassure, strengthen, and instruct Daniel concerning the end times.
      3. His determination (10:20-21)—As he returned to God, the angel was aware that not only would he once again be confronted by the Persian demon, but also by the demon of Greece. Apparently Satan was throwing in new support by sending into battle his future appointee over the Grecian empire. But the angel was confident, knowing he could again count on the help of Michael.

XI. A chronology of Christless kings
   A. Alexander the Great (11:1-20) including his predecessors and successors
      1. Four Persian kings would rule after Cyrus (who was ruling when Daniel wrote this) and the fourth would be the richest of all. This happened (11:2).
      2. After this, a mighty king would rule (11:3). This was Alexander the Great (336-323 B.C.).
      3. This king would suddenly die in his prime. His kingdom would not be given to his posterity, but would be divided up by outsiders into four section (11:4). This is what happened. Shortly after Alexander’s death, Philip, his half-brother;
Alexander II, his legitimate son; and Hercules, his illegitimate son, were murdered. Alexander’s four generals took over.

B. Antiochus Epiphanes (11:21-25)
   1. He was the youngest son of Antiochus the Great and is immediately classified as a vile (or contemptible) person by the Word of God (11:21).
   2. He was nicknamed “Epimanes,” meaning “madman,” by those who knew him best.
   3. He practiced deceit and pretended to be a second-century B.C. Robin Hood (1 Macc. 3:29-31).
   4. Antiochus had hoped to capture Egypt but was stopped cold by the mighty Romans (11:30).
   5. He took out his insane rage on the city of Jerusalem (11:28-35).

C. Antichrist (11:36-45)
   1. He shall do everything according to his own selfish will (11:36).
   2. He shall magnify himself and malign God (11:36). The words “marvelous things” here in this verse means literally “astonishing, unbelievable.” The Antichrist will scream out unbelievable blasphemies against God—insults no one else could ever think of, or would dare say if they could.
   3. He will be allowed by God to prosper (given full rope) during the tribulation (the “indignation”) (11:36).
   4. He will not regard “the God of his fathers” (11: 37).
   5. He will not have the desire for (or of) women (11:37).
   6. His god will be the god of fortresses (11:38). The Antichrist will spend all of his resources on military programs.
   7. In the latter days of the Tribulation, he shall be attacked by the king of the south (Egypt) and the king of the north (Russia) (11:40).
   8. After the defeat of Russia, the Antichrist will occupy Palestine. Edom and Moab will not be occupied by him (11:41).
   9. Upon establishing control in Palestine the Antichrist will march into Egypt and control that land (11:42-43).
   10. While he is in Egypt, he will hear alarming rumors from the east and the north (11:44). The exact nature of these rumors is uncertain.
  11. He will quickly return and in great fury destroy many (11:44). Here again the identity of those who are destroyed cannot be dogmatically stated.
  12. He will apparently successfully deal with the threat and establish his worldwide headquarters on Mt. Zion. Here he will remain until his total destruction by the King of kings at the end of the tribulation (11:45).

XII. Closing conditions
   A. The ministry of Michael (12:1)
      1. Michael is Israel’s guardian angel.
2. He will help deliver Israel through the worst period of human history since the creation of the world.

B. The two resurrections—“Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (12:2-3).
   1. The resurrection of those to eternal life—This will occur at the beginning of the Millennium and will include all Old Testament and martyred tribulation saints. (See Job 19:25-26; Psa. 49:15; Isa. 25:8; 26:19; Hos. 13:14; Heb. 11:35; Rev. 20:4, 6.) The reward of all righteous soul winners is mentioned in Daniel 12:3.
   2. The resurrection of those to shame and everlasting contempt—This will transpire after the Millennium and will include all unsaved people who have ever lived (Rev. 20:5). Our Lord summarized these two resurrections in John 5:28-29.

C. The two last day prophecies (12:4)
   1. An increase of knowledge
   2. An increase of speed

D. The three time periods (12:5-13)
   1. Daniel saw two other angels who had been listening to this private prophecy conference the mighty angel was conducting for the old statesman. One of the two suddenly asked how long this terrible tribulation period would last (12:6). Neither of these two angels had apparently overheard the details of the 70-week vision in 9:24-27. The mighty angel informed them that the duration of this final horrible half of the tribulation will last as long as it takes for the pride and power of the Jews to be broken, or three and a half years (12:7).
   2. The 1,290 days (12:11)—This period refers to the same as mentioned above, but includes an additional 30 days. Although we cannot be dogmatic, it would seem reasonable to conclude that an additional month will be needed her to carry out the sheep and goat judgment mentioned in Matthew 25:31-46.
   3. The 1,335 days (12:12)—Here again a period of time is added: 45 days. What will be the need of these 45 days? It may be the time necessary for setting up the government machinery for carrying on the rule of Christ.

E. The four final conclusions
   1. The mighty angel raised both hands to heaven as he attested to the veracity of all this (12:7).
   2. Many shall be cleansed (saved) during the tribulation (12:1). This includes both Jews and Gentiles (Rev. 7:1-17).
   3. The wicked, however, will continue after evil ways (Dan. 12:10; Rev. 9:20-21; 11:9-10).
   4. Daniel was to carefully preserve his writings (12:4), but all their meaning would not be revealed to him until that glorious day when he stood alongside the righteous awaiting his inheritance lot (12:9, 13).
THEOLOGICAL SUMMARY
I. Daniel’s example—He was referred to along with Noah and Job by Ezekiel to illustrate two godly virtues.
   A. The virtue of righteousness (Ezek. 14:14, 20)
   B. The virtue of wisdom (Ezek. 28:3)
II. Daniel’s background
   A. Daniel was born in Israel from the tribe of Judah, of a royal family (Dan. 1:3).
   B. He was carried off by Nebuchadnezzar to Babylon during the first siege of Jerusalem in 606 B.C. (Dan. 1:1-2).
   C. He was described as being handsome, without physical defect, quick to understand, well-informed, and showing great learning potential (Dan. 1:4).
   D. He possessed the divine gift of prophecy and of dream interpretation (Dan. 2:29; 4:20).
III. When in captivity, without the slightest compromise, he faithfully served under the administration of three kings.
   A. Nebuchadnezzar (Dan. 1-4)
   B. Belshazzar (Dan. 5, 7-8)
   C. Darius (Dan. 6, 9-12)
IV. He himself was ministered to by both of heaven’s archangels.
   A. Gabriel (Dan. 8:16-17; 9:21)
   B. Michael (Dan. 10:13, 12:1)
V. The preincarnate Christ appeared to Daniel on two occasions.
   A. In the lion’s den (Dan. 6:22)
   B. By the Tigris River (Dan. 10:4-9, 16-17)
VI. The abomination of desolation—Jesus referred to the historical “abomination of desolation” as spoken of by Daniel, and tied it in with a prophetical event (Dan. 11:31; Matt. 24:15). “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)” (Matt. 24:15).
   A. The historical abomination of desolation (Dan. 11:31)
      1. The actor involved—Antiochus Epiphanes, a Syrian king who hated Jews
      2. The action involved—He defiled the holy of holies in the second temple by slaughtering a pig.
   B. The prophetical abomination of desolation (2 Thess. 2:4; Rev. 13:6 14-18)
      1. The actor involved—The Antichrist
      2. The action involved—He will pollute the holy of holies in the tribulational temple of placing there a statue of himself.
VII. The book of Daniel—The unusual feature of Daniel’s book is that he wrote the central portion (2:4—7:28) in the Aramaic language.

STATISTICS
First mention: Ezekiel 14:14
Final mention: Mark 13:14
Meaning of his name: “God is Judge”
Frequency of his name: Referred to 87 times
Biblical books mentioning him: Four books (Ezekiel, Daniel, Matthew, Mark)
Occupation: Political leader and prophet (Dan. 2:48, 49; 5:10-12)
Place of birth: Judah (Dan. 1:1-6)
Place of death: Babylon
Important fact about his life: He served as prime minister in Babylon under Nebuchadnezzar and Darius (Dan. 2:48; 6:1-3).

David

CHRONOLOGICAL SUMMARY
I. The former years
   A. The shepherd
      1. His provision for the sheep
         a. “Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither” (1 Sam. 16:11).
         b. “David went and returned from Saul to feed his father’s sheep at Bethlehem” (1 Sam. 17:15).
         c. “Now therefore so shalt thou say unto my servant David, thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel” (2 Sam. 7:8).
         d. “He chose David also his servant and took him from the sheepfolds: from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance (Psa. 78:70-71).
      2. His protection of the sheep—“David said unto Saul, thy servant kept his father’s sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God” (1 Sam. 17:34-36).
   B. The selected (1 Sam. 16:1-13)
      1. The rejection of Jesse’s older sons
         a. The command—At God’s order, Samuel the prophet visited the home of Jesse in Bethlehem to anoint one of his sons who would replace the rejected Saul as Israel’s next king.
         b. The confusion—Impressed by his appearance, Samuel mistakenly concluded that Eliab, Jesse’ oldest son, would be God’s choice. “It came to pass, when they were
come that he looked on Eliab, and said, Surely the Lord’s anointed is before him” (1 Sam. 16:6).

c. The correction—“The Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart” (1 Sam. 16:7).

2. The selection of Jesse’s youngest son—“Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, beheld, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah” (1 Sam. 16:10-13).

C. The singer (1 Sam. 16:14-23; 17:15)

1. The problem—“The Spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him” (1 Sam. 16:14).

2. The performance
   a. At the suggestion of his servants, Saul requested that David be invited to play his harp in the royal palace.
   b. When David played, the evil spirit left Saul.
   c. During this time David also served as Saul’s armorbearer.
   d. He thus traveled to and fro from the palace to the pasture, serving as both singer and shepherd.

D. The soldier (1 Sam. 17:1-58)

1. The criticism (David and Eliab)
   a. At his father Jesse’s instruction, David carried some food supplies to his three older brothers, who were in Saul’s army fighting the Philistines (17:13, 17).
   b. Upon arriving at the battle scene, David gazed upon a Philistine giant named Goliath (17:23).
   c. For 40 days this huge warrior (nearly 10 feet tall) had defied both Israel and God (17:16).
   d. During this time he had demanded that Saul send a soldier to fight him with the agreement that the entire army of the one defeated would surrender (17:8-10).
   e. The Israelite army, however, was terrified at such a proposal (17:11, 24).
   f. David wondered out loud why the defiance of this pagan giant was allowed to go unchallenged (17:26).
   g. Eliab, David’s oldest brother, rebuked him for his bold statements.
(1) The rebuke: “Why camest thou down hither? And with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightiest see the battle” (17:28).

(2) The reply: “What have I now done? Is there not a cause?” (17:29).

2. The concern (David and Saul)
   a. David met with Saul and volunteered to fight Goliath himself (17:32).
      (1) Saul’s objection: “You’re only a boy and Goliath is a seasoned and professional killing machine.”
      (2) David’s answer:
         (a) “In the past I have protected my father’s sheep from a lion and a bear.”
         (b) “When either animal turned on me, I killed it.”
         (c) “The same God who delivered me from those animals will deliver me from this one.”
   b. Saul then dressed David with the king’s own coat of armor and brass helmet (17:38).
   c. David, however, decided against wearing this strange and untested equipment (17:39).
   d. Instead, choosing five smooth stones from the stream, he marched out to meet the giant with his sling (17:40).

3. The contempt (David and Goliath)
   a. David was despised and cursed by Goliath, who vowed to give his flesh to the birds of the air and the beasts of the field (17:41-44).
   b. His answer to this hostile warrior was both concise and confident (17:45-47).
      (1) He would come against Goliath by the power of God.
      (2) He would slay the giant, cut off his head, and feed his flesh to the birds and beasts.
      (3) By this, all men would know that the battle was the Lord’s.

4. The conquest (David and God)
   a. David killed Goliath by striking the warrior in his forehead with a stone hurled from his sling (17:48-50).
   b. He then cut off the Philistine’s head with the giant’s own word (17:51).
   c. With Goliath’s head in his hand, David stood before Saul (17:57).

II. The frustrating years
   A. The sought
      1. The persecution by Saul
         a. The background
            (1) Following the battle, Saul commanded David to live with him in the king’s court (1 Sam. 18:2).
            (2) Whatever he was sent to do, David did it so successfully that Saul soon gave him a high rank in the army (1 Sam. 18:5).
b. The basis—Saul soon turned against David, prompted by two factors (1 Sam. 18:6-10, 12).
   (1) A victory song—The women of Israel had composed a song to celebrate the victory of David and Israel over the Philistines. The words ran: “Saul has slain his thousands, and David his tens of thousands.” Saul took a very dim view of this song. “Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?” (1 Sam. 18:8).
   (2) A vicious spirit—At this time, the demon that David had once driven from Saul through his music (1 Sam. 16:14, 23) now returned to plague him (1 Sam. 18:10).

c. The bungling—On numerous occasions the wicked king attempted to kill David, but failed every time.
   (1) On at least three occasions, Saul tried to kill David by hurling a javelin at him (1 Sam. 18:10, 11; 19:9-10).
   (2) He offered his youngest daughter, Michal, to David in marriage. “Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king’s enemies. But Saul thought to make David fall by the hand of the Philistines” (1 Sam. 18:25). To Saul’s amazement and anger, David presented him with the foreskins of 200 Philistines and thus qualified to become the king’s son-in-law (1 Sam. 18:27).
   (3) Saul sent soldiers to kill David in his own home, but Michal saved her husband by lowering him down through a bedroom window (1 Sam. 19:11-17).

d. The blessing—through all these trying events, God’s hand continued to rest upon David, causing his fame to increase.
   (1) On the home front—“David behaved himself wisely in all his ways; and the Lord was with him . . . All Israel and Judah loved David, because he went out and came in before them” (1 Sam. 18:14, 16).
   (2) On the battlefront—“There was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him” (1 Sam. 19:8).

e. The befriending
   (1) The great love and friendship between David and Jonathan (Saul’s son) had begun when David killed Goliath (1 Sam. 18:1, 3-4).
   (2) David was warned by Jonathan concerning his father’s murderous intents (1 Sam. 19:1-3).
   (3) After cautioning Saul against his hatred of David, Jonathan persuaded his father to declare a truce (1 Sam. 19:4-7).
   (4) David secretly met with Jonathan (1 Sam. 20:1-23).
      (a) Jonathan had concluded (sincerely and incorrectly) that his father had finally given up plans to kill David.
(b) Fearing the worst, David was reassured by Jonathan, who proposed a test to reveal Saul’s true motives.

(c) He would absent himself from the New Moon Festival at the royal palace.

(d) If Saul showed anger over his absence, this would mean he was still planning to kill him.

(e) Following the banquet, Jonathan would let David know the true situation.

(5) Upon learning of David’s absence at the banquet table, Saul became furious (1 Sam. 20:24-34).

(a) He cursed his own son Jonathan for befriending David.

(b) He actually attempted to kill Jonathan with a spear.

(6) The following morning, as agreed upon, David was warned by Jonathan (1 Sam. 20:35-41).

(7) Both reaffirmed their loyalty to each other. “Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city” (1 Sam. 20:42).

(8) During this time, David had visited the city of Ramah and told Samuel the prophet all that Saul had done to him (1 Sam. 19:18).

2. The flight from Saul
   a. David at Nob (1 Sam. 21:1-9)—He fled to Nob, where the tabernacle was located, and lied to Ahimelech, the high priest.
      (1) The falsehood of David
         (a) That he was on a secret mission for King Saul
         (b) That it was therefore Ahimelech’s duty to provide him with food and weapons
      (2) The faithfulness of Ahimelech—The old priest gave David bread and Goliath’s sword, which was wrapped in a cloth behind the ephod.
   b. David at Gath (1 Sam. 2:10-15)
      (1) Leaving Nob, David went to Gath, a city in Philistia and the former home of Goliath.
      (2) David was immediately recognized by the servants of Achish, king of Gath.
      (3) David, however, successfully faked insanity before the king and was allowed to leave the city.
   c. David at Adullam
      (1) Leaving Gath, David established temporary headquarters in a cave called Adullam, located near a Canaanite city halfway between Lachish and Jerusalem (1 Sam. 22:1).
(2) Here he was joined by his brothers, and his father’s household, plus many in distress, in debt, or discontented. His followers now numbered about 400 (1 Sam. 22:1-2).

(3) These followers were men from the tribes of Benjamin and Judah who pledged their allegiance to David, realizing he was God’s chosen one (1 Chron. 12:16-18).

d. David at Moab (1 Sam. 22:3-5)
(1) David asked and received permission from the king of Moab to move his father and mother there.
(2) He was then ordered by the Lord through the prophet Gad to return to Judah.

e. David in the forest of Hereth (1 Sam. 22:5-23)
(1) Here he learned from Abiathar (a son of the high priest Ahimelech) the horrible news concerning a massacre at the city of Nob.
(2) Saul had executed the high priest plus 85 other priests for befriending David.
(3) The murderous king had then put the entire city to the sword.

f. David at Keilah (1 Sam. 23:1-13)
(1) At God’s command, David defeated the Philistines who had been robbing the threshing floors of the Israelite city Keilah.
(2) Upon learning of David’s whereabouts, Saul sent an army to Keilah.
(3) God warned David to flee Keilah, for its fickle citizens were planning to hand him over to Saul.

(g. David in the wilderness of Ziph (1 Sam. 23:14-18)
(1) At this time his army numbered some 600 men. These 600 men were highly skilled, being able to shoot arrows and sling stones both with their right or left hands (1 Chron. 12:1-7).
(2) He once again met briefly with Jonathan. “Jonathan Saul’s son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee: and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house” (1 Sam. 23:16-18).
(3) This would be the final meeting of these close friends.

h. David at Carmel (1 Sam. 25:1-44)—Following the death of Samuel, David met and married Abigail, the widow of a wealthy but doltish sheepherder named Nabal.
(1) Nabal had both refused and ridiculed David’s modest request for a small amount of food.
(2) An angry David had prepared to do battle against Nabal.
(3) Learning of this, Abigail rode off to meet David with a large food gift.
(4) David’s wrath subsided and he spared Nabal’s life.
(5) Sometime later the drunken Nabal was struck dead by God.
(6) David then sent for Abigail and she became his wife.
(7) Saul had given David’s first wife, Michal, to another man.
3. The kindness to Saul—On two separate occasions David spared the life of his mortal enemy Saul.
   a. The episode in a cave (1 Sam. 24:1-22)
      (1) The restraint (24:1-7)
         (a) David established his headquarters in a cave near the Dead Sea in the wilderness of Engedi.
         (b) Upon learning that David was in that area, Saul led an army of 3,000 chosen men to capture him.
         (c) Totally unaware, Saul entered David’s cave to relieve himself.
         (d) David refused to grant his men’s request to kill Saul, but he secretly cut off a corner of the king’s robe.
         (e) Afterward, however, David’s heart “smote him” because he had shown disrespect toward the king.
      (2) The reprimand (24:8-15)
         (a) After Saul had left the cave, David called out to him.
         (b) He pointed out how easily he could have slain the king, showing Saul the piece that had been cut from his robe.
         (c) He then demanded to know why Saul was trying to kill him, for he was innocent of any wrongdoing or rebellion.
      (3) The remorse (1 Sam. 24:16-22)—“It came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept” (1 Sam. 24:16).
         (a) Saul acknowledged David’s righteousness in not killing him when he could have done so.
         (b) He said he knew David would soon become king over Israel.
         (c) Saul asked for and received David's promise that he would not cut off his descendants or wipe out his name when he did become king.
   b. The episode on a hill (1 Sam. 26:1-25)
      (1) David and Abishai—the courage involved (26:1-12)
         (a) Saul once again led an army of 3,000 chosen troops against David, hoping to capture him in the southeast part of the Judean desert.
         (b) Spotting the king first, David and Abishai secretly entered the camp one night and removed from the sleeping monarch his water jug and spear.
         (c) Again, David refused to kill Saul.
         (d) God had caused the army to sleep deeply.
      (2) David and Abner—the contempt involved (26:13-16)
         (a) From a nearby hill David cried out and made his presence known.
         (b) He then heaped contempt upon Saul’s general, Abner, who had slept through everything. “David said to Abner, Art not thou a valiant man? And who is like to thee in Israel? Wherefore then hast thou not kept thy lord the
king? For there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord’s anointed. An now see where the king’s spear is, and the cruse of water that was at his bolster” (1 Sam. 26:15-16).

(3) David and Saul—The confession involved (26:17-25)
(a) Saul tried to reestablish his friendship with David. “Saul knew David’s voice, and said, is this thy voice, my son David? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus pursue after his servant? For what have I done? Or what evil is in mine hand? . . . Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly” (1 Sam. 26:17-18, 21).
(b) David wisely decided to go his way with his men.

B. David, the sidetracked (1 Sam. 27:1—28:2; 29:1—30:31; 2 Sam. 1:1-27)
1. His backsliding—“David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand” (1 Sam. 27:1).
   a. Thus, in time of discouragement, David and his 600 men, for fear of Saul, left Judah and settled in the Philistine city of Ziklag, given to David by Achish the king. Here he would live for 16 months (1 Sam. 27:1-7).
   b. During this time David went out and raided many Canaanite cities, but deceived Achish into believing they were Israelite settlements (1 Sam. 27:8-12).
   c. After a while, King Achish prepared to do battle with Israel and requested that David and his men assist in the attack (1 Sam. 28:1-2).
   d. Just before the battle, however, the Philistine military commanders, over the objections of Achish, refused to allow David to join their attack, fearing he would betray them (1 Sam. 29:1-11).
2. His bravery (1 Sam. 30:1-31)
   a. Upon returning to Ziklag, David learned the Amalekites had attacked and burned the city and carried away into slavery all the wives and families of both David and his men.
   b. David’s men, for some unrecorded reason blamed him for their misfortune and threatened to stone him. “David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God” (1 Sam. 30:6).
   c. God commanded David to pursue the Amalekites, assuring his servant of total victory.
d. The Lord kept his promise, and David utterly routed the enemy (1 Sam. 30:9-20).

(1) A captured slave agreed to lead David to the location of the Amalekite camp.
(2) Finding them drinking and reveling over the destruction of Ziklag, David fell upon them, killing all but some young men who rode off on camels and escaped.
(3) He then recovered all that the enemy had taken, including every single hostage.

e. For some reason 200 of David’s 600 soldiers were too exhausted to fight and were placed in charge of the supplies as the remaining 400 rode into battle (30:21).

f. Following the victory, the 400 soldiers did not want to share the spoils of war with the 200 men.

g. David, however, overruled this objection: “Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? But as his part is that goeth down to the battle, so shall his part be that tarryth by the stuff: they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day” (1 Sam. 30:23-25).

h. David later sent some of the war plunder to his friends who were elders in Judah (1 Sam. 30:26-31).

3. His bereavement (2 Sam. 1:1-27)

a. The reason for this bereavement—While in Ziklag, David learned that both Saul and Jonathan had been killed in the battle against the Philistines.

b. The reaction to this bereavement

(1) David ordered the execution of an Amalekite man who claimed he had personally killed the mortally wounded Saul.
(2) He then composed and cried out a lament for Saul and Jonathan.

(a) He ordered that the news of their deaths not be spread abroad, lest God’s enemies rejoice.

(b) He called for a divine judgment of drought and failing crops upon Mt. Gilboa where Saul fell.

c. He offered the highest praise for Saul and Jonathan, saying:

(1) They were the glory of Israel.
(2) In life they were loved and gracious.
(3) In death they were not parted.
(4) They were swifter than eagles and stronger than lions.

d. He commanded all Israel to join him in lamenting their deaths, pointing out that:

(1) Saul would be remembered as the one who had met Israel’s physical needs.
Jonathan would be remembered as being David’s dearest and closest friend.

III. The finest years
   A. David the sovereign, at Hebron, his first capital
      1. Anointed king over one tribe
         a. At God’s command, David left Ziklag at the death of Saul and moved to the city of Hebron (2 Sam. 2:1-3).
         b. The men of Judah came to Hebron and anointed David as their king.
         c. He would reign over this tribe for seven and a half years (2 Sam. 2:4, 11).
         d. He commended the men of Jabesh-gilead for recovering Saul’s body which the Philistines had fastened to a wall. The body was then given a decent burial (compare 1 Sam. 31:8-13 with 2 Sam. 2:4-7).
         e. David entered into an agreement with Abner, former military commander under Saul (2 Sam. 3:12-21).
            (1) Abner promised to bring the remaining 10 tribes of Israel under David’s control.
            (2) At David’s request, Abner arranged to have Michal, the king’s first wife, returned to him.
         f. Later, David was furious upon learning that Abner had been murdered by Joab, the king’s military commander, who had doubtless viewed Abner as a potential rival (2 Sam. 3:22-38).
         g. Six of David’s many sons were born during his reign in Hebron (2 Sam. 3:2-5); three of these would later cause him much grief.
            (1) Amnon would rape his own half-sister, Tamar.
            (2) Absalom would murder Amnon for this and later lead a revolt against David.
            (3) Adonijah would attempt to steal the throne from Solomon, even as David lay on his deathbed.
      2. Anointed king over 12 tribes
         a. David was presented with the head of Ishbosheth (2 Sam. 4:1-12).
            (1) Ishbosheth was Saul’s son whom Abner had made king over 11 of Israel’s tribes following his father’s death.
            (2) David, however, ordered the deaths of the two military men who murdered him.
         b. David was anointed at Hebron by all 12 tribes of Israel (2 Sam. 5:1-3; 1 Chron. 11:1-3; 12:8-15, 23-40).
            (1) They acknowledged that even when Saul was king, it was really David who provided inspiration and led them to victory.
            (2) A total of 336,100 soldiers from all 12 tribes celebrated this great event for three days.
(3) Troops from three tribes are especially noted by the sacred account:
   (a) Gad, of whom it was said they were men of valor, trained for war
       with the strength of lions and the swiftness of roes (1 Chron. 12:8)
   (b) Issachar, of whom it was said they had understanding of the times,
       to know what Israel ought to do (1 Chron. 12:32)
   (c) Zebulun, of whom it was said they were men of single heart (1
       Chron. 12:33)

c. David was 37½ years old at the time (2 Sam. 5:4-5).
d. This marked David’s third and final anointing.

B. David the sovereign, at Jerusalem, his final capital

1. The city of God—David captured Jerusalem and made it his permanent
   headquarters (2 Sam. 5:6-12; 1 Chron. 11:4-9; 14:1-2).
   a. The Jebusites, pagan defenders of Jerusalem, had ridiculed David’s plan to
      take the city.
   b. David promised that the first Israelite soldier to enter the city would
      become his military leader.
   c. Joab, David’s nephew, accomplished this and assumed the position of army
      commander.
   d. Upon taking the city, David began to enlarge it.
   e. He then contracted with Hiram, King of Tyre, to build him a house.

   a. The journey of the Ark, part one:
      (1) The transportation
         (a) At the king’s invitation, some 30,000 representatives from all over
             Israel accompanied him to the city of Kirjath-jearim (also called Baale
             of Judah) where the Ark of the Covenant was resting at the home of
             Abinadab (2 Sam. 6:1-4; 1 Chron. 13:1-7).
         (b) It was placed on a new cart, driven by Abinadab’s two sons, Uzzah
             and Ahio (2 Sam. 6:3-4; 1 Chron. 13:7).
         (c) David and a multitude of worshipers ran before the cart, praising
             God with songs and musical instruments (2 Sam. 6:5; 1 Chron. 13:8).
      (2) The tragedy
         (a) Disaster struck when Uzzah’s unwise handling of the Ark brought
             down the judgment of death from God (2 Sam. 6:6-7; 1 Chron. 13:9-10).
         (b) Fearful to continue his trip, David placed the Ark in the house of a
             man named Obed-edom where it would reside for three months (2
             Sam. 6:8-12; 1 Chron. 13:11-14).
      (3) The transference—Realizing his problem resulted in the way the Ark
          was being transported, David discarded the cart and transferred the Ark
to 762 Levitical priests, ordering them to carry it on their shoulders, as God had originally commanded Moses (1 Chron. 15:1-15).

b. The journey of the Ark, part two:

(1) The celebration
(a) David began the final part of the trip by offering up animal sacrifices to God (2 Sam. 6:13).
(b) Amid joyful shouting, singing, and the playing of musical instruments, David, the Levites, and the accompanying congregation entered the city of Jerusalem with the Ark (2 Sam. 6:15; 1 Chron. 15:16, 25-28).
(c) David himself danced before the Ark with all his might (2 Sam. 6:14).
(d) The Ark was then placed inside the tabernacle (2 Sam. 6:17; 1 Chron. 16:1).
(e) David then assigned the priests a very important task. “He appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel” (1 Chron. 16:4).

(2) The criticism (2 Sam. 6:16, 20-23; 1 Chron. 15:29)
(a) Upon returning home to bless his family, David received a crushing blow.
(b) His wife Michal both ridiculed and rebuked him for displaying such zeal and praise to God.
(c) As a result of this, David and Michal no longer lived together as husband and wife.

3. The covenant of God (2 Sam. 7:1-17; 1 Chron. 17:1-15)

a. David’s request—to build a house for God
(1) After defeating all his enemies, David proposed to build a temple to house the Ark of the Covenant. “Now it came to pass, as David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains” (1 Chron. 17:1).
(2) Nathan the prophet encouraged David to do this (2 Sam. 7:3; 1 Chron. 17:2).
(3) However, that very night God revealed to Nathan in a vision that it was not his will for David to build the temple because of his much blood-shedding in war (2 Sam. 7:4-7; 1 Chron. 17:3-6; 22:8-9).

b. God’s response—to build a house for David
(1) To the contrary, God would construct a house (dynasty) for David. “Also the Lord telleth thee that he will make thee an house” (2 Sam. 7:11). “For thou, O my God, has told thy servant that thou wilt build him an house” (1 Chron. 17:25).
(2) This “house covenant” (known as the Davidic Covenant) had three key promises attached to it (2 Sam. 7:8-17; 1 Chron. 17:7-15).
(a) God would make David’s name great.
(b) His son Solomon would succeed him and build the temple.
(c) David’s kingdom would be established forever.

4. The worship of God—During this time in his life, David worshiped God by offering up three thanksgiving prayers.
a. Thanking and worshiping God for his presence
   (1) This had to do with the Ark of the Covenant, over which dwelt the glory of God (1 Chron. 16:7-36). “On that day David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren” (1 Chron. 16:7).
   (2) The words in this hymn of praise would later be included in Psalms 96, 105, and 106.
b. Thanking and worshiping God for his promise—This had to do with the features in the Davidic Covenant (2 Sam. 7:18-29; 1 Chron. 17:16-27). “For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee” (1 Chron. 17:25).
c. Thanking and worshiping God for his power. This had to do with the great military victories God had given David (2 Sam. 22:1-51). “David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul” (2 Sam. 22:1). Much of this material is later repeated in Psalm 18.

5. The blessings of God—As has been previously noted, God empowered David to defeat his various enemies.
a. His military conquests
   (1) Against the Philistines—David conducted six successful military campaigns against the Philistines.
      (a) First campaign (2 Sam. 5:17-21; 23:13-17; 1 Chron. 11:15-19; 14:8-12)
         i. On this occasion David expressed his longing for a drink of water from the well in Bethlehem, which was occupied by the Philistines at the time.
         ii. Risking their own lives, three of David’s mighty men crept into the enemy area and secured a container of water for him.
         iii. Unwilling to drink this water which was obtained under such selfless and dangerous conditions, David poured it out as an offering to God.
         iv. He was by then commanded by God to attack and defeat the Philistines, which he did.
      (b) Second campaign (2 Sam. 5:22-25; 1 Chron. 14:13-17)
i. David was instructed by God to encircle the attacking Philistines, stationing his men in the midst of some mulberry trees.

ii. When he heard a sound like the marching troops coming from the tops of the trees, he was to attack, for this would be God’s signal for victory.

(c) Third campaign (2 Sam. 21:15-17)
   i. During this battle a huge Philistine giant named Ishbi-benob attached David with a ponderous sword, which apparently unnerved the king.
   ii. But one of David’s warriors, Abishai, stepped in and killed the Philistine.

iii. After the narrow escape, David’s soldiers prevented him from exposing his life in battle, lest their beloved and irreplaceable king be taken from them.

(d) Fourth campaign (2 Sam. 21:18; 1 Chron. 20:4)—During this battle another Philistine giant known both as Saph and Sippai was killed.

(e) Fifth campaign (2 Sam. 21:19; 1 Chron. 20:5)—Lahmi, the brother of the Philistine giant Goliath, was killed by an Israeliite soldier from Bethlehem named Elhanan.

(f) Sixth campaign (2 Sam. 21:20-22; 1 Chron. 20:6-8)
   i. This final battle was fought in the Philistine city of Gath.
   ii. A relative of David named Jonathan killed an especially fierce and blasphemous giant who had six fingers on each hand and six toes on each foot.

(2) Against the Moabites (2 Sam. 8:2; 1 Chron. 18:2)
   (a) David devastated the land of Moab.
   (b) He divided his victims by making them lie down side by side in rows.
   (c) Two-thirds of each row were then executed and the remaining one-third became his servants.

(3) Against the Aramaeans (2 Sam. 8:3-4; 1 Chron. 18:3-4)
   (a) He destroyed the forces of King Hadadezer in a battle at the Euphrates River.
   (b) David captured 1,700 cavalry and 20,000 infantry.
   (c) He then lamed all of the chariot horses except for 100 teams.

(4) Against the Edomites (2 Sam. 8:13-14; 1 Chron. 18:12-13)
   (a) He destroyed 18,000 Edomites at the Valley of Salt.
   (b) He then placed garrisons throughout Edom and forced the entire nation to pay tribute to Israel.
(5) Against the Ammonites

(a) First campaign (2 Sam. 10:1-14; 1 Chron. 19:1-15)
   i. Upon learning of the death of his friend Nahash, the king of Ammon, David sent ambassadors to comfort his son Hanun.
   ii. Hanun, however, rejected and ridiculed these messengers, foolishly and falsely concluding they had been sent to spy out his land.
   iii. The beards and clothes of the ambassadors were mutilated by Hanun.
   iv. Later, realizing his stupid actions had aroused David’s wrath, Hanun hired a Syrian army to help him attack Israel.
   v. The alliance was, however, totally routed by Israel under the command of Joab, David’s nephew.

(b) Second campaign (2 Sam. 12:26-31; 1 Chron. 20:1-3)
   i. David captured Rabbah, the capital of Ammon.
   ii. Tremendous amounts of loot were carried back to Jerusalem, and David took the king of Rabbah’s crown—a $50,000 treasure made from solid gold set with gems—and placed it on his own head.
   iii. He then made slaves of the people of the city.

(6) Against the Syrians

(a) First campaign (2 Sam. 8:5-8; 1 Chron. 18:5-8)
   i. He killed 22,000 Syrians from Damascus.
   ii. He then placed several army garrisons in Damascus and imposed tribute upon its people.

(b) Second campaign (2 Sam. 10:15-19; 1 Chron. 19:16-19)
   His military champions—Having considered David’s military conquests, here is a list of his mighty men.
   (1) Elhanan—He killed Lahmi, the giant brother of Goliath (2 Sam. 21:19; 1 Chron. 20:5).
   (2) Jashobeam—He slew 300 enemy troops (1 Chron. 11:11).
   (3) Adino—He killed 800 enemy troops (2 Sam. 23:8).
   (4) Eleazer—He smote the enemy until his hand clave to his sword (2 Sam. 23:9-10; 1 Chron. 11:12).
   (5) Shammah—He stood in a barley field and killed many Philistines (2 Sam. 23:11-12; 1 Chron. 11:13-14).
   (6) Abishai—He killed 300 enemy troops and saved David’s life by killing a huge Philistine warrior (2 Sam. 21:15-17; 23:18-19; 1 Chron. 11:20-21).
   (7) Benaiah—He killed a lion in a pit in the snow. He also, armed only with a staff, slew a huge seven and a half-foot-high Egyptian warrior with his enemy’s own enormous spear (2 Sam. 23:20-23; 1 Chron. 11:22-25).
6. The type of God (2 Sam. 9:1-13)
   a. After securing his throne, David asked the following question: “Is there yet any that is left in the house of Saul, that I may shew him kindness for Jonathan’s sake?” (2 Sam. 9:1).
   b. He learned from Ziba, a former servant of Saul, that Jonathan had a crippled son living in Israel named Mephibosheth.
   c. Upon finding him, David said: “Fear not: for I will surely show thee kindness for Jonathan thy father’s sake, and will restore thee all the land of Saul . . . and thou shalt eat bread at my table continually” (2 Sam. 9:7).
   d. David then commanded the 15 sons and 20 servants of Ziba to wait upon Mephibosheth.
   e. Through all this David became a beautiful type of the Heavenly Father.
      (1) The Heavenly Father seeks to show kindness to poor, lost, crippled sinners.
      (2) He does this for Jesus’ sake.
      (3) Upon finding them, they are “accepted in the beloved” and invited to feast upon the riches of his grace (Eph. 1:6-7, 18).

IV. The frightful years
   A. David, the sinner (2 Sam. 11:1-27)
      1. His sin of adultery (2 Sam. 11:1-5)
         a. Instead of leading his troops who were at that time fighting against the Ammonites, David was indulging himself in Jerusalem.
         b. One night, unable to sleep, he went for a stroll on the roof of the palace.
         c. Looking out over the city, he saw a beautiful woman taking her evening bath.
         d. Upon learning her name was Bathsheba, David sent for her, even though he also knew she was married to Uriah, one of his soldiers.
         e. David lay with her and was soon told by her that she had become pregnant.
      2. His sin of deceit (2 Sam. 11:6-13)
         a. David brought Uriah home from the front lines, hoping he would sleep with his wife and later assume the unborn child to be his.
         b. But Uriah refused (probably realizing the truth) to cooperate with the king’s deceitful plan.
         c. When asked by David why he did not spend the night with Bathsheba, Uriah replied in words that must have been a stinging slap to the king: “The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing” (2 Sam. 11:11).
      3. His sin of murder (2 Sam. 11:14-27)
a. Realizing Uriah could not be compromised, David sent him back to the war with a sealed letter instructing Joab, Israel’s military commander, to arrange for him to be killed in battle.

b. David soon received the message that Uriah had been slain in the fighting.

c. David eventually married Bathsheba, and their child, a boy, was born.

B. David, the sorrowful—“But the thing that David had done displeased the Lord” (2 Sam. 11:27).

1. The confrontation by the prophet—David was soundly rebuked by Nathan the prophet for his terrible sins of adultery, deceit, and murder (2 Sam. 12:1-9).
   a. The illustration—Nathan related a story of how a rich farmer owning many flocks took from a poor farmer his only pet ewe lamb and served it up at a banquet.
   b. The indignation—A furious David vowed the rich man would be forced to restore fourfold to the poor farmer and then forfeit his life.
   c. The identification—“Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul . . . Wherefore has thou despised the commandment of the Lord, to do evil in his sight? Thou has killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and has slain him with the sword of the children of Ammon” (2 Sam. 12:7, 9).

2. The chastisement from the Lord—“Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun . . . The child also that is born unto thee shall surely die” (2 Sam. 12:10-12, 14).

3. The confession of the king—“Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightiest be justified when thou speakest, and be clear when thou judgest” Psa. 51:1-4). “I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah” (Psa. 32:5).

C. David, the submissive—David’s first reaction to Nathan’s parable was the demand that the guilty man first make a fourfold payment to the poor farmer and then be put to death. Apparently God imposed upon David the king’s own sentence. While he would not die, David would nevertheless pay back fourfold
for his sin against Uriah. The brokenhearted monarch now humbly submitted to the chastening hand of the Lord.

1. First sin payback—sickness and death (2 Sam. 12:15-25)
   a. The departure of Bathsheba’s first son
   (1) David’s travail—“Nathan departed unto his house. And the Lord struck the child that Uriah’s wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth” (2 Sam. 12:15-16).
   (2) David’s testimony—Upon hearing from his servant that his son had died, the king responded: “While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me” (2 Sam. 12:22-23).
   b. The arrival of Bathsheba’s second son—“David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the Lord loved him” (2 Sam. 12:24).

   a. Amnon deceived his half-sister Tamar.
      (1) Amnon, son of David and half-brother to Tamar, David’s daughter, burned in his lust toward her.
      (2) Acting upon the advice of a crafty friend, Amnon feigned sickness and requested from David that Tamar be sent to nurse him.
   b. Amnon defiled his half-sister Tamar.
      (1) When they were alone, Amnon raped Tamar.
      (2) He then compounded his vicious crime by refusing to marry her.
      (3) Instead, he literally had her thrown out of his bedroom.
      (4) David was furious upon hearing this, but did not punish Amnon for it.

3. Third sin payback—murder (2 Sam. 13:22-39)
   a. After planning for two full years, Absalom, David’s son and Tamar’s full brother, arranged to have his half-brother Amnon murdered.
   b. Absalom then fled to the land of Geshur, where he remained for three years.
   c. Again, David seemed helpless, and could do nothing but mourn the loss of one son and the absence of another.

4. Fourth sin payback—rebellion (2 Sam. 14—20)
   a. The reconciliation (2 Sam. 14:1-33)
      (1) A mother, sent by Joab, tricked David into bringing back Absalom from exile.
      (2) She sought the king’s favor, pretending she had two sons, one of which had killed the other.
David reassured her that upon his return the rebellious son would not be punished.

The woman then immediately applied the lesson parable to David.

Absalom was allowed to return, but for two long years his father refused to see him.

Finally, after Absalom burned Joab’s barley field to get attention, David agreed to meet his son.

The king and Absalom were reconciled.

b. The revolt (2 Sam. 15:1-12)

(1) The politics leading to the revolt—“It came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel” (2 Sam. 15:1-6).

(2) The place of the revolt—After a four-year period of preparation, Absalom went to the city of Hebron, blew a trumpet, and declared the revolt against his father.

c. The retreat (2 Sam. 15:13-17)—“There came a messenger to David, saying, The hearts of the men of Israel are after Absalom . . . And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house” (2 Sam. 15:13, 16).

d. The resolve—At the edge of the city, David suddenly noticed that his foreign friend Ittai, who had been visiting Jerusalem from the Philistine city of Gath, was accompanying the king along with the 600 Gittite warriors who served under him (2 Sam. 15:18-22).

(1) David’s advice—“What are you doing here? Go back with your men . . . for you are a guest in Israel . . . Should I force you to wander with me? Go on back . . . and may the Lord be merciful to you.”

(2) Ittai’s answer—“As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be” (2 Sam. 15:21).
e. The remorse—“All the country wept with a loud voice, and all the people passed over; the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness . . . And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up” (2 Sam. 15:23, 30).

f. The reflection (2 Sam. 15:24-29)—“Lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation: but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him” (2 Sam. 15:24-26).

g. The ruse (2 Sam. 15:31-37; 16:15—17:23)
(1) Upon learning that his former advisor Ahithophel had joined Absalom’s revolt, David ordered another loyal advisor, Hushai, to pretend to sell out to Absalom also, that he might frustrate and counter Ahithophel’s counsel.

(2) This plan worked exactly as David hoped it would.
(a) The correct advice of Ahithophel—“Let me now choose out twelve thousand men, and I will arise and pursue after David this night: And I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only” (2 Sam. 17:1-2).
(b) The crafty advice of Hushai—“The counsel that Ahithophel hath given is not good at this time . . . Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person” (2 Sam. 17:7, 11).

(3) The vain Absalom decided upon Hushai’s counsel, thus unknowingly allowing David time to mobilize the royal troops.
(4) Upon having his advice refused, Ahithophel went home and hung himself.
(5) Hushai then sent messengers warning David to cross the Jordan River and prepare his men for battle.

h. The rendezvous—During the interval before the battle, David met with several individuals.
(1) His meeting with Ziba—Ziba, the chief steward of Mephibosheth (Jonathan’s crippled son), approached David with both food and a falsehood (2 Sam 16:1-4).
  (a) The food—He brought two donkeys, loaded down with bread, raisins, grapes, summer fruits [figs?], and a barrel of wine.
  (b) The falsehood—Ziba slandered his master, saying Mephibosheth was in Jerusalem hoping David would be defeated so that he could get back his grandfather Saul’s kingdom. David (at first) seemed to believe Ziba, and gave him the estate he had previously awarded to Mephibosheth. Later, however, the king would refuse this.

(2) His meeting with Shobi, Machir, and Barzillai—These three men, all non-Israelite friends of David, met the king and brought him mats to sleep on, cooking pots, serving bowls, wheat and barley flour, parched grain, beans, lentils, honey, butter, and cheese (2 Sam. 17:27-29).

i. The reviling (2 Sam. 16:5-13)
  (1) The reviler—Shimei, a member of Saul’s family, encountered David and hurled both curses and rocks at the king. “Come out, come out, thou bloody man, and thou man of Belial: The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man” (2 Sam. 16:6-8).
  (2) The reviled—Abishai, one of David’s soldiers sought permission to kill Shimei for his insults.
    (a) The request—“Why should this dead dog curse my lord the king? Let me go over I pray thee, and take off his head” (2 Sam. 16:9).
    (b) The refusal—“David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? Let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day” (2 Sam. 16:11-12).

j. The rout (2 Sam. 18:1-8)—David’s seasoned troops met Absalom’s inexperienced soldiers at the Battle of Mount Ephriam
  (1) The concern prior to the battle
    (a) The people’s concern for their king—“The king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us: neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succor us out of the city” (2 Sam. 18:2-3).
(b) The king’s concern for his son—"The king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom" (2 Sam. 18:5).

(2) The casualties resulting from the battle
(a) David’s men killed 20,000 of Absalom’s soldiers.
(b) Even more than this number died of hunger, exposure, and exhaustion as a result of being scattered throughout the desolate and hostile countryside of Ephraim.

k. The reprisal (2 Sam. 18:9-18)—In spite of David’s plan concerning his son, Joab found Absalom caught by his hair in the thick boughs of a great tree and killed him by thrusting three daggers into his heart.

l. The reprimands (2 Sam. 18:19—19:7)
(1) David’s anguish—"The king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" (2 Sam. 18:33).
(2) Joab’s anger—"Joab came into the house to the king, and said Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now" (2 Sam. 19:5-7).

m. The return (2 Sam. 19:8—20:26)
(1) The king on the east bank of the Jordan (2 Sam. 19:8-43)
(a) David and Zadok—Both Zadok and Abiathar the priest were sent to the elders and Judah that they might create some interest for the king’s return. It seemed all the other tribes except his very own wanted this to happen.
(b) David and Amasa—David appointed his nephew Amasa to replace Joab as military commander-in-chief. Amasa thereupon convinced Judah’s elders to urge David’s return.
(c) David and Shimei—David spared the life of Shimei, who now met him and begged for forgiveness.
(d) David and Mephibosheth—Jonathan’s lame son explained to David that Ziba had slandered him, falsely accusing him of treason. David,
apparently not quite sure who to believe, divided Mephibosheth’s estate equally, giving half to the lame son and half to Ziba.

(e) David and Barzillai—David urged this 80-year-old Gileadite who had previously befriended him to come to Jerusalem and live in the king’s palace. But the old friend respectfully declined, pleading old age.

(2) The king at Jerusalem—At long last David had returned home. But two more bloody events would occur before peaceful conditions prevailed.

(a) Amasa’s murder—Joab brutally and deceitfully murdered Amasa with a dagger, thus eliminating a future rival (2 Sam. 20:4-10).

(b) Sheba’s malcontent—A Benjaminite named Sheba organized a brief revolt against David. At first, all the tribes but Judah followed him, deserting their king. But the revolt was short-lived, for Joab trapped Sheba in the city of Abel. He then demanded and received from its citizens the head of Sheba (2 Sam. 20:1-3, 14-22).

V. The final years
A. David, the statesman (2 Sam. 21:1-14)
   1. He surveyed a problem.
      a. There was a famine that lasted for three years and David spent much time in prayer about it.
      b. Finally, God told him the famine was a divine judgment upon Israel because of past sins committed against the Gibeonites.
      c. In Joshua 9, Israel had made a covenant with these pagan people that they would not be harmed, but Saul and his family had murdered many of them.
   2. He solved the problem.
      a. David negotiated with the Gibeonite leaders, and they determined that justice could be done only by allowing them to execute seven of Saul’s sons, all of which probably participated in the former Gibeonite massacre.
      b. This was done and the plague was stayed.
      c. The life of Mephibosheth was, however, spared.
      d. Later David ordered a decent burial to be given to two of these sons, upon learning that their mother had watched over their bodies during the entire harvest season, driving away the vultures and wild animals.
B. David, the statistician (2 Sam. 24; 1 Chron. 21)
   1. The project—David commanded Joab, his military commander, to conduct a census throughout the land that he might know the population of Israel.
   2. The protest
      a. Joab objected to the project, but David insisted it be carried out.
      b. At the end of nine months and 20 days Joab gave David the figures (2 Sam. 24:8).
3. The perception—Soon David realized this census was (for some unrecorded reason) highly displeasing to God.

4. The plea—“David’s heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O lord, take away the iniquity of thy servant; for I have done very foolishly” (2 Sam. 24:10).

5. The punishment—God allowed David to choose one of three possible punishments.
   a. A period of famine
   b. Ninety days of retreat before his enemies
   c. A three-day pestilence

6. The plague—David chose the third punishment. “David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man. So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men” (2 Sam. 24:14-15).

7. The pardon—“When the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshingplace of Araunah the Jebusite” (2 Sam. 24:16).

8. The purchase
   a. David was commanded to build an altar at the place where the plague stopped. David was able to see the angel.
   b. David built the altar, but not before buying the threshing floor of Araunah (also called Ornan) the Jebusite.
   c. It was upon this spot that Abraham had once offered Isaac (Gen. 22:2), and on it the temple of Solomon would later be built (2 Chron. 3:1).
   d. God approved of David’s offering by sending down fire from heaven to consume the sacrifice (1 Chron. 21:26).

C. David, the sponsor (1 Chron. 22—29)—“David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparataion for it. So David prepared abundantly before his death” (1 Chron. 22:5).

1. The background involved—David was now nearly 70. When he was but 37, he had determined to build a temple for God but was forbidden to do so. “David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God: but the word of the Lord came to me, saying, thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of
rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever” (1 Chron. 22:7-10).

2. The purpose involved—It was to provide a home for the Ark of God (1 Chron. 22:19) and the other vessels from a temporary tabernacle, which was located at Gibeon (1 Chron. 21:29). The original tabernacle of Moses had been set up at Shiloh (Josh. 18:1; 19:51; Judg. 18:31; 1 Sam. 1:9; 3:3) but was destroyed along with the city of Shiloh by the Philistines (see Psa. 78:60; Jer. 7:12, 14; 26:6) in 1 Samuel 4.

3. The cost involved (1 Chron. 22:14, 16)
   a. It took 100,000 talents of gold and 1,000,000 talents of silver, plus untold tons of bronze, iron, and timber to build the temple. This would equal several billion dollars by today’s standards.
   b. David himself contributed millions to the project (1 Chron. 29:3-5).

4. The workers involved—David appointed 38,000 Levites for the temple construction (1 Chron. 23:3-5): 24,000 workers; 6,000 to function as officers and judges; 4,000 temple guards.

5. The music involved
   a. There were 4,000 singers and musicians (1 Chron. 23:5).
   b. To this number David then appointed 288 special master musicians (1 Chron. 25:7-8).

6. The priests involved—At this time David divided the priesthood into 24 divisions (1 Chron. 23:6; 24:1-3; compare 1 Chron. 24:10 with Luke 1:5).

7. The army involved—David had an army of 288,000 men, consisting of 12 divisions of 24,000 warriors (1 Chron. 27:1-15).

8. The blueprints involved—David gave Solomon the temple building plans which God had given him (1 Chron. 28:11-12, 19).

9. The challenges involved (given by David)
   a. The recipients of his challenge
      (1) Solomon (1 Chron. 22:11-13; 28:9-10, 20)—“Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever” (1 Chron. 29:10). “Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord” (1 Chron. 28:20).
      (2) The resident aliens in Israel (1 Chron. 22:2)
      (3) The religious, military, political, and financial leaders in Israel (1 Chron. 22:17-19; 28:1-8)—“Is not the Lord your God with you? And hath he not
given you rest on every side? For he hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord and before his people. Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord” (1 Chron. 22:18-19).

b. The results of his challenge (1 Chron. 29:6-9, 20-21).
   (1) Concerning the princes of Israel—“Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with rulers of the king’s work, offered willingly” (1 Chron. 29:6).
   (2) Concerning the people of Israel—“Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy” (1 Chron. 29:9).

10. The prayer involved (1 Chron. 29:10-19)
   (a) David’s description of God—“Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou are exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own (1 Chron. 29:10-16).
   (b) David’s desire from God — “Give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to building the palace, for the which I have made provision” (1 Chron. 29:19).

D. David, the sinking
1. His final work
   a. The insurrection of Adonijah—On his deathbed David was visited by Bathsheba and Nathan the prophet, who informed the king of the rebellion led by Adonijah (his oldest son) against Solomon (1 Kings 1:15-27).
b. The instruction of David—The dying king quickly instructed Zadok the high priest and Nathan the prophet to do the following (1 Kings 1:32-40):
   (1) To place Solomon on the king’s personal mule
   (2) To anoint Solomon (by Zadok)
   (3) To publicly crown Solomon amid the blowing of trumpets
   (4) To ride to the palace and sit upon David’s throne

2. His final words
   a. To his Savior (2 Sam. 23:1-7)—“Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, the Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of god. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain” (2 Sam. 23:1-4).
   b. To his son (1 Kings 2:1-9)—“Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself” (1 Kings 2:1-3).

E. David, the scribe (the psalms that David wrote)
   1. The number of his psalms—David authored at least 75 of the 150 psalms.
      a. Of these, 73 are ascribed to him in the Old Testament. These are: 3-9; 11-32; 34-41; 51-65; 68-70; 86; 101; 103; 108-110; 122; 124; 131; 133; 138-145.
      b. Two of the psalms are ascribed to him in the New Testament. These are:
         (1) Psalm 2 (Acts 4:25)
         (2) Psalm 95 (Heb. 4:7)
   2. The nature of his psalms—the historical background for some of David’s psalms is as follows:
      a. Psalm 8—Written after his victory over Goliath (1 Sam. 17)
      b. Psalm 11—Written while he was still living in Saul’s court (1 Sam. 18)
      c. Psalm 59—Written after his wife Michal saved him from Saul (1 Sam. 19)
      d. Psalms 63, 143—Written when fleeing from Saul (1 Sam. 19—31)
      e. Psalms 34, 56—Written after escaping from Achish, the Philistine king of Gath (1 Sam. 21)
      f. Psalm 52—Written upon learning of the slaughter of the priests at Nob by the cruel Doeg (1 Sam. 22)
      g. Psalms 57, 142—written while he was living in the cave of Adullam (1 Sam. 22)
h. Psalm 54—Written after being betrayed by the citizens of Ziph (1 Sam. 23)
i. Psalm 18—Written after Saul had given up trying to kill him (1 Sam. 26:21)
j. Psalms 19, 101—Written to celebrate the capture of Jerusalem (2 Sam. 5)
k. Psalms 15, 24, 68, 132—Written when the Ark of the Covenant was brought into Jerusalem (2 Sam. 6)
l. Psalm 89—Written after receiving the Davidic Covenant (2 Sam. 7)
m. Psalm 60—Written to celebrate Joab’s victory over the Edomites (2 Sam. 8)
n. Psalm 21—Written after his kingdom was established (2 Sam. 8)
o. Psalms 32, 51—Written in regard to his sin of adultery and murder
   (1) Psalm 32 describes the terrible guilt he experienced before his confession (2 Sam. 11)
   (2) Psalm 51 describes the prayer he offered during his confession (2 Sam. 12)
p. Psalms 3, 4, 35, 41—Written during his flight from Absalom’s rebellion (2 Sam. 15—18)
q. Psalm 30—Written at the end of a divine plague caused by a census he took (2 Sam. 24)
r. Psalm 72—Written as a prayer for his son Solomon (1 Chron. 29)

THEOLOGICAL SUMMARY
I. David and God
   A. God’s evaluation of David
      1. He was one who walked in God’s image, obeying divine statutes and commands (1 Kings 3:14; 11:38).
      2. He was a man possessing integrity and uprightness (1 Kings 9:4; 14:8; 15:5).
      3. He was a man after God’s own heart (1 Sam. 13:14; Acts 13:22).
   B. God’s promises to David
      1. That he would be given an everlasting kingdom (2 Sam. 7:16)
      2. That Jerusalem would be the capital of the kingdom (1 Kings 11:36; 15:4)
      3. That the Messiah from the house of David would someday rule over the everlasting kingdom (Isa. 9:6-7; 16:5; Jer. 23:5; 33:15-17)
      4. That David would serve as vice regent under the Messiah during the Millennium (Jer. 30:9; Ezek. 34:24; 37:24-25; Hos. 3:5)
II. David and Israel—Israel and Judah were often saved from their enemies by God for David’s sake. This happened during the reigns of:
   A. Solomon (1 Kings 11:12)
   B. Joram (2 Kings 8:19)
   C. Hezekiah (2 Kings 19:34; 20:6)
   D. Jehoshaphat (2 Chron. 17:3)
III. David and Israel’s kings—David became the standard and role model for Israel’s kings. God used him to measure and evaluate the following monarchs:
A. Solomon (1 Kings 3:14; 11:4, 6)
B. Jeroboam (1 Kings 14:8)
C. Abijah (1 Kings 15:3)
D. Asa (1 Kings 15:11)
E. Ahaz (2 Kings 16:2)
F. Hezekiah (2 Kings 18:3)
G. Josiah (2 Kings 22:2)

IV. David and Israel’s cities—Two of the nation’s most important cities were known as the city of David.
A. Bethlehem (Luke 2:4, 11)
B. Jerusalem (1 Kings 2:10; 2 Chron. 12:16; 14:1; 16:14; 21:1, 20; 24:16, 25; 27:9)

V. David and Gabriel—The angel of the Lord referred to David in his announcement to Mary concerning the virgin birth of Christ (Luke 1:29-33).

VI. David and Zechariah—The old priest referred to David during his prophecy concerning his infant son, John the Baptist (Luke 1:69).

VII. David and Jesus
A. Jesus referred to an event in David’s life to defend his disciples, who were criticized for plucking grain on the Sabbath (Matt. 12:3-4; Mark 2:25-26).
B. He mentioned David during his attempts to convince the wicked Pharisees of his own deity (Matt. 22:41-45).
C. Christ was referred to as the son of David during his earthly ministry and after his death:
   1. By Matthew (Matt. 1:1)
   2. By two blind men (Matt. 9:27)
   3. By a crowd when he healed a blind and mute demoniac (Matt. 12:23)
   4. By a Canaanite mother (Matt. 15:22)
   5. By two blind men in Jericho (Matt. 20:30-31)
   6. By the crowd at his triumphal entry into Jerusalem (Matt. 21:9, 15)
   7. By the Pharisees (Matt. 22:41-42)
   8. By Bartimaeus (Mark 10:46-48)
   9. By Paul (Rom. 1:3; 2 Tim. 2:8)
   10. By one of heaven’s elders (Rev. 5:5)
   11. By Jesus himself (Rev. 22:16)

VIII. David and Peter—Peter referred to those prophetical psalms of David that predicted at least four key events in the life of Christ.
A. His betrayal—Psalms 41, 69, 109 (Acts 1:16-20)
B. His resurrection—Psalm 16 (Acts 2:25-29)
C. His ascension—Psalm 110 (Acts 2:34-35)
D. His millennial reign—Psalm 2 (Acts 4:25-26)

IX. David and Paul
A. Paul said Christ was from the seed of David (Acts 13:23; Rom. 1:3; 2 Tim. 2:8).
B. He referred to the selection of David by God (Acts 13:22).
C. He referred to David’s Psalm 16, which predicted the resurrection of Christ (Acts 13:35-37)
D. He used David to illustrate how God saves people by grace, apart from works (Rom. 4:6-8)
E. He mentioned David to explain Israel’s present-day spiritual blindness. According to David’s prophecy (Psa. 69:22), this blindness was a divinely imposed judgment because of Israel’s sin (Rom. 11:8-10).

X. David and Stephen—Stephen referred to David during his defense before the Sanhedrin (Acts 7:45).
XI. David and James—James referred to David during the Jerusalem Council (Acts 15:16).
XII. David and the book of Hebrews
   A. The author quoted from David’s Psalm 95, using it as an example of warning about unbelief (Heb. 4:7-11).
      1. The historical example given by David—It was the sin of unbelief which once kept Moses’ generation out of the promised land.
      2. The present-day warning—It is the sin of unbelief which will keep us out of the promised land, that is, the perfect will of God.
   B. The author referred to David as a role model for faith (Heb. 11:32).

STATISTICS
Father: Jesse (Ruth 4:17, 21)
Spouses: Michal, Ahinoam, Abigail, Maach, Haggith, Abital, Eglah, and Bathsheba (1 Sam. 18:27; 2 Sam. 3:2-5; 11:27; 1 Chron. 3:1-8)
Sons: Amnon, Chileab (also called Daniel), Absalom, Adonijah, Shephatiah, Ithream, Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and Eliphelet (2 Sam. 3:2-5; 5:13-16; 1 Chron. 3:1-8; 14:3-5)
Brothers: Eliab, Abinadab, Shammah, Nethaneel, Raddai, and Ozem (1 Sam. 17:12-13; 1 Chron. 2:13-15); one unnamed
Sisters: Zeruiah and Abigail (1 Chron 2:16)
First mention: Ruth 4:17
Final mention: Revelation 22:16
Meaning of his name: “Beloved”
Frequency of his name: Referred to 1,118 times
Occupation: Shepherd, soldier, king of Judah, king of all Israel (1 Sam. 16:11; 18:5; 2 Sam. 2:1-7; 5:1-5)
Place of birth: Bethlehem (Ruth; 1 Sam. 16:1)
Place of death: Jerusalem (1 Kings 2:10-11)
Age at death: 70 (2 Sam. 5:4-5)
Important fact about his life: He was Israel’s greatest king and author of over half the Psalms

Deborah

CHRONOLOGICAL SUMMARY

I. Her court
   A. She was a prophetess in the days of the judges (Judg. 4:4)
   B. She was a mother (Judg. 5:7).
   C. She was either from the tribe of Ephraim (Judg. 4:5) or of Issachar (Judg. 5:15).
   D. Deborah held court under the Palm of Deborah between the cities of Ramah and Bethel in the hill country of Ephraim (Judg. 4:5).

II. Her command
   A. The revelation—She instructed a soldier named Barak that God wanted him to mobilize an army of 10,000 men from the tribes of Naphtali and Zebulun upon Mt. Tabor and defeat the Canaanite oppressors (Judg. 4:6-7).
   B. The reluctance
      1. Barak refused to do this unless Deborah accompanied him (Judg. 4:8).
      2. She agreed, but warned him that the credit for the victory would not go to him but to a woman (Judg. 4:9).

III. Her celebration
   A. At Deborah’s order, Barak’s army charged the Canaanites and totally routed them (Judg. 4:14-17).
   B. Following the battle, she and Barak composed and sang a victory song (Judg. 5:1-31).

STATISTICS

Spouse: Lappidoth (Judg. 4:4)
First mention: Judges 4:4
Final mention: Judges 5:15
Meaning of her name: “Bee, wasp”
Frequency of her name: Referred to nine times
Biblical books mentioning her: One book (Judges)
Occupation: Prophetess, judge (Judg. 4:4)
Important fact about her life: She aided Barak in defeating Israel’s enemies (Judg. 4:8-9).
**Enoch**

**CHRONOLOGICAL SUMMARY**

I. **His relationship with God**
   A. **Enoch the pilgrim**
      1. He possessed great faith (Heb. 11:5).
      2. He walked with God (Gen. 5:22).
      3. He pleased God (Heb. 11:5).
      4. He was included in the genealogy which led to Christ (Luke 3:37).
   B. **Enoch the parent**—His first son, Methuselah, lived 969 years, longer than any other recorded person in history (Gen. 5:21, 27).
   C. **Enoch the preacher** (Jude 14-15)
      1. He was the first recorded preacher in human history.
      2. He warned the godless teachers present even in his day about coming judgment (compare 2 Peter 2:1-5).
      3. He predicted the eventual return of the Lord to this earth.

II. **His removal by God**—He was taken from earth without dying at the age of 365 (Gen. 5:23-24; Heb. 11:5).

**STATISTICS**

*Father:* Jared (Gen. 5:18)

*Son:* Methuselah (Gen. 5:21)

*First mention:* Genesis 5:18

*Final mention:* Jude 1:14

*Meaning of his name:* “Teacher”

*Frequency of his name:* Referred to nine times

*Biblical books mentioning him:* Five books (Genesis, 1 Chronicles, Luke, Hebrews, Jude)

*Place of death:* Did not suffer death (Gen. 5:24)

*Age at death:* 365 years old when God took him home without dying (Gen. 5:23-24).

*Important fact about his life:* He was the first of two people recorded in Scripture to leave earth without dying (Gen. 5:24; 2 Kings 2:11-12)

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**Eve**

**CHRONOLOGICAL SUMMARY**

I. **Her creation by God**
   A. She was created (like Adam) in the image of God (Gen. 1:27).
   B. She was taken from the side of Adam (Gen. 2:22).
   C. She was married to Adam (Gen. 2:24-25).
D. She was named by Adam (Gen. 3:20).

II. Her corruption by Satan
   A. The reason for her sin
      1. The falsehood—Satan urged Eve to disobey God and eat from the tree of knowledge of good and evil, promising her she would not die. “God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” (Gen. 3:5).
      2. The fascination—Eve saw that the tree was good for food, pleasant to the eyes, and a tree desired to make one wise (Gen. 3:6).
      3. The fall—“She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (Gen. 3:6).
   B. The reaction to her sin
      1. She attempted to cover her nakedness (Gen. 3:7).
      2. She attempted to hide from God (Gen. 3:8).
      3. She attempted to blame the serpent (Gen. 3:13).
   C. The results of her sin
      1. She would suffer pain in childbirth (Gen. 3:16).
      2. She would be ruled over by her husband (Gen. 3:16).

III. Her conceptions by Adam
   A. First son—Cain (Gen. 4:1)—Eve’s statement: “I have gotten a man from the Lord.”
   B. Second son—Abel (Gen. 4:2)—Eve’s statement: Not recorded
   C. Third son—Seth (Gen. 4:25)—Eve’s statement: “God . . . hath appointed me another seed instead of Abel, whom Cain slew.”

THEOLOGICAL SUMMARY
I. Jesus referred to Adam and Eve during his comments on the sanctity of marriage (Matt. 19:4).
II. Paul referred to Eve on two occasions:
   A. He warned the Corinthian believers that they were in danger of being deceived by the serpent’s cunning devices, as was Eve (2 Cor. 11:3).
   B. He explained the divine rationale for placing the man over the woman. “Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression” (1 Tim. 2:13-14).

STATISTICS
Father: God/Adam (Gen. 2:22)
Mother: God/Adam (Gen. 2:22)
Spouse: Adam (Gen. 2:23-25)
Sons: Cain, Abel, Seth, and unnamed sons (Gen. 4:1-2, 25, 5:4)
Daughters: Several unnamed daughters (Gen. 5:4)
First mention: Genesis 3:20
Final mention: 1 Timothy 2:13
Meaning of her name: “Life, life-giving”
Frequency of her name: Referred to four times
Biblical books mentioning her: Three books (Genesis, 2 Corinthians, 1 Timothy)
Place of birth: Inside the Garden of Eden
Important fact about her life: She was history’s first woman and the first human to fall to temptation (Gen. 2:22; 1 Tim. 2:14).

Hannah

CHRONOLOGICAL SUMMARY

I. Her sorrow
   A. Hannah was one of Elkanah’s two wives (1 Sam. 1:2).
   B. For many years she was barren and brokenhearted (1 Sam. 1:2, 7).
   C. She was especially loved by Elkanah (1 Sam. 1:5).
   D. However, she was ridiculed for her barrenness by Peninnah, the other wife who had children (1 Sam. 1:2, 6-7).

II. Her supplication
   A. The rebuke
      1. She visited the tabernacle in Shiloh and stood there praying silently, weeping and vowing she would raise any son God might give her as a Nazarite (1 Sam. 1:9-11).
      2. Eli, the high priest, watching her pray, thought she was drunk and rebuked her (1 Sam. 1:12-14).

III. The reassurance—Upon being aware of the actual situation, Eli sent Hannah home, promising God would give her a son (1 Sam. 1:15-18).
   A. Hannah gave birth to Samuel (1 Sam. 1:19-20).
   B. She would later give birth to three more sons and two daughters (1 Sam. 2:21).

IV. Her sacrifice
   A. She offered up a lifeless sacrifice. “They slew a bullock” (1 Sam. 1:25).
   B. She offered up a living sacrifice. “For this child I prayed; and the Lord hath given me my petition which I asked of him. Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord” (1 Sam. 1:27-28).
V. Her song—After the dedication, Hannah uttered a beautiful ode of praise which appears to be the basis of Mary’s song found in Luke 1:46-55 (1 Sam. 2:1-10). In this remarkable prayer Hannah mentioned a number of God’s divine attributes.

A. His holiness—“There is none holy as the Lord” (2:2).
B. His omniscience—“The Lord is a God of knowledge” (2:3).
C. His omnipotence—“He bringeth low, and lifteth up” (2:7).
D. His mercy—“He raiseth up the poor . . . and . . . beggar . . . to set them among princes” (2:8).
E. His faithfulness—“He will keep the feet of the saints” (2:9).
F. His justice—“The Lord shall judge the ends of the earth” (2:10).
G. His Messiah—“He shall give strength unto his king, and exalt the horn of his anointed” (2:10).

STATISTICS

Spouse: Elkanah (1 Sam. 1:2)
Son: Samuel (1 Sam. 1:19-20)
First mention: 1 Samuel 1:2
Final mention: 1 Samuel 2:21
Meaning of her name: “Grace”
Frequency of her name: Referred to 13 times
Biblical books mentioning her: One book (1 Samuel)
Important fact about her life: She was the godly mother of Samuel (1 Sam. 1)

Isaac

CHRONOLOGICAL SUMMARY

I. Isaac and Abraham
   A. The supernatural birth of Isaac
      1. Isaac was promised to his parents and named by God himself even before he was born (Gen. 17:9, 21).
      2. He was born from Sarah’s barren womb, which God had supernaturally touched (Gen. 18:10-11).
      3. Abraham was 100 and Sarah was 90 at the birth of their son (Gen. 17:17; 21:5).
   B. The submissive spirit of Isaac (Gen. 22:1-11)
      1. Isaac accompanied Abraham upon Mr. Moriah to become a sacrifice as commanded by God.
      2. At first he was unaware that he himself would be the sacrifice.
3. He thus asked his father: “Behold the fire and the wood: but where is the lamb for a burnt offering?” (Gen. 22:7).
4. Upon being told, he willingly allowed Abraham to bind him upon the altar (Gen. 22:9).

C. The substitute lamb for Isaac (Gen. 22:12-14)
1. Abraham saw a ram nearby, caught by his horns in a thicket.
2. At God’s command, Abraham offered up the ram as a substitute for Isaac.

II. Isaac and Ishmael
A. Isaac was ridiculed on the day of his weaning by his older half-brother Ishmael (Gen. 21:8-11).
B. Because of this, Abraham sent away Ishmael and his mother Hagar (Gen. 21:12-14).
C. Isaac and Ishmael would be reunited years later at the burial of their father Abraham (Gen. 25:9).

III. Isaac and Rebekah
A. His marriage to Rebekah
1. Isaac married Rebekah, who was selected and brought to him by Abraham’s servant from the Mesopotamian city of Nahor (Gen. 24:10, 62-67).
2. He was 40 years old at this time (Gen. 25:20).
B. His prayer for Rebekah
1. God answered Isaac’s prayer for his barren wife Rebekah, resulting in the birth of twins, Esau and Jacob (Gen. 25:21-26).
2. Isaac was 60 at this time (Gen. 25:26).
C. His lie concerning Rebekah
1. In a time of famine, Isaac moved to the Philistine city of Gerar (Gen. 26:1).
2. Fearing the Philistines might kill him in order to marry his wife, Isaac lied about Rebekah, telling the Philistine King Abimelech that she was his sister (Gen. 26:7).
3. He was caught in this lie through an embarrassing incident and rebuked by Abimelech (Gen. 26:8-11).

IV. Isaac and the Philistines
A. In spite of his carnality, Isaac was blessed by God, reaping a 100-fold increase of his crops in one year (Gen. 26:12-13).
B. This aroused the envy of the Philistines, who retaliated by filling up Isaac’s wells with debris (Gen. 26:14-15).
C. Finally, at Abimelech’s request, Isaac moved away from Gerar and reopened those clogged wells (Gen. 26:16-22).
D. Realizing the blessings of God upon Isaac, Abimelech visited him and requested they sign a peace treaty, which they did (Gen. 26:26-33).

V. Isaac and God
A. The appearance at Gerar (Gen. 26:2-5)
   1. He was warned not to go to Egypt in time of famine as his father Abraham had once done.
   2. God then reaffirmed the Abrahamic Covenant to him, which consisted of seed, soil, and a Savior.
      a. Seed—God would make his seed “to multiply as the stars of heaven” (26:4).
      b. Soil—The land of Canaan would be given to his descendants (26:3).
      c. A Savior—Someday “in thy seed shall all the nations of the earth be blessed” (26:4).
B. The appearance at Beer-sheba (Gen. 26:23-25)
   1. Once again the Abrahamic Covenant was confirmed to Isaac.
   2. He built an altar there and worshiped God.
VI. Isaac and his sons
   A. Esau, the favorite of Isaac
      1. Both Isaac and Rebekah were grieved when Esau married two pagan Hittite women (Gen. 26:34-35).
      2. In spite of this, however, Isaac looked upon Esau as his favorite son (Gen. 25:28).
      3. One day, fearing his life might be ending, Isaac called for Esau (Gen. 27:1-4).
         Actually he would live many years longer, reaching the age of 180 (Gen. 35:28).
         a. He instructed his son to kill and prepare some wild game for him.
         b. He then promised to bestow upon Esau the patriarchal blessing.
   B. Jacob, the favorite of Rebekah
      1. Rebekah, upon overhearing the words of Isaac, quickly summoned Jacob, her favorite son (Gen. 25:28; 27:5-6).
      2. Rapid plans were made for Jacob to deceive the dim-eyed Isaac (Gen. 27:7-17).
         a. He was to assume the identity of Esau so that he, Jacob, might receive the blessing.
         b. Rebekah quickly prepared the food Isaac had requested from Esau.
         c. She then dressed Jacob with Esau’s clothes, covering his hands and the smooth part of his neck with goat skins.
      3. Isaac was successfully deceived by Jacob and gave him the patriarchal blessing, predicting the following (Gen. 27:18-29):
         a. That Jacob would become a prosperous man
         b. That Esau’s descendants would serve Jacob’s descendants
         c. That other nations would serve Jacob’s descendants
         d. That God would bless those who befriended Jacob and curse those who cursed him
      4. A shocked Isaac later learned from Esau of Jacob’s deception (Gen. 27:30-36).
5. At Esau’s request, Isaac pronounced a modified blessing upon him, predicting the following (Gen. 27:37-40):
   a. That Esau’s life would not be one of ease and luxury
   b. That he would live by the sword
   c. That for a while he would serve his brother, but eventually he would shake loose from him.

6. Realizing that Esau was planning to kill Jacob, Isaac did the following (Gen. 28:1-5):
   a. He called for Jacob and blessed him.
   b. He commanded him not to marry a Canaanite wife.
   c. He told him to find a wife among Rebekah’s relatives in Nahor.
   d. Finally, he prayed that Jacob would eventually return and possess the land given him by the Abrahamic Covenant.

THEOLOGICAL SUMMARY

I. On at least 25 occasions in the Old Testament, God identified himself as the God of Abraham, Isaac, and Jacob.

II. These five individual described the Lord as the God of Abraham, Isaac, and Jacob:
   A. Moses (Deut. 9:27)
   B. Elijah (1 Kings 18:36)
   C. David (1 Chron. 16:16; 29:18)
   D. The psalmist (Psa. 105:9-10)
   E. Hezekiah (2 Chron. 30:6)

III. Jesus and Isaac
   A. Jesus on two occasions referred to his Father as the God of Abraham, Isaac, and Jacob (Matt. 22:32; Luke 20:37).
   B. Jesus predicted that saved Gentiles would someday fellowship with Abraham, Isaac, and Jacob (Matt. 8:11).

IV. Peter and Isaac: Peter referred to God as the God of Abraham, Isaac, and Jacob (Acts 3:13).

V. Stephen and Isaac
   A. Stephen referred to God as the God of Abraham, Isaac, and Jacob (Acts 7:32).
   B. Stephen mentioned the birth and circumcision of Isaac (Acts 7:8).

VI. Paul and Isaac
   A. Paul referred to Isaac and his two sons in illustrating the sovereignty of God (Rom. 9:7-15).
   B. Paul referred to Isaac and Ishmael, using them to contrast law and grace (Gal. 4:28-31).
VII. James and Isaac—James referred to the offering up of Isaac on Mt Moriah (James 2:21).

VIII. The book of Hebrews and Isaac
A. Hebrews mentions the offering up of Isaac on Mt. Moriah (Heb. 11:17).
B. It refers also to Isaac’s faith in blessing Jacob and Esau (Heb. 11:20).

STATISTICS
Father: Abraham
Mother: Sarah (Gen. 21:3)
Spouse: Rebekah (Gen. 24:67)
Sons: Esau and Jacob (Gen. 25:24-26)
Brothers: Half-brothers: Ishmael, Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah (Gen. 16:16; 25:1-2)
First mention: Genesis 17:19
Final mention: James 2:21
Meaning of his name: “Laughter”
Frequency of his name: Referred to 128 times
Biblical books mentioning him: 21 books (Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Psalms, Jeremiah, Amos, Matthew, Mark, Luke, Acts, Romans, Galatians, Hebrews, James)
Place of death: At Mamre, near Hebron (Gen. 35:27-29)
Age at death: 180 (Gen 35:28)
Important fact about his life: He was Abraham’s promised son and father of Jacob (Gen. 17:19; 25:21-26).

Isaiah

CHRONOLOGICAL SUMMARY
I. Israel, God’s faithless servant (1-35)
   A. Isaiah discussed the failures of Israel.
   B. Isaiah discussed the future of Israel.
II. Hezekiah, God’s frightened servant (36-39)
   A. Jerusalem was surrounded by her foes.
   B. Jerusalem was saved from her foes.
III. Christ, God’s faithful servant (40-66)

TOPICAL SUMMARY
I. Isaiah and King Ahaz
   A. Isaiah’s first prophecy
1. Divinely sent reassurance—Isaiah and his son Shear-jashub were sent by God to reassure the frightened Judean King Ahaz (7:1-12).
2. The need for this reassurance—The city of Jerusalem had been surrounded by two of its enemies.
3. The contents of this reassurance
   a. Ahaz was to keep calm and not be afraid.
   b. God himself would soon put down the two invaders.
4. The reaction to this reassurance
   a. God’s invitation—God invited Ahaz to test him by asking for a sign, either in the deepest depths or in the highest heights.
   b. Ahaz’s unbelief—He refused to even put God to the test.
B. Isaiah’s second prophecy—God then delivered through Isaiah a special divine sign of his own (7:13-14).
   1. Its message—Someday a virgin would give birth to a son, whose name would be Immanuel.
   2. Its meaning—This sign would serve as proof of God’s intention to someday deliver Jerusalem from all its enemies.
II. Isaiah and King Hezekiah
   A. The siege—Isaiah delivered three messages during the time when Sennacherib, the Assyrian king, and his armies had surrounded the city of Jerusalem.
   1. Isaiah’s message to the frightened Judean King Hezekiah (2 Kings 19:5-7; Isa. 37:5-7)
      a. The Assyrian king would receive bad news from home and would quickly return there.
      b. When he arrived, he would be killed.
   2. Isaiah’s message to the people of Jerusalem (2 Kings 19:32-34)
      a. The Assyrian king would not enter the city.
      b. He would not build a ramp against its wall or even shoot an arrow into the city.
      c. He would return by the road he came on.
      d. God would personally save Jerusalem for his name’s sake and that of David.
   3. Isaiah’s message to Sennacherib, the Assyrian king (2 Kings 19:20-28; Isa. 37:22-29)
      a. The only reason Sennacherib was able to defeat the various nations was because God allowed him to.
      b. God knew his plans and the evil things Sennacherib said about him.
      c. Because of Sennacherib’s arrogance against God, God would do the following:
         (1) Put a hook in his nose
         (2) Place a bridle in his mouth
         (3) Turn him back on the road by which he came
B. The salvation—Isaiah and Hezekiah then called out to God, who sent an angel who destroyed 185,000 Assyrian troops (2 Kings 19:35; 2 Chron. 32:20-21).

C. The sickness—Isaiah delivered some terrible and then tremendous news to the ailing Hezekiah.

1. The terrible news
   a. The nature of the news—Hezekiah was to put his house in order, for God said he would not recover but die (Isa. 38:1).
   b. The reason for the news—Hezekiah had invoked God’s judgment for allowing his heart to become proud and ungrateful (2 Chron. 32:25).

2. The tremendous news
   a. The nature of this news (2 Kings 20:4-6)
      (1) God had heard the king’s prayer and had seen his tears.
      (2) God would raise him up and add 15 years to his life.
   b. The sign proof of this news—Isaiah offered Hezekiah one of two signs to prove the validity of the prophecy (2 Kings 20:8-11).
      (1) Did the king want the sun’s shadow to go forward ten steps on the stairway of Ahaz?
      (2) Or did he want it to go back ten steps?
      (3) Hezekiah chose the second, feeling this would be the greater sign. As the king watched, the miracle occurred.
   c. The method employed to effect this news—Isaiah instructed Hezekiah to boil some dried figs, make a paste of them, and apply it to his body (2 Kings 20:7; Isa. 38:21).


   1. The foolishness of the king’s action—Hezekiah showed a visiting envoy from Babylon all his vast riches, his treasure house of silver, gold, jewels, spices, and fine oils.
   2. The fallout from the king’s action—Isaiah predicted the following:
      a. Someday Babylonian soldiers would come to Jerusalem and carry off all the riches Hezekiah had made known.
      b. His own sons would become their slaves.

III. Isaiah and the Seraphims—Isaiah was called into full-time service the year that King Uzziah died (6:1-13).

   A. Isaiah and the heaven of God
      1. His vision
         a. He saw the Lord seated on a throne, with his glory filling the temple.
         b. He saw the mighty six-winged angels knowns as the Seraphs.
         c. He heard them calling to one another, “Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory” (6:3).
2. His vexation—The prophet was made to realize he was an unclean man living among an unclean people.

3. His visitation—One of the Seraphs touched Isaiah’s mouth with a live coal taken from the heavenly altar, assuring him his guilt was removed and his sin atoned for.

B. Isaiah and the God of heaven
   1. Hearing God’s voice—the prophet heard God say: “Whom shall I send, and who will go for us?” (6:8)
   2. Heeding God’s voice—Isaiah responded, “Here am I; send me” (6:8).

IV. Isaiah and the fall of Lucifer (14:12-15)—The prophet records the five deadly “I wills” which caused Lucifer to become the devil. This arrogant angel coveted the following:
   A. God’s place—“I will ascend into heaven.”
   B. God preeminence—“I will exalt my throne above the stars of God.”
   C. God’s program—“I will sit also upon the mount of the congregation, in the sides of the north.”
   D. God’s position—“I will ascend above the heights of the clouds.”
   E. God’s power—“I will be like the most High.”

V. Isaiah and the Gentile nations
   A. Babylon (13-14, 21)
   B. Assyria (14:24-27)
   C. Philistia (14:28-32)
   D. Moab (15-16)
   E. Syria (17)
   F. Ethiopia (18)
   G. Egypt (19-20)—Isaiah was commanded by God to remove his outer clothing and walk barefoot for three years to predict how Assyria would strip Egypt and Ethiopia of their riches and possessions (Isa. 20:1-6).
   H. Edom (21:11-12)
   I. Arabia (21:13-17)
   J. Tyre (23)
   K. The whole world (24-25)

VI. Isaiah and the nation of Israel
   A. He described Israel’s sin.
      1. Willful ignorance (1:3; 5:13)
      2. Hypocrisy (1:14-15)
      3. Corrupt leadership (1:23; 9:16)
      4. Idolatry (2:8)
      5. Gross materialism (2:7)
6. Godless women (3:16-26)
7. Fruitlessness (5:1-7)
8. Drunkenness (5:11; 28:7)
9. Amorality (5:20)
10. Humanism (5:21)
11. Unscriptural alliances (31:1)
12. Rebellion (30:9; 65:2)
13. Infant sacrificing (57:5)
14. Overall condition (1:6; 59:1-3, 7-8; 64:6)

B. He described Israel’s punishment.
   1. Defeat (30:17)
   2. Dullness of eyes (29:10-12)
   3. Destruction (3:8; 10:6)

C. He described Israel’s repentance.
   1. They will turn from their misdoings (31:7).
   2. They will turn to their Messiah (64:8-9).

D. He described Israel’s rebirth.
   1. The travail involved (66:7-9)
   2. The time involved (66:8)
   3. The transformation involved (26:19)

E. He described Israel’s restoration.
   1. The gathering by the Lord (27:12; 43:5-6)
   2. The glorifying of the Lord (27:13)

VII. Isaiah and the greatness of God
A. He wrote of God’s intrinsic attributes.
   1. His glory (42:8; 59:19)
   2. His holiness (6:1-3; 57:15)
   3. His omniscience (40:13-14)
   4. His omnipotence (40:12, 15-17)
   5. His eternalness (57:15)
   6. His trinity (48:16)
   7. His uniqueness (45:5-6; 46:9)

B. He writes of God’s imparted attributes.
   1. His righteousness (59:17)
   2. His grace (30:19)
   3. His mercy (14:1)
   4. His compassion (63:7-9)
   5. His wrath (30:27)
6. His longsuffering (1:18)
7. His faithfulness (25:1)
8. His love (49:14-16)
9. His salvation (12:2-5; 25:8-9; 45:22)

VIII. Isaiah and the Son of God
   A. He described the Lamb.
      1. His incarnation (7:14-15; 9:6)
      2. His lowliness and youth (7:15; 11:1-2; 53:2)
      3. His relationship to the Father (42:1; 50:4-5)
      4. His specific ministry to the Gentiles (9:1-2)
      5. His gracious ministry to all (42:2-3)
      6. His miracles (35:5-6)
      7. His message (61:1-2)
      8. His suffering and death (50:6; 52:14; 53:1-10)
   B. He described the Lion.
      1. His resurrection (53:10-12)
      2. His millennial reign (9:7; 32:1; 33:22)

IX. Isaiah and the great tribulation
   A. He described the final woes.
      1. Divine plagues upon the soil (2:21; 13:13; 24:1, 6, 20)
      2. Divine plagues upon the sky (13:10; 34:4)
      3. Divine plagues upon sinners (2:19; 13:7-8; 34:1-2; 63:3)
   B. He described the final war.
      1. The vengeance of the Lord (26:20, 21; 34:1-4; 66:15-16, 24)
      2. The victory of the Lord (63:1-6)

X. Isaiah and the glorious Millennium
   A. The nations in the Millennium
      1. The Jews
         a. Their citizens will be purified (4:4).
         b. Their capital will be magnified (26:1-2; 52:1).
      2. The Gentiles
         a. Wars will cease (2:4).
         b. Worship will commence (2:2-3; 66:23).
   B. The needy in the Millennium
      1. The blind will see (29:18; 35:5).
      2. The deaf will hear (29:18; 35:5).
      3. The lame will walk (35:6).
C. Nature itself in the Millennium

1. The countryside
   a. Valleys will rise (40:4).
   b. Mountains will sink (40:4).
   c. Deserts will bloom (35:1, 6).

2. The creatures
   a. Perfect harmony between the lion and the lamb (11:6-7; 65:25)
   b. Perfect harmony between the child and the cockatrice (11:18)

THEOLOGICAL SUMMARY

I. Isaiah and the Gospel writers

A. Matthew and Luke identified John the Baptist as the New Testament messenger predicted by Isaiah in the Old Testament (compare Mt. 3:1-3; Lk. 3:2-6 with Isa. 40:3-5).

1. The foretelling as described by Isaiah—“The voice of him that crieth in the wilderness, Prepare ye the way of the L ORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the L ORD shall be revealed, and all flesh shall see it together: for the mouth of the L ORD hath spoken it” (Isa. 40:3-5).

2. The fulfillment as described by Matthew—“In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight” (Matt. 3:1-3).

B. Matthew identified Christ as the New Testament chosen servant foretold by Isaiah in the Old Testament.

1. The foretelling as described by Isaiah—“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law” (Isa. 42:1-4).

2. The fulfillment as described by Matthew—“Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust” (Matt. 12:18-21).

C. John wrote the following:
1. That the Jewish leaders had fulfilled Isaiah’s prophecies about the unbelief Christ would face (Isa. 53:1; John 12:37-38).
2. That Isaiah had seen the glory of Christ and spoken of him (John 12:41).

II. Isaiah and Jesus
A. Jesus read from Isaiah’s scroll during his sermon in Nazareth and claimed he was the fulfillment of the prophet’s words concerning the Messiah.
   1. The foretelling—“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn” (Isa. 61:1-2).
   2. The fulfillment (Luke 4:16-21)—“He began to say unto them, this day is this scripture fulfilled in your ears” (Luke 4:21).
B. Jesus moved to Capernaum, a Galilean city in the region of Zebulun and Naphtali so that he might fulfill a prophecy given by Isaiah.
   1. The foretelling—“Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined” (Isa. 9:1-2).
   2. The fulfillment—“And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles” (Matt. 4:3-15).
C. Jesus healed many people to fulfill Isaiah’s prophecy concerning the Messiah (Isa. 53:4; Matt. 8:16-17).
D. Jesus denounced the Pharisees on two occasions, saying they had fulfilled Isaiah’s prophecies concerning them.
   2. The second occasion (Isa. 29:13; Matt. 15:7-9; Mark. 7:6-7).

III. Isaiah and Philip
A. The passage—the Ethiopian eunuch was reading from Isaiah 53 when Philip caught up with him in the desert (Isa. 53:7-8; Acts 8:26-35). “The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth” (Acts 8:32-33).
B. The puzzle—“The eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?” (Acts 8:34).
C. The proclaiming—“Philip opened his mouth, and began at the same scripture, and preached unto him Jesus” (Acts 8:35).

IV. Isaiah and Paul—Paul often quoted from Isaiah, pointing out:
   A. That unbelieving Israel had fulfilled Isaiah’s prophecy about them (Isa. 6:9-10; 44:18; Acts 28:25-27)
   B. That God had extended a long and intense invitation to Israel (Isa. 65:2; Rom. 10:21). “I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts” (Isa. 65:2).
   C. That Israel would stumble over Christ when he appeared (Isa. 8:14; 28:16; Rom. 9:33)
   D. That God would, nevertheless, reserve for himself a remnant in Israel (Isa. 10:22-23; Rom. 9:27-28): “Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved” (Rom. 9:27).
   E. That this remnant would be preserved due to the grace of God alone (Isa. 1:9; Rom. 9:29): “As Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha” (Rom. 9:29).
   F. That the Gentiles would find Christ (Isa. 9:6-7; 11:1, 10; 52:15; 65:1; Rom. 10:20; 15:12, 21): “But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me” (Rom. 10:20). “Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust” (Rom. 15:12).

STATISTICS

Father: Amoz (Isa. 38:1)
Spouse: A prophetess (Isa. 8:3)
Sons: Shear-jashub and Maher-shalal-hash-baz (Isa. 7:3; 8:1, 3)
First mention: 2 Kings 19:2
Final mention: Romans 15:12
Meaning of his name: “God’s salvation”
Frequency of his name: Referred to 53 times
Occupation: Prophet (2 Kings 19:2)
Important fact about his life: He was the Old Testament’s greatest prophet.

Ishmael

CHRONOLOGICAL SUMMARY

I. The prophecies concerning Ishmael
   A. Before his birth
      1. Ishmael’s name was given to his mother Hagar by the Lord himself before his birth (Gen. 16:11).
2. God also predicted he would live a wild life, fighting with both friend and foe (Gen. 16:12).

B. After his birth
   2. Ishmael was circumcised by Abraham when he was 13 years old (Gen. 17:24-26).

II. The provocation by Ishmael
   A. Later Ishmael incurred the wrath of Sarah when he mocked her son Isaac on the day set aside to celebrate his weaning (Gen. 21:9-10).
   B. At the command of God, Abraham sent both Hagar and Ishmael away from his camp (Gen. 21:11-13).

III. The provision
   A. God made provision for Ishmael as he grew up in the desert of Paran, where he became an archer (Gen. 21:20-21).
   B. He later married an Egyptian wife (Gen. 21:21).
   C. One of his daughters was named Mahalath. She later became the wife of Esau (Gen. 28:9; 36:3).

STATISTICS

Father: Abraham (Gen. 16:15)
Mother: Hagar (Gen. 16:15)
Daughter: Mahalath (Gen. 28:9; 36:3)
Brothers: Half-brothers were: Isaac, Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah (Gen. 21:3; 25:2)
First mention: Genesis 16:11
Final mention: 1 Chronicles 1:31
Meaning of his name: “God is hearing”
Frequency of his name: Referred to 20 times
Biblical books mentioning him: Two books (Genesis, 1 Chronicles)
Occupation: Hunter (Archer? Gen. 21:20)
Age at death: 137 (Gen. 25:17)
Important fact about his life: He was Abraham’s first son (Gen. 16:15)

Jacob

CHRONOLOGICAL SUMMARY
   I. Jacob, the younger twin
A. His birth was God’s answer to Isaac’s and Rebekah’s prayer concerning children (Gen. 25:21-23).
   1. God told them two nations were in Rebekah’s womb.
   2. One nation would be stronger than the other.
   3. The older twin would serve the younger twin.
B. Jacob was thus the second born of twins (Gen. 25:24-26).
C. He was born with his hand grasping Esau’s heel (Gen. 25:26).

II. Jacob, the devising brother
   A. In contrast to Esau, who was an outdoorsman and a hunter, Jacob grew up a quiet
      man, staying among the tents (Gen. 25:27).
   B. Jacob persuaded his famished brother Esau, who was returning from a hunting trip,
      to sell him the firstborn birthright for some bread and lentil stew (Gen. 25:29-34).

III. Jacob, the deceitful son
   A. He was persuaded by Rebekah to assume the identity of Esau so that he might
      deceive and obtain from his dim-eyed father the patriarchal blessing (Gen. 27:5-13).
   B. Rebekah dressed him in Esau’s clothes, covering his hands and the smooth part of his
      neck with goat skins (Gen. 27:14-16).
   C. Jacob successfully deceived Isaac and received the following patriarchal blessing
      (Gen. 27:17-30):
      1. He would become a prosperous man.
      2. Esau’s descendants would serve his descendants.
      3. Other nations would serve him.
      4. God would bless those who befriended him and curse those who did not.

IV. The dreaming traveler
   A. The vision of Jacob
      1. He saw the angels of the Lord.
         a. Upon realizing that Esau planned to kill Jacob, Isaac and Rebekah sent Jacob
            away (Gen. 27:41—28:5).
            (1) They warned him not to marry a Canaanite woman.
            (2) They advised him to find a wife in the city of Nahor, among Rebekah’s
                relatives.
         b. God appeared to Jacob en route to Nahor.
         c. In a dream he saw a stairway resting on the earth, with its top reaching to
            heaven, and the angels of God ascending and descending on it (Gen. 28:10-12).
      2. He saw the Lord of the angels (Gen. 28:13-15)—God at this time reaffirmed to
         Jacob (as he had previously done for Isaac) the threefold features of the Abrahamic
         Covenant.
a. The first feature dealt with the soil; that is, God would give the land of Canaan to Jacob’s descendants.
b. The second feature dealt with the seed; that is, God would make of Jacob a great nation.
c. The third feature dealt with a Savior; that is, someday the Messiah would come and bless all nations.

B. The vow of Jacob (Gen. 28:16-22)
   1. Upon awakening, Jacob took the stone he had used as a pillow, poured oil upon it, and set it up as a pillar to God.
   2. He then named that place Beth-el, meaning “house of God.”
   3. He promised that if God would protect and bless him, he would serve God and give back a tenth of all he possessed.

V. Jacob, the love-struck groom
   A. His love for Rachel
      1. Jacob arrived in Nahor of Pandanaram (Gen. 29:1-4)
      2. He met Rachel, daughter of Laban, the brother of his mother Rebekah (Gen. 29:5-13).
         a. She arrived at a well to water her father’s sheep.
         b. Jacob rolled a huge stone away from the entrance of the well for her.
      3. Jacob then asked Laban that he be allowed to marry Rachel, agreeing to work seven years for her (Gen. 29:15-21).
   B. His labor for Rachel
      1. The diligence of Jacob—“Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her” (Gen. 29:20).
      2. The deception by Laban
         a. Laban deceived Jacob on the wedding night, substituting Leah, Rachel’s older sister, for Rachel (Gen. 29:22-23).
         b. An angry Jacob confronted Laban the following morning (Gen. 29:25).
         c. Laban “explained” it was not their custom to give the younger daughter in marriage before the older one (Gen. 29:26).
         d. He then proposed the following (Gen. 29:27):
            (1) That Jacob fulfill Leah’s one-week-long bridal celebration
            (2) That Laban would then give Rachel to Jacob
            (3) That Jacob would, however, agree to work yet another seven years for Rachel
         e. Jacob agreed and continued yet another seven years (Gen. 29:28-30).

VI. Jacob, the fruitful family man
   A. Jacob fathered his first four sons through Leah.
1. Reuben (Gen. 29:32)
2. Simeon (Gen. 29:33)
3. Levi (Gen. 29:34)
4. Judah (Gen. 29:35)

B. The barren and desperate Rachel presented her maidservant Bilhah to Jacob, hoping this girl could bear children for her. Bilhah gave birth to two sons, Jacob’s fifth and sixth.
1. Dan (Gen. 30:6)
2. Naphtali (Gen. 30:8)

C. Leah did the same thing, giving her maidservant Zilpah to Jacob. Through her he fathered his seventh and eighth sons.
1. Gad (Gen. 30:11)
2. Asher (Gen. 30:13)

D. Leah then resumed childbearing and presented Jacob with sons number nine and ten, plus his only recorded daughter.
1. Issachar (Gen. 30:18)
2. Zebulun (Gen. 30:20)
3. Dinah (Gen. 30:21)

E. At long last, Rachel gave birth to a son, Joseph (Gen. 30:24)

VII. Jacob, the enterprising employee

A. Jacob and Laban—the suggestion
1. Jacob planned to leave for Canaan, but was persuaded by Laban to continue working for him as a flock tender (Gen. 30:25-30).
2. Laban agreed to give Jacob all the speckled and spotted lambs, sheep and goats for his personal possessions (Gen. 30:31-42).
3. Jacob’s herds multiplied quickly, making him a very rich man (Gen. 30:43).

B. Jacob and Laban—the separation (Gen. 31:1-42)
1. The reasons for this separation—After working for Laban 20 years, three factors prompted Jacob to return to Canaan (Gen. 31:1-18):
   a. A growing hostility between himself, Laban, and Laban’s sons
   b. A revelation from God, instructing Jacob to return to Canaan
   c. The support of his wives, who encouraged him to return
2. The reunion following this separation (Gen. 31:19-42)
   a. The frustration of Laban
      (1) Three days after Jacob had left, Laban discovered Jacob was gone.
      (2) After a seven-day chase, he caught up with his son-in-law in Gilead, that land east of the Jordan River.
      (3) Laban was furious at Jacob for two reasons:
(a) First, because his son-in-law had left without telling him
(b) Second, because he incorrectly assumed Jacob had stolen his household
gods. (Actually, Rachel had taken them without Jacob’s knowledge.)
b. The revelation to Laban—God appeared to Laban in a dream, warning him not
to harm Jacob.
c. The confrontation by Laban
   (1) Jacob was rebuked for his abrupt departure and was accused of stealing
       Laban’s household gods.
   (2) Jacob denied this and allowed Laban to search through the camp.
   (3) Laban failed to find them, for Rachel had hidden them inside her camel’s
       saddle and was sitting upon them.
d. The explanation to Laban—Jacob said one of the key reasons he left was the
   fact that Laban had changed his wages 10 times during the 20 years he was
   employed by Laban.
C. Jacob and Laban—the symbol (Gen. 31:43-55)
   1. The nature of this covenant—At Laban’s demand, he and Jacob entered into an
      agreement involving the following points:
      a. That God would punish Jacob if he ever mistreated Laban’s daughters
      b. That neither man would cross over a designed boundary line to harm the other
   2. The symbol of this covenant—It consisted of a heap of stones.
   3. The place of this covenant—It was called Mizpah, meaning “watchtower.”

VIII. Jacob, the determined wrestler (Gen. 32:1-32)
A. His communion with God
   1. The preparation—After being visited by the angels of God, Jacob learned that his
      brother Esau was riding to meet him with 400 men. He immediately did two
      things.
      a. He divided his camp—in great fear, Jacob divided his camp into two groups so
         that if Esau attacked one group, the other could escape.
      b. He delivered his bribe—Jacob instructed his servants to ride out and present
         the following to Esau: 200 female goats; 20 male goats; 200 ewes; 20 rams; 30
         female camels with their young; 40 cows; 10 bulls; 20 female donkeys; and 10
         male donkeys.
   2. The supplication
      a. Jacob spoke to God and cried out for deliverance from Esau.
      b. Jacob struggled with God.
         (1) The place—it was near the brook Jabbok, later named Peniel by Jacob,
             meaning “Seeing God face to face.”
         (2) The persistence—Jacob refused to let go of God until he was blessed.
The pronouncement—God changed Jacob’s name to Israel, meaning “he who struggles with God.”

The proof—God touched the socket of Jacob’s hip, causing him to limp. He never walked the same again after this wrestling session with the Lord.

B. His reunion with Esau—To Jacob’s great relief, the meeting between him and Esau proved to be a very friendly one (Gen. 33:1-6).

IX. Jacob, the obedient patriarch

A. The required rendezvous of Jacob—He was ordered back to Beth-el by God (Gen. 35:1-15).

B. The rededication of Jacob

1. He ordered his household to give up their foreign gods, the purify themselves, and to change their clothes.

2. He built an altar at Beth-el and called it El-beth-el, meaning “the God of God’s house.”

C. The revelation to Jacob—God once again confirmed the promises of the Abrahamic Covenant to Jacob.

X. Jacob, the brokenhearted

A. Over the failure of his sons and the defilement of his daughter

1. The defilement of Dinah—His daughter was sexually violated by a Hivite pagan name Shechem (Gen. 34:1-2).

2. Murder on the part of Simeon and Levi (Gen. 34:3-31)
   a. These two brothers tricked the Hivites into circumcising themselves as a condition for any future marriages between them and the Israelites.
   b. On the third day when the Hivites were swollen and helpless, Simeon and Levi slaughtered them like wild animals.

3. Adultery on the part of Reuben—Reuben slept with Bilhah, one of Jacob’s wives (Gen. 35:22).

4. Deceit and treachery on the part of his 10 sons
   a. The 10 sons and Joseph (Gen. 37:1-36)
      (1) Jacob made a brightly colored coat for his favorite son, Joseph.
      (2) He later gently rebuked his favorite son, however, for relating the unlikely details of two of his dreams in which Jacob, Rachel, and his brothers would someday bow down to him.
      (3) Jacob sent Joseph to check on the welfare of his 10 half-brothers who were out tending their father’s sheep.
      (4) After finding his half-brothers, Joseph was sold into slavery by them and taken to Egypt.
(5) Jacob was then deceived by his 10 sons into believing Joseph had been killed and eaten by a wild animal.
(6) He was grief-stricken and could not be comforted.
b. The 10 sons and Benjamin (Gen. 42:1—43:15)
(1) Jacob sent his 10 sons to Egypt during a famine to buy food.
(2) He refused, however, to allow his youngest son, Benjamin, to go lest he suffer harm.
(3) Upon their return, the 10 brothers told Jacob about the strange food administrator they had met in Egypt, not realizing this powerful man was Joseph.
(4) They related how he at first had accused them of being spies, that he had taken Simeon as hostage, and then demanded Benjamin be brought with them during their next trip to buy food.
(5) Jacob at first refused to listen, concluding everything had turned against him, as he had lost both Simeon and Joseph.

B. Over the funerals of his wife, his wife’s nurse, and his father
1. Rebekah his wife (Gen. 35:16-19)
   a. She had died giving birth to Benjamin.
   b. Jacob buried her in or near the little town of Bethlehem.
2. Deborah, the nurse of his wife (Gen. 35:8)
3. Isaac, his father (Gen. 35:27-29)

XI. Jacob, the overjoyed father (Gen. 45:25—47:10)
A. An amazed and overjoyed Jacob learned his beloved son Joseph was not only alive, but was second in command over all the land of Egypt.
B. En route to Egypt to meet Joseph, Jacob was visited by God, who appeared to him at Beer-sheba.
C. God promised to bless Jacob in Egypt and someday bring his descendants back to Canaan.
D. Jacob arrived in Egypt with his family clan of 70 and was joyfully and tearfully reunited with Joseph.
E. Jacob met and blessed the pharaoh. At this time the old patriarch was 130.

XII. Jacob, the dying prophet
A. The prophet and his two grandsons (Gen. 48:1-20)
   1. After living in Egypt for 17 years, Jacob realized his life was drawing to a close and called for Joseph’s two sons, Manasseh and Ephraim, to be brought to him that he might bless them.
   2. He then blessed them and predicted that Ephraim (the younger grandson) would become greater than Manasseh, the firstborn.
B. The prophet and his 12 sons (Gen. 49:1-28)

1. Jacob’s revelation concerning them — The old patriarch historically reviewed and prophetically previewed their lives and the tribes they would found.
   a. Reuben (Gen. 49:3-4) — Reuben was rebuked for his unruliness and immorality and was demoted from the position of being Jacob’s firstborn.
   b. Simeon and Levi (Gen. 49:5-7) — They were also rebuked for their uncontrolled anger and cruelty.
   c. Judah (Gen. 49:8-12)
      (1) His brothers would praise him.
      (2) He would destroy his enemies as a lion would.
      (3) From his tribe the Messiah (Shiloh) would someday come.
   d. Zebulun (Gen. 49:13) — His people would dwell on the shores of the sea and offer harbors for ships.
   e. Issachar (Gen. 49:14-15) — His people would lovingly and diligently till the ground.
   f. Dan (Gen. 49:16-18) — His tribe would be known for its treachery.
   g. Gad (Gen. 49:19)
      (1) He would be attacked by a band of raiders.
      (2) He would counterattack them at their heels.
   h. Asher (Gen. 49:20) — His people would produce rich food, fit for kings.
   i. Naphtali (Gen. 49:21) — His tribe would be as a deer let loose, producing lovely fawns.
   j. Joseph (Gen. 49:22-26)
      (1) He was like a fruitful tree beside a fountain, whose branches shade the wall, extending over it.
      (2) Although he had suffered persecution, the mighty Rock of Israel would protect and abundantly bless him.
   k. Benjamin (Gen. 49:27) — He was as a wild wolf that prowled, devouring his enemies in the morning and dividing the spoils in the evening.

2. Jacob’s death (Gen. 49:29 — 50:13)
   a. He desired that after death his body be carried back to Canaan and buried in the cave of Machpelah alongside Abraham, Isaac, Sarah, Rebekah, and Leah.
   b. At the age of 147 Jacob died (Gen. 47:28).
   c. His embalming process required 40 days.
   d. After this came a 70-day period of national mourning.
   e. He was then carried into Canaan by his 12 sons.

THEOLOGICAL SUMMARY
I. Both Joshua and Samuel referred to Jacob during their final addresses to the elders of Israel.

II. Malachi contrasted Jacob with Esau to illustrate God’s love toward Israel (Mal. 1:2-3).

III. Paul contrasted Jacob with Esau to prove God’s sovereignty (Rom. 9:13).

IV. Matthew and Luke included his name in their genealogies.
   A. Matthew did this as he traced the line of Christ through Solomon, the son of David (Matt. 1:2).
   B. Luke did this as he traced the line of Christ through Nathan, another son of David (Luke 3:34).

V. Jesus referred to Jacob on several occasions.
   A. To emphasize the salvation of all believing Gentiles (Matt. 8:11)
   B. To emphasize the fact that all departed believers are now conscious and in God’s presence (Matt. 22:29-32)

VI. The Samaritan woman asked Jesus if he was greater than Jacob (John 4:12).

VII. Stephen referred to Jacob six times during his defense before the Sanhedrin (Acts 7:8, 12, 14-15, 32, 46).
   A. The fact that he fathered 12 sons
   B. The fact that he sent those sons to Egypt for food
   C. The fact that he himself later moved to Egypt

VIII. The book of Hebrews speaks of Jacob’s faith.
   A. In living a simple life in tents while awaiting his heavenly home (Heb. 11:9)
   B. In blessing Joseph’s two sons and predicting their future (Heb. 11:21)

STATISTICS

Father: Isaac (Gen. 25:21-26)

Mother: Rebekah (Gen. 25:21-26)

Spouses: Leah, Rachel, Bilhah, and Zilpah (Gen. 29:23, 28; 30:4, 9)

      From Rachel: Joseph and Benjamin (Gen. 30:22-24; 35:16-18)
      From Bilhah: Dan and Naphtali (Gen. 30:5-8)
      From Zilpah: Gad and Asher (Gen. 30:10, 13)

Daughter: Dinah (Gen. 30:21)

Brother: Esau (Gen. 25:25)

First mention: Genesis 25:26

Final mention: Hebrews 11:21

Meaning of his name: “Following after, supplanter”

Frequency of his name: Referred to 252 times

Biblical books mentioning him: 16 books (Genesis, Exodus, Leviticus, Numbers, Deuteronomy,
Joshua, 1 Samuel, 2 Kings, Malachi, Matthew, Mark, Luke, John, Acts, Romans, Hebrews)

Place of death: Egypt (Gen. 49:33—50:3)

Age at death: 147 (Gen. 47:28)

Important fact about his life: He fathered 12 sons, who later founded Israel’s 12 tribes (1 Chron. 2-8)

Jeremiah

CHRONOLOGICAL SUMMARY

I. The personal history of Jeremiah

A. Jeremiah, the man

1. The selection
   a. He was called into full-time service during the reign of Josiah (1:1-10).
   b. He was to remain unmarried (16:2).
      (1) Jeremiah was the son of Hilkiah, a priest living in Anathoth, some three miles northeast of Jerusalem in the land of Benjamin (1:1).
      (2) He received his call to full-time service during the thirteenth year of godly King Josiah (1:2).
   c. Jeremiah at first protested this call (as Moses once did—see Exodus 3-4), pleading his youth as an excuse (1:4-6).
   d. He was quickly, however, reassured by God (1:7-10).
      (1) God’s witness would be beside him.
      (2) God’s words would be within him.

2. The symbols—As he began his ministry, God showed him three things which underlined the nature and importance of his call.
   a. He was shown an almond tree rod (1:11). Because it flowers earlier than the other trees, the almond signified the near fulfillment of God’s proposed judgment.
   b. He saw a pot of boiling water, tipping southward from the north. This symbolized the Babylonian invasion (1:13).
   c. He then saw two baskets of figs in the temple. One basket had fresh, well-ripened figs, but the other contained rotten ones (24:1-3). God explained that the fresh figs represented the Jewish exiles in Babylon (men such as Daniel and Ezekiel), while the rotten fruit depicted Zedekiah and his corrupt officials (24:4-8).

3. The sign
   a. Jeremiah was ordered to make a yoke and fasten it upon his neck with leather thongs (27:1-2).
b. He was then to send messages to the kings of Edom, Moab, Ammon, Tyre, and Sidon through their ambassadors in Jerusalem, warning them that God had given their nations over to Babylon. Those who submitted and wore the yoke of punishment with true repentance would be spared, but those who refused would be destroyed (27:3-11).

c. After God had used Nebuchadnezzar to punish Judah and his neighbor nations, he would chastise Babylon itself (27:7). Judah was reassured that after the Babylonian Captivity she would be gathered back to Jerusalem (27:22).

4. The search

a. He was given a command reminiscent of the Greek philosopher Diogenes, who repeatedly roamed the streets of Athens with a lantern trying to find an honest man. God had once made a similar arrangement with Abraham concerning Sodom (Gen. 18:23-33). “Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it.” (5:1).

b. Jeremiah admitted this dreadful condition existed among the poor and ignorant, but felt he could find honest men within the ranks of Judah’s educated and rich rulers. But they too had utterly rejected God (5:4-5).

c. After a fruitful 31-year reign, Josiah died. A weeping prophet attended his funeral (2 Chron. 34:1; 35:25). Judah’s last good king had gone, and it would be downhill spiritually from that point on.

5. The settlement—Jeremiah visited the settlement where the Rechabite families lived.

a. These individuals belonged to a religious order founded by Jonadab, son of Rechab, during the reign of Jehu (841-814 B.C.). They assisted in the eradication of Baalism from Israel. Avoiding city life, they lived as shepherds, drinking no wine.

b. Jeremiah was commanded to test them by offering them wine. They immediately refused (35:1-6).

c. Jeremiah then related this sterling example to Judah, and contrasted the obedience of the Rechabites to the disobedience of Jerusalem (35:12-19).

6. The sale

a. Jeremiah, while in prison, was ordered by God to buy a field from his cousin Hanameel. This was to illustrate that in spite of the advancing Babylonian armies, “houses and fields and vineyards shall be possessed again in this land” (32:15).
b. The background of all this: God told Jeremiah that his cousin, Hanameel, was soon to visit him and attempt to sell the prophet a farm he owned in Anathoth. Jeremiah was to buy it for 17 shekels of silver (32:6-12). Baruch was then to place the sealed deed in a pottery jar and bury it. All this was to demonstrate that someday people would once again own property in Judah, and buy and sell (32:14-15).

c. Jeremiah was comforted at this time in prison by God’s gracious promise. “Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not” (33:3).

d. These tremendous and thrilling “things” are listed in chapters 30-31 and 33. They include the following:

1. In spite of the impending Babylonian Captivity, the time was coming when God would heal Jerusalem’s hurt and give her prosperity and peace (33:4-6).

2. He still loved Israel with an everlasting love (31:3).

3. Israel would be gathered into Palestine from the earth’s farthest ends (30:3, 10-11; 31:8-9, 12).

7. The sufferings

a. The sources of Jeremiah’s sufferings

   1. His family
   2. His hometown
   3. The religious world
   4. The political world

b. The nature of his sufferings

   1. His own brothers and family turned against him, plotting to kill him (12:6).
   2. The men of Anathoth attempted to kill him (11:21-23).
   3. Pashur, the chief temple priest, had him whipped and put in stocks (20:1-3).
   4. He was almost murdered by a wild mob of priests and prophets after one of his messages (26:7-9).
      a. He preached a sermon at the temple gate and was nearly killed by an angry mob for predicting the temple would be destroyed (26:6-9).
      b. He was defended by some of Judah’s wise old men, who reminded the angry mob that Jeremiah’s message was like that of the prophet Micah (Jer. 26:17-19; Mic. 3:12).
   5. He was ridiculed by a false prophet named Hananiah (28).
      a. Jeremiah was accused of lying by a false prophet named Hananiah who had predicted the Babylonian Captivity would last only for two years and that those already in exile (such as King Jehoiachin, Daniel, Ezekiel,
etc.) would be returned, along with all the temple treasury which had been taken (28:1-4).

(b) To dramatize his accusation Hananiah broke the yoke worn by Jeremiah (28:10-11).

(6) He was threatened by King Jehoiakim (36:26).

(7) He was arrested, flogged, and accused of treason (37:11-16).
   (a) Jeremiah attempted to visit the land of Benjamin on one occasion to inspect some property he had bought (37:11-12).
   (b) However, a guard named Irijah arrested him at the city gate and accused him of defecting to the Babylonians (37:13).
   (c) Jeremiah denied this, but was flogged and thrown into prison (37:14-16).
   (d) He was secretly sent for by Zedekiah, the king (37:17). Zedekiah placed him in the palace prison instead of returning him to the dungeon he was formerly in (37:21).

(8) He was cast down into an empty but filthy prison (38:1-13).
   (a) In the palace, pressure from the religious officials who despised Jeremiah eventually forced Zedekiah to return the prophet to a more crude confinement.
   (b) This time he was lowered by ropes into an empty cistern in the prison yard, where he soon sank down into a thick layer of mire at the bottom (38:1-6).
   (c) Eventually an Ethiopian friend Ebed-melech, persuaded Zedekiah to remove him from this filthy place. It took 30 men to haul him from the cistern. He was returned to the prison palace (38:7-13).
   (d) Jeremiah again predicted the fall of Jerusalem (38:14-17; see also 32:1-5). He would remain in prison until the city was taken (38:28).

(9) He had his original manuscript burned by wicked King Jehoiakim (36:21-23).
   (a) God ordered Jeremiah to have his scribe Baruch write down all those oral messages he had been given for the past 23 years (36:1-2).
   (b) Baruch did this and read them to the people in the temples (36:8. He then was invited to read them to the religious officials. When he finished, they were badly frightened and decided King Jehoiakim should also hear them (36:14-16).
   (c) An official named Jehudi thereupon read them to Jehoiakim as the sullen king sat in front of his fireplace. As Jehudi finished reading three or four columns, Jehoiakim would take his knife, slit off the section of
the roll, and throw it into the fire. Finally, the entire scroll was destroyed (36:21-23).

(d) Jeremiah was then commanded to rewrite the burned sections plus a good deal of additional material, including some fearful words about Jehoiakim: “Thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words” (36:30-32).

(e) After Jehoiakim had burned the scroll, Baruch became despondent. It had probably taken him a year to write the material. God then both warned and encouraged him through Jeremiah (45:1-5).

(10) He experienced frustration and depression (20:7-9, 14-18).

(a) Jeremiah had become so frustrated over his inability to call Judah back to God that he wrote the following: “Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay” (20:9; see also 1 Kings 19:3-4; Jon. 1:1-3; 1 Cor. 9:16).

(b) At this time, he uttered one of the most despondent prayers in all the Bible: “Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide; Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?” (20:14-18).

B. Jeremiah, the minister
   1. Rulers he ministered under
      a. Josiah—Jeremiah was called by God during the reign of Josiah, Judah’s last good king.
      b. Jehoiakim—This wicked king burned Jeremiah’s original written prophecy
c. Jehoiachin—This 90-day wonder was soundly condemned by Jeremiah (22:24-30).
d. Zedekiah—The prophet suffered much under the reign of Zedekiah, Judah’s final king.
   (1) Zedekiah sent word that Jeremiah asking for his prayers after Nebuchadnezzar had declared war on Judah (2:1-2).
   (2) Jeremiah sent word back to the wicked king stating that prayers were useless on this subject, for God would use the Babylonians to punish Jerusalem, and Zedekiah himself was to be given over to Nebuchadnezzar (21:3-7).
   (3) Jeremiah told Zedekiah that Jerusalem would be burned and he was to be captured and carried into Babylon (34:1-5).
   (4) Zedekiah had proclaimed freedom for all the slaves in the city, but the owners had gone back on their word. Jeremiah rebuked those rich Jewish homeowners who had violated the Mosaic Law, which demanded all Hebrew servants to be set free after serving six years (34:8-16).
   (5) Pharaoh Hophra’s Egyptian armies had arrived to aid Judah in fighting Nebuchadnezzar. Jeremiah warned Zedekiah that their political alliance would fail, for Nebuchadnezzar would defeat the Egyptians (37:5-10). Zedekiah, however, refused to take the counsel of Jeremiah (2 Chron. 36:12).

e. Nebuchadnezzar—Jeremiah was treated with respect by the great Babylonian conquerer.
   (1) Zedekiah attempted to escape the doomed city but was captured near Jericho and brought back to Jerusalem. Here he was forced to witness the execution of his own sons, and then submit to the agony of having his eyes gouged out (39:4-7; 52:6-11).
   (2) Nebuchadnezzar instructed his chief-of-staff, Nebuzaradan, to treat Jeremiah with kindness (39:11-12).
   (3) Jeremiah was released from prison and taken by Nebuzaradan to Ramah. Here he was offered his choice of going on to Babylon or returning to Jerusalem. Jeremiah chose to return and was placed under the protection of the new Jewish governor of Jerusalem, a man named Gedaliah (39:14; 40:1-6).

f. Gedaliah—He was appointed by Nebuchadnezzar to govern the fallen city of Jerusalem.
   (1) Gedaliah attempted to institute a moderate post-was administration over the devastated city of Jerusalem (40:7-12).
   (2) This soon aroused the fury of a Jewish rebel leader named Ishmael,
plotted to assassinate Gedaliah. The governor was warned of this plot by a man named Johanan but refused to take it seriously (40:13-16).

(3) Gedaliah was murdered by Ishmael along with many other Jewish officials, pilgrims, and some Babylonian soldiers. Some of their bodies were hurled down into an empty cistern (41:1-9).

(4) Johanan arrived upon the scene of the massacre and soon restored order (41:11-16).

g. Johanan—He took over after the tragic assassination of Gediliah and later forced Jeremiah to accompany a Jewish remnant to Egypt.

(1) Johanan asked Jeremiah to determine God’s will for the tiny Jewish remnant still in Jerusalem (42:1-6).

(2) After a 10-day prayer session with God, Jeremiah was told the Lord desired the remnant to remain in Jerusalem and not go to Egypt, as some were already planning to do (46:7-22).

(3) Upon hearing this unwelcome report, Johanan and other leaders accused Jeremiah of lying. They then disobeyed the clearly revealed word of God by going to Egypt. Jeremiah was forced to accompany them (43:1-7).

(4) Upon reaching Egypt, many of the Jews resorted to their old habits of idolatry. They began burning incense to the queen of heaven. This was another name for the pagan goddess Ishtar, the Mesopotamian goddess of love and war (44:8-10, 15-19).

(5) Jeremiah pronounced the divine death penalty upon all who refused to repent and return to Jerusalem (44:7-14, 28).

(6) To dramatize this bitter truth, he buried some large rocks between the pavement stones at the entrance of Pharaoh’s palace. This signified that Nebuchadnezzar would occupy Egypt and set his throne upon those stones. Jeremiah predicted he would then kill many of the Jewish remnant who refused to return. The others would die of various plagues or be enslaved (43:9-13).

2. Groups he ministered to

a. Jeremiah cautioned the majority—He warned the majority still in Judah about the coming Babylonian Captivity.

(1) He pleaded with Judah to return to God (3:12-14; 26:1-7).
  (a) God would repeatedly invite Israel back to him (2:9).
  (b) He would receive Israel even after her immorality with other lovers (3:1).

(2) Jeremiah pleaded with them to plow up the hardness of their hearts, lest all be choked up by thorns and suffer the fire of God’s wrath (4:3-4).
  (a) They could still escape judgment by cleansing their hearts and purifying their thoughts (4:14).
(b) To repent meant they could remain in the land (7:3). To refuse meant to be covered by thick darkness (13:16).

(3) He fearlessly pronounced coming judgment at the hands of the Babylonians. He then outlined Judah’s sins, often using metaphors and similes.

(a) Judah had forsaken the fountain of divine water (2:13).
(b) They had built broken cisterns which could not hold water (2:13).
(c) The nation had become a race of evil men, symbolized by good seed producing a degenerate plant (2:21).
(d) No amount of soap or lye could make them clean (2:22).
(e) The rulers had stained their clothes with the blood of the innocent and poor (2:34).
(f) They were as an unashamed prostitute (3:3).
(g) They worshipped false gods upon every hill and under every shade tree (3:6).
(h) They had killed their prophets as a lion would slaughter his prey (2:30).
(i) They were as insolent as brass, and hard and cruel as iron (6:28).
(j) They had set up idols right in the temple and worshiped the pagan queen of heaven (7:18; 44:17). “The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger” (7:18).
(k) They had actually sacrificed their little children as burnt offerings to devil gods (7:31; 19:5).

(4) He warned them concerning the terrible results of their disobedience.

(a) Great armies would march upon Jerusalem (1:14-15).
(b) Neither Assyria nor Egypt would be able to help Judah against Babylon (2:18, 36).
(c) People would flee from Judah’s cities as one runs from a hungry lion (4:5-7).
(d) Jerusalem would be surrounded, as hunters would move in on a wild and wounded animal (4:17; 6:3-5).
(e) They would cry out as a woman in delivery (4:31; 6:24; 13:21).
(f) Jerusalem’s own trees would be cut down and used against her walls as battering rams (6:6).
(g) The temple would be destroyed (7:14).
(h) Enemy troops would then move among the people like poisonous snakes (8:17).
(i) Many would die by the following methods: sword (15:3); disease (21:9); starvation (21:9).
(j) Some would be scattered as chaff by the fierce desert winds (13:24).
Unburied corpses would litter the valleys outside Jerusalem, and become food for wild animals and birds (7:32; 9:22; 12:8-9; 15:3).
(k) Judah’s enemies would break open the sacred graves of her kings, priests, and prophets, and spread out their bones on the ground before the sun, moon, and stars (8:1-2).
(l) Thousands would be carried away into Babylon for a period of 70 years (7:15; 25:11; 29:10).
(m) The severity of Judah’s punishment would astonish the onlooking pagan Gentile nations (19:8; 22:8; 25:11).

(5) When the people ridiculed and rejected his message, the warning prophet became the weeping prophet (4:19; 8:21; 9:1-2, 10; 13:17; 14:17). “Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!” (9:1).

b. Jeremiah comforted the minority—Jeremiah wrote a letter of encouragement to the Jewish exiles in Babylon (29:1-32).
(1) They were to settle down for a long 70-year stay.
(2) They were to pray for the peace and prosperity of Babylon, that their own lives might be peaceful.
(3) They were to ignore the lies of those false prophets and mediums there in Babylon, lest they be punished along with them.
(a) Jeremiah pronounced God’s death sentence upon two of these prophets named Ahab and Zedekiah for their lying messages and their sin of adultery (29:20-23).
(b) He also warned the exiles concerning a man named Shemaiah, who was sending poison pen letters from Babylon to the influential leaders in Jerusalem against Jeremiah (29:24-32).
(4) God still loved them and would someday bring them back to Jerusalem. “I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive” (29:11-14).

c. Jeremiah condemned the multitudes—He pronounced judgment upon nine Gentile nations (46-51).
(1) Egypt (46:1-26)
(2) Philistia (47:1-6)
(3) Moab (48:1-47)
(4) Ammon (49:1-6)
(5) Edom (49:7-22)
(6) Damascus (49:23-27)
(7) Kedar and Hazor (49:28-33)
(8) Elam (49:34-39)
(9) Babylon (50-51)—Two Babylons seems to be referred to in these verses.
  (a) One is the historical Babylon, captured by Darius the Persian in October of 539 B.B. (Dan. 5).
  (b) The other is future Babylon which will be destroyed by God himself (Rev. 17-18).
  (c) After the destruction of both Babylons, Israel would seek their God. This happened historically (Ezra 1); and it will occur in the future (Zech. 13:9).
  (d) After the final destruction of Babylon (Rev. 18) the city will never be inhabited again (Jer. 51:26).
  (e) The ungodly nations would weep over the destruction of both Babylons (Jer. 50:46; Rev. 18).
  (f) The Israelites were to flee from both Babylons (Jer. 51:6; Rev. 18:4).
  (g) Both cities are depicted as golden cups filled with iniquities from which the nations have drunk and become mad (Jer. 51:7; Rev. 17:1-6).
  (h) All heaven would rejoice over the destruction of both Babylons (Jer. 51:10; 48; Rev. 18:20).

II. The public prophecies of Jeremiah
A. The group prophecies
1. Concerning Judah’s people
   a. The fall of Jerusalem (1:14-16; 4:5-9; 5:15-17; 6:1-6; 32:2-3; 38:17-18)
   b. The destruction of the temple (7:11-15; 26:6-9)
   c. The 70-year captivity of Judah into Babylon (25:11; 29:10)
      Note: In 31:15-16, Jeremiah predicted that the loud wails and bitter weeping of Rachel for her children in Ramah would disappear. Ramah is an ancient reference to the area in and around Bethlehem. It was here that Nebuchadnezzar killed many sick and feeble exile captives who would not be able to endure the long trip to Babylon. Rachel, the historical wife of Jacob, is of course symbolic of all weeping Israelite mothers. In Matthew 2:18 this sad verse is linked to that occasion when Herod murdered the babies of Bethlehem in an attempt to kill Christ.
   d. The kindly treatment of the exiles in Babylon (24:1-7)
   e. The restoration after the 70 years to Jerusalem (27:19-22; 30:3, 10-11, 18-21; 31:9, 12, 38-39; 33:3-9)
      (1) Israel would be gathered back from all over the world (3:14; 31:8-10; 32:37-43).
(2) God would appoint for them leaders after his own heart (3:15).
(3) Palestine would once again be filled with the glory of God, and the people of god (3:16-18). This would be a far greater and grander event than that of the original Exodus, when he brought them out of Egypt (16:14-15; 23:7).
(4) A Righteous Branch (the Savior) will occupy King David’s throne, ruling with wisdom and justice (23:5-6; 30:21; 33:17).
(5) Jerusalem will be rebuilt and filled with joy and great thanksgiving (31:4, 7-9, 12-14, 23-25; 33:10-12).
(6) During the Millennium, Israel will understand the necessity for and the purpose of all their sufferings (31:18-19).
(7) The cities of Israel will be rebuilt and Jerusalem will become the praise and power center of all the earth (30:18-21; 31:38-39; 33:7-9).

2. Concerning Judah’s potentates
   a. The death of the deposed Judean King Jehoahaz in Egypt (22:10-12)
   b. The ignoble and unlamented death of King Jehoiakim (36:29-30)
      (1) He soundly condemned Jehoiakim for his wicked reign (22:13-19).
         (a) He was constructing an extravagant palace with forced labor.
         (b) He had murdered the innocent and oppressed the poor.
         (c) He was filled with selfish greed and dishonesty.
      (2) About this time one of Jeremiah’s fellow prophets, Urijah, was murdered by Jehoiakim for his fearless preaching (26:20-23). Therefore, Jeremiah predicted the following:
         (a) The king would die unlamented.
         (b) He would be buried like a dead donkey.
         (c) He would be dragged out of Jerusalem.
         (d) He would be thrown on the garbage dump beyond the gate.
   c. The cutting off from the royal line of King Jehoiachin (22:24-30)
      (1) This young son of Jehoiakim ruled only three months, but so aroused the divine wrath of heaven that, Jeremiah was told, had he been the signet ring of God’s right hand, he would still have been cast off and given to the Babylonians (22:24-25).
      (2) Jeremiah predicted that this 90-day wonder would:
         (a) Be given over to Nebuchadnezzar
         (b) Be cast out of the land along with his mother
         (c) Die in a foreign land
         (d) Be regarded as a discarded and broken dish
         (e) Be considered childless (even though he had offspring) as far as the throne of David was concerned (22:25-29)
   d. The capture of Zedekiah (21:3-7; 34:1-5; 37:17; see 39:4-7; 52:6-11 for fulfillment)

3. Concerning Judah’s prophets
a. The death of two false prophets (Zedekiah and Ahab) and the punishment of another (Shemaiah) who were ministering among the first Jewish captive exiles in Babylon (29:20-32)
b. The death of a false Jerusalem prophet named Hananiah (28:13-17)—Jeremiah predicted Hananiah’s death in the near future by God’s hand for his lying ministry. Within two years he was dead.

4. Concerning Judah’s persecutors
   a. The failure of the Egyptian-Judean military alliance against Babylon (37:5-10)
   b. The defeat of Egypt by Babylon (46:1-26)—Jeremiah described in vivid detail the world-famous battle at Carchemish at the very moment when it was being fought. Egypt suffered a resounding defeat at the hands of Nebuchadnezzar (46:1-12).
   c. The eventual occupation of Egypt by Babylon (43:9-13)
   d. The defeat of Babylon after the 70 years (25:12; 27:7)—Note: The punishment Babylon would receive from God as found in Jeremiah 50 and 51 evidently referred not only to the historical judgment (Dan. 5), but also that future judgment (Rev. 18). Jeremiah warned a man named Seraiah that he would be taken captive by Nebuchadnezzar at a later date. This literally happened some six years later (51:59). Seraiah was then given a scroll containing Jeremiah’s prophecies against Babylon. The prophet commanded him to publicly read it when he arrived there and then to tie a rock to the scroll and throw it into the Euphrates River. This symbolized that Babylon would sink, never to rise again (51:60-64).

B. The great prophecy—The New Covenant (31:31-34)
   1. The nature of the New Covenant (31:31-34)
      a. It would embrace the entire house of Israel.
      b. It would be totally unlike the old Mosaic Covenant.
      c. God would inscribe his laws upon their hearts. Israel had always suffered with self-inflicted spiritual heart trouble.
         (1) The divine diagnosis—“The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart” (17:1).
         (2) The divine prognosis—Under the New Covenant the heavenly Physician would offer them perfect and guaranteed successful heart transplants. This nation with the new hearts would then once again become God’s people, and he their God.
   2. The time of the New Covenant
      a. It will go into effect “after those days” (31:33).
      b. It will follow the “time of Jacob’s trouble” (30:7).
c. Both these terms refer to the coming great tribulation. Thus, the New Covenant will begin to function after the time of Jacob’s trouble, at the start of the glorious millennium.

3. The superiority of the New Covenant
   a. It will be eternal as opposed to the Mosaic Covenant (Exod. 19:5-8; Jer. 31:32). God himself assured Israel of the duration of this New Covenant when he declared: “If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel” (31:37; see also 33:20-26).
   b. It will be unconditional (31:34).
   c. It will be immutable (31:36-37).


THEOLOGICAL SUMMARY

I. Jeremiah’s great prophecy concerning the 70-year Babylonian Captivity (Jer. 29:10) is referred to by three Old Testament authors.
   A. The author of 2 Chronicles mentioned it (2 Chron. 36:21).
   B. Ezra mentioned it (Ezra 1:1).
   C. Daniel referred to it (Dan. 9:2).

II. Matthew recorded the tragic fulfillment of two of Jeremiah’s prophecies.
   A. Concerning the slaughter of the infants at Bethlehem (compare Jer. 31:15 with Matt. 2:17-18)
   B. Concerning the purchase of a potter’s field where Judas was buried (compare Jer. 32:6-9 with Matt. 27:9-10).

III. Some of the Jews in the time of Christ believed the Savior was really a return of Jeremiah (Matt. 16:14).

IV. Jeremiah was the most persecuted prophet in the Old Testament, and in many ways his sufferings foreshadowed the sufferings of Christ.
   A. Both were mistreated by their own families (Jer. 12:6; John 7:5).
   B. Both were plotted against by the citizens of their own hometowns (Jer. 11:21; Luke 4:28-30).
   C. Both were hated by the religious world (Jer. 26:7-9; John 11:47-53).
   D. Both were denounced by the two leading synagogue leaders of their day (Jer. 20:1; 28:1; John 18:13, 24).
   E. Both were temporarily aided by a ruler (Jer. 38:16; Luke 23:4).
   F. Both were described in similar fashion (Jer. 11:19; Isa. 53:7).
   G. Both wept often over the city of Jerusalem (Jer. 9:1; Matt. 23:37; Luke 19:41).
   H. Both predicted the destruction of the temple in their day (Jer. 7:11-15; Matt. 24:1-2).

V. Jeremiah, like Job, on occasion suffered from extreme depression (Job 3; Jer. 20:14-18).

VI. Like Elijah, Jeremiah once decided to resign (1 Kings 19:4; Jer. 20:9).
VII. However, he persevered, and his book became a great source of inspiration to the prophet Daniel years later (Dan. 9:2).

VIII. The book of Jeremiah gives the final of three great immutable Old Testament covenants.
   A. The Abrahamic Covenant (Gen. 12:1-3)—This had to do with a land (Canaan), a people (Israel), and a Savior.
   B. The Davidic Covenant (2 Sam. 7:4-16; 1 Chron. 17:3-15)—This had to do with a king to rule in that land over that people.
   C. The New Covenant (Jer. 31:31-34)—This has to do with changed hearts so that the people in the land will allow that king to rule over them.

IX. Jeremiah may have been the only biblical writer to have died in Egypt.

STATISTICS
Father: Hilkiah (Jer. 1:1)
First mention: 2 Chronicles 35:25
Final mention: Matthew 27:9
Meaning of his name: “Jehovah is high”
Frequency of his name: Referred to 134 times
Biblical books mentioning him: Five books (2 Chronicles, Ezra, Jeremiah, Daniel, Matthew)
Occupation: Prophet (Matt. 27:9)
Place of birth: Anathoth, in Israel (Jer. 1:1)
Place of death: Egypt
Important fact about his life: He was known as the weeping prophet and authored the longest book in the Bible (apart from the Psalms).

Job

CHRONOLOGICAL SUMMARY
I. His terrible trials
   A. The nature of these trials
      1. First trial—His oxen and donkeys were stolen and his farm hands were killed by a Sabean raid (1:14-15).
      2. Second trial—His sheep and herdsmen were burned up by fire (1:16).
      3. Third trial—His camels were stolen and his servants killed by a Chaldean raid (1:17).
      4. Fourth trial—Job himself was stuck with a terrible case of boils (1:18).
      5. Fifth trial—Job himself was struck with a terrible case of boils (2:7).
   B. The reason for these trials—A conversation took place in the heavenlies between God and Satan concerning Job. The devil sneeringly charged that Job only worshiped God because of two selfish benefits.
      1. Because God had given his servant much wealth—“Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land?” (1:10).
2. Because God had given his servant good health—Satan argued that if he could but remove two elements, Job would curse God to his face. Thus, to shut the devil’s mouth, God gave him permission to remove both Job’s wealth and health. Notice that Satan cannot tempt a believer apart from God’s specific permission.

C. The faith shown through these trials—“Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother’s womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly” (1:20-22).

II. His whimpering wife—“ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips” (2:9-10).

III. His fickle friends
   A. Four friends (including Elihu mentioned later) of Job came to comfort Job when they heard of the calamity that had befallen him. Their initial reaction was one of sympathy (2:11-13).
   B. Their true feelings, however, emerged in a series of speeches (Job 3—37).
      1. The speeches of Eliphaz (chapters 4-5, 15, 22; see Gen. 36:10).
         a. He claimed Job was suffering for his sins (4:7-8).
         b. He based his conclusions on personal experience (4:8, 12-16).
         c. He urged Job to repent and turn back to God (22:23).
      2. The speeches of Bildad (chapters 8, 18, 25)
         a. He claimed Job was suffering for his sins (8:20).
         b. He based his conclusions on tradition (8:8).
         c. He urged Job to repent and turn back to God (8:5-6).
      3. The speeches of Zophar (chapters 11, 20)
         a. He claimed Job was suffering for his sins (20:4-5).
         b. He based his conclusions on sheer dogmatism (11:6; 20:4).
         c. He urged Job to repent and turn back to God (11:13-15).
      4. The speeches of Elihu (chapters 32—37)

IV. His defenses and dialogues
   A. The suffering patriarch responded to his accusers in nine separate speeches:
      1. Job 3
      2. Job 6-7
      3. Job 9-10
      4. Job 12-14
      5. Job 16-17
      6. Job 19
      7. Job 21
      8. Job 23-24
9. Job 26-31

B. During these nine speeches, Job discussed 14 topics.

1. I am righteous, and therefore not suffering for my sin (27:6; 31:1-40)—“My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live” (27:6).

2. “In the past I have performed many good works” (29:12-17; 30:25).
   a. He had helped the poor and fatherless (29:12).
   b. He had aided the blind and lame (29:15).
   c. He had wept with the sorrowing (30:25).

3. “Oh, for those good old days when I enjoyed health, wealth, and respect” (29:1-11, 20-25).


5. “My three so-called friends are miserable comforters” (12:2; 13:4; 16:2; 19:3).

6. “If they were in my place, I would help them and not unjustly accuse them” (16:4-5).

7. “Even my neighbors, associates, and servants have turned against me” (19:13-22; 30:1, 9-10).

8. “I wish I could find the answers for all this” (28:12-28).


11. “I wish I had never been born” (3:3-11, 16; 10:18).

12. “I wish I were dead” (6:8-9; 7:15-16).


14. “In spite of it all, I’ll trust God” (13:15; 16:19; 23:10). “Though he slay me, yet will I trust in him: but I will maintain mine own ways before him” (13:15). “My witness is in heaven, and my record is on high” (16:19). “He knoweth the way that I take: when he hath tried me, I shall come forth as gold” (23:10).

V. His glorious God—“Suddenly out of a whirlwind came the mighty voice of God. The sullen Job was then subjected to a 60-question quiz (Job 38-41). Here are some of the questions:

A. God’s first series of questions (Job 38-39)


2. Job 38:18—“Hast thou perceived the breadth of the earth? Declare if thou knowest it all.”

3. Job 38:19—“Where is the way where light dwelleth? And as for darkness, where is the place thereof.”

4. Job 38:24—“By what way is the light parted, which scattereth the east wind upon the earth?”

5. Job 38:28—Hath the rain a father? Or who hath begotten the drops of dew?”
6. Job 40:2—“Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it.”

B. Job’s reply—“Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further” (40:4-5).

C. God’s second series of questions (Job 40:6—41:33)
   1. Job 40:15: “Behold now behemoth, which I made with thee; he eateth grass as an ox.”
   2. Job 41:1: “Canst thou draw out leviathan with an hook? Or his tongue with a cord which thou lettest down?” Note: These two creatures may very well refer to a land dinosaur and a sea dinosaur.

D. Job’s reply—“I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes” (42:2-6).

VI. His bountiful blessings—Job had been subjected to five fiery trials and had participated in five painful debates, but now he received at the hand of God a 10-fold blessing (Job 42:7-17).
   A. He was allowed to see the glory of God.
   B. He saw himself as God saw him. (This is always a blessing.)
   C. He was vindicated by God before the eyes of his three critical friends.
   D. He discovered the joy of praying for these three friends.
   E. His former health was fully restored.
   F. He was comforted by his brothers and sisters.
   G. He was given money, showered with gifts, and ended up with double his former wealth.
   H. He was given seven more sons and three more daughters.
   I. He lived to enjoy his grandchildren and great-grandchildren.
   J. He was given an additional 140 years—twice the number normally accorded a man (see Psa. 90:10).

THEOLOGICAL SUMMARY
I. Job lived in the land of Uz (thought to be the land of Edom) in the days of Abraham, Isaac, and Jacob, or perhaps even before their time (1:1).

II. We are told four facts about Job.
   A. He was a godly man—He feared the Lord and avoided evil (Job 1:1).
   B. He was a family man—Job had (at the beginning of the account) seven sons and three daughters (Job 1:2).
   C. He was a wealthy man (Job 1:3).
(1) He owned 7,000 sheep, 3,000 camels, 500 teams of oxen, and 500 female donkeys.
(2) He employed many servants.

D. He was (apparently) a healthy man.

III. God allowed Satan to tempt Job in the following areas of his life:
A. His fortune (Job 1:14-17).
   1. His animals were stolen.
   2. His servants were slaughtered.
B. His family (Job 1:18-19; 2:9)
   1. The destruction of his children—In one day Satan killed all 10.
   2. The derision of his wife: “Then his wife said unto him, Dost thou still retain thine integrity? Curse God, and die” (Job 2:9).
C. His flesh—“So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown” (Job 2:7).
D. His friends (Job 2—37)
   1. Their assumptions were wrong—they assumed he was being divinely punished for some terrible secret sin.
   2. Their advice was wrong—They attempted to force him to confess for wrongdoings he had not done.

IV. After Job had suffered, God blessed the four areas of his life that Satan had afflicted.
A. His fortune—The number of his herds previously owned was doubled (42:12).
B. His family—God gave him 10 additional children, seven sons and three daughters (42:13-15).
C. His flesh—Job’s former health returned, allowing him to live an additional 140 years (Job 42:16).
D. His friends—They admitted the error of their ways and asked his forgiveness (Job 42:7-9).

V. The book of Job may be the oldest in the Bible. This is indicated by the following:
A. The many ancient historical allusions, such as the pyramids (3:14), the cities of the plains (15:28), and the great flood (22:16).
B. The omission of Israel’s history—There is no reference to the Law, the Exodus of Israel, the Red Sea crossing, or any of the kings of Israel.
C. The usage of the ancient patriarchal name for God, El Shaddai—It is used 31 times in Job (see 5:17; 6:4).

VI. The theme of his book is not Job’s suffering (although this is certainly involved), but rather God’s sovereignty. This is one of the two Old Testament books giving a brief glimpse of the confrontation activities going on in heaven.
A. Job 1-2
B. Zechariah 3

VII. The book deals with a great misconception, namely, that suffering is always caused by personal sin.

VIII. Actually, Job was allowed to suffer to accomplish several things:
A. That Satan might be silenced (1:9-11; 2:4-5)
B. That Job might see God (42:5)
C. That Job might see himself (40:4; 42:6)
D. That Job might learn to pray for, rather than to lash out against, his critics (42:10).
E. To show that God remains in full control at all times (38:4)

IX. Job was later mentioned by both Ezekiel and James.
A. Ezekiel referred to his righteousness (Ezek. 14:14, 20).
B. James referred to his patience (James 5:11).

X. His disease may have been leprosy complicated by elephantiasis, one of the most loathsome and painful diseases known in the world of his time.

XI. In the midst of terrible suffering, Job uttered one of the truly great testimonies found in the entire Old Testament: “For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God” (Job 19:25-26).

XII. Job revealed a very precious truth, namely, that Satan cannot tempt or afflict a believer without the express permission of God himself (Job 1:12; 2:6). Furthermore, in the New Testament we are told God knows just how much we can bear, and will not let Satan go beyond that point (1 Cor. 10:13).

XIII. Finally, Job may be considered as a commentary on Jesus’ words in Luke 22:31-32: “Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren” (Luke 22:31-32).

STATISTICS
Spouse: Unnamed and unhelpful wife (Job 2:9)
Sons: 14 sons (Job 1:2; 42:13)
Daughters: Six daughters, three are named: Jemima, Kezia, and Kerenhappuch (Job 1:2; 42:13-14)
First mention: Job 1:1
Final mention: James 5:11
Meaning of his name: “Where is the Father?”
Frequency of his name: Referred to 56 times
Biblical books mentioning him: Three books (Job, Ezekiel, James)
Occupation: Wealthy rancher (Job 1:3)
Place of birth: Land of Uz (probably Edom) (Job 1:1)
Important fact about his life: He was accused by Satan before God and allowed to suffer, but was eventually totally restored (Job 1:9-12; 2:2-6; 42:10)

Jonah
CHRONOLOGICAL SUMMARY
I. The refusal: Jonah’s protest—a demonstration of God’s patience (chapter 1)
A. The prophet’s order—God commanded him to go to Nineveh and warn that city that divine judgment would fall unless it repented.

B. The prophet’s objection—Jonah disobeyed and set sail at Joppa for Tarshish.

C. The prophet’s ordeal
   1. God created a great storm, which threatened to sink the ship Jonah was in.
   2. After praying to their gods and throwing the cargo overboard, the terrified sailors awakened Jonah and asked him what they should do.
   3. He instructed them to cast him into the sea, explaining that his act of disobedience had brought about the storm in the first place.
   4. He was thrown overboard, causing the raging sea to become calm immediately.
   5. Jonah was swallowed by a great fish, prepared by God, whose huge stomach would house the prophet for three days and three nights.

II. The resolution: Jonah’s prayer—A demonstration of God’s power (chapter 2)
   A. The prophet’s despair—Inside the fish, he acknowledged his disobedience and cried out for help.
   B. The prophet’s dedication—Jonah promised to make good his former vows to God.
   C. The prophet’s deliverance—At God’s command, Jonah was vomited up by the fish onto dry ground.

III. The revival: Jonah’s proclamation—A demonstration of God’s pardon (chapter 3)
   A. The warning—He told the people of Nineveh their city would be destroyed by God at the end of 40 days unless they repented.
   B. The mourning—One of the greatest revivals in all human history then took place as a result of Jonah’s preaching.
      1. A citywide fast was declared which included both people and animals.
      2. The king of Nineveh led the way, taking off his royal robes, covering himself with sackcloth, and sitting down in the dust.
      3. The entire city turned from its wicked ways.
   C. The transforming—View all this from heaven, the compassionate God saved the people both physically and spiritually.

IV. The resentment: Jonah’s pout—A demonstration of God’s pity (chapter 4)
   A. The twofold complaint of Jonah—In great bitterness he prayed for death.
      1. First occasion—Concerning the sparing of the city. This carnal prophet apparently preferred death to life if it meant seeing God’s salvation extended to the pagan Ninevites.
      2. Second occasion—Concerning the glaring sun
         a. God had allowed a vine to grow quickly and spread its broad leaves over Jonah’s head to shade him.
         b. The Lord then prepared a worm that ate through the plant’s stem, causing it to die.
         c. Finally, God ordered a scorching east wind to blow on Jonah, which only intensified the power of the fierce sun already beating down upon his head.
B. The manifold compassion of God—God contrasted his great heart with the grubby one displayed by the prophet.

1. The selfish heart—Jonah felt pity only for himself and the vine which the worm destroyed.
2. The sovereign heart—God’s compassion embraced:
   a. The adults of Nineveh
   b. Their 120,000 children (This may be a reference to 120,000 people in Nineveh who were spiritually ignorant.)
   c. The cattle of Nineveh

THEOLOGICAL SUMMARY

I. Jonah was probably the only Old Testament prophet who enjoyed some degree of popularity, for he predicted a “bull market” time of prosperity for Northern Israel during the reign of Jeroboam II (2 Kings 14:25).

II. He became the most famous “foreign missionary” in the Old Testament.

III. He was from the city of Gath-hepher in Zebulun of Galilee, which in fact contradicted the claim of the Pharisees (2 Kings 14:25): “Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet” (John 7:50-52).

IV. Some believe Jonah actually died in the fish’s belly and was raised again (compare Jon. 2:2, 6 with Matt. 12:40).

V. Jonah may be compared to John Mark and Simon Peter in the New Testament.

A. Jonah and John Mark
   1. Jonah failed God the first time but was given a second chance and succeeded (compare Jon. 1:2-3 with 3:1-3).
   2. John Mark failed God the first time but was given a second chance and succeeded (compare Acts 13:13; 15:36-40 with 2 Tim. 4:11).

B. Jonah and Simon Peter
   1. In Joppa, God called Jonah, a Hebrew prophet, to minister to some Gentiles (Jonah 1).
   2. In Joppa, God called Peter, a Hebrew apostle, to minister to some Gentiles (Acts 10).

VI. According to Jewish tradition, Jonah was the son of the widow of Zarephath, whom Elijah raised from the dead (1 Kings 17:8-24).

VII. Jesus referred to the life of Jonah on two occasions when he was confronted by the Pharisees.

A. Concerning their demands (Matt. 1:38-40; 16:1-4; Luke 11:29-30)—“Then certa
Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth” (Matt. 12:38-40).

C. Concerning their disbelief (Matt. 12:40; Luke 11:32)—“The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here” (Luke 11:32).

STATISTICS
Father: Amittai (2 Kings 14:25)
First mention: 2 Kings 14:25
Final mention: Luke 11:32
Meaning of his name: “Dove”
Frequency of his name: Referred to 27 times
Biblical books mentioning him: Four books (2 Kings, Jonah, Matthew, Luke)
Occupation: Prophet (2 Kings 14:25)
Place of birth: Gath-hepher (2 Kings 14:25)
Important fact about his life: He survived being swallowed by a fish, and he preached a great revival in Nineveh (Jonah 2:10—3:5)

Jonathan

CHRONOLOGICAL SUMMARY
I. Jonathan and his foes—the Philistines
   A. He bravely attacked a Philistine outpost at Geba, thus triggering an all-out Israelite and Philistine war (1 Sam. 13:3-5)
   B. He attacked another Philistine outpost and, aided only by his armor bearer, killed 20 enemy troops. God then sent a panic among the Philistines which routed their entire army (1 Sam. 14:1-15).

II. Jonathan and his father—Saul
   A. In pursuing the enemy, Saul issued a stupid order forbidding his troops to eat any food until final victory had been won. Unaware of this command, Jonathan ate some honey (1 Sam. 14:24-27).
   B. Upon discovery of this, Saul ordered the death of Jonathan. However, the Israelite soldiers stepped in and refused to allow this national hero to die (1 Sam. 14:43-45)

III. Jonathan and his friend—David
   A. He honored his friend.
      2. He warned and defended David.
         a. He told David about the threat of Saul to kill him (1 Sam. 19:1-3).
b. He attempted to change his father’s mind concerning David and succeeded, but only for a brief time (1 Sam. 19:4-9).
c. In spite of the evidence at hand, Jonathan still found it difficult to believe Saul would actually murder David (1 Sam. 20:1-2).
d. Finally, upon being convinced of Saul’s evil intentions, Jonathan warned David by a previously agreed upon signal (1 Sam. 20:10-40).
e. At this time, the beloved friends said goodbye (1 Sam. 20:41-42).
f. Saul cursed Jonathan for befriending David and actually attempted to kill his own son (1 Sam. 20:30-33).

3. He encouraged David — Jonathan and David met for a final time at Horesh, during which time he encouraged David in the Lord and reassured him that he (David) would someday indeed rule over all of Israel (1 Sam. 23:16-18).

B. He was honored by his friend.

1. The death of Jonathan
   a. Jonathan, along with his two brothers and father, was killed in a battle with the Philistines (1 Sam. 31:2-6).
   b. Upon hearing of this, a broken-hearted David lamented the death of his dear friend, especially referring to his courage, saying he was swifter than an eagle and stronger than a lion (2 Sam. 1:17, 22-26).
   c. David later secured the bones of Jonathan and buried them near Jerusalem (2 Sam. 21:11-14).

2. The descendant of Jonathan
   a. Jonathan had a son named Mephibosheth who was crippled as a result of an accident when he was only five years old (2 Sam. 4:4).
   b. David tracked down Mephibosheth and showed great kindness to him for Jonathan’s sake (2 Sam. 9:1-13).
   c. David later protected Mephibosheth from the Gibeonites, who demanded the blood of all Saul’s descendants for past injustices on the part of the wicked king. Remembering his covenant with Jonathan, David refused to allow Mephibosheth to be harmed (2 Sam. 21:7).

STATISTICS

Father: Saul (1 Sam. 14:1)
Mother: Ahinoam (1 Sam. 14:49-50)
Son: Mephibosheth (2 Sam. 4:4)
Brothers: Ishui, Melchi-shua, and Abinadab (1 Sam. 14:49; 1 Chron. 8:33)
First mention: 1 Samuel 13:2
Final mention: 1 Chronicles 10:2
Meaning of his name: “God has given”

Frequency of his name: Referred to 91 times

Biblical books mentioning him: Three books (1 Samuel, 2 Samuel, 1 Chronicles)

Place of death: On a battlefield at Mt. Gilboa (1 Sam. 31:1-2)

Circumstances of death: He was killed by Philistine soldiers (1 Sam. 31:2)

Important fact about his life: He was Saul’s son and David’s closest friend (1 Sam. 14:1; 18:1-4)

Joseph

CHRONOLOGICAL SUMMARY

I. Joseph, the favored son
   A. Loved by his father (Gen. 37:3)
      1. The reasons involved
         a. Because he had been born to Jacob in his old age
         b. Because he was the firstborn son of Rachel, Jacob’s beloved wife
      2. The reward involved—Jacob gave him a brightly colored coat.
   B. Loathed by his brothers (Gen. 37:2-11)
      1. The reasons involved
         a. Because he reported to his father some of their bad actions
         b. Because of his two dreams, both in which he saw his 10 brothers bowing down before him
      2. The results involved (Gen. 37:2, 12-35)
         a. The trip—Jacob sent Joseph to check up on his brothers. He finally located them near the town of Dothan. He was 17 at this time, and was a shepherd.
         b. The treachery
            (1) The brothers at first planned to kill him.
            (2) They stripped him of his brightly colored robe.
            (3) They then decided to throw him into a dry cistern and leave him to starve to death.
         c. The transaction—Finally, seeing some Ishmaelite and Midianite merchants passing by en route to Egypt, they sold Joseph for 20 shekels of silver.
         d. The trickery—The brothers then dipped Joseph’s coat in the blood of a slaughtered goat, leading Jacob to believe his son had been killed and devoured by a wild animal.

II. Joseph, the faithful steward
   A. His service
      1. Upon reaching Egypt, Joseph was sold by the merchants as a slave to Potiphar, one of Pharaoh’s military officials (Gen. 37:36).
2. Joseph was soon entrusted to run the entire household of Potiphar (Gen. 39:1-6).

B. His self-control
1. The request—Joseph was repeatedly urged by Potiphar’s wife to sleep with her (Gen. 39:7).
2. The refusal—Joseph refused her sexual advances for two reasons (Gen. 39:8-9).
   a. He would not sin against his master.
   b. He would not sin against his God.
3. The revenge—The rejected wife falsely accused Joseph of attempted rape (Gen. 39:10-19).

C. His sufferings—Potiphar believed his wife and had Joseph thrown into prison (Gen. 39:20).

III. Joseph, the forgotten slave
A. Joseph, the prison keeper—“But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph’s hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it” (Gen. 39:21-22).

B. Joseph and the prisoners (Gen. 40:1-23)
1. Who they were
   a. Among the inmates there were two political prisoners.
   b. One was the royal chief cupbearer and the other was the chief baker, both of whom had angered Pharaoh for some reason.
2. What they dreamed—Both these men experienced strange dreams and told them to Joseph, hoping he could explain their meaning (Gen. 40:5-23).
   a. The information in the dreams
      (1) The chief cupbearer’s dream
         (a) He saw a vine with three branches loaded down with grapes.
         (b) He saw himself squeezing the grapes into Pharaoh’s cup and handing it to him.
      (2) The chief baker’s dream
         (a) He saw himself carrying three baskets of bread on his head for Pharaoh.
         (b) The birds, however, ate the bread.
   b. The interpretation of the dreams
      (1) The chief cupbearer’s dream—Joseph predicted that within three days the cupbearer would be restored by Pharaoh to his original office.
      (2) The chief baker’s dream—Joseph predicted within three days the baker would be hanged by Pharaoh and the birds would eat his flesh. Within three days both prophecies were fulfilled.

IV. Joseph, the famed statesman
A. The dreams of Pharaoh—The king of Egypt, like the two prisoners, also experienced two dreams which bothered him. Suddenly the cupbearer remembered Joseph’s ability to explain dreams. At Pharaoh’s command, Joseph was brought before him and interpreted the dreams (Gen. 41:1-32).

1. The information in the dreams
   a. Pharaoh’s first dream
      (1) He saw 14 cows coming up out of the Nile River—seven were fat, and seven were skinny.
      (2) The seven skinny cows ate up the seven fat ones.
   b. Pharaoh’s second dream
      (1) He saw 14 heads of grain—There were seven healthy ones on a single stalk, and seven thin and scorched ones on another stalk.
      (2) The seven thin heads of grain swallowed up the seven healthy ones.

2. The interpretation of the dreams
   a. The 14 cows and the 14 stalks represented 14 years.
   b. The first seven years would be a time of great crop growth.
   c. The second seven years would be a time of terrible famine.

B. The decree of Pharaoh

   a. The king should appoint a food administrator.
   b. The kings should collect and store 20 percent of all food produced during the first seven abundant years to prepare for the following seven years of famine.

2. Joseph’s promotion—Pharaoh appointed Joseph on the spot to this office (Gen. 41:37-44).
   a. He placed on Joseph’s finger the king’s own signet ring.
   b. He dressed him in robes of fine linen and put a gold chain around his neck.

C. He gave him the chariot of his second-in-command.

3. Joseph’s program
   a. Joseph was now 30 years old. He married an Egyptian girl and fathered two sons through her (Gen. 41:45-46, 50-52).
   b. He stored up enormous quantities of food during the seven abundant years (Gen. 41:47-49).
   c. As he had predicted, the seven fruitful years gave way to seven years of famine (Gen. 41:53-57).
      (1) The Egyptians immediately came to Joseph for food.
      (2) The nations eventually came to Joseph for food.

V. Joseph, the forgiving saint
A. Joseph and his brothers

1. The forgotten brother

   a. The first trip of the brothers to Egypt (Gen. 42:6-26)

      (1) Joseph’s brothers traveled to Egypt to buy food. He immediately recognized them, but they did not know him.

      (2) They bowed at his feet, thus fulfilling the two dreams he once had experienced.

      (3) To test them, he accused them of being spies and placed them in custody for three days.

      (4) He finally agreed to sell them the needed food and allow them to return under two conditions:

         (a) One of the brothers, Simeon, had to stay behind as a hostage.

         (b) The remaining nine brothers had to promise to bring Benjamin (Joseph’s youngest brother) back with them during their next trip for food.

      (5) Joseph gave orders to fill their bags with grain and to return each man’s silver back to his sack.

   b. The second trip of the brothers to Egypt (Gen. 43:15—44:34)

      (1) Upon their arrival in Egypt, this time with Benjamin, Joseph invited his brothers to a meal.

      (2) He reassured the guilt-stricken brothers (who still did not recognize him) that he meant them no harm.

      (3) At the noon meal, he brothers once again bowed down to Joseph.

      (4) After their meeting and speaking to Benjamin, Joseph was so moved he was forced to leave the room for a moment to weep.

      (5) Joseph sent his brothers back to Canaan, but not before secretly hiding his silver cup in the sack belonging to Benjamin.

      (6) Shortly after they left, his steward (at Joseph’s command) caught up with the brothers and accused them of stealing his master’s silver cup.

      (7) They denied the charge, agreeing that if one had stolen it, he would become the steward’s, Joseph’s slave.

      (8) A systematic search revealed the cup in Benjamin’s sack.

      (9) The shocked and grief-stricken brothers followed the steward back to Joseph’s house.

      (10) Joseph confronted his brothers for the final time before revealing himself to them.

      (11) The brothers continued to maintain their innocence, but requested that they all might stay with Benjamin as slaves.

      (12) Joseph, however, refused, saying that only Benjamin would be allowed to
stay.

(13) A distraught brother, Judah, begged Joseph to keep him in place of Benjamin, or else their aged father Jacob would die with grief.

2. The forgiving brother (Gen. 45:1-15)
   a. The revelation by Joseph
      (1) Unable to control himself any longer, Joseph ordered all his attendants out.
      (2) He then told his astonished and terrified brothers who he was.
   b. The reassurance by Joseph
      (1) He told them not to be distressed or angry with themselves, for it was God who had allowed them to sell him that he might save many lives.
      (2) He requested that they return home and bring Jacob to Egypt, for the famine would continue for another five years.
      (3) He promised to provide for all of them in Egypt.

B. Joseph and his father
   1. Pharaoh promised Joseph he would personally see to it that his father and brothers enjoyed the best Egypt could offer (Gen. 45:16-20).
   2. Joseph and his father were reunited at Goshen for the first time in 15 years (Gen. 46:29).
   3. Joseph formally presented his father and brothers to Pharaoh (Gen. 47:1-10).
   4. He then settled and provided for them in the district of Goshen (Gen. 47:11-12).
   5. Joseph governed wisely over Egypt during the final five years of drought, as the famine increased.
      a. When the Egyptians ran out of money to buy food, he agreed to take their livestock as payment.
      b. When the livestock was gone, he accepted their land.
      c. Even though Joseph easily could have enslaved the people, he did not, but to the contrary decreed that each farmer could keep 80 percent of what he raised, requiring only 20 percent to be given back to Pharaoh.

C. Joseph and his sons
   1. Joseph brought his two sons, Manasseh and Ephraim, to Jacob for a final blessing (Gen. 48:1).
   2. Over the initial objection of Joseph, Jacob pronounced a greater blessing upon Ephraim, the second son, than he gave Manasseh, the firstborn (Gen. 48:8-20).

VI. Joseph, the fruitful shade tree
   A. Joseph received his father’s blessings (Gen. 49:22-26)
      1. Even though Joseph was the eleventh son, Jacob gave him the rights of the firstborn son (Gen. 48:21-22; 1 Chron. 5:1-2).
2. Jacob predicted Joseph would continue to be as a fruitful vine near a spring, with extended branches, helping others.

3. In spite of persecution, God himself would continue to both protect and prosper him.

B. Joseph removed his father’s body.

1. The return
   a. At the age of 147 Jacob died (Gen. 47:28; 49:33).
   b. Joseph and his brothers carried their father’s body back to Canaan for burial (Gen. 50:1-14).

2. The reassurance—He once again reassured his concerned brothers he meant them no harm. “Fear not . . . ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. . . . I will nourish you, and your little ones. And he comforted them, and spake kindly unto them” (Gen. 50:20-21).

3. The request—Just prior to his death at age 110, Joseph desired a favor and described the future (Gen. 50:20-26).
   a. The future described—He predicted that God would someday lead the people of Israel out of Egypt back to Canaan.
   b. The favor desired
      (1) He requested that, at that time, his bones be carried back to Canaan.
      (2) Moses later took these bones with him when he left Egypt (Exod. 13:19).
      (3) When Joseph entered the promised land he buried them at Shechem (Josh. 24:32).

VII. Joseph, the foreshadow of the Savior—Joseph was the most pronounced foreshadow and type of Christ in the entire Old Testament. Notice the amazing similarities between the two:

A. Both were beloved by their fathers (Gen. 37:3; Matt. 3:17).
B. Both regarded themselves as shepherds (Gen. 37:2; John 10:11-16).
C. Both were sent by their fathers to their brethren (Gen. 37:13-14; Luke 20:13; Heb. 2:12).
D. Both were unjustly hated by their brethren (Gen. 37:4-5, 8; John 1:11; 7:5; 15:25).
E. Both were plotted against by their brethren (Gen. 37:20; John 11:53).
F. Both were severely tempted (Gen. 39:7; Matt. 4:1).
G. Both were taken to Egypt (Gen. 37:36; Matt. 2:14-15).
H. Both were stripped of their robes (Gen. 37:23; John 19:23-24).
I. Both were sold for the price of a slave (Gen. 37:28; Matt. 26:15).
J. Both were bound (Gen. 39:20; Matt. 27:2).
K. Both remained silent and offered no defense (Gen. 39:20; Isa. 53:7).
L. Both were falsely accused (Gen. 39:16-18; Matt. 26:59-60).
M. Both experienced God’s presence through everything (Gen. 39:2, 21, 23; John 16:32).
N. Both were respected by their jailors (Gen. 39:21; Luke 23:47).
O. Both were placed with two prisoners, one of which was later lost, the other saved (Gen. 40:2-3; Luke 23:32).

P. Both were 30 at the beginning of their ministry (Gen. 41:46; Luke 3:23).

Q. Both were highly exalted after their sufferings (Gen. 41:41; Phil. 2:9-11).

R. Both took non-Jewish brides (Gen. 41:45; Eph. 3:1-12).

S. Both were lost to their brethren for a while (Gen. 42:7-8; Rom. 10:1-3; 11:7-8).

T. Both forgave and restored their repentant brothers (Gen. 45:1-15; Zech. 12:10-12).

U. Both visited and were honored by all earthly nations (Gen. 41:57; Isa. 2:2-3; 49:6).

THEOLOGICAL SUMMARY

I. The psalmist referred to five events in Joseph’s life (Psa. 105:17-22).
   A. Being sold as a slave
   B. Having his feet bruised with shackles
   C. Being placed in irons
   D. Interpreting Pharaoh’s dreams
   E. Ruling over all of Egypt under Pharaoh

II. John mentioned the fact that Jesus met the Samaritan woman near the plot of ground Jacob once gave to Joseph (John 4:5).

III. Stephen referred to Joseph during his defense before the Sanhedrin, pointing out the following (Acts 7:9-14):
   A. That he was sold by his envious brothers into Egyptian slavery
   B. That God was nevertheless with him, both delivering him and giving him wisdom
   C. That he became ruler over all Egypt
   D. That he later forgave his brothers in Egypt

IV. The book of Hebrews refers to his faith (Heb. 11:22).
   A. As demonstrated through his predictions concerning the Exodus
   B. As demonstrated by his request to have his bones carried back to Canaan

STATISTICS

Father: Jacob (Gen. 35:22-26)
Mother: Rachel (Gen. 30:22-24)
Spouse: Asenath (Gen. 41:45)
Sons: Manasseh and Ephraim (Gen. 41:51-52)
Sister: Half-sister: Dinah (Gen. 30:21)
First mention: Genesis 30:24
Final mention: Hebrews 11:22
Meaning of his name: “Increaser”
Frequency of his name: Referred to 214 times

Biblical books mentioning him: 16 books (Genesis, Exodus, Numbers, Deuteronomy, Joshua, 2 Samuel, 1 Kings, 1 Chronicles, Psalms, Ezekiel, Amos, Obadiah, John, Acts, Hebrews)

Occupation: Chief associate to Pharaoh (Gen. 41:37-40)

Place of birth: Haran (Gen. 27:43; 30:25)

Place of death: Egypt (Gen. 50:26)

Age at death: 110 (Gen. 50:22)

Important fact about his life: He was Jacob’s favorite son who used his position in Egypt to rescue his family from famine (Gen. 37:3; 45:7-11).

Joshua

CHRONOLOGICAL SUMMARY

I. Joshua, the trip to Canaan
   A. From Egypt to Sinai
      1. Functioning as a soldier (Exod. 17:8-16)—“Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill . . . And Joshua discomfited Amalek and his people with the edge of the sword” (Exod. 17:8-10, 13).
      2. Functioning as a servant
         a. During the entire Exodus march, Joshua served as a faithful servant to Moses (Exod. 24:13; Num. 11:28).
         b. In fact, his original name, Oshea, meaning “salvation,” was changed by Moses to that of Joshua, meaning “Jehovah is salvation” (Num. 13:16).
         c. He was a man filled with God’s Spirit (Num. 27:18; Deut. 34:9).
   B. At Sinai—He accompanied Moses partway up Mt. Sinai, where the great lawgiver received the Ten Commandments (Exod. 24:13; 32:17).
   C. From Sinai to Kadesh-barnea—He had his request denied by Moses that two prophets named Eldad and Medad be forbidden to prophesy in the camp (Num. 11:26-29).
   D. At Kadesh-barnea
      1. His trip to the promised land—Joshua, representing the tribe of Ephraim, was one of the 12 men sent by Moses to search out the land of Canaan (Num. 13:1-3; 8, 16).
      2. His testimony concerning the promised land—Upon the return of the 12 men, only two—Joshua and Caleb—gave a positive report about Canaan (Num. 14:6-9).
         a. They said God had indeed provided a land flowing with milk and honey.
         b. They said God indeed would protect them in that land. “Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their
defence is departed from them, and the LORD is with us: fear them not” (Num. 14:9).

E. From Kadesh-barnea to the eastern bank of the Jordan River (Num. 27:15-23)
1. The concern of the lawgiver—“And Moses spake unto the LORD, saying, Let the LORD, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd” (Num. 27:15-17).
2. The command of the Lord—“And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient” (Num. 27:18-20).

F. On the eastern bank of the Jordan River
1. Joseph and Moses (Deut. 31:7-8, 23)—“And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed” (Deut. 31:7-8).
2. Joshua and God—
   a. God assured Joshua of victory before the death of Moses. “And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle” (Deut. 31:14-15).
   b. God reassured Joshua following the death of Moses (Josh. 1:1-9).
      (1) What Joshua should do—“Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Be strong and of a good courage: for thou must go with this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success” (Josh. 1:2, 6, 8).
      (2) What God would do—“Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses . . . There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee . . . The Lord said unto Joshua,
This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee” (Josh. 1:3, 5; 3:7).

3. Joshua and the people—“ Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it . . . Joshua said unto the people, Sanctify yourselves: for to morrow the Lord will do wonders among you” (Josh.1:10-11, 3:5).

4. Joshua and the priests—“And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap” (Josh. 3:6, 13).

5. Joshua and the two and a half tribes (Josh. 1:12-18)—The tribes of Reuben, Gad, and the half-tribe of Manesseh met with Joshua concerning a previous agreement they had had with Moses.
   a. The request involved—That these two and a half tribes be allowed to settle on the eastern side of the Jordan River.
   b. The requirement involved—This request would only be granted if they agreed to cross over the Jordan and help the remaining nine and a half tribes defeat the Canaanites.

6. Joshua and the two spies (Josh. 2:1-23)
   a. Their trip—“Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, God view the land, even Jericho. And they went, and came into an harlot’s house, named Rahab, and lodged there” (Josh. 2:1).
   b. Their testimony—“The two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them: And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do not faint because of us” (Josh. 2:23-24).

II. Joshua, the taking of Canaan
   A. The crossing involved
      1. The path in the river (Josh. 3:15-17; 4:17-18)
         a. The priests advanced to the river, carrying the Ark of the Covenant.
         b. When their feet touched the waters, the Jordan was rolled back.
         c. After all Israel had crossed over on dry ground, the priests stepped out, causing the waters to return.
      2. The pyramid of stones—On the west bank (before the waters returned) Joshua chose 12 men, one from each tribe, for a special task (Josh. 4:1-9, 20-24).
         a. What they were to do—Each man was to carry a rock from the middle of the Jordan to be used in constructing a pile of boulders on the west bank.
b. Why they were to do this—These rocks would serve as a memorial for the following generations, reminding them of God’s faithfulness in parting the river.

c. Joshua himself built a pile of stones in the middle of the Jordan itself for a similar purpose.

3. The panic of the heathen—“And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel” (Josh. 5:1).

4. The purification of the people (Josh. 5:2-9)—“The Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time” (Josh. 5:2).

a. The need involved—No male in that entire generation, with the exception of Joshua and Caleb, had been circumcised as proscribed by Abraham.

b. The name involved—The location where the ceremony took place was called Gilgal, meaning “to roll away,” in this case, the reproach of Egypt.

5. The Passover of the lamb—“The children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plans of Jericho” (Josh. 5:10).

6. The provision of the land—“And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year” (Josh. 5:11-12).

7. The presence of the Lord

a. The warfare by Christ—“And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?” (Josh. 5:13).

b. The worship of Christ—“And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the LORD’s host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so” (Josh. 5:14-15).

B. The campaigns involved

1. The central campaign—Here the main action took place in two cities and upon two mountains.

a. The two cities
(1) Jericho—Joshua received instructions from God concerning the battle against Jericho (Josh. 6:1-25).

(a) What Israel should do
   i. The army was to march around the city once daily for six straight days.
   ii. On the seventh day, the army was to march seven times around Jericho.
   iii. During the seventh trip, the priests were to follow, blowing their trumpets.
   iv. The people were then to give a loud shout.
   v. No soldier was to take any of the spoils of the war for himself.
   vi. Only Rahab the harlot, her immediate family, and anyone found in her house were to be spared.

(b) What God would do
   i. He promised to cause the walls of Jericho to fall flat.
   ii. God kept his word and Jericho was taken.

(c) What Joshua then did—He pronounced a prophetic oath over the devastated city. “Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it” (Josh. 6:26). Note: See 1 Kings 16:34 for the amazing fulfillment of this prophecy.

(2) Ai—Joshua sent 3,000 soldiers to defeat the enemy at Ai, only to have his troops themselves utterly defeated (Josh. 7:1-26).

(a) The concern over this defeat
   i. Joshua tore his clothes, sprinkled dust on his head, and fell on his face before the Ark of God.
   ii. He then complained to the Lord for allowing this defeat, suggesting it would have been better had Israel remained on the eastern bank of the Jordan.

(b) The causes leading to the defeat
   i. God’s rebuke—He told Joshua to stop complaining and stand on his feet.
   ii. God revelation—Joshua was told Israel had lost the battle because of sin. Someone had disobeyed by stealing and lying.

(c) The course of action in light of this defeat—God told Joshua that on the following morning he would single out the particular tribe involved, then the clan within the tribe, and finally the family within the clan.

(d) The culprit punished for this defeat—The divine finger pointed to the tribe of Judah, the clan of the Zarhites, and the family of Zabdi, the immediate family of Achan.
i. What he did—Achan confessed to stealing a beautiful Babylonian robe, 200 shekels of silver, and a wedge of gold.

ii. How he died—Achan and his family (who had doubtless had a part in his crime) were stoned to death and their bodies were burned.

(e) The conquest following this defeat—Joshua was now reassured that Israel would be able to defeat Ai, and quickly devised a battle plan (Josh. 8:1-28).

i. He chose 30,000 of his best fighting men, who were ordered to lie in ambush behind the city of Ai.

ii. Joshua then attacked Ai with another army and pretended to retreat, that the enemy might be drawn out from the city to counterattack.

iii. When this happened, the 30,000 men entered Ai and destroyed it.

b. The two mountains (Josh. 8:30-35)

(1) Joshua built an altar on Mt. Ebal as Moses had previously commanded.

(2) He made it of uncut stones on which no iron tool had been used.

(3) As the people watched, he carved upon the stones the Ten Commandments.

(4) He then sacrificed burnt and peace offerings upon the altar.

(5) Finally, he ordered the priests to read out loud the entire Law of Moses to the people.

   (a) The blessings for obeying the Law were read from the top of Mt. Gerizim.

   (b) The curses for disobeying the Law were read from the top of Mt. Ebal.

2. The southern campaign

a. The deception of Joshua—Joshua was deceived by a pagan group in Canaan known as the Gibeonites (Josh. 9:1-27).

   (1) The content of this deception

      (a) How they deceived Joshua—A delegation met with Joshua, pretending they had come from a far country. They carried worn-out sacks and old wine skins. They wore patched sandals and ragged clothes. Their food supply was dry and moldy (Josh. 9:3-13).

      (b) Why they deceived Joshua—They feared the military power of Israel and realized Joshua would not sign a peace treaty with the local Canaanites, which they were. But he might do so with a delegation from a far-off country.

   (2) The cause of the deception—Why did Israel and Joshua fall for this trick? The reason is given in nine short words. We are told that Israel “asked not counsel at the mouth of the Lord” (Josh. 9:14).

   (3) The consequences following this deception.
Only after signing the treaty did Joshua learn the truth. Israel had given its word. The enemy could not be harmed.

(b) Joshua did, however, make them wood cutters and water carriers (Josh. 9:27).

b. The destruction by Joshua—Joshua waged war against Adoni-zedek, king of Jerusalem, and his allies (Josh. 10:1-27).

1. The reason for the battle
   (a) Adoni-zedek attacked the Gibeonites for signing a peace treaty with Joshua.
   (b) The city of Gibeon appealed to Joshua for help.

2. The reassurance before the battle—“The Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee” (Josh. 10:8).

3. The results of the battle
   (a) God hurled down large hailstones from the sky upon the enemy.
   (b) Joshua then worked one of the great miracles found in the Old Testament. “He said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the Valley of Aijalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. . . So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it . . . for the LORD fought for Israel” (Josh. 10:12-14).

4. The reprisal following the battle
   (a) Following his great victory, Joshua captured and executed the five enemy kings who had declared war on him (Josh. 10:26).
   (b) He then conquered the eight key southern Canaanite cities (Josh. 10:28-43).

3. The northern campaign—Joshua defeated the allied northern Canaanite forces near the waters of Merom, just north of the Galilean Sea (Josh. 11:1-22).
   a. He burned Hazor, the key city of the confederacy.
   b. He hamstrung the enemy’s horses and burned their chariots. “So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war” (Josh. 11:23).

III. Joshua, the time in Canaan
   A. The casting of lots—He divided the land among the 12 tribes.
      1. The parties involved—He was aided in this by Eleazar the high priest and the leaders of Israel (Josh. 19:51).
      2. The place involved—This was done in Shiloh, the location of the tabernacle (Josh. 18:1, 10).
      3. The procedure involved—The land allotment was determined by the casting of lots (Josh. 18:10; 19:51).
4. The partitions involved
   a. Land east of the Jordan, as assigned to the two and a half tribes (Josh. 13:15-32)
   b. Land west of the Jordan, as assigned to the nine and a half tribes (Josh. 15—19)
B. The champion of God—Caleb (Josh. 14:6-14)
   1. His review of the past—“Forty years old was I when Moses the servant of the LORD sent me from Kadesbarnea to espy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God. And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in” (Josh. 14:7-11).
   2. His request for the future—“Now therefore give me this mountain, whereof the Lord spake in that day” (Josh. 14:12).
C. The cities of refuge—Joshua designated the six cities of refuge (Josh. 20:1-9).
   1. Cities west of the Jordan River
      a. Kadesh, in the tribe of Naphtali
      b. Shechem, in the tribe of Ephraim
      c. Hebron, in the tribe of Judah
   2. Cities east of the Jordan River
      a. Bezer, in the tribe of Reuben
      b. Ramoth, in the tribe of Gad
      c. Golan, in the tribe of Manasseh
   3. Joshua then assigned 48 cities to the Levites (Josh. 21:1-8).
D. The challenge of faith
   1. Given by Joshua to the two and a half tribes (Josh. 22:1-34)
      a. The contents of the message
         (1) He commended them for their obedience to God on the west side of the river.
            “Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you: Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God” (Josh. 22:2-3).
         (2) He cautioned them to continue their obedience on the east side of the river.
            “Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall
possess their land, as the LORD your God hath promised unto you” (Josh. 23:4-5).

b. The confusion following the messages
(1) What the two and a half tribes actually did—En route home, they built an altar on the western bank of the Jordan before crossing over to serve as a reminder of their common heritage with the remaining nine and a half tribes.
(2) What the nine and a half tribes assumed they did—They at first misinterpreted this, viewing it as an altar of rebellion. The matter was quickly clarified, however, averting a possible civil war.

2. Given by Joshua to the nine and a half tribes (Josh. 23:1-16)—He reviewed what God had done for them in former days. “Ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you. For the LORD hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day. And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof” (Josh. 23:3, 9, 14).

3. Given by Joshua to the entire nation (Josh. 24:1-13)
a. God’s covenant with Israel was reviewed—Joshua summarized the faithfulness of God in the past (Josh. 24:1-13).
   (1) He brought Abraham from a pagan land to Canaan.
   (2) He gave him many descendants through Isaac and Jacob.
   (3) He called Moses and Aaron to lead Israel out of Egypt.
   (4) He fought Israel’s battles in the wilderness.
   (5) He brought their generation into the promised land.

b. God’s covenant with Israel was renewed.
   (1) The consecration of the people—They promised to fear, obey, and serve the Lord.
   (2) The contract of the prophet—Joshua drew up for them the terms of their agreement, recording it in the book of the Law of God. He then took a large stone and set it under an oak tree near the tabernacle to serve as a reminder of this renewed covenant. Joshua died at the age of 110 and was buried in the hill country of Ephraim (Josh. 24:29-30).

THEOLOGICAL SUMMARY
I. Joshua is referred to on only two occasions in the New Testament, and both are found in the book of Hebrews. His frailty is mentioned—The author showed that Joshua was inferior to Jesus, for he was unable to provide that perfect rest that only Christ can offer (Heb. 4:8-9).

II. His faith is mentioned—“By faith the walls of Jericho fell down, after they were
compassed about seven days” (Heb. 11:30).

STATISTICS
Father: Nun (Exod. 33:11)
First mention: Exodus 17:9
Final mention: Hebrews 4:8
Meaning of his name: “Jehovah saves”
Frequency of his name: Referred to 201 times
Biblical books mentioning him: Eight books (Exodus, Numbers, Deuteronomy, Joshua, Judges, 1 Kings, 1 Chronicles, Hebrews)
Occupation: Soldier and national leader
Place of birth: Egypt
Place of death: Hill country of Ephraim (Josh. 24:29-30)
Age at death: 110 (Josh. 24:29)
Important fact about his life: He was Moses’ successor who led Israel into the promised land (Josh. 1:1-3).

Josiah
CHRONOLOGICAL SUMMARY
I. Doing the work of God
   A. The prophecy involved
      1. He was the sixteenth ruler of Judah.
      2. He ruled for 31 years (2 Kings 22:1).
      3. He was eight years old when he became king (2 Kings 22:1).
      4. He really began seeking God when he was only 16 (2 Chron. 34:3).
      5. He was the greatest king since David (2 Kings 23:25).
      6. His birth, name, and ministry were predicted nearly three centuries in advance by a prophet of God in the city of Beth-el (1 Kings 13:1-2).
   B. The purge involved—When he was 20, Josiah began his great work of reform (2 Kings 23:4-20; 2 Chron. 34:3-7).
      1. He purged Judah and Jerusalem of the pagan high places.
      2. He destroyed the Asherah poles, carved idols, and cast images.
      3. He cut down the idols of Baal.
      4. He then broke them to pieces and scattered them over the graves of those who had sacrificed to them, burning the bones of the priests on their altars.
      5. He thus fulfilled the three-century-old prophecy concerning him (see 1 Kings 13:1-2).
      6. He did away with the pagan priests appointed by previous evil kings of Judah.
      7. He tore down the quarters of the male shrine prostitutes and executed them.
8. He desecrated Topheth, a place in the valley of Hinnom, so no one could use it to sacrifice his sons or daughters in the fire of Molech, the devil god.
9. He removed the sacred horses from the entrance of the temple which had been dedicated by previous evil Judean kings to the sun god.
10. He burned the sacred chariots which were also dedicated to the sun god.
11. He smashed to pieces the pagan high places Solomon himself had once built.
12. He carried out similar reform outside of Judah in Beth-el and Samaria.
C. The Passover involved—Josiah organized and presided over a special Passover service when he was 26 (2 Chron. 35:1-19).
   1. He began by ordering the Ark of the Covenant to be put back in the holy of holies. For some undisclosed reason it had apparently been removed. This marked the last known whereabouts of the Ark.
   2. He then provided the following animals to be sacrificed for his people: 30,000 sheep and goats; 3000 cattle.
   3. His officials also contributed animals for this purpose: 7600 lambs; 800 cattle.
   4. This was said to be the greatest Passover since the days of the prophet Samuel.
II. Discovering the Word of God
   A. When he was 26, Josiah gave orders to repair the temple of God (2 Chron. 34:8).
   B. During a cleaning of the temple, a copy of the Law of Moses (perhaps the only one in existence) was found. Upon hearing it read, the king went into mourning, then assembled the priests, Levites, and common people into the temple area, where he personally read them the Law and urged all to follow it (2 Chron. 34:19, 29-32).
   C. He then received a special message from God through the prophetess Huldad (2 Chron. 34:22-28).
      1. God would soon bring down upon the people of Judah all the curses of the Law because of their sin.
      2. Josiah, however, would be spared all this because of his godly behavior.
III. Disregarding the warning of God
   A. The foolish war—Josiah refused to honor the request of Necho, king of Egypt (who had acted at God’s command) to peacefully march through the land of Judah to Carchemish to do battle with the Babylonians (2 Chron. 35:20-21).
   B. The fatal wound
      1. Josiah attacked Necho and was mortally wounded by the Egyptian archers at Megiddo (2 Chron. 35:22-24; 2 Kings 23:29).
      2. Jeremiah the prophet composed a funeral dirge in memory of Josiah (2 Chron. 35:25).

STATISTICS

Father: Amon (2 Kings 21:24)
Mother: Jedidah (2 Kings 22:1)
Spouses: Hamutal and Zebidah (2 Kings 23:30-36)
Sons: Johanan, Jehoiakim, Zedekiah, and Jehoahaz (also called Shallum) (1 Chron. 3:15)
First mention: 1 Kings 13:2
Final mention: Matthew 1:11
Meaning of his name: “God supports”
Frequency of his name: Referred to 51 times
Biblical books mentioning him: Seven books (1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Jeremiah, Zephaniah, Matthew)
Occupation: King of Judah
Place of birth: Jerusalem
Place of death: On a battlefield at Megiddo (2 Chron. 35:22)
Circumstances of death: He was killed in battle by the Egyptians (2 Chron. 35:20-24).
Important fact about his life: He was both the finest and final saved king of Judah (2 Chron. 34:1, 26-28).

Leah
CHRONOLOGICAL SUMMARY
I. Leah and her spouse
   A. The unexpected bride
      1. She was Laban’s eldest daughter plagued with weak eyes (Ge. 29:16-17).
      2. She was secretly substituted by Laban for Rachel on the night of Jacob’s wedding (Gen. 29:23).
   B. The unloved wife
      1. She was unloved by Jacob (Gen. 29:31).
      2. In spite of this, God loved and blessed her (Gen. 29:31-35).
II. Leah and her sons—She bore Jacob six of his 12 sons and his only recorded daughter.
III. Leah and her servant
    A. Laban gave Zilpah to Leah to help her (Gen. 29:24).
    B. Leah gave Zilpah to Jacob for purposes of childbearing (Gen. 30:9).
IV. Leah and her sister
    A. The malice—Leah accused Rachel of stealing Jacob’s love from her (Gen. 30:15).
    B. The mandrakes
       1. Her son Reuben presented his mother with some mandrakes he had found (Gen. 30:14).
       2. Mandrakes were a leafy plant eaten by peasant women who supposed this would aid them in becoming pregnant.
3. After eating them, Leah slept with Jacob and Issachar was born (Gen. 30:16-18).

V. Leah and her sepulcher—Leah was later buried by Jacob along with Abraham and Sarah in the cave of Machpelah (Gen. 49:31).

STATISTICS

Father: Laban (Gen. 29:16)
Spouse: Jacob (Gen. 29:23)
Sons: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun (Gen. 35:23)
Daughter: Dinah (Gen. 30:21)
Sister: Rachel (Gen. 29:16)
First mention: Genesis 29:16
Final mention: Ruth 4:11
Meaning of her name: “Weary”
Frequency of her name: Referred to 34 times
Biblical books mentioning her: Two books (Genesis, Ruth)
Place of birth: Haran (Gen. 29:4, 16)
Place of death: Hebron (Gen. 49:30-31)
Important fact about his life: She bore Jacob six sons and one daughter (Gen. 30:21; 35:23).

Melchizedek

CHRONOLOGICAL SUMMARY

I. The blessing he remitted o Abraham
   A. Who he was—He was the mysterious king and priest of the city known as Salem (Gen. 14:18).
   B. What he did
      1. He met Abraham when the patriarch was returning from a war (Gen. 14:17).
      2. He brought out bread and wine (Gen. 14:18).
      3. He blessed Abraham in the name of “the most high God, possessor of heaven and earth” (Gen. 14:19).
II. The bounty he received from Abraham—Abraham gave to Melchizedek a tithe of all he possessed (Gen. 14:20).

THEOLOGICAL SUMMARY

I. David predicted that the Messiah would be a priest forever after the order of Melchizedek (Psa. 110:4).
II. The book of Hebrews refers to this truth on six occasions (Heb. 5:6, 10; 6:20; 7:11, 15, 17).
A. Hebrews states Melchizedek was without father or mother, without genealogy, and without beginning days or end of life (Heb. 7:3).
B. Hebrews demonstrates the high priesthood of Melchizedek is superior to the high priesthood of Aaron (Heb. 7:11-19).

STATISTICS
First mention: Genesis 14:18
Final mention: Hebrews 7:21
Meaning of his name: “My king is righteous”
Frequency of his name: Referred to 11 times
Biblical books mentioning him: Three books (Genesis, Psalms, Hebrews)
Occupation: King and priest (Gen. 14:18)
Important fact about his life: He was the mysterious king/priest of Jerusalem to whom Abraham paid tithes (Gen. 14:18-20).

Methuselah
CHRONOLOGICAL SUMMARY
I. Methuselah, the son—He was Enoch’s first son, born when his father was 65 (Gen. 5:21).
II. Methuselah, the senior citizen—He became the oldest person ever recorded, reaching the age of 969 (Gen. 5:27).

STATISTICS:
Father: Enoch (Gen. 5:21)
Son: Lamech (Gen. 5:25)
First mention: Genesis 5:21
Final mention: Genesis 5:27
Meaning of his name: “Man of the javelin”
Biblical books mentioning him: One book (Genesis)
Age at death: 969 (Gen. 5:27)
Important fact about his life: His age was the oldest recorded.

Miriam
CHRONOLOGICAL SUMMARY
I. Her care for her brother Moses
   A. Miriam was the elder sister of Aaron and Moses (Exod. 15:20; 1 Chron. 6:3)
   B. She may have been married to a man named Hur (Exod. 17:10-12; 24:14).
C. She cleverly arranged for her baby brother Moses to be raised by his own mother when he was rescued from the Nile River by Pharaoh’s daughter (Exod. 2:1-9).

II. Her celebration with her brother Moses
A. Miriam was Scripture’s first recorded prophetess (Exod. 15:20).
B. She led the Israelite women in a victory song and celebration following the destruction of Pharaoh’s army at the Red Sea (Exod. 15:20-22).

III. Her criticism of her brother Moses
A. The reason for her criticism—Both she and Aaron criticized Moses for two reasons:
   1. Because he had married a Cushite wife (Num. 12:1)
   2. Because he assumed he was God’s only spokesman—which of course he was (Num. 12:2)
B. The results of her criticism
   1. Both Miriam and Aaron were rebuked by God, and she was punished with leprosy (Num. 12:4-10).
   2. At Aaron’s tearful plea, Moses prayed to God and she was healed of her leprosy. She thus became the only Israelite to be healed of leprosy in the Old Testament (Num. 12:11-15).
   3. Miriam died and was buried at Kadesh in the wilderness during the Exodus march (Num. 20:1).

STATISTICS
Father: Amram (Num. 26:59)
Mother: Jochebed (Num. 26:59)
Spouse: Thought to be Hur (Exod. 17:12)
Brothers: Moses and Aaron (Exod. 15:20; 1 Chron. 6:3)
First mention: Exodus 15:20
Final mention: Micah 6:4
Meaning of her name: “Fat, thick, strong”
Biblical books mentioning him: Five books (Exodus, Numbers, Deuteronomy, 1 Chronicles, Micah)
Occupation: Prophetess (Exod. 15:20)
Place of death: In the Kadesh wilderness (Num. 20:1)
Important fact about her life: She was Moses’ only sister (1 Chron. 6:3)

Moses
CHRONOLOGICAL SUMMARY—THE PRINCE OF EGYPT
I. The baby in the boat
   A. Moses and his parents (Exod. 2:1-3)
1. Moses was born in Egypt of parents who were from the tribe of Levi.
2. He was an especially beautiful baby.
3. To escape the wrath of Pharaoh (who had ordered the death of all male Hebrew babies), Moses’ parents placed him in a little boat on the Nile River when he was three months old.

B. Moses and the princess (2:4-10)
   1. He was found and rescued by Pharaoh’s daughter.
   2. Miriam, Moses’ sister, who was watching, suggested to the princess that she hire “a nurse of the Hebrew women” to feed the child.
   3. The princess agreed, and Miriam quickly hired Moses’ own mother to nurse him.
   4. The princess adopted him as her son and called him Moses, meaning “to draw out.”

II. The man in the middle
   A. The helpless slave (2:11-13)
      1. Upon reaching manhood, Moses killed an Egyptian who was cruelly mistreating a Hebrew slave.
      2. The following day Moses saw the Hebrews slaves fighting.
   B. The hostile slave (2:14-15)
      1. Upon Moses’ attempting to separate them, one slave sarcastically asked Moses if he intended to kill him as he did the Egyptian.
      2. Realizing his act was now well-known and that Pharaoh was seeking to kill him, Moses fled to the land of Midian in the Sinai desert.

CHRONOLOGICAL SUMMARY—THE SHEPHERD OF MIDIAN
I. The marriage of Moses
   A. He assisted a Midianite girl at a well. “Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father’s flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock” (Exod. 2:16-17).
   B. He accepted a Midianite girl as his wife (2:18-22). “Moses was content to dwell with the man: and he gave Moses Zipporah his daughter” (2:21).

II. The mission of Moses (2:23—3:10)
   A. The matters preceding the burning bush (2:23-25)—“God looked upon the children of Israel, and God had respect unto them” (2:25).
   B. The miracle of the burning bush (3:1-3)
      1. As he was tending the flock for his father-in-law, Moses saw a bush on fire, but the fire was not consuming it.
      2. He approached the bush for a closer look.
   C. The message from the burning bush (3:4-10)
1. “Take your shoes off.”
   a. God himself spoke, telling Moses he was standing on holy ground.
   b. God then informed Moses he had heard the cries of his enslaved people in Egypt and would deliver them. “And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites” (3:8).

2. “Put your shoes back on.” “Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt” (3:10).

III. The misgivings of Moses
   A. Moses’ three protests—Simply stated, Moses did not want to obey God, offering three excuses why he could not go. God quickly answered each excuse.
      1. Excuse: “Israel will not know who is sending me” (3:13). Answer: “Tell them the great I AM THAT I AM, the God of their ancestors Abraham, Isaac, and Jacob has sent you” (Exod. 3:14-15).
      2. Excuse: “Israel will not believe that you have sent me” (4:1). Answer: “I’ll give you a twofold demonstration of my power” (4:2-9).
         a. The shepherd’s rod of Moses became a snake and then turned back into a rod again.
         b. Moses’ hand became leprous, and then returned to normal.
      3. Excuse: “I am not a good speaker. In fact, I have a speech impediment” (4:10). Answer: “I promise you the following” (4:11-17):
         a. “To help you speak”
         b. “To tell you what to say”
         c. “To allow your brother Aaron to accompany you”
   B. God’s five prophecies (3:12, 18-22)
      1. That Israel’s elders would accept his message
      2. That Pharaoh at first would refuse his message
      3. That Pharaoh would, however, be persuaded through divine miracles of judgment
      4. That Israel would leave Egypt with much riches, given to them by their masters
      5. That following the Exodus, Israel would worship God on the very mountain Moses stood upon at that moment

IV. The mistake of Moses (4:24-26)
   A. The anger of God—For some reason Moses had carelessly neglected, or perhaps refused, to circumcise his firstborn son, Gershom. “It came to pass by the way in the inn, that the Lord met him, and sought to kill him” (4:24).
B. The arbitration by Zipporah—Realizing the terrible danger her husband was in, Zipporah quickly circumcised Gershom.

CHRONOLOGICAL SUMMARY—THE LAWGIVER OF ISRAEL
I. Liberating the people of God
   A. The problems—“And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness” (Exod. 5:1).
      1. Coming from Pharaoh (5:2, 4-9)
         a. He insulted the God of Israel. “Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go” (5:2).
         b. He increased the burden of Israel. “Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves” (5:6-7).
      2. Coming from the people
         a. At first Israel’s elders believed Moses concerning his mission and rejoiced (4:29-31).
         b. But then, blaming Moses for their increased work burden, they heaped abuses upon him (5:10-21).
         c. Moses complained to God about this, but was again reassured that eventually his mission would be accomplished (5:22—6:13).
   B. The preview—Prior to the terrible 10 plagues, Moses performed some miracles for the king (7:8-12).
      1. The purpose involved—Both Pharaoh and Moses (for different reasons) needed to see the only true God in action.
      2. The power involved
         a. Under Moses’ direction, Aaron turned his rod into a serpent.
         b. When Pharaoh’s magicians did a similar thing, Aaron’s serpent swallowed their serpents.
   C. The plagues
      1. The plague upon the Nile River and all other water which God turned into blood (7:15-25)
      2. The plague of frogs (8:1-15)
      3. The plague of lice (8:16-19)
         4. The plague of flies (8:20-32)
         5. The plague upon the cattle (9:1-7)
         6. The plague of boils upon man and beast (9:8-12)
7. The plague of hail and lightning which devastated the land (9:13-35)
8. The plague of locusts (10:1-20)
9. The plague of the three-day darkness (10:21-29)
10. The plague of death upon the firstborn (11:1—12:36)

D. The promises—During four of the plagues, Pharaoh vowed to free Israel if Moses would stop the judgment, but lied about his real intentions each time.
   1. During the frog plague (8:8, 15)
   2. During the fly plague (8:28, 32)
   3. During the hail and lightning plague (9:27-28, 34)
   4. During the locust plague (10:16-17, 27)

E. The plot—During the plagues Pharaoh suggested four compromises, attempting to weaken Moses' mission, but all were rejected.
   1. Worship your God here in Egypt (8:25-26).
   2. Go, but don’t go too far (8:28-29).
   4. Go, but leave your flocks and herds behind (10:24).

F. The provision—Just prior to the final plague God told Moses to both warn and instruct.
   1. The pharaoh of Egypt was warned—He was told by Moses that God himself planned to slay the eldest son in every Egyptian home, plus the firstborn of all the animals (11:1-10).
   2. The people of Israel were instructed (12:1-27)
      a. The details of a new annual feast given by God to Israel were described.
      b. The name of the feast was the Passover.
      c. On the eve of God’s death visit, each family was to sacrifice a lamb and, by means of hyssop branches, spread its blood upon the doors of their homes.
      d. The Lord would then pass over all such blood-sprinkled homes.

G. The proclamation
   1. By Pharaoh—Immediately following the terrible Passover plague, Moses was summoned by Pharaoh (who had lost his firstborn) and told to assemble the Israelites and leave Egypt immediately (12:28-36).
   2. By the Lord
      a. The selection of the firstborn (13:1-2, 12-16)
         (1) God told Moses to dedicate to him all of Israel’s firstborn sons, plus every firstborn male animal.
         (2) Moses gathered the bones of the patriarch Joseph as he prepared to leave Egypt (13:19).

H. The possessions (12:33-36)
1. The fact of the matter—“And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians” (12:35-36).

2. The foretelling of the matter—God had previously told both Abraham (Gen. 15:14) and Moses (3:21-22) that this very thing would happen.

II. Leading the people of God

CHRONOLOGICAL SUMMARY—FROM EGYPT TO SINAI

A. Phase One—Israel at the Red Sea

1. The decision of Pharaoh—To follow up (14:5-9)—“And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them” (14:5-7).

2. The despair of the people—To give up (14:10-12)
   a. Upon seeing the advancing Egyptian army, God’s people were filled with fear.
   b. They immediately turned upon Moses. “They said unto Moses, Because there were no graves in Egypt, has thou taken us away to die in the wilderness? Wherefore has thou dealt thus with us, to carry us forth out of Egypt?” (4:11).

3. The declaration of the prophet—To look up (14:13-14)—“And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace” (14:13-14).

B. Phase Two—Israel crossing the Red Sea

1. The cloudy pillar—Protecting—“And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night” (14:19-20).

2. The Red Sea—Parting—“And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left” (14:21-22).
3. The Egyptian army—Perishing (14:23-28)—“And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen” (14:23).
   a. At God’s command, Moses stretched out his hand over the sea.
   b. The waters then fell upon the Egyptians, drowning every one of them.
4. The Lord’s people—Praising (14:30—15:21)—“Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses” (14:30-31). “Then sang Moses and the children of Israel this song unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea” (15:1).
C. Phase Three—Israel at Marah (15:22-26)
   1. The galling water—The problem—“And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah” (15:23).
   2. The goodly tree—the purification—“And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them” (15:25).
   3. The Great Physician—The promise—God made the following promise to both Moses and Israel: “And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee” (15:26).
D. Phase Four—Israel at Elim—“And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters” (15:27).
E. Phase Five—Israel in the wilderness of Sin (16:1-36)
   1. A special diet—The manna (16:1-22, 31-36). “After Israel had complained about the lack of food, God spoke to Moses, promising him and the people their physical needs would be supernaturally met. “Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no” (16:4). “And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat”
(16:14-15). “And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan” (16:35).

2. A special day—The Sabbath (16:23-30)—“And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning” (16:23). “See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day” (16:29-30).

F. Phase Six—Israel at Rephidim (17:1-16)

1. The rock struck open by Moses—Moses struck a rock with his rod, producing from it a supernatural stream of water for the thirsty crowd (17:1-7).

2. The enemy struck down by Moses (17:8-16)
   a. The foe involved—Israel was suddenly attacked by a fierce desert people called the Amalekites.
   b. The faith involved—“And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun” (17:9-12).
   c. The firsts involved—This biblical passage records three “firsts.”
      1) The first recorded military victory of Israel
      2) The first mention of Joshua
      3) Possibly the first part of the Bible to have been written—“And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven” (17:14).

CHRONOLOGICAL SUMMARY—AT MOUNT SINAI (Exod. 18-40; Lev. 1-27; Num. 1:1—10:10)

A. Phase One—The constitution of Israel (Moses and the Law of God)
   1. The circumstances leading to this constitution (Exod. 18:1—19:19)
      a. The welcome (18:1-12)
Arriving at the base of Mt. Sinai, Moses was greeted by Jethro, his father-in-law, and Zipporah, his wife. They rejoiced when Moses told them how God had delivered Israel out of Egypt.

b. The wisdom (18:13-15)—“And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses’ father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?” (18:13-14).

(1) At Jethro’s advice, Moses selected capable Israelite men to help him judge over the people.
(2) Each judge was appointed over 1,000 individuals with others assisting him over groups of 100, 50, and 10.

c. The wonder (19:1-19)

(1) Moses explained to Israel God’s desire to adopt them as his special flock. “And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel” (19:3-6).
(2) He then helped the people to sanctify themselves in preparation for a promised visit within two days by God himself.
(3) On the morning of the third day, Moses and all Israel stood in awe, gazing upon the glory of God being manifested on Mt. Sinai.
(4) Thunder, lightning, and a huge cloud came down upon the mountain.
(5) A long, loud blast, as from a ram’s horn, was heard.
(6) Then, almighty God himself descended in the form of a fire, causing smoke to billow into the sky as from a great furnace.
(7) The entire mountain shook with a violent earthquake.

2. The contents in the constitution—Moses was called to the top of Mt. Sinai and received the Law from God (19:20). The Law consisted of three codes.

a. The moral code (the Ten Commandments—20:1-17)—Vertical laws

(1) “Thou shalt have no other gods before me” (20:3).
(2) “Thou shalt not make unto thee any graven image” (20:4).
(3) “Thou shalt not take the name of the Lord thy God in vain” (20:7).
b. The moral code—Horizontal laws
   (1) “Honor thy father and thy mother” (20:12).
   (2) “Thou shalt not kill” (20:13).
   (3) “Thou shalt not commit adultery” (20:14).
   (4) “Thou shalt not steal” (20:15).
   (5) “Thou shalt not bear false witness” (20:16).
   (6) “Thou shalt not covet” (20:17).

c. The social code (community laws—Exod. 21-23; Lev. 11-15, 18-20, 25-27)—These laws governed:
   (1) Property rights
   (2) Purity of individuals
   (3) Peace and war
   (4) Personal injuries, etc.

d. The spiritual code (laws dealing with Israel’s worship life—Exod. 24-31, 34-40; Lev. 1-10, 16-17, 21-24)—The confirmation of this constitution
   (1) Moses descended Mt. Sinai, read these laws to Israel, and confirmed God’s covenant with his people by building an altar with 12 pillars and sacrificing upon it (Exod. 24:3-8).
   (2) Moses, Aaron, Nadab, and Abihu (Aaron’s two sons), and 70 Israelite elders were allowed to see the glory of God (24:9-11). “They saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness” (24:10).
   (3) Moses spent 40 days on Mt. Sinai. He received the Ten Commandments from God in permanent written form (24:12; 31:18).

B. Phase Two—The prostitution of Israel: Moses and the golden calf
   1. The perversion by Israel—Moses was ordered to go down the mountain immediately to deal with a terrible crisis which had developed in the camp below (32:1-8).
      a. The why of the crisis—Concluding that Moses would not return, the people had taken matters into their own hands.
      b. The what of the crisis
         (1) Idolatry—A golden calf had been constructed that it might be worshipped. Through this action Israel had violated the vertical laws of the Ten Commandments.
         (2) Immorality—Following the pagan worship service, the people involved themselves in sexual perversions. Through this action Israel had violated the horizontal laws of the Ten Commandments.
c. The who of the crisis—Aaron, Moses’ own brother and Israel’s first high priest, had been persuaded to organize this crisis of corruption.

2. The punishment of Israel (32:15-29)
   a. Moses entered the camp, carrying the Ten Commandments which had been written upon two stone tablets.
   b. Upon seeing Israel’s idolatry, Moses did the following five things:
      (1) He broke the two stone tablets.
      (2) He melted down the golden calf and ground it to powder.
      (3) He mixed it with water and made the people drink it.
      (4) He severely rebuked Aaron for his part in this terrible transgression.
      (5) He commanded the men of Levi, who apparently were not involved in the sin, to execute 3,000 of the key troublemakers who had instigated the entire matter.

3. The prayers for Israel—During this entire tragedy, Moses offered up two sessions of prayer for sinful Israel.
   a. His first prayer (32:9-14)
      (1) Moses begged that Israel be forgiven because of God’s eternal character, that is, his reputation among the nations. “Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people” (32:12).
      (2) Moses begged that Israel be forgiven because of God’s earlier commitment, that is, his promises to Abraham, Isaac, and Jacob. “Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever” (32:13).
   b. His second prayer (32:30—34:28)
      (1) The grief of the prophet—“And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written” (32:31-32).
      (2) The glory of the Lord
         (a) As revealed to Moses (33:11, 17-23; 34:5-7)—“And the L ORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the L ORD before thee; and will be
gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the L ORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen” (33:17-23).

“And the L ORD descended in the cloud, and stood with him there, and proclaimed the name of the L ORD. And the L ORD passed by before him, and proclaimed, The L ORD, The L ORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation” (34:5-7).

(b) As reflected by Moses (34:29-35) — “And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him” (34:29-30). “And afterward all the children of Israel came nigh: and he gave them in commandment all that the L ORD had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face” (34:32-33).

C. Phase Three — The restitution of Israel: Moses and the tabernacle

1. The background
   a. On top of Mt. Sinai Moses received the plans for building the tabernacle.
      “And let them make me a sanctuary; that I may dwell among them.
      According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it” (25:8-9).
   b. At the base of Mt. Sinai Moses issued the order to build the tabernacle.
      “And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the L ORD commanded, saying, Take ye from among you an offering unto the L ORD: whosoever is of a willing heart, let him bring it, an offering of the L ORD; gold, and silver, and brass” (35:4-5).
      “And every wise hearted among you shall come, and make all that the L ORD hath commanded; The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets” (35:10-11).
2. The builders—At God’s command, he appointed Bezaleel, grandson of Hur, from the tribe of Judah to serve as general contractor (35:30-31).

3. The building—The summary of facts about the tabernacle proper
   a. The framework—It consisted of three sections.
      (1) The outer court—150 feet long, 75 feet wide, seven and a half feet high
      (2) The inner court
      (3) The holy of holies
   b. The furniture
      (1) In the outer court—A bronze altar and bronze laver
      (2) In the inner court—The table of showbread, the lampstand and the altar of incense
      (3) In the holy of holies—the Ark of the Covenant
   c. The sacrifices—Those offered to maintain fellowship
      (1) The burnt offering (Lev. 1)
      (2) The meal offering (Lev. 2)
      (3) The peace offering (Lev. 3)
   d. The sacrifices—Those offered to restore fellowship
      (1) The sin offering (Lev. 4)
      (2) The trespass offering (Lev. 5)
   e. The suppers—Those feasts depicting God’s work of creation
      (1) The weekly Sabbath (20:8-11; Lev. 23:1-3)
      (2) The seven-year Sabbath (23:10-11; Lev. 25:2-7)
      (3) The 50-year Sabbath (Lev. 25:8-16)
   f. The suppers—Those feasts depicting God’s work of redemption:
      (1) The Passover feast—Speaking of the death of Christ (Lev. 23:4-8; 1 Cor. 5:7)
      (2) The feast of firstfruits—Speaking of Christ’s resurrection (Lev. 23:9-14; 1 Cor. 15:23)
      (3) The feast of Pentecost—Speaking of the coming of the Holy Spirit (Lev. 23:15-25; Acts 2)
      (4) The feast of trumpets—Speaking of Christ’s return (Lev. 23:23-25; 1 Thess. 4:13-18; Rev. 11:15)
      (5) The Day of Atonement feast—Speaking of the great tribulation (Lev. 23:26-32; Rev. 6—18)
      (6) The feast of tabernacles—Speaking of the Millennium (Lev. 23:33-44; Rev. 20:1-6)
   g. The stewards—Facts about the Levitical priesthood:
      (1) Their garments (Exod. 28-39)
(2) Their separation (Lev. 8—9, 22; Num. 8)

(3) Their duties (Num. 3—4)

h. The separated

(1) The setting apart of the tribe of Levi (Exod. 28)—“And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest’s office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron’s sons” (Exod. 28:1).

(2) The setting apart of the Nazarites (Num. 6)

i. The survey (census)—Moses ordered the construction of two trumpets of beaten silver (Num. 10:1-9).

4. The brothers (Lev. 10)—This chapter Moses became involved with Aaron’s four sons.

a. The malicious act of Nadab and Abihu (Lev. 10:1-11)

(1) These two brothers were killed by God for offering pagan fire before the Lord, perhaps while drunk.

(2) Moses warned Aaron not to display sorrow over the deaths of these young blasphemers.

b. The misunderstood act of Eleazar and Ithamar (Lev. 10:12-20)—Moses became angry with these brothers concerning the manner in which they offered up a sacrifice, until Aaron pointed out it had been done properly.

5. The blessing—Moses blessed the people for their faithfulness in finishing the tabernacle. “According to all that the LORD commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them” (Exod. 39:42-43). “And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces” (Lev. 9:23-24).

6. The brightness—“Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle” (Exod. 40:34-35). “For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys” (40:38).

7. The benediction—“And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying
unto them, The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace” (Num. 6:22-26).

CHRONOLOGICAL SUMMARY—FROM MOUNT SINAI TO KADESH-BARNEA

A. Phase One—The signal involved (God’s glory cloud): “And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up” (Exod. 40:36-37). “And the cloud of the LORD was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the many thousands of Israel” (Num. 10:34-36).

B. Phase Two—The steps involved
1. Defiance (Num. 11:1-3)—“And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched” (Num. 11:1-2).
2. Despair (Num. 11:10-30)
   c. Moses complained to God, stating that his burden in leading such a rebellious group was too heavy for him to bear.
   d. God appointed 70 Israelite leaders to aid Moses.
   e. Two of the 70, Eldad and Medad, were praised by Moses for their faithful service.
3. Destruction (Num. 11:4-6, 31-34)
   a. The provocation by Israel—“And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul is dried away: there is nothing at all, beside this manna, before our eyes” (Num. 11:4-6).
   b. The punishment by God—“And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day’s journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth” (Num. 11:31). “And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague” (Num. 11:33).
4. Disrespect (Num. 12:1-6)
a. Moses was criticized by both Miriam and Aaron on two counts.
   (1) A domestic one—“And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman” (Num. 12:1).
   (2) A political and religious one—“And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it” (Num. 12:2).

b. Miriam was struck with leprosy for her criticism.

c. At Aaron’s request, Moses prayed for his sister, who was then healed by the Lord but had to remain outside of the camp for seven days.

CHRONOLOGICAL SUMMARY—AT KADESH-BARNEA

A. Phase One—The penetration by the spies: Moses sent 12 Israelite men (one from each of the 12 tribes) on a twofold mission (Num. 13:1-20).
   1. They were to check out the foes in Canaan.
   2. They were to carry back the fruit of Canaan.

B. Phase Two—The lamentation by the people
   1. The report of the 12
      a. The 10-man majority report—“And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight” (Num. 13:32-33).
      b. The two-man minority report—“And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it” (Num. 13:30). “If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the land: for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not” (Num. 14:8-9).

2. The reaction of the crowd
   a. To reject the land of Canaan—“And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!” (Num. 14:2)
   b. To return to the land of Egypt—“And they said one to another, Let us make a captain, and let us return into Egypt” (Num. 14:4).
C. Phase Three—The supplication by the prophet—Realizing the awesome anger of God, Moses once again interceded for Israel, praying that they be spared for two reasons:

1. That God’s power might be confirmed among the heathen nations—“Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness” (Num. 14:15-16).

2. That God’s pity might be confirmed among his chosen nation—“Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now” (Num. 14:19).

D. Phase Four—The condemnation by the Lord (Num. 14:20-39)

1. All those under 20 years of age would dwell in the wilderness until . . .

2. All those over 20 years of age would die in the wilderness. The only exceptions would be Joshua and Caleb.

CHRONOLOGICAL SUMMARY—FROM KADESH-BARNEA TO THE JORDAN RIVER

A. Phase One—The troublemakers


2. Korah—This great-grandson of Levi and first cousin of Moses led a revolt against the great lawgiver (Num. 16:1-35).
   a. The reason for the revolt—He and 250 influential Israelite leaders challenged both Moses and Aaron concerning their political and religious leadership, entrusted to them by God.
   b. The results of the rebellion
      (1) He and his followers were judged when the very ground they stood upon supernaturally opened and swallowed them into the heart of the earth.
      (2) Korah’s revolt would eventually cause the deaths of 14,700 people who continued their rebellion even after the earth had consumed their leaders (Num. 16:36-50).

3. Some Edomites (Num. 20:14-22)
   a. Israel was refused passage through the land of Edom by its king in spite of a personal twofold appeal by Moses.
      (1) He reminded the king of the common bloodline. Both Edom and Israel were descendants of Isaac through Esau and Jacob.
      (2) He reassured the king they would stay on the main route and not as much as drink a cup of water from his wells.
b. The king’s refusal forced the people to turn back and travel a longer and more difficult route.

4. Balaam and the Moabites—Moses ordered the execution of those Israelite leaders who had been seduced to worship Baal by Balaam the false prophet and some Moabite women (Num. 25:1-5).

B. Phase Two—The tragedy—Moses committed his great sin in a place named Meribah, meaning “rebel waters” (Num. 20:2-13).

1. The disbelief of Israel—“And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LOR D!” (Num. 20:2-3).

2. The directive of God—“And the LOR D spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink” (Num. 20:7-8)

3. The disobedience of Moses—“And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the LOR D spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them” (Num. 20:10-12).

C. Phase Three—The transitions

1. Two deaths
   a. The death of Miriam, Moses’ sister—Moses buried her in the desert near Kadesh (Num. 20:1).
   b. The death of Aaron, Moses’ brother (Num. 20:23-29)
      (1) The preparation for his death—God told both Moses and Aaron that the time for Israel’s first high priest to die had come.
      (2) The place of his death—He died and was buried on top of Mt. Hor. Israel then mourned him for 30 days.

2. Two replacements
   a. Eleazar succeeded Aaron. “Take Aaron and Eleazar his son, and bring them up unto mount Hor: And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount” (Num. 20:25-26, 28).
   b. Joshua succeeded Moses (Num. 27:12-23).
      (1) God informed Moses that the time would soon come for him to die.
He would not be allowed to enter Canaan because of his sin in striking the rock. After praying that God would appoint a capable leader to succeed him, Moses was commanded to transfer his authority to Joshua. “And Moses did as the \text{LORD} commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: And he laid his hands upon him, and gave him a charge, as the \text{LORD} commanded by the hand of Moses” (Num. 27:22-23).

D. Phase Four—The tabulation—Moses was commanded to take a census of the new generation. “Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers’ house, all that are able to go to war in Israel” (Num. 26:2). “These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty” (Num. 26:51).

E. Phase Five—The triumphs
1. Victory over King Og—When attacked by the giant warrior king of Bashan, Moses was reassured that God himself would fight the battle for them (Num. 21:31-35).

2. Victory over the Midianites—Moses issued his final military orders, commanding Israel to attack the Midianites (Num. 31:1-53).
   a. The reasons for this battle—Midian had previously led Israel into the twin sins of immorality and idolatry (Num. 25:16-18; 31:1).
   b. The results of this battle—Total victory was effected by 12,000 chosen soldiers, 1,000 from each of the 12 tribes.
   c. The reprimand following this battle
      (1) The soldiers invoked Moses’ anger by sparing some of the very Midianite women who had previously led Israel into sin.
      (2) At his order, these women were killed.
      (3) Moses then issued instructions for dividing the spoils of war.

F. Phase Six—The types—“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (1 Cor. 10:1-4). Here Paul stated that some of the events occurring during the wilderness march may be looked upon as spiritual types of New Testament truths. Among these are the following:
1. Types of Christ
   a. The red heifer and the serpent of brass—Types of Christ’s death
      (1) The red heifer (Num. 19:1-22)
      (2) The serpent of brass (Num. 21:5-9)—“And the \text{LORD} sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken
against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived” (Num. 21:6-9).

b. Aaron’s rod that budded—A type of Christ’s resurrection (Num. 17:1-10)—To prevent the constant complaining by Israel against Moses and Aaron, God ordered his servant to do the following:

(1) Each tribal leader was to bring a wooden rod with his name on it.
(2) Aaron’s name was to be printed on the rod representing the tribe of Judah.
(3) All 12 rods were then placed overnight in the tabernacle.
(4) The next morning it was discovered that Aaron’s rod had budded, was blossoming, and had ripe almonds hanging from it.
(5) Moses then permanently placed Aaron’s rod inside the sacred Ark of the Covenant (Num. 17:10; Heb. 9:4).

c. The six cities of refuge—A type of the security in Christ (Num. 35:6-34)

2. A type of the worldly believer—Moses granted, perhaps sadly, the request of two and a half tribes, Reuben, Gad, and a half tribe of Manasseh (Num. 32:1-42).

a. Their request—That they be allowed to settle on the eastern side of the Jordan River.

b. His reply—This would be permitted only if the two and a half tribes agreed to join the other nine and a half tribes during the invasion of Canaan and do their part in conquering the land.

3. A type of the overcoming life (Num. 34:1-29)

a. God gave Moses specific instructions concerning the land of Canaan.

b. In the book of Hebrews, Canaan is depicted as a type of the victorious life (Heb. 3:7-13; 4:1, 9-11).

CHRONOLOGICAL SUMMARY—THE STATESMAN OF GOD—The book of Deuteronomy is the eighth longest book in the Bible. In a nutshell, it records the final words, wisdom, and works of Moses, the man of God.

I. The sermons—The bulk of Deuteronomy (chapters 1-30) is given over to recording those messages delivered by Moses as he stood on the eastern bank of the Jordan River. Those sermons will be considered both chronologically and theologically.

A. A chronological consideration—First sermon (chapters 1-4)

1. Moses spoke about the sin at Kadesh.
a. The sin of the people—Moses reminded Israel that a trip which should have taken only 11 days (from Mt. Sinai to Canaan) actually took nearly 40 years (see also Num. 14:23-34). “(There are eleven days’ journey from Horeb by the way of Mount Seir unto Kadeshbarnea.) Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God” (Deut. 1:2, 26).

b. The sin of the prophet—He spoke of his own sin which would keep him out of the promised land (Deut. 1:37; 3:23-27; 4:21-22). “But the LORD was angry with me for your sakes and would not hear me, and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. Climb up into the top of Pisgah and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes, for thou shalt not go over this Jordan” (Deut. 3:26-27).

2. Moses spoke about the splendor at Sinai. “For what nation is there so great who has God so nigh unto them, as the LORD our God is in all things that we call upon him for? . . . The day that thou didst stand before the LORD thy God in Horeb, when the LORD said unto me, Gather the people together unto me, Gather the people together unto me, and I will make them hear my words that they may learn to fear me all the days that they shall live upon the earth and that they may teach their sons. . . . And the LORD spoke unto you out of the midst of the fire; ye heard the voice of the words, but saw no likeness; only ye heard a voice. . . . Have a people ever heard the voice of God speaking out of the midst of the fire, as thou hast heard, and lived? Out of the heavens he made thee to hear his voice that he might instruct thee, and upon earth he showed thee his great fire, and thou hast heard his words out of the midst of the fire” (Deut. 4:7, 10, 12, 33, 36).

B. Second sermon (chapters 5-26)

1. Repetition—the Ten Commandments were repeated (Deut. 5:7-21).
2. Reflection—He recalled his meeting with God on Mt. Sinai (Deut. 9:9-21). “When I climbed up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, without eating bread or drinking water” (Deut. 9:9).

a. How his prayer had saved the people of Israel—“And I fell down before the LORD, as at the first, forty days and forty nights; I neither ate bread nor drank water because of all your sins in which ye sinned in doing wickedly in the sight of the LORD, to provoke him to anger. For I was afraid of the anger and hot displeasure with which the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also” (Deut. 9:18-19).
3. Reminder—He reminded them concerning their stewardship obligations (Deut. 26). “And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessee it, and dwellest therein; That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there” (Deut. 26:1-2).

4. Restraint—The prophet warned Israel against the following:
   a. Intermarriage—He forbade Israel to intermarry with the pagans in Canaan. “Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly” (Deut. 7:3-4).
   b. Imposters—“If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul” (Deut. 13:1-3). “But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him” (Deut. 18:20-22).
   c. Idolatry—“When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations” (Deut. 18:9).
   d. Injustice (Deut. 24:6-22)—“Thou shalt not remove thy neighbour’s landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established” (Deut. 19:14-15).
e. Indulgence—“If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; . . . And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear” (Deut. 21:18-19, 21).

f. Immorality (Deut. 22:13-30; 23:17)

g. Indifference—“When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee” (Deut. 23:21).

h. Inhumanity—“If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee” (Deut. 25:1-3).

5. Reassurance—Moses reassured Israel by giving a glowing description of the land of Canaan (Deut. 6:10-11; 8:7-9; 11:8-12). “For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass” (Deut. 8:7-9). “A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year” (Deut. 11:12).

6. Regulations—He gave them rules concerning the following:
   a. The central sanctuary (Deut. 12:5, 18)
   b. Diet (Deut. 14:3-21; 17:1)
   c. The sabbatic year (Deut. 15:1-15)
   d. Religious feasts (Deut. 16:1-17)
   e. Cities of refuge (Deut. 19:1-13)
   f. Retribution (Deut. 19:15-21)
   g. Warfare (Deut. 20:1-20)
   h. Domestic situations (Deut. 21:10-17; 22:1-8)
   i. Personal hygiene (Deut. 23:0-14)
   j. Divorce (Deut. 24:1-4)
5. Review—In one simple statement Moses summarized God’s overall dealings with Israel in the Old Testament: “He brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers” (Deut. 6:23).

C. Third sermon (chapters 27—30)

1. A command
   a. To build an altar to God—Israel was to take out boulders from the river bottom of the Jordan and build an altar upon Mt. Ebal (Deut. 27:1-7).
   b. To broadcast the Law of God
      (1) The curses of the Law (resulting from disobedience) were to be read to the people by the priests upon Mt. Ebal (Deut. 27:13-26; 28:15-68).
      (2) The blessings of the Law (resulting from obedience) were to be read to the people by the priests upon Mt. Gerizim (Deut. 27:12; 28:1-14).

2. A covenant—Deut. 28—30 records the features of the Palestinian Covenant, given by God to Israel. It is in seven parts.
   a. Israel will be dispersed for disobedience (28:36, 49-53, 63-68; 30:1). This takes in the Assyrian, Babylonian, and Roman captivities, in addition to Israel’s trials during the past 20 centuries. It would almost seem that Moses had Hitler’s armies in mind when he wrote Deut. 28:64-67. “And the L ORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the L ORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.” During this time Israel would become a byword (28:37), and be the tail instead of the head (compare 28:13 with 28:44).
   b. Israel will repent while in dispersion (30:2).
   c. The return of Christ will occur—“The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee” (30:3).
   d. Israel will be restored to the land—“The Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above the fathers” (30:5).
   e. The nation will receive a new heart (30:6).
   f. Israel’s oppressors will be judged (30:7).
   g. The nation will experience prosperity (30:9).
D. The theological consideration—During these three sermons Moses expounded upon the following great theological themes:

1. The faithfulness of God (2:7; 4:33-38; 7:6-8; 8:3-4; 9:4-6; 29:5-6; 32:9-14)
   a. They had lacked nothing for 40 years (2:7).
   b. Both food and clothing had been provided (8:3-4; 29:5-6).
   c. He cared for Israel as an eagle cares for its own (32:9-14).
   d. He did all this in spite of their constant sin (9:4-6).

2. The Word of God (4:1-2, 7-9; 11:18-21; 30:11-14)
   a. Don’t add to it or take away from it (4:1-2).
   b. Teach it to your sons and daughters (4:7-9; 11:19-20)—“And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates” (Deut. 11:19-20).
   c. Meditate upon it personally—“Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes” (Deut. 11:18).

3. The person of God (6:4-5; 7:9; 32:39-42)—“Hear, O Israel: The Lord our God is one Lord: “And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might” (6:4-5) “See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever” (Deut. 32:39-40).

4. The love of God (7:6-8, 13)—“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt” (7:6-8).


6. The grace of God (7:6-9; 9:4-6)—“Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee . . . and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people” (Deut. 9:4-6).
7. The coming great prophet of God—“The L ORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken . . . And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him” (18:15, 19).

8. The will of God (10:12-16)—“And now, Israel, what doth the L ORD thy God require of thee, but to fear the L ORD thy God, to walk in all his ways, and to love him, and to serve the L ORD thy God with all thy heart and with all thy soul, To keep the commandments of the L ORD, and his statutes, which I command thee this day for thy good?” (Deut. 10:12-13).

9. The kings of God (17:14-20)
   a. They were not to multiply to themselves wives, gold, or horses (17:15-17).
   b. They were to be diligent students of God’s Word (17:18-20).

10. The Israel of God (4:25-31; 11:16-17)
   a. To be scattered for unbelief—“The Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you” (Deut. 4:27).
   b. To be kept nevertheless through tribulation
   c. To repent and be gathered back into the land—“When thou art in tribulation, and all these things are some upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them” (Deut. 4:30-31).

II. The setting apart
   A. Of the 12 tribes
   1. Moses briefed them—“And Moses went and spake these words unto all Israel. And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the L ORD hath said unto me, Thou shalt not go over this Jordan. The L ORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the L ORD hath said” (Deut. 31:1-3). “And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers” (Deut. 6:23).
   2. Moses blessed them.
      a. His legacy of the written word—“And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the L ORD, and unto all the elders of Israel . . . And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the L ORD, saying, Take this book of the law, and put it in the
side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee” (Deut. 31:9, 24-26).
b. His legacy of the spoken word (Deut. 33)—“And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words” (Deut. 33:1-3).

(1) His blessing upon Reuben (Deut. 33:6) — “Let Reuben live forever and may his tribe increase!”
(2) His blessing upon Judah (Deut. 33:7) — “Hear his cry, O Lord, unite him, and fight for him against his enemies!”
(3) His blessing upon Levi (Deut. 33:8, 11) — “Give to him your Urim and Thummim . . . Bless him as he teaches your law and works in your temple.”
(4) His blessing upon Benjamin (Deut. 33:12) — “Surround him with your loving care and protect him.”
(5) His blessings upon Ephraim and Manasseh (Deut. 33:13-17) — “Bless their land and increase their crops.”
(6) His blessing upon Zebulun (Deut. 33:18) — “Cause him to rejoice in the outdoor life.”
(7) His blessing upon Issachar (Deut. 33:18-19) — “Give him the riches of the sea.”
(8) His blessing upon Gad (Deut. 33:20-21) — “Let him be a ruler and judge for God.”
(9) His blessing upon Dan (Deut. 33:22) — “May he increase in strength like a lion’s cub.”
(10) His blessing upon Naphtali (Deut. 33:23) — “Give him the Mediterranean coast and the Negeb as his homeland.”
(11) His blessing upon Asher (Deut. 33:24-25) — “Bathe his feet in oil and give him strength the length of his days.”
(12) His blessing upon all Israel — “The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places” (Deut. 33:27-29).
B. Of the man Joshua (Deut. 1:38; 3:21-22, 28; 31:7-8, 23)—“But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it” (Deut. 1:38). “And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed” (Deut. 31:7-8).

III. The song
A. The command to write a song—“Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. . . . And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended” (Deut. 31:19, 30).
B. The contents of the song (Deut. 32:1-43)—“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth” (Deut. 32:1).
1. He wrote about the greatness of God. “Because I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he” (Deut. 32:3-4).
2. He wrote about the grace of God. “For the LORD’s portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings” (Deut. 32:9-11).
3. He wrote about the grief of God. “O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?” (Deut. 32:29-30).
   a. His grief because of what Israel had done—“They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. For they are a nation void of counsel, neither is there any understanding in them” (Deut. 32:6-18, 28).
   b. His grief concerning what he must do—“I will hide my face from them” (32:20). “To me belongeth vengeance, and recompence; their foot shall slide in due time” (32:35). “For the Lord shall judge his people” (32:36).
4. He wrote about the guarantee of God. In spite of Israel’s sin and chastisement, the story will have a happy ending. “Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people” (Deut. 32:43).

IV. The summons
   A. The proclaiming of Moses’ death—“And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle” (Deut. 31:14-15).
   B. The place of Moses’ death—He would die on Mt. Nebo in the land of Moab, on the eastern bank of Jordan (Deut. 32:48-50; 34:5-6).
   C. The panoramic view before Moses’ death—“And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan, And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither” (Deut. 34:1-4).

V. The sorrow—“And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended” (Deut. 34:8).

VI. The successor—“And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses” (Deut. 34:9).

VII. The summary—“And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. . . . And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel” (Deut. 34:7, 10-12).

THEOLOGICAL SUMMARY
I. Caleb reminded Joshua of a promise Moses had once made to him. “And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children’s for ever, because thou hast wholly followed the LORD my God” (Josh. 14:9).

II. Joshua, Samuel, and David referred to Moses during their final speeches.
A. Joshua—“I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out” (Josh. 24:5).

B. Samuel—“When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place” (1 Sam. 12:8).

C. David (as he spoke to Solomon)—“And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself” (1 Kings 2:3).

III. Solomon mentioned Moses during his dedicatory prayer for the temple (1 Kings 8:53, 56). “Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant” (1 Kings 8:56).

IV. The author of 1 and 2 Chronicles referred to Moses (1 Chron. 23:14; 2 Chron. 30:16).

V. Ezra referred to him (Ezra 3:2).

VI. Nehemiah mentioned Moses during a prayer (Neh. 1:7-8).

VII. The Levites mentioned him during a praise and confession service (Neh. 9:14).

VIII. Moses was the author of Psalm 90.

A. He wrote concerning the eternality of God. “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night” (Psa. 90:2, 4).

B. He wrote concerning the mortality of man. “Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. . . . The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away” (Psa. 90:5-6, 10).

IX. Moses was referred to often in the Psalms.

A. How God used him (Psa. 77:20; 103:7; 105:26-27)—“He sent Moses his servant; and Aaron whom he had chosen. They shewed his signs among them, and wonders in the land of Ham” (Psa. 105:26-27).

B. How God heard and answered him—“Moses and Aaron among his priests, and Samuel among them that called upon his name; they called upon the LORD, and he answered them. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them” (Psa. 99:6-7). “Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them” (Psa. 106:23).

X. Isaiah referred to him during his praise to God for past faithfulness to Israel (Isa. 63:11-12).
XI. Jeremiah was told by God that Judah had become so wicked that even the prayers of both Moses and Samuel could not save that nation from divine punishment (Jer. 15:1).

XII. Daniel referred to Moses during his great prayer of confession for the people of Israel (Dan. 9:11, 13).

XIII. Micah referred to Moses when rebuking Israel, reminding them of God’s faithfulness once shown in the days of Moses (Mic. 6:4).

XIV. The final two individuals referred to in the Old Testament are Moses and Elijah (Mal. 4:4-5)—“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and Judgments” (Mal. 4:4).

XV. Jesus referred to Moses on various occasions.
   A. When he healed a leper—“And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them” (Matt. 8:4).
   B. In explaining the plan of salvation to Nicodemus—“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (John 3:14).
   C. In comparing the Old Testament manna with himself—“Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world” (John 6:32-33).
   D. In refuting the cynicism of the Sadducees concerning the resurrection from the dead—“And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err” (Mark 12:26-27).
   E. In dealing with the Pharisees
      1. He defended the healing of a cripple on the Sabbath by referring to Moses (John 5:1-16)—“Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?” (John 7:22-23).
      2. He rebuked the Pharisees for their low view of marriage by referring to Moses: “Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so” (Matt. 19:8).
      3. He warned the Pharisees Moses himself would someday judge them—“Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” (John 5:45-47).
      4. He condemned the Pharisees.
         a. For substituting the laws of God with their own laws (Mark 7:8-13).
b. For attempting to kill him—“Did not Moses give you the law, and yet none of you keepeth the law” Why go ye about to kill me?” (John 7:19).

F. In ministering to his disciples on the first Easter Sunday
1. To the two disciples on the Emmaus road—“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24:25-27).
2. To the 10 disciples in the Upper Room—“And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me” (Luke 24:44).

XVI. Moses and Elijah appeared with Christ during his transfiguration (Matt. 17:3; Mark 9:4; Luke 9:30-31)—“And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem” (Luke 9:30-31).

XVII. Abraham referred to Moses while talking to the lost rich man in hell (Luke 16:19-31).
   A. The request of the rich man—He wanted Abraham to send a person back to earth from the dead. “For I have five brethren; that he may testify unto them, lest they also come into this place of torment” (Luke 16:28).
   B. The refusal of Abraham—“If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead” (Luke 16:31).

XVIII. Both Peter and Stephen quoted from Moses, showing the Jewish leaders how Israel’s great lawgiver had predicted the ministry of Christ.
   A. Peter’s statement—“For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities” (Acts 3:22, 26).
   B. Stephen’s statement—“This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear” (Acts 7:37).

XIX. Both Stephen and Paul were falsely accused by their enemies of speaking against Moses.
   A. They lied about Stephen—“Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us” (Acts 6:11, 14).
   B. They lied about Paul—“Thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs” (Acts 21:21).
During his defense before the Sanhedrin, Stephen referred to no less than 13 events in the life of Moses.

A. The first three months of his life in Egypt

B. His rescue from the Nile River by Pharaoh’s daughter—“In which time Moses was born, and was exceeding fair, and nourished up in his father’s house three months” (Acts 7:20).

C. His education and formal training in Egypt—“Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds” (Acts 7:22).

D. His act in defending a Hebrew slave by killing the Egyptian taskmaster who was beating him (Acts 7:23-24)

E. His being maligned by that same slave the very next day (Acts 7:25-28)

F. His flight into Midian to escape the wrath of Pharaoh for killing the taskmaster (Acts 7:29)

G. The fact that he fathered two sons (Acts 7:29)

H. His burning bush mission call from God (Acts 7:30-34)

I. How he delivered Israel from Egypt (Acts 7:35-36)

J. His prophecy concerning Christ—“This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear” (Acts 7:37).

K. How he gave Israel the Law of God (Acts 7:38)

L. How Israel rejected both Moses and God (Acts 7:39-42)

M. How he constructed the tabernacle (Acts 7:44)


A. Showing the Jews at Pisidian Antioch that Moses could not justify them as Christ did (Acts 13:39)

B. Proving to King Agrippa that Jesus was indeed the Christ (Acts 28:23)

C. Attempting to convince the Jews in Rome that Jesus was the Christ (Acts 28:23)

Paul referred to Moses often in his own epistles.

A. Contrasting:
   1. The Law of Moses with the gift of Christ (Rom. 5:14; 10:5; see also Heb. 3:3).
   2. The glory of the Law with the glory of the gospel (2 Cor. 3:7)

B. Proving the sovereignty of God in choosing Israel—“For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion” (Rom. 9:15).

C. Predicting God’s plan to use Gentile people—“But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you” (Rom. 10:19).

D. Illustrating:
   1. That those who preach the gospel should be supported by the gospel—“
For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?” (1 Cor. 9:9).

2. That the saving faith is a personal matter—Many Israelites during the Exodus died in unbelief in spite of witnessing the mighty miracles of God performed through Moses (1 Cor. 10:1-12).

3. How godless men corrupt the truth and oppose godly men—“Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith” (2 Tim. 3:8).

E. Explaining why Moses put a veil on his face after coming down from Mt. Sinai, namely, that Israel might not see the fading glory of the Law (2 Cor. 3:13).

F. Lamenting the fact that Israel had allowed the Law of Moses to blind them to the light of Christ (2 Cor. 3:15).

XXIII. The author of Hebrews mentioned Moses on various occasions:

A. Comparing the faithfulness of Moses with the faithfulness of Christ (Heb. 3:1-2, 5)

B. Referring to:
   1. The unbelief at Kadesh-barnea during the days of Moses (Heb. 3:16)
   2. The building of the tabernacle by Moses (Heb. 8:5)
   3. The ratification of the Law at Mt. Sinai and the awesome fear he felt (Heb. 9:19; 12:21)—“So terrible was the sight, that Moses said, I exceedingly fear and quake” (Heb. 12:21).
   4. The consequences of rejecting Moses’ law during the Exodus march—“He that despised Moses’ Law died without mercy under two or three witnesses” (Heb. 10:28).

C. Illustrating:
   1. The faith displayed by his parents who hid him from the Egyptian authorities until he was three months old—“By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment” (Heb. 11:23).
   2. The faith he displayed:
      a. When he forsook the riches of Egypt for the righteousness of Christ—“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward” (Heb. 11:24-26).
      b. When he kept the Passover—“Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them” (Heb. 11:28).
c. When he led Israel across the Red Sea—“By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned” (Heb. 11:29).

XXIV. Jude informed us that Michael the Archangel and Satan were once involved in a dispute over the dead body of Moses (Jude 9).

XXV. John the apostle wrote that Jewish believers will someday sing the song of Moses during the great tribulation—“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (Rev. 15:3-4).

STATISTICS

Father: Amram (Exod. 6:20)
Mother: Jochebed (Exod. 6:20)
Spouse: Zipporah (Exod. 2:21)
Sons: Gershom and Eliezer (Exod. 18:2-4)
Brother: Aaron (Exod. 6:20)
Sister: Miriam (Num. 26:59)
First mention: Exodus 2:10
Final mention: Revelation 15:3
Meaning of his name: “The one drawn out”
Frequency of his name: Referred to 804 times

Biblical books mentioning him: 31 books (Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, 1 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Psalms, Isaiah, Jeremiah, Daniel, Micah, Malachi, Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, 2 Timothy, Hebrews, Jude, Revelation)

Occupation: Lawgiver, prophet, and leader of Israel (Deut. 34:10-12)

Place of birth: Egypt (Exod. 1:15—2:2)
Place of death: Mt. Nebo (Deut. 34:1-5)
Age at death: 120 (Deut. 34:7)
Important fact about his life: He was Israel’s great lawgiver and author of the Pentateuch (Exod. 17:14; 24:5-7; Num. 33:2; Deut. 31:9; Josh. 23:6; Luke 24:27, 44; John 1:17; 5:46)

Mordecai

CHRONOLOGICAL SUMMARY

I. The dedication of Mordecai
A. He was a Benjamite who had been carried into exile from Jerusalem by Nebuchadnezzar (Esther 2:5-6).
B. He had raised up his cousin (or niece) named Esther (also called Hadassah) at the death of her parents (2:7).
C. When Esther became queen, he advised her not to reveal her nationality or background (2:10).

II. The detection of Mordecai
A. He discovered and reported to Esther concerning a plot on the part of two royal gatekeepers to assassinate King Ahasuerus (2:21-22).
B. The rebels were quickly arrested and executed (2:23).

III. The defiance of Mordecai—He refused to bow and pay honor to Haman, Persia’s wicked and arrogant prime minister appointed by the king (3:2; 5:9).

IV. The distress of Mordecai
A. Haman noted this refusal and plotted to kill not only Mordecai, but all the Jews in the entire kingdom (3:3-15).
B. Learning of this, Mordecai went into deep mourning (4:1).

V. The direction of Mordecai—Mordecai informed Esther concerning Haman’s death decree, and gave her the following advice (4:13-14):
A. Don’t think you will escape the fate of your people simply because you live in the palace.
B. If you keep quiet, God will deliver the Jews from some other source, but you will die.
C. You have probably been brought to the kingdom for such a time as this.

VI. The delight of Mordecai
A. At Esther’s request, he gathered the Jewish leaders in Susa for a three-day fast as the queen prepared to approach (uninvited) her husband the king (4:15-17).
B. Shortly after this, in the marvelous providence of God, two totally unexpected events occurred.
   1. The king suddenly learned that Mordecai had once saved his life and determined to reward him (6:1-3).
   2. Haman was forced by the king to arrange an honor parade for the detested Mordecai (6:10-11).

VII. The decree of Mordecai
A. Haman was eventually hanged upon the very gallows he had previously built for Mordecai (5:14; 7:9-10).
B. Following Haman’s death, Mordecai was appointed by Esther over the wicked prime minister’s estate (8:1-2).
C. At Ahasuerus’ command, Mordecai wrote out a new royal edict, permitting the Jews to defend themselves against their enemies (8:7-14).

D. Mordecai then became very powerful in the kingdom (9:3-4).

E. Following the victory over their enemies, the Jewish leaders received a letter from Mordecai commanding them to celebrate the newly established Feast of Purim (9:20-32).

F. Mordecai was eventually placed in authority directly under the king himself (10:1-3).

STATISTICS
Father: Jair (2.5)
First mention: Esther 2:5
Final mention: Esther 10:3
Meaning of his name: “Dedicated to Mars”
Frequency of his name: Referred to 56 times
Biblical books mentioning him: One book (Esther)
Occupation: Prime minister (10:3)
Important fact about his life: He was Esther’s cousin and prime minister of Persia (2:7; 10:3)

Naaman

CHRONOLOGICAL SUMMARY
I. Naaman, the successful soldier
   A. He was commander of the Syrian army in the days of Elisha the prophet (2 Kings 5:1).
   B. He was a good and brave man, used by God to give victory to the Syrian people (2 Kings 5:1).

II. Naaman, the suffering soldier—He was a leper (2 Kings 5:1).

III. Naaman, the seeking soldier
   A. He learned about the supernatural power of Elisha through a young Israelite maid who served in his household (2 Kings 5:2-3).
   B. Acting upon her testimony, he visited King Jehoram in Jerusalem (the youngest son of Ahab), requesting that he be healed of his leprosy (2 Kings 5:4-6).
   C. This godless and powerless king could offer no help whatsoever, and was greatly relieved when Elisha agreed to meet with Naaman (2 Kings 5:8).

IV. Naaman, the sulking soldier—Upon his arrival at Elisha’s home, Naaman was instructed by a servant of the prophet to wash himself seven times in the Jordan River for his healing (2 Kings 5:9-10).
   A. The anger of Naaman (2 Kings 5:11-12)
      1. He expected Elisha to personally greet him and, in dramatic fashion, to heal him.
2. He complained that if indeed the washing process was necessary, the rivers in Damascus were much cleaner than the Jordan.

B. The advice to Naaman—His servants gave him some excellent advice (2 Kings 5:13):
   “My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?”

V. Naaman, the saved soldier
   A. His physical salvation—Naaman obeyed Elisha, washing himself seven times, and was instantly and totally healed (2 Kings 5:14).
   B. His spiritual salvation (2 Kings 5:15-17)
      1. He stood before Elisha and acknowledged that the God of Israel was the only true God.
      2. He offered Elisha a gift, which the prophet refused.
      3. He vowed never again to offer burnt sacrifices to any god except the true one.
      4. He even took two muleloads of Israelite earth with him back to Damascus in order to make an altar to the Lord at his home.

VI. Naaman, the seduced soldier (2 Kings 5:20-27)
   A. En route back to Syria, Naaman was approached by Gehazi Elisha’s servant, who for personal greed lied to him, claiming the prophet had changed his mind and needed Naaman’s gift to help some other prophets.
   B. Naaman gave him two money bags and two expensive robes.
   C. Upon arriving back home, however, Gehazi was punished for this by having Naaman’s leprosy supernaturally placed upon him.

THEOLOGICAL SUMMARY
I. Jesus used the story of Naaman’s healing during a sermon preached in his hometown synagogue of Nazareth to illustrate the faith of the Gentiles and the faithlessness of Israel. He said: “And many lepers were in Israel in the time of Elisha, the prophet; and none of them was cleansed, but only Naaman, the Syrian” (Luke 4:27).

II. Naaman thus became the only male in the entire Old Testament to be healed of leprosy.

STATISTICS
First mention: 2 Kings 5:1
Final mention: Luke 4:27
Meaning of his name: “Pleasant”
Frequency of his name: Referred to 11 times
Biblical books mentioning him: Two books (2 Kings, Luke)
Occupation: Military commander (2 Kings 5:1)
Important fact about his life: He was cured of leprosy.
Naomi

CHRONOLOGICAL SUMMARY

I. Naomi, the grief-stricken
   A. She lost her spouse.
      1. She left Bethlehem with her family during a famine and moved to the land of Moab (Ruth 1:2).
      2. She became a widow in Moab (Ruth 1:3).
   B. She lost her sons.
      1. Naomi witnessed the marriage of her two sons to Orpah and Ruth, two Moabite women (Ruth 1:4).
      2. Ten years later she lost both sons in death (Ruth 1:5).

II. Naomi, the guardian
   A. Naomi and Ruth in Moab
      1. Naomi’s despair
         a. Naomi decided to return to Bethlehem.
         b. Both her daughters-in-law offered to accompany her, but Naomi discouraged this, telling them to remain in Moab, for “the hand of the Lord is gone out against me” (Ruth 1:13).
         c. Orpah took her advice and left (Ruth 1:14).
      2. Ruth’s decision—Unlike Orpah, Ruth would not be put off (Ruth 1:15-16). “Entreat me not to leave thee; or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God” (Ruth 1:16).
   B. Naomi and Ruth in Bethlehem
      1. Ruth helped Naomi secure food.
         a. Upon reaching Bethlehem, Naomi demanded that her own neighbors and friends no longer call her by that name, but refer to her as “Mara,” which means “bitter.” At this time she was indeed a bitter woman (Ruth 1:13, 20-21).
         b. Naomi let Ruth glean in the fields for food (Ruth 2:2).
      2. Naomi helped Ruth secure a family.
         a. Upon learning that Ruth had met Boaz, a close relative of her dead husband, and a very eligible bachelor, Naomi began planning for a wedding (Ruth 2:19—3:2).
         b. She instructed Ruth to approach Boaz and request that he fulfill his office of the kinsman redeemer, referring to his duty in caring for and even, if he himself was unmarried, to marry the widowed relative (Ruth 2:1; 3:2-9).
         c. Boaz agreed, but informed Ruth there was a legal problem concerning an even closer kinsman redeemer (Ruth 3:10-15).
d. Upon her return, Naomi reassured Ruth, knowing the love and
determination of Boaz (Ruth 3:16-18).

III. Naomi, the grandmother
   A. Boaz resolved the legal problem and married Ruth, who later gave birth to a
   boy named Obed (Ruth 4:13, 17).
   B. The overjoyed Naomi was allowed to help care for her grandson (Ruth 4:16).
   C. In the providence of God, Naomi would eventually become the great-great-
grandmother of King David (Ruth 4:18-21).

STATISTICS
Spouse: Elimelech (Ruth 1:2)
Sons: Mahlon and Chilion (Ruth 1:2)
First mention: Ruth 1:2
Final mention: Ruth 4:17
Meaning of her name: “Pleasant”
Frequency of her name: Referred to 21 times
Biblical books mentioning her: One book (Ruth)
Important fact about her life: She was Ruth’s mother-in-law (Ruth 1:3-6)

Nebuchadnezzar
CHRONOLOGICAL SUMMARY
I. Nebuchadnezzar and the city of God
   A. The background—Nebuchadnezzar defeated the Egyptians at the battle of
   Carchemish beside the Euphrates River in 605 B.C., thus making Babylon the master
   of the Middle East (Jer. 46:2).
   B. The blockades—Nebuchadnezzar then headed west and surrounded the city of
   Jerusalem on three occasions.
      1. The first siege (605 B.C.)—He punished Judean King Jehoiakim, put the city to
         tribute, and carried off thousands of Jewish hostages, including Daniel and his
         three friends (2 Kings 24:1; 2 Chron. 36:6-7; Dan. 1:3-4).
      2. The second siege (597 B.C.)—He enslaved Judean King Jehoiakim, took more
         tribute money, and carried off additional hostages, including Ezekiel and his wife
         (2 Kings 24:8-16); Jer. 24:1; Ezek. 1:2).
      3. The third siege (586 B.C.)
         a. He blinded and enslaved Judean King Zedekiah, burned the city, and
            destroyed the temple (2 Kings 25:1-21; Jer. 39:1-10; 52:4-16).
         b. He appointed a Jewish leader named Gedaliah to govern over the people left in
            Judah (2 Kings 25:22).
         c. He ordered that Jeremiah the prophet be treated with kindness (Jer. 39:11-12).
d. He then removed many of the golden and silver objects from the Jerusalem
temple and placed them in his pagan temple in Babylon (2 Chron. 36:6, 10;
Dan. 5:2; Ezra 1:7; 5:14; 6:5).

II. Nebuchadnezzar and the champions of God
A. The king and Daniel—The relationship between Nebuchadnezzar and Daniel
centered around two dreams experienced by the king.
1. The first dream (Dan. 2)
   a. A chronology of the dream—What did the king see? (2:31-35)
      (1) He saw a huge and powerful statue of a man made up of various
          materials.
          (a) Its head was gold.
          (b) Its breast and arms were silver.
          (c) Its belly and thighs were brass.
          (d) Its legs were iron and its feet part iron and part clay.
      (2) This statue was then utterly pulverized into small powder by a special
          rock, supernaturally cut from a mountainside, which fell upon it.
   b. A theology of the dream—What did this all mean? (2:36-45)
      (1) The statue represented four Gentile world powers.
          (a) The golden head was Babylon.
          (b) The silver chest and arms were Persia.
          (c) The brass belly and thighs were Greece.
          (d) The iron legs and iron and clay feet were Rome.
      (2) In the days of the final world power, the God of heaven would shatter all
          earthly kingdoms through his Rock, the Lord Jesus Christ, and set up an
          eternal kingdom (2:44-45).
      (3) The final Gentile power (Rome) would be revived during the tribulation
          and would consist of 10 nations. This was implied, for the great
          prophecies concerning the fourth power were not fulfilled in the history
          of ancient Rome.
   c. An acknowledgment of the dream
      (1) The king bowed down to Daniel and commanded his people to offer
          sacrifices and burn sweet incense before him (2:46).
      (2) He acknowledged the God of Daniel as being “God of gods” (2:47).
      (3) He elevated Daniel to the highest office in Babylon, as chief magistrate in
          the king’s court (2:48).
2. The second dream (Dan. 4)
   a. It told how a tree had been corrupted through vanity (4:1-22)
      (1) Nebuchadnezzar related his dream to Daniel (4:8-18).
(a) He saw a large and leafy tree increasing in size until it reached the heavens and was viewed by all. The wild animals and birds were shaded and sheltered by its leafy branches, and the entire world was fed from its generous fruit supply (4:10-12).

(b) Suddenly a heavenly figure appeared and ordered the tree cut down and its fruit scattered. Only the stump was to be left, banded with a chain of iron and brass. This felled tree represented a man who would be given the mind of an animal and remain in this pitiful condition for seven years (4:13-16).

c) This all was to be done so the entire world might know that . . . “This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men” (4:17).

(2) Daniel revealed the dream to Nebuchadnezzar (4:19-27).

(a) The interpretation was so frightful that Daniel observed an hour of shocked silence (4:19).

(b) He then revealed the details:
   i. The tree indeed stood for a man, and that man was Nebuchadnezzar.
   ii. The king would suffer a seven-year period of insanity for his pride. During this time he would act and think like a wild animal.
   iii. This affliction would end only when he realized that the powers that be are ordained of God.

(c) Daniel then begged the proud monarch to “break off thy sins,” but all to no avail.

b. It told how this tree would be corrected through insanity (4:28-37).

(1) The pride of Nebuchadnezzar—Once, 12 months after the dream, the king was strolling on the roof of the royal palace in Babylon. He gave an arrogant boast (4:28-30): “The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?” (4:30).

(2) The punishment of Nebuchadnezzar (4:31-33)

(a) Even while the king spoke his proud words, the judgment of God fell from heaven and he was driven from the palace (4:31).

(b) The sad results of his vanity—“He was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ feathers, and his nails like birds’ claws” (4:33).
(3) The praise of Nebuchadnezzar—Upon restoration his pride turned to praise.

B. The king and three Hebrew young men (Dan. 3)
   1. The king’s command (3:1-7)
      a. Nebuchadnezzar constructed a golden statue 90 feet high and nine feet wide.
      b. This was set up in the plain of Dura near Babylon.
      c. On dedication day, at a given musical signal, all his officials were to bow down and worship the image. Failure to do so would result in a fiery death. “Whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace” (3:6).
   2. The Hebrews’ stand (3:8-23)
      a. Shadrach, Meshach, and Abednego refused to bow.
      b. This was brought to the attention of the king by some jealous Babylonians. Nebuchadnezzar offered the Hebrews another chance. Upon their second refusal the three were bound and cast into a fiery furnace, heated seven times hotter than usual.
   3. The Lord’s own Man (3:24-30)
      a. Peering into the furnace, an amazed king saw a fourth figure.
      b. The three friends then walked out of the furnace unharmed, with not even the smell of smoke upon them.
      c. Nebuchadnezzar issued a decree, making it a crime punishable by the death penalty to blaspheme the God of Israel.

STATISTICS

Father: Nabopolassar
First mention: 2 Kings 24:1
Final mention: Daniel 5:18
Meaning of his name: “Nabu protects”
Frequency of his name: Referred to 91 times
Biblical books mentioning him: Nine books (2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Jeremiah, Ezekiel, David)
Occupation: King of Babylon (2 Kings 24:1)
Important fact about his life: He was the founder of the Neo-Babylonian Empire and the one who cast three Hebrew men into a furnace of fire (Dan. 4:30; 3).
Nehemiah

CHRONOLOGICAL SUMMARY

I. The news concerning the wall (chapter 1)
   A. Learning—The information: In December of 446 B.C., Nehemiah learned of the pitiful stage of Jerusalem from a returning Jew named Hanani, his own brother (1:2; 7:2). The report broke his heart (1:3-4).
   B. Lamenting—The intercession: Upon hearing this, Nehemiah began a time of confession and intercession (1:4-11).
      1. He addressed the God of heaven, a special title for God during the captivity (1:5).
      2. He identified with his people Israel and their sin (1:6).
      3. He acknowledged the righteousness of God in punishing his people (1:7).
      4. He reminded God of his promise to regather his people (1:8-10).
      5. He asked God to soften the heart of the king (1:11; see also Ezra 4:21).

II. The request to build the wall (2:1-8)
   A. In April of 445 B.C., after a prayer period of four months, Nehemiah asked the king to . . . “Send me unto Judah, unto the city of my fathers’ sepulchers, that I may build it” (2:5).
   B. Artaxerxes agreed to give Nehemiah the necessary assistance.

III. The necessity for the wall (2:9-20)—Soon after reaching Jerusalem, Nehemiah made a secret midnight ride around the city itself. The next morning he assembled Judah’s leaders and shared with them the burden of his heart (2:17-18).
   A. His evaluation—“The wall and the gates are burned with fire.”
   B. His exhortation—“Let us rise up and build!”
   C. It may be concluded that there were at least two compelling reasons for building the wall:
      1. It was necessary for protection, to keep the outsiders out. This would protect against sneak attacks (7:1-3).
      2. It was necessary for separation, that is, to keep the insiders in. This would cut down on the growing worldliness of the Jews who had been associating freely with the surrounding pagan people.

IV. The gates in the wall (3)—The various gates mentioned here are in themselves a beautiful picture summary of the Christian life:
   A. The sheep gate—This speaks of the cross (Neh. 3:1; John 10:11).
   B. The fish gate—This speaks of soul winning (Neh. 3:3; Matt. 4:19).
   C. The old gate—This speaks of our old nature (Neh. 3:6; Rom. 6:1-23).
   D. The valley gate—This speaks of sufferings and testing (Neh. 3:13; 2 Cor. 1:3-5).
   E. The dung gate—This speaks of the works of the flesh (Neh. 3:14; Gal. 5:16-21).
   F. The fountain gate—This speaks of the Holy Spirit (Neh. 3:15; John 7:27-30).
G. The water gate—This speaks of the Word of God (Neh. 3:26; John 4:10-14)
H. The horse gate—This speaks of the believer’s warfare (Neh. 3:28; Eph. 6:10-17).
I. The east gate—This speaks of the return of Christ (Neh. 3:29; Ezek. 43:1-2).
J. The Miphkad gate—This was thought to be the judgment gate and therefore
speaks of the judgment seat of Christ (Neh. 3:31; 1 Cor. 3:9-15; 2 Cor. 5:10).

V. The opposition to the wall—“When Sanballat the Horonite, and Tobiah the servant,
the Ammonite, heard of it, it grieved them exceedingly that there was come a man to
seek the welfare of the children of Israel” (Neh. 2:10). A work for God will always be
met by both human and Satanic opposition. These combined forces did their
perverted best to halt the wall building. Many methods were employed to
accomplish this.

A. Ridicule (4:1-3)
   1. “They laughed us to scorn.”
   2. “Sanballat . . . mocked the Jews” (4:1).
   3. “Tobiah . . . said, Even that which they build, if a fox go up, he shall even break
down their stone wall” (4:3).

B. Discouragement—“Judah said, The strength of the bearers of burdens is decayed, and
there is much rubbish; so that we are not able to build the wall” (4:10).

C. Conspiracy (4:7-8, 11)—“They were very wroth, and conspired all of them together to
come and to fight against Jerusalem, and to hinder it” (4:7-8). “Our adversaries said,
They shall not know, neither see, till we come in the midst among them, and slay
them, and cause the work to cease” (4:11).

D. Laziness—“Next unto them the Tekoites repaired; but their nobles put not their necks
to the work of their Lord” (3:5).

E. Internal strife—Some of the more well-to-do Jews were guilty of extortion toward
their less fortunate countrymen (5:1-5).

F. Compromise (6:1-4)
   1. Nehemiah’s enemies’ proposal—“Come, let us meet together . . . But they thought
to do me mischief” (6:2).
   2. Nehemiah’s answer—“I am doing a great work, so that I cannot come down” (6:3).

G. Slander—Sanballat spread vicious rumors that Nehemiah was actually plotting to
become king and revolt against Persia (6:5-9).

H. Treachery (6:10-14)—“Shemaiah claimed to have a special revelation about a plot
against Nehemiah’s life and suggested that the Holy Place in the Temple would be
the only safe place for Nehemiah. But the suggestion unmasked Shemaiah’s
treachery, since only the priests could enter the Holy Place (Num. 18:7). If Nehemiah
had done so, his testimony would have been ruined” (The Ryrie Study Bible, p. 718).
I. Outright fear (6:9, 14)—“They all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands” (Neh. 6:9).

VI. The builder of the wall—Nehemiah
   A. He set an unselfish example for all the people (5:14-18).
      1. During his entire 12-year ministry as governor, Nehemiah took no salary (5:14).
      2. In fact, he paid for the food consumed by 150 of his helpers (5:17-18).
      3. He worked hard on the wall himself (5:16).
      4. He loaned money to needy Jews without interest (5:10).
   B. He displayed total confidence in God both during and following the building of the wall (4:14; 8:9-10).
      1. Before—“I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses” (4:14).
      2. After—“Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength” (8:10).
   C. He refused to compromise (2:20).
   D. He prayed constantly (4:4-5, 9; 6:9).
   E. He contended for the faith (4:16-23).
      1. Nehemiah assigned half the men to work, carrying building tools, and the other half to stand guard, carrying weapons.
      2. A trumpeter stood by Nehemiah’s side ready to sound the alarm at a moment’s notice.
      3. All the workers toiled from sunrise to sunset, not even taking time to wash their clothes.

VII. Blessings of the completed wall—In spite of all the persecution and hardships, Nehemiah had the wall up and completed in early September, just days after they had begun (6:15-16). “It came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God” (6:16). It resulted in many blessings indeed, including:
   A. The reading of the Word of God (8:1-8; 9:3)
      1. Ezra stood and read it for six hours (8:3).
      2. He stood on a specially built wooden podium (8:4).
3. Various Bible teachers helped the crowd to understand what was being read (8:8). “They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading” (8:8).

B. The restoration of the feast of tabernacles (8:13-18)

C. The prayer recitation of Israel’s history (9:6-38)—In this remarkable public prayer, the Levites summarized:

1. The creation of the world (9:6)
2. The history of Israel
   a. From Abraham to Moses (9:7-8)
   b. From Moses to Joshua (9:9-23)
   c. From Joshua to Judges (9:24-25)
   d. From the Judges to the Captivity (9:26-30)
   e. From the Captivity to Nehemiah’s time (9:31-37)
3. The God of Israel
   a. Creator (9:6)
   b. Communicator (9:13)
   c. Leader (9:12)
   d. Sustainer (9:15, 21)
   e. Forgive of sins (9:16-17)
   f. Instructor (9:20, 30)

D. The ratification of a special covenant (9:38; 10:1-29)—“Because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it” (9:38).

1. They would not marry heathens.
2. They would keep the Sabbath and holy days free from commercial activity.
3. They would observe the sabbatical year.
4. They would support the temple.

E. The repopulating of the city of David—Lots were cast to bring one tenth of the country’s population into Jerusalem (11:1-2).

F. The renunciation of sins

1. Of ungodly alliances (9:1-3; 13:3)
3. Of unlawful Sabbath work (10:31; 13:15-22)
5. Of unauthorized usage of the temple (13:1-10)
   a. Nehemiah’s fantastic zeal and fearless actions helped bring into being all this repentance over sin.
b. Nehemiah had gone back to Persia for a while (13:6), but upon returning he discovered several very disquieting things:
   (1) Eliashib, the temple high priest, had actually converted a storage room into a beautiful guest room for (of all people) Israel’s enemy, Tobiah.
   (2) Eliashib was the grandson of Joshua the high priest.
   (3) Nehemiah ordered Tobiah to leave, and threw out all of belongings from the room (13:9).
   (4) He then had to regather the temple choir, which had dissolved during his absence (13:10).

c. His last recorded act was to chase off Joiada (the very son of Eliashib, the high priest) because of his unlawful marriage to Sanballat’s daughter (13:28).

G. The rejoicing of all the remnant—When God’s work is done in God’s way, joy will follow. Note the various references to this.
   1. The thanksgiving from within
      a. The people sent presents to each other and ate festive meals. “All the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them” (8:12).
      b. The Levitical choir sang and played with cymbals, psalteries, and harps (9:4; 12:27-28).
      c. Nehemiah divided the people into two groups. Each walked in opposite directions upon the completed wall singing their songs of praise to God (12:31-39).
      d. Ezra led a special corps of trumpet playing priests (12:25-37).
   2. The testimony from without—The results of all this was that the joy of Jerusalem was heard from afar off (12:43).

THEOLOGICAL SUMMARY
I. Nehemiah was the younger contemporary of Ezra.
   A. Ezra was a priest and Bible teacher. His main job concerned the purification of the people of Israel.
   B. Nehemiah was a politician and builder. His main job concerned he protection of the people of Israel.

II. His is the only completely autobiographical book in the Bible.
III. His book marks the end of historical chronology in the Old Testament.
IV. Nehemiah was the royal cupbearer for Artaxerxes, the king of Persia (Neh. 2:1).
V. He led the final (of three) Jewish returns from Persia back to Judah.
A. Zerubbabel led the first (Ezra 3:8).
B. Ezra led the second (Ezra 7:1).
C. Nehemiah led the third (Neh. 2:9).

VI. Nehemiah participated in the final of eight Israelite Old Testament revivals. These were:
A. During the days of Samuel (1 Sam. 7:3-6)
B. During the days of Rehoboam (2 Chron. 12:5-7)
C. During the days of Asa (2 Chron. 14:1-6)
D. During the days of Joash and Jehoada (2 Chron. 23:16-21)
E. During the days of Hezekiah (2 Chron. 29:3-14)
F. During the days of Josiah (2 Chron. 34:3-33)
G. During the days of Ezra (Ezra 10:1-19)
H. During the days of Nehemiah (Neh. 8:1—9:3)

VII. He and Ezra made up the final of six famous Old Testament teams for God. These are:
A. Moses and Aaron
B. Joshua and Caleb
C. Elijah and Elisha
D. Zerubbabel and Joshua (Ezra 3:2)
E. Haggai and Zechariah (Ezra 5:1)
F. Ezra and Nehemiah (Neh. 8:9)

VIII. Nehemiah pinpointed the starting point of Daniel’s prophecy concerning the 70 weeks.
A. The prophecy—“From the going forth of the commandment to restore and to build Jerusalem” (Dan. 9:25)
B. The beginning—“Let . . . me . . . come into Judah . . . to make beams for the gates . . . and for the wall of the city . . . and the king granted me” (Neh. 2:7-8).

IX. The book of Nehemiah also includes the last of three great prayers of confession by a man of God concerning the sins of Israel.
A. Daniel’s prayer (Dan. 9:3-19)
B. Ezra’s prayer (Ezra 9:5-15)
C. Nehemiah’s prayer (Neh. 1:4-11)

X. He provided for us the only listing of the names of the Jerusalem gates in the Bible (Neh. 3).

STATISTICS

*Father:* Hachaliah (Neh. 1:1)
*Brothers:* Hanani (Neh. 1:2)
*First mention:* Nehemiah 1:1
*Final mention:* Nehemiah 12:47
*Meaning of his name:* “Jehovah is great”
Frequency of his name: Referred to five times

Biblical books mentioning him: One book (Nehemiah)

Occupation: Political leader, wall builder (Neh. 2)

Place of birth: Persia

Place of death: Jerusalem

Important fact about his life: He led the final Jewish return from Persia to Jerusalem and rebuilt the wall around the city (Neh. 7:1)

Noah

CHRONOLOGICAL SUMMARY

I. His spirituality
   A. Noah was born some 600 years before the great flood (Gen. 7:11).
   B. At birth he was named Noah by his father, who said: “This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed” (Gen. 5:29).
   C. He was a righteous man, blameless among the people of his time, walking with God (Gen. 6:9).

II. His ship
   A. The order—God warned him 120 years in advance of a coming universal flood and ordered him to construct a ship (Gen. 6:3, 13-16).
      1. It was to be a floating rectangular box, made of cypress wood.
      2. It was to be 450 feet long, 75 feet wide, and 45 feet high.
   B. The occupants
      1. From the human community—Noah was to enter the ark, along with his wife, their three sons and their three wives (Gen. 6:18).
      2. From the animal community
         a. A male and female representing each spies of unclean animal, bird, and reptile (Gen. 6:20)
         b. Seven males and seven females, representing each spies of clean animal and bird (Gen. 7:2-3)

III. His safety—for the next year Noah would remain in the ark, protected from the terrible water judgment outside (Gen. 7:11; 8:13-14).

IV. His sacrifice
   A. After the ark had settled on Mt. Ararat, Noah sent out a raven and a dove to determine the level of the water (Gen. 8:6-12).
   B. He was commanded to leave the ark (Gen. 8:15-19).
   C. He built an altar outside and offered up a clean animal for a burnt sacrifice (Gen. 8:20).
D. He and his sons were commanded by God to be fruitful and increase in number (Gen. 9:1, 7).

V. His sign—God designated the rainbow as a sign to Noah, indicating two things (Gen. 8:21-22; 9:9-17):
A. As long as the earth remained, there would be springtime and harvest, cold and heat, winter and summer, day and night.
B. The earth would never again be destroyed through a great flood.

VI. His shame
A. The failure
1. Noah planted a vineyard and became drunk from its wine (Gen. 9:20-21).
2. Ham (and his son Canaan) saw Noah’s nakedness (Gen. 9:22).
3. Shem and Japheth quickly covered their father’s nakedness (Gen. 9:23).
B. The foretelling
1. Upon sobering up, Noah pronounced judgment upon Canaan for some undisclosed reason (Gen. 9:24-25).
2. Noah then issued a threefold prediction.
   a. That the descendants of Canaan would serve the descendants of Shem and Japheth (Gen. 9:25).
   b. That the line of Shem would become blessed of the Lord (Gen. 9:26).
   c. That God would extend the territory of Japheth and his descendants (Gen. 9:27).
3. Noah lived 350 years after the flood and died at age 950 (Gen. 9:28-29).

THEOLOGICAL SUMMARY
I. God referred to Noah in a prophecy given to Israel through Isaiah (Isa. 54:9).
A. He said he once promised Noah he would never again destroy the world through a flood.
B. He said he promised never to pour out his anger upon Israel again.

II. Noah’s righteousness was favorably compared with that of Job and Daniel by the prophet Ezekiel (Ezek. 14:14, 20).

III. Jesus referred to Noah on two occasions.
A. He warned that the great tribulation judgment would come as suddenly and unexpectedly upon its generation as did the great flood judgment upon Noah’s generation (Matt. 24:39-40).
B. He predicted the same godless conditions which once prevailed prior to the great flood in Noah’s day would again prevail, just before the second coming of Christ (Matt. 24:37-38; Luke 17:26-27).

IV. Both Noah’s fear of God and his faith are praised in the book of Hebrews (Heb. 11:7).
A. His fear prompted him to build the ark.
B. His faith saved his family and condemned the world.

V. Peter referred to Noah in each of his two epistles.
A. He mentioned the universal disobedience of men and the marvelous patience of God in the days before the great flood (1 Peter 3:20).

B. He used Noah as an example, showing how God is able to do two things (2 Peter 2:5, 9):
   1. He is able to protect the righteous from judgment.
   2. He is able to punish the unrighteous by judgment.

**STATISTICS**

*Father:* Lamech (Gen. 5:28)

*Sons:* Shem, Ham, and Japheth (Gen. 5:32)

*Significant ancestors:* His grandfather was Methuselah and his great-grandfather was Enoch (Gen. 5:21, 25)

*First mention:* Genesis 5:29

*Final mention:* 2 Peter 2:5

*Meaning of his name:* “Rest, repose”

*Frequency of his name:* Referred to 50 times

*Biblical books mentioning him:* Nine books (Genesis, 1 Chronicles, Isaiah, Ezekiel, Matthew, Luke, Hebrews, 1 Peter, 2 Peter)

*Occupation:* Nine books (Genesis, 1 Chronicles, Isaiah, Ezekiel, Matthew, Luke, Hebrews, 1 Peter, 2 Peter)

*Age at death:* 950 (Gen. 9:28-29)

*Important fact about his life:* He built a ship and survived the flood (Gen. 6:9—8:19)

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**Rachel**

**CHRONOLOGICAL SUMMARY**

I. Her husband

   A. She was the youngest daughter of Laban, brother of Rebekah (Gen. 29:5-6, 16).
   B. She worked as a shepherdess and was a beautiful girl (Gen. 29:9, 17).
   C. Jacob worked a total of 14 years for her hand in marriage (Gen. 29:18-20, 26-30).

II. Her handmaid

   A. Laban presented her with Bilhah to serve as her handmaid (Gen. 29:29).
   B. Rachel was barren for a number of years (Gen. 29:31).
   C. Rachel then presented Bilhah to Jacob, hoping that she could bear children to Jacob through her handmaid (Gen. 30:1-3).

III. Her sister

   A. She became jealous of her sister’s fruitful womb and demanded that Jacob give her children, lest she die (Gen. 30:1).
   B. She even ate some mandrake plants in hope that this would help her bear children (Gen. 30:14-16).
   C. She, along with her sister Leah, encouraged Jacob to leave his father-in-law (and their father) Laban and return to Canaan (Gen. 31:14-16).

IV. Her father
A. Rachel stole her father’s household gods before they left for Canaan (Gen. 31:19).
B. She hid them inside her camel’s saddle, and lied about taking them, thus preventing Laban from finding them when he caught up with Jacob in the wilderness (Gen. 31:34-35).

V. Her sons
A. She gave birth to Joseph in Haran (Gen. 30:23-24).
B. She gave birth to Benjamin near Bethlehem (Gen. 35:16-20).
   1. Realizing she was dying in childbirth, Rachel named him Ben-oni, meaning “son of my trouble.”
   2. However, Jacob called him Benjamin, meaning “son of my right hand.”
   3. A special pillar was made by Jacob and placed over her grave (Gen. 35:20).

THEOLOGICAL SUMMARY
I. Years later a doubtful Saul was told by Samuel he would meet two men by Rachel’s tomb with a reassuring message concerning his role as Israel’s first king (1 Sam. 10:2).
II. Because of Rachel’s hard life, she would become a symbol for future Israelite mothers who wept over their children. Two historical events illustrated this.
   A. When Jewish mothers wept at Ramah over the deaths of their babies killed by Nebuchanezzar (Jer. 31:15).
   B. When Jewish mothers wept at Bethlehem over the deaths of their babies killed by Herod (Matt. 2:18).

STATISTICS
Father: Laban (Gen. 29:16)
Spouse: Jacob (Gen. 29:18, 30)
Sons: Joseph and Benjamin (Gen. 30:23-24; 35:16-20)
Sister: Leah (Gen. 29:16)
First mention: Genesis 29:6
Final mention: Matthew 2:18
Meaning of her name: “Lamb”
Frequency of her name: Referred to 47 times
Biblical books mentioning her: Five books (Genesis, Ruth, 1 Samuel, Jeremiah, Matthew)
Place of death: Bethlehem (Gen. 35:16-20)
Circumstances of death: She died in childbirth (Gen. 35:16-20)
Important fact about her life: She was the beloved wife of Jacob and mother of both Joseph and Benjamin (Gen. 29:18; 30:23-24; 35:16-20).
**Rahab**

**CHRONOLOGICAL SUMMARY**

I. Her assistance to Israel’s spies—She was a converted harlot living in Jericho who protected the two Israelite spies from being killed by the king of Jericho (Josh. 2:1-7).

II. Her assurance from the Israelite spies
   A. She asked and received assurance from the two men that she and her entire family would be spared when the Israelite army defeated Jericho (Josh. 2:8-21).
   B. Upon the defeat of the city, she and her loved ones were spared (Josh. 6:17, 23, 25).
   C. She later married a man from the tribe of Judah named Salmon and bore him a son called Boaz (Matt. 1:5).
   D. This made her the second mother-in-law to Ruth.
   E. She would later become the great-great-grandmother of King David (Matt. 1:5-6).
   F. Her name is mentioned in the genealogy leading to Christ himself (Matt. 1:1-16).

**THEOLOGICAL SUMMARY**

I. The New Testament refers to Rahab on two occasions, mentioning both the fact of her faith and the proof of her faith.

II. The fact of her faith is found in Hebrews 11:31.

III. The proof of her faith is found in James 2:25.

**STATISTICS**

*Spouse:* Salmon (Matt. 1:5)

*Sons:* Boaz (Matt. 1:5)

*Significant descendant:* David (Matt. 1:5-6)

*First mention:* Joshua 2:1

*Final mention:* James 2:25

*Meaning of her name:* “Breadth”

*Frequency of her name:* Referred to eight times

*Biblical books mentioning her:* Four books (Joshua, Matthew, Hebrews, James)

*Occupation:* Former harlot (Josh. 2:1)

*Place of birth:* Jericho

*Important fact about her life:* She was Boaz’s mother and the ex-harlot who saved the lives of two Israelite spies in Jericho (Matt. 1:5; Josh. 2:6)
Rebekah

CHRONOLOGICAL SUMMARY

I. The diligence of Rebekah
   A. She was the grand-niece of Abraham (Gen. 24:15)
   B. She grew up in Nahor, a town located in northwest Mesopotamia (Gen. 24:10).
   C. She was a very beautiful girl (Gen. 24:16).
   D. Abraham sent his servant Eliezer to Nahor that he might find a bride for Isaac (Gen. 24:1-4).
   E. Outside the city, Eliezer prayed to be shown the girl he should select. God immediately answered, even before he had finished his prayer (Gen. 24:10-21).
      1. Rebekah was the first girl to approach him beside a wall.
      2. She volunteered to give him a drink and also to draw water for his camels, thus fulfilling the two signs Eliezer had asked God for.

II. The decision of Rebekah—She agreed to go with Eliezer and marry Isaac (Gen. 24:58-67).

III. The dilemma of Rebekah—After Rebekah remained barren for 20 years, God answered Isaac’s prayer and she conceived (Gen. 25:21).
   A. Her question: “The children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord” (Gen. 25:22).
   B. Her answer: “The Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger” (Gen. 25:23).

IV. The deference of Rebekah
   A. The twins were born and named—Esau, the firstborn, and Jacob (Gen. 25:24-26).
   B. Rebekah unwisely preferred Jacob over Esau as the boys were growing up (Gen. 25:28).

V. The distress of Rebekah
   A. She was compromised by Isaac (Gen. 26:6-11).
      1. In time of famine Isaac took Rebekah to the land of the Philistines and lied about her (as Abraham had once done to Sarah in Egypt), saying she was his sister.
      2. Isaac was fearful he would be killed so that the Philistine ruler might marry Rebekah.
      3. The lie was discovered, however, when the king saw them caressing each other.
B. She was concerned over Esau—His marriage to two pagan Hittite girls brought grief to Rebekah (Gen. 26:34-35).

VI. The deception of Rebekah
A. She overheard Isaac’s plan to give Esau the blessing (Gen. 27:1-5).
B. She then instructed Jacob to pretend to be Esau and thus receive the blessing (Gen. 27:5-17).
C. Upon learning of Esau’s plan to kill Jacob for cheating him, Rebekah sent her beloved son to her brother Laban in northwest Mesopotamia (Gen. 27:42-46).

VII. The death of Rebekah—She died and was buried along with Abraham and Sarah in the cave of Machpelah (Gen. 49:30-31).

THEOLOGICAL SUMMARY
In the New Testament, Paul referred to the birth of Rebekah’s twin sons as an example of God’s sovereign activities in human affairs (Rom. 9:10-13).

STATISTICS
Father: Bethuel (Gen. 22:23)
Spouse: Isaac (Gen. 24:67)
Sons: Esau and Jacob (Gen. 25:21-26)
Brother: Laban (Gen. 24:29)
First mention: Genesis 22:23
Final mention: Romans 9:10
Meaning of her name: “Flattering”
Frequency of her name: Referred to 29 times
Biblical books mentioning her: Two books (Genesis, Romans)
Place of birth: Nahor (Gen. 24:10)
Place of death: Hebron
Important fact about her life: She was Isaac’s wife and Jacob’s mother (Gen. 24:67; 25:26).

Ruth

CHRONOLOGICAL SUMMARY
I. Ruth in a pagan land—Moab
A. Her travail
   1. Ruth was a Moabite girl who married Mahlon, eldest son of Elimelech and Naomi (Ruth 1:1-4; 4:10).
   2. After ten years of marriage, Mahlon died (Ruth 1:15).
B. Her testimony (Ruth 1:11-17)
1. The decision of Ruth—Refusing to stay in Moab, as Naomi had strongly advised her to do, Ruth decided to accompany her mother-in-law back to Bethlehem and live there.

2. The declaration of Ruth: “Whether thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God” (Ruth 1:16).

II. Ruth in the Promised Land—Bethlehem

A. Her missions for Naomi

1. Reaping in a barley field
   a. Ruth met Boaz as she picked up leftover grain in his field for Naomi and herself (Ruth 2:1-16).
   (1) Boaz praised her for the kindness she had shown to Naomi (who was a close relative) after the death of Elimelech.
   (2) He invited her to share his lunch. He then privately instructed the harvesters to leave extra grain behind, thus making her work easier.
   b. Upon returning home Ruth told Naomi what had happened; Naomi immediately began planning for a wedding (Ruth 2:17-23).

2. Requesting by a barley floor
   a. Ruth was instructed by Naomi to approach Boaz by night and request that he exercise his responsibility as a kinsman redeemer (Ruth 3:1-4).
   b. Ruth did this, but learned from Boaz that there was a closer kinsman than himself who first must agree concerning who would care for Naomi and Ruth (Ruth 3:5-16).
   c. Ruth was reassured by Naomi of Boaz’s determination (Ruth 3:17-18).

B. Her marriage to Boaz (Ruth 4:1-22)

2. She gave birth to a boy named Obed.
3. Ruth later became the great-grandmother of King David and occupied a place in the genealogy leading to Christ himself (Ruth 4:21-22; Matt. 1:5, 16).

STATISTICS
Spouses: Mahlon and Boaz (Ruth 4:10-13)
Sons: Obed (Ruth 4:13, 17)
Significant descendant: David (Ruth 4:21-22)
First mention: Ruth 1:4
Final mention: Matthew 1:5
Meaning of her name: “Friendship”
Frequency of her name: Referred to 13 times
Biblical books mentioning her: Two (Ruth, Matthew)
Important fact about her life: She was Boaz’s wife and David’s great-grandmother (Ruth 4:13, 21-
Samson

CHRONOLOGICAL SUMMARY

I. His mission
   A. Samson’s mother was visited by the angel of the Lord, who told her of his future birth. “There was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son” (Judg. 13:2-3).
   B. This heavenly messenger instructed the parents that their child was to be raised a Nazarite (13:4, 5). According to Numbers 6:1-6, the Nazarite had three restrictions placed upon him.
      1. He was not to touch wine or any other product of the vine.
      2. His hair was to remain untouched by a razor.
      3. He must not touch a dead body. Note: Samson’s mother was also commanded not to drink wine or eat any product of the vine (13:4, 14).
   C. On this occasion Samson’s parents prayed a prayer all expectant Christian parents should pray (13:8, 12). “Manoah intreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born . . . And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him?” (13:8, 12)
   D. Samson was born and empowered by the Holy Spirit even as he grew up (13:24-25).

II. His marriage
   A. He determined to marry an unbelieving Philistine girl, to the dismay of his parents. Already Samson’s carnal nature was coming to the surface. In spite of his sensuality, he was still used for God’s glory (14:1-4).
   B. En route to Philistia he killed a lion (14:5-6).
   C. Later he discovered that a swarm of bees had chosen the carcass of the lion to make honey in it. At his wedding feast Samson used this experience as a basis for a riddle (Judg. 14:12-14). “Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle” (Judg. 14:14).
   D. The guests eventually dishonestly solved this riddle, getting it from Samson’s bride. He was furious at this and paid his debt to the wedding guests, but only at the expense of 30 Philistine victims (14:15-19).
   E. He then went home in anger, leaving his wife with her father.
F. He returned the following harvest, only to find the girl’s father had given his bride to Samson’s best man! In the act of revenge, the Hebrew strongman did the following: “Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives” (15:4-5).

III. His miracles
A. He then killed many Philistines (15:8).
B. After this, the Philistines threatened to destroy the tribe of Judah unless they delivered Samson bound to them. Samson meekly allowed himself to be tied up, but as the enemy came in view he broke the ropes, grabbed the jawbone of an ass, and slaughtered 1,000 Philistines (15:9-17)!
C. He prayed one of his only two recorded prayers. Both were totally carnal and self-centered (Compare 15:18 with 16:28). “He was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof Enhakkore, which is in Lehi unto this day” (15:18-19).

IV. His misconduct
A. At Gaza (a Philistine city) Samson once again avoided capture, this time by tearing off the gate of the city (16:1-3). His purpose in going to Gaza was to visit a harlot!
B. Samson was finally done in by a Philistine woman named Delilah, who discovered the source of his great strength (16:4-20). Note: At this point, Samson had probably violated all three Nazarite vows:
   (1) He had touched the carcass of a lion (14:8-9).
   (2) He may have drunk wine at his wedding feast (14:10).
   (3) He had allowed his hair to be cut (16:19).

V. His misery
A. Samson now learned the high cost of low living. “The Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house” (16:21).
B. In prison he regained his strength as his hair grew out again.
C. He was then allowed by God to destroy thousands of Philistines who had gathered in their heathen temple for a drunken orgy. In the following destruction Samson himself perished (16:22-31). “Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.
And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life” (16:28-30).

THEOLOGICAL SUMMARY
I. Samson was the first of three famous biblical Nazarites.
   A. Samson (Judg. 13:4-5)
   B. Samuel (1 Sam. 1:11-28)
   C. John the Baptist (Luke 1:13-17)
II. His faith is referred to in Heb. 11:32

STATISTICS
Father: Manoah (Judg. 13:2)
Spouse: Unnamed wife (Judg. 14:10-18)
First mention: Judges 13:24
Final mention: Hebrews 11:32
Meaning of his name: “Distinguished, strong”
Frequency of his name: Referred to 36 times
Biblical books mentioning him: Two books (Judges, Hebrews)
Occupation: Judge (Judg. 15:20)
Place of death: At the arena at Gaza (Judg. 16:21-30)
Circumstances of death: He was crushed by a falling building (Judg. 16:30)
Important fact about his life: He was history’s strongest man (Judg. 14:6, 19; 15:14)

Samuel

CHRONOLOGICAL SUMMARY
I. The pre-ministry of Samuel—A boy in the tabernacle
   A. Hannah was his mother.
      1. Her prayer for her son
         a. Samuel was born as a result of God’s answering Hannah’s prayer and touching her barren womb (1 Sam. 1:2, 19, 20).
         b. He was promised to the Lord even before his birth (1 Sam. 1:10-12).
         c. He became the second of two famous Old Testament Nazarites. Samson was the first (Judg. 13:7, 13-14; 1 Sam. 1:11).
2. Her presentation of her son—After he was weaned, Hannah dedicated him in the tabernacle (1Sam. 1:23-28).

B. Eli was his mentor.
1. He then was raised for God’s service by the old priest Eli in the tabernacle (1 Sam. 2:11, 18, 21).
2. He was visited yearly by his mother and presented with new clothes (1 Sam. 2:19).

II. The ministry of Samuel—A prophet in the land
A. Samuel, the anointed—Samuel and his God
1. His call
   b. God spoke to Samuel one night as the lad lay on his cot in the tabernacle (1 Sam. 3:1-14).
      (1) He mistook the voice of God for that of Eli on the first two occasions.
      (2) Realizing what was happening, Eli advised Samuel to answer the mysterious voice on the next occasion with the words: “Speak, Lord; for thy servant heareth” (1 Sam. 3:9).
      (3) Samuel did this and heard a fearful message from God concerning the future divinely caused deaths of Eli’s two wicked sons.
   c. The next morning Samuel related all this to Eli (1 Sam. 3:15-18).
   d. Samuel now began a very fruitful ministry as a prophet (1 Sam. 3:19-21).
      (1) God let none of his words fall to the ground.
      (2) All of Israel recognized him as a great prophet.
      (3) God continued to reveal himself to Samuel.
2. His covenant—Samuel led Israel in a great revival (1 Sam. 7:1-13).
   a. He ordered the people to assemble at Mizpeh.
   b. The Philistines attacked this assembled crowd but were destroyed by God.
   c. Samuel then set aside a large rock to commemorate all this, naming it Ebenezer, meaning “hitherto hath the Lord helped us.”
3. His circuit—He established a circuit-riding ministry, traveling from Beth-el to Gilgal to Mizpeh, judging Israel in all these places (1 Sam. 7:15-16).
4. His city—Ramah became his home and headquarters (1 Sam. 7:17).
B. Samuel, the anointer—Samuel and Saul
1. Events leading to the crowning of Saul
   a. The request by Israel
When he grew older, Samuel unwisely appointed his ungodly sons, Joel and Abiah, as judges over Israel (1 Sam. 8:1-3).

Because of this and other reasons, the leaders of Israel demanded that Samuel appoint a king to rule over them (1 Sam. 8:4-5).

b. The revelation from God

(1) Samuel was displeased at this request, but was told by God Israel had rejected their heavenly king and not their earthly prophet (1 Sam. 8:6-7).

(2) God then instructed Samuel to grant their request, but to warn them of the consequences (1 Sam. 8:8-21).

(a) The king would make soldiers of their sons.
(b) Others would be forced into farming the ground
(c) Their daughters would become the king’s cooks and bakers.
(d) He would take the best of their fields, vineyards, and olive groves.
(e) They would have a 10 percent tax enforced upon them.

(3) In spite of all these warnings, Israel still demanded a king!

(4) God told Samuel a man from the tribe of Benjamin would knock on his door the next day seeking information concerning some lost animals. The man’s name was Saul and he would become Israel’s first king (1 Sam. 9:1-18).

c. The reassurance to Saul

(1) When Saul arrived, Samuel told him all this and anointed him with oil (1 Sam. 9:19—10:1)

(2) Samuel then gave Saul four signs to confirm his divine selection (1 Sam. 10:2-7).

(a) Two men would greet him at Rachel’s tomb.
(b) Three men would greet him by the plain of Tabor.
(c) A procession of prophets would greet him at Gibeah.
(d) Finally, Saul himself would be led by the holy Spirit to prophesy with them.

d. The review by Samuel

(1) Samuel publicly anointed Saul at Mizpeh (1 Sam. 10:17-24).

(2) He then explained and reviewed for the people the regulations of the kingship and wrote them down (1 Sam. 10:25).
(3) After Saul had proven himself in battle (1 Sam. 11:1-11), Samuel once again gathered the people, this time at Gilgal, to reaffirm the kingship (1 Sam. 11:14-15).

(4) At this time he delivered his final public speech (1 Sam. 12:1-25).
   (a) He reminded Israel of his faithful service to their nation.
   (b) He reminded them of God’s faithfulness in the past and chided them for demanding a king.
   (c) He urged them to serve God from that day on.
   (d) He warned them of the consequences of disobedience.
   (e) He promised to pray for them.
   (f) He validated his message by praying down a thunder and rain storm.

2. Events following Saul’s coronation
   (1) The rejection of Israel’s first king—Saul was set aside by God for two reasons.
      a) For doing what he should not have done—Samuel severely rebuked Saul at Gilgal for intruding into the office of the priesthood by offering up a burnt sacrifice (1 Sam. 13:8-14).
         i. Samuel told him his kingdom would not continue.
         ii. God himself had sought out a man after his own heart.
      b) For not doing what he should have done—By order of the Lord, Samuel instructed Saul to attack the Amalekites and destroy everything, both people and livestock (1 Sam. 15:1-35).
         i. Saul disobeyed by sparing Agag, king of the Amalekites, and the best of the livestock (1 Sam. 15:7-9).
         ii. Samuel learned of all this from the Lord, who was grieved over Saul’s disobedience. This caused the prophet to weep all that night (1 Sam. 15:10-11).
         iii. When Samuel confronted Saul about this on the following day, the disobedient king lied about it (1 Sam. 15:12-13).
         iv. He then attempted to shift the blame concerning why he had saved the best of the animals to the people, saying . . . “The people spared the best of the sheep and of the oxen, to sacrifice unto the Lord” (1 Sam. 15:15).
         v. Upon hearing this Samuel utterly condemned Saul, saying . . . “Behold, to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is
as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king” (1 Sam. 15:22-23).

vi. As Samuel turned to leave, Saul caught hold of his robe and tore it. Samuel told him God would likewise tear the kingdom from him and give it to one of the king’s neighbors (1 Sam. 15:27-29).

vii. Samuel then personally executed King Agag (1 Sam. 15:32-33).

viii. This was the final meeting between Samuel and Saul before the death of the prophet (1 Sam. 15:34-35).

(2) The selection of Israel’s finest king

(a) Samuel was instructed to visit the home of Jesse in Bethlehem and anoint a new king (1 Sam. 16:1).

(b) Following Samuel’s instructions, Jesse paraded his seven sons before the prophet, but none was selected by God (1 Sam. 16:4-10).

(c) Jesse’s youngest son was finally brought in from the sheep pasture. At God’s command, Samuel anointed this lad, David, as Israel’s new king (1 Sam. 16:11-13).

(d) Later David visited Samuel during that time when Saul was attempting to kill him (1 Sam. 19:18).

III. The post-ministry of Samuel—A voice from the grave

A. The desperation of Saul

1. All Israel’s leaders assembled at Ramah when Samuel died to mourn and honor their great prophet (1 Sam. 25:1; 28:3).

2. Sometime later a desperate Saul succeeded in contacting Samuel from the grave that he might ask the prophet concerning the outcome of a battle with the Philistines (1 Sam. 28:10-14).

B. The condemnation by Samuel—Samuel’s stern answer was devastating to Saul (1 Sam. 28:15-20).

1. He reminded the king that God had rejected him because of disobedience.

2. He stated David would soon be Israel’s new king.

3. He predicted Saul would not only be defeated in battle, but that both he and his sons would be killed!

THEOLOGICAL SUMMARY

I. Samuel probably wrote most of the material found in 1 Samuel and 1 Chronicles (1 Chron. 29:29-30).

II. The psalmist mentioned Samuel along with Moses and Aaron as three examples of God’s faithfulness (Psa. 99:6).
III. Jeremiah referred to Samuel, along with Moses, to emphasize Israel’s tragic sinful condition. “Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth (Jer. 15:1).

IV. Simon Peter used Samuel as a source of authority concerning the Messiah during his sermon by the temple gate called Beautiful (Acts 3:24).


VI. The author of Hebrews referred to the great faith of Samuel (Heb. 11:32).

STATISTICS

Father: Elkanah (1 Sam. 1:19-20)
Mother: Hannah (1 Sam. 1:19-20)
Sons: Joel and Abiah (1 Sam. 8:1-3)
Brothers: Three brothers (1 Sam. 2:21)
Sisters: Two sisters (1 Sam. 2:21)
First mention: 1 Samuel 1:20
Final mention: Hebrews 11:32
Meaning of his name: “Hand of God”
Frequency of his name: Referred to 134 times
Biblical books mentioning him: Seven books (1 Samuel, 1 Chronicles, 2 Chronicles, Psalms, Jeremiah, Acts, Hebrews)
Occupation: Prophet and priest (1 Sam. 3:1, 20)
Place of birth: Near Mt. Ephraim (1 Sam. 1:1, 19-20)
Place of death: Ramah (1 Sam. 25:1)
Important fact about his life: He anointed both Saul and David as king over Israel (1 Sam. 9:27—10:1; 16:13).

Sarah

CHRONOLOGICAL SUMMARY

I. Sarai, her first name
   A. Sarai and her husband
      1. The trip to Canaan
         a. She was originally known as Sarai (Gen. 11:29).
         b. She was, along with her husband Abraham, probably born and raised in the city of Ur of the Chaldees.
         c. She was barren until God touched her womb (Gen. 11:30).
d. She was probably converted to God about the same time Abraham became a believer.
e. She followed her husband to Haran, and then to Canaan (Gen. 11:31; 12:5).
f. She was 65 at this time (Gen. 12:4-5; 17:17).

2. The trip to Egypt
a. She was taken by Abraham to Egypt in time of a famine.
b. Because of her great beauty, Abraham required that she pretend to be his sister, and not his wife, fearing Pharaoh might kill him in order to marry her.
c. Believing this deception, Pharaoh did indeed consider marrying her, but was warned not to do this.

B. Sarai and her handmaid
1. In her frustration, the barren Sarai presented Hagar, her handmaid, to Abraham, planning to adopt the first son born by her (Gen. 16:1-3).
2. Upon becoming pregnant, however, Hagar’s attitude angered Sarai, who mistreated Hagar until she fled into the desert (Gen. 16:4-6).
3. At the command of God, Hagar returned to the camp and submitted herself to her mistress. Sarai was 76 at this time (Gen. 16:7-15).

II. Sarah, her final name
A. Sarah and God
1. Her name was changed by God from Sarai, meaning “contentious,” to Sarah, meaning “princess.” This occurred when she was 89 (Gen. 17:1, 15-17).
2. God again told Abraham Sarah would bear him a child in his old age. Both the sex and name of the baby were predicted (Gen. 17:19).
   a. It would be a boy.
   b. He would be called Isaac.
3. Sarah and Abraham were visited by God and two angels. Sarah baked bread for them (Gen. 18:6).
4. As she sat in the tent, Sarah laughed in unbelief upon overhearing God tell Abraham that Isaac would be born the very next year (Gen. 18:9-15).

B. Sarah and Abimelech—She was once again forced to assume the role of sister to her fearful husband when the couple visited in Gerar, a Philistine city (Gen. 20:1-2).

C. Sarah and Isaac—At age 90, Sarah gave birth to Isaac (Gen. 21:1-7).

D. Sarah and Ishmael
1. On the day of Isaac’s weaning, old hostilities between Sarah and Hagar once again surfaced. “Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking” (Gen. 21:9).
2. Sarah’s reaction was both swift and stern. “Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of the bondwoman shall not be heir with my son, even with Isaac) (Gen. 21:10).

3. Sarah died at age 127 in the city of Hebron and was buried by Abraham in the cave of Machpelah (Gen. 23:1-2, 19).

THEOLOGICAL SUMMARY

I. Sarah was looked upon by God as being the mother of the nation of Israel (Isa. 51:1-2).

II. The New Testament writers referred to Sarah on several occasions.
   A. To illustrate the power of God (Rom. 4:19)
   B. To illustrate the sovereignty of God (Rom. 9:6-9)
   C. To illustrate the faithfulness of God (Heb. 11:11)
   D. Peter commended Sarah for her obedience to Abraham and her inward beauty (1 Peter 3:1-6).

STATISTICS

*Father:* Terah (Gen. 11:26; 20:12)

*Spouse:* Abraham (Gen. 11:29)

*Son:* Isaac (Gen. 21:1-7)

*First mention:* Genesis 11:29

*Final mention:* 1 Peter 3:6

*Meaning of her name:* “Princess”

*Frequency of her name:* Referred to 56 times

*Biblical books mentioning her:* Five books (Genesis, Isaiah, Romans, Hebrews, 1 Peter)

*Place of death:* Hebron (Gen. 23:1-2, 19)

*Age at death:* 127 (Gen. 23:1-2)

*Important fact about her life:* She was Abraham’s wife and Isaac’s mother (Gen. 11:29; 21:1-7).

**Saul**

CHRONOLOGICAL SUMMARY

I. Saul, the seeker
   A. The servant and Saul
      1. Saul was from the tribe of Benjamin (1 Sam. 9:1-2).
      2. He was very tall and equally impressive (1 Sam. 9:2).
      3. He was sent by his father to look for some donkeys which had strayed away (1 Sam. 9:3).
4. After a futile search, Saul determined to return home, lest his father begin to worry about him.

5. Saul’s servant, however, suggested they ask Samuel the seer (prophet) who lived in a nearby town if he could help them.

B. The seer and Saul (1 Sam. 9:15—10:8)

1. The announcements
   a. God’s announcement to Samuel
      (1) On the previous day, God had told Samuel he would send a man to the prophet from the tribe of Benjamin within 24 hours.
      (2) Samuel was to anoint this man as Israel’s first king.
   b. Samuel’s announcement to Saul
      (1) At the meeting of the two men, God revealed to Samuel that Saul was the one.
      (2) Samuel greeted the astonished Saul with a twofold message. “Your father’s donkeys have been found!” “You will become Israel’s first king!”

2. The anointing
   a. Saul agreed to have supper with Samuel and stay with him for the night.
   b. Before the men parted on the following day, Samuel anointed Saul with oil.

3. The assurance—The prophet gave Saul a threefold sign to prove he would indeed become king.
   a. First sign—Samuel predicted Saul would meet two men near Rachel’s tomb who would tell him his father’s donkeys had been found.
   b. Second sign—Three men en route to Beth-el would meet him under the great tree at Tabor and offer him two loaves of bread.
   c. Third sign—Near the town of Gibeah, he would meet a procession of prophets, playing musical instruments and prophesying. Saul himself would then join in and prophesy with them in the power of God. All three signs were fulfilled.

4. The acclamation—Saul was proclaimed king over all Israel by Samuel during a ceremony at Mizpeh (1 Sam. 10:17-27).

5. The abasement—At the beginning of his reign, on three separate occasions, Saul demonstrated great humility and seemed actually reluctant to assume the throne.
   a. First occasion—When Samuel first told him he was God’s choice to be king, Saul replied . . . “Am not I a Benjamite, of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benjamin? Wherefore then speakest thou so to me?” (1 Sam. 9:21).
b. Second occasion—When it came time to be crowned, Saul disappeared and hid himself (1 Sam. 10:21-22).

c. Third occasion—When he became established in power, Saul displayed a merciful spirit, refusing the request to punish those who had previously ridiculed him. “The people said unto Samuel, Who is he that said, Shall Saul reign over us? Bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day: for to day the Lord hath wrought salvation in Israel” (1 Sam. 11:12-13).

II. Saul, the sovereign—Saul was confirmed in the kingship when he rescued the Israelite city of Jabesh-gilead (1 Sam. 11:1-11).
A. The terrible demand by Nahash
1. Nahash, an Ammonite king had surrounded Jabesh-gilead.
2. When the city attempted to make peace, he imposed the following conditions:
   a. What he demanded—He stated his intention to gouge out the right eye of all the citizens.
   b. Why he demanded this—Nahash knew this would bring disgrace upon all Israel.
B. The total destruction of Nahash
1. Upon hearing of this, an angry Saul quickly raised an army of 330,000 men.
2. He did this by cutting a pair of oxen into pieces and sending them throughout the land, threatening to do the same to the oxen of anyone not following him.
3. Saul separated his army into three divisions and utterly destroyed the Ammonite enemy.

III. Saul, the sinner—Israel’s first king was guilty of at least five grievous sins.
A. He was guilty of disobedience.
1. First occasion—Before a battle (1 Sam. 13:1-5)—At this time the king was rebuked by Samuel the prophet.
   a. The background of this rebuke
      (1) Saul had attacked a small Philistine outpost with 3,000 Israelite soldiers and had aroused the anger of his bitter enemy. It looks from the verses that Jonathan attacked the outpost and defeated it with 1,000 men.
      (2) The Philistines thus assembled a vast army of foot soldiers along with 30,000 chariots and 6,000 horsemen, creating great fear among Saul’s troops, causing many of them to flee in panic.
   b. The basis for this rebuke
      (1) Saul was instructed to wait for Samuel in Gilgal for seven days, at which time the prophet would appear, sacrifice an offering, and bless the troops.
At the end of the seven days the impatient king offered up the sacrifice himself, only to see Samuel appear!

Samuel told Saul two tragic things would result from his act of disobedience.

(a) His kingdom would not endure.

(b) God had sought out a man after his own heart.

Second occasion—After a battle—In spite of his first act of disobedience, Saul was allowed by God (for sake of Israel) to defeat his various enemies, including the Moabites, Edomites, Ammonites, Amalekites, and Philistines (1 Sam. 14:47). However, once again disobedience entered his life. Are the Amalekites being equated with “the kings of Zobah” here? Should this be the case?

a. The king of Israel set aside the God of Israel (1 Sam. 15:1-9).

(1) Saul was commanded to utterly destroy the Amalekites and their king because of past hostility against Israel.

(2) Not even their animals were to be spared.

(3) Saul disobeyed, however, sparing Agag, the Amalekite king, plus the best of the sheep and cattle.

b. The God of Israel set aside the king of Israel (1 Sam. 15:10-35). Upon being asked by Samuel why he spared the animals, Saul weakly replied . . . “The people took the spoil, sheep, and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal” (1 Sam. 15:21).

(1) The rebuff—“Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams” (1 Sam. 15:22).

(2) The remorse—“Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice” (1 Sam. 15:24).

(3) The request—“Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord” (1 Sam. 15:25).

(4) The rejection—“Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and
hath given it to a neighbor of thine, that is better than thou” (1 Sam. 15:26-28).

B. He was guilty of self-will—Saul ordered the death of his own son Jonathan for disobeying his command (1 Sam. 14:24-46).

1. The stupidity of Saul’s command
   a. Saul forbade his soldiers as they went into battle against the Philistines to eat any food whatsoever until he had exacted full revenge upon his enemies.
   b. The hero of this battle, Jonathan, unaware of the order, ate some honey.

2. The sin caused by Saul’s command
   a. Following the victorious battle, the famished Israelite troops quickly butchered some sheep and oxen and ate the raw, bloody meat, thus breaking the Mosaic Law which prohibited the eating of blood.
   b. Upon learning what Jonathan had done, the self-willed Saul ordered his execution. The Israelite soldiers refused, however, to allow the death of Jonathan.

C. He was guilty of hatred—Saul turned against David, hating him with a passion.

1. The root of his hatred
   a. The background—During their first two meetings, the two men got along quite well.
      (1) First meeting—Saul and David the singer (1 Sam. 16:14-23)
         (a) Saul was troubled by an evil spirit.
         (b) A search was conducted for a skilled harpist whose music would hopefully soothe the troubled king.
         (c) David’s fame reached Saul and he was brought to the royal court.
         (d) At the playing by David the evil spirit left Saul.
      (2) Second meeting—Saul and David the soldier (1 Sam. 17:1-58)
         (a) Saul and Goliath—During a battle with the Philistines, Israel had been challenged for 40 days by mighty Goliath to send out a champion to fight him. Neither Saul nor any of his soldiers were willing to do this.
         (b) Saul and David—David convinced a reluctant Saul that he be permitted to fight Goliath. The king offered David his own armor, but David refused to wear it. With but a sling in his hand, David slew Goliath.
   b. The basis—What was it that turned Saul’s affection for David to hatred? The answer is very clear. “And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out
of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward” (1 Sam. 18:6-9).

2. The fruit of his hatred—Saul displayed his loathing of David through both private and public attempts to kill him.
   a. Private attempts to kill David
      (1) He began by demoting David from a high-ranking army officer to that of a lower rank (1 Sam. 18:5, 13).
      (2) He attempted on two occasions to kill David with a spear (1 Sam. 8:10-11; 19:9-10).
      (3) He tried to arrange for David to be killed in battle (1 Sam. 18:20-30).
         (a) Aware of David’s love for Michal, Saul’s daughter, the king offered her hand in marriage, but only if David could bring proof that he had killed 100 Philistines in battle, secretly hoping the young man himself would be killed in the attempt.
         (b) David, however, soon presented Saul with evidence that he had killed 200 enemy soldiers! (1 Sam. 18:25-27)
      (4) He put pressure on his own son Jonathan to kill David (1 Sam. 19:1).
      (5) He then pretended to have a change of heart (or was temporarily sorry) and assured Jonathan no harm would come to David (2 Sam. 19:6).
      (6) Upon realizing, however, the depth of Jonathan’s loyalty to David, Saul lost total control. He cursed his son and actually attempted to kill him with a spear (1 Sam. 20:30-33).
   b. Public attempts to kill David
      (1) Saul and David—The malice
         (a) He sent soldiers to arrest David in his own home, but Michal helped her husband to escape (1 Sam. 19:11-17).
         (b) He dispatched three companies of soldiers to capture David in the home of Samuel. Each attempt was unsuccessful, however, for the troops wound up prophesying (1 Sam. 19:18-21).
         (c) He himself then went to Samuel’s house, only to end up also prophesying as the soldiers had done (1 Sam. 19:22-24).
(d) He attempted to trap David in the city of Keilah, but God revealed to his servant the king’s wicked intentions (1 Sam. 23:7-13).

(e) On one occasion Saul was closing in on David, but was forced to break off pursuit upon learning the Philistines had invaded Israel (1 Sam. 23:26-28).

(f) Time and again, for some years Saul vainly and publicly sought out the life of David (1 Sam. 23:14).

(2) David and Saul—The mercy: Saul’s life was spared by David on two occasions.

(a) First occasion—In a cave (1 Sam. 24:1-22). During one of his pursuits of David, Saul entered a cave down by the Dead Sea to go to the toilet. David and his men were in the cave and watched Saul who was utterly unaware of their presence. David refused to allow his men to kill Saul, but secretly cut off a corner of the king’s robe. From a safe distance David later showed Saul this piece of cloth and demanded to know why the king was trying to kill him. Realizing his life had indeed been spared, Saul responded . . . “Is this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I: for thou has rewarded me good, whereas I have rewarded thee evil . . . And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Sware now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father’s house” (1 Sam. 24:16-17, 20-21).

(b) Second occasion—On a hillside (1 Sam. 26:1-25). Under cover of night, David and a soldier secretly visited Saul’s camp and removed from the sleeping king his spear and water jug. Standing on a nearby hill David then called out and awakened Saul, showing him the spear and jug which had been taken. Once again David demanded to know why Saul was trying to kill him. Saul responded, “I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly” (1 Sam. 26:21).

D. He was guilty of murder—Saul instigated a terrible slaughter at the town of Nob (1 Sam. 22:6-19).
1. Whom he had killed—At the king’s order, Ahimelech, Israel’s high priest, along with 84 other priests, plus all the men, women, children and livestock at Nob were put to the sword in a bloody massacre.

2. Why he had them killed—Saul learned that Ahimelech had innocently befriended David (who had lied to the high priest, claiming he was on a secret mission for Saul), providing him with food and a weapon.

E. He was guilty of apostasy—Saul visited the witch of Endor (1 Sam. 28:3-25)
   1. The reasons for the visit
      a. He was faced with a vast and imminent Philistine invasion.
      b. The prophets could not offer him advice or assurance.
      c. The Lord would not offer him advice or assurance.
   2. The results of his visit
      a. The king’s trickery—Disguising himself, Saul visited the witch and requested that she put him in contact with the dead Samuel.
      b. The witch’s terror—two events quickly filled her with fear.
         (1) She recognized Saul.
         (2) She saw an old man wearing a robe ascending up from the earth. This was Samuel.
      c. The prophet’s testimony—Samuel told Saul the what and the why of the future.
         (1) The what
            (a) Saul would lose the battle the next day.
            (b) Both he and his sons would be killed.
            (c) The kingdom then would go to David.
         (2) The why—All this would happen because of Saul’s disobedience.
      d. Upon hearing this, the nearly fainting Saul accepted some food from the witch and left.

IV. Saul—The suicide (1 Sam. 31:1-13)
   A. The place of his death—he died during the battle with the Philistines on Mt. Gilboa.
   B. The particulars of his death
      1. The method
         a. He was critically wounded by the Philistine archers.
         b. He fell upon his sword to escape being captured alive by the enemy.
      2. The mutilation involved
         a. The Philistines cut off his head.
         b. His body was then nailed on the city wall of Beth-shan.
c. Saul’s body was later recovered by the men of Jabesh-gilead and given a decent burial.

C. The pain over his death—Upon learning of Saul’s death, David lamented over him (2 Sam. 1:17-27). “The beauty of Israel is slain upon thy high places; how are the mighty fallen! Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions” (2 Sam. 1:19, 23).

D. The perversion that caused his death—“So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse” (1 Chron. 10:13-14).

THEOLOGICAL SUMMARY
I. Saul did not revere the ark of God (as did David) during his reign (1 Chron. 13:3).

II. He was mentioned in the titles of the following psalms:
   A. Psalm 18—A psalm written by David after God had delivered him from the hand of Saul. In some cases, his name is in the introduction only.
   B. Psalm 52—Written by David after Saul had killed the priests at Nob (see 1 Sam. 22)
   C. Psalm 54—Written when the Ziphites attempted to betray David into Saul’s hand (see 1 Sam. 23)
   D. Psalm 57—Written when David hid in a cave from Saul (see 1 Sam. 22)
   E. Psalm 59—Written when Saul attempted to kill David in his own house (see 1 Sam. 19)

III. Saul was referred to by Paul the apostle during his message in Pisidian Antioch (Acts 13:21).

IV. The Saul of the Old Testament can be both compared and contrasted with the Saul of the New Testament.
   A. The Old Testament Saul
      1. Was tall and impressive (1Sam. 9:2)
      2. Was from the tribe of Benjamin (1 Sam. 9:1-2)
      3. Began as God’s friend (1 Sam. 9:16; 10:6-7)
      4. Ended as God’s enemy (1 Sam. 28:6)
      5. Went to the witch in the hour of death (1 Sam. 28:7)
      6. Took his own life in great fear (1 Sam. 31:4)
      7. Was characterized by disobedience (1 Sam. 13:13; 15:22-23)
   B. The New Testament Saul
      1. Was short and unimpressive (Gal. 4:13-14; 2 Cor. 10:10)
2. Was from the tribe of Benjamin (Phil. 3:5)
3. Began as God’s enemy (Acts 9:1)
4. Ended as God’s friend (2 Tim. 4:18)
5. Went to the Word in the hour of death (1 Tim. 4:13)
6. Gave his own life with great expectation (2 Tim. 4:6-8)
7. Was characterized by obedience (Acts 26:19)

STATISTICS
Father: Kish (1 Sam. 9:1-2)
Spouse: Ahinoam (1 Sam. 14:50)
Sons: Jonathan, Ishui, Melchi-shua, and Abinadab (1 Sam. 14:49; 1 Chron. 8:33)
Daughters: Merab and Michal (1 Sam. 14:49)
First mention: 1 Samuel 9:2
Final mention: Acts 13:21
Meaning of his name: “Asked for”
Frequency of his name: Referred to 388 times
Biblical books mentioning him: Six books (1 Samuel, 2 Samuel, 1 Chronicles, Psalms, Isaiah, Acts)
Occupation: King of Israel
Place of death: At the base of Mt. Gilboa (1 Sam. 31:1-2)
Circumstances of death: He was killed by the Philistines as a direct judgment by God (1 Sam. 28:16-19)
Important fact about his life: He was Israel’s first king (1 Sam. 8—10)

Solomon
CHRONOLOGICAL SUMMARY
I. The tender years of Solomon
   A. Chosen by God
      1. He was the second son born to David and Bathsheba (2 Sam. 12:24).
      2. Their first son (unnamed) had died in infancy as a punishment for their sin of adultery (2 Sam. 12:15-18).
      3. Solomon was also called Jedidiah, meaning “beloved of the Lord” (2 Sam. 12:25).
      4. Even before David met and married Bathsheba, God had already revealed to the king several prophecies concerning his yet-to-be-born son (2 Sam. 7:12-16).
         a. He (and not David) would build the temple of God.
         b. There would be a father and son relationship between God and Solomon.
         c. God’s mercy would not depart from Solomon as it had from Saul.
         d. Through Solomon, David’s kingdom would be established forever.
B. Challenged by David
1. The king’s words to his subjects—David ordered the entire nation to help Solomon.
   a. The sojourners in Israel (1 Chron. 22:2, 5)
   b. The key princes in Israel (1 Chron. 22:17-19)
   c. The religious, military, political, and financial leaders in Israel (1 Chron. 28:1-8)

2. The king’s words to his son
   a. 1 Chronicles 22:11-13—“The Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God. Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.”
   b. 1 Chronicles 28:9—“Know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.”
   c. 1 Chronicles 28:20—“Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.”
   d. 1 Kings 2:2—“I go the way of all the earth: be thou strong therefore, and shew thyself a man.”

3. Along with these challenging words to Solomon, David made a presentation and offered up a prayer.
   a. The presentation—He gave Solomon the blueprints for the temple which God had given him (1 Chron. 28:11-19).
   b. The prayer—“Give unto Solomon my son a perfect heart, to keep my commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for which I have made provision” (1 Chron. 29:19).

II. The triumph of Solomon
   A. His two anointings
      1. The first anointing (1 Chron. 23:1)
      2. The second anointing (1 Chron. 29:22; 1 Kings 1:39)—The second anointing, ordered by the dying David, and carried out by Zadok the high priest and Nathan the prophet, was done to counteract the attempted coup by Adonijah (Solomon’s half-brother) to steal the throne.
B. His four adversaries—After Solomon’s reign was firmly established, he found it necessary to punish four enemies who had continued to demonstrate a rebellious spirit.

1. Adonijah—He was executed for his attempt to marry Abishag, David’s final concubine. This was viewed by Solomon as Adonijah’s first attempt to secure the throne (1 Kings 2:13-25).

2. Abiathar—He was banished from the priesthood for joining in with Adonijah’s original revolt (1 Kings 2:26-27).

3. Joab—David’s former military leader was executed for his part in the rebellion and for past crimes (1 Kings 2:28-34).

4. Shimei—This rebel, who had once cursed David, was executed for disobeying the conditions of his parole (1 Kings 2:36-46).

III. The talent of Solomon

A. Requesting this talent from God (1 Kings 3:4-9; 2 Chron. 1:3-10)

1. At the beginning of his reign, Solomon went to the city of Gibeon, where the tabernacle was located, to sacrifice.

2. He offered up 1,000 burnt sacrifices on the brazen altar and spoke to Israel’s assembled leaders.

3. It was at Gibeon that God spoke to Solomon, promising to give the king anything he wanted.

4. Solomon responded by asking God for a wise and understanding heart—“To judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?” (1 Kings 3:9).

B. Receiving this talent from God (1 Kings 3:10-15; 2 Chron. 1:11-12)—“The speech pleased the Lord, that Solomon had asked this thing” (1 Kings 3:10).

1. God promised Solomon his request for wisdom would be granted. In fact, he would become the wisest man that ever lived.

2. God would also give the king honor and riches.

C. Revealing this talent from God (1 Kings 3:16-28)

1. Solomon soon had the opportunity to reveal his gift of wisdom when two harlots appeared before him.

2. Both harlots lived in the same house and both had recently given birth to infant sons, one of which had just died.

3. Each harlot claimed the living infant was her son.

4. Solomon proposed to divide the living baby by a sword and give half to each woman.

5. One harlot agreed, but the other was so horrified at this suggestion that she was willing to give up her claim as the mother so the baby might be saved.

6. Solomon quickly awarded the baby to this woman, correctly concluding that she was the true mother.

7. The king’s fame quickly grew following this court decision.
IV. The total and tranquil reign of Solomon
A. The source of this reign (1 Kings 2:12; 1 Chron. 29:25; 2 Chron. 1:1) — “The Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel” (1 Chron. 29:25).
B. The extent of this reign — He reigned from the Euphrates River on the east to the Mediterranean on the west, the borders of Egypt on the south to the Lebanon border on the north (1 Kings 4:21, 24).
C. The nature of this reign — “Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry” (1 Kings 4:20). “He had peace on all sides round about him . . . Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon” (1 Kings 4:24-25).
D. The appointed officials during this reign
   1. Eleven chief cabinet members over political matters (1 Kings 4:1-6)
   2. Twelve key men, one from each tribe, to be responsible for food supplies (1 Kings 4:7-19)
   3. Jeroboam, to govern over the tribes of Ephraim and Manasseh (1 Kings 11:28)

V. The temple of Solomon
A. The preparation
   1. The co-contractor for the temple — Solomon appointed two men to supervise the overall construction of the temple. Both men had the same name, Hiram. One was a king, while the other was a craftsman.
      a. Hiram the king (1 Kings 5:1-12; 2 Chron. 2:1-10)
         (1) He was the ruler of Tyre.
         (2) He provided the cedar and fir trees from Lebanon.
         (3) In return for his services, Solomon sent him an annual payment of 125,000 bushels of wheat and 96 gallons of pure oil.
         (4) Hiram also helped build a home for Solomon.
         (5) Seven years after the construction of both the temple and the royal palace, Solomon gave 20 cities in the land of Galilee to King Hiram as final payment for all the cedar, cypress lumber, and gold which had been furnished for these two houses (1 King 9:10-11).
         (6) Hiram, however, for some reason was not satisfied with these cities, calling them Cabul, meaning “the wasteland” (1 Kings 9:12-14).
      b. Hiram the craftsman (1 Kings 7:13-14; 2 Chron. 2:14)
         (1) He was also from Tyre.
         (2) He was half-Jewish, the son of a widow from the tribe of Naphtali.
         (3) This Hiram was “filled with wisdom, and understanding” (1 Kings 7:14).
         (4) He was highly skilled in working with gold, silver, bronze, iron, stone, wood, and linen.
2. The location of the temple—It was constructed atop Mt. Moriah, on the threshing floor once purchased by David from a Jebusite named Ornan (2 Chron. 3:1).

3. The time involved in building the temple
   a. It was begun on the second day of the second month of the fourth year of Solomon’s reign (2 Chron. 3:2).
   b. This was 480 years after Israel’s Exodus from Egypt (1 Kings 6:1).
   c. It was completed seven and a half years later (1 Kings 6:37-38).

4. The workers assigned to the temple
   a. Solomon indentured many non-Jewish Canaanites living in the land (2 Chron. 2:17-18): 70,000 common laborers, 80,000 loggers, and 3,600 foremen.
   b. In addition to these, he drafted 30,000 Israelite laborers (1 Kings 5:15-16).

B. The dedication
   1. Solomon brought into the temple all the gold and silver objects his father David had previously given (1 Kings 7:51; 2 Chron. 5:1).
   2. He assembled the spiritual leaders of Israel and together they carried the Ark of the Covenant into the temple (1 Kings 8:1-11; 2 Chron. 5:2-14).

C. The explanation—Solomon reviewed before the people both the persons and purpose connected with the building of the temple (1 Kings 8:12-21; 2 Chron. 6:1-11).
   1. The persons involved
      a. David had desired to build the temple.
      b. Solomon, however, had been chosen to build it.
   2. The purpose involved—It was to serve as a shelter and dwelling place for the Ark of the Covenant.

D. The supplication—Solomon knelt before the altar on a seven-and-a-half-foot elevated bronze platform in full view of the crowd and raised his hands toward heaven. His prayer involved both a review and a request (1 Kings 8:22-53; 2 Chron. 6:12-42).
   1. The review—He acknowledge the faithfulness, mercy, and omnipresence of God.
   2. The request—
      a. That the very presence of the temple would cause Israel to seek God’s protection, justice, and forgiveness in the following areas:
         (1) When an oath was made at the altar
         (2) In times of defeat
         (3) In times of drought, famine, and pestilence
         (4) In showing kindness to the stranger
         (5) In the hour of battle
         (6) In time of captivity

E. The consecration—At the end of his prayer, the king consecrated to God a twofold offering.
   1. He offered up the people as a living sacrifice to God (1 Kings 8:55-61).
   2. He offered up some animals as burnt sacrifices to God. This consisted of
22,000 oxen and 120,000 sheep and goats (1 Kings 8:62-64).

F. The manifestation—At this point God supernaturally intervened, demonstrating his divine approval of Solomon’s temple—“When Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD’s house” (2 Chron. 7:1-2).

G. The celebration—When all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever. . . . Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people” (2 Chron. 7:3; 8-10).

VI. The treasure of Solomon—“So King Solomon exceeded all the kings of the earth for riches” (1 Kings 10:23).

A. The nature of his wealth—Solomon, it would seem, possessed great quantities of virtually every precious object on earth. This included:

1. The purest silver and gold
   a. Gold (1 Kings 10:10-11, 22; 2 Chron. 9:10, 14, 21, 24)
   b. Silver (1 Kings 10:22; 2 Chron. 9:14, 21, 24)

2. Precious stones of all kinds (1 Kings 10:10-11; 2 Chron. 9:10)

3. Beautiful and fragrant sandalwood, from which were made harps and psalteries (1 Kings 10:11; 2 Chron. 9:10-11)

4. Rare spices (1 Kings 10:10-11, 25; 2 Chron. 9:24)

5. Ivory (1 Kings 10:22; 2 Chron. 9:21)

6. The finest of clothes and armor (1 Kings 10:25; 2 Chron. 9:24)

7. Linen (2 Chron. 1:15)

8. Abundant and exotic foods (1 Kings 4:22-23; 10:5)

9. Imported animals and birds
   a. Apes (1 Kings 10:22; 2 Chron. 9:21)
   b. Peacocks (1 Kings 10:22; 2 Chron. 9:21)

10. Horses
    a. Solomon owned 40,000 (or 4,000?) stalls of horses (1 Kings 4:26; 2 Chron. 9:25).
    b. He also commanded 1,400 chariots and 12,000 horsemen.
c. Many of these horses were brought out of Egypt (1 Kings 10:28; 2 Chron. 1:16; 9:28).

11. Mules (1 Kings 10:25; 2 Chron. 9:24)

B. The source of his wealth—Solomon received his vast riches from at least six sources.
1. From King Hiram’s navy of sailing ships (1 Kings 10:11, 22; 2 Chron. 9:10, 21)
2. From an annual Israelite income tax revenue (1 Kings 10:14; 2 Chron. 9:13)
3. From the queen of Sheba (1 Kings 10:2; 2 Chron. 9:1)
4. From various traders and merchants (1 Kings 10:15; 2 Chron. 9:14)
5. From various foreign kings (1 Kings 10:24-25; 2 Chron. 9:23-24)
6. From his sale of horses and chariots (1 Kings 10:29; 2 Chron. 1:17)

C. The employment of his wealth—On what and for what did Solomon use his vast wealth?
1. His palace usage
   a. The meals involved—Solomon’s daily food requirements for his staff alone were staggering (1 Kings 4:22-23).
   1) Fine flour: 195 bushels
   2) Bushels of meal: 390
   3) Ten oxen from the fattening pens; 20 oxen from the pasture; 100 sheep
   4) Assorted game food including deer, gazelle, roebuck, and plump fowl
   b. The majesty involved (1 Kings 10:16-21; 2 Chron. 9:15-19)
   1) Solomon made 200 pieces of golden armor and 300 golden shields which he kept in his palace in the hall of the forest of Lebanon.
   2) He constructed a huge ivory throne and overlaid it with pure gold. It had six steps, a rounded back with arm rests, and a lion standing on each side. In addition, there were two lions on each individual step. His was thus the most splendid throne in the entire world.
   3) All of the king’s cups and vessels were made of solid gold, as were all the furnishings in his forest of Lebanon room.

2. His public usage—During his 40-year reign, Solomon caused silver and gold to be as plentiful in Jerusalem as rocks on the road, and expensive cedar lumber was used like common sycamore (1 Kings 10:27; 2 Chron. 1:15; 9:20, 27).

VII. The testimony of Solomon—the king’s brilliant employment of both his wealth and wisdom was universally known and acknowledged.
A. Publicly attested to—He excelled in the following ways:
   1. Jurisprudence (1 Kings 3:16-28)
   2. Administration (1 Kings 4:1-19; 11:27-28)
   3. Architecture and engineering—This is seen by the temple and his own magnificent palace.
   4. Construction
      a. He built the cities of Hazor, Megiddo, Gezer (1 Kings 9:15).
      b. He also built cities for various reasons (1 Kings 9:19).
(1) For grain storage  
(2) For keeping his chariots  
(3) For his cavalry and chariot drivers  
(4) For resort purposes  
5. Commercial enterprises  
   a. He had a shipyard in Ezion-geber near Eloth on the Red Sea in the land of Edom, where he built a fleet of ships (1 Kings 9:26-28).  
   b. His merchant fleet was in partnership with King Hiram’s ships (1 Kings 10:22).  
6. Forestry (1 Kings 4:33)—“He spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall.”  
7. Zoology (1 Kings 4:33)—“He spake also of beasts, and of fowl, and of creeping things, and of fishes.”  
8. Music and poetry (1 Kings 4:32)—“His songs were a thousand and five.”  
9. Literature (1 Kings 4:32)—“He spake three thousand proverbs.”  
10. Drama and playwriting—Song of Solomon  
11. Philosophy—Ecclesiastes  
12. Counseling and psychology—Proverbs  

B. Privately attested to—Solomon was visited by the queen of Sheba (1 Kings 10:1-13; 2 Chron. 9:1-12).  
   1. The reason for her visit—She came to find out if Solomon was indeed as great as she had heard. The queen would test him with hard questions.  
   2. The revelation during her visits  
      a. She listened to the wisdom of Solomon.  
      b. She look upon the wealth of Solomon.  
      c. The results of her visit—The queen concluded that the actual greatness of Solomon far exceeded anything she had previously heard.  

VIII. The transgressions of Solomon  
   A. The caution against his sins—God himself had previously appeared to the king with a promise and a warning (1 Kings 9:2-9).  
      1. The promise  
         a. God would honor the temple.  
         b. He would establish the kingdom.  
         c. He would forgive confessed sin.  
      2. The warning  
         a. For unconfessed sins, he would destroy the temple of Israel.  
         b. For unconfessed sins, he would deport the people of Israel.  
   B. The cause of his sins—“When Solomon was old . . . his wives turned away his heart after other gods” (1 Kings 11:4).  
      1. The polygamy involved  
         a. He had 700 wives and 300 concubines (1 Kings 11:3).
b. These women were taken from Moab, Ammon, Edom, Sidon, and from the land of the Hittites (1 Kings 11:1-2).

2. The paganism involved
   a. His first marriage was to the daughter of Pharaoh (1 Kings 3:1).
   b. It was apparently a politically arranged marriage.
   c. The girl was not a believer, for Solomon later built a separate house for her, away from the temple area, lest she defile it (1 Kings 9:24; 2 Chron. 8:11).
   d. He also built various temples for his pagan wives to use for burning incense and sacrificing to their gods (1 Kings 11:8).
   e. Finally, Solomon committed the ultimate transgression when he himself sought out those horrible idols. The king worshiped the following (1 Kings 11:5, 7):
      (1) Ashtoreth, the goddess of the Sidonians
      (2) Milcom, the vicious and vile gods of the Amorites
      (3) Chemosh, the depraved god of Moab (Solomon even built a temple on the Mount of Olives for this idol)
      (4) Molech, the god of the children of Ammon

C. The consequences following his sins
   1. God predicted a coming civil war (1 Kings 11:9-13).
      a. Much of Solomon's kingdom would be torn away from his successor and given to another.
      b. Only the tribes of Judah and Benjamin would be left for his family to rule over.
      c. For David's sake, however, this would not occur until after the death of Solomon.
   2. God permitted a current civil unrest (1 Kings 11:14-40), allowing three adversaries to trouble Solomon.
      a. Hadad the Edomite—He was a member of the royal family of Edom who had previously fled to Egypt to escape death at the hands of David during a war between the two nations.
      b. Rezon—He was the leader of a gang of bandits and made his headquarters in Damascus.
      c. Jeroboam
         (1) He had been Solomon's former governor over Ephraim and Manasseh and had also fled to Egypt.
         (2) The king had attempted to kill Jeroboam upon learning that this was the man to whom God would later give over much of Solomon's kingdom.
         (3) Jeroboam continued to exert influence over 10 of Israel's 12 tribes even from Egypt.

THEOLOGICAL SUMMARY
   I. Josiah referred to Solomon during his great Passover celebration (2 Chron. 35:3-4).
II. Nehemiah rebuked some Jewish men of his day who had married pagan wives, reminding them of how Solomon had once allowed this terrible sin to wreck his testimony for God (Neh. 13:25-27).

III. Matthew included Solomon’s name in his royal genealogy leading to Christ (Matt. 1:6-7).

IV. Jesus referred to Solomon on two important occasions.
   A. To emphasize the faithfulness of God—“Why take ye thought for raiment?
      Consider the lilies of the field, how they grow; they toil not, neither do they spin:
      And yet I say unto you, That even Solomon in all his glory was not arrayed like
      one of these. Wherefore, if God so clothe the grass of the field, which to day is, and
to morrow is cast into the oven, shall he not much more clothe you, O ye of little
      faith?” (Matt. 6:28-30).
   B. To emphasize the faithfulness of Israel—“The queen of the south shall rise up in
      the judgment with this generation, and shall condemn it: for she came from the
      uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater
      than Solomon is here” (Matt. 12:42).

V. Stephen referred to Solomon during his defense before the Sanhedrin (Acts 7:47).

STATISTICS

Father: David (2 Sam. 12:24)
Mother: Bathsheba (2 Sam. 12:24)
Spouse: Naamah (among the many) (1 Kings 11:3; 14:21)
Son: Rehoboam (1 Kings 14:21)
Brothers: Full brothers: Shammua, Shobab, and Nathan (1 Chron. 3:5)
   Half-brothers: Amnon, Daniel (also called Chileab) Absalom, Adonijah, Shephatiah,
   Ithream, Ibhar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and
   Eliphelet (2 Sam. 3:2-5; 5:13-16; 1 Chron. 3:1-8; 14:3-5).
Sister: Half-sister Tamar (2 Sam 13:1)
First mention: 2 Samuel 5:14
Final mention: Acts 7:47
Meaning of his name: “Peace”
Frequency of his name: Referred to 297 times
Biblical books mentioning him: 14 books (2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles,
Occupation: King of Israel
Place of birth: Jerusalem (2 Sam. 5:14)
Place of death: Jerusalem (1 Kings 11:43)
Important fact about his life: He was the world’s wisest man (1 Kings 3:11-12)
Zerubbabel

CHRONOLOGICAL SUMMARY

I. Zerubbabel and the return
   A. He was also called Sheshbazzar (Ezra 1:8, 11; 5:14, 16).
   B. He was the grandson of Judean King Jehoiachin (1 Chron. 3:17-19).
   C. He was the political leader who directed the first return of the Jews from Persia back to Jerusalem (Ezra 2:1-2).
   D. He was appointed by King Cyrus himself (Ezra 5:13-15).
   E. He carried back with him the gold and silver articles Nebuchadnezzar had once taken from the temple of Solomon (Ezra 1:11).

II. Zerubbabel and the rebuilding
   A. He helped build the brazen altar upon reaching Jerusalem (Ezra 3:2).
   B. He then started the work of rebuilding the second temple (Ezra 3:8-9).

III. Zerubbabel and the resolution
   A. He refused to compromise his testimony by allowing the pagan Samaritans to aid in the building of the temple (Ezra 4:2-3).
   B. He was assisted and encouraged in his work by Joshua the high priest and two key prophets, Haggai and Zechariah (Ezra 5:1-2; Hag. 2:2-9).

IV. Zerubbabel and the reward—Haggai and Zechariah revealed the following information to Zerubbabel:
   A. Haggai
      1. God’s presence and blessing would be upon him (Hag. 2:4-5).
      2. A great tribulation would someday come (Hag. 2:21-22).
      3. After this the “desire of all nations” (a reference to Christ) would return (Hag. 2:6-8).
      4. God had chosen Zerubbabel for a glorious ministry in the Millennium (Hag. 2:23).
   B. Zechariah
      1. The battle is the Lord’s (Zech. 4:6).
      2. He, Zerubbabel, would be allowed to complete the second temple (Zech. 4:8-9).

STATISTICS

*Father:* Shealtiel (Ezra 3:2; Hag. 2:2)

*Sons:* Meshullam, Hananiah, Hashubah,Ohel, Berechiah, Hasadiah, Jushab-hesed (1 Chron. 3:19-20)

*Daughter:* Shelomith (1 Chron. 3:19)

*Brother:* Shimei (1 Chron. 3:19)

*Significant ancestors:* His grandfather was King Jehoiachin (1 Chron. 3:17-19)

*First mention:* 1 Chron. 3:19

*Final mention:* Zechariah 4:10

*Meaning of her name:* “Seed, shoot of Babylon”
NEW TESTAMENT PEOPLE

Ananías

CHRONOLOGICAL SUMMARY

I. Ananías and God
   A. The revelation to Ananías—“And there was a certain disciple at Damascus, named Ananías; and to him said the Lord in a vision, Ananías. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananías coming in, and putting his hand on him, that he might receive his sight” (Acts 9:10-12).
   B. The reluctance of Ananías—“Then Ananías answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name” (Acts 9:13-14).
   C. The reassurance to Ananías—“But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake” (Acts 9:15-16).

II. Ananías and Saul
   A. His message for Saul—“And Ananías went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto
thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost” (Acts 9:17).

B. His ministry to Saul—“And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized” (Acts 9:17).

1. Pastoring (Acts 9:18)
2. Predicting—“And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard” (Acts 22:14-15).

STATISTICS
First mention: Acts 9:10
Final mention: Acts 22:12
Meaning of his name: “God has been gracious”
Frequency of his name: Referred to six times
Biblical books mentioning him: One book (Acts)
Important fact about his life: He ministered to Saul of Tarsus following his Damascus Road conversion.

Andrew

CHRONOLOGICAL SUMMARY
I. Andrew’s first meeting with Christ
   A. The seeker
      1. Andrew was originally a disciple of John the Baptist.
      2. He was introduced to Christ by John—“Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter’s brother” (John 1:35-40).
   B. The soul winner—“He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone” (John 1:41-42).

II. Andrew’s full-time ministry for Christ
   A. His dedication—“And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they
were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him” (Matt. 4:18-20).

B. His doubts—“One of his disciples, Andrew, Simon Peter’s brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?” (John 6:8-9).

STATISTICS
Father: Jonah (John 1:42)
Brother: Peter (John 1:40; Matt. 4:18)
First mention: Matthew 4:18
Final mention: Acts 1:13
Meaning of his name: “Manly”
Frequency of his name: Referred to 12 times
Occupation: Fisherman before becoming an apostle (Mark. 1:16)
Place of birth: Probably Bethsaida in Galilee (John 1:44)
Place of death: Tradition says he was martyred in Greece.
Circumstances of death: Tradition says he was crucified on an X-shaped cross
Important fact about his life: He brought his brother Peter to Christ (John 1:40-42).

Apollos

CHRONOLOGICAL SUMMARY
I. His ministry in Ephesus
   A. The instruction rendered by Apollos
      1. The messenger—“And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus” (Acts 18:24).
      2. The message—“This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John” (Acts 18:25).
   B. The instruction received by Apollos—“And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly” (Acts 18:26).
II. His ministry in Greece—“And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ” (Acts 18:27-28).
III. His ministry in Corinth
   A. He had ministered in Corinth (1 Cor. 1:12; 3:6).
B. He was on one occasion urged by Paul to revisit Corinth, but felt it was not God’s will at the time (1 Cor. 16:12).

**STATISTICS**

*First mention:* Acts 18:24  
*Final mention:* Titus 3:13  
*Meaning of his name:* “Destroyer”  
*Frequency of his name:* Referred to 10 times  
*Biblical books mentioning him:* Three books (Acts, 1 Corinthians, Titus)  
*Occupation:* Evangelist and preacher  
*Place of birth:* Alexandria, Egypt (Acts 18:24)  
*Important fact about his life:* He was probably the most gifted preacher in the New Testament.

**Barnabas**

**CHRONOLOGICAL SUMMARY**

I. **Sacrificing** (Acts 4:36-37)—“Having land, sold it, and brought the money, and laid it at the apostles’ feet (Acts 4:37).

II. **Sponsoring**—“And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus” (Acts 9:26-27).

III. **Shepherding** (Acts 11:21-24)—The church at Jerusalem received news concerning a great revival occurring in the city of Antioch.

   A. Barnabas, the mission for God—“Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch” (Acts 11:22).

   B. Barnabas, the message from God—“Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord” (Acts 11:23).

   C. Barnabas, the man of God—“For he was a good man, and full of the Holy Ghost and faith: and much people was added unto the Lord” (Acts 11:24).

IV. **Selecting**—“Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch” (Acts 11:25-26).

V. **Sowing** (Acts 13—14)—Barnabas and Saul were called by the Holy Spirit to conduct the first official missionary journey to the Gentiles in the New Testament. “As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and
Saul for the work whereunto I have called them. So they, being sent forth by the Holy
Ghost, departed unto Seleucia; and from thence they sailed to Cyprus” (Acts 13:2, 4).
A. He met Sergius Paulus, governor of the Isle of Cyprus in the capital city of Paphos
C. He rebuked some troublemaking Jews at Antioch of Pisidia (Acts 13:46).
D. He was expelled from Antioch of Pisidia by the unbelieving Jews (Acts 13:50).
E. He was mistaken for the pagan god Jupiter at the city of Lystra (Acts 14:12).
F. He forbade the natives of Lystra to worship him as a god (Acts 14:14-15).

VI. Summarizing (Acts 15)—Barnabas and Paul testified before the Jerusalem Council
how God’s grace had been poured out upon the Gentiles, as witnessed during their
first missionary journey.
A. The dissension—“And certain men which came down from Judaea taught the
brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot
be saved. When therefore Paul and Barnabas had no small dissension and
disputation with them, they determined that Paul and Barnabas, and certain other
of them, should go up to Jerusalem unto the apostles and elders about this
question” (Acts 15:1-2).
B. The declaration—“Then all the multitude kept silence, and gave audience to
Barnabas and Paul, declaring what miracles and wonders God had wrought
among the Gentiles by them” (Acts 15:12).
C. The decision
1. That Paul and Barnabas report to the Gentiles—The Jerusalem church selected
these men to relate the decision of the council. “It seemed good unto us, being
assembled with one accord, to send chosen men unto you with our beloved
Barnabas and Paul, Men that have hazarded their lives for the name of our
Lord Jesus Christ. . . . For it seemed good to the Holy Ghost, and to us, to lay
upon you no greater burden than these necessary things; That ye abstain from
meats offered to idols, and from blood, and from things strangled, and from
fornication: from which if ye keep yourselves, ye shall do well. Fare ye well”
2. That Paul and Barnabas return to the Gentiles—“And when James, Cephas,
and John, who seemed to be pillars, perceived the grace that was given unto
me, they gave to me and Barnabas the right hands of fellowship; that we
should go unto the heathen, and they unto the circumcision” (Gal. 2:9).

VII. Separating—Paul and Barnabas parted company.
A. The reason for their disagreement—“And some days after Paul said unto
Barnabas, Let us go again and visit our brethren in every city where we have
preached the word of the LORD, and see how they do. And Barnabas determined
to take with them John, whose surname was Mark. But Paul thought not good to
take him with them, who departed from them from Pamphylia, and went not with them to the work” (Acts 15:36-38).

B. The results of their disagreement—“And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God” (Acts 15:39-40).

VIII. Sinning—On one occasion Barnabas allowed himself to be briefly corrupted by the legalistic Judaizers (Gal. 2:13).

STATISTICS
First mention: Acts 4:36
Final mention: Colossians 4:10
Meaning of his name: Joses means “increaser”; Barnabas means “son of encouragement.”
Frequency of his name: Referred to 30 times
Biblical books mentioning him: Four books (Acts, 1 Corinthians, Galatians, Colossians)
Place of birth: The Isle of Cyprus (Acts 4:36)

Caiphas
CHRONOLOGICAL SUMMARY
I. Caiphas and Christ
A. The plotter—“Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people” (Matt. 26:3-5).
B. The prosecutor
1. The harassment by Caiaphas—“And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee?” (Matt. 26:62).
2. The hypocrisy of Caiaphas—“Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witness? Behold, now ye have heard his blasphemy” (Matt. 26:65).
C. The prophet
1. The stating of his prophecy—“And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not” (John 11:49-50).
2. The source behind his prophecy—It was the Holy Spirit himself who put the words into the mouth of this wicked high priest. “And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for the nation” (John 11:51).
3. The salvation resulting from his prophecy—“And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad” (John 11:52).

II. Caiaphas and Peter
   A. The demand by Caiaphas—“And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?” (Acts 4:6-7).
   B. The declaration by Peter—“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole” (Acts 4:10).

STATISTICS
First mention: Matthew 26:3
Final mention: Acts 4:6
Meaning of his name: “Depression”
Frequency of his name: Referred to nine times
Occupation: High priest
Important fact about his life: He was the wicked Jewish high priest who plotted the death of Christ.

Cornelius

CHRONOLOGICAL SUMMARY
   I. A religious sinner in Caesarea
      A. His veneration for God—“There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always” (Acts 10:1-2).
      B. His visit from God
         1. The messenger—“He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius” (Acts 10:3).
         2. The message—“And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgest with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do?” (Acts 10:4-6).
3. The mission—“And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; And when he had declared all these things unto them, he sent them to Joppa” (Acts 10:7-8).

II. A redeemed sinner at Caesarea

A. The conversation with Cornelius

1. The reception
   
a. The reaction by the sinner—“And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him” (Acts 10:25).
   
b. The rebuke by the soul winner—“But Peter took him up, saying, Stand up; I myself also am a man” (Acts 10:26).

2. The perception—“Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him” (Acts 10:34-35).

B. The clarification to Cornelius

1. Peter explained the person of Jesus—“How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him” (Acts 10:38).

2. Peter explained the promise of Jesus—“To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins” (Acts 10:43).

C. The conversion of Cornelius

1. His belief in Christ (Acts 10:44-45)

2. His baptism in Christ (Acts 10:46-48)

STATISTICS

First mention: Acts 10:1
Final mention: Acts 10:31
Meaning of his name: “A horn”
Frequency of his name: Referred to 10 times
Biblical books mentioning him: One book (Acts)
Occupation: Roman military officer
Important fact about his life: He sent for and was led to Christ by the Apostle Peter at Caesarea.

Elisabeth

CHRONOLOGICAL SUMMARY

I. Elisabeth, the faithful—Both she and her husband Zacharias loved and served God. “And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless” (Luke 1:6).
II. Elisabeth, the sorrowful—“And they had no child, because that Elisabeth was barren, and they both were now well stricken in years” (Luke 1:7).

III. Elisabeth, the thankful—“And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men” (Luke 1:24-25).

IV. Elisabeth, the joyful
A. The babe of Elisabeth—“And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost” (Luke 1:41).
B. The blessing by Elisabeth—“And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord” (Luke 1:42-45).

IV. Elisabeth, the fruitful—She gave birth to John.
A. The neighbors and her son—“Now Elisabeth’s full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her” (Luke 1:57-58).
B. The naming of her son—“And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John” (Luke 1:59-60).

STATISTICS
Spouse: Zacharias (Luke 1:5)
Son: John the Baptist (Luke 1:57-60)
First mention: Luke 1:5
Final mention: Luke 1:57
Meaning of her name: “God’s oath”
Frequency of her name: Referred to nine times
Biblical books mentioning her: One book (Luke)
Important fact about her life: She miraculously gave birth to John in her old age.

Herod Antipas
CHRONOLOGICAL SUMMARY
I. Herod Antipas and John, the messenger of God
A. Herod (at first) believed John—“For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly” (Mark 6:20).

B. Herod (later) bound John—“For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias’ sake, his brother Philip’s wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother’s wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not” (Mark 6:17-19).

C. Herod (finally) beheaded John.
1. The supper—“But when Herod’s birthday was kept, the daughter of Herodias danced before them, and pleased Herod” (Matt. 14:6).
2. The subtlety—“Whereupon he promised with an oath to give her whatsoever she would ask” (Matt. 14:7).
3. The spite—“And she, being before instructed of her mother, said, Give me here John Baptist’s head in a charger” (Matt. 14:8).
4. The sorrow—“And the king was sorry: nevertheless for the oath’s sake, and them which sat with him at meat, he commanded it to be given her” (Matt. 14:9).
5. The slaughter—“And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother” (Matt. 14:10-11).

II. Herod Antipas and Jesus, the Messiah of God

A. The craftiness of Herod—Jesus himself referred to this characteristic of Herod.
“The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto the, Go ye, and tell that fox, Behold I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected” (Luke 13:31-32).

B. The confusion of Herod—“At that time Herod the tetrarch heard of the fame of Jesus” (Matt. 14:1). “And King Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, that it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead” (Mark 6:14-16).

C. The curiosity of Herod—“And as soon as he knew that he belonged unto Herod’s jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to
have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing” (Luke 23:7-9).

D. The contempt of Herod — “And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate” (Luke 23:10-11).

E. The conciliation of Herod — “And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves” (Luke 23:12).

STATISTICS
Father: Herod the Great
Spouse: Herodias
Brother: Philip
First mention: Matthew 14:1
Final mention: Acts 13:1
Meaning of his name: “Seed of a hero”
Frequency of his name: Referred to 27 times
Occupation: King over Galilee
Important fact about his life: He ordered the beheading of John the Baptist

**Herod the Great**

**CHRONOLOGICAL SUMMARY**

I. The distress of Herod — “Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him” (Matt 2:1-3).

II. The demand of Herod

A. Requesting information from the chief priests — “And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born” (Matt. 2:4).

B. Receiving information from the chief priests — “And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel” (Matt. 2:5-6).

III. The deception of Herod — “Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have
found him, bring me word again, that I may come and worship him also” (Matt. 2:7-8).

IV. The destruction by Herod—“Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men” (Matt. 2:16).

V. The death of Herod—“But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child’s life” (Matt. 2:19-20).

**STATISTICS**

*Father:* Herod Antipater  
*Spouses:* Doris, Mariamne I, Mariamne II, Malthace, Cleopatra  
*Sons:* Herod Archelaus (Matt. 2:22), Herod Antipas (Matt. 14:1-12), Herod Philip (Matt. 14:3)  
*First mention:* Matthew 2:1  
*Final mention:* Matthew 2:19  
*Meaning of his name:* “Seed of a hero”  
*Frequency of his name:* Referred to nine times  
*Biblical books mentioning him:* One book (Matthew)  
*Occupation:* King over Israel  
*Important fact about his life:* He was the king who attempted to murder the infant Jesus.

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**James the Apostle**

**CHRONOLOGICAL SUMMARY**

I. The ministry of James  
A. His call  
   1. James’s first contact with Jesus (Matt. 4:21-22; Mark 1:19-20; Luke 5:10-11)—“And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him” (Matt. 4:21-22).  
   2. James’s formal call by Jesus (Matt. 10:2; Mark 3:17; Luke 6:14)  
B. His companions—James was especially close to his brother and to Simon Peter. These three alone:  
   1. Saw the transfiguration of Christ (Matt. 17:1; Mark 9:2; Luke 9:28)  
   2. Were present at the resurrection of Jairus’s daughter (Mark 5:37; Luke 8:51)  
   3. Were asked by Christ to watch and pray in Gethsemane (Mark 14:33)  
C. His carnality—On at least three occasions, the fleshly nature of James was displayed.
1. As seen by a sectarian event (Mark 9:38-41; Luke 9:49-50)—“And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us” (Luke 9:49-50). Note: It is assumed John’s personal pronoun “we” as used here was a reference to his brother James.

2. As seen by a selfish event (Matt. 20:20-28; Mark 10:35-45)
   a. The request of the two—“And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory” (Mark 10:35-37).
   b. The resentment of the ten—“And when the ten heard it, they began to be much displeased with James and John” (Mark 10:41).
   c. The response of the Lord
      (1) Toward the two—“And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father” (Matt. 20:23).
      (2) Toward the ten—“But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matt. 20:25-28).

3. As seen by a spiteful event
   a. The refusal demonstrated by the Samaritans—“And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem” (Luke 9:51-53).
   b. The retaliation demanded by the brothers—“And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?” (Luke 9:54).
   c. The rebuke delivered by the Lord—“But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them. And they went to another village” (Luke 9:55-56).
II. The martyrdom of James
A. The monarch—“Now about that time Herod the king stretched forth his hands to vex certain of the church” (Acts 12:1).
B. The method—“And he killed James the brother of John with the sword” (Acts 12:2).

STATISTICS
Father: Zebedee (Matt. 4:21)
Mother: Salome (Mark 15:40)
Brother: John (Matt. 4:21)
First mention: Matthew 4:21
Final mention: Acts 12:2
Meaning of his name: “Heel catcher, supplanter” (Note: both he and his brother John were nicknamed “Boanerges” by Christ, meaning “Sons of thunder” (Mark 3:17).
Frequency of his name: Referred to 19 times
Occupation: Fisherman before becoming one of Christ’s three key apostles
Place of birth: Probably Bethsaida in Galilee
Method of death: He was killed by the sword (Acts 12:2).
Important fact about his life: He was the first apostle to be martyred for Christ.

James the half-brother of Christ

CHRONOLOGICAL SUMMARY
I. James, the skeptic—Prior to the resurrection of Christ, James, along with his brothers and sisters, were apparently unbelievers.
A. Their rebuke—“His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him” (John 7:3-5).
B. Jesus’s reply—“Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come” (John 7:6-8).
II. James, the saved (1 Cor. 15:7)—Our Lord appeared to James after his glorious resurrection, at which time James became a believer.
III. James, the shepherd—It is believed that James became the first pastor of the church at Jerusalem. Three events in Acts suggest this:
A. The angel’s command to Peter—Following his freedom from prison Peter visited the house of Mary, where many had assembled to pray for his release. “But Peter
continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place” (Acts 12:16-17).

B. James’s words to the Jerusalem council—“And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. . . . Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God” (Acts 15:13-14, 19).

C. Paul’s final visit with James—“And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present” (Acts 21:17-18).

IV. James, the segregated—Unfortunately, on at least two occasions, James slipped back (temporarily) into the bond of legalism.

A. First occasion—His influence upon Peter: “But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision” (Gal. 2:11-12).

B. Second occasion—His influence upon Paul: During his final visit to Jerusalem, Paul was persuaded by James to briefly place himself back under the Law to appease certain Jewish legalizers (Acts 21:17-18 21-24).

V. James, the supporter

A. He encouraged Paul during the apostle’s first visit to Jerusalem following his conversion—“Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord’s brother” (Gal. 1:18-19).

B. He endorsed Paul during the apostle’s second visit to Jerusalem following his conversion—“Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. . . . And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision” (Gal. 2:1, 9).

VI. James, the scribe—He was the author of the New Testament epistle that bears his name.

THE EPISTLE OF JAMES
The word “perfect” (a reference to maturity) is found many times in James. Thus the term maturity will be used in outlining this book.

I. Suffering makes a mature man (James 1:1-15).
A. The background of sufferings—Both God and Satan are usually involved in the sufferings of a Christian.
   1. God’s purpose is to purify and strengthen us. He wants to make us better (James 1:2, 12).
   2. Satan’s purpose is to pervert and weaken us. He wants to make us bitter (James 1:13-15).
B. The purpose of suffering
   1. It produces endurance down here (James 1:3-4).
   2. It promises rewards up there (James 1:12).
C. The response to suffering
   1. Positive:
      a. We are to praise God for it (James 1:2).
      b. We are to pray while in it (James 1:5).
      c. We are to persevere through it (James 1:12).
   2. Negative:
      a. We are not to become as tossed waves (James 1:6-8).
      b. We are not to become as wilted flowers (James 1:9-11).
II. Scripture study makes a mature man (James 1:16-25).
   A. Its author—The Father (James 1:17)
   B. Its accomplishments (James 1:18)
   C. Its admonitions (James 1:19-22)
      1. Our talk is to be pure (James 1:19).
      2. Our walk is to be pure (James 1:21-22).
   D. Its analogy (James 1:23-24)
   E. Its assurance (James 1:25)
III. Sincerity makes a mature man (James 2:1-13)
   A. Commands against partiality (James 2:1-8)—An earthly example (James 2:5)
   B. Consequences of partiality (James 2:9-13)
      1. To be guilty of the Law (James 2:9-11)
      2. To be judged by the Law (James 2:12-13)
IV. Christian service makes a mature man (James 2:14-26)
   A. The problem—some have imagined a contradiction between James and Paul.
      Note:
      1. Paul’s words—“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (Eph. 2:8-9).
      2. James’s words—“What doth is profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? . . . Ye see then how that by works a man is justified, and not by faith only” (James 2:14, 24).
   B. The particulars
      1. Paul spoke about vertical justification before God.
2. James spoke about horizontal justification before man.

C. The pattern
1. Two examples of head faith only
   a. Concerning the destitute (James 2:15-16)
   b. Concerning the devil (James 2:19)
2. Two examples of head and heart faith
   a. Abraham (James 2:21-23)
   b. Rahab (James 2:25)

D. The principle—“Even so faith, if it hath not works, is dead, being alone” (James 2:17).

V. Sound speech makes a mature man (James 3:1-18; 1:26-27).
A. Importance of the tongue (James 3:2)
B. Illustration of the tongue
   1. How it can control
      a. It is as a bridle to a horse (James 3:3).
      b. It is as a rudder to a ship (James 3:4).
      c. It is as a fire to a forest (James 3:5).
   2. How it can consume (James 3:5)
C. Iniquity of the tongue (James 3:5-6; 1:26)
   1. It can destroy our witness for God (James 1:26).
   2. It can defile our walk with God (James 3:6).
D. Incorrigibility of the tongue (James 3:7-8)
E. Inconsistency of the tongue (James 3:9-12)
   1. The contradiction (James 3:9-12)
   2. The conclusion—“Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh” (James 3:11-12).
F. Instructions for the tongue
   1. Seek and speak the wisdom of God (James 3:13, 17-18).
   2. Refuse and renounce the slander of Satan (James 3:14-16).

VI. Submission to God makes a mature man (James 4:1-17).
A. What we escape when we do this
   1. The flesh (James 4:1-3, 11-12, 16-17)
   2. The world (James 4:4-5)
   3. The devil (James 4:7)
B. What we enjoy when we do this
   1. God’s grace (James 4:6)
   2. God’s guarantee
      a. Of his presence (James 4:8)
      b. Of his promotion (James 4:10)
VII. Self-sacrifice makes a mature man (James 5:1-6).
   A. The consternation of the selfish rich (James 5:1)
   B. The corruption of the selfish rich (James 5:2, 5)
   C. The cruelty of the selfish rich (James 5:4, 6)
   D. The condemnation of the selfish rich (James 5:3)

VIII. Steadfastness makes a mature man (James 5:7-11).
   A. A past example—Job and his trials (James 5:10-11)
   B. A present example—A farmer and his crops (James 5:7)
   C. A future example—The Savior and his return (James 5:8-9)

IX. Supplication makes a mature man (James 5:12-18).
   A. The seasons of prayer: When one should pray
      1. In times of trouble (James 5:13-14)
      2. In times of triumph (James 5:13)
   B. The reasons for prayer: Why one should pray
      1. Prayer can heal the sick (James 5:14-15).
      2. Prayer can restore the carnal (James 5:16).
      3. Prayer can accomplish the impossible (James 5:17-18).

X. Soul-winning makes a mature man (James 5:19-20)—“Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins” (James 5:20).

STATISTICS
Father: Joseph (Matt. 13:55)
Mother: Mary
Brothers: Joseph, Simon, Judas (Matt. 13:55)
First mention: Matthew 13:55
Final mention: Jude 1
Meaning of his name: “Supplanter”
Frequency of his name: Referred to 11 times
Biblical books mentioning him: Seven books (Matthew, Mark, Acts, 1 Corinthians, Galatians, James, Jude)
Occupation: Apostle and pastor
Place of birth: Probably Nazareth
Place of death: Tradition says he was martyred in the Kidron Valley outside of Jerusalem.
Circumstances of death: Tradition says he was cast down from the temple pinnacle and stoned as he lay dying.
Important fact about his life: He pastored the church at Jerusalem and authored the New Testament book of James.

John the Apostle
CHRONOLOGICAL SUMMARY

I. The ministry of John
   A. As recorded in the Gospel accounts
      1. His call
         a. John and his brother James were fishing partners with Andrew and Peter (Luke 5:10).
         b. John was probably a well-to-do businessman, for his father had hired servants (Mark 1:20).
         c. He may have been, along with Andrew, an early disciple of John the Baptist (John 1:35).
         d. If so, he was first introduced to Christ by the Baptist — “And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour” (John 1:36-39).
         e. Later, while fishing on the Galilean Sea, upon being summoned by Christ, he forsook all and followed him (Mark 1:19-20)
      2. His confidants—John performed most of his activities as a member of a trio or duet.
         a. The trio (composed of Peter, James, and John)
            (1) They alone saw the raising from the dead of Jairus’s daughter (Mark 5:37).
            (2) They alone saw the transfiguration of Christ (Matt. 17:1).
            (3) They alone saw the special sufferings of Christ in Gethsemane (Matt. 26:36-46).
               (a) He asked them on three specific occasions to pray for him.
               (b) On each occasion they fell asleep.
         b. The duet (composed of Peter and John)
            (1) Christ sent these two men on a special mission just prior to his triumphal entry (Luke 19:28-35).
               (a) The place— “And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples” (Luke 19:29).
               (b) The purpose— “Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him” (Luke 19:30-31).
(c) The performance—“And they that were sent went their way, and found even as he had said unto them. . . . And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon” (Luke 19:32, 35).

(2) Christ later sent them to prepare for the final Passover (Luke 22:8-13).
   (a) The man—“And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in” (Luke 22:10).
   (b) The message—“And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?” (Luke 22:11).
   (c) The meeting place—“And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the Passover” (Luke 22:12-13).

(3) They both followed Christ afar off after his arrest Gethsemane—“And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest” (John 18:15).

(4) They both examined the empty tomb of Christ (John 20:2-8).
   (a) The report—“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him” (John 20:1-2).
   (b) The race—“Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in” (John 20:3-5).
   (c) The realization—“Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed” (John 20:8).

3. His carnality—On at least three occasions, the fleshly nature of John was displayed.
   a. As seen by a sectarian event—“And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward” (Mark 9:38-41).
b. As seen by a selfish event
(1) The request of the two—“And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory” (Mark 10:35-37).
(2) The resentment of the ten—“And when the ten heard it, they began to be much displeased with James and John” (Mark 10:41).
(3) The response of the Lord
(a) Toward the two—“And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father” (Matt. 20:23).
(b) Toward the ten—“But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matt. 20:25-28).

c. As seen by a spiteful event
(1) The refusal demonstrated by the Samaritans—“And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem” (Luke 9:51-53).
(2) The retaliation demanded by the brothers—“And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?” (Luke 9:54).
(3) The rebuke delivered by the Lord—“But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them. And they went to another village” (Luke 9:55-56).
4. His concern—John questioned the when and who of two prophecies uttered by Christ.
a. The when of the prophecy concerning the destruction of Jerusalem—“And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?” (Mark 13:1-4).

b. The who of the prophecy concerning the betrayal of Jesus—“When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus’ breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon” (John 13:21-26).

5. His courage—John alone of the 12 apostles was present at the crucifixion of Christ (John 19:26-27).
   a. Jesus’ words to his mother—“When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!” (John 19:26).
   b. Jesus’ words to his disciple—“Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home” (John 19:27).

B. As recorded in the book of Acts

   a. The deliverance in Jesus’ name—The lame man was healed by the power of Jesus (Acts 3:1-11)
   b. The defense of Jesus’ name (Acts 4:13-22)—“Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to
speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard” (Acts 4:13-20).

2. John and the converts in Samaria—“Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost” (Acts 8:14-15).

C. As recorded in the book of Galatians (Gal. 2:9)—John, along with Peter, James, and Barnabas, extended to Paul the right hand of fellowship during the apostle’s second visit to Jerusalem as a believer.

D. As recorded in the book of Revelation
1. John was exiled to the Isle of Patmos in the Mediterranean Sea because of his testimony for Christ (Rev. 1:9).
2. He received in vision form the book of Revelation at that time (Rev. 1:10-20).
3. He was not permitted, however, to write down everything he heard (Rev. 10:4).
4. He was commanded to eat from a scroll held by an angel. It tasted as honey in his mouth but made his stomach sour (Rev. 10:8-10).
5. He was instructed to measure the temple of God in heaven (Rev. 11:1).
6. He fell down on two occasions and attempted to worship the angel who showed him the future. On each occasion he was rebuked.
   a. First occasion—“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy” (Rev. 19:10).
   b. Second occasion—“And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God” (Rev. 22:8-9).
7. John was the last to see the Son of God in his glory—“And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength” (Rev. 1:13-16).
6. John was the first to see the city of God in its glory—“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and
there was no more sea. And I John saw the holy city, new Jerusalem, coming
down from God out of heaven, prepared as a bride adorned for her husband.
And I heard a great voice out of heaven saying, Behold, the tabernacle of God is
with men, and he will dwell with them, and they shall be his people, and God
himself shall be with them, and be their God. And God shall wipe away all tears
from their eyes; and there shall be no more death, neither sorrow, nor crying,
neither shall there be any more pain: for the former things are passed away. . . .
And he carried me away in the spirit to a great and high mountain, and shewed
me that great city, the holy Jerusalem, descending out of heaven from God” (Rev.
21:1-4, 10).

II. The Manuscripts of John—He was the author of five of the 27 New Testament books.

THE GOSPEL OF JOHN
John emphasizes the deity of Christ.

I. The eternal Son of God (John 1:1-5)—“In the beginning was the Word, and the Word
was with God, and the Word was God. The same was in the beginning with God. All
things were made by him; and without him was not any thing made that was made.
In him was life; and the life was the light of men. And the light shineth in darkness;
and the darkness comprehended it not” (John 1:1-5).

II. The earthly Son of God (John 1:6—18:12)
A. The forerunner to his ministry (John 1:6-37)—“There was a man sent from God,
whose name was John. The same came for a witness, to bear witness of the Light,
that all men through him might believe. He was not that Light, but was sent to
bear witness of that Light. John bare witness of him, and cried, saying, This was
he of whom I spake, He that cometh after me is preferred before me: for he was
before me” (John 1:6-8, 15).

B. The fruits of his ministry
1. The zeal he displayed (John 2:13-25)—“And when he had made a scourge of
small cords, he drove them all out of the temple, and the sheep, and the oxen;
and poured out the changers’ money, and overthrew the tables; And said unto
them that sold doves, Take these things hence; make not my Father’s house an
house of merchandise. And his disciples remembered that it was written, The
zeal of thine house hath eaten me up” (John 2:15-17).

2. The miracles he performed
   a. First miracle: Turning water into wine (John 2:1-12)
   b. Second miracle: Healing the nobleman’s son (John 4:46-54)
   c. Third miracle: Healing of the impotent man (John 5:1-16)
   d. Fourth miracle: Feeding of the 5,000 (John 6:1-14)
   e. Fifth miracle: Walking on the water (John 6:15-21)
   f. Sixth miracle: Healing of the blind man (John 9:1-41)
   g. Seventh miracle: Raising of Lazarus (John 11:1-57)
3. The dialogues he had
   a. With Nicodemus (John 3:1-36)
   b. With the Samaritan woman (John 4:1-45)
   c. With the woman taken in adultery (John 8:1-11)
4. The sermons he preached
   a. On his relationship with the Father (John 5:17-47)
   b. On the bread of life (John 6:22-71)
   c. On the water of life (John 7:1-53)
   d. On his relationship with Abraham (John 8:12-59)
   e. On the Good Shepherd (John 10:1-42)
   f. On his death (John 12:23-50)
   g. On the Holy Spirit (John 14:1-31)
   h. On fruit bearing (John 15:1—16:33)

C. The final days of his ministry
   1. His anointing by Mary (John 12:1-11)
   2. The triumphal entry (John 12:12-22)
   3. Events in the upper room (John 13:1-38)
      a. Washing the apostles’ feet (John 13:1-17)
      b. Announcing his betrayal (John 13:18-35)
      c. Predicting Peter’s denials (John 13:36-38)
   4. His great high priestly prayer (John 17:1-26)
   5. His ordeal in Gethsemane (John 18:1-12)

III. The executed Son of God (John 18:12—19:42)
A. The denials by Peter (John 18:15-18, 24-27)
B. The unfair trials
   1. Before Annas and Caiaphas (John 18:13-14, 19-24)
   2. Before Pilate (John 18:28-40)
C. The scourging (John 19:1-15)
D. The crucifixion (John 19:16-42)

IV. The exalted Son of God (John 20:1—21:25)
A. His absence from the tomb (John 20:1-10)
B. His appearance from the tomb (John 20:11—21:25)
   1. Before Mary Magdalene (John 20:1-18)
   2. Before the apostles (John 20:24-31)
   3. Before Thomas (John 20:24-31)

THE FIRST EPISTLE OF JOHN
This epistle is outlined with the word “fellowship” in mind.
I. The source of this fellowship
   A. The incarnation of Jesus Christ (1 John 1:1-2, 3:5, 8)
B. The atonement of Jesus Christ (1 John 2:2; 3:16; 4:9-10, 14)

II. The purpose of this fellowship
A. That we might know more about the Father
   1. He is light (1 John 1:5)
   2. He is righteous (1 John 3:7)
   3. He is omniscient (1 John 3:20)
   4. He is love (1 John 4:8, 16)
   5. He is invisible (1 John 4:12)
   6. He is life (1 John 5:11-12)
B. That we might love the Father and understand his love (1 John 3:16; 4:19)
C. That we might allow the Father’s love to be perfected in us (1 John 2:5; 4:12)
D. That we might love the family of God (1 John 3:11, 23; 4:7, 11)
E. That we might experience the fullness of joy (1 John 1:4)
F. That we might receive assurance
   1. Concerning our salvation (1 John 5:13)
   2. Concerning our prayers (1 John 3:22; 5:14-15)

III. The requirements for this fellowship
A. Walk in the light (1 John 1:7).
B. Recognize our sin (1 John 1:8).
C. Confess our sin (1 John 1:9).
D. Keep his commandments (1 John 2:3-8; 5:2-3)
   1. The old commandment (1 John 2:7)—Love others as you love yourself (Lev. 19:34; Deut. 10:19).
   2. The new commandment—Love others as Christ loved you (1 John 2:8).
E. Abide in Christ (1 John 2:28)
F. Keep unspotted from the world (1 John 2:3; 5:21)
G. Help our brother in need (1 John 3:17)

IV. The tests of this fellowship
A. Do I conduct my life down here in view of the rapture? “And every man that hath this hope in him purifieth himself, even as he is pure” (1 John 3:3).
B. Do I continually dwell in sin (1 John 2:29)?
C. Do I hate my spiritual brother? “If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” (1 John 4:20).
D. Do I desire to help my brother? “But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (1 John 3:17).
E. Do I really love my brother? “He that loveth his brother abideth in the light, and there is none occasion of stumbling in him” (1 John 2:10).
F. Do I really love God? “By this we know that we love the children of God, when we love God, and keep his commandments” (1 John 5:2).
G. Do I enjoy a rapport with other servants of God? “We are of God: he that knoweth God heareth not us. Hereby know we the spirit of truth, and the spirit of error” (1 John 4:6).

H. Am I plagued with constant fear? “There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love” (1 John 4:18).

I. Can I recognize false doctrine when it comes my way? “Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God” (1 John 4:2-3a).

J. Am I straight on the deity of Christ? “Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son, the same hath the Father also” (1 John 2:23).

K. Am I straight on the work of Christ? “And ye know that he was manifested to take away our sins; and in him is no sin. . . . He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil” (1 John 3:5, 8).

L. Do I have the witness of the Spirit? “And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us” (1 John 3:24).

V. The maintenance of this fellowship

A. Accomplished through the occupation of the Son of God
   1. He serves as our advocate (1 John 2:1).
   2. He serves as our propitiation (1 John 2:2).

B. Accomplished through the habitation of the Spirit of God (1 John 2:20, 27)

C. Accomplished through the cooperation of the saints of God (1 John 1:8-9)

VI. The family members in this fellowship (1 John 3:1)

A. Little children (new converts) (1 John 2:12-13)

B. Young men (those saved for a while) (1 John 2:13-14)

C. Fathers (those mature in the faith) (1 John 2:13-14)

VII. The enemies of this fellowship (1 John 2:15; 5:19)

A. The evil systems of this world
   1. The divisions (1 John 2:16)
      a. The lust of the flesh
      b. The lust of the eyes
      c. The pride of life
   2. The destruction

B. The evil seducers in this world (1 John 2:26)
   1. Their appearance (1 John 2:18)
   2. Their apostasy (1 John 2:19)

C. The evil spirits
1. The fruit of these spirits (1 John 2:22)
2. The root of these spirits (1 John 4:1-3)

VIII. The witnesses to this fellowship (1 John 5:6-8)
   A. The witnesses in heaven (1 John 5:7)
   B. The witnesses on earth (1 John 5:8)

IX. The separation from this fellowship (1 John 5:16-17)

X. The encouragements of this fellowship
   A. The promise of eternal life (1 John 2:25)
   B. Confidence at the rapture (1 John 2:28)
   C. The promise of a new body (1 John 3:2)
   D. Boldness at the judgment (1 John 4:17)
   E. A life without fear (1 John 3:19, 21; 4:18)

THE SECOND EPISTLE OF JOHN

I. An elect lady is commended by the Apostle John (2 John 1-4)

II. This lady is commanded by the Apostle John.
   A. That she walk in love (2 John 5)
   B. That she walk in truth (2 John 6)

III. This lady is cautioned by the Apostle John.
   A. Look out for Satan (2 John 7, 9-11).
   B. Look out for self (2 John 8).

IV. This lady is comforted by the Apostle John (2 John 12-13).

THE THIRD EPISTLE OF JOHN

I. The prosperity of Gaius the exhorter (3 John 1-8)
   A. John’s prayer for him (3 John 1-2)
   B. John’s praise of him
      1. His faithfulness to the message of God (3 John 3-4)
      2. His helpfulness to the messengers of God (3 John 5-8)
   II. The pride of Diotrephes the egotist (3 John 9-10)
      A. He attempted to occupy the leading place (3 John 9).
      B. He refused to receive the Apostle John (3 John 9).
      C. He had slandered the apostles (3 John 10)
      D. He had refused to entertain missionaries (3 John 10).
      E. He attempted to excommunicate believers (3 John 10).
   III. The praise of Demetrius the example (3 John 12)

THE BOOK OF REVELATION

I. Part One: The witnesses of the Lamb instructed (Rev. 1-3)
   A. The servant of God (Rev. 1:1-10)—A heavenly message was revealed to a man on a lonely island some 20 centuries ago.
1. The source of the message—“The Revelation of Jesus Christ, which God gave unto him” (Rev. 1:1).
2. The recorder of the message—“His servant John” (Rev. 1:1).
3. The nature of the message—To shew unto his servants things which must shortly come to pass” (Rev. 1:1).
4. The promise of the message—“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand” (Rev. 1:3).
5. The recipients of the message—The seven churches in Asia (Rev. 1:4)
6. The greetings in the message
   a. From the Father (Rev. 1:4)
   b. From the seven spirits (or, sevenfold spirit, a possible reference to the Holy Spirit and his perfection) (Rev. 1:4)
   c. From the Son (Rev 1:5)
7. The theme of the message—Jesus Christ
   a. Who he is (Rev. 1:5)
   b. What he has done (Rev. 1:5b-6)
   c. What he shall do (Rev. 1:7)
8. The authority behind the message—The Lord (Rev. 1:8)
9. The location of the message—The Isle of Patmos (Rev. 1:9)
10. The day of the message—The Lord’s day (Rev. 1:10)
B. The Son of God (Rev. 1:11-20)
   1. The designation (Rev. 1:11)
   2. The description (Rev. 1:12-16)
   3. The devastation (Rev. 1:17)
   4. The declaration (Rev. 1:18)
   5. The dictation (Rev. 1:19)
   6. The delineation (Rev. 1:20)
C. The churches of God (Rev. 2-3)
   1. The church at Ephesus (Rev. 2:1-7)
   2. The church at Smyrna (Rev. 2:8-11)
   3. The church at Pergamos (Rev. 2:12-17)
   4. The church at Thyatira (Rev. 2:18-29)
   5. The church at Sardis (Rev. 3:1-6)
   6. The church at Philadelphia (Rev. 3:7-13)
   7. The church at Laodicea (Rev. 3:14-22)

II. Part Two: The worship of the Lamb invited (Rev. 4-5)—This section is the story of two songs of praise.
A. The creation hymn of worship (Rev. 4)
   1. The place—heaven (Rev. 4:1)
   2. The persons
a. The Father (Rev. 4:2-3)
b. The 24 elders (Rev. 4:4)
c. The seven spirits of God (Rev. 4:5)
d. The four living creatures (Rev. 4:6-8)

B. The redemption hymn of worship (Rev. 5)
  1. The proclamation (Rev. 5:1-2)
  2. The investigation (Rev. 5:3)
  3. The lamentation (Rev. 5:4)
  4. The manifestation (Rev. 5:5-7)
  5. The adoration (Rev. 5:9-14)

III. Part Three: The wrath of the Lamb invoked (Rev. 6—19)

A. He pours out the seven seal judgments (Rev. 6—11)
  1. First seal (Rev. 6:1-2)
  2. Second seal (Rev. 6:3-4)
  3. Third seal (Rev. 6:5-6)
  4. Fourth seal (Rev. 6:7-8)
  5. Fifth seal (Rev. 6:9-11)
     a. The altar for the saints (Rev. 6:9)
     b. The anger of the saints (Rev. 6:10)
     c. The answer to the saints (Rev. 6:11)
  6. Sixth seal (Rev. 6:12-17)
     a. The destruction of earth’s surface (Rev. 6:12, 14)
     b. The darkening of earth’s skies (Rev. 6:12-14)
     c. The despair of earth’s sinners (Rev. 6:15-17)
  7. Interlude (Rev. 7:1-17)
     a. On earth: The sealing of the servants of God (Rev. 7:1-8)
        (1) The sealer — An angel (Rev. 7:2-3)
        (2) The sealed — The 144,000 from the 12 tribes of Israel (Rev. 7:4)
     b. In heaven: The singing of the servants of God (Rev. 7:9-17)
        (1) Their song (Rev. 7:10)
        (2) Their support (Rev. 7:11-12)
        (3) Their service (Rev. 7:15)
        (4) Their Savior (Rev. 7:17)
  8. Seventh seal (Rev. 8—11)—The seventh seal actually consists of seven trumpets. The silence before the trumpets (Rev. 8:1-5): “And when he had opened the seventh seal, there was silence in heaven about the space of half an hour” (Rev. 8:1). The sounding of the trumpets (Rev. 8:6): “And the seven angels which had the seven trumpets prepared themselves to sound” (Rev. 8:6).
     a. First trumpet (Rev. 8:7)
     b. Second trumpet (Rev. 8:8-9)
c. Third trumpet (Rev. 8:10-11)
d. Fourth trumpet (Rev. 8:12-13)
   (1) The fearful darkening (Rev. 8:12)
   (2) The future destruction (Rev. 8:13)
e. Fifth trumpet (Rev. 9:1-12) — This trumpet unleashes the first hellish
   invasion of demons upon the earth.
   (1)Their location (Rev. 9:1-2)
   (2) Their leader (Rev. 9:11)
   (3) Their torment (Rev. 9:3-5) — “And their torment was as the torment of a
      scorpion, when he strikes a man” (Rev. 9:5).
   (4) Their duration (Rev. 9:5-6)
   (5) Their description (Rev. 9:7-10)
f. Sixth trumpet (Rev. 9:13-21) — This trumpet unleashes the second hellish
   invasion of demons upon the earth.
   (1) Their four leaders (Rev. 9:13-14)
   (2) Their mission (Rev. 9:15)
   (3) Their number (Rev. 9:16)
   (4) Their description (Rev. 9:17)
   (5) Their torment (Rev. 9:19)
   (6) Their effect (Rev. 9:20-21)
g. Interlude (Rev. 10:1—11:14) — Seven events occur between the sixth and
   seventh trumpets.
   (1) The message of the angel of God (Rev. 10:1-2)
      (a) How he looked (Rev. 10:1-7)
      (b) How he sounded (Rev. 10:3-4)
      (c) What he said (Rev. 10:4-7)
   (2) The mission of the apostle of God (Rev. 10:8-11)
   (3) The measuring of the temple of God (Rev. 11:1-2)
   (4) The ministry of the witnesses of God (Rev. 11:3-6)
   (5) The martyrdom of the witnesses of God (Rev. 11:7-10)
   (6) The metamorphosis of the witnesses of God (Rev. 11:11-12)
   (7) The manifestation of the judgment of God (Rev. 11:13)
h. Seventh trumpet (Rev. 11:15-19)
   (1) The proclamation (Rev. 11:15)
   (2) The adoration (Rev. 11:16-17)
   (3) The vindication (Rev. 11:18-19)
B. He allows Satan to reign on earth (Rev. 12—13)
   1. Satan and Israel (Rev. 12)
      a. His former hatred for the Jews (Rev. 12:1-5)
      (1) Satan
(a) His sin in the beginning when he attempted to steal God’s throne (Rev. 12:3-4)
(b) His sin at Bethlehem when he attempted to slaughter God’s Son (Rev. 12:4)

(2) Israel
(a) Her rise—Israel began with Jacob’s 12 sons (Rev. 12:1).
(b) Her prize—Israel gave birth to her Messiah (Rev. 12:2).

b. His future hatred for the Jews (Rev. 12:6-17)
(1) His defeat in heaven—Satan is cast out of the very heavenlies during the tribulation (Rev. 12:7-12).
(a) Heaven’s reaction to his defeat (Rev. 12:10-11)
(b) Satan’s reaction to his defeat (Rev. 12:12)
(2) His depravity on earth—Satan now instigates an all-out attempt to destroy Israel.
(a) The devil’s persecution (Rev. 12:13, 15, 17)
(b) The Lord’s protection (Rev. 12:6, 14, 16)

2. The devil and the world (Rev. 13)
a. His cohort, the Antichrist (Rev. 13:1-10)
(1) The description of the Antichrist (Rev. 13:1-2)
(2) The authority of the Antichrist—“And the dragon gave him his power, and his seat, and great authority” (Rev. 13:2).
(3) The healing of the Antichrist (Rev. 13:3)
(4) The worship of the Antichrist (Rev. 13:4, 8)
(5) The power of the Antichrist
(a) Its scope—Power is given him over all kindred, tongues, and nations (Rev. 13:7).
(b) Its duration—For 42 months (Rev. 13:5)
(6) The blasphemy of the Antichrist (Rev. 13:5-6)
b. His cohort, the false prophet (Rev. 13:11-18)
(1) His militancy—“And he exerciseth all the power of the first beast” (Rev. 13:12).
(2) His mission (Rev. 13:12)
(3) His miracle (Rev. 13:13-14)
(4) His mark—“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six” (Rev. 13:16-18).

C. He pours out the seven vial judgments (Rev. 14—16)
1. Those events preceding the vial judgments (Rev. 14—15)
   a. The song of the witnesses of God (Rev. 14:1-5)
   b. The messages of the angels of God (Rev. 14:6-12)
   c. The assurance from the Spirit of God (Rev. 14:13)
   d. The reaping of the harvest of God (Rev. 14:14-20)
   e. The praise of the victors of God (Rev. 15:1-4)
   f. The events in the temple of God (Rev. 15:5-8)
2. Those events accompanying the vial judgments (Rev. 16)
   a. First vial judgment (Rev. 16:2)
   b. Second vial judgment (Rev. 16:3)
   c. Third vial judgment (Rev. 16:4-7)
      (1) The action (Rev. 16:4)
      (2) The reaction (Rev. 16:5-7)
   d. Fourth vial judgment (Rev. 16:8)
      (1) The action (Rev. 16:8)
      (2) The reaction (Rev. 16:9)
   e. Fifth vial judgment (Rev. 16:10-11)
      (1) The action (Rev. 16:10)
      (2) The reaction (Rev. 16:11)
   f. Sixth vial judgment (Rev. 16:12-16)
   g. Seventh vial judgment (Rev. 16:17-21)
      (1) The world’s greatest earthquake (Rev. 16:18-20)
      (2) The world’s greatest hailstorm (Rev. 16:21)
D. He destroys the world’s religious systems (Rev. 17)
   1. The history of this harlot (Rev. 17:1-6)
      a. Depraved with the filth of hell (Rev. 17:2, 5)
      b. Decked with the wealth of the world (Rev. 17:4)
      c. Drunk with the blood of saints (Rev. 17:6)
   2. The future of this harlot (Rev. 17:7-18)
      a. To be teamed up (at first) with the Antichrist (Rev. 17:7-9)
      b. To be destroyed (at last) by the Antichrist (Rev. 17:15-17)
E. He destroys the world’s political and economic systems (Rev. 18). It is believed a literal city will become the headquarters of both these systems.
   1. The designation of the city — “That great city Babylon, the mighty city?” (Rev. 18:10). A literal interpretation of this chapter would say that during the tribulation ancient Babylon will be rebuilt by the Antichrist as his headquarters.
   2. The denunciation of the city (Rev. 18:1-2, 5, 21)
   3. The degeneration of the city
      a. Godless materialism (Rev. 18:3, 11-17)
      b. Arrogance and pride (Rev. 18:7)
c. Immorality (Rev. 18:3)
d. Demonism and false religions (Rev. 18:2)
e. Drug peddling (Rev. 18:23)—The word *sorceries* is a probable reference to drugs.
f. Slavery (Rev. 18:13)
g. Bloodshedding (Rev. 18:24)

4. The destruction of the city
   a. The source of its destruction—God himself (Rev. 18:8, 20)
   b. The means of its destruction—Possibly by nuclear energy (Rev. 18:8-10)—This is suggested because of the speed and nature of the destruction.
   c. The reaction to its destruction
      (1) Despair on earth (Rev. 18:11, 19)
      (2) Delight in heaven (Rev. 18:20)

F. He defeats his enemies at Armageddon (Rev. 19)
   1. The celebration in heaven (Rev. 19:1-10)
      a. Praising God for his wrath upon a cruel whore (Rev. 19:1-5)
      b. Praising God for his wedding to a chaste wife (Rev. 19:6-10)
   2. The confrontation on earth (Rev. 19:11-21)
      a. Armageddon—The victor over Satan’s horsemen (Rev. 19:15, 17-19)
      b. Gehenna—The victory over Satan’s henchmen (Rev. 19:19-20)

IV. Part Four: The reign of the Lamb instituted (Rev. 20)
   A. The great chain (Rev. 20:1-3)—“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years” (Rev. 20:1-2).
   B. The great reign (Rev. 20:4-6)
      1. The resurrection of the just (Rev. 20:5-6)
      2. The rule of the just (Rev. 20:4, 6)
   C. The great revolt (Rev. 20:7-1)
      1. The adversary (Rev. 20:7)
      2. The arrogance (Rev. 20:8)
      3. The attack (Rev. 20:9)
      4. The abyss (Rev. 20:10)
   D. The great throne (Rev. 20:11-15)
      1. The judge (Rev. 20:11)
      2. The judged (Rev. 20:12-13)
      3. The judgment (Rev. 20:14-15)

V. Part Five: The wife of the Lamb introduced (Rev. 21:1—22:21)
   A. Her habitation—The fabulous city (Rev. 21:1—22:5)—“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down
from God out of heaven, prepared as a bride adorned for her husband” (Rev. 21:1-2).

1. Its occupants (Rev. 21:27)—“And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Rev. 21:27).

2. Its wall (Rev. 21:12, 14, 17-18)—“And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb” (Rev. 21:14).

3. Its gates (Rev. 21:12-13, 21, 25)—“And the twelve gates were twelve pearls; every several gate was of one pearl” (Rev. 21:21).

4. Its size and shape (Rev. 21:15-16)—“And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. (Rev. 21:16).

5. Its 12 foundations—“And the foundations of the wall of the city were garnished with all manner of precious stones” (Rev. 21:19).

6. Its street—“And the street of the city was pure gold, as it were transparent glass” (Rev. 21:21)

7. Its light source (Rev. 21:23; 22:5)—“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof” (Rev. 21:23).

8. Its river—“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” (Rev. 22:1).

9. Its tree of life—“In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month” (Rev. 22:2).

10. Its relationship to the earth (Rev. 21:24, 26)—“And they shall bring the glory and honour of the nations into it” (Rev. 21:26).

11. Its worship center—“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it” (Rev. 21:22).

12. Its throne (Rev. 22:1)

13. Its activities—What will we do in heaven?
   a. Learn about Christ (Rev. 22:4).
   b. Work for Christ (Rev. 22:3).
   c. Reign with Christ (Rev. 22:5).

B. Her husband—The faithful spouse (Rev. 22:6-21)

1. The comfort from Christ (Rev. 22:12, 14)

2. The character of Christ (Rev. 22:13, 16)

3. The counsel of Christ (Rev. 22:10)

4. The concern of Christ
a. His concern about the water of life—“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that athirst come. And whosoever will, let him take the water of life freely” (Rev. 22:17).

b. His concern about the Word of life (Rev. 22:18-19)
   (1) That we not add to it (Rev. 22:18)
   (2) That we not take away from it (Rev. 22:19)

STATISTICS
Father: Zebedee (Matt. 4:21)
Mother: Salome (Mark 15:40)
Brother: James (Matt. 4:21)
First mention: Matthew 4:21
Final mention: Revelation 22:8
Meaning of his name: “The grace of Jehovah” — Note: Both he and his brother James were nicknamed “Boanerges” by Christ, meaning “Sons of Thunder” (Mark 3:17)
Frequency of his name: Referred to 42 times: As John, 33 times; as “that disciple that Jesus loved” (John 13:23; 19:26; 20:2; 21:7, 20, 24), six times; as Boanerges meaning “Son of rage, thunder” (Mark 3:17), once
Occupation: Fisherman before becoming one of Christ’s three key apostles
Place of birth: Probably Bethsaida in Galilee
Place of death: Tradition suggests it was in Ephesus.
Important fact about his life: He was Christ’s beloved apostle who authored five New Testament books.

John the Baptist
CHRONOLOGICAL SUMMARY
I. The mission of John
   A. As foretold by the angel of God
      1. The declaration (Luke 1:5-17)—Zacharias the priest was visited by the angel Gabriel while offering incense. He heard a sixfold prophecy by this heavenly messenger.
         a. He and his wife, Elisabeth, would have a son (Luke 1:13).
         b. His name would be John (Luke 1:13).
         d. He would have a successful ministry (Luke 1:16).
         e. He would prepare the way for the Messiah (Luke 1:17).
         f. His style would be similar to that of Elijah (Luke 1:17).
2. His doubts—“And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years” (Luke 1:18).

3. The dumbness (Luke 1:19-20)—“And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season” (Luke 1:20).

4. The delay (Luke 1:21-22)—“And the people waited for Zacharias, and marveled that he tarried so long in the temple” (Luke 1:21).

5. The devotion (Luke 1:23-25)—“And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men” (Luke 1:24-25).

B. As foretold by the Spirit of God

1. The witness of the Holy Spirit prior to John’s birth—“And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost” (Luke 1:41).

2. The will of the Holy Spirit at John’s birth—“Now Elisabeth’s full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God” (Luke 1:57-64).

3. The words of the Holy Spirit following John’s birth—“And his father Zacharias was filled with the Holy Ghost . . . saying” (Luke 1:67).

a. The praise of Zacharias

(1) He thanked God for the Davidic covenant—“Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; That we should be saved from our enemies, and from the hand of all that hate us” (Luke 1:68-69, 71).

(2) He thanked God for the Abrahamic covenant—“The oath which he swbare to our father Abraham” (Luke 1:73).

b. The prediction of Zacharias—“And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and
in the shadow of death, to guide our feet into the way of peace” (Luke 1:76-79).

II. The message of John

A. As predicted by Isaiah and Malachi

1. Isaiah’s prophecy (Isa. 40:3-5)—“And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God” (Luke 3:3-6).

2. Malachi’s prophecy (Mal. 3:1)—“For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee” (Matt. 11:10).

B. As proclaimed by John

1. To the crowds

   a. His message to their hearts—“Repent ye; for the kingdom of heaven is at hand. . . Prepare ye the way of the Lord, make his paths straight” (Matt. 3:2; 3b).

   b. His message to their hands—“And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise” (Luke 3:10-11).

2. To the Pharisees and Sadducees—“But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire” (Matt. 3:7-10).

3. To the tax collectors—“Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you” (Luke 3:12-13).

4. To the soldiers—“And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages” (Luke 3:14).

5. To the world—“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).

III. The ministry of John
A. He baptized the converts of Israel—“Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins” (Matt. 3:5-6).

B. He baptized the Christ of Israel.
   1. The acquiescence—A reluctant John agreed to baptize Christ. “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him” (Matt. 3:13-15).
   2. The anointing—“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him” (Matt. 3:16).
   3. The approval—“And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Matt. 3:17).
   4. The assurance—“And I knew him not: but he that sent me to baptize with water, the same said to me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God” (John 1:33-34).

IV. The measure of John—Just what kind of man was John the Baptist?
   A. His private life
      1. He was a rugged and simple man—“And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey” (Matt. 3:4).
      2. He was a man of prayer (Luke 11:1).
      3. He was a Spirit-controlled man—“There was a man sent from God, whose name was John” (John 1:6). “And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel” (Luke 1:80). “And the hand of the Lord was with him” (Luke 1:66).
   B. His public life
      1. He was a controversial man.
         a. Most looked upon him as a prophet (Matt. 21:26).
         b. Some, however, felt he was demon possessed (Matt. 11:18).
         c. Jesus compared him to Elijah (Matt. 17:12-13).
         d. A few thought he had come back from the dead in the person of Christ—“At that time Herod the tetrarch heard of the fame of Jesus, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him” (Matt. 14:1-2). “When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets” (Matt. 16:13-14).
2. He was a fearless man—John preached his message of repentance or judgment equally, to potentates, publicans, Pharisees, and the public in general.

3. He was an effective man—Although he worked no miracles, his ministry moved the masses (John 10:41).

4. He was a faithful man—“Ye sent unto John, and he bare witness unto the truth... He was a burning and shining light: and ye were willing for a season to rejoice in his light” (John 5:33, 35).

V. The magnificence of John—Christ himself delivered the greatest eulogy concerning John ever bestowed upon a mortal man. “And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings’ houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he” (Matt. 11:7-11). “Ye sent unto John, and he bare witness unto the truth... He was a burning and a shining light: and ye were willing for a season to rejoice in his light” (John 5:33, 35).

VI. The Messiah of John
A. John’s loyalty to Christ

1. He correctly described his Savior to the public—“John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:15-18).

2. He corrected described himself to the Pharisees—“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe’s latchet I am not worthy to unloose” (John 1:19-27).
B. John’s love for Christ—“Then there arose a question between some of John’s disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled. He must increase, but I must decrease” (John 3:25-30).

VII. The martyrdom of John
A. The detainment of John—John was cast into prison.
1. The who of the matter—“For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias’ sake, his brother Philip’s wife: for he had married her” (Mark 6:17).
2. The why of the matter—“For John had said unto Herod, It is not lawful for thee to have thy brother’s wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly” (Mark 6:18-20).

B. The doubts of John
1. His request to the Savior—“Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another?” (Matt. 11:2-3).
2. His reassurance from the Savior—“And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached” (Luke 7:21-22).

C. The death of John
1. The party—“And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee” (Mark 6:21).
2. The performance—“And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom” (Mark 6:22-23).
3. The plot—“And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's
sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother” (Mark 6:24-28).

THEOLOGICAL SUMMARY

I. Christ referred to John just prior to His ascension—“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence” (Acts 1:5).

II. Peter referred to John on two occasions:
   A. During his address to the 120 in the upper room (Acts 1:22)
   B. During his dealings with Cornelius in Caesarea (Acts 10:37).

III. Paul referred to John on two occasions:
   A. During his address in the synagogue at Antioch of Pisidia (Acts 13:24-25)
   B. During his conversation with John’s disciples in Ephesus (Acts 19:3-4).

IV. Apollos referred to John in Ephesus—“He spake and taught diligently the things of the Lord, knowing only the baptism of John” (Acts 18:25).

STATISTICS

Father: Zacharias
Mother: Elisabeth
First mention: Matthew 3:1
Final mention: Acts 19:4
Meaning of his name: “Grace of God”
Frequency of his name: Referred to 90 times
Occupation: Prophet and Nazirite evangelist
Place of birth: Hill country in Judaea
Place of death: In a dungeon near the Dead Sea
Circumstances of death: He was beheaded by the sword.
Age at death: Approximately 35
Important fact about his life: He was the forerunner of Christ; he both introduced and baptized the Messiah.

Joseph

CHRONOLOGICAL SUMMARY

I. The distress of Joseph—“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost” (Matt. 1:18).
II. The decision of Joseph—“Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily” (Matt. 1:19).

III. The dreams of Joseph

A. First dream
   1. The contents of the dream
      a. Concerning the purity of Mary—“But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost” (Matt. 1:20).
      b. Concerning the person within Mary—“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins” (Matt. 1:21).
      c. Concerning the prophecy about Mary—“Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us” (Matt. 1:22-23).
   2. The consequences of the dream
      a. The marriage in Nazareth—“Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife” (Matt. 1:24).
      b. The manger in Bethlehem—“And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) . . . And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn” (Luke 2:4, 7)
      c. The message in Jerusalem (Luke 2:21-35)—An old man named Simeon delivered a message for Joseph and Mary as they dedicated the infant Jesus in the temple.

B. Second dream—Upon the departure of the wise man, Joseph received his second dream. “And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt” (Matt. 2:13-14).

C. Third dream—“But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child’s life. And he arose, and took the young child and his mother, and came into the land of Israel” (Matt. 2:19-21).
D. Fourth dream—“But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene” (Matt. 2:22-23).

**STATISTICS**

*Father:* Jacob (Matt. 1:16)

*Spouse:* Mary

*Sons:* James, Joseph, Simon, Judas (Matt. 13:55)

*Daughters:* Several unnamed (Matt. 13:56)

*Famous ancestors:* Abraham, David, Solomon

*First mention:* Matthew 1:16

*Final mention:* John 6:42

*Meaning of his name:* “Increaser, may God add”

*Frequency of his name:* Referred to 16 times

*Biblical books mentioning him:* Three books (Matthew, Luke, John)

*Occupation:* Carpenter

*Place of birth:* Bethlehem

*Important fact about his life:* He was the godly legal (but not physical) father of Jesus.

**Judas Iscariot**

**CHRONOLOGICAL SUMMARY**

I. Judas, the apostle

A. His call (Matt. 10:4; Mark 3:19; Luke 6:16)

B. His city—The word *Iscariot* literally means “the man from Kerioth.” Kerioth was a town in southern Judea. Thus Judas was the only non-Galilean among the 12 apostles.

II. Judas, the apostate

A. The defection of Judas

1. He was a thief (John 12:1-8)

   a. The circumstances involved—“Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment” (John 12:3).

   b. The criticism involved—“Then saith one of his disciples, Judas Iscariot, Simon’s son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor?” (John 12:4-5).
c. The callousness involved—“This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein” (John 12:6).

   a. The person behind Judas’s crime
      (1) Satan had controlled him from the very beginning—“Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve” (John 6:70-71).
      (2) Satan was his spiritual father—Jesus referred to Judas as “the son of perdition” (John 17:12).
      (3) Satan put the desire in Judas’s heart to betray Christ (John 13:2).
      (4) Satan actually entered into Judas on two occasions:
         (a) First occasion: Just prior to the upper room events—“Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve” (Luke 22:3).
         (b) Second occasion: In the upper room—“And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly” (John 13:27).
   b. The price received for Judas’s crime—“Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him” (Matt. 26:14-16).
   c. The prophecies concerning Judas’s crime
      (1) Foretold by the Psalms—Just prior to Pentecost, in the upper room, Peter reminded the 120 of these predictions, referring to three Old Testament psalms. “Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry” (Acts 1:16-17).
      (2) Foretold by the Savior—“When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. . . . He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop,
when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night” (John 13:21, 25-30).

d. The place of Judas’s crime—“When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons” (John 18:1-3). “Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him” (Matt. 26:48-50).

B. The death of Judas
1. The penitence of the traitor
   a. The misery before his death—“Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that” (Matt. 27:3-4).
   b. The method of his death—“And he cast down the pieces of silver in the temple, and departed, and went and hanged himself” (Matt. 27:5). “Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out” (Acts 1:18).

2. The problem of the chief priests—“And they took counsel, and bought with them the potter’s field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day” (Matt. 27:7-8).

3. The prediction of the prophet—“Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter’s field, as the Lord appointed me” (Matt. 27:9-10).

STATISTICS
First mention: Matthew 10:4
Final mention: Acts 1:25
Meaning of his name: “Praise”
Frequency of his name: Referred to 22 times
Occupation: Apostle
Place of birth: Probably in the Judean city of Kerioth
Place of death: In or near Jerusalem
Circumstances of death: He hanged himself (Matt. 27:5; Acts 1:18).
Important fact about his life: He was the apostle who betrayed Christ.

Lazarus

CHRONOLOGICAL SUMMARY

I. The sickness of Lazarus (John 11:1-4)
   A. The concern by his sisters—“Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick” (John 11:3).
   B. The comment by his Savior—“When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby” (John 11:4).

II. The sorrow over Lazarus
   A. Martha’s sorrow—“Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died” (John 11:21).
   B. Mary’s sorrow—“Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died” (John 11:32).
   C. Jesus’ sorrow—“Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. . . . Jesus wept. . . . Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it” (John 11:33, 35, 38).

III. The summons to Lazarus—“And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go” (John 11:43-44).

IV. The supper for Lazarus—“Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him” (John 12:1-2).

V. The subtlety against Lazarus—“But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus” (John 12:10-11).
STATISTICS
Sisters: Mary and Martha (John 11:1)
First mention: John 11:1
Final mention: John 12:17
Meaning of his name: “Without help”
Frequency of his name: Referred to 11 times
Biblical books mentioning him: One book (John)
Place of birth: Probably in Bethany
Place of death: First time, Bethany; second time, probably Bethany
Important fact about his life: He was the last of three persons raised from the dead by Jesus during his earthly ministry.

Luke

CHRONOLOGICAL SUMMARY
I. The ministry of Luke
   A. He was a co-worker with the Apostle Paul.
      1. Traveling with Paul during the second missionary journey
         b. He ministered to Lydia and a demoniac girl at Philippi (Acts 16:14-18).
         c. For some reason, neither he nor Timothy were beaten and thrown into prison as were Paul and Silas (Acts 16:19-34).
      2. Traveling with Paul during the third missionary journey
         a. Luke again joined Paul at Troas, as he had during the previous trip (Acts 20:6).
         b. He participated in a prayer meeting on the seashore at Tyre (Acts 21:4-6).
         c. He visited with Philip the evangelist and his four daughters at Caesarea (Acts 21:8-9).
         d. He urged Paul not to return to Jerusalem after hearing the prediction of Agabus the prophet—“And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. And when he was come unto us, he took Paul’s girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem” (Acts 21:10-12).
         e. Upon realizing Paul’s determination, however, he resigned himself to this visit—“Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for
the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done” (Acts 21:13-14).

3. Arriving in Jerusalem with Paul
   b. He then visited briefly with James, half-brother of the Lord (Acts 21:17-18).

B. He was a chaplain to the Apostle Paul. Luke faithfully ministered to Paul during his various imprisonments.
      a. He endured the terrible storm at sea (Acts 27:18-20)
      b. He escaped safely (along with 275 other passengers) to the Isle of Melita (Acts 28:1).
      c. He stayed three days with Publius, governor of the island (Acts 28:7).
      d. He was treated kindly by the natives, especially after Paul had healed the governor’s father of a fever and dysentery (Acts 28:8-10).
   4. Joining Paul during the apostle’s first Roman imprisonment (Acts 28:30-31; Col. 4:14; Philem. 24)
   5. Joining Paul during the apostle’s second (and final) Roman imprisonment (2 Tim. 4:11).


THE GOSPEL OF LUKE

   A. He was a highly educated man.
   B. He wrote from a Greek background and perspective.

II. Luke presents Christ as the Son of man, i.e., the perfect man.
   B. The annunciations: There were a number of heavenly announcements concerning both the Son of man and his forerunner, occurring before and after the Bethlehem event. Various parties were involved.
      1. Those involved preceding his birth
         b. Mary and Gabriel (Luke 1:26-28)
         c. Mary and Elisabeth (Luke 1:39-56)
         d. Zacharias and the infant John (Luke 1:57-80)
         e. Mary and Joseph (Luke 2:1-7)
2. Those involved following his birth
   a. The shepherds and the angels (Luke 2:8-15)
   b. The shepherds and the Savior (Luke 2:16-20)
   d. Anna and the Savior (Luke 2:36-38)

C. The preparation: The quiet boyhood of Jesus prepared him for his role as the perfect Son of man.
   1. He was seen in the home of his mother—“And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. And Jesus increased in wisdom and stature, and in favour with God and man” (Luke 2:39-40, 52).
   2. He was seen in the house of his Father (Luke 2:41-51)—“And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?” (Luke 2:46-49).

D. The anticipation: The preaching of John the Baptist caused great interest in the promised appearance of the Son of man (Luke 3:1-20). “And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God” (Luke 3:3-6).

E. The validation: At his baptism the Father gave official approval of the Son of man (Luke 3:21-22). “And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased” (Luke 3:22).

F. The documentation: Luke followed the genealogy of the Son of man backward in time to Adam, tracing his line through Nathan, the second son of King David (Luke 3:23-28).

G. The temptation: The Son of man was unsuccessfully tempted in three areas by Satan (Luke 4:1-13).

H. The proclamation: The Son of man proclaimed his message throughout the land (Luke 4:14-15; 42-44). “And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent” (Luke 4:43).
   1. The sermons he delivered
a. The message at Nazareth on Isaiah 61 (Luke 4:16-30)
b. The Sermon on the Mount (Luke 6:17-49)
c. The Mount Olivet discourse (Luke 21:5-38)

2. The subjects he discussed
   a. True spiritual relationships (Luke 8:19-21)
   e. Sectarianism (Luke 9:49-50)
   f. The unbelief of and coming judgment upon his generation (Luke 11:29-32)
   g. The Holy Spirit (Luke 12:10-12)
   i. God’s care for his own (Luke 12:6-7; 22-34)
   j. Watchfulness (Luke 12:35-40)
   k. His mission (Luke 12:49-53)
   m. Signs of the times (Luke 12:54-57)
   n. False religious profession (Luke 13:22-30)
   o. The great white judgment throne (Luke 12:2-5)
   p. Divorce (Luke 16:18)
   q. Forgiveness (Luke 17:3-4)
   r. Faith (Luke 17:22-37)
   s. Final events (Luke 17:22-37)

I. The eulogization: The Son of man paid great homage to the imprisoned John the Baptist (Luke 7:19-29).

J. The deputation: The Son of man chose and commissioned his apostles.
   1. The 12 disciples
      a. The call of Andrew, Peter, James, and John (Luke 5:1-11)
      c. The selection of the Twelve (Luke 6:13-16)
      d. The sending forth of the Twelve (Luke 9:1-11)

K. The demonstrations: The Son of man exhibited his mighty power by performing 18 miracles, as recorded by Luke.
   1. Casting of demons
      a. The man at Capernaum (Luke 4:31-37)
      b. The man at Gadara (Luke 8:26-40)
      c. The boy at the base of Mount Hermon (Luke 9:37-43)
      d. A man somewhere in Galilee (Luke 11:14)
2. Raising the dead
   a. The widow’s son at Nain (Luke 7:11-18)
3. Feeding the hungry (Luke 9:12-17)
4. Healing the sick
   b. A leper (Luke 5:12-14)
   c. Ten lepers (Luke 17:11-19)
   d. A paralytic (Luke 5:17-26)
   e. A man with a paralyzed hand (Luke 6:6-11)
   f. A centurion’s servant (Luke 7:1-10)
   g. A woman with an issue of blood (Luke 8:43-48)
   h. A woman with an 18-year infirmity (Luke 13:10-17)
   i. A man with dropsy (Luke 14:1-6)
5. Calming the sea (Luke 8:22-25)

L. The illustrations: The Son of man illustrated his message and mission through the employment of parables. Here are the 25 parables as recorded by Luke:
   1. The two debtors (Luke 7:40-43)
   2. The sower and the soil (Luke 8:4-15)
   5. The lighted lamp (Luke 8: 16-18; 11:33-36)
   7. The generous father (Luke 11:11-13)
   8. The persistent friend (Luke 11:5-8)
  10. The rich fool (Luke 12:16-21)
  12. The fruitless fig tree (Luke 13:6-9)
  13. The ambitious guest (Luke 14:7-14)
  15. The lost sheep (Luke 15:1-7)
  16. The lost coin (Luke 15:8-10)
  17. The lost son (Luke 15:11-32)
  19. The rich man and Lazarus (Luke 16:19-31)
  20. When our best is but the least (Luke 17:7-10)
  22. The publican and the Pharisee (Luke 18:9-14)

M. The supplications: The Son of man considered the subject of prayer to be an all-important one.  

1. His personal prayers—Jesus prayed:  
   a. At his baptism (Luke 3:21)  
   b. In the wilderness (Luke 5:16)  
   c. Before choosing the Twelve (Luke 6:12)  
   d. Prior to hearing Peter’s great confession (Luke 9:18)  
   e. During his transfiguration (Luke 9:29)  
   f. After hearing the report of the returning Seventy—“In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him” (Luke 10:21-22).  
   g. Before giving the model prayer (Luke 11:1)  
   h. In the upper room for Peter—“And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren” (Luke 22:31-32).  
   i. In the garden—“And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground” (Luke 22:41-44).  
   j. On the cross—“Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the soldiers also mocked him, coming to him, and offering him vinegar” (Luke 23:34, 36)  

2. His pattern prayer—“And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil” (Luke 11:2-4).  


N. The invitations: On two special occasions the Son of man issued a personal invitation.  

1. To the rich young ruler (Luke 18:18-24)—“Now when Jesus heard these things, he said unto him, Yet lackest thou one thing; sell all that thou hast, and
distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me (Luke 18:22).

2. To a short but rich tax collector (Luke 19:1-10)—“And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house” (Luke 19:5).

O. The intolerance: The Son of man was rejected by the Samaritans (Luke 9:51-56)—“And they did not receive him, because his face was as though he would go to Jerusalem” (Luke 9:53).

P. The clarification: During his visit with Mary and Martha the Son of man gently corrected Martha for having her priorities in the wrong order (Luke 10:38-42).

Q. The consecration: Some children were brought to the Son of man to be blessed by him (Luke 18:15-17).


S. The presentation: The Son of man presented himself to the Jerusalem crowds during the triumphal entry on Palm Sunday (Luke 19:28-40).


V. The confrontations: The Son of man was often confronted by the wicked Jewish leaders.

   1. They said he was a blasphemer (Luke 5:21).
   3. They criticized him in various areas:
      a. For associating with sinners (Luke 5:30-32; 7:36-39)
      b. For not observing their ceremonial fastings (Luke 5:33-35)
      c. For not observing their ceremonial washings (Luke 11:37-38)
      d. For allowing his disciples to pick grain for food on the Sabbath (Luke 6:1-5)
      e. For healing on the Sabbath (Luke 6:6-11)
   5. They attempted to trap him concerning:
      a. The paying of tribute (Luke 20:19-26)
      b. The resurrection of the dead (Luke 20:27-33)

W. The condemnation: The Son of man utterly condemned the wicked Jewish leaders (Luke 7:30-35; 11:39-54; 20:45-47).

X. The symbolization: The Son of man used bread and wine to symbolize his sufferings in the upper room (Luke 22:7-20). “And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you” (Luke 22:19-20).

Y. The repudiation: The Son of man was betrayed and denied by two followers.

2. The denials by Peter (Luke 22:34, 53-62)

Z. The interrogation: The Son of man was arrested in Gethsemane and subjected to several unfair trials.
   1. Before the high priest (Luke 22:54, 63-65)

AA. The brutalization: The Son of man was cruelly placed on the cross of Calvary and crucified (Luke 23:33-49).

BB. The authorization: Joseph of Arimathea received permission from Pilate to remove the lifeless body of the Son of man and place it in a new tomb (Luke 23:50-53).

CC. The finalization: The women prepared spices and ointments for anointing the body of the Son of man for final burial (Luke 23:54-56).

DD. The vindication: The Son of man was vindicated through his glorious resurrection from the dead.
   1. The announcement to some women in the tomb (Luke 24:1-12)
   2. The appearances to his disciples


THE BOOK OF ACTS (PART ONE): Operation Holy Land—The Greater Jerusalem Crusade (Acts 1—12). It was headed up by Peter, the fisherman, and assisted by Stephen and Philip.

I. Activities of Peter
   A. Peter and the 120 (Acts 1:1-26)
      1. On the Mount of Olives (Acts 1:1-12)
         a. Receiving the assurance from Christ (Acts 1:6-8)
         b. Witnessing the ascension of Christ (Acts 1:9-11)
      2. In the upper room (Acts 1:13-26)
         a. The prayer meeting (Acts 1:13-14)
         b. The business meeting (Acts 1:15-26)
   B. Peter and the crowd at Pentecost (Acts 2:1-47)
      1. The cloven tongues (Acts 2:1-4)
      2. The congregation (Acts 2:5-11)
      3. The confusion (Acts 2:12-13)
      4. The clarification (Acts 2:14-15)
      5. The comparison (Acts 2:16-21)
         a. The Old Testament prophet Joel (Acts 2:16)
         b. The Old Testament prophecy of Joel (Acts 2:17-21)
      6. The condemnation (Acts 2:22-28)
a. The Messiah had been crucified by his foes (Acts 2:22-24)
b. The Messiah had been resurrected by his Father (Acts 2:24)

7. The conclusion (Acts 2:29-36)
8. The conviction (Acts 2:37)
10. The conversions (Acts 2:41)
11. The communion (Acts 2:42-47)

C. Peter and the lame man (Acts 3:1-26)
   a. The need for the healing (Acts 3:2)
   b. The name in the healing (Acts 3:4-6)
   c. The nature of the healing (Acts 3:8)
2. The message (Acts 3:12-26)—At this point, Peter delivered a powerful sermon about the cross.
   a. The promoters of the cross—The Jewish leaders (Acts 3:13-15)
   b. The prophecies about the cross—The Old Testament Scriptures (Acts 3:18)
   c. The power of the cross (Acts 3:16, 26)
      (1) It had sealed the body of one man (Acts 3:16).
      (2) It could heal the souls of all men (Acts 3:26).
   d. The program of the cross (Acts 3:15, 18-21)
   e. The plea of the cross (Acts 3:19, 26)

D. Peter and the high priest (Acts 4:1-37)—Annas, the Jewish high priest, had Peter and John arrested.
1. The reason for the arrest (Acts 4:2)
2. The evidence supporting the arrest (Acts 4:4)
3. The dialogue in the arrest (Acts 4:8-12)
4. The conference during the arrest (Acts 4:13-17)
5. The warning accompanying the arrest (Acts 4:18-22)
6. The praise service following the arrest (Acts 4:23-30)
7. The blessings resulting from the arrest (Acts 4:31-37)

E. Peter and Ananias and Sapphira (Acts 5:1-11)
1. Their deception (Acts 5:1-2)
2. Their discovery (Acts 5:3-4)
3. Their deaths (Acts 5:5, 10)

F. Peter and the sick (Acts 5:12-16)

G. Peter and the lawyer Gamaliel (Acts 5:17-42)—For the second time Peter was arrested for preaching Christ.
1. The anger of the Sadducees (Acts 5:17-18)
2. The appearance of the Lord (Acts 5:19-20)
3. The astonishment of the jailors (Acts 5:21-26)
4. The address of Peter (Acts 5:27-32)
5. The advice of Gamaliel (Acts 5:34-39)
6. The attitude of the apostles (Acts 5:40-42)
   a. Their pain (Acts 5:40)
   b. Their praise (Acts 5:41)
   c. Their persistence (Acts 5:42)
H. Peter and Simon the Sorcerer (Acts 8:9-25)
   1. The pride of Simon (Acts 8:9-11)
   2. The perversion of Simon (Acts 8:18-19)
   3. The punishment of Simon (Acts 8:20-21)
   4. The plea of Simon (Acts 8:24)
I. Peter and Aeneas (Acts 9:32-35)
   1. The misery (Acts 9:32-33)
   2. The miracle (Acts 9:34)
J. Peter and Dorcas (Acts 9:36-42)
   1. The deeds of Dorcas (Acts 9:36)
   2. The death of Dorcas (Acts 9:37)
   3. The deliverance of Dorcas (Acts 9:38-41)
   2. Peter, a reluctant soul winner in Joppa (Acts 10:9-23)
L. Peter and the Jewish believers at Jerusalem (Acts 11:1-18)
   1. The accusation (Acts 11:1-3)
   2. The argument (Acts 11:14-17)
   3. The acceptance (Acts 11:18)
M. Peter and the angel of the Lord (Acts 12:1-17)
   1. Peter’s success in escaping a prison house (Acts 12:5-11)
   2. Peter’s struggle in entering a prayer house (Acts 12:12-16)
N. Peter and the Jerusalem council (Acts 15)
   1. His comments (Acts 15:7-9)
   2. His caution (Acts 15:10)
   3. His conclusion (Acts 15:11)
II. Activities of Stephen (Acts 6:1—7:60)
A. The complaint of the laity (Acts 6:1)
B. The conference of the leaders (Acts 6:2-4)
C. The choice of the laborers (Acts 6:5-7)—The first seven deacons were chosen; Stephen was one of them.
   1. The spiritual maturity of Stephen (Acts 6:5-10)
   2. The miracles of Stephen (Acts 6:8)
   3. The maligning of Stephen (Acts 6:9-14)
   4. The meekness of Stephen (Acts 6:15)
6. The martyrdom of Stephen (Acts 7:54-60)
   a. His persecutors (Acts 7:54, 57-58)
   b. His preview of glory (Acts 7:55-56)
   c. His prayer (Acts 7:59-60)
      (1) For himself (Acts 7:59)
      (2) For his enemies (Acts 7:60)

III. Activities of Philip (Acts 6:5; 8:5-8, 26-40)
A. The evangelist in Samaria
   1. The message he preached (Acts 8:5)
   2. The miracles he performed (Acts 8:6-8)
B. The soul winner in Gaza (Acts 8:26-40)
   1. His mission from an angel (Acts 8:26)
   2. His mission to a eunuch (Acts 8:27-40)
      a. The confusion of the eunuch (Acts 8:31-34)
      b. The conversion of the eunuch (Acts 8:36-37)
      c. The confession of the eunuch (Acts 8:38-40)
C. The family man in Caesarea (Acts 21:8-9)

THE BOOK OF ACTS (PART TWO): Operation Whole Earth—The Global Crusade (Acts 13—28). It was headed up by Paul, the tentmaker, and assisted by Barnabas, Silas, Timothy, Mark, and Luke.

I. The conversion of Paul (Acts 9:1-19; 22:5-16; 26:12)
   A. Paul’s vendetta against the saints of God (Acts 9:1-2; 22:4; 26:9-12)
   B. Paul’s vision of the Son of God (Acts 9:3-9; 22:6-11; 26:12-18)

   A. First stop, Cyprus (Acts 13:4-12)
   B. Second stop, Perga (Acts 13:13)—John Mark left the team at this point.
   C. Third stop, Antioch in Pisidia (Acts 13:14-50)—Paul spent several weeks there and preached two sermons in the synagogue in Antioch.
   D. Fourth stop, Iconium (Acts 13:51—14:5)
   E. Fifth stop, Lystra (Acts 14:6-23)
   F. Sixth stop, back to Antioch in Syria (Acts 14:24-28)

III. The Jerusalem council—Attended by Paul (Acts 15:1-35)
   A. The reason for the council (Acts 15:1-2, 5-6)
   B. The reports given in the council
      1. Peter’s report (Acts 15:7-11)
      2. Paul’s report (Acts 15:12)
a. The summary: James summarized the position of no circumcision for Gentiles through two arguments:
   (1) A practical argument—God had already saved Gentiles without the rite of circumcision (Acts 15:14)
   (2) A prophetical argument—Amos the prophet had already predicted this would happen (Acts 15:15-18)
b. The suggestion (Acts 15:19-21)
C. The recommendation of the council (Acts 15:22-35)
   1. The messengers who carried their recommendation (Acts 15:22-27)
   2. The message contained in their recommendation (Acts 15:28-35)
IV. The disagreement between Paul and Barnabas (Acts 15:36-40)
   A. The background of the disagreement (Acts 15:36-38)
   B. The blessing from the disagreement (Acts 15:39-40)—As a result, there were twice as many missionaries on the field.
V. The second missionary journey of Paul (Acts 15:41—18:22)
   A. First stop, Lystra (Acts 16:1-5)
      1. The choosing of Timothy (Acts 16:1-2)
      2. The circumcising of Timothy (Acts 16:3)
   B. Second stop, Troas (Acts 16:6-10)
      1. Forbidden by the Holy Spirit to go north or south (Acts 16:6-7)
      2. Bidden by the Holy Spirit to go west (Acts 16:9-10)
   C. Third stop, Philippi (Acts 16:11-40)—At Philippi three tremendous conversions took place.
      2. The salvation of a demoniac girl (Acts 16:16-18)
      3. The salvation of a prison keeper (Acts 16:19-40)
   D. Fourth stop, Thessalonica (Acts 17:1-9)
   E. Fifth stop, Berea (Acts 17:10-14)—Timothy and Silas remained in Berea.
   F. Sixth stop, Athens (Acts 17:15-34)—Paul preached his famous sermon on Mars Hill.
   G. Seventh stop, Corinth (Acts 18:1-18)
      1. Paul’s friends in this city (Acts 18:1-5)
      2. Paul’s foes in this city (Acts 18:1-5)
      3. Paul’s fruits in this city (Acts 18:8, 11)
      4. Paul’s Heavenly Father in this city (Acts 18:9-10)
   H. Eighth stop, Ephesus (Acts 18:19-21)
VI. The third missionary journey of Paul (Acts 18:23—21:14)
   A. First stop, Asia Minor (Acts 18:23)—Paul revisited these churches to exhort and strengthen them.
   B. Second stop, Ephesus (Acts 18:24—19:41)
      1. The forerunner of Paul in Ephesus—Apollos (Acts 18:24-28)
a. The teaching of Apollos (Acts 18:24-28)
b. The teachers of Apollos (Acts 18:26)
2. The fruits of Paul in Ephesus (Acts 19:1-41)
C. Third stop, Greece (Acts 20:1-5)—After a stay of three months he left to escape a plot of the Jews to kill him.
D. Fourth stop, Troas (Acts 20:6-12)
   1. The midnight address (Acts 20:7)
   2. The mid-morning accident (Acts 20:8-9)
   3. The miraculous awakening (Acts 20:10-12)
E. Fifth stop, Miletus (Acts 20:15-38)
F. Sixth stop, Tyre (Acts 21:1-6)
G. Seventh stop, Ptolemais (Acts 21:7)
H. Eighth stop, Caesarea (Acts 21:8-14)
VII. Paul final visit to Jerusalem (Acts 21:15-20)
   B. The reaction by Paul (Acts 21:23-26)—To counteract these false rumors, Paul agreed to put himself back under the Law, shave his head, and take a seven-day vow.
   C. The rescue of Paul (Acts 21:30-32)—In spite of Paul’s efforts, the rumors persisted and he was set upon by a murderous Jewish mob.
   E. The revelation to Paul (Acts 23:11)
   F. The revenge against Paul (Acts 23:12-15)
   G. The relative of Paul (Acts 23:16-22)
VIII. Paul’s imprisonment in Caesarea (Acts 23:33—26:32)
   B. Paul before Festus (Acts 25:1-12)
   C. Paul before Agrippa (Acts 25:13—26:32)
IX. Paul’s voyage to Rome (Acts 27:1—28:31)
   A. Phase 1: From Caesarea to Fair Havens (Acts 27:1-12)
   B. Phase 2: From Fair Havens to Melita (Acts 26:13—27:44)
   C. Phase 3: At Melita (Acts 28:1-10)
   E. Phase 5: At Rome (Acts 28:16-31)

STATISTICS
Brother: Some feel Titus may have been his brother (2 Cor. 8:18; 12:18)
First mention: Luke 1:3
Final mention: Philemon 24
Meaning of his name: “Light giving”
Frequency of his name: Referred to 41 times
**Biblical books mentioning him:** Five books (Luke, Acts, Colossians, 2 Peter, Philemon)

**Occupation:** Medical doctor (Col. 4:14)

**Place of birth:** Probably born in Antioch in Syria

**Place of death:** Tradition says he died in Greece.

**Circumstances of death:** Tradition says he was crucified for his faith in Christ, along with the Apostle Andrew

**Important fact about his life:** He was the author of the books of Luke and Acts and served as Paul’s personal physician.

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**Lydia**

**CHRONOLOGICAL SUMMARY**

I. Her business—“And a certain woman named Lydia, a seller of purple, of the city of Thyatira” (Acts 16:14a)

II. Her new birth—“Whose heart the Lord opened, that she attended unto the things which were spoken of Paul” (Acts 16:14b).

III. Her baptism—“And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us” (Acts 16:15).

**STATISTICS**

*First mention:* Acts 16:14  
*Final mention:* Acts 16:15  
*Frequency of her name:* Referred to one time  
*Biblical books mentioning her:* One book (Acts)  
*Occupation:* Saleswoman in the purple dye trade  
*Important fact about her life:* She was Paul’s first female convert in Greece.

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**Mark**

**CHRONOLOGICAL SUMMARY**

I. Mark, the failure  
   A. He was brought to Antioch by Paul and his uncle, Barnabas (Acts 12:25).  
   B. He accompanied Paul and Barnabas on their first missionary journey (Acts 13:5).  
   C. When things became difficult, he abandoned the team at Perga and returned home (Acts 13:13).  
   D. Paul later refused to allow John Mark to accompany him on his second missionary (Acts 15:36-38).

II. Mark, the fruitful
A. John Mark and Barnabas—Barnabas left Paul and took John Mark with him to Cyprus for missionary purposes. Apparently this time, the young man rose to the occasion (Acts 15:39).

B. John Mark and Paul

1. He ministered to Paul in Rome during the apostle’s first imprisonment (Philem. 24; Col. 4:10).
2. He was summoned by Paul in Rome during the apostle’s final imprisonment—“Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry” (2 Tim. 4:11).

C. John Mark and Peter—“The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son” (1 Peter 5:13).

III. Mark, the author—He was the author of the Gospel that bear his name.

THE GOSPEL OF MARK
Mark emphasizes the servanthood of Christ.

I. The setting apart of the servant

A. His forerunner (Mark 1:1-8)
B. His baptism (Mark 1:9-11)
C. His temptation (Mark 1:12-13)

II. The spokesman of the servant

A. The personal meeting with his apostles
   1. James, John, Peter, and Andrew (Mark 1:14-20)
   2. Matthew (Mark 2:13-14)

B. The public ministry of his apostles
   1. The official call of the Twelve (Mark 3:13-21)
   2. The official commission to the Twelve (Mark 6:7-13)

III. The sermons and subjects of the Savior—“And he said unto them, Let us go into the next town, that I may preach there also: for therefore came I forth” (Mark 1:38).

A. The sermons he delivered
   1. The sower and the soils (Mark 4:1-34)
   2. A description of defilement (Mark 7:1-23)
   3. The Mount Olivet discourse (Mark 13:1-37)

B. The subjects he discussed
   1. The unpardonable sin (Mark 3:22-30)
   2. True relationships (Mark 3:31-35)
   3. Discipleship (Mark 8:34-38)
   5. Sectarianism (Mark 9:38-41)
   6. Hell (Mark 9:42-50)
   7. Divorce (Mark 10:1-12)
   8. Rewards (Mark 10:28-31)
9. Prayer and faith (Mark 11:20-26)
10. The Messiah (Mark 12:35-37)

I. The supernaturalness of the servant—“And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole” (Mark 6:56). Mark records no less than 18 miracles performed by Jesus.

A. Casting out of demons
   1. From a man in Capernaum (Mark 1:21-28)
   2. From a man in Gadara (Mark 5:1-20)
   3. From a girl in Tyre (Mark 7:24-30)
   4. From a boy near Mount Hermon (Mark 9:14-29)

B. Healing of diseases
   1. Peter’s mother-in-law
   2. A leper (Mark 1:40-45)
   3. A palsied man (Mark 2:1-12)
   4. A withered hand (Mark 3:1-6)
   5. A woman with a bloody issue (Mark 5:25-34)
   6. A deaf and mute man (Mark 7:31-37)
   7. A blind man (Mark 8:22-26)
   8. A blind man named Bartimaeus (Mark 10:46-52)

C. Feeding the hungry
   1. The five thousand (Mark 6:30-44)
   2. The four thousand (Mark 8:1-9)

D. Controlling the elements (Mark 4:35-41)
   1. Stilling the storm (Mark 4:35-41)
   2. Walking on water (Mark 6:45-52)

E. Judging a fruitless fig tree (Mark 11:12-14)

F. Raising a girl from the dead (Mark 5:21-24, 35-43)

V. The skeptics of the servant—“And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils” (Mark 3:22). “And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him” (Mark 8:11). “And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words” (Mark 12:13).

A. His confrontation with the skeptics
   1. They said he associated with sinners and did not observe all their legalism (Mark 2:16-22).
   2. They questioned his authority (Mark 11:27-33).
   3. They attempted to trap him:
      a. Concerning the subject of paying tribute (Mark 12:13-17)
      b. Concerning the subject of the resurrection (Mark 12:18-27)

B. His condemnation of the skeptics
1. He suggested they might have committed the unpardonable sin (Mark 3:22-30).
2. He refused to give them a sign (Mark 8:11-13).
3. He warned against their hypocrisy (Mark 8:14-21).
4. He compared them to some wicked and murderous laborers in a vineyard (Mark 12:1-12).
5. He denounced their self-centeredness and pride (Mark 12:38-40).

VI. The seekers of the servant—In contrast to the wicked Jewish leaders who rejected him, there were those who sought him out for various reasons.
   A. Some parents with their children (Mark 10:13-16)—“And he took them up in his arms, put his hands on them, and blessed them” (Mark 10:16).
   B. The rich young ruler (Mark 10:17-27)
   C. James and John (Mark 10:35-41)—“They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory” (Mark 10:37).
   D. A sincere scribe (Mark 12:28-34)—“And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question” (Mark 12:34).
   E. A woman in Bethany (Mark 14:3-9)—“And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head” (Mark 14:3).

VII. The splendor of the servant
   A. A declaration of his deity (Mark 8:27-30)—“And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist; but some say, Elias; and others, One of the prophets. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ” (Mark 8:27-29).
   B. A demonstration of his deity (Mark 9:1-13)—“And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them” (Mark 9:2-3).

VIII. The sorrow of the servant
   A. Over the disbelief in Nazareth (Mark 6:1-6)
   B. Over the death of John (Mark 6:14-29)

IX. The showing of the servant (Mark 11:1-11)—“And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that
cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest” (Mark 11:7-10).

X. The surveillance of the servant (Mark 11:15-19)—“And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves” (Mark 11:15).

XI. The supper of the servant (Mark 14:12-25)—“And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God” (Mark 14:22-25).

XII. The submission of the servant (Mark 14:32-42)—“And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt” (Mark 14:35-36).

XIII. The sufferings of the servant
A. He was plotted against—“After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people” (Mark 14:1-2). “And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him” (Mark 14:10-11).

B. He was filled with horror and distress in the garden.
1. The agony (Mark 14:32-42)
2. The arrest (Mark 14:43-49)
3. The abandonment (Mark 14:50)

C. He was denied by a friend.
1. The revelation of these denials (Mark 14:26-31)—“But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice” (Mark 14:29-30).
2. The record of these denials (Mark 14:66-72)—“But he began to curse and to swear, saying, I know not this man to whom ye speak” (Mark 14:71).

D. He was betrayed by a follower (Mark 14:43-46)—“And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him” (Mark 14:44-45).

E. He was illegally tried.
1. Before the high priest (Mark 14:53-65)
a. Falsely accused (Mark 14:55-59)
b. Condemned to die (Mark 14:60-64)
c. Spat upon, blindfolded, struck, and ridiculed (Mark 14:65)

2. Before Pilate (Mark 15:1-15)
a. Slandered by the priests (Mark 15:1-5)
b. Scourged by Pilate (Mark 15:15)

3. Before the Roman soldiers (Mark 15:16-20)
a. He was mistreated.
b. He was mocked.

XIV. The sacrifice of the servant (Mark 15:20-47)
A. On the cross (Mark 15:20-41)
B. In the tomb (Mark 15:42-47)

IV. The sovereignty of the servant (Mark 16:1-20)
A. He arose from the grave (Mark 16:1-18).

1. The announcement (Mark 16:1-8)—“Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him. . . . And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed. But he said to them, ‘Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid him’” (Mark 16:1, 5-6).

2. The appearances (Mark 16:9-11)
a. To Mary Magdalene (Mark 16:9-11)
b. To two disciples (Mark 16:12-13)
c. To the 11 (Mark 16:14-18)

B. He ascended into glory (Mark 16:19-20)—“So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God” (Mark 16:19).

STATISTICS
Mother: Mary (Acts 12:12)
Uncle: Barnabas (Acts 12:25; Col. 4:10)
First mention: Acts 12:25
Final mention: 1 Peter 5:13
Meaning of his name: John means “Grace of Jehovah”; Mark means “Large hammer.”
Frequency of his name: Referred to 10 times
Biblical books mentioning him: Five books (Acts, Colossians, 2 Timothy, Philemon, 1 Peter)
Occupation: Author and missionary evangelist
Place of birth: Probably Jerusalem
Place of death: Tradition says he died in Alexandria, Egypt.
Circumstances of death: Tradition says he died a martyr’s death, being dragged through the streets with a rope around his neck.
Important fact about his life: He authored the Gospel of Mark.

Martha

CHRONOLOGICAL SUMMARY

I. Martha’s agitation concerning her sister Mary
   A. Her complaint to Jesus
      “Now it came to pass, as they went, that he entered into a certain village: and a
      certain woman named Martha received him into her house. And she had a sister
      called Mary, which also sat at Jesus’ feet, and heard his word. But Martha was
      cumbered about much serving, and came to him, and said, Lord, dost thou not
      care that my sister hath left me to serve alone? bid her therefore that she help me”
   B. Her correction by Jesus
      1. What she had been doing—“And Jesus answered and said unto her,
         Martha, Martha, thou art careful and troubled about many tings” (Luke
         10:41).
      2. What she should be doing—“But one thing is needful: and Mary hath
         chosen that good part, which shall not be taken away from her” (Luke
         10:42).

II. Martha’s anguish concerning her brother Lazarus
   A. The dying brother
      1. Her message to Jesus—“Now a certain man was sick, named Lazarus, of
         Bethany, the town of Mary and her sister Martha. (It was that Mary which
         anointed the Lord with ointment, and wiped his feet with her hair, whose
         brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord,
         behold, he whom thou lovest is sick” (John 11:1-3).
      2. Her meeting with Jesus—“Then Martha, as soon as she heard that Jesus
         was coming, went and met him: but Mary sat still in the house” (John
         11:20).
         a. Martha’s frustration—“Then said Martha unto Jesus, Lord, if thou
            hadst been here, my brother had not died” (John 11:21).
         b. Martha’s faith
            (1) In the promise of Christ—“But I know, that even now,
               whatsoever thou wilt ask of God, God will give it thee. Jesus
               saith unto her, Thy brother shall rise again. Martha saith unto
               him, I know that he shall rise again in the resurrection at the
               last day. Jesus said unto her, I am the resurrection, and the
life: he that believeth in me, though he were dead, yet shall he live” (John 11:22-25).

(2) In the person of Christ—“And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou are the Christ, the Son of God, which should come into the world” (John 11:26-27).

3. Her mission for Jesus—“And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee” (John 11:28).

B. The dead brother
1. The request—“Jesus said, Take ye away the stone” (John 11:39a).
2. The reluctance—“Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh, for he hath been dead four days” (John 11:39b).
3. The reminder—“Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?” (John 11:40).

C. The delivered brother—“Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him” (John 12:1-2).

STATISTICS
Brother: Lazarus
Sister: Mary
First mention: Luke 10:38
Final mention: John 12:2
Meaning of her name: “Lady, mistress”
Frequency of her name: Referred to 12 times
Biblical books mentioning her: Two books (Luke, John)
Important fact about her life: She saw Christ raise her dead brother Lazarus

Mary, the Mother of Jesus
CHRONOLOGICAL SUMMARY
I. Mary and Gabriel (the angel of the Lord)
   A. His announcement about Mary
      1. Concerning the father of her unborn Son—“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public
example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost” (Matt. 1:18-20).

2. Concerning the fruits of her unborn Son—“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins” (Matt. 1:21).

B. His announcement to Mary

1. The salutation—“And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be” (Luke 1:26-29).

a. Concerning the birth of Jesus

(1) The choice of Mary—“And the angel said unto her, Fear not, Mary: for thou hast found favour with God” (Luke 1:30).

(2) The child in Mary—“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end” (Luke 1:31-33).

(3) The concern of Mary—“Then said Mary unto the angel, How shall this be, seeing I know not a man?” (Luke 1:34).

(4) The clarification to Mary—“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35).

b. Concerning the birth of John—“And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible” (Luke 1:36-37).

2. The submission—“And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her” (Luke 1:38).

II. Mary and Elisabeth (the affirmation of the Lord)—God reassured both Mary and Elisabeth, each of which had experienced a supernatural conception.
A. The meeting—“And Mary arose in those days, and went into the hill country with haste, in the city of Juda; And entered into the house of Zacharias, and saluted Elisabeth” (Luke 1:39-40).

B. The miracle
1. Elisabeth’s babe—“And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: (Luke 1:41).
2. Elisabeth’s blessing—“And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord” (Luke 1:42-45).

C. The Magnificat (Luke 1:46-56)—In these verses Mary quoted from at least 15 Old Testament sources and praised God for his various attributes:
1. His grace (Luke 1:46-48)
2. His power (Luke 1:49)
3. His mercy (Luke 1:50)
4. His holiness (Luke 1:49)
5. His goodness (Luke 1:53)
6. His faithfulness (Luke 1:54-56)

III. Mary and Jesus (the Anointed of the Lord)
A. Jesus, the infant—“But Mary kept all these things, and pondered them in her heart. . . . And Joseph and his mother marvelled at those things which were spoken of him” (Luke 2:19, 33).
1. Events in Bethlehem
   a. The birth of Jesus—“And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn” (Luke 2:6-7).
   b. The worship of Jesus—“And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger” (Luke 2:15-16).
   c. The circumcision of Jesus—“And when eight days were accomplished for the circumcising of the child, his name was called
Jesus, which was so named of the angel before he was conceived in the womb” (Luke 2:21).

2. Events in Jerusalem
   a. The dedication of the Babe—“And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord. . . . And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons” (Luke 2:22, 24).
   b. The declaration concerning the Babe—“And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him” (Luke 2:25).

(1) His words concerning the Messiah—“For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. . . . And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against” (Luke 2:30-32, 34).

(2) His words concerning the mother—“(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed” (Luke 2:35).

B. Jesus, the young child
   1. The testimony of the wise men (Matt. 2:1-12)—“And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh” (Matt. 2:11).

   2. The trip to Egypt—“And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son” (Matt. 2:13-15)

C. Jesus, the boy—“Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it” (Luke 2:41-43).
1. The concern of Mary—“And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing” (Luke 2:48).

2. The correction by Jesus—“And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father’s business?” (Luke 2:49).

D. Jesus, the man

1. His words to Mary in the city of Cana
   a. Mary and the Savior
      (1) Her request—“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine” (John 2:1-3).
      (2) His reply—“Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come” (John 2:4).
   b. Mary and the servants—“His mother saith unto the servants, Whosoever he saith unto you, do it” (John 2:5).

2. His words to Mary on the cross of Calvary—“When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home” (John 19:26-27).

IV. Mary and the 120 (the ambassadors of the Lord)—She was numbered with the 120 in the upper room on the day of Pentecost (Acts 1:12-15). “These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren” (Acts 1:14).

STATISTICS

Spouse: Joseph
Sons: Jesus, James, Joseph, Simon, Judas (Luke 2:7; Matt. 13:55)
Daughters: Several unnamed (Matt. 13:56)
First mention: Matthew 1:16
Final mention: Acts 1:14
Meaning of her name: “Bitter”
Frequency of her name: Referred to 19 times
Place of birth: Probably Bethlehem
Important fact about her life: She was God’s chosen vessel to give birth to the Savior of the world.
**Mary Magdalene**

**CHRONOLOGICAL SUMMARY**

I. Events before the cross
   A. Mary’s salvation—She had seven demons cast from her by the Savior (Mark 16:9; Luke 8:2).
   B. Mary’s service—After her conversion, she contributed to the support of Jesus and his disciples (Luke 8:2-3).

II. Events at the cross
   A. The presence of Mary—She was present during the crucifixion of Jesus (Mark 15:40; John 19:25).
   B. The preparation by Mary—She helped prepare the body of Jesus for burial (Matt. 27:56, 61; Mark 15:46-47).

III. Events after the cross
   A. Her trip to the tomb—“And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him” (Mark 16:1).
   B. Her testimony about the tomb—“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him” (John 20:1-2).
   C. Her tears at the tomb—“But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him” (John 20:11-13).

1. Mary’s terror—“And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away” (John 20:14-15).

2. Mary’s ecstasy—“Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her” (John 20:16-18).

**STATISTICS**
First mention: Matthew 27:56  
Final mention: John 20:18  
Meaning of her name: “Bitter”  
Frequency of her name: Referred to 15 times  
Biblical books mentioning her: Four books (Matthew, Mark, Luke, John)  
Important fact about her life: She was a woman who had been demon-possessed but became a believer and the first person to see the resurrected Christ.

Mary, the Sister of Martha

CHRONOLOGICAL SUMMARY

I. Mary, the Bible student—“Which also sat at Jesus’ feet, and heard his word” (Luke 10:39b). “Mary hath chosen that good part, which shall not be taken away from her” (Luke 10:42b).

II. Mary, the bereaved sister

A. Her message to Jesus—“Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick’ (John 11:1-3).

B. Her meeting with Jesus—“Martha saith unto him, I know that he shall rise again in the resurrection at the last day. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him” (John 11:24, 28-29).

1. The sorrow of the sister—“Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died” (John 11:32).

2. The sorrow of the Savior—“When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled” (John 11:33).

III. Mary, the bountiful servant—“Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him” (John 12:1-2).

A. Her gift was precious.

1. The cost—“Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment” (John 12:3).

2. The criticism—“When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified
thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was” (John 11:4-6).

B. Her gift was prophetical.
   1. In regard to the burial of Christ—“And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whencsoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying” (Mark 14:6-8).
   2. In regard to the body of Christ (the church)—“Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her” (Matt. 26:13).

STATISTICS
Brother: Lazarus
Sister: Martha
First mention: Luke 10:39
Final mention: John 12:3
Meaning of her name: “Bitter”
Frequency of her name: Referred to 11 times
Biblical books mentioning her: Two books (Luke, John)
Important fact about her life: She prepared the body of Christ for burial while he was still living by anointing it with precious oil.

Matthew
CHRONOLOGICAL SUMMARY
I. Matthew, the apostle
   A. His call by Christ—“And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. (Luke 5:27).
   B. His consecration to Christ—“And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them” (Luke 5:28-29).
II. Matthew, the author—He was the author of the Gospel that bears his name.

THE GOSPEL OF MATTHEW
Matthew emphasizes the kingship of Christ.
I. The preparation of the King (Matt. 1—4)
   A. His genealogy (Matt. 1:1-17)
B. His birth announcement (Matt. 1:18-25)
C. His worship by the wise men (Matt. 2:1-12)
D. His trip to Egypt (Matt. 2:13-20)
E. His early years in Nazareth (Matt. 2:21-23)
F. His forerunner (Matt. 3:13-17)
G. His baptism (Matt. 3:13-17)
H. His temptation (Matt. 4:1-11)
I. His first disciples (Matt. 4:18-22)
J. His early Galilean ministry (Matt. 4:23-25)

II. The principles of the King (Matt. 5—7)—Jesus laid out his moral and spiritual standards during the Sermon on the Mount.

III. The power of the King—His mighty power was shown through his miracles.
B. Healing of a leper (Matt. 8:1-4)
C. Healing of the centurion’s servant (Matt. 8:5-13)
D. Healing of Peter’s mother-in-law (Matt. 8:14-15)
E. Stilling of the winds and waves (Matt. 8:23-27)
F. Casting demons from two Gadarene men (Matt. 8:28-34)
G. Healing a paralytic (Matt. 9:1-8)
H. Healing a woman with an issue of blood (Matt. 9:20-22)
I. Raising Jairus’s daughter (Matt. 9:18-19, 23-26)
J. Healing two blind men (Matt. 9:27-31)
K. Healing a Galilean demoniac (Matt. 9:32-33)
L. Healing a man with a paralyzed hand (Matt. 12:1-13)
M. Feeding the five thousand (Matt. 14:15-21)
N. Walking on water (Matt. 14:22-23)
O. Healing a Syro-Phoenician girl of a demon (Matt. 15:21-28)
P. Feeding four thousand (Matt. 15:32-39)
Q. Providing tax money from a fish (Matt. 17:24-27)
R. Healing two blind men (Matt. 20:29-34)

IV. The program of the King (Matt. 13)—The kingdom of heaven’s plan and program are described and overviewed by Jesus in Matthew 13.

V. The preachers of the King
A. John the Baptist
   1. His ministry (Matt. 3:1-12; 11:1-15)
   2. His martyrdom (Matt. 14:1-12)
B. The 12 apostles (Matt. 10:1-42)—“And when he had called unto him his twelve disciples he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease” (Matt. 10:1).

VI. The proclamations of the King—In addition to those topics mentioned during his Sermon on the Mount, Jesus touched upon various subjects.
A. True greatness (Matt. 18:1-5; 20:20-28)
C. God's love for the lost (Matt. 18:11-14)
D. Church discipline (Matt. 18:15-20)
E. Forgiveness (Matt. 18:21-35)
F. Divorce (Matt. 19:1-12)
G. Danger of riches (Matt. 19:16-26)
H. Rewards (Matt. 19:27-30)
I. Discipleship (Matt. 8:18-22; 16:24-26)
J. Vain traditions (Matt. 15:1-20)
K. The unpardonable sin (Matt. 12:24-37)
L. His family (Matt. 12:46-50; 13:53-56)
M. Hypocrisy (Matt. 16:5-12)
O. The giving of the tribute (Matt. 22:15-22)
P. The resurrection (Matt. 22:23-33)
Q. The greatest commandment (Matt. 22:34-40)
R. The Messiah (Matt. 22:41-46)

VII. The parables of the King
A. The two builders (Matt. 7:24-27)
B. The sower and the soils (Matt. 13:1-9, 18-23)
C. The wheat and the tares (Matt. 13:24-30, 36-43)
D. The mustard seed (Matt. 13:31-32)
E. The leaven (Matt. 13:33)
F. The hidden treasure (Matt. 13:44)
G. The pearl of great price (Matt. 13:45-46)
H. The dragnet (Matt. 13:47-51)
I. The householder (Matt. 13:52)
J. The morning, noon, and evening laborers (Matt. 20:1-16)
K. The two sons (Matt. 21:28-32)
L. The angry vineyard owner (Matt. 21:33-41)
M. The marriage feast (Matt. 22:1-14)
N. The fig tree (Matt. 24:32-35)
O. The faithful and faithless servants (Matt. 24:42-51)
P. The ten virgins (Matt. 25:1-13)
Q. The three servants and their talents (Matt. 25:14-30)
R. The sheep and the goats (Matt. 25:31-46)

VIII. The person of the King (Matt. 16:33-23) — "When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is? They replied, Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the
prophets. But what about you?” he asked. Who do you say I am? Simon Peter answered, You are the Messiah, the Son of the living God.” (Matt. 16:13-16).

IX. The preeminence of the King (Matt. 17:1-13)—“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light” (Matt. 17:1-2).

X. The plea of the King—“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Matt. 11:28-30).

XI. The performance of the King—“Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust” (Matt. 12:18-21).

XII. The pity of the King—“But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest” (Matt. 9:36-38).

XIII. The provoking of the King—The righteous indignation of Christ was aroused on several occasions.
A. He rebuked his generation (Matt. 11:16-19; 12:38-45; 16:1-4; 17:17)
B. He rebuked the unbelieving Galilean cities (Matt. 11:20-24)

XIV. The predictions of the King (Matt. 23—24)—“And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you” (Matt. 24:1-4).

XV. The presentation of the King (Matt. 21:1-11)—“And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. . . . And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying,
Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest” (Matt. 21:1-2, 6-9).

XVI. The purging by the King (Matt. 21:12-16)—“And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves” (Matt. 21:12).

XVII. The pain of the King—“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matt. 23:37-39).

XVIII. The Passover of the King (Matt. 26:17-30)

XIX. The prayers of the King (Matt. 26:30-46)—“Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. . . And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt” (Matt. 26:36, 39).

XX. The persecution of the King—Throughout his earthly ministry, Christ experienced persecution and hostility from sinful men.
   A. He was accused of being a demon-possessed blasphemer (Matt. 9:3, 34; 12:24; 26:65).
   B. He was plotted against (Matt. 12:14).
   C. He was denied by a friend (Matt. 26:69-75).
   D. He was betrayed by a follower (Matt. 26:47-50).
   E. He was illegally tried.
      1. Before Caiaphas and the Jewish leaders (Matt. 26:57, 59-68)
      2. Before Pilate (Matt. 27:11-26)
      3. Before the Roman soldiers (Matt. 27:27-31)
   F. He was spat upon (Matt. 26:67).
   G. He was slapped (Matt. 26:67).
   H. He was ridiculed (Matt. 26:68; 27:28-30).
   I. He was severely beaten (Matt. 27:26).

XXI. The passion of the King
   A. The foretelling of his passion—Christ often predicted his death on the cross.
      1. First occasion (Matt. 16:21-23)—“From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. (Matt. 16:21).
      2. Second occasion (Matt. 17:22-23)
      3. Third occasion (Matt. 20:17-19)
      4. Fourth occasion (Matt. 26:6-13)—“For in that she hath poured this ointment
on my body, she did it for my burial” (Matt. 26:12).

5. Fifth occasion (Matt. 26:28)—“For this is my blood of the new testament, which is shed for many for the remission of sins” (Matt. 26:28).

B. The facts of his passion (Matt. 27:31-50)—“And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots” (Matt. 27:33-35).

XXII. The proof of the King (Matt. 28:1-20)—“In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow” (Matt. 28:1-3).

A. As confirmed by his foes (Matt. 28:4, 11-15)
B. As confirmed by his friends

1. The women (Matt. 28:5-10)
2. The eleven (Matt. 28:16-20)

STATISTICS

Father: Alphaeus (Mark 2:14)
Brother: James the less (one of the 12 apostles) may have been his brother.
First mention: Matthew 9:9
Final mention: Acts 1:13
Meaning of his name: Matthew means “gift of God”; Levi means “joiner”
Frequency of his name: Referred to eight times
Occupation: Tax collector before becoming an apostle (Matt. 9:9; 10:3)
Place of birth: Possibly Capernaum, a Galilean city (Matt. 9:1, 9)
Place of death: Tradition says he died as a martyr.
Important fact about his life: He authored the Gospel of Matthew.

Nathanael

CHRONOLOGICAL SUMMARY

I. The skepticism of Nathanael

A. The identification—“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph” (John 1:45).
B. The intolerance—“And Nathanael said unto him, Can there any good thing come out of Nazareth?” (John 1:46a).
C. The invitation—“Philip saith unto him, Come and see” (John 1:46b).
II. The surprise of Nathanael—“Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee” (John 1:47-48).
III. The salvation of Nathanael
A. His faith in Christ—“Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel” (John 1:49).
B. His future in Christ—“Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man” (John 1:50-51).

STATISTICS
First mention: Matthew 10:3
Final mention: Acts 1:13
Meaning of his name: “Gift of God”
Frequency of his name: Referred to 10 times
Occupation: Apostle
Place of birth: Probably Bethsaida
Important fact about his life: Philip witnessed to him under a fig tree and brought him to Christ.

Nicodemus

CHRONOLOGICAL SUMMARY
I. The character of Nicodemus
A. He was a Jewish religious leader (John 3:1).
B. He was a member of the Pharisees (John 3:1).
C. He was a well-known teacher (John 3:10).
II. The confession of Nicodemus—“The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him” (John 3:2).
III. The concern of Nicodemus—He probably scheduled the meeting with Jesus to learn more about the new birth. This is indicated by Jesus’ opening statement: “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John 3:3).
IV. The confusion of Nicodemus
A. The ruler’s ignorance—“Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?” (John 3:4).
   1. His rank may have confused him (John 3:1).
   2. His religion may have confused him (John 3:1, 10).

B. The Redeemer’s illustrations—Jesus offered three illustrations to help Nicodemus understand the new birth.
   1. A physical illustration—“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6).
   2. A natural illustration—“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit” (John 3:8).
   3. A scriptural illustration—“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (John 3:14).

V. The chastisement of Nicodemus—“Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? . . . If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?” (John 3:10, 12).

VI. The conversion of Nicodemus—The evidence strongly suggests that Nicodemus accepted Christ at this time, perhaps after hearing the most important verse in the Bible (John 3:16).

VII. The courage of Nicodemus
   A. He defended Jesus before the Sanhedrin—“Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet” (John 7:50-52).
   B. He helped prepare the body of Christ for burial—“And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight” (John 19:39).

**STATISTICS**

First mention: John 3:1
Final mention: John 19:39
Meaning of his name: “Victor over the people”
Frequency of his name: Referred to five times
Biblical books mentioning him: One book (John)
Occupation: Jewish religious leader
Important fact about his life: He came to Christ by night, asking about the new birth.

**Paul (Saul)**
THE PRE-CONVERSION ACTIVITIES OF PAUL

I. His background
   A. Ancestry and youth (Acts 21:39; 22:3; 23:34; Rom. 11:1, 2; 2 Cor. 11:22; Phil. 3:4-5)
      1. He was born and raised in Tarsus in Cilicia (Acts 21:39).
      2. He was of the tribe of Benjamin (Rom. 11:1).
      3. He was a “Hebrew of the Hebrews” (Phil. 3:5).
   B. Education (Acts 22:3; 23:6; 26:4-5; Gal. 1:13-14; Phil. 3:5)
      1. He was taught by Gamaliel (Acts 22:3).
      2. He was a Pharisee and the son of a Pharisee (Acts 23:6).
   C. Political status—He was a Roman citizen (Acts 16:37; 22:25-29).
   D. Character (Phil. 3:6; 1 Tim. 1:12-13; 2 Tim. 1:3)
      1. To the best of his ability he had attempted to keep the Law (Phil. 3:6).
      2. He performed everything he did with great zeal (Phil. 3:6).
      3. In ignorance, he persecuted the church (1 Tim. 1:13).
   E. Personal appearance
      1. He probably was of slight build, as indicated by his given name, Paul, which means “small.”
      2. He may have had a severe eye infirmity, as suggested by his words in the book of Galatians—“
         (Gal. 4:15; 6:11). (Many Bible students feel this was the “thorn in the flesh” given him by Satan as described in 2 Cor. 12:7-10).
      3. According to his own evaluation, Paul was not an especially handsome or impressive man (2 Cor. 10:7-10).
      4. He apparently was not an eloquent speaker (2 Cor. 10:10; 11:6).

II. His war against the church (Acts 7:57-58; 8:1-4; 22:4-5, 19-20; 26:9-11; 1 Cor. 15:9; Gal. 1:13, 22-24; Phil. 3:6; 1 Tim. 1:3).
   B. He made havoc of the church (Acts 8:3). This word describes the act of a wild hog viciously uprooting a vineyard.
   C. He entered the homes of Christians and dragged them out to prison (Acts 8:3).
   D. In various cities he hounded Christians to their death (Acts 22:5).
   F. He voted to have them put to death (Acts 26:10).
   G. He attempted through torture to force them into cursing Christ (Acts 26:11).
   H. He persecuted the church beyond measure and “wasted it” (Gal. 1:13).

THE CONVERSION OF PAUL

I. His vision of the Son of God (Acts 9:3-9; 22:6-11; 26:1-18)
   A. What he saw—A blinding light brighter than the noonday sun (Acts 9:3; 22:6; 26:13)
B. What he heard

1. The Savior saying, “I am the One you have been persecuting” (Acts 9:4-5; 22:7-8; 26:15).

2. The Savior saying, “But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:16-18).

II. His visitation by a servant of God (Acts 9:10-18; 22:13-16)

A. Ananias protesting—“And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth . . . Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name’s sake” (Acts 9:11, 13-16).

B. Ananias pastoring—“And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized” (Acts 9:17-18).

C. Ananias predicting—“And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard” (Acts 22:14-15).

THE POST-CONVERSION ACTIVITIES OF PAUL


A. Preaching Christ in the Damascus synagogues (Acts 9:19-21)—“And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?” (Acts 9:19-21).
B. Retiring to the Arabian desert for a period of several years (Gal. 1:16-17)—“Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus” (Gal. 1:17).

C. Returning to Damascus with greater knowledge and preaching power (Acts 9:22; Gal. 1:17)—“But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ” (Acts 9:22).

D. Escaping from Damascus (Acts 9:23-25)—“And after that many days were fulfilled, the Jews took counsel to kill him: But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket” (Acts 9:23-25).

E. Visiting Jerusalem for the first time since his conversion (Acts 9:26-29; Gal. 1:18-19)
   1. The duration of this visit (Gal. 1:18-19)—“But other of the apostles saw I none, save James the Lord’s brother” (Gal. 1:19).
   2. The difficulties during this visit (Acts 9:26-29)
      a. The fears—“And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple” (Acts 9:26).
      b. The fellowship—“But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus” (Acts 9:27).

   1. The villains in the plot to kill Paul—“And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him” (Acts 9:29).
   2. The vision about the plot to kill Paul—“And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles” (Acts 22:17-21).

G. Struggling over his old sin nature (Rom. 7:15-25)—“For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. . . . I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O
wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin” (Rom. 7:18-19, 21-25). Paul may have experienced what he described here during this time.

H. Joining Barnabas in the work at Antioch (Acts 11:19-26)
1. The background of the Antioch church (Acts 11:19-21)—It was started by Christians who were driven from Jerusalem following the persecution at the time of Stephen’s death.

2. The missionary pastor of the Antioch church (Acts 11:22-24)—“Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord” (Acts 11:22-24).

3. The associate pastor of the Antioch church (Acts 11:25-26)—“Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch” (Acts 11:25-26).

I. Visiting Jerusalem for the second time carrying a love offering for the needy there (Acts 11:27-30; Gal. 2:1)
1. The messages from the Spirit of God directing the visit (Acts 11:28; Gal. 2:2)
a. The revelation to Agabus (Acts 11:28)—“And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar” (Acts 11:28).

b. The revelation to Paul (Gal. 2:2)

2. The meeting with the saints of God during the visit (Gal. 2:9)—“And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision” (Gal. 2:9).

J. Returning to Antioch to preach and teach the Word (Acts 12:25—13:1)—“And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark. . . . Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul” (Acts 12:25; 13:1).

II. His first missionary journey (Acts 13:2—14:28)—“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I
have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away” (Acts 13:2-3).

A. First stop, Cyprus (Acts 13:4-12)

1. Preaching at Salamis, the island’s eastern city (Acts 13:5)—“And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister” (Acts 13:5).

2. Preaching at Paphos, the island’s western city (Acts 13:6-12)
   a. The opportunity (13:6)—Paul and his companions had the opportunity to preach to Sergius Paulus, the governor of the island. In fact, he was anxious to hear God’s Word.
   b. The opposition (13:6, 8-11)
      (1) The brazeness of Elymas (13:6, 8)—“And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus . . . But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith” (Acts 13:6, 8).
      (2) The blindness of Elymas (13:9-11)—“Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand” (Acts 13:9-11).
   c. The open heart (13:12)—“Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord” (Acts 13:12).

B. Second stop, Perga (Acts 13:13)—John Mark left the team at that point.

C. Third stop, Antioch in Pisidia (13:14-50)—Paul spent several weeks there and preached two sermons in the synagogue in Antioch. These sermons described a Savior.

1. His first sermon (Acts 13:14-43)
   a. The preparation for this Savior
      (1) Historical preparations
         (a) God chose a nation—Israel (13:17)
         (b) He led that nation out of Egypt into Canaan (13:18-19).
         (c) He sent judges to deliver them (13:20).
         (d) He chose kings to rule over them (13:21).
(2) Prophetic preparations—The Psalms had predicted his death and resurrection (13:33-37).

(3) Homiletical preparation (13:24-25)—John the Baptist had preached sermons on him.

b. The identity of this Savior
   (1) He came from the seed of David (13:23).
   (2) His name is Jesus (13:23).

c. The rejection of this Savior (13:27-29)—“And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher” (Acts 13:28-29).

d. The resurrection of this Savior (13:30-32)—“But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers” (Acts 13:30-32).

e. The salvation offered by this Savior (13:38-39)—“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts 13:38-39).

2. His second sermon (13:44-50)—“And the next sabbath day came almost the whole city together to hear the word of God” (Acts 13:44).

a. Rejected by the Jewish listeners (13:45-46, 50)—“But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles” (Acts 13:45-46).

b. Received by the Gentile listeners (13:47-49)—“For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth” (Acts 13:47).

(1) They accepted the message of God—“And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed” (Acts 13:48).

(2) They assisted the messenger of God—“Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised
not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me” (Gal. 4:13-15).

D. Fourth stop, Iconium (Acts 13:51-14:5)—“Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles” (Acts 14:3-4).

E. Fifth stop, Lystra (14:6-23)
1. The cripple (14:8)—“And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother’s womb, who never had walked.”
2. The cure (14:9-10)—“The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked.”
3. The commotion (14:11)—“And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.”
4. The confusion (14:12)—“And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.”
5. The corruption (14:13)—“Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.”
6. The consternation (14:14)—“Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out.”
7. The correction (14:15-18)—“And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein” (Acts 14:15).
8. The condemnation (14:19-20)—“And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.”
9. The confirmation (14:21-23)—“Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed” (Acts 14:22-23).
F. Sixth stop, back to Antioch in Syria (14:14-28)—“And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles” (Acts 14:27).

III. His role in the Jerusalem church council (Acts 14:1—15:35; Gal. 2:1-10)

A. The revelation to attend the council—“Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain” (Gal. 2:1-2).

B. The reason for the council (Acts 15:1-2, 5-6)—“And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. . . . And the apostles and elders came together for to consider of this matter” (Acts 15:1, 6).

C. The reports given in the council

1. Peter’s report (15:7-11)—“And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. . . . Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the LORD Jesus Christ we shall be saved, even as they” (Acts 15:7, 10-11).

2. Paul’s report (15:12)—“Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.”


   a. The summary: James summarized the position of no circumcision for the Gentiles, using two arguments.

      (1) A practical argument—God had already saved Gentiles without the rite of circumcision (15:14). “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name” (Acts 15:14).

      (2) A prophetical argument—Amos the prophet had already predicted this would happen (15:15-18)—“And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things” (Acts 15:15-17).
b. The suggestion (15:19-21)—“Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God” (Acts 15:19).

D. The recommendation of the council (15:22-35)
1. The messengers who carried this recommendation (15:22-27)—“Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren . . . Men that have hazarded their lives for the name of our Lord Jesus Christ” (Acts 15:22, 26).

2. The message contained in this recommendation (15:28-35)—“For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well” (Acts 15:28-29).

E. The results of the council
1. Paul refused the demands of the Jewish legalizers that he circumcise Titus, his young Gentile coworker in the faith (Gal. 2:3-5).
2. Paul’s divinely ordered preaching mission to the Gentiles was recognized by the Jewish Christian leaders (Gal. 2:6-7).
3. Paul and Barnabas were given the official right hand of fellowship by James, Peter, and John (Gal. 2:9).

F. The return from the council—“So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle . . . Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also” (Acts 15:30, 35).

G. The rebuke following the council—“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?” (Gal. 2:11-14).

IV. His disagreement with Barnabas (Acts 15:36-40)
A. The background of the disagreement (15:36-38)—“And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work” (Acts 15:37-38).
B. The blessing from the disagreement (15:39-40)—“Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.”

V. His second missionary journey (Acts 15:41—18:22)

A. First stop, Lystra (16:1-5)
   1. The choosing of Timothy (16:1-2)
   2. The circumcising of Timothy (16:3)

B. Second stop, Troas (16:6-10)
   1. Forbidden by the Holy Spirit to go north or south (16:6-7)
   2. Bid by the Holy Spirit to go west (16:9-10)—“And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them” (Acts 16:9-10).
      Note: Observe the “we” in 16:10, indicating that Luke, the author of Acts, had joined the team.

C. Third stop, Philippi (16:11-40)—At Philippi three tremendous conversions took place.
   1. The salvation of a business woman (16:13-15)—“And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.”

   2. The salvation of a demoniac girl (16:16-18)—“And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.”

   3. The salvation of a prison keeper (16:19-40)
      a. Paul the slandered (16:19-21)—“And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble
our city, And teach customs, which are not lawful for us to receive, neither to observe, being Romans.”

b. Paul the sufferer (16:22-24)—“And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.”

c. Paul the singer (16:25)—“And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.”

d. Paul the spokesman (16:26-28)—“And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.”

e. Paul the soul winner (16:29-34)—“Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.”

f. Paul the citizen (16:35-40)—“And when it was day, the magistrates sent the serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans” (Acts 16:35-38).

D. Fourth stop, Thessalonica (Acts 17:1-9)

1. Paul, the tireless worker—“For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God” (1 Thess. 2:9).
For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any man’s bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat” (2 Thess. 3:7-10).

2. Paul, the tireless witness— “And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people” (Acts 17:2-5).

E. Fifth stop, Berea (17:10-14)— “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few” (Acts 17:11-12).

F. Sixth stop, Athens (17:15-34)— There Paul preached his famous sermon on Mars Hill.

1. The need for this sermon (17:16-17)— “Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry” (Acts 17:16).

2. The audience of this sermon (17:18-21)— “Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)” (Acts 17:18, 21)

3. The introduction to this sermon (17:22)— “Then Paul stood in the midst of Mars’ hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.”
4. The text of this sermon (17:24-31)—“For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you” (Acts 17:23).

5. The points in this sermon (17:24-31)
   a. Regarding the past: God was the Creator of all people (Acts 17:24-26, 28-29).
   b. Regarding the present: God desires to be the Savior of all people (Acts 17:27, 30).
      (1) Providing they reach out (17:27)—“That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.”
      (2) Providing they repent (17:30)—“And the times of this ignorance God winked at; but now commandeth all men every where to repent” (Acts 17:30).
   c. Regarding the future: God will judge all people (17:31)—“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

6. The reaction to this sermon (17:32-34)
   b. Some delayed (17:32).
   c. Some believed (17:34).

G. Seventh stop, Corinth (Acts 18:1-18)—“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power” (1 Cor. 2:1-4).

1. Paul’s friends in this city (Acts 18:1-5)
   a. The tentmakers (18:1-3)—He met a godly couple, Aquila and Priscilla, who, like Paul, were tentmakers by trade.
   b. The team members (18:5)—Silas and Timothy caught up with him from Macedonia.

2. Paul’s foes in this city (18:5-6, 12-17)
   a. Their identity (18:5)—“And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.” (Acts 18:5)
   b. Their insolence (18:6)—“And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood
be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.” (Acts 18:6)

c. Their insurrection (18:12-17)
   (1) The futility of their efforts (18:12-16)—They unsuccessfully attempted to indict Paul before Gallio, the Roman deputy.
   (2) The irony of their efforts (18:17)—“Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.”

3. Paul’s fruits in this city (18:8, 11)—“And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. . . . And he continued there a year and six months, teaching the word of God among them.”

4. Paul’s heavenly Father in this city (18:9-10)—“Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.” Paul wrote 1 and 2 Thessalonians from Corinth.

H. Eighth stop, Ephesus (18:19-21).
   1. He was accompanied by his friends Aquila and Priscilla (18:18).
   2. He was asked by his converts to dwell in Ephesus (18:20-21)—“But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus” (Acts 18:21).

I. Final stop, back to Antioch (18:22)

VI. His third missionary journey (Acts 18:23—21:14)
   A. First stop, Asia Minor (18:24—19:41)—Paul revisited these churches to exhort and instruct them.
   B. Second stop, Ephesus (18:24)
      1. The forerunner of Paul in Ephesus (18:24-28)—“And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus” (Acts 18:24).
         a. The teaching of Apollos (18:25)—“This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.”
         b. The teachers of Apollos (18:26)—“And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.”
      2. The fruits of Paul in Ephesus (19:1-41)
         a. The disciples of John (19:1-7)—Paul found 12 disciples of John the Baptist who knew only of the ministry of Christ and nothing of
Pentecost. He brought them up to date. “When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied” (Acts 19:5-6).

b. The duration with Tyrannus (19:8-10)—“And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.”

c. The distribution of prayer cloths (19:11-12)—“And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.”

d. The divinations of Sceva (19:13-17)—“Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the LORD Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded” (Acts 19:13-16).

e. The dedication of the converts (19:18-20)—“And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.”

f. The decision of Paul (19:21-22)—Paul determined to someday visit Rome.

g. The defenders of Diana (19:23-41)

(1) The libel of Demetrius (19:23-28)—A meeting to oppose Paul was conducted by Demetrius, a silversmith who had profited by making silver shrines for the goddess statue Diana. At the meeting he said: “Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be
no gods, which are made with hands: So that not only this our
craft is in danger to be set at nought; but also that the temple
of the great goddess Diana should be despised, and her
magnificence should be destroyed, whom all Asia and the

(2) The lunacy of the crowd (19:29-34)—“And certain of the chief
of Asia, which were his friends, sent unto him, desiring him
that he would not adventure himself into the theatre. Some
therefore cried one thing, and some another: for the assembly
was confused: and the more part knew not wherefore they
were come together” (Acts 19:31-32). For the next two hours
this mob screamed out: “Great is Diana of the Ephesians”
(Acts 19:34).

(3) The logic of the town clerk (19:35-41)—This intelligent Greek
official calmed down the mob through four logical arguments.
(a) One: The divinity of the statue (19:35-36)—“And when
the townclerk had appeased the people, he said, Ye
men of Ephesus, what man is there that knoweth not
how that the city of the Ephesians is a worshipper of
the great goddess Diana, and of the image which fell
down from Jupiter? Seeing then that these things
cannot be spoken against, ye ought to be quiet, and to
do nothing rashly.”
(b) Two: The honesty of the opponents (19:37)—“For ye
have brought hither these men, which are neither
robbers of churches, nor yet blasphemers of your
goddess.”
(c) Three: The legality of the matter (19:38-39)—“Wherefore
if Demetrius, and the craftsmen which are with him,
have a matter against any man, the law is open, and
there are deputies: let them implead one another” (Acts
19:38).
(d) Four: The (possible) hostility of the Romans (19:40)—
“For we are in danger to be called in question for this
day’s uproar, there being no cause whereby we may
give an account of this concourse.”

3. The follow-up of Paul in Ephesus
   a. While in Ephesus, Paul received some disturbing news from
      the house of Chloe concerning the sad state of the church in
      Corinth (1 Cor. 1:11).
   b. He then wrote 1 Corinthians from Ephesus.
c. He had previously written a letter (now lost) to this church (See 1 Cor. 5:9).

d. Paul made a quick follow-up trip to Corinth (implied by 2 Cor. 2:1; 12:14; 13:1-2).

e. Upon returning he wrote 2 Corinthians from Ephesus.

C. Third stop, Greece (Acts 20:1-5)
1. After a stay of three months he left to escape a plot of the Jews to kill him.
2. Paul wrote Romans from Greece.

D. Fourth stop, Troas (20:6-12)
1. The midnight address (20:7)—“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.”
2. The midmorning accident (20:8-9)—“And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead” (Acts 20:9).
3. The miraculous awakening (20:10-12)—“And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. . . And they brought the young man alive, and were not a little comforted.”

E. Fifth stop, Miletus (20:13-38)—“And from Miletus he sent to Ephesus, and called the elders of the church” (Acts 20:17).
1. He reviewed the past—“Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears” (Acts 20:31).
   a. His role as a servant of Christ (20:19)—“Serving the LORD with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews.”
   b. His role as a teacher of saints (20:20, 27)—“And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. . . For I have not shunned to declare unto you all the counsel of God.”
   c. His role as a witness to sinners (20:21, 26)—“Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . Wherefore I take you to record this day, that I am pure from the blood of all men.”
   d. His role as an example to all (20:33-35)—“I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus,
how he said, It is more blessed to give than to receive” (Acts 20:33-35).

2. He viewed the present.
   a. Summarizing his situation (20:22-23, 25)—“And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. . . . I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”
   b. Summarizing their situation (20:28, 32)
      (1) What they were to do (20:28)—“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”
      (2) How they were to do it (20:32)—“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

3. He previewed the future.
   a. What his desire was (20:24)—“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God” (Acts 20:24).
   b. What their dangers would be (20:29-30)—“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”

F. Sixth stop, Tyre (21:1-6)
   1. A message from the Spirit (21:4)—“And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.”
   2. A meeting on the sand (21:5-6)—“And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed” (Acts 21:5).

G. Seventh stop, Ptolemais (21:7)—“And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.”

H. Eighth stop, Caesarea (21:8-14)
1. The warrior of God (21:8)—“And the next day we that were of Paul’s company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.”

2. The women of God (21:9)—“And the same man had four daughters, virgins, which did prophesy.”

3. The warning from God (21:10-11)—“And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. And when he was come unto us, he took Paul’s girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.”

4. The will of God (21:12-14)—“And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.”

VII. His arrest in Jerusalem (Acts 21:15—23:32)—“And after those days we took up our carriages, and went up to Jerusalem. . . . And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present” (Acts 21:15, 17-18).

A. The rumors against Paul (21:18-22, 27-30)

1. That he had denounced the Law of Moses (21:18-21)—James informed Paul that many Jews were saying this about him. “And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs” (Acts 21:21).

2. That he had desecrated the temple of God (21:27-30)—He was incorrectly accused of bringing a Gentile named Trophimus into the temple.

B. The reaction by Paul (21:23-26)—To counteract these false rumors, Paul agreed to put himself back under the Law, shaved his head, and took a seven-day vow.

C. The rescue of Paul (21:30-32)—In spite of Paul’s efforts, the rumor persisted, and he was set upon by a murderous Jewish mob. “And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.”

D. The replies by Paul (21:33—23:10)

1. His reply to the chief captain
   a. First dialogue (21:33-39)
1. The captain’s confusion—“Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?” (Acts 21:38)

2. The apostle’s correction—“But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people” (Acts 21:39).

b. Second dialogue (22:24-30)

1. The command of the captain (22:24)—In an attempt to secure more information, the captain ordered Paul to be scourged. The apostle then said: “And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?” (Acts 22:25)

2. The concern of the captain (22:28-29)—“And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him” (Acts 22:28-29).

2. His reply to the Jewish mob (21:40—22:23)—“And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue” (Acts 21:40).

a. The speech (22:1-21)

1. His conversion (22:1-16)—“And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutes. . . . And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do” (Acts 22:6-8, 10).

2. His call—“And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me” (Acts 22:17-18, 21).
b. The screams (22:22-23) — “And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air” (Acts 22:22-23).

3. His reply to the Sanhedrin (23:1-10)
   a. The reprisal (23:1-2) — “And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth.”
   b. The retaliation (23:3) — “Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?”
   c. The regret (23:4-5) — “And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.”
   d. The ruse (23:6-10) — “But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.”

E. The revelation to Paul (23:11) — “And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.”

F. The revenge against Paul (23:12-15) — “And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire
something more perfectly concerning him: and we, or ever he come near, are ready to kill him.”

G. The relative of Paul (23:16-22)—“And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. . . . So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me” (Acts 23:16-17, 22).

H. The removal of Paul (23:23-32)
1. The soldiers (23:23-24)—“And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.”
2. The salutation (23:25-32)—The chief captain wrote a letter to Felix explaining the circumstances surrounding Paul’s arrest.

VIII. His imprisonment in Caesarea (Acts 23:33—26:32)
A. Paul before Felix (23:33—24:27)
1. The accusations of Tertullus (24:1-9)—He was an articulate Jewish lawyer who accused Paul of being three things:
   a. A political rebel (24:5)—“For we have found this man a pestilent fellow, and a mover of sedition . . . throughout the world.”
   b. A religious heretic (24:5)—“And a ringleader of the sect of the Nazarenes.”
   c. A temple desecrator (24:6)—“Who also hath gone about to profane the temple.”
2. The answer of Paul (24:10-21)
   a. Concerning the first and third charges—Innocent. “Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: Neither can they prove the things whereof they now accuse me” (Acts 24:11-13).
   b. Concerning the second charge—Guilty. “But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void to offence toward God, and toward men. . . . Or else let these same here say, if they have found any evil doing in me,
while I stood before the council, Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day” (Acts 24:14-16, 20-21).

3. The apprehension of Felix (24:22-27)—“And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee” (Acts 24:24-25).

B. Paul before Festus (25:1-12)
1. The trip (25:1-6)—Upon succeeding Felix, Festus visited Jerusalem and invited the Jews to once again present their case against Paul in Caesarea.
2. The tormentors (25:7)—“And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.”
3. The tormented (25:8)—“While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.”
4. The treachery (25:9)—“But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?”
5. The transfer (25:10-12)—“Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.”

C. Paul before Agrippa (25:13—26:32)
1. The summarizer
   a. His activities as a religious man (26:2-5, 9-11)—“My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee” (Acts 26:4-5).
   b. His activities as a redeemed man
      (1) His conversion (26:12-15)
      (2) His call (26:16-18)—“But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee” (Acts 26:16-17).
(3) His consecration (26:19)—“Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.”

(4) His conflicts (26:21)—“For these causes the Jews caught me in the temple, and went about to kill me.”

(5) His consistency (26:22-23)—“Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.”

2. The soul winner (26:24-32)
   a. Paul and Festus (26:24-25)—“And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.”
   b. Paul and Agrippa (26:26-32)—“King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds” (Acts 26:27-29).

Paul may have written Hebrews from Caesarea. Note: If the apostle was indeed the author of Hebrews, he probably wrote it at this time.

IX. His voyage to Rome (27:1—28:15)
   A. Phase 1: From Caesarea to Fair Havens (27:1-12)
      1. Julius’s kindness to Paul (27:1, 3)—“And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus’ band. . . . And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.”
      2. Paul’s caution to Julius (27:9-11)—“Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.”
   B. Phase 2: From Fair Havens to Melita (27:13-44)
      1. The fearful storm (27:14-20)—“But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. . . . And we being
exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away” (Acts 27:14-15, 18-20).

2. The cheerful saint (27:21-26, 33-37)—“But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man’s life among you, but of the ship” (Acts 27:21-22).
   a. The prophetical aspect—“For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me” (Acts 27:23-25).
      (1) There would be no loss of life (27:22).
      (2) Only the ship would be lost (27:22).
      (3) They would be cast on an island (27:26).
   b. The practical aspect (27:33-37)—“And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls.”
   c. The political aspect (27:39-44)—“And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers’ counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land” (Acts 27:41-44).

C. Phase 3: At Melita (28:1-10)
1. Paul and the people (28:1-6)
a. First viewed as a murderer (28:2-4)—“And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.”

b. Finally viewed as a messiah (28:5, 7)—“And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god” (Acts 28:5-6).

2. Paul and Publius (28:7-10)
   a. Healing his father (28:8)—“And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.”
   b. Healing his friends (28:9)

D. Phase 4: From Melita to Rome (28:11-15)

X. His first Roman imprisonment (Acts 28:16-31)
   A. The two meetings, during which the gospel was explained to the Roman Jews (28:17-29)
      1. First meeting (28:17-22)
         a. The review of the apostle: He gave them the background for his appearing there in chains (28:17-20).
         b. The reaction of the audience (28:21-22)—“And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.”
      2. Second meeting (28:23-29)
         a. The sermon of God expounded—“And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not” (Acts 28:23-24).
         b. The Scriptures of God employed—“And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear,
and shall not understand; and seeing ye shall see, and not perceive” (Acts 28:25-26).

c. The salvation of God expanded—“Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it” (Acts 28:28).

B. The two years, during which the gospel was explained to all (28:30-31)—“And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him” (Acts 28:30-31). Paul wrote Ephesians, Colossians, Philemon, and Philippians from Rome.

XI. His release—It is believed by most Bible students that Paul was released after the two-year period he spent in his Roman imprisonment. The apostle himself anticipated this release in the following verses: “That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again” (Phil. 1:26). “But I trust in the Lord that I also myself shall come shortly” (Phil. 2:24). “But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you” (Philem. 22).

XII. His final missionary journey

A. At Ephesus (1 Tim. 1:3; 3:14-15)—Paul left Timothy to pastor the church in Ephesus.

B. In Macedonia (1 Tim. 1:3)—Paul wrote 1 Timothy from Macedonia.

C. Possibly in Spain, as indicated by his words in Romans 15:24, 28.

D. At Crete (Titus 1:5)—Paul left Titus to oversee the church in Crete.

E. At Corinth (2 Tim. 4:20)—He left Erastus at Corinth. Paul wrote Titus from Corinth.

F. At Miletus (2 Tim. 4:20)—He left a friend named Trophimus sick at Miletus.

G. At Troas (2 Tim. 4:13)—“The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.”

H. At Nicopolis (Titus 3:12)—Paul planned to spend the winter there. It was probably at Nicopolis where he was rearrested by the Roman officials and brought back to Rome.

XIII. His final Roman imprisonment

A. He wrote 2 Timothy.

B. He was abandoned by most of his friends, including Phygelus, Hermogennes, and Demas (2 Tim. 1:15; 4:10).

C. This occurred during his first trial (2 Tim. 4:16).


E. Paul requested that Timothy come to him soon, before winter if possible (2 Tim. 4:9, 21).

F. When he came, he was to bring John Mark with him, as well as his cloak and books (2 Tim. 4:13).
XIV. His death as a martyr for Christ—“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim. 4:6-8).

STATISTICS
Father: A Pharisee (Acts 23:6)
Sister: See Acts 23:16
First mention: Saul (Acts 7:58); Paul (Acts 13:9)
Final mention: Saul (Acts 26:14); Paul (2 Peter 3:15)
Meaning of his name: Saul means “one who asks”; Paul means “little, small.”
Frequency of his name: Referred to 180 times: As Saul, 22 times; As Paul, 158 times
Biblical books mentioning him: 15 books (Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, 2 Peter)
Occupation: Tentmaker and apostle to the Gentiles (Acts 18:1-3; Eph. 3:6-8)
Place of birth: The city of Tarsus, in Asia Minor (Acts 9:11; 22:3)
Place of death: Rome (2 Tim. 4:6-8)
Circumstances of death: He was killed by the sword.
Important fact about his life: He was the greatest missionary, church planter, soul winner, and theologian in church history; he wrote 13 (perhaps 14) of the 27 New Testament books.

Peter

CHRONOLOGICAL SUMMARY
I. Peter, the unstable apostle
   A. The fisherman
      1. He was from the city of Bethsaida in Galilee (John 1:44).
      2. He was the brother of Andrew (John 1:40).
      3. He and Andrew were fishing partners with James and John (Matt. 4:21-22; Mark 1:19-20; Luke 5:10).
      4. He was a married man (Matt. 8:14).
      5. He was brought to Christ by Andrew—“He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ” (John 1:41).
      6. His name was changed by Christ—“And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone” (John 1:42). “And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,)
and Andrew his brother, James and John, Philip and Bartholomew” (Luke 6:13-14).

7. He was officially called into full-time service while fishing on the Sea of Galilee (Matt. 4:18-20; Mark 1:16-18; Luke 5:1-11).

a. The request—“And he entered into one of the ships, which was Simon’s, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught” (Luke 5:3-4).

b. The reluctance—“And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net” (Luke 5:5).

c. The results—“And when they had this done, they inclosed a great multitude of fishes: and their net brake” (Luke 5:6).

d. The remorse—“When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord” (Luke 5:8).

e. The reassurance—“And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men” (Luke 5:10).

B. The follower

1. The event at Caesarea Philippi—Christ heard Peter’s confession and promised to build his (Christ’s) church (Matt. 16:13-21; Mark 8:27-31; Luke 9:18-22).

a. The recognition by Peter—“When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, ‘Who do men say that I, the Son of Man, am? So they said, ‘Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter answered and said, ‘You are the Christ, the Son of the living God’” (Matt. 16:13-16).

b. The revelation to Peter—“Jesus answered and said to him, Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Matt. 16:17-19).

c. The rebuke of Peter—“From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised
the third day. Then Peter took Him aside and began to rebuke Him, saying, Far be it from You, Lord; this shall not happen to You!” But He turned and said to Peter, Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men” (Matt. 16:21-23).

2. The event on Mount Hermon—Peter was present when Christ was transfigured (Matt. 17:1-8; Mark 9:2-8; Luke 9:28-36).

a. The prophecy—“Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom” (Matt. 16:28).

b. The personalities
   (1) The Savior—“And He was transfigured before them. His face shone like the sun, and His clothes became as white as the light” (Matt. 17:2).
   (2) The Father
   (3) Moses and Elijah
   (4) Peter, James, and John

c. The particulars
   (1) The heavenly conversation—“And behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem” (Luke 9:30-31).
   (2) The earthly conversation
      (a) Peter’s foolish talk—“Then it happened, as they were parting from Him, that Peter said to Jesus, Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah—not knowing what he said” (Luke 9:33).
      (b) Peter’s fearful talk—“ . . . because he did not know what to say, for they were greatly afraid” (Mark 9:6).

d. The pronouncement—“While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, This is My beloved Son, in whom I am well pleased. Hear Him!” (Matt. 17:5).

3. The event on the Sea of Galilee—Peter was allowed to walk on the water (Matt. 14:28-33).

a. His request
   (1) Bid me!—“And Peter answered Him and said, “Lord, if it is You, command me to come to You on the water. So He said, “Come.” And when Peter had come down out of the boat, he walked on the water to go to Jesus” Matt. 14:28-29).
Save me!—“But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, “Lord, save me!” (Matt. 14:30).

b. His rescue—“And immediately Jesus stretched out His hand and caught him, and said to him, “O you of little faith, why did you doubt?” And when they got into the boat, the wind ceased” (Matt. 14:31).

4. The events in Capernaum

a. At Christ’s command, he caught a fish with a coin in its mouth (Matt. 17:24-27).

(1) The tax—“When they had come to Capernaum, those who received the temple tax came to Peter and said, “Does your Teacher not pay the temple tax?” (Matt. 17:24).

(2) The truth—“He said, Yes. And when he had come into the house, Jesus anticipated him, saying, What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers? Peter said to Him, From strangers. Jesus said to him, Then the sons are free” (Matt. 17:25-26).

(3) The testimony—“Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you” (Matt. 17:27).

b. Peter learned about forgiveness (Matt. 18:21-22).

(1) The confusion—“Then Peter came to Him and said, Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?” (Matt. 18:21).

(2) The clarification—“Jesus said to him, I do not say to you, up to seven times, but up to seventy times seven” (Matt. 18:22).

c. Peter was present at the raising of Jairus’s daughter by the Lord. Only he, along with James and John, were allowed in the house (Mark 5:37; Luke 8:51).

d. Peter responded to Christ’s question asked during the healing of a sick woman (Luke 8:43-46).

(1) The cause for the question—“Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped” (Luke 8:43-44).
(2) The comment on the question—“And Jesus said, Who touched Me? When all denied it, Peter and those with him said, Master, the multitudes throng and press You, and You say, ‘Who touched Me?’ But Jesus said, Somebody touched Me, for I perceived power going out from Me” (Luke 8:45-46).

e. Peter asked Christ to explain the parable of the faithful servant (Luke 12:35-41).

f. Peter responded to Christ’s question concerning discipleship (John 6:66-69).

(1) The faithless ones—“From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?” (John 6:66-67).

(2) The faithful ones—“Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God” (John 6:68-69).

5. The events in Jerusalem

(1) What he had renounced for Christ—“Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?” (Matt. 19:27).

(2) What he would receive from Christ—“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life” (Matt. 19:28-29).

b. Peter commented on the miracle of the withered fig tree and learned about faith (Mark 11:20-24).

c. Peter, James, and John asked Christ concerning the prophecy of the destruction of Jerusalem (Mark 13:3-4).

C. The foolish
1. At Bethany (Matt. 26:17-19; Mark 14:12-16; Luke 22:8-13)

a. The mission—“And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare?” (Luke 22:8-9).
b. The man—“And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the Passover” (Luke 22:10-13).

2. In the upper room (John 13)
   a. He had his feet washed by Christ (John 13:5-10)
      (1) Lagging behind in the will of God—“Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me” (John 13:6-8).
      (2) Lunging ahead in the will of God—“Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all” (John 13:9-10).
   b. He signaled for John to ask Christ concerning the identity of the betrayer (John 13:21-26)—“Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon” (John 13:23-26).
   c. He was warned by Christ for the first time concerning his future denials (John 13:36-38)—“Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice” (John 13:36-38).

3. At the Mount of Olives (Matt. 26:30-35; Mark 14:26-31)—He was warned by Christ for the second time concerning his future denials.

4. In Gethsemane
a. He was asked by Christ on three occasions to watch and pray (Matt. 26:36-38; Mark 14:32-33; Luke 22:40). “Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me” (Matt. 26:36-38).

b. He fell asleep on all three occasions (Matt. 26:40-46; Mark 14:34-42; Luke 22:45-46)—“And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. . . . And he came and found them asleep again: for their eyes were heavy. . . . Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners” (Matt. 26:40-41, 43, 45).

c. He cut off the ear of Malchus, servant to the Jewish high priest (Matt. 26:51; Mark 14:47; Luke 22:50; John 18:10-11).

1. The reason for Peter’s rash act—“Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders” (Mark 14:42-43).

2. The rebuke of Peter’s rash act—“Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matt. 26:52-53).

D. The frightened


3. He denied Christ three times (Matt. 26:69-74; Mark 14:66-72; Luke 22:56-60; John 18:16-18, 25-27)—“Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear,
saying, I know not the man. And immediately the cock crew” (Matt. 26:69-74).

4. He was looked upon by Christ—“And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice” (Luke 22:61).


E. The favored—Of all the apostles, Peter alone experienced a personal post-resurrection appearance of Christ himself (Luke 24:34; 1 Cor. 15:5).

1. The report of Mary—“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulcher. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him” (John 20:1-2).

2. The reaction of Peter—“Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself” (John 20:3-7).

3. The revelation of Christ—“Saying, The Lord is risen indeed, and hath appeared to Simon” (Luke 24:34). “And that he was seen of Cephas, then of the twelve” (1 Cor. 15:5).

F. The forgiven (John 21)

1. Peter and the fishermen—“There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing” (John 21:2-3).

2. Peter and the fisher of men—“But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus” (John 21:4).
   a. The call—“Then Jesus saith unto them, Children, have ye any meat? They answer him, No” (John 21:5).
   b. The command—“And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes” (John 21:6).
   c. The commitment—“Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was
the Lord, he girt his fisher’s coat unto him, (for he was naked,) and
did cast himself into the sea” (John 21:7).

d. The communion—“Simon Peter went up, and drew the net to land
full of great fishes, an hundred and fifty and three: and for all there
were so many, yet was not the net broken. Jesus saith unto them,
Come and dine. And none of the disciples durst ask him, Who art
thou? knowing that it was the Lord. Jesus then cometh, and taketh
bread, and giveth them, and fish likewise” (John 21:11-13).
e. The confession—“So when they had dined, Jesus saith to Simon
Peter, Simon, son of Jonas, loveth thou me more than these? He saith
unto him, Yea, Lord; thou knowest that I love thee. He saith unto
him, Feed my lambs. He saith to him again the second time, Simon,
son of Jonas, loveth thou me? He saith unto him, Yea, Lord; thou
knowest that I love thee. He saith unto him, Feed my sheep. He saith
unto him the third time, Simon, son of Jonas, loveth thou me? Peter
was grieved because he said unto him the third time, Lovest thou
me? And he said unto him, Lord, thou knowest all things; thou
knowest that I love thee. Jesus saith unto him, Feed my sheep” (John
21:15-17).
f. The cross—“Verily, verily, I say unto thee, When thou wast young,
thou girded thyself, and walkedst whither thou wouldest: but when
thou shalt be old, thou shalt stretch forth thy hands, and another
shall gird thee, and carry thee whither thou wouldest not. This spake
he, signifying by what death he should glorify God. And when he
had spoken this, he saith unto him, Follow me” (John 21:18-19).
g. The confusion—“Then Peter, turning about, seeth the disciple whom
Jesus loved following; which also leaned on his breast at supper, and
said, Lord, which is he that betrayeth thee? Peter seeing him saith to
Jesus, Lord, and what shall this man do? Jesus saith unto him, If I
will that he tarry till I come, what is that to thee? follow thou me.
Then went this saying abroad among the brethren, that that disciple
should not die: yet Jesus said not unto him, He shall not die; but, If I
will that he tarry till I come, what is that to thee?” (John 21:20-23).

II. Peter, the unshakable apostle—His witnessing for Christ (as seen in the book of Acts)
A. Peter and the 120 (Acts 1:1-26)
   1. On the Mount of Olives (Acts 1:1-12)
      a. Receiving the assurance from Christ
         (1) The confusion—“When they therefore were come together,
they asked of him, saying, Lord, wilt thou at this time restore
again the kingdom to Israel?” (Acts 1:6).
(2) The commission—“And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:7-8).

b. Witnessing the ascension of Christ
(1) The action—“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight” (Acts 1:9).

(2) The attendants—“And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel” (Acts 1:10).

(3) The announcement—“Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:11).

2. In the upper room (Acts 1:13-26)
a. The prayer meeting (Acts 1:13-14)—“These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren” (Acts 1:14).

b. The business meeting (Acts 1:15-26)
(1) Concerning the defection of Judas (Acts 1:15-20)—“And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take” (Acts 1:17, 20).

(2) Concerning the election of Matthias (Acts 1:21-26)—“And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen . . .
And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles” (Acts 1:24, 26).

B. Peter and the crowd at Pentecost (Acts 2:1-47)
1. The cloven tongues (Acts 2:1-4)—“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:3-4).
2. The congregation (Acts 2:5-11)—“And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born?” (Acts 2:7-8).
3. The confusion (Acts 2:12-13)—“And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new win.”
4. The clarification (Acts 2:14-15)—“For these are not drunken, as ye suppose, seeing it is but the third hour of the day” (Acts 2:15).
5. The comparison (Acts 2:16-21)
   a. The Old Testament prophet—“But this is that which was spoken by the prophet Joel” (Acts 2:16).
   b. The Old Testament prophecy—“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved” (Acts 2:17-21).
6. The condemnation (Acts 2:22-28)
   a. The Messiah had been crucified by his foes (Acts 2:22-24)—“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts 2:23).
   b. The Messiah had been resurrected by his Father (Acts 2:24)—“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”
7. The conclusion (Acts 2:29-36)—“This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and
having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:32-36).

8. The conviction (Acts 2:37)—“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?”

9. The command — “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call” (Acts 2:38-39).

10. The conversions (Acts 2:41)—“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”

11. The communion (Acts 2:42-47)—“And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. . . . And all that believed were together, and had all things common” (Acts 2:42, 44).

C. Peter and the lame man (Acts 3:1-26)

   a. The need for healing—“And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple” (Acts 3:2).
   b. The name in the healing—“And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk” (Acts 3:4-6).
   c. The nature of the healing—“And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God” (Acts 3:8).

2. The message (Acts 3:12-26)—Peter delivered a powerful sermon on the cross.
   a. The promoters of the cross—The Jewish leaders. “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye
denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses” (Acts 3:13-15).

b. The prophecies about the cross—The Old Testament Scriptures. “But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled” (Acts 3:18).

c. The power of the cross (Acts 3:16, 26).
   (1) It had healed the body of one man—“And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all” (Acts 3:16).
   (2) It could heal the souls of all men—“Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities” (Acts 3:26).

d. The program of the cross (Acts 3:15, 18, 21)
   (1) Christ would suffer and die (Acts 3:18).
   (2) God would raise him from the dead (Acts 3:15).
   (3) He would be taken up for a while (Acts 3:21)—“Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”
   (4) He will come again (Acts 3:19-20)—“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

e. The plea of the cross (Acts 3:19, 26)—“Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities” (Acts 3:26).

D. Peter and the high priest (Acts 4:1-37)—Annas, the Jewish high priest, had Peter and John arrested.
   1. The reason for the arrest—“Being grieved that they taught the people, and preached through Jesus the resurrection from the dead” (Acts 4:2).
   2. The evidence supporting the arrest—“Howbeit many of them which heard the word believed; and the number of the men was about five thousand” (Acts 4:4).
   3. The dialogue in the arrest
      a. Their question—“And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?” (Acts 4:7).
b. Peter’s answer (Acts 4:8-12) — “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:10, 12).

4. The conference during the arrest (Acts 4:13-17) — “Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it” (Acts 4:13-16).

5. The warning accompanying the arrest (Acts 4:18-22)
   a. You can’t continue — “And they called them, and commanded them not to speak at all nor teach in the name of Jesus” (Acts 4:18).
   b. We must continue — “But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard” (Acts 4:19-20).

6. The praise service following the arrest (Acts 4:23-30) — “And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. . . . And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word” (Acts 4:23-24, 29).

7. The blessings resulting from the arrest (Acts 4:31-37)
   a. The believers were filled with the Spirit of God — “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness” (Acts 4:31).
   b. The brotherhood was supplied by the grace of God — “And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. . . . Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles’ feet: and distribution
was made unto every man according as he had need” (Acts 4:32, 34-35).

E. Peter and Ananias and Sapphira (Acts 5:1-11)
1. Their deception—“But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet” (Acts 5:1-2).
2. Their discovery—“But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God” (Acts 5:3-4).
3. Their deaths—“And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. . . . Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband” (Acts 5:5, 10).

F. Peter and the sick (Acts 5:12-16)—“Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one” (Acts 5:15-16).

G. Peter and the lawyer Gamaliel (Acts 5:17-42)—For the second time Peter was arrested for preaching Christ.
1. The anger of the Sadducees (Acts 5:17-18)
2. The appearance of the Lord—“But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life” (Acts 5:19-20).
3. The astonishment of the jailers (Acts 5:21-26)—“But when the officers came, and found them not in the prison, they returned and told, Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. . . . Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people” (Acts 5:22-23, 25).
4. The address of Peter (Acts 5:27-32)—“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him” (Acts 5:30-32).
5. The advice of Gamaliel (Acts 5:33-39)—“And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God” (Acts 5:38-39).

6. The attitude of the apostles (Acts 5:40-42)
   a. Their pain—“And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go” (Acts 5:40).
   b. Their praise—“And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name” (Acts 5:41).
   c. Their persistence—“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:42).

H. Peter and Simon the sorcerer (Acts 8:9-25)
   1. His pride (Acts 8:9-11)—“But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one” (Acts 8:9).
   2. His perversion—“And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost” (Acts 8:18-19).
   3. His punishment—“But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God” (Acts 8:20-21).
   4. His plea—“Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me” (Acts 8:24).

I. Peter and Aeneas (Acts 9:32-35)
   1. The misery—“And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy” (Acts 9:32-33).
   2. The miracle—“And Peter said unto him, Aenes, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately” (Acts 9:34).

J. Peter and Dorcas
   1. The deed of Dorcas—“Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did” (Acts 9:36).
   2. The death of Dorcas—“And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber” (Acts 9:37).
3. The deliverance of Dorcas
   a. The call for Peter—“And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them” (Acts 9:38-39).
   b. The command of Peter—“But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive” (Acts 9:40-41).

      a. His veneration for God (Acts 10:1-2)—“There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always” (Acts 10:1-2).
      b. His visitation from God (Acts 10:3-8)
         (1) The messenger—“He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God” (Acts 10:3-4)
         (2) The message—“And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do” (Acts 10:5-6).
   2. Peter—A reluctant soul winner in Joppa (Acts 10:9-23). “On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance” (Acts 10:9-10).
      a. The message of the trance (Acts 10:11-14)—“And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a
voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.”

b. The meaning of the trance (Acts 10:15-23)—“And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon’s house, and stood before the gate. . . . While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them” (Acts 10:15-17, 19-20).

   a. The conversation with Cornelius (Acts 10:24-35)
      (1) The reception—“And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man” (Acts 10:25-26).

      (2) The perception—“And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. . . . Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him” (Acts 10:28, 34-35).

   b. The clarification to Cornelius (Acts 10:36-43)—Peter’s sermon
      (1) He talked about the Word of God—“The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached” (Acts 10:36-37).

      (2) He talked about the work of God—“How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him” (Acts 10:38).

      (3) He talked about the witness of God—“And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before God, even to us,
who did eat and drink with him after he rose from the dead” (Acts 10:39-41).

(4) He talked about the will of God—“And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins” (Acts 10:42-43).

c. The conversion of Cornelius (Acts 10:44-48)
(1) The divine baptizer—“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost” (Acts 10:44-45).

(2) The human baptizer—“For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days” (Acts 10:46-48).

L. Peter and the Jewish believers at Jerusalem (Acts 11:1-18)
1. The accusation (Acts 11:1-3)—“And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them” (Acts 11:2-3).

2. The argument (Acts 11:4-17)
   a. Peter presented his case—“But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying. . . . And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost” (Acts 11:4, 15-16)

   b. Peter presented his conclusion—“Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?” (Acts 11:17).

3. The acceptance—“When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life” (Acts 11:18).

M. Peter and the angel of the Lord (Acts 12:1-17)
1. The success of Peter in escaping a prison house—“Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter
was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. . . . When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him” (Acts 12:5-7, 10).

2. The struggle of Peter in entering a prayer house—“And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished” (Acts 12:12-16).

N. Peter and the Jerusalem council (Acts 15)—“And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. . . . And the apostles and elders came together for to consider of this matter” (Acts 15:1, 6).

1. His comments—“And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith” (Acts 15:7-9).

2. His caution—“Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?” (Acts 15:10).

3. His conclusion—“But we believe that through the grace of the LORD Jesus Christ we shall be saved, even as they” (Acts 15:11).

O. Peter and Paul

1. The contacts between these two men—Peter and Paul met on three recorded occasions.

   a. First meeting: In Jerusalem—“Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days” (Gal. 1:18).

   b. Second meeting: In Jerusalem—“Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. . . .
And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision” (Gal. 2:1, 9).

c. Third meeting: In Antioch
   (1) The rebuke—“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed” (Gal. 2:11).
   (2) The reason—“For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation” (Gal. 2:12-13).
   (3) The rationale—“But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?” (Gal. 2:14).

2. The comparison of these two men
   a. One (Paul) was the official messenger to the Gentiles, while the other (Peter) was God’s spokesman to the Jews (Gal. 2:7-8).
   b. Both played important roles in the Jerusalem Council (Acts 15).
   d. Both dealt with satanic pretenders.
      (1) Peter confronted Simon the sorcerer at Samaria (Acts 8:9-24).
      (2) Paul confronted Bar-jesus the sorcerer at Salamis on the Isle of Cyprus (Acts 13:5-11).
   e. Both were released from prison miraculously.
      (1) God sent an angel to free Peter (Acts 12:5-10).
   f. Both raised the dead.
      (1) Peter raised Dorcas from the dead (Acts 9:40).
      (2) Paul raised Eutychus from the dead (Acts 20:12).
   g. Both received heavenly visions to minister to the lost.
      (1) Peter saw his vision at Joppa (Acts 10:9-23).
      (2) Paul saw his vision at Troas (Acts 16:8-10).
      (1) Peter wrote two epistles.
      (2) Paul wrote 13 (possibly 14) epistles.
i. Both wrote key passages on the subject of biblical inspiration (2 Peter 1:19-21; 2 Tim. 3:16-17).

j. Both knew they would die as martyrs for Christ.

(1) Peter’s testimony—“Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me” (2 Peter 1:13-14).

(2) Paul’s testimony—“I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith” (2 Tim. 4:6-7).

III. Peter, the author—He was the author of the two New Testament epistles that bear his name.

STATISTICS

Father: Jonah (John 1:42)
Spouse: Unnamed (Matt. 8:14)
Brother: Andrew (John 1:40)
First mention: Matthew 4:18
Final mention: 2 Peter 1:1
Meaning of his name: Simon means “hearing”; Peter means “rock” (Greek); Cephas means “rock” (Aramaic)
Frequency of his name: Referred to 183 times
Biblical books mentioning him: Nine books (Matthew, Mark, Luke, John, Acts, 1 Corinthians, Galatians, 1 Peter, 2 Peter)
Occupation: Fisherman and apostle
Place of birth: Bethsaida in Galilee (John 1:44)
Place of death: Tradition says he died in Rome.
Circumstances of his death: Tradition says he was crucified upside down.
Important fact about his life: He was one of the chief apostles and author of two New Testament books

Philemon

CHRONOLOGICAL SUMMARY

I. The appreciation for and praise of Philemon (Philem. 1—7).

A. Philemon was a friend.

1. To Paul in Rome—“And to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house (Philem. 2).

2. To Christians in Colosse (Philem. 5)—“Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the saints” (Philem. 7, NIV).
B. Philemon was a family man (Philem. 2)—Note: Apphia was probably Philemon’s wife, and Archippus, his son.

II. The appeal and plea to Philemon (Philem. 8-17)—“I beseech thee for my son Onesimus, whom I have begotten in my bonds” (Philem. 10).

A. The background of this appeal—Onesimus, Philemon’s runaway slave, had been led to Christ in Rome by Paul, and was now being sent back to Philemon with a request that he be received as a Christian brother.

B. The basis for this appeal
   1. Forgive him for your sake—“Which in time past was to thee unprofitable, but now profitable to thee and to me . . . For perhaps he therefore departed for a season, that thou shouldest receive him for ever” (Philem. 11, 15).
   2. Forgive him for his sake—“No longer as a slave, but better than a slave, as a dear brother” (Philem. 16, NIV).
   3. Forgive him for my sake—“Yet for love’s sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ . . . If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account” (Philem. 9, 17-18).

III. The assurance and pledge to Philemon (Philem. 19-25)—“I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides” (Philem. 19).

A. His confidence in Philemon—“Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say” (Philem. 21).

B. His request to Philemon—“But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you” (Philem. 22).

STATISTICS

Spouse: Apphia (Philem. 2)
Son: Archippus (Philem. 2)
First mention: Philemon 1
Final mention: Philemon 1
Meaning of his name: “Loving”
Frequency of his name: Referred to one time
Biblical books mentioning him: One book (Philemon)
Occupation: Wealthy slave owner
Place of birth: Probably Colosse
Important fact about his life: Paul addressed one of his New Testament epistles to Philemon.
Philip the Apostle

CHRONOLOGICAL SUMMARY

I. His first meeting with Christ
   A. Philip’s willingness—“The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me” (John 1:43).
   B. Philip’s witness—“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph” (John 1:45).
   C. Philip’s wisdom—“And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see” (John 1:46).

II. His full-time ministry for Christ
   A. Philip and the Savior
      1. By the Galilean Sea—The wrong reaction: “When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little” (John 6:5-7).
      2. In the upper room—The wrong request: “Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?” (John 14:8-9).
   B. Philip and the seekers—“And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus” (John 12:20-22).

STATISTICS
First mention: Matthew 10:3
Final mention: Acts 1:13
Meaning of his name: “Lover of horses”
Frequency of his name: Referred to 16 times
Occupation: Apostle
Place of birth: Probably the Galilean city of Bethsaida (John 1:44)
Place of death: Tradition says he died at Hierapolis, a city near Colosse and Laodicia.
Important fact about his life: He led Nathanael to Christ (John 1:45-46).
**Philip the Evangelist**

**CHRONOLOGICAL SUMMARY**

I.  The deacon in Jerusalem—“Philip was one of seven men chosen by the early church to serve in the office of a deacon.

   A.  The reason for this election—“And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables” (Acts 6:1-2).

   B.  The requirements for this election—“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word” (Acts 6:3-4). “And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip . . .” (Acts 6:5a).

II.  The evangelist in Samaria (Acts 8:5-8)

   A.  The message he preached—“Then Philip went down to the city of Samaria, and preached Christ unto them” (Acts 8:5).

   B.  The miracles he performed—“And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city” (Acts 8:6-8).

III.  The soul winner in Gaza (Acts 8:26-40)

   A.  His message from an angel—“And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert” (Acts 8:26).

   B.  His ministry to a eunuch

      1.  The charge of the eunuch—“And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship” (Acts 8:27).

      2.  The confusion of the eunuch

         a.  The passage—“Was returning, and sitting in his chariot read Esaias the prophet. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth” (Acts 8:28, 32-33).
b. The problem—“Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? . . . And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?” (Acts 8:29-30, 34)

3. The clarification to the eunuch—“Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus” (Acts 8:35).

C. The conversion of the eunuch—“And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God” (Acts 8:36-37).

D. The confession of the eunuch—“And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing” (Acts 8:38-39).

IV. The family man in Caesarea—“But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea” (Acts 8:40).

A. The visitors to Philip’s home—“And the next day we that were of Paul’s company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him” (Acts 21:8).

B. The virgins in Philip’s home—“And the same man had four daughters, virgins, which did prophesy” (Acts 21:9).

STATISTICS
First mention: Acts 6:5
Final mention: Acts 21:8
Meaning of his name: “Lover of horses”
Frequency of his name: Referred to 16 times
Biblical books mentioning him: One book (Acts)
Occupation: Evangelist
Place of death: Probably Caesarea
Important fact about his life: He led the Ethiopian eunuch to Christ in the desert of Gaza.

Pilate

CHRONOLOGICAL SUMMARY
I. Pilate and the teaching of Jesus—“There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the
Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish” (Luke 13:1-3).

II. Pilate and the trials of Jesus
   A. The first trial (Matt. 27:2, 11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38)
      1. The charges against Jesus
         a. The hypocrisy of the Jews—“Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover” (John 18:28).
         b. The hostility of the Jews—“Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death” (John 18:29-31).
            (1) They accused Jesus of subverting the nation (Luke 23:2a).
            (2) They accused Jesus of opposing payment of taxes to Caesar (Luke 23:2b).
            (3) They accused Jesus of claiming to be the Messiah and King (Luke 23:2c).
      2. The conversation with Jesus
         a. Pilate learned about the King—“And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly” (Matt. 27:11-14).
         b. Pilate learned about the kingdom—“Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice” (John 18:36-37).
      3. The conclusion concerning Christ—“Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all” (John 18:38).
      4. The consignment of Christ—“When Pilate heard of Galilee, he asked whether the man were a Galilaean” (Luke 23:6).
5. The coalition through Christ—“And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves” (Luke 23:11-12).


1. The selection of the murderer
   a. The observation—“And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. . . . Pilate therefore, willing to release Jesus, spake again to them” (Luke 23:13-15, 20).
   b. The outrage—“I will therefore chastise him, and release him” (Luke 23:16).
   c. The offer—“Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?” (Matt. 27:15-17).
   d. The objection—“When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him” (Matt. 27:19).
   e. The orchestration—“But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified” (Matt. 27:20-23).
   f. The outcome—“When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children” (Matt. 27:24-25).

2. The scourging of the Messiah
a. Pilate’s travesty against Jesus—“And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will” (Luke 23:23-25). “Then Pilate therefore took Jesus, and scourged him” (John 19:1).

b. Pilate’s talk with Jesus

   (1) The confusion of the governor—“And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?” (John 19:9-10).

   (2) The correction by the Savior—“Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. (John 19:11).

c. Pilate’s transferring of Jesus—“Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away” (John 19:16).

III. Pilate and the title of Jesus

   A. The placing of the sign—“And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin” (John 19:19-20).

   B. The protest against the sign

      1. The demand by the priests—“Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews” (John 19:21).

      2. The denial by the governor—“Pilate answered, What I have written I have written” (John 19:22).

IV. Pilate and the tomb of Jesus

   A. Jesus’ foes wanted Pilate to kill the Savior on the cross—“The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs” (John 19:31-33).

   B. Jesus’ foes wanted Pilate to keep the Savior in the tomb.
1. The reason for their request—“Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first” (Matt. 27:62-64).

2. The response to their request—“Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can” (Matt. 27:65).

3. The results of their request—“So they went, and made the sepulchre sure, sealing the stone, and setting a watch” (Matt. 27:66).

**STATISTICS**
First mention: Matthew 27:2
Final mention: 1 Timothy 6:13
Meaning of his name: “Pikeman, one armed with a javelin”
Frequency of his name: Referred to 53 times
Biblical books mentioning him: Six books (Matthew, Mark, Luke, John, Acts, 1 Timothy)
Occupation: Governor over Palestine
Important fact about his life: He condemned Jesus to be crucified.

**Priscilla**

**CHRONOLOGICAL SUMMARY**

I. The tentmaker—“After these things Paul departed from Athens, and came to Corinth; And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers” (Acts 18:1-3).

II. The traveler—Both Aquila and Priscilla accompanied Paul on one occasion from Corinth to Ephesus (Acts 18:18-19).

III. The teacher—“And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly” (Acts 18:24-26).

IV. The trustee (Rom. 16:3-5; 1 Cor. 16:19)—“Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles” (Rom. 16:3-4).
STATISTICS
First mention: Acts 18:2
Final mention: 2 Timothy 4:19
Meaning of her name: “Ancient”
Frequency of her name: Referred to six times
Biblical books mentioning her: Four books (Acts, Romans, 1 Corinthians, 2 Timothy)
Occupation: Tentmaker
Important fact about her life: She and her husband greatly assisted and encouraged the Apostle Paul

Silas
CHRONOLOGICAL SUMMARY
I. Silas, the messenger
   A. His attendance at the Jerusalem council (Acts 15:22)
   B. His assignment by the Jerusalem council—“Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren. . . . We have therefore sent Judas and Silas, who will also report the same things by word of mouth. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well” (Acts 15:22, 27-29).
   C. His assistance to the Jerusalem council—“Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words” (Acts 15:32).
II. Silas, the missionary
   A. His selection by Paul—“But Paul chose Silas and departed, being commended by the brethren to the grace of God” (Acts 15:40).
   B. His service with Paul at Philippi
      1. Silas, the sufferer—“And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers . . . And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks” (Acts 16:19, 23-24).
      2. Silas, the singer—“And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them” (Acts 16:25).
3. Silas, the soul winner—“And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:26-31).

STATISTICS
First mention: Acts 15:22
Final mention: Acts 18:5
Meaning of his name: “Asked of God”
Frequency of his name: Referred to 13 times
Biblical books mentioning him: One book (Acts)
Occupation: Prophet and missionary (Acts 15:32, 40)
Important fact about his life: He was Paul’s faithful associate during his second missionary journey.

Stephen

CHRONOLOGICAL SUMMARY
I. The complaint of laity—“And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration” (Acts 6:1).

II. The conference of the leaders—“Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables” (Acts 6:2).

III. The choice of the laborers—“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word” (Acts 6:3-4).

A. The maturity of Stephen—“And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost (Acts 6:5a).

B. The miracles of Stephen—“And Stephen, full of faith and power, did great wonders and miracles among the people” (Acts 6:8).
C. The maligning of Stephen—Stephen was viciously slandered by a group of religious men.
   1. Who they were—“Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen” (Acts 6:9).
   2. What they did—“Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us” (Acts 6:11-14).
   3. Why they did it—“And they were not able to resist the wisdom and the spirit by which he spake” (Acts 6:10).

D. The meekness of Stephen—“And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel” (Acts 6:15).

E. The message of Stephen—As has been seen (Acts 6:13-14), the charge against Stephen was that he had been predicting the future destruction of both the Jewish temple (the Herodian, the second temple) and the Jewish Law. In his defense, Stephen pointed out the following:
   1. Israel had been blessed by God even before possession of the first temple, built by Solomon.
      a. God had led Abraham into Canaan (Acts 7:2-8).
      b. God had protected his seed while in Egypt (Acts 7:9-17).
      c. God had brought Israel out of Egypt (Acts 7:18-36).
      d. God had led them back to Canaan (Acts 7:37-45).
   2. Israel had nevertheless turned from God.
      a. During the days of its first temple
      b. During the days of its second temple—“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it” (Acts 7:51-53).

F. The martyrdom of Stephen
   1. His persecutors—“When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. . . . Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid
down their clothes at a young man's feet, whose name was Saul” (Acts 7:54, 57-58).

2. His preview of glory — “But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God” (Acts 7:55-56).

3. His prayers
   a. For himself — “And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit” (Acts 7:59).
   b. For his enemies — “And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge” (Acts 7:60a).

4. His passing — “And when he had said this, he fell asleep” (Acts 7:60b).

STATISTICS
First mention: Acts 6:5
Final mention: Acts 22:20
Meaning of his name: “Crown, wreath”
Frequency of his name: Referred to seven times
Biblical books mentioning him: One book (Acts)
Occupation: Deacon and evangelist
Place of death: Jerusalem
Circumstances of death: He was stoned to death.
Important fact about his life: He was the first recorded martyr in the early church.

Thomas

CHRONOLOGICAL SUMMARY
I. The call of Thomas (Matt. 10:3; Mark 3:18; Luke 6:15)
II. The confusion of Thomas (John 14:1-7) — “In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:2-6).
III. The conflicts of Thomas
   A. His despair preceding the resurrection of Lazarus (John 11:7-16) — “Then after that saith he to his disciples, Let us go into Judaea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? . . . These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord,
if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought
that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly,
Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye
may believe; nevertheless let us go unto him. Then said Thomas, which is called
Didymus, unto his fellowdisciples, Let us also go, that we may die with him”
(John 11:7-8, 11-16).

B. His doubt following the resurrection of Christ (John 20:24-29)
1. The report to Thomas (John 20:24-25)—“But Thomas, one of the twelve,
called Didymus, was not with them when Jesus came. The other disciples
therefore said unto him, We have seen the LORD” (John 20:24-25a).
2. The reluctance of Thomas—“But he said unto them, Except I shall see in his
hands the print of the nails, and put my finger into the print of the nails,
and thrust my hand into his side, I will not believe” (John 20:25b).

IV. The convincing of Thomas (John 20:26-29)
A. The manifestation—“And after eight days again his disciples were within, and
Thomas with them: then came Jesus, the doors being shut, and stood in the midst,
and said, Peace be unto you” (John 20:26).
B. The invitation—“Then saith he to Thomas, Reach hither thy finger, and behold my
hands; and reach hither thy hand, and thrust it into my side: and be not faithless,
but believing” (John 20:27).
C. The adoration—“And Thomas answered and said unto him, My LORD and my
God” (John 20:28).
D. The observation—“Jesus saith unto him, Thomas, because thou hast seen me, thou
hast believed: blessed are they that have not seen, and yet have believed” (John
20:29).

STATISTICS
Brother: Thomas had an unnamed twin brother (John 11:16; 20:24; 21:2).
First mention: Matthew 10:3
Final mention: Acts 1:13
Meaning of his name: Thomas means “twin” (from the Greek); Didymus also mean “twin” (from
the Aramaic).
Frequency of his name: Referred to 15 times
Occupation: Apostle
Place of birth: The area of Galilee
Place of death: Tradition says he died in India.
Circumstances of death: Tradition says he died a martyr, killed by arrows as he was praying.
Important fact about his life: He was known as the doubting apostle.
**Timothy**

**CHRONOLOGICAL SUMMARY**

I. Timothy, the person
   A. He was from Lystra and probably was saved during Paul’s first missionary trip (Acts 14:19-20; 16:1-2).
   B. His mother (Eunice) and grandmother (Lois) were godly Jewish women, but his father was a pagan Greek (Acts 16:1-2; 2 Tim. 1:5).
   C. He had been brought up on God’s Word (2 Tim. 3:14-15).
   D. He was a man of great faith (2 Tim. 1:5).
   E. Paul regarded him as his own son in the faith (1 Tim. 1:2; 2 Tim. 1:2).
   F. Timothy may have been a somewhat reserved individual who did not always enjoy robust health (1 Tim. 4:12, 14-16).
   G. He was, nevertheless, a man of God (see 1 Tim. 6:11).

II. Timothy, the partner—Timothy became a faithful coworker with the Apostle Paul.
   A. He was invited by Paul to “join the team” during the apostle’s second trip (Acts 16:3)—This team would consist of Silas, Paul, and Luke. Timothy may have been chosen to take John Mark’s place. (See Acts 13:5.)
   B. He was circumcised by Paul so that he might have freedom to preach the gospel in various Jewish synagogues (Acts 16:3; see also 1 Cor. 9:20).
   C. Timothy was formally ordained by Paul and the presbytery (1 Tim. 4:14; 2 Tim. 1:6).
   D. He also accompanied Paul during the third missionary trip (Acts 19:22; 20:4; 2 Cor. 1:1, 9).
   E. He became Paul’s close companion during the apostle’s first imprisonment (see Phil. 1:1; Col. 1:1; Philem. 1).
   F. Paul’s final request before his martyrdom in Rome was for Timothy to be at his side (2 Tim. 4:9, 21).

III. Timothy, the pastor
   A. His witnessing for Paul—At the apostle’s request, Timothy performed a ministry in at least five New Testament churches. These were:
      1. The church at Thessalonica—“Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; And sent Timotheus, our brother, and minister of God, and our fellowlabouerer in the gospel of Christ, to establish you, and to comfort you concerning your faith . . . But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you” (1 Thess. 3:1-2, 6).
      2. The church at Corinth—“For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church . . . Now if Timotheus come, see that he may be with you
without fear: for he worketh the work of the Lord, as I also do. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren” (1 Cor. 4:17; 16:10-11).

3. The church at Philippi—“But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ’s. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel” (Phil. 2:19-22).

4. The church at Berea (Acts 17:14)

5. The church at Ephesus—“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine” (1 Tim. 1:3).

B. His writings from Paul—While at Ephesus, Timothy received two letters from Paul, 1 and 2 Timothy. In these epistles Paul exhorted and encouraged Timothy.

1. Stir up your gift—“Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all” (1 Tim. 4:14-15).

2. Be a good soldier—“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” (1 Tim. 6:12). “Thou therefore endure hardness, as a good soldier of Jesus Christ” (2 Tim. 2:3).

3. Watch your own life—“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim. 4:16).

4. Be gentle—“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (2 Tim. 2:24-25).

5. Be impartial—“I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality” (1 Tim. 5:21).

6. Flee from sin—“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” (2 Tim. 2:22).

7. Denounce sin—“Them that sin rebuke before all, that others also may fear” (1 Tim. 5:20).

8. Follow after righteousness—“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness” (1 Tim. 6:11).
9. Bring others to Christ—“But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry” (2 Tim. 4:5).

10. Give priority to the Word of God.
   a. Study it—“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15).
   b. Continue in it—“But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them” (2 Tim. 3:14).
   c. Preach it—“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine” (2 Tim. 4:2).
   d. Commit it to others—“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim. 2:2).

STATISTICS

Mother: Eunice
First mention: Acts 16:1
Final mention: Hebrews 13:23
Meaning of his name: “Honored of God”
Frequency of his name: Referred to 24 times
Biblical books mentioning him: 12 books (Acts, Romans, 1 Corinthians, 2 Corinthians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Philemon, Hebrews)
Occupation: Missionary and pastor
Place of birth: Lystra
Important fact about his life: Paul addressed two New Testament epistles to him.

Titus

CHRONOLOGICAL SUMMARY

I. Titus, the man
   A. He was a Gentile Greek, probably from Syrian Antioch.
   B. Paul probably led him to Christ (Acts 11:26; Titus 1:4).
   C. Some believe he may have been the brother of Luke.
   D. He became one of Paul’s most trusted associates. The apostle refers to him as:
      1. His true son in the faith (Titus 1:4)
      2. His spiritual brother (2 Cor. 2:13)
      3. His partner and helper (2 Cor. 8:23)
      4. A positive role model (2 Cor. 8:23)

II. Titus, the missionary
A. He accompanied Paul to Jerusalem after the apostle’s first missionary journey—
“Then fourteen years after I went up again to Jerusalem with Barnabas, and took
Titus with me also. . . . But neither Titus, who was with me, being a Greek, was
compelled to be circumcised” (Gal. 2:1, 3).

B. He joined Paul during his third missionary journey.

III. Titus, the messenger—On at least two occasions during his third missionary journey,
Paul sent Titus to straighten out certain problems that developed in the church at
Corinth.

A. Paul had learned while in Ephesus of the opposition that had developed against
him in the Corinthian church.

B. Attempting to correct this, he sent a letter (which he called his “sorrowful letter”; 2
Cor. 2:4; 7:8) by way of Titus to the church.

1. His grief upon not finding Titus at Troas—“Now we have received, not the
spirit of the world, but the spirit which is of God; that we might know the
things that are freely given to us of God. Which things also we speak, not in
the words which man’s wisdom teacheth, but which the Holy Ghost
teacheth; comparing spiritual things with spiritual” (1 Cor. 2:12-13). “For,
when we were come into Macedonia, our flesh had no rest, but we were
troubled on every side; without were fightings, within were fears” (2 Cor.
7:5).

2. His gladness upon finding Titus in Macedonia—“Nevertheless God, that
comforteth those that are cast down, comforted us by the coming of Titus;
And not by his coming only, but by the consolation wherewith he was
comforted in you, when he told us your earnest desire, your mourning,
your fervent mind toward me; so that I rejoiced the more. . . . And his
inward affection is more abundant toward you, whilst he remembereth the
obedience of you all, how with fear and trembling ye received him” (2 Cor.
7:6-7, 15).

E. Even though Paul’s letter had caused the majority of the Corinthians to repent of
their hostility against the apostle, there was still a minority opposition, led by a
group of Judaizers (2 Cor. 10—13).

F. Paul then wrote 2 Corinthians and sent it with Titus and another brother (2 Cor.
8:16-24).

IV. Titus, the minister—“For this cause left I thee in Crete, that thou shouldest set in order
the things that are wanting, and ordain elders in every city, as I had appointed thee”
(Titus 1:5). At Paul’s direction, Titus settled on the Isle of Crete to pastor the church
there. During the apostle’s second and final Roman imprisonment, he wrote his epistle to
Titus. In this letter Titus was instructed to do the following:

A. Rebuke the slothful lifestyle of the Cretans (Titus 1:10-13).
B. Reject all heresy and warn the heretics (Titus 3:10).
C. Preach sound doctrine (Titus 2:1).
D. Avoid foolish philosophical speculations (Titus 3:9).
E. Exhort with all authority (Titus 2:15).
F. Meet the apostle in Nicopolis (Titus 3:12).
G. Help Zenas the lawyer and Apollos with their trip (Titus 3:13).

STATISTICS
First mention: 2 Corinthians 2:13
Final mention: Titus 1:4
Frequency of his name: Referred to 12 times
Biblical books mentioning him: Four (2 Corinthians, Galatians, 2 Timothy, Titus)
Occupation: Missionary and pastor
Important fact about his life: Paul addressed a New Testament epistle to him.

Zacchaeus
CHRONOLOGICAL SUMMARY
I. Zacchaeus, the sinner—“And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich” (Luke 19:1-2).
II. Zacchaeus, the seeker—He desired to meet the Savior, but first had to overcome a problem.
   A. The source of his problem—“And he sought to see Jesus who he was; and could not for the press, because he was little of stature” (Luke 19:3).
   B. The solution to his problem—“And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way” (Luke 19:4).
III. Zacchaeus, the saved
   A. Jesus’ request—“And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house” (Luke 19:5).
   B. Zacchaeus’ response—“And he made haste, and came down, and received him joyfully” (Luke 19:6).
IV. Zacchaeus, the Spirit-controlled—Two spoken testimonies immediately made it clear that he had indeed passed from death to life, and was being controlled by the Holy Spirit of God.
   A. Zacchaeus’ testimony—“And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold” (Luke 19:8).
   B. Jesus’ testimony—“And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham” (Luke 19:9).

STATISTICS
Zacharias

CHRONOLOGICAL SUMMARY

I. Zacharias, the priest
   A. His devotion to God—Both he and his wife Elisabeth loved the Lord. “And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless” (Luke 1:6).
   B. His duties for God
      1. Zacharias and the altar of the Lord—“And it came to pass, that while he executed the priest’s office before God in the order of his course, According to the custom of the priest’s office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense” (Luke 1:8-10).
      2. Zacharias and the angel of the Lord
         a. The reassurance—“And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John” (Luke 1:11-13).
         b. The revelation—Zacharias heard a sixfold prophecy from this heavenly angel whose name was Gabriel:
            (1) He and Elisabeth would have a son (Luke 1:13).
            (2) His name would be John (Luke 1:13).
            (3) He would become a Spirit-filled Nazirite (Luke 1:15).
            (4) He would have a successful ministry (Luke 1:16).
            (5) He would prepare the way for the Messiah (Luke 1:17).
            (6) His style would be similar to that of Elijah (Luke 1:17).
         c. The response—“And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years” (Luke 1:18).
         d. The rebuke—“And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be
dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season” (Luke 1:19-20).

e. The results—“And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless” (Luke 1:21-22).

f. The rejoicing—“And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men” (Luke 1:23-25).

II. Zacharias, the parent
A. Writing—the silent words of Zacharias
1. The celebration—“Now Elisabeth’s full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her” (Luke 1:57-58).

2. The circumcision—“And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father” (Luke 1:59).

3. The confusion—“And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name” (Luke 1:60-61).

4. The confirmation—“And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all” (Luke 1:62-63).

B. Worshipping—The spoken words of Zacharias. “And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God” (Luke 1:64).

III. Zacharias, the prophet
A. His words to the Savior—“And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people” (Luke 1:67-68).

1. He thanked God for the Davidic Covenant—“And hath raised up an horn of salvation for us in the house of his servant David” (Luke 1:69).

2. He thanked God for the Abrahamic Covenant—“The oath which he sware to our father Abraham” (Luke 1:73).

B. His words to his son—“And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give
knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace” (Luke 1:76-79).

STATISTICS
Spouse: Elisabeth
Son: John the Baptist
First mention: Luke 1:5
Final mention: Luke 3:2
Meaning of his name: “God remembers”
Frequency of his name: Referred to eight times
Occupation: Priest
Important fact about his life: He was the father of John the Baptist.