

***SABBATH BIBLE
SURVEY TESTS
AND
ASSIGNMENTS:
OLD TESTAMENT***

J. Parnell McCarter

"...He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children: That the generation to come might know [them, even] the children [which] should be born; [who] should arise and declare [them] to their children: That they might set their hope in God, and not forget the works of God, but keep His commandments..."
– Psalm 78:5-7

Dedicated to Reformation Translation Fellowship, which is doing a noble job of bringing Biblical reformed Christianity to the peoples of the Far East.

Eighth Edition

Written, compiled and edited by J. Parnell McCarter

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The Puritans' Home School Curriculum
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SABBATH BIBLE SURVEY TESTS AND ASSIGNMENTS

Editor's Preface

These Bible survey tests and assignments are meant to encourage daily devotional Bible reading and Bible comprehension, as well as to provide a more ready means for the father to oversee this endeavor in his children. There are test questions and assignments as well as answer keys covering chapters in the Bible.

It is intended that children will be required to read certain chapters in the Bible each week during the week, and then take a test on what they have read on the Lord's Day, preferably administered by the father. This book provides tests and answer keys to verify reading comprehension on the chapters covered. Certain of the books of the Bible are tested by fill-in-the-blank tests. In these cases it will be especially necessary that the children study the applicable Bible chapters using the King James Version, because that is what the answer key is based upon. We advise that the person administering the test inform the student a week in advance that the test will be fill-in-the-blank, so he can study appropriately.

For certain books of the Bible there is an assignment instead of a test. In these cases children are to prepare the assignment during the week and be graded and reviewed in their work on the Lord's Day.

Like most tests and assignments, these cover only a sample of the issues addressed in the subject chapters. Therefore, it behooves fathers not only to administer the tests and assignments to verify the child's comprehension of what he has read, but also to discuss the content of the chapters read. It is a good idea for the father to have his whole family reading the same chapters in the Bible at the same time, in order to facilitate discussion of those chapters.

The one administering these tests and assignments may decide that the material covered in a particular test or assignment requires more than one week. In that case, the student can be allowed 2 or more weeks before taking the test, or for completing the assignment.

To help me frame the questions and answers for this book, I have consulted a variety of sources, including *Matthew Henry's Commentaries*, *Smith's Bible Dictionary*, *John Calvin's Commentaries*, the *Westminster Standards*, select commentaries of Charles Hodge, etc. I have written the Bible survey tests and assignments persuaded that the historic reformed and Presbyterian faith, as it is so ably outlined in the *Westminster Standards*, summarizes what scripture itself teaches. Opportunity is taken in the Bible survey tests and assignments to point that out. Thorough study of the scripture is the best way to dispel the ignorance and error that clings to man.

It is my hope that these tests and assignments will prove helpful in your household as they have in mine.

- J. Parnell McCarter
Author and Editor

Section One : Test / Assignment Record

SABBATH BIBLE SURVEY TESTS AND ASSIGNMENTS :
OLD TESTAMENT
Test / Assignment Record

Student Name: _____

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Section Two : Tests and Assignments

Genesis 1-2 Test

1. Genesis 1:1 reads: "In the beginning God created the _____ and the _____ ." (fill in the blanks)
2. The Hebrew word for "God" in Genesis is the word *Elohim*, which is the plural of the Hebrew word *El*. *El* means "the strong God". The plural name of God *Elohim*, which speaks of Him in the plural yet as one God, even in this first verse of scripture begins to point man to the Trinity of God- Father, Son, and Holy Spirit. He is one God, yet in three persons. The plurality of the personhood in the one God is even evidenced in His statement of Genesis 1:26, "Let *us* make man..." According to Genesis 1:1, what existed before that which God created?
3. The Westminster Confession points out: "It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good." On the first day of God's creation the world was not as we now see it. What does Genesis 1:2 say was the state or condition of the earth on that first day?
4. How do we know from Genesis 1 that "God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made"?
5. The Westminster Confession says, "There is but one only living and true God, who is infinite in being and perfection, a most pure spirit..." How do we know from Genesis 1 that God is a most pure spirit, and not material?
6. Also God created light on the first day of the week. How does this pre-figure an important event in the ministry of Jesus Christ, who is the true "light of the world"?
7. What did God divide or separate on that first day, so as to make a complete day?
8. The term 'firmament' means in Hebrew an expansion. The firmament included not only the space where the birds fly and the clouds move (Genesis 1:20), but also the space where the stars are fixed (Genesis 1:14). On which day of the creation week did God create the firmament?
9. It would seem that until the third day the earth was covered by water. All parts of the earth today- even the highest mountains- show evidence of having been submerged in the past, many of these perhaps relating to the time of submersion during creation week or during the time of Noah's flood. What did God do with the waters that covered the world on the third day?
10. On the fourth day God made means for the world to henceforth receive light from the firmament of the heaven. These consisted of the stars and planets. Apparently the light before the fourth day arose from God's direct command, instead of these secondary causes. Starting in the fourth day, the lights in the firmament of the heaven would divide the day from the night, according to Genesis 1:14. According to Genesis 1:15, these "lights in the firmament" would also give light to the earth. What other great purposes would these lights in the firmament serve according to Genesis 1:14?
11. What sorts of creatures were created by God in the fifth day of the creation week?
12. On which day of creation week did God create the moving land animals?
13. In whose image was man made?
14. Who was given dominion by God over the fish of the sea, the fowl of the air, and the animals on the earth?
15. What can we infer from the fact that God gave to the man one woman to be his wife?
16. The Westminster Confession reads: " It pleased God the Father, Son, and Holy Ghost... to create or make of nothing the world, and all things therein... and all very good." How do we know from Genesis 1 that everything God created in the creation week was all very good?
17. The first chapters in Genesis supply the major doctrines and themes of scripture, which are more thoroughly addressed and explained in the rest of the Bible. One example is the topic of marriage. Jesus Christ said in Matthew 19:4-8: " Have ye not read, that he which made [them] at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." So the first chapters in Genesis are important for us to understand what is ideal and right, on a wide variety of issues. One issue

there addressed is procreation. Procreation is the begetting of offspring. What instructions did God give concerning procreation to mankind in Genesis 1?

18. In Genesis 2 we read of the seventh day of creation week. The Westminster Confession of Faith says concerning it: "As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath." What does Genesis 2 say God did to the seventh day as it pertained to the Sabbath in the Old Testament era?

19. Was just the man created in the image of God, or were both the man and woman?

20. What effect does the answer to question 19 have upon the issue of status as it pertains to men and women?

21. In the Godhead, though each person is equally divine, yet the persons of the Godhead have different functions and roles. So it is with man. What role did the woman have with respect to the man?

22. What was the name of the garden where God placed man?

23. To whom did God give the privilege of naming all the animals?

24. Who did God create first- the man or the woman?

25. We should not look down upon the employment to which God has assigned us in this life. Even Adam before the Fall was assigned employment, to be performed six days out of the week. What was his employment, according to Genesis 2:15?

26. God gave man a test of his obedience. Which tree of the garden was man not to eat from?

27. What would surely happen to man if he disobeyed?

Genesis 1-2 Answers

1. Genesis 1:1 reads: "In the beginning God created the _____ and the _____ ." (fill in the blanks) heaven; earth
2. The Hebrew word for "God" in Genesis is the word *Elohim*, which is the plural of the Hebrew word *El*. *El* means "the strong God". The plural name of God *Elohim*, which speaks of Him in the plural yet as one God, even in this first verse of scripture begins to point man to the Trinity of God- Father, Son, and Holy Spirit. He is one God, yet in three persons. The plurality of the personhood in the one God is even evidenced in His statement of Genesis 1:26, "Let *us* make man..." According to Genesis 1:1, what existed before that which God created? the Trinitarian God
3. The Westminster Confession points out: "It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good." On the first day of God's creation the world was not as we now see it. What does Genesis 1:2 say was the state or condition of the earth on that first day? without form, and void
4. How do we know from Genesis 1 that "God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made"? Because according to Genesis 1 He existed before that which He created, and did not depend upon what He created for His existence.
5. The Westminster Confession says, "There is but one only living and true God, who is infinite in being and perfection, a most pure spirit..." How do we know from Genesis 1 that God is a most pure spirit, and not material? It speaks of "the Spirit of God" in Genesis 1:2. Everything that is material was created by God.
6. Also God created light on the first day of the week. How does this pre-figure an important event in the ministry of Jesus Christ, who is the true "light of the world"? Jesus was raised from the dead on the first day of the week, giving light unto men.
7. What did God divide or separate on that first day, so as to make a complete day? light and darkness
8. The term 'firmament' means in Hebrew an expansion. The firmament included not only the space where the birds fly and the clouds move (Genesis 1:20), but also the space where the stars are fixed (Genesis 1:14). On which day of the creation week did God create the firmament? the second day of the week
9. It would seem that until the third day the earth was covered by water. All parts of the earth today- even the highest mountains- show evidence of having been submerged in the past, many of these perhaps relating to the time of submersion during creation week or during the time of Noah's flood. What did God do with the waters that covered the world on the third day? gathered them together, so as to make areas of dry land on the world
10. On the fourth day God made means for the world to henceforth receive light from the firmament of the heaven. These consisted of the stars and planets. Apparently the light before the fourth day arose from God's direct command, instead of these secondary causes. Starting in the fourth day, the lights in the firmament of the heaven would divide the day from the night, according to Genesis 1:14. According to Genesis 1:15, these "lights in the firmament" would also give light to the earth. What other great purposes would these lights in the firmament serve according to Genesis 1:14? for signs, and for seasons, and for days, and years
11. What sorts of creatures were created by God in the fifth day of the creation week? all the moving animals in the water and sky
12. On which day of creation week did God create the moving land animals? the sixth day
13. In whose image was man made? God's (As noted in the Westminster Confession: " After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness after his own image, having the law of God written in their hearts, and power to fulfill it...")
14. Who was given dominion by God over the fish of the sea, the fowl of the air, and the animals on the earth? man
15. What can we infer from the fact that God gave to the man one woman to be his wife? Monogamy – and not polygamy – was the divine plan from the beginning.
16. The Westminster Confession reads: " It pleased God the Father, Son, and Holy Ghost... to create or make of nothing the world, and all things therein... and all very good." How do we know from Genesis 1

that everything God created in the creation week was all very good? Because Genesis 1:31 says "it was very good."

17. The first chapters in Genesis supply the major doctrines and themes of scripture, which are more thoroughly addressed and explained in the rest of the Bible. One example is the topic of marriage. Jesus Christ said in Matthew 19:4-8: " Have ye not read, that he which made [them] at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." So the first chapters in Genesis are important for us to understand what is ideal and right, on a wide variety of issues. One issue there addressed is procreation. Procreation is the begetting of offspring. What instructions did God give concerning procreation to mankind in Genesis 1? to be fruitful and multiply

18. In Genesis 2 we read of the seventh day of creation week. The Westminster Confession of Faith says concerning it: "As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath." What does Genesis 2 say God did to the seventh day as it pertained to the Sabbath in the Old Testament era? blessed and sanctified it

19. Was just the man created in the image of God, or were both the man and woman? both the man and woman

20. What effect does the answer to question 19 have upon the issue of status as it pertains to men and women? both are equal in status, being equally human

21. In the Godhead, though each person is equally divine, yet the persons of the Godhead have different functions and roles. So it is with man. What role did the woman have with respect to the man? She was to be a help meet for him. (This contradicts modern feminism, which asserts equality of status implies equality of role and function. Yet even anatomical differences make it self-evident how absurd is the feminist contention, being a rebellion against God and nature.)

22. What was the name of the garden where God placed man? Eden

23. To whom did God give the privilege of naming all the animals? Adam

24. Who did God create first- the man or the woman? the man

25. We should not look down upon the employment to which God has assigned us in this life. Even Adam before the Fall was assigned employment, to be performed six days out of the week. What was his employment, according to Genesis 2:15? to dress and keep the garden

26. God gave man a test of his obedience. Which tree of the garden was man not to eat from? the tree of the knowledge of good and evil

27. What would surely happen to man if he disobeyed? He would die.

Genesis 3-4 Test

1. Genesis chapters 3 and 4 address the Fall and its immediate aftermath. It was the devil in the likeness of, or possessing, a serpent, which tempted and deceived Eve. How is the serpent characterized in Genesis 3:1?
2. In I Timothy 2:14 we read one reason why women are not to teach or have authority in the church is due to the fact that the woman was deceived, but not the man. Evidently, women are more prone to being deceived by Satan's wiles than men. The serpent's first question to Eve contained a misrepresentation of the command, so as to begin to confuse her. With what question did the serpent begin his discourse with Eve?
3. What outright lie did Satan utter to Eve, and how do we know it was a lie?
4. Satan held out a prospect of what man would be if they ate the forbidden fruit. It is something that sinful man has ever yearned for, so as to be loosed from subjection to God's word. Fill in the blank of this statement of Satan: "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as _____, knowing good and evil."
5. There was another tree in the garden, which if eaten, would have issued in eternal life for man. It would seem man would have eaten of this tree if man had passed his probationary period without sin. What was this tree called?
6. As the Westminster Confession points out, "The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience." God had emphatically stated that man would die if he ate the forbidden fruit. What word did God use to emphasize that man would die if he disobeyed?
7. Eve was deceived and ate the forbidden fruit. Adam also ate the fruit. The Westminster Confession notes: "By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body". How did Adam and Eve's breaking of communion with God manifest itself when they heard the voice of the Lord God walking in the garden in the cool of the day?
8. The Biblical doctrine concerning attire, like so many other doctrines, can originally be traced to the first chapters in Genesis. In the original Creation man did not need clothes, because there was no sin to be ashamed for, so no nakedness in need of cover. In addition, in the original Creation there was an implicit prohibition on artificial ornamental or extravagant display (like jewelry, body painting, tattoos, make-up, extravagant hair-dos, etc.), for such display would have to some degree contradicted that which was the true shine and luster of pre-fallen man- his good works and righteousness (I Timothy 2:9-10). (It would be analogous to the contradiction of putting old cloth onto a new garment, or placing on one's finger a Cracker Jacks ring next to 20-carot diamond ring.) After the fall, man needed clothing, because there was sin to be ashamed for, so nakedness in need of cover. That clothing should reflect due shamefacedness for the sinfulness in Adam (I Timothy 2:9). In Genesis 3:21 we read how God clothed man in animal skins. It would seem God did this not to say we must dress in animal skins, for even Jesus Christ dressed in cloth, but to emphasize that we should be satisfied in plain dress. As Calvin commented, "The reason why the Lord clothed them with garments of skin appears to me to be this: because garments formed of this material would have a more degrading appearance than those made of linen or of woolen. God therefore designed that our first parents should, in such a dress, behold their own vileness, — just as they had before seen it in their nudity, — and should thus be reminded of their sin. In the meantime, it is not to be denied, that he would propose to us an example, by which he would accustom us to a frugal and inexpensive mode of dress." There was no revocation of the implicit prohibition on artificial ornamental or extravagant display in attire. Nevertheless, due to man's weakness, God tolerated in Old Testament times a certain degree of costly array and artificial ornamentation. With the completion of Christ's work of redemption and His inauguration of the New Covenant heading towards a New Creation, there is an elevated expectation that the Old Testament weakness for ornamental extravagance and costly array has been left behind, and man's shine may be his good works through the power of the Holy Spirit. So we have much to learn about attire from the first chapters in Genesis. What clothing had man tried to make for himself when he at first felt some shame for his nakedness?
9. Why did man evidently not go to God at first for his clothing, when he felt some sense of shame for his nakedness?
10. God questioned Adam and Eve. Men are ever wont to excuse their sins. What was Adam's excuse?
11. What was Eve's excuse?

12. In God's condemnation of Satan, it is said his head should be bruised. There is in this judgment upon Satan the first gospel promise of hope. It was a promise progressively revealed in the Old Testament, culminating in the New Testament revelation. Who is said in Genesis 3:15 to bruise Satan's head?
13. Not only does Genesis 3:15 say Satan shall be bruised, it also says that which bruises Satan will himself be bruised. How was this prophecy fulfilled in Jesus Christ?
14. What curse was pronounced upon the woman?
15. What curse was pronounced upon the man?
16. As the covenant head of mankind, Adam's sin affected all of his posterity. As the Westminster Confession asserts, "They being the root of mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by original generation." What sin did Adam and Eve's son Cain commit against Abel?
17. We find in the first chapters of Genesis that God reveals He must be worshipped in the way that pleases Him, and not simply according to the way man would like to worship Him. (This is sometimes called the regulative principle of worship.) How was this manifested in the case of Cain and Abel?
18. One sin often leads to another, and false worship often leads to other moral corruptions. Besides wrong worship, what other sins did Cain go on to commit?
19. Who was the first man to build a city on earth?
20. What was the name of that city?
21. Who was the first man to engage in polygamy?
22. Setting their hope in this world, it has often been the case in history that the wicked have done great feats to build their empire in this world. What were some of the arts and crafts which the descendants of Cain (like Tubal-cain, Jabal, and Jubal) are noted for?
23. It seems Cain and his wicked posterity dominated the society of the early period of earth history. In His mercy, God raised up the line of Seth. God gave Seth a son named Enos. What happened at this time to revive true religion?

Genesis 3-4 Answers

1. Genesis chapters 3 and 4 address the Fall and its immediate aftermath. It was the devil in the likeness of, or possessing, a serpent, which tempted and deceived Eve. How is the serpent characterized in Genesis 3:1? subtle (more subtle than any beast of the field)

2. In I Timothy 2:14 we read one reason why women are not to teach or have authority in the church is due to the fact that the woman was deceived, but not the man. Evidently, women are more prone to being deceived by Satan's wiles than men. The serpent's first question to Eve contained a misrepresentation of the command, so as to begin to confuse her. With what question did the serpent begin his discourse with Eve? "Hath God said, 'ye shall not eat of every tree of the garden?'"

3. What outright lie did Satan utter to Eve, and how do we know it was a lie? Satan told her that she would not surely die if she ate the forbidden fruit, an outright contradiction of God's word which said man would surely die if he ate the forbidden fruit. Logic, whose principal axiom is the law of non-contradiction, is prerequisite to a due obedience to God, and God implicitly requires man to be logical. Man must not contradict God's precepts.

4. Satan held out a prospect of what man would be if they ate the forbidden fruit. It is something that sinful man has ever yearned for, so as to be loosed from subjection to God's word. Fill in the blank of this statement of Satan: "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as _____, knowing good and evil." gods

5. There was another tree in the garden, which if eaten, would have issued in eternal life for man. It would seem man would have eaten of this tree if man had passed his probationary period without sin. What was this tree called? the tree of life

6. As the Westminster Confession points out, "The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience." God had emphatically stated that man would die if he ate the forbidden fruit. What word did God use to emphasize that man would die if he disobeyed? "surely"

7. Eve was deceived and ate the forbidden fruit. Adam also ate the fruit. The Westminster Confession notes: "By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body". How did Adam and Eve's breaking of communion with God manifest itself when they heard the voice of the Lord God walking in the garden in the cool of the day? They hid themselves from God's presence.

8. The Biblical doctrine concerning attire, like so many other doctrines, can originally be traced to the first chapters in Genesis. In the original Creation man did not need clothes, because there was no sin to be ashamed for, so no nakedness in need of cover. In addition, in the original Creation there was an implicit prohibition on artificial ornamental or extravagant display (like jewelry, body painting, tattoos, make-up, extravagant hair-dos, etc.), for such display would have to some degree contradicted that which was the true shine and luster of pre-fallen man- his good works and righteousness (I Timothy 2:9-10). (It would be analogous to the contradiction of putting old cloth onto a new garment, or placing on one's finger a Cracker Jacks ring next to 20-carot diamond ring.) After the fall, man needed clothing, because there was sin to be ashamed for, so nakedness in need of cover. That clothing should reflect due shamefacedness for the sinfulness in Adam (I Timothy 2:9). In Genesis 3:21 we read how God clothed man in animal skins. It would seem God did this not to say we must dress in animal skins, for even Jesus Christ dressed in cloth, but to emphasize that we should be satisfied in plain dress. As Calvin commented, "The reason why the Lord clothed them with garments of skin appears to me to be this: because garments formed of this material would have a more degrading appearance than those made of linen or of woolen. God therefore designed that our first parents should, in such a dress, behold their own vileness, — just as they had before seen it in their nudity, — and should thus be reminded of their sin. In the meantime, it is not to be denied, that he would propose to us an example, by which he would accustom us to a frugal and inexpensive mode of dress." There was no revocation of the implicit prohibition on artificial ornamental or extravagant display in attire. Nevertheless, due to man's weakness, God tolerated in Old Testament times a certain degree of costly array and artificial ornamentation. With the completion of Christ's work of redemption and His inauguration of the New Covenant heading towards a New Creation, there is an elevated expectation that the Old Testament weakness for ornamental extravagance and costly array has been left behind, and man's shine may be his good works through the power of the Holy Spirit. So we have much to learn about attire

from the first chapters in Genesis. What clothing had man tried to make for himself when he at first felt some shame for his nakedness? fig leaves

9. Why did man evidently not go to God at first for his clothing, when he felt some sense of shame for his nakedness? Man sinfully did not want to humble himself and confess his sin before God, and acknowledge his dependence on God.

10. God questioned Adam and Eve. Men are ever wont to excuse their sins. What was Adam's excuse? Adam blamed both God and Eve, saying: "the woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

11. What was Eve's excuse? Eve blamed it on the serpent, noting how the serpent beguiled her.

12. In God's condemnation of Satan, it is said his head should be bruised. There is in this judgment upon Satan the first gospel promise of hope. It was a promise progressively revealed in the Old Testament, culminating in the New Testament revelation. Who is said in Genesis 3:15 to bruise Satan's head? the seed of the woman

13. Not only does Genesis 3:15 say Satan shall be bruised, it also says that which bruises Satan will himself be bruised. How was this prophecy fulfilled in Jesus Christ? Jesus Christ bruised Satan and his kingdom by redeeming man through His righteous life and crucifixion, thus freeing the elect from the power of Satan. Jesus Christ was bruised in that it was Satan entering Judas Iscariot that betrayed Jesus Christ, and had Him crucified.

14. What curse was pronounced upon the woman? pains associated with child birth, along with a certain unfulfilled desire to be free of man's rule

15. What curse was pronounced upon the man? difficulties associated with providing food for his family, along with death

16. As the covenant head of mankind, Adam's sin affected all of his posterity. As the Westminster Confession asserts, "They being the root of mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by original generation." What sin did Adam and Eve's son Cain commit against Abel? Cain murdered Abel

17. We find in the first chapters of Genesis that God reveals He must be worshipped in the way that pleases Him, and not simply according to the way man would like to worship Him. (This is sometimes called the regulative principle of worship.) How was this manifested in the case of Cain and Abel? God accepted Abel's worship offering, but not Cain's.

18. One sin often leads to another, and false worship often leads to other moral corruptions. Besides wrong worship, what other sins did Cain go on to commit? jealousy for Abel, murder of Abel, lying to God about not knowing where Abel was, etc. (We must maintain true religion and true worship, if we are to maintain morality in other areas of our lives.)

19. Who was the first man to build a city on earth? Cain

20. What was the name of that city? Enoch, named after Cain's son

21. Who was the first man to engage in polygamy? Lamech, a descendant of Cain

22. Setting their hope in this world, it has often been the case in history that the wicked have done great feats to build their empire in this world. What were some of the arts and crafts which the descendants of Cain (like Tubal-cain, Jabal, and Jubal) are noted for? iron, brass, music, animal husbandry, tents, etc.

23. It seems Cain and his wicked posterity dominated the society of the early period of earth history. In His mercy, God raised up the line of Seth. God gave Seth a son named Enos. What happened at this time to revive true religion? Men began to call upon the name of the Lord (or men began to call themselves by the name of the Lord).

Genesis 5-11 Test

1. Moses was a divinely inspired historian of the Old Testament, similar to the way Luke was a divinely inspired historian who God used to chronicle the events associated with the New Testament. Moses probably compiled and edited various historical records and genealogies available to him, passed down by his godly ancestors, though some of what we find in the Pentateuch (i.e., the first five books of the Bible written by Moses, also called the Torah) was probably directly communicated by God to Moses. God's people have always been "people of the book", because a true knowledge of history is vital to true religion. Whose genealogy is recorded in Genesis 5, providing a record not only of his ancestors but also the length of time from the Creation to his birth and that of his three sons?
2. What was different about the life spans of those recorded in Genesis 5 from that of people today, either owing to less genetic defect, better environmental conditions, or other factors?
3. Which man in the genealogy of Genesis 5 walked with God and was translated to heaven before his death (like Elijah later was)?
4. His name meant "he dies" or "there is a dart" or "a sending forth", a prophecy of the deluge that would happen soon after his death. He lived 969 years, longer than any recorded of any man in history. What is the name of this ancestor of the human race?
5. His name means "rest". Lamech his father so named him because he said "this same shall comfort us concerning our work and toil of which the Lord hath cursed". Who was this ancestor of the human race and of the promised Messiah?
6. What were the names of Noah's three sons who overspread the whole earth, and from which of these sons did the Messiah descend?
7. The sons of God (the seed of Seth who called upon God) began to inter-marry with the daughters of men (the seed of Cain who lived wickedly). Christians should not be unequally yoked with unbelievers, for light hath no communion with darkness. What tempted the sons of God to inter-marry with these wicked women?
8. Why did the Lord repent "that he had made man on the earth", according to Genesis 3:5-6?
9. Why did Noah find grace in the eyes of the Lord, while others God would judge with a flood?
10. What did God establish with Noah, that was a blessing not only to Noah, but to Noah's family as well?
11. What did God command Noah to make, that his family might survive through the flood?
12. How long did it flood upon the earth?
13. What was the first thing Noah did when he came out of the ark, in thankfulness to God for saving him and his family?
14. What new category of food were men now allowed to eat?
15. Genesis 9:4 states: "the life thereof, which is the blood thereof..." How did the principle that there is life in the blood prepare man for the significance of Christ's crucifixion?
16. What punishment did God then ordain for murderers?
17. What was the token of the covenant God made with Noah and his posterity?
18. Noah returned to his occupation as a farmer. He planted a vineyard. What sin did he commit in the misuse of the produce of his vineyard?
19. Which son of Noah compounded that sin with a sin of his own?
20. Noah prophesied the destiny of his sons and their posterity. Which son and his posterity would have the privilege of being the people of God?
21. Which son and his posterity would have the privilege of being enlarged, intimating both geographical enlargement but also spiritual blessing as a result of joining the abode of the people of God?
22. Which people descended from Ham would be especially cursed?
23. Genesis 10 provides a list of the family of nations coming out of Noah's three sons, offering us a wealth of historical information. From which of Noah's three sons do we read: "the isles of the Gentiles divided in their lands"?
24. Ham begat Cush. Which son of Cush is described as a "mighty one in the earth" and a "mighty hunter" and leader of the great city Babel?
25. The Hebrews were named after their ancestor Eber (also spelled Heber). Nations and places were often named after prominent ancestors who were important in their establishment, even as Washington, DC is named after George Washington, the "father of his country". From which of Noah's sons was Eber descended?

26. By which great architectural project did the men of an ancient era imagine they could ascend to heaven and usurp God's power?
27. How did God confound their foolish project and empire, which was an early manifestation of similar type empires in rebellion against God?
28. We also have in Genesis 11 a genealogy stretching to the time of Abram (also known as Abraham). Who was Abram's father, who we are told in the book of Joshua worshipped other gods?
29. Who was Abram's wife?
30. Abram's family traveled to Haran, where Abram's father died. What was their city of origin in the Chaldees?

Genesis 5-11 Answers

1. Moses was a divinely inspired historian of the Old Testament, similar to the way Luke was a divinely inspired historian who God used to chronicle the events associated with the New Testament. Moses probably compiled and edited various historical records and genealogies available to him, passed down by his godly ancestors, though some of what we find in the Pentateuch (i.e., the first five books of the Bible written by Moses, also called the Torah) was probably directly communicated by God to Moses. God's people have always been "people of the book", because a true knowledge of history is vital to true religion. Whose genealogy is recorded in Genesis 5, providing a record not only of his ancestors but also the length of time from the Creation to his birth and that of his three sons? Noah
2. What was different about the life spans of those recorded in Genesis 5 from that of people today, either owing to less genetic defect, better environmental conditions, or other factors? They lived longer.
3. Which man in the genealogy of Genesis 5 walked with God and was translated to heaven before his death (like Elijah later was)? Enoch
4. His name meant "he dies" or "there is a dart" or "a sending forth", a prophecy of the deluge that would happen soon after his death. He lived 969 years, longer than any recorded of any man in history. What is the name of this ancestor of the human race? Methuselah
5. His name means "rest". Lamech his father so named him because he said "this same shall comfort us concerning our work and toil of which the Lord hath cursed". Who was this ancestor of the human race and of the promised Messiah? Noah
6. What were the names of Noah's three sons who overspread the whole earth, and from which of these sons did the Messiah descend? Shem, Hame and Japheth; Shem
7. The sons of God (the seed of Seth who called upon God) began to inter-marry with the daughters of men (the seed of Cain who lived wickedly). Christians should not be unequally yoked with unbelievers, for light hath no communion with darkness. What tempted the sons of God to inter-marry with these wicked women? They saw that they were fair. We should always be careful not to choose a wife so unwisely.
8. Why did the Lord repent "that he had made man on the earth", according to Genesis 3:5-6? God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually.
9. Why did Noah find grace in the eyes of the Lord, while others God would judge with a flood? He believed in God and was righteous.
10. What did God establish with Noah, that was a blessing not only to Noah, but to Noah's family as well? a covenant
11. What did God command Noah to make, that his family might survive through the flood? an ark
12. How long did it flood upon the earth? 40 days
13. What was the first thing Noah did when he came out of the ark, in thankfulness to God for saving him and his family? built an altar and did a burnt offering to God of the clean animals (It should be noted that people from all over the world have sacrificed such burnt offerings to God, following in the footsteps of their father Noah, to prepare man for the offering of Jesus Christ.)
14. What new category of food were men now allowed to eat? meat (This puts to lie those who insist upon vegetarianism upon moral grounds.)
15. Genesis 9:4 states: "the life thereof, which is the blood thereof..." How did the principle that there is life in the blood prepare man for the significance of Christ's crucifixion? It is a fore-shadow of that important doctrine that man obtains eternal life through the shedding of Christ's blood on Calvary.
16. What punishment did God then ordain for murderers? death (Capital punishment is the God ordained punishment for willful murder. It is the responsibilities of nations to enforce it.)
17. What was the token of the covenant God made with Noah and his posterity? the rainbow
18. Noah returned to his occupation as a farmer. He planted a vineyard. What sin did he commit in the misuse of the produce of his vineyard? drunkenness
19. Which son of Noah compounded that sin with a sin of his own? Ham
20. Noah prophesied the destiny of his sons and their posterity. Which son and his posterity would have the privilege of being the people of God? Shem
21. Which son and his posterity would have the privilege of being enlarged, intimating both geographical enlargement but also spiritual blessing as a result of joining the abode of the people of God? Japheth
22. Which people descended from Ham would be especially cursed? Canaan

23. Genesis 10 provides a list of the family of nations coming out of Noah's three sons, offering us a wealth of historical information. From which of Noah's three sons do we read: "the isles of the Gentiles divided in their lands"? Japheth
24. Ham begat Cush. Which son of Cush is described as a "mighty one in the earth" and a "mighty hunter" and leader of the great city Babel? Nimrod
25. The Hebrews were named after their ancestor Eber (also spelled Heber). Nations and places were often named after prominent ancestors who were important in their establishment, even as Washington, DC is named after George Washington, the "father of his country". From which of Noah's sons was Eber descended? Shem
26. By which great architectural project did the men of an ancient era imagine they could ascend to heaven and usurp God's power? building of the city and tower of Babel
27. How did God confound their foolish project and empire, which was an early manifestation of similar type empires in rebellion against God? He confounded their single language and scattered them.
28. We also have in Genesis 11 a genealogy stretching to the time of Abram (also known as Abraham). Who was Abram's father, who we are told in the book of Joshua worshipped other gods? Terah
29. Who was Abram's wife? Sarai
30. Abram's family traveled to Haran, where Abram's father died. What was their city of origin in the Chaldees? Ur

Genesis 12-16 Test

1. Genesis 11 provided us with the pedigree of Abram. Genesis 12:1-3 records God's call to Abram. In this call God tested Abram, to see if Abram loved God above all else, even as we must love God above all else if we are truly saved. What was Abram told to leave?
2. How did it require faith on Abram's part to follow God's directives?
3. What divine promises were pronounced to Abram?
4. How are these promises fulfilled in Jesus Christ and His kingdom?
5. When he and his household arrived in the plain of Moreh, who then occupied the land?
6. Abram then engaged in the worship prescribed by God for all mankind until the time of Jesus Christ. What was the nature of that worship?
7. Why did Abram go down into Egypt to sojourn there?
8. Scripture does not whitewash even the sins of God's people. Truth is its standard. What sin did Abram commit concerning his wife Sarai while in the land of Egypt?
9. What was Abram's economic status, having gone up out of Egypt, and come to Beth-el in the Promised Land?
10. There was strife between Abram's household and Lot's household. Yet, Abram was a man of peace, even as we should be. How did Abram make peace between the two?
11. Lot chose to dwell in the plain of Jordan, where the people were exceedingly wicked. It was a very unwise choice. We should consider well the place we choose to dwell. What was the chief city of the plain, where Lot then dwelt?
12. Genesis 14 records a war among nations. The cities of the plain were primarily inhabited by descendants of Canaan. They had to pay tribute to a nation to their east, for they were under this nation's sovereign control. Yet they revolted from this rule, and fought against their sovereign nation and its allies. The sovereign nation was descended from Shem, was then led by Chedorlaomer, and was situated in the current nation of Iran (Persia). What was this nation under Chedorlaomer then called?
13. The cities of the plain lost in battle, and many inhabitants, including Lot were taken captive. Abram saved Lot from his captor, and defeated the armies which had captured him. It was then that we meet Melchizedek, who was a type and foreshadow of Christ. Of what city was Melchizedek king?
14. Melchizedek was also a priest of the most high God. As a priest, what did Melchizedek do on Abram's behalf?
15. And what did Abram give to Melchizedek, which is an example for the 'children' of Abraham?
16. Psalm 110, speaking of Jesus Christ, says that He is a king after the order of Melchizedek. How was Melchizedek a type of Jesus Christ?
17. The king of Sodom offered to give Abram all the goods of Sodom captured in battle. Abram refused the offer, by an oath to God, signified by a hand lifted up to God. Why did Abram refuse the offer, according to his own testimony?
18. God then spoke to Abram in a vision, which implies Abram conversed with God when awake, albeit in a special state or place. God told Abram that He was His exceeding great reward. Based upon Abram's question to God, what must have been burdening Abram?
19. To what did God compare the number of Abram's seed?
20. Hebrews 13:1 defines 'faith' as follows: "Now faith is the substance of things hoped for, the evidence of things not seen." How did Abram manifest his faith in God in Genesis chapter 15?
21. Men are justified through the instrumentality of faith alone, even as the Apostle Paul pointed out in the book of Romans, using the example of Abraham, who is the spiritual father of all believers. In Genesis 15:6, what do we read God reckoned or accounted unto Abraham, through the instrumentality of Abraham's faith?
22. Also, what land was promised to Abram for an inheritance?
23. In Genesis 15 God also told Abram that his descendants would be strangers in another land and suffer there. For approximately how many years did God tell Abram they would suffer?
24. Why did God not immediately give Abram and his household the land of the Amorites?
25. Due to a weakness in faith, Christians sometimes try to take matters into their own hands even sinning, instead of waiting upon God to fulfill his promises. How did Abram commit this fault with Hagar?
26. Who was Hagar?
27. Who proposed Abram to commit this sin?

28. This sin had immediately bad consequences. How did Hagar feel towards Sarai, once Hagar had conceived?
29. Hagar fled because Sarai dealt hardly with Hagar. What did the angel of the Lord later tell Hagar to do?
30. What was the name of Hagar's son?
31. What did God say would be the character of Hagar's son, even as it has in general been of his posterity the Arabs?

Genesis 12-16 Answers

1. Genesis 11 provided us with the pedigree of Abram. Genesis 12:1-3 records God's call to Abram. In this call God tested Abram, to see if Abram loved God above all else, even as we must love God above all else if we are truly saved. What was Abram told to leave? His country, his kindred, and his father's house
2. How did it require faith on Abram's part to follow God's directives? He did not know exactly where he was going, nor all the dangers he would face in getting there. This typifies the faith required of all Christians on their journey to heaven.
3. What divine promises were pronounced to Abram? That from him would arise a great nation, that God would bless him, and that in him the nations of the earth would be blessed
4. How are these promises fulfilled in Jesus Christ and His kingdom? Jesus was descended from Abraham, Christ's kingdom is a great nation or kingdom, and through Jesus Christ the nations of the earth are blessed.
5. When he and his household arrived in the plain of Moreh, who then occupied the land? The Canaanite
6. Abram then engaged in the worship prescribed by God for all mankind until the time of Jesus Christ. What was the nature of that worship? An altar upon which an animal was sacrificed. (Noah had been shown which animals were ceremonially clean for purposes of animal sacrifice [Genesis 7:2, 8:20])
7. Why did Abram go down into Egypt to sojourn there? A famine in the land of Canaan
8. Scripture does not whitewash even the sins of God's people. Truth is its standard. What sin did Abram commit concerning his wife Sarai while in the land of Egypt? He equivocated with respect to being the husband of Sarai.
9. What was Abram's economic status, having gone up out of Egypt, and come to Beth-el in the Promised Land? Very rich
10. There was strife between Abram's household and Lot's household. Yet, Abram was a man of peace, even as we should be. How did Abram make peace between the two? He gave Lot the choice of which area he would settle, dividing up the territory.
11. Lot chose to dwell in the plain of Jordan, where the people were exceedingly wicked. It was a very unwise choice. We should consider well the place we choose to dwell. What was the chief city of the plain, where Lot then dwelt? Sodom
12. Genesis 14 records a war among nations. The cities of the plain were primarily inhabited by descendants of Canaan. They had to pay tribute to a nation to their east, for they were under this nation's sovereign control. Yet they revolted from this rule, and fought against their sovereign nation and its allies. The sovereign nation was descended from Shem, was then led by Chedorlaomer, and was situated in the current nation of Iran (Persia). What was this nation under Chedorlaomer then called? Elam (It should be noted how even then Canaan was subject to the descendants of Shem, as prophesied.)
13. The cities of the plain lost in battle, and many inhabitants, including Lot were taken captive. Abram saved Lot from his captor, and defeated the armies which had captured him. It was then that we meet Melchizedek, who was a type and foreshadow of Christ. Of what city was Melchizedek king? Salem, which being interpreted means 'peace'
14. Melchizedek was also a priest of the most high God. As a priest, what did Melchizedek do on Abram's behalf? Blessed him (also he gave him bread and wine, even as Christ gives us these in the Lord's Supper)
15. And what did Abram give to Melchizedek, which is an example for the 'children' of Abraham? A tithe of the spoil
16. Psalm 110, speaking of Jesus Christ, says that He is a king after the order of Melchizedek. How was Melchizedek a type of Jesus Christ? He was a priest and king, not of the tribe of Levi.
17. The king of Sodom offered to give Abram all the goods of Sodom captured in battle. Abram refused the offer, by an oath to God, signified by a hand lifted up to God. Why did Abram refuse the offer, according to his own testimony? He did not want the king of Sodom to be able to say that he and the Sodomites had made Abram rich.
18. God then spoke to Abram in a vision, which implies Abram conversed with God when awake, albeit in a special state or place. God told Abram that He was His exceeding great reward. Based upon Abram's question to God, what must have been burdening Abram? That he had no offspring.
19. To what did God compare the number of Abram's seed? That Abram's seed should be in number as the stars

20. Hebrews 13:1 defines 'faith' as follows: "Now faith is the substance of things hoped for, the evidence of things not seen." How did Abram manifest his faith in God in Genesis chapter 15? He believed in God's promises, including the promise that God would raise up a seed for Abram.
21. Men are justified through the instrumentality of faith alone, even as the Apostle Paul pointed out in the book of Romans, using the example of Abraham, who is the spiritual father of all believers. In Genesis 15:6, what do we read God reckoned or accounted unto Abraham, through the instrumentality of Abraham's faith? Righteousness
22. Also, what land was promised to Abram for an inheritance? The land of Canaan, from Egypt to the Euphrates River
23. In Genesis 15 God also told Abram that his descendants would be strangers in another land and suffer there. For approximately how many years did God tell Abram they would suffer? 400
24. Why did God not immediately give Abram and his household the land of the Amorites? The iniquity of the Amorites was not yet full. (God often in history does not immediately judge wickedness, but lets it ripen to overflowing first. Those that are not yet judged should not think God will forever put up with their wickedness.)
25. Due to a weakness in faith, Christians sometimes try to take matters into their own hands even sinning, instead of waiting upon God to fulfill his promises. How did Abram commit this fault with Hagar? He married her as his second wife.
26. Who was Hagar? An Egyptian handmaid of Sarai
27. Who proposed Abram to commit this sin? Sarai, his wife
28. This sin had immediately bad consequences. How did Hagar feel towards Sarai, once Hagar had conceived? She despised Sarai.
29. Hagar fled because Sarai dealt hardly with Hagar. What did the angel of the Lord later tell Hagar to do? To return to Sarai and submit to her.
30. What was the name of Hagar's son? Ishmael
31. What did God say would be the character of Hagar's son, even as it has in general been of his posterity the Arabs? A wild man, living in strife

Genesis 17-22 Test

1. In Genesis 17, why does it say Abram's name was changed to Abraham?
2. Genesis 17:10 reads: "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." In this verse circumcision is equated with the covenant, even though the rite of circumcision is by definition a very different thing from a covenant. Genesis 17:11 indicated why circumcision was equated with the covenant, and this is instruction in understanding not only Old Testament sacraments like circumcision, but also New Testament sacraments like baptism and the Lord's Supper. Why was circumcision equated with the covenant?
3. Besides those who were born in the household, who else was to be circumcised?
4. What was to be done with those who did not comply with the circumcision command?
5. Which sin did both Abraham and Sarah commit when told by God that Sarah would conceive a son?
6. Which additional sin did Sarah commit when confronted about her sin by the Lord?
7. Yet I Peter 3:6 also praises Sarah for the way she related to Abraham. What title did she use to refer to her husband in Genesis 18:12, testifying of her godly submission to him?
8. God sometimes visited the Old Testament saints in visible form, probably in the person of God the Son. This prepared His people for the day when God the Son would take on actual human form, when conceived by the Virgin Mary. An instance when God (the Son) would take on visible form before His actual incarnation is called a theophany. In Genesis 18 we find one such occasion of theophanic visitation. The Lord and two angels visited Abraham's dwelling, appearing as three men. After the three had eaten with Abraham, the two angels departed while the Lord stayed behind to talk further with Abraham. To what city did the two angels go?
9. In Abraham's discussion with the Lord, what do we discover about why sometimes God will not judge a city or nation?
10. The sin of Sodom was great, and its judgment was nigh given the prevalence of this wicked sin in their society. What abominable sin of Sodom manifested itself when many men in Sodom came to Lot's house with a demand of Lot?
11. Who did Lot beseech to flee Sodom, yet they would not flee?
12. How were Sodom and Gomorrah destroyed?
13. Who at first fled from Sodom, yet did not reach safety in Zoar- which is a fitting warning to us that we must persevere in our faith and obedience if we are to obtain the safety of everlasting life in God's presence?
14. The years in the society of Sodom had done terrible moral damage upon the family of Lot. Many died in Sodom or in flight from Sodom. What sin did Lot's two daughters commit with Lot?
15. Which two peoples were descended from Lot?
16. Abraham journeyed to and sojourned in Gerar, where Abimelech was king. Abraham later explained to Abimelech why he had said Sarah was his sister. What was his explanation?
17. Isaac was born of Abraham and Sarah in old age. How did Ishmael treat Isaac?
18. In Isaac and Ishmael we have a picture of the elect and the reprobate, according to God's sovereign predestination. How so?
19. Out of what land was Ishmael's mother and wife?
20. Sometimes ancient towns were named, even as more recent towns have been named, after important historical events which took place in them. Thus, town names serve as testimony and evidence of the historical events. Which ancient town in the Promised Land, meaning "well of the oath", was so named because of the covenant made there between Abraham and Abimelech, settling the controversy concerning a well?
21. In Genesis 22 we read of a trial of Abraham's faith: God's command for Abraham to offer Isaac as a burnt offering. The elements of this trial foreshadow the offering of Jesus Christ. How so?
22. But God stopped Abraham before Isaac was killed. What was Abraham able to kill in place of Isaac?
23. What special covenant did God renew with Abraham, on account of Abraham's faithfulness?
24. Who was Rebekah's grandfather as well as Abraham's brother?

Genesis 17-22 Answers

1. In Genesis 17, why does it say Abram's name was changed to Abraham? Because he would be the father of many nations.
2. Genesis 17:10 reads: "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." In this verse circumcision is equated with the covenant, even though the rite of circumcision is by definition a very different thing from a covenant. Genesis 17:11 indicated why circumcision was equated with the covenant, and this is instruction in understanding not only Old Testament sacraments like circumcision, but also New Testament sacraments like baptism and the Lord's Supper. Why was circumcision equated with the covenant? Because it was a token of the covenant. In scripture a sign is often equated with the thing signified.
3. Besides those who were born in the household, who else was to be circumcised? He that was bought with money (i.e., the slaves and servants).
4. What was to be done with those who did not comply with the circumcision command? They were to be cut off or banished from the nation. This serves as a precedent for the banishment of those who refuse Christian baptism in Christian nations.
5. Which sin did both Abraham and Sarah commit when told by God that Sarah would conceive a son? Laughed in unbelief
6. Which additional sin did Sarah commit when confronted about her sin by the Lord? Denied she laughed
7. Yet I Peter 3:6 also praises Sarah for the way she related to Abraham. What title did she use to refer to her husband in Genesis 18:12, testifying of her godly submission to him? lord
8. God sometimes visited the Old Testament saints in visible form, probably in the person of God the Son. This prepared His people for the day when God the Son would take on actual human form, when conceived by the Virgin Mary. An instance when God (the Son) would take on visible form before His actual incarnation is called a theophany. In Genesis 18 we find one such occasion of theophanic visitation. The Lord and two angels visited Abraham's dwelling, appearing as three men. After the three had eaten with Abraham, the two angels departed while the Lord stayed behind to talk further with Abraham. To what city did the two angels go? Sodom
9. In Abraham's discussion with the Lord, what do we discover about why sometimes God will not judge a city or nation? If there be sufficient believers in it, He will not judge it.
10. The sin of Sodom was great, and its judgment was nigh given the prevalence of this wicked sin in their society. What abominable sin of Sodom manifested itself when many men in Sodom came to Lot's house with a demand of Lot? Sodomy (They demanded to sodomize the two strangers in Lot's house.)
11. Who did Lot beseech to flee Sodom, yet they would not flee? His sons-in-law
12. How were Sodom and Gomorrah destroyed? Brimstone and fire fell upon them from the Lord out of heaven
13. Who at first fled from Sodom, yet did not reach safety in Zoar- which is a fitting warning to us that we must persevere in our faith and obedience if we are to obtain the safety of everlasting life in God's presence? The wife of Lot
14. The years in the society of Sodom had done terrible moral damage upon the family of Lot. Many died in Sodom or in flight from Sodom. What sin did Lot's two daughters commit with Lot? Incest when he was drunk (We must diligently guard against both sins.)
15. Which two peoples were descended from Lot? Moabites and Ammonites
16. Abraham journeyed to and sojourned in Gerar, where Abimelech was king. Abraham later explained to Abimelech why he had said Sarah was his sister. What was his explanation? Abraham explained that Sarah really was his sister, but also his wife. Abraham said he did not mention she was his wife, for fear Abimelech would slay him to get Sarah.
17. Isaac was born of Abraham and Sarah in old age. How did Ishmael treat Isaac? He mocked him.
18. In Isaac and Ishmael we have a picture of the elect and the reprobate, according to God's sovereign predestination. How so? Even before their birth, God had chosen which would be the son of promise (Isaac), and which would not (Ishmael).
19. Out of what land was Ishmael's mother and wife? Egypt, which descended from Ham
20. Sometimes ancient towns were named, even as more recent towns have been named, after important historical events which took place in them. Thus, town names serve as testimony and evidence of the historical events. Which ancient town in the Promised Land, meaning "well of the oath", was so named

because of the covenant made there between Abraham and Abimelech, settling the controversy concerning a well? Beersheba

21. In Genesis 22 we read of a trial of Abraham's faith: God's command for Abraham to offer Isaac as a burnt offering. The elements of this trial foreshadow the offering of Jesus Christ. How so? Isaac was Abraham's only son by his wife Sarah, even as Jesus Christ was the only Son of the Father. And both were to be offered, in the same vicinity (near Mount Moriah).

22. But God stopped Abraham before Isaac was killed. What was Abraham able to kill in place of Isaac?
A ram

23. What special covenant did God renew with Abraham, on account of Abraham's faithfulness? That in Abraham's seed should all the nations of the earth be blessed.

24. Who was Rebekah's grandfather as well as Abraham's brother? Nahor

Genesis 23-27 Test

1. Sarah died in Canaan. How did Abraham react to her death?
2. For many years scripture critics denied the existence of the Hittite people, insisting that it was a fable of the Bible. But later archaeological evidence corroborated their existence. Many of the Hittites were descended from Heth, a Canaanite. Was Heth descended from Shem, Japheth, or Ham?
3. Ephron the Hittite generously offered the cave of Machpelah before Mamre to Abraham as a free gift, so Abraham could bury Sarah there. But what did Abraham offer instead?
4. Who did Abraham say Isaac must not marry?
5. Where did Abraham send the eldest steward of his house (probably Eliezer of Damascus) to find a wife for Isaac?
6. Did Abraham allow Isaac to go with the steward?
7. Where did the steward first meet Rebekah?
8. How did Rebekah show kindness to the steward?
9. Whose permission did the steward obtain to take Rebekah as the wife of Isaac?
10. Was Rebekah's consent also obtained?
11. What presents (which were at that time an important medium of wealth) did the steward give to Rebekah and her family, before taking leave with Rebekah?
12. As a sign of respect to Isaac, upon first meeting him in his special presence, what did Rebekah place upon herself?
13. Who did Abraham take as his wife after the death of Sarah?
14. From which wife of Abraham did Midian descend?
15. In what direction did Abraham send his children not born of Sarah, so that the Promised Land would be preserved for Isaac?
16. Abraham was 175 years old when he died. Who buried Abraham?
17. Who inherited the great riches of Abraham?
18. What did the Lord tell Rebekah about her children, before they were even born, demonstrating God's predestination of the elect and the non-elect, as well as of history?
19. In physical feature, how did Esau differ from Jacob?
20. How did Esau also acquire the name 'Edom'?
21. How did Esau manifest that he despised his birthright, and thus was unqualified to receive the spiritual inheritance?
22. What sin of Abraham did Isaac commit, when sojourning in the land of the Philistines at Gerar?
23. How did Isaac manifest a due care to maintain peace with his neighbors, even when his neighbors did him wrong?
24. Of what people were the two wives that Esau married, again showing his disdain of the gospel promises?
25. Of the children of Isaac and Rebekah, which was Isaac's favorite, and why?
26. Of the children of Isaac and Rebekah, which was Rebekah's favorite?
27. Why did Esau say Jacob was rightly named 'Jacob'?
28. God uses even sinful acts to accomplish His purposes. How did Jacob deceive Isaac into giving Jacob and not Esau the blessing?
29. We read in Genesis 3 how God had given clothes to Adam and Eve to cover their nakedness, implying mankind since the Fall has an obligation to cover their nakedness with clothing. In Genesis 9 Noah sinned by appearing naked, and Ham sinned by making light of it. This all raises the question of which parts of the human body does God expect man to cover with clothing, and which parts may remain uncovered. Which parts of Jacob could Isaac evidently feel, because they were not covered by clothing?
30. Why did Rebekah want Jacob to flee to her brother Laban?

Genesis 23-27 Answers

1. Sarah died in Canaan. How did Abraham react to her death? He mourned and wept.
2. For many years scripture critics denied the existence of the Hittite people, insisting that it was a fable of the Bible. But later archaeological evidence corroborated their existence. Many of the Hittites were descended from Heth, a Canaanite. Was Heth descended from Shem, Japheth, or Ham? Ham
3. Ephron the Hittite generously offered the cave of Machpelah before Mamre to Abraham as a free gift, so Abraham could bury Sarah there. But what did Abraham offer instead? To pay for it with silver
4. Who did Abraham say Isaac must not marry? One of the daughters of the Canaanites (It is an important principle in scripture that believers should not be unequally yoked with unbelievers.)
5. Where did Abraham send the eldest steward of his house (probably Eliezer of Damascus) to find a wife for Isaac? Mesopotamia, Abraham's native country
6. Did Abraham allow Isaac to go with the steward? No (Perhaps to protect him from returning to Mesopotamia and being tempted to stay there. Abraham took prudent means to safeguard against this possibility.)
7. Where did the steward first meet Rebekah? At the watering place
8. How did Rebekah show kindness to the steward? She got water for him and his camels.
9. Whose permission did the steward obtain to take Rebekah as the wife of Isaac? Her father's and brother's (Bethuel and Laban). (Even in the New Testament it would seem the father's permission must be granted for daughters to marry. It is a necessary protection for them.)
10. Was Rebekah's consent also obtained? yes
11. What presents (which were at that time an important medium of wealth) did the steward give to Rebekah and her family, before taking leave with Rebekah? Jewels and raiment (God allowed these in the Old Testament saints, which He has forbidden in the New Testament saints.)
12. As a sign of respect to Isaac, upon first meeting him in his special presence, what did Rebekah place upon herself? A veil as a covering. (It would seem this was the lawful female sign of respect, and therefore it is positively enjoined upon women to wear such coverings in the public worship of God.)
13. Who did Abraham take as his wife after the death of Sarah? Keturah
14. From which wife of Abraham did Midian descend? Keturah
15. In what direction did Abraham send his children not born of Sarah, so that the Promised Land would be preserved for Isaac? east
16. Abraham was 175 years old when he died. Who buried Abraham? Isaac and Ishmael
17. Who inherited the great riches of Abraham? Isaac
18. What did the Lord tell Rebekah about her children, before they were even born, demonstrating God's predestination of the elect and the non-elect, as well as of history? God said that these two would lead two great peoples, and that the elder (Esau) would serve the younger (Jacob).
19. In physical feature, how did Esau differ from Jacob? Esau was hairy, but Jacob was smooth.
20. How did Esau also acquire the name 'Edom'? Edom signifies red, which refers both to the red pottage for which he sold his birthright, as well as his red hair.
21. How did Esau manifest that he despised his birthright, and thus was unqualified to receive the spiritual inheritance? He sold his birthright for Jacob's pottage.
22. What sin of Abraham did Isaac commit, when sojourning in the land of the Philistines at Gerar? He communicated that Rebekah was not his wife, but his sister. This put his wife in great danger. It shows how the sins of fathers are often imitated in their sons. (Scripture is quite forthright about the failings even of believers.)
23. How did Isaac manifest a due care to maintain peace with his neighbors, even when his neighbors did him wrong? Instead of fighting with them over wells they had stopped, he dug new wells.
24. Of what people were the two wives that Esau married, again showing his disdain of the gospel promises? Hittite
25. Of the children of Isaac and Rebekah, which was Isaac's favorite, and why? Esau, because he liked the venison that Esau prepared for him. (This was not a commendable choice by Isaac, and God later punished him for it. Isaac should have chosen his heir to the gospel promises based upon a more sound Biblical rationale.)
26. Of the children of Isaac and Rebekah, which was Rebekah's favorite? Jacob (It would seem her rationale was more godly in this respect than Isaac's.)

27. Why did Esau say Jacob was rightly named 'Jacob'? Jacob means supplanter, and Jacob supplanted Esau both in terms of the birthright and Isaac's blessing.
28. God uses even sinful acts to accomplish His purposes. How did Jacob deceive Isaac into giving Jacob and not Esau the blessing? He pretended to be Esau, even putting on Esau's clothes, and placing the skins of the kids of the goats upon his hands and neck.
29. We read in Genesis 3 how God had given clothes to Adam and Eve to cover their nakedness, implying mankind since the Fall has an obligation to cover their nakedness with clothing. In Genesis 9 Noah sinned by appearing naked, and Ham sinned by making light of it. This all raises the question of which parts of the human body does God expect man to cover with clothing, and which parts may remain uncovered. Which parts of Jacob could Isaac evidently feel, because they were not covered by clothing? The neck and hands (Note: We can infer parts of Jacob's body not covered by raiment, yet where Esau differed from Jacob in physical aspect, from the parts of the body in which Jacob had to cover with the skins of the kids of the goats.)
30. Why did Rebekah want Jacob to flee to her brother Laban? Because Esau purposed to kill Jacob, for obtaining the blessing by deception.

Genesis 28-32 Test

1. For what purpose did Isaac send Jacob to Padanaram unto Laban?
2. Men often sin in the course of covering a previous sin, instead of confessing the previous sin and repenting of it in truth. What sin did Esau commit, upon his realization that Isaac did not like the Canaanite wives he had married?
3. In the course of his journey, Jacob slept in a place where he had a special dream, involving a ladder reaching to heaven. Who were ascending and descending the ladder?
4. God made precious covenant promises to Jacob and his posterity there, which comprehended how the nations of earth would be blessed through the Seed of Jacob, even our Lord Jesus Christ. When Jacob awoke, he set up the stone he had used as a pillow there as a pillar, in remembrance of the place. What did Jacob then call the place, which had been previously called Luz?
5. Jacob in turn there made a vow to God, as an act of worship. Vows and oaths to God are lawful acts of worship to Him, so long as that which we are promising to God is consistent with God's law. What did Jacob vow to God, which is a good example unto us?
6. What was Rachel doing when Jacob first met her?
7. What did Jacob agree to do to earn the hand of Rachel in marriage?
8. The same ill treatment we mete out to others often comes back to haunt us, so that we get a dose of our own medicine. Jacob had deceived his father Isaac. How did Laban deceive Jacob concerning Jacob's marriage to Rachel?
9. In some instances in scripture the term "hated" simply means not loved as much in comparison to another. That is the sense, for example, in which Christ uses it, when He says we must hate even father, mother and spouse, in comparison to God. And that too is the sense in which it is used when speaking of Jacob's hatred of Leah. Although Leah was not loved as much as Rachel by her husband, by what blessing of God was she providentially consoled?
10. Who does Jacob remind Rachel is sovereign over the birth of children?
11. Our wrong attitudes almost always lead us into other sins, as it certainly did Rachel. She unrighteously envied her sister, and did not accept God's providences, concerning her own lack of ability to bear children. What sin did she then commit?
12. Not to be outdone by her sister, what sin did Leah then commit?
13. Finally, Rachel bore Jacob a son. What was the name of her first son?
14. Jacob indicates to Laban that it is time for him to leave and return to the Promised Land. Why does Laban object to this request?
15. Jacob and Laban entered into a bargain of what Jacob's wages would be, in order for Jacob to remain with Laban. Jacob would get the cattle born of a certain color. Laban thought he would get the better of Jacob in this bargain, just as he had in the case of Jacob's wives. What did Laban do to seek to get the better of the deal?
16. But God miraculously intervened in this case, to the benefit of Jacob. God allowed Jacob to select those cattle which would bear cattle such that Jacob would be their owner, by means of a certain rod. Which cattle did Jacob select to bear the cattle that would be his?
17. Laban and his sons became jealous of Jacob's advantage and prosperity. Jacob purposed, by the will of God, to return to the Promised Land and to depart from Laban. Jacob then told his plan to return to his wives. What was their opinion of it?
18. Though Jacob intended to depart in an honest manner, albeit secretly, what did Rachel take that were her father's?
19. Those that deal wickedly with men generally deal wickedly with God. Indeed, disobedience to God is the root of all evils. How did Laban manifest that he dealt wickedly with God?
20. Jacob rehearses to Laban the ill treatment he had received from Laban. What does Jacob attribute as the reason he did not have to leave Laban empty-handed after so many years, due to Laban's wives?
21. Where did Esau reside when Jacob was on his return trip to the Promised Land?
22. What did Jacob do to his traveling party when he discovered that Esau was heading towards his camp with 400 men?
23. Jacob also prayed to God for mercy and deliverance from Esau. Then he used a means in hopes of pacifying the rage which Esau may have for him. We should use means, even though we ultimately rely on God to bless the means. What means did Jacob use?

24. With what name was Jacob henceforth blessed at Peniel?

Genesis 28-32 Answers

1. For what purpose did Isaac send Jacob to Padanaram unto Laban? To find a wife from among the daughters of Laban, his kinsman. (It is worthwhile to travel far to obtain a good and worthy wife.)
2. Men often sin in the course of covering a previous sin, instead of confessing the previous sin and repenting of it in truth. What sin did Esau commit, upon his realization that Isaac did not like the Canaanite wives he had married? He took as a third wife a daughter of Ishmael.
3. In the course of his journey, Jacob slept in a place where he had a special dream, involving a ladder reaching to heaven. Who were ascending and descending the ladder? Angels
4. God made precious covenant promises to Jacob and his posterity there, which comprehended how the nations of earth would be blessed through the Seed of Jacob, even our Lord Jesus Christ. When Jacob awoke, he set up the stone he had used as a pillow there as a pillar, in remembrance of the place. What did Jacob then call the place, which had been previously called Luz? Bethel (meaning 'the house of God')
5. Jacob in turn there made a vow to God, as an act of worship. Vows and oaths to God are lawful acts of worship to Him, so long as that which we are promising to God is consistent with God's law. What did Jacob vow to God, which is a good example unto us? That the Lord should be his God, and that he would devote to God a tenth (or tithe) of all that God should give to him.
6. What was Rachel doing when Jacob first met her? Tending the sheep, as was her normal duty (It is good to be employed in honest and fruitful labors, for we should not be idle.)
7. What did Jacob agree to do to earn the hand of Rachel in marriage? Work for Laban his uncle (Rachel's father) for 7 years
8. The same ill treatment we mete out to others often comes back to haunt us, so that we get a dose of our own medicine. Jacob had deceived his father Isaac. How did Laban deceive Jacob concerning Jacob's marriage to Rachel? Laban gave Leah to Jacob at the end of the 7 years of labor, instead of Rachel.
9. In some instances in scripture the term "hated" simply means not loved as much in comparison to another. That is the sense, for example, in which Christ uses it, when He says we must hate even father, mother and spouse, in comparison to God. And that too is the sense in which it is used when speaking of Jacob's hatred of Leah. Although Leah was not loved as much as Rachel by her husband, by what blessing of God was she providentially consoled? The bearing of many children (It is a mark of modern wickedness that the bearing of many children is not considered a blessing.)
10. Who does Jacob remind Rachel is sovereign over the birth of children? God
11. Our wrong attitudes almost always lead us into other sins, as it certainly did Rachel. She unrighteously envied her sister, and did not accept God's providences, concerning her own lack of ability to bear children. What sin did she then commit? She recommended that Jacob take her mistress (Bilhah) to wife, to have children by Bilhah.
12. Not to be outdone by her sister, what sin did Leah then commit? She gave her mistress (Zilpah) to bear children for Jacob.
13. Finally, Rachel bore Jacob a son. What was the name of her first son? Joseph
14. Jacob indicates to Laban that it is time for him to leave and return to the Promised Land. Why does Laban object to this request? The Lord had blessed Laban for Jacob's sake, so Laban did not want Jacob to leave. (Christians too should work diligently, and seek to be blessings for their employers.)
15. Jacob and Laban entered into a bargain of what Jacob's wages would be, in order for Jacob to remain with Laban. Jacob would get the cattle born of a certain color. Laban thought he would get the better of Jacob in this bargain, just as he had in the case of Jacob's wives. What did Laban do to seek to get the better of the deal? He separated and removed all of those cattle which he thought might birth cattle with an appearance such that they would be Jacob's.
16. But God miraculously intervened in this case, to the benefit of Jacob. God allowed Jacob to select those cattle which would bear cattle such that Jacob would be their owner, by means of a certain rod. Which cattle did Jacob select to bear the cattle that would be his? The strong ones
17. Laban and his sons became jealous of Jacob's advantage and prosperity. Jacob purposed, by the will of God, to return to the Promised Land and to depart from Laban. Jacob then told his plan to return to his wives. What was their opinion of it? They agreed and consented.
18. Though Jacob intended to depart in an honest manner, albeit secretly, what did Rachel take that were her father's? images used in false worship

19. Those that deal wickedly with men generally deal wickedly with God. Indeed, disobedience to God is the root of all evils. How did Laban manifest that he dealt wickedly with God? He worshipped false gods. These were the images that Rachel had stolen.

20. Jacob rehearses to Laban the ill treatment he had received from Laban. What does Jacob attribute as the reason he did not have to leave Laban empty-handed after so many years, due to Laban's wives? God

21. Where did Esau reside when Jacob was on his return trip to the Promised Land? Edom

22. What did Jacob do to his traveling party when he discovered that Esau was heading towards his camp with 400 men? He divided them into 2 bands, that at least one may be able to escape.

23. Jacob also prayed to God for mercy and deliverance from Esau. Then he used a means in hopes of pacifying the rage which Esau may have for him. We should use means, even though we ultimately rely on God to bless the means. What means did Jacob use? He sent presents to him, of various animals.

24. With what name was Jacob henceforth blessed at Peniel? Israel, which means, a prince with God (Jacob was a fore-shadow of that true Prince with God, Jesus Christ. And God's church too is called "Israel", for she is a shadow of Christ.)

Genesis 33-38 Test

1. Genesis 33 records the meeting of Jacob and Esau. Though Esau was worldly, and Jacob was godly, yet Jacob maintained loving and cordial ties to his brother. How did Jacob show his love and good will to his brother, even when Esau said it was not necessary for Jacob to give him the present?
2. Yet the destiny and residence of Jacob was to be different from Esau, for God had called him to the Promised Land (the land of Canaan). Esau, on the other hand, returned to Edom. Which mountain in Edom, mentioned in Genesis 33, is especially associated with Edom?
3. Where did Jacob then settle in the land of Canaan, and build an altar which he called El-elohe-Israel?
4. Dinah, the daughter of Jacob by Leah, was raped. Of this Matthew Henry comments: "young women must learn to be *chaste, keepers at home*; these properties are put together, Titus 2:5, for those that are not keepers at home expose their chastity." Women are vulnerable to being deceived and abused, especially when in the company of the ungodly, when not so protected. What had Dinah gone out to see on the occasion of her being raped by Shechem, the son of Hamor?
5. What wicked deception did Jacob's sons employ to trick Hamor's people, in order to slaughter them?
6. Which sons of Jacob slaughtered Hamor's people?
7. Jacob should not have left this matter to his sons in the first place, for he, and not they, had more wisdom, discretion and maturity. What did Jacob protest when he learned what his sons had done to Hamor's people?
8. Israel was now in great danger of being destroyed, like Nineveh was in Jonah's day. Danger of judgment can be the occasion of great reformations. Men are loathe to repent except they are visited by the terror of God, owing to man's native depravity. As part of their Reformation, what did the household of Jacob put away before proceeding to Beth-el to worship God?
9. What does Genesis 35 record was the reason the Canaanites did not destroy Israel on their march to Beth-el?
10. God met with Jacob at Beth-el, where Jacob worshipped Him. God there called Himself *El-shaddai*, which means God Almighty. God both commanded a duty of Jacob there (the same duty He had pronounced to mankind at man's Creation and after the Flood to Noah), as well as promises of blessing that would flow to Jacob's seed. Jacob and his people had to be responsible with the duty as a God-ordained means to bring about the blessings. God Almighty provides us with the grace to do our duties, and is powerful to effect His promises. What duty was commanded of Jacob?
11. When we follow the path of duty, it does not mean we will be free in this earth of griefs and sorrows. Indeed, some of our duties can be costly, even to the point of death. But we must trust in God that from the perspective of eternity, it will be good for us that we did our duties. Shortly after the duty was pronounced to Jacob and his house, Jacob's house encountered one cost of performing duty. What sad event happened outside Ephrath in Jacob's household?
12. Genesis 36 records the descendants of Esau who settled in the land that was named after him, Edom. Who helped Esau bury his father Isaac?
13. Fathers ought not to provoke their children to wrath, by unnecessarily showing favoritism to one, and occasioning jealousy in the others. How did Jacob show favoritism to Joseph?
14. Yet children, and people in general, should not be jealous of the blessings enjoyed by others. Rather, we should be content with such things as we are given in God's Providence, and recognize that even such things as we are so given represent tokens of God's mercy to us, and not what we deserve. We all deserve only wrath for our sins. What dream did Joseph have, given to him by God, concerning sheaves in the field, which so irritated his brethren in jealousy?
15. What did most of Joseph's brethren, other than Reuben and Benjamin, want to do with Joseph?
16. Whose idea was it to sell Joseph to the Ishmeelites, to be carried into Egypt and sold there as a slave?
17. One sin often leads to other sins, in order to cover up the first sin. So we should wisely consider our actions beforehand. How did Joseph's brethren cover up their misdeed to their father Jacob?
18. John Calvin writes of Genesis chapter 38: "Before Moses proceeds in relating the history of Joseph, he inserts the genealogy of Judah, to which he devotes more labor, because the Redeemer was thence to derive his origin; for the continuous history of that tribe, from which salvation was to be bought, could not remain unknown, without loss. And yet its glorious nobility is not here celebrated, but the greatest disgrace of the family is exposed." We see how by God's grace a perfect Savior came forth from a tarnished ancestry. What sin did Judah engage in, that gave birth to Er and Onan?

19. Why did Er have an untimely death?

20. Onan, Er's brother, sinned greatly. Of this, John Calvin writes: "It is a horrible thing to pour out seed besides the intercourse of man and woman. Deliberately avoiding the intercourse, so that the seed drops on the ground, is double horrible. For this means that one quenches the hope of his family, and kills the son, which could be expected, before he is born. This wickedness is now as severely as is possible condemned by the Spirit, through Moses, that Onan, as it were, through a violent and untimely birth, tore away the seed of his brother out the womb, and as cruel as shamefully has thrown on the earth. Moreover he thus has, as much as was in his power, tried to destroy a part of the human race. When a woman in some way drives away the seed out the womb, through aids, then this is rightly seen as an unforgivable crime. Onan was guilty of a similar crime, by defiling the earth with his seed, so that Tamar would not receive a future inheritor." This is why such contraception is often called 'the sin of Onan', is contrary to the command to be fruitful and multiply, and is subsumed under violations of the Sixth Commandment. For the first 19 centuries of Christianity this was the view of all branches of the Church. What happened to Onan as a result of this sin?

21. We should diligently strive to keep our promises. What promise of Judah did he not keep to his daughter-in-law Tamar, which prompted her to play the harlot?

22. In playing the harlot, what part of Tamar's body did she cover?

23. When Judah found out Tamar had played the harlot, he sought her death as punishment for the crime. Of this John Calvin writes: "This seems to have been done by a divine instinct, that, under the direction and authority of nature, the sanctity of marriage might be fortified, as by a firm guard: and although man is not the lord of his own body, but there is a mutual obligation between himself and his wife, yet husbands who have had illicit intercourse with unmarried women have not been subject to capital punishment; because that punishment was awarded to women, not only on account of their immodesty, but also, of the disgrace which the woman brings upon her husband, and of the confusion caused by the clandestine admixture of seeds...It is no wonder, then, that formerly the fidelity of marriage was so sternly asserted on this point. How much more vile, and how much less excusable, is our negligence at this day, which cherishes adulteries, by allowing them to pass with impunity. Capital punishment, indeed, is deemed too severe for the measure of the offense. Why then do we punish lighter faults with greater rigor? Truly, the world was beguiled by the wiles of Satan, when it suffered the law, engraven on all by nature, to become obsolete. Meanwhile, a pretext has been found for this gross madness, in that Christ dismissed the adulteress in safety (John 8:11), as if, truly, he had undertaken to indict punishment upon thieves, homicides, liars, and sorcerers. In vain, therefore, is a rule sought to be established by an act of Christ, who purposely abstained from the office of an earthly judge. It may however be asked, since Judah, who thus boldly usurps the right of the sword, was a private person, and even a stranger in the land; whence had he this great liberty to be the arbiter of life and death? I answer, that the words ought not to be taken as if he would command, on his own authority, his daughter-in-law to be put to death, or as if executioners were ready at his nod; but because the offense was verified and made known, he, as her accuser, freely pronounces concerning the punishment, as if the sentence had already been passed by the judges." Who did Tamar expose as having engaged in fornication with her?

24. What special incident occurred during the birth of Pharez and Zarah by Tamar, from which Pharez derives his name?

Genesis 33-38 Answers

1. Genesis 33 records the meeting of Jacob and Esau. Though Esau was worldly, and Jacob was godly, yet Jacob maintained loving and cordial ties to his brother. How did Jacob show his love and good will to his brother, even when Esau said it was not necessary for Jacob to give him the present? Jacob affectionately urged Esau to keep the present.
2. Yet the destiny and residence of Jacob was to be different from Esau, for God had called him to the Promised Land (the land of Canaan). Esau, on the other hand, returned to Edom. Which mountain in Edom, mentioned in Genesis 33, is especially associated with Edom? Seir
3. Where did Jacob then settle in the land of Canaan, and build an altar which he called El-elohe-Israel? Shechem
4. Dinah, the daughter of Jacob by Leah, was raped. Of this Matthew Henry comments: “young women must learn to be *chaste, keepers at home*; these properties are put together, Titus 2:5, for those that are not keepers at home expose their chastity.” Women are vulnerable to being deceived and abused, especially when in the company of the ungodly, when not so protected. What had Dinah gone out to see on the occasion of her being raped by Shechem, the son of Hamor? The daughters of the land
5. What wicked deception did Jacob’s sons employ to trick Hamor’s people, in order to slaughter them? They insisted that Hamor’s men must be circumcised in order to inter-marry with Israel. (This clearly profaned the sacrament of circumcision, as well as constituting a lie.)
6. Which sons of Jacob slaughtered Hamor’s people? Simeon and Levi
7. Jacob should not have left this matter to his sons in the first place, for he, and not they, had more wisdom, discretion and maturity. What did Jacob protest when he learned what his sons had done to Hamor’s people? That the Canaanites would now despise Israel and destroy them, Israel being small in number.
8. Israel was now in great danger of being destroyed, like Nineveh was in Jonah’s day. Danger of judgment can be the occasion of great reformations. Men are loathe to repent except they are visited by the terror of God, owing to man’s native depravity. As part of their Reformation, what did the household of Jacob put away before proceeding to Beth-el to worship God? Their idolatrous gods and ear-rings (Reformation should always be accompanied by the putting away of idolatry and the trinkets of corrupted religion. Even though God tolerated jewelry such as earrings in Old Testament times, we should note even in the Old Testament indications that the putting off of such jewelry was a mark of Reformation, as was fully established in the New Testament age [I Timothy 2:9, I Peter 3:3]).
9. What does Genesis 35 record as the reason the Canaanites did not destroy Israel on their march to Beth-el? The terror of God (God’s protection is on those who are in the way of duty.)
10. God met with Jacob at Beth-el, where Jacob worshipped Him. God there called Himself *El-shaddai*, which means God Almighty. God both commanded a duty of Jacob there (the same duty He had pronounced to mankind at man’s Creation and after the Flood to Noah), as well as promises of blessing that would flow to Jacob’s seed. Jacob and his people had to be responsible with the duty as a God-ordained means to bring about the blessings. God Almighty provides us with the grace to do our duties, and is powerful to effect His promises. What duty was commanded of Jacob? To be fruitful and multiply
11. When we follow the path of duty, it does not mean we will be free in this earth of griefs and sorrows. Indeed, some of our duties can be costly, even to the point of death. But we must trust in God that from the perspective of eternity, it will be good for us that we did our duties. Shortly after the duty was pronounced to Jacob and his house, Jacob’s house encountered one cost of performing duty. What sad event happened outside Ephrath in Jacob’s household? Rachel died in child birth, after difficulty in labor.
12. Genesis 36 records the descendants of Esau who settled in the land that was named after him, Edom. Who helped Esau bury his father Isaac? Jacob
13. Fathers ought not to provoke their children to wrath, by unnecessarily showing favoritism to one, and occasioning jealousy in the others. How did Jacob show favoritism to Joseph? By giving him a coat of many colors
14. Yet children, and people in general, should not be jealous of the blessings enjoyed by others. Rather, we should be content with such things as we are given in God’s Providence, and recognize that even such things as we are so given represent tokens of God’s mercy to us, and not what we deserve. We all deserve only wrath for our sins. What dream did Joseph have, given to him by God, concerning sheaves in the field, which so irritated his brethren in jealousy? Their sheaves stood around and did obeisance to Joseph’s sheaf.

15. What did most of Joseph's brethren, other than Reuben and Benjamin, want to do with Joseph? Kill him
16. Whose idea was it to sell Joseph to the Ishmeelites, to be carried into Egypt and sold there as a slave? Judah's
17. One sin often leads to other sins, in order to cover up the first sin. So we should wisely consider our actions beforehand. How did Joseph's brethren cover up their misdeed to their father Jacob? They put goat's blood on Joseph's coat, and showed the coat to Jacob. Thus it appeared Joseph had been killed by an evil beast.
18. John Calvin writes of Genesis chapter 38: "Before Moses proceeds in relating the history of Joseph, he inserts the genealogy of Judah, to which he devotes more labor, because the Redeemer was thence to derive his origin; for the continuous history of that tribe, from which salvation was to be bought, could not remain unknown, without loss. And yet its glorious nobility is not here celebrated, but the greatest disgrace of the family is exposed." We see how by God's grace a perfect Savior came forth from a tarnished ancestry. What sin did Judah engage in, that gave birth to Er and Onan? Judah entangled himself in a forbidden alliance with the daughter of a Canaanite.
19. Why did Er have an untimely death? The Lord slew him because of his wickedness.
20. Onan, Er's brother, sinned greatly. Of this, John Calvin writes: "It is a horrible thing to pour out seed besides the intercourse of man and woman. Deliberately avoiding the intercourse, so that the seed drops on the ground, is double horrible. For this means that one quenches the hope of his family, and kills the son, which could be expected, before he is born. This wickedness is now as severely as is possible condemned by the Spirit, through Moses, that Onan, as it were, through a violent and untimely birth, tore away the seed of his brother out the womb, and as cruel as shamefully has thrown on the earth. Moreover he thus has, as much as was in his power, tried to destroy a part of the human race. When a woman in some way drives away the seed out the womb, through aids, then this is rightly seen as an unforgivable crime. Onan was guilty of a similar crime, by defiling the earth with his seed, so that Tamar would not receive a future inheritor." This is why such contraception is often called 'the sin of Onan', is contrary to the command to be fruitful and multiply, and is subsumed under violations of the Sixth Commandment. For the first 19 centuries of Christianity this was the view of all branches of the Church. What happened to Onan as a result of this sin? The Lord slew him, even as the Lord slew his brother Er.
21. We should diligently strive to keep our promises. What promise of Judah did he not keep to his daughter-in-law Tamar, which prompted her to play the harlot? He promised to give her his son Shelah to have children by her.
22. In playing the harlot, what part of Tamar's body did she cover? Her face (While covering the body and legs is necessary for proper modesty [Isaiah 47:2-3, Jeremiah 13:22, etc.], covering the face is not.)
23. When Judah found out Tamar had played the harlot, he sought her death as punishment for the crime. Of this John Calvin writes: "This seems to have been done by a divine instinct, that, under the direction and authority of nature, the sanctity of marriage might be fortified, as by a firm guard: and although man is not the lord of his own body, but there is a mutual obligation between himself and his wife, yet husbands who have had illicit intercourse with unmarried women have not been subject to capital punishment; because that punishment was awarded to women, not only on account of their immodesty, but also, of the disgrace which the woman brings upon her husband, and of the confusion caused by the clandestine admixture of seeds...It is no wonder, then, that formerly the fidelity of marriage was so sternly asserted on this point. How much more vile, and how much less excusable, is our negligence at this day, which cherishes adulteries, by allowing them to pass with impunity. Capital punishment, indeed, is deemed too severe for the measure of the offense. Why then do we punish lighter faults with greater rigor? Truly, the world was beguiled by the wiles of Satan, when it suffered the law, engraven on all by nature, to become obsolete. Meanwhile, a pretext has been found for this gross madness, in that Christ dismissed the adulteress in safety (John 8:11), as if, truly, he had undertaken to indict punishment upon thieves, homicides, liars, and sorcerers. In vain, therefore, is a rule sought to be established by an act of Christ, who purposely abstained from the office of an earthly judge. It may however be asked, since Judah, who thus boldly usurps the right of the sword, was a private person, and even a stranger in the land; whence had he this great liberty to be the arbiter of life and death? I answer, that the words ought not to be taken as if he would command, on his own authority, his daughter-in-law to be put to death, or as if executioners were ready at his nod; but because the offense was verified and made known, he, as her accuser, freely pronounces concerning the punishment, as if the sentence had already been passed by the judges." Who did Tamar expose as having engaged in fornication

with her? Judah (As Calvin notes: “This narrative also teaches us the importance of not condemning any one unheard; not only because it is better that the innocent should be absolved than that a guilty person should perish, but also, because a defense brings many things to light, which sometimes render a change in the form of judgment necessary.”)

24. What special incident occurred during the birth of Pharez and Zarah by Tamar, from which Pharez derives his name? Though Zarah put his hand out of the womb first, yet Pharez came out of the womb first-making an unexpected breach.

Genesis 39-44 Test

1. To whom did the Ishmaelites sell Joseph?
2. When we are in the position of servants and employees, we should seek to be diligent in our labors. And God often rewards such diligence, even as He rewarded it in Joseph's case. What office was Joseph appointed, after having been sold as a slave by the Ishmaelites?
3. How was God's favor manifested to Joseph in the situation, according to Genesis 39:2,5?
4. The ninth commandment reads: "Thou shalt not bear false witness." Men ought not to bear false witness about other men, or about God. Such lying is wrong. What false accusation was leveled against Joseph according to Genesis 39:14-15?
5. God has given us in His word principles for administering justice, that the innocent may not be unjustly punished. Yet men often ignore these principles. What unjust punishment was suffered by Joseph on account of this slander?
6. The chief butler and chief baker of the king of Egypt were in the prison which Joseph oversaw. These two had dreams, which Joseph was miraculously enabled by God to interpret. What did Joseph prophesy of the chief butler, based upon his interpretation of the butler's dream?
7. How did the butler behave towards Joseph in the 2 years immediately following the fulfillment of Joseph's prophecy?
8. Who were unable to interpret the Pharaoh's dream, that the Pharaoh had called for to interpret it?
9. Why did Pharaoh call upon Joseph to interpret his dream?
10. When before Pharaoh to interpret his dream, to what did Joseph his ability of interpretation?
11. What did Joseph prophesy would happen, based upon Pharaoh's dream?
12. Based upon the prophecy, what counsel did Joseph render to Pharaoh, of how Egypt should prepare?
13. What position did Pharaoh thereafter give to Joseph?
14. Who did Pharaoh give Joseph as his wife?
15. Who were the 2 sons of Joseph, born in Egypt?
16. When the people cried to Pharaoh for bread, to whom did he send them?
17. Where was Jacob living at the time of the famine?
18. Jacob sent 10 of his sons to Egypt to buy corn. How did Joseph behave to his brethren when he saw them?
19. What did Joseph demand of the 10 sons of Jacob, in Joseph's words to "know that ye are no spies, but that ye are true men" (Genesis 43:34)?
20. Who offered to be a surety for Benjamin, and how was he in this respect a type of Jesus Christ?
21. What did Jacob (aka Israel) send with his sons to pay for the food they would buy in Egypt?
22. How did Joseph feel when he saw Benjamin stand among his brethren?
23. Joseph set the Egyptians at his household at a different table from the Hebrews. Why did the Egyptians eat at a different table from the Hebrews at the meal in the house of Joseph?
24. In Genesis 44 we see the completion of Joseph's trial of his brethren, especially Judah. Joseph wanted to see if his brethren had repented of their prior conduct to him. What did Joseph have put in Benjamin's sack so that Benjamin might appear to have stolen it from Joseph's household?
25. What did Joseph insist be done to Benjamin, when he was caught with the article from Joseph's house?
26. What did Judah do to come to the rescue of Benjamin?
27. The preface to the Ten Commandments reads thus: "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Of what is bondage in Egypt a type, and how does this relate to Judah's rescue of Benjamin?

Genesis 39-44 Answers

1. To whom did the Ishmaelites sell Joseph? Potiphar, captain of Pharaoh's guard
2. When we are in the position of servants and employees, we should seek to be diligent in our labors. And God often rewards such diligence, even as He rewarded it in Joseph's case. What office was Joseph appointed, after having been sold as a slave by the Ishmaelites? Overseer of Potiphar's house
3. How was God's favor manifested to Joseph in the situation, according to Genesis 39:2,5? By everything prospering under his care
4. The ninth commandment reads: "Thou shalt not bear false witness." Men ought not to bear false witness about other men, or about God. Such lying is wrong. What false accusation was leveled against Joseph according to Genesis 39:14-15? Potiphar's wife accused him of attempting to rape her
5. God has given us in His word principles for administering justice, that the innocent may not be unjustly punished. Yet men often ignore these principles. What unjust punishment was suffered by Joseph on account of this slander? He was put in prison. (The prison was connected with Potiphar's house, in which state prisoners were kept.)
6. The chief butler and chief baker of the king of Egypt were in the prison which Joseph oversaw. These two had dreams, which Joseph was miraculously enabled by God to interpret. What did Joseph prophesy of the chief butler, based upon his interpretation of the butler's dream? That in 3 days the butler would be taken out of prison and restored to the king's service
7. How did the butler behave towards Joseph in the 2 years immediately following the fulfillment of Joseph's prophecy? He forgot about Joseph. (We should not be so negligent.)
8. Who were unable to interpret the Pharaoh's dream, that the Pharaoh had called for to interpret it? The magicians of Egypt
9. Why did Pharaoh call upon Joseph to interpret his dream? Because the chief butler told him of Joseph's reputation. (This teaches us the importance of a good reputation.)
10. When before Pharaoh to interpret his dream, to what did Joseph attribute his ability of interpretation? He attributed it to God.
11. What did Joseph prophesy would happen, based upon Pharaoh's dream? That there would be 7 years of plenty in Egypt followed by 7 years of famine
12. Based upon the prophecy, what counsel did Joseph render to Pharaoh, of how Egypt should prepare? He counseled that Pharaoh select a wise administrator, to tax and store up food during the years of plenty, for use during the years of famine.
13. What position did Pharaoh thereafter give to Joseph? Chief over the Pharaoh's house and Egypt, only below the Pharaoh himself
14. Who did Pharaoh give Joseph as his wife? Asenath (daughter of Potipherah priest of On)
15. Who were the 2 sons of Joseph, born in Egypt? Manasseh and Ephraim
16. When the people cried to Pharaoh for bread, to whom did he send them? To Joseph
17. Where was Jacob living at the time of the famine? Canaan
18. Jacob sent 10 of his sons to Egypt to buy corn. How did Joseph behave to his brethren when he saw them? He made himself strange to them and spoke roughly to them, but not from a spirit of revenge.
19. What did Joseph demand of the 10 sons of Jacob, in Joseph's words to "know that ye are no spies, but that ye are true men" (Genesis 43:34)? Joseph demanded that they bring Benjamin with them.
20. Who offered to be a surety for Benjamin, and how was he in this respect a type of Jesus Christ? Judah; as Judah offered to be a surety for Benjamin, so Jesus is the surety of God's elect (a Substitute for their sins)
21. What did Jacob (aka Israel) send with his sons to pay for the food they would buy in Egypt? Money, plus a present of balm and honey and myrrh and nuts and almonds (the present is indicative of how Canaan was "a land of milk and honey")
22. How did Joseph feel when he saw Benjamin stand among his brethren? His love was greatly excited, and he retired to weep.
23. Joseph set the Egyptians at his household at a different table from the Hebrews. Why did the Egyptians eat at a different table from the Hebrews at the meal in the house of Joseph? To Egyptians it was an abomination to eat with Hebrews. Joseph accommodated this custom of the Egyptians, whether he agreed with it or not. (We too should be conscious of the customs of foreigners when we interact with them.)

24. In Genesis 44 we see the completion of Joseph's trial of his brethren, especially Judah. Joseph wanted to see if his brethren had repented of their prior conduct to him. What did Joseph have put in Benjamin's sack so that Benjamin might appear to have stolen it from Joseph's household? The silver cup of Joseph

25. What did Joseph insist be done to Benjamin, when he was caught with the article from Joseph's house? To remain a bond-servant in Egypt in the household of Joseph

26. What did Judah do to come to the rescue of Benjamin? He offered to be a substitute for Benjamin, remaining as a bond-servant in Egypt

27. The preface to the Ten Commandments reads thus: "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Of what is bondage in Egypt a type, and how does this relate to Judah's rescue of Benjamin? Bondage in Egypt is a type of bondage to sin and to Satan, so the bondage with which Benjamin was threatened serves as a type of bondage to sin and to Satan, even as Judah is a type (and ancestor) of Jesus Christ. This event foreshadowed the infinitely great event of Jesus' substitutionary atonement for His people.

Genesis 45-50 Test

1. There has been an age old philosophical question how a good God can be totally sovereign, yet there be evil in the world. As the Westminster Confession reads: "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." Among the many other important questions which Genesis answers, it answers this one of God's sovereignty yet the presence of evil in the world. And it does so by giving a divine commentary on the life of Joseph, who was done evil by his brothers. Joseph explains to his brothers in Genesis 50:20 how he understands it, and how we should understand it as well. How does Joseph explain it?
2. When Joseph at first revealed his identity to his brethren, how did they respond?
3. Romans 8:28 reads: "we know that all things work together for good to them that love God, to them who are the called according to his purpose." How do we see the truth of this revealed in the life of Jacob, as it relates to the trials he endured concerning his son Joseph?
4. Joseph tells his brothers to fetch his father Jacob and to bring him to Egypt. Where in Egypt does Joseph say Jacob and his household will dwell?
5. When Joseph's brethren first tell Jacob (aka Israel) that Joseph is alive, and to come join him in Egypt, Jacob does not believe it can be true. But the wagons of goods from Egypt persuaded him. On Jacob's journey to Egypt, how did Jacob acknowledge his thankfulness to God in Beersheba?
6. In Genesis 46 we find an enumeration of the seed of Promise that came into Egypt. The household of Jacob at this point was the Twelve Tribes of Israel in their incipency. What was the trade and means of livelihood of them, which Joseph told his brethren to acknowledge before the Pharaoh?
7. How was this trade and occupation considered among the Egyptians?
8. Unbelievers have a code of ethics and morality, but their code is quite often warped, since it proceeds from a corrupted and not a pure conscience. For example, there are some today who are vegetarians, because they say it is immoral to eat animal meat. And there are some who are feminists today, because they say men and women should do the same jobs. How do we know the Egyptians had an inappropriate code of ethics concerning the trade of the Jews?
9. Jacob met with Pharaoh, and blessed him. What question did Pharaoh ask of Jacob?
10. Eventually the Egyptians ran out of money to buy the corn from Joseph. So what did they then use to buy corn from Joseph?
11. When the Egyptians had nothing else but land and themselves left, even these they had to give to buy food. So the Egyptians had to sell their land and themselves to Joseph to buy corn from him. With the land of the people in the hands of Pharaoh, Joseph suggested a deal to the Egyptians, by which they could use the land. What was this deal, which the Egyptians accepted, and which prevailed for centuries afterwards?
12. Where did Jacob request Joseph to make sure he was buried, by swearing to Jacob?
13. The sins which we commit have negative ramifications on ourselves and upon our posterity. Which sin did Reuben commit, such that his birthright as the oldest son of Jacob was instead given unto the sons of Joseph?
14. Ordinarily the greater blessing would have gone to the older of Joseph's two sons, and not the younger. But Jacob, to the chagrin of Joseph, gave the greater blessing to the younger. Which of Joseph's two sons received the greater blessing from Jacob?
15. Genesis 49 is a prophecy of Jacob, on the occasion of his making his will to his sons upon his deathbed. Jacob says to his sons, "Gather yourselves together, that I may tell you [that] which shall befall you in the last days." The term 'the last days' is one we meet with often in scriptural prophecy, and generally means later in time. His prophecy would be fulfilled centuries later. According to Jacob's prophecy, although Joseph's posterity received the birthright, the greatest honor was bestowed upon Judah. As I Chronicles 5:2 says: "For Judah prevailed above his brethren, and of him [came] the chief ruler; but the birthright [was] Joseph's..." What promise did Jacob utter concerning Judah, and how does it concern the coming Messiah?
16. How does Revelation 5:5 ("...behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof...") relate to the prophecy concerning Judah found in Genesis 49?

17. How did Jacob's prophetic promise towards Judah hold out a promised blessing for all mankind, and not the Jews only?
18. Moses, who compiled and wrote the book of Genesis, was of the tribe of Levi. Did Jacob praise Levi in Genesis 49?
19. How did Joseph fulfill his promise to Jacob soon after his father's death?
20. What did Joseph's brethren anxiously worry Joseph would do to them, after Jacob's death?
21. Hebrews 11:22 reads thus: "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones." What does Genesis 50 say about Joseph that gives occasion for these words in the book of Hebrews, and how did Joseph's conduct manifest faith?

Genesis 45-50 Answers

1. There has been an age old philosophical question how a good God can be totally sovereign, yet there be evil in the world. As the Westminster Confession reads: "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." Among the many other important questions which Genesis answers, it answers this one of God's sovereignty yet the presence of evil in the world. And it does so by giving a divine commentary on the life of Joseph, who was done evil by his brothers. Joseph explains to his brothers in Genesis 50:20 how he understands it, and how we should understand it as well. How does Joseph explain it? Genesis 50:20 reads: "But as for you, 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." So we see how, though men (like Joseph's brothers), can do something evil, yet God has purposed and ordained the very same act for good. Thus, God is sovereign, yet He is not the author of sin.
2. When Joseph at first revealed his identity to his brethren, how did they respond? They were troubled at his presence. (Now the sin they had committed would be made known to Jacob. We should know that all our sins will eventually be revealed, many of them even in this life, but the rest on the Day of Judgment.)
3. Romans 8:28 reads: "we know that all things work together for good to them that love God, to them who are the called according to his purpose." How do we see the truth of this revealed in the life of Jacob, as it relates to the trials he endured concerning his son Joseph? Jacob was very grieved by what he thought was the death of his son Joseph, but that very trial made possible the salvation of Jacob and his household from famine.
4. Joseph tells his brothers to fetch his father Jacob and to bring him to Egypt. Where in Egypt does Joseph say Jacob and his household will dwell? The land of Goshen
5. When Joseph's brethren first tell Jacob (aka Israel) that Joseph is alive, and to come join him in Egypt, Jacob does not believe it can be true. But the wagons of goods from Egypt persuaded him. On Jacob's journey to Egypt, how did Jacob acknowledge his thankfulness to God in Beersheba? He offered sacrifices there unto God.
6. In Genesis 46 we find an enumeration of the seed of Promise that came into Egypt. The household of Jacob at this point was the Twelve Tribes of Israel in their incipiency. What was the trade and means of livelihood of them, which Joseph told his brethren to acknowledge before the Pharaoh? Shepherds (of cattle)
7. How was this trade and occupation considered among the Egyptians? It was despised. (But we should not be ashamed of a lawful occupation, even if it is despised abomination in the world's eyes.)
8. Unbelievers have a code of ethics and morality, but their code is quite often warped, since it proceeds from a corrupted and not a pure conscience. For example, there are some today who are vegetarians, because they say it is immoral to eat animal meat. And there are some who are feminists today, because they say men and women should do the same jobs. How do we know the Egyptians had an inappropriate code of ethics concerning the trade of the Jews? The true code of ethics is summarized in the Ten Commandments. But per the Ten Commandments, the occupation of shepherding is not regarded as an abomination.
9. Jacob met with Pharaoh, and blessed him. What question did Pharaoh ask of Jacob? He asked how old he was (to which Jacob answered that his pilgrimage was 130 years)
10. Eventually the Egyptians ran out of money to buy the corn from Joseph. So what did they then use to buy corn from Joseph? Their cattle
11. When the Egyptians had nothing else but land and themselves left, even these they had to give to buy food. So the Egyptians had to sell their land and themselves to Joseph to buy corn from him. With the land of the people in the hands of Pharaoh, Joseph suggested a deal to the Egyptians, by which they could use the land. What was this deal, which the Egyptians accepted, and which prevailed for centuries afterwards? The people would give a fifth part of the increase of the land unto Pharaoh, and retain the remainder for themselves.
12. Where did Jacob request Joseph to make sure he was buried, by swearing to Jacob? In the land of his fathers (the Promised Land), not Egypt
13. The sins which we commit have negative ramifications on ourselves and upon our posterity. Which sin did Reuben commit, such that his birthright as the oldest son of Jacob was instead given unto the sons of

Joseph? Reuben committed adultery with the concubine of Jacob. As Genesis 49:4 says of Reuben, “Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou [it]: he went up to my couch.” And as I Chronicles 5:1-2 says, “Now the sons of Reuben the firstborn of Israel, (for he [was] the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright...”

14. Ordinarily the greater blessing would have gone to the older of Joseph's two sons, and not the younger. But Jacob, to the chagrin of Joseph, gave the greater blessing to the younger. Which of Joseph's two sons received the greater blessing from Jacob? Ephraim (We find in Israel's history that the tribe of Israel was more blessed in obtaining the central territory.)

15. Genesis 49 is a prophecy of Jacob, on the occasion of his making his will to his sons upon his deathbed. Jacob says to his sons, “Gather yourselves together, that I may tell you [that] which shall befall you in the last days.” The term ‘the last days’ is one we meet with often in scriptural prophecy, and generally means later in time. His prophecy would be fulfilled centuries later. According to Jacob's prophecy, although Joseph's posterity received the birthright, the greatest honor was bestowed upon Judah. As I Chronicles 5:2 says: “For Judah prevailed above his brethren, and of him [came] the chief ruler; but the birthright [was] Joseph's...” What promise did Jacob utter concerning Judah, and how does it concern the coming Messiah? Genesis 49:9-10 says: “Judah [is] a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come...” So it teaches that the chief rulers of Israel (like David and Solomon) would come from the tribe of Judah, until Shiloh (meaning ‘the Savior’ or ‘peaceable and prosperous one’) of Judah would come. This Shiloh is the Savior Jesus Christ.

16. How does Revelation 5:5 (“...behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof...”) relate to the prophecy concerning Judah found in Genesis 49? The prophecy concerning Judah found in Genesis 49 predicted that Judah (and his seed) would be a “lion's whelp”, mighty in power like the Lion. And this would especially be true of the Shiloh of Judah- Jesus Christ.

17. How did Jacob's prophetic promise towards Judah hold out a promised blessing for all mankind, and not the Jews only? Genesis 49:10 says about Shiloh of Judah, “unto him [shall] the gathering of the people [be]”. This Shiloh would gather the people who are His unto Himself.

18. Moses, who compiled and wrote the book of Genesis, was of the tribe of Levi. Did Jacob praise Levi in Genesis 49? No, he reminded the sons of Levi and Simeon's great injustice done to the Schemites. Also, apparently they were ringleaders in the injustice done to Joseph. They were angry men, and for that Jacob said they would be scattered. The tribe of Levi was scattered throughout Israel.

19. How did Joseph fulfill his promise to Jacob soon after his father's death? He made sure Jacob was buried in the Promised Land (of Canaan), as Jacob had wished.

20. What did Joseph's brethren anxiously worry Joseph would do to them, after Jacob's death? They worried that Joseph would requite them for their earlier wickedness to him. (But Joseph allayed their concerns.)

21. Hebrews 11:22 reads thus: “By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.” What does Genesis 50 say about Joseph that gives occasion for these words in the book of Hebrews, and how did Joseph's conduct manifest faith? Joseph said that God would bring the Israelites to the Promised Land (of Canaan) as God had promised, and Joseph made them swear to then carry his bones with them to be buried in the Promised Land. This manifested that Joseph believed that God would keep His promises, and it showed Joseph's great hope in those promises.

Exodus 1-4 Test

1. Jacob had 12 sons, from which the twelve tribes of Israel came. Name at least 9 of the 12 tribes.
2. What happened with Israel's population during its years in Egypt?
3. What danger did the king of Egypt recognize from this foreign presence in Egypt?
4. How did Egypt then unwisely begin treating Israel?
5. What did the Egyptian king command of the midwives?
6. Were the midwives right in disobeying the Egyptian king? How do we know?
7. Of what tribe of Israel was Moses?
8. Who adopted Moses as her own son?
9. How did Moses get his name?
10. Although Moses grew up in Egypt, he later had to flee it. He fled to Midian, where he stayed for forty years, according to Acts 7:30. Why did Moses have to flee Egypt?
11. A priest of Midian, named Jethro, gave Moses his daughter as a wife. Moses had two sons by his wife. What was his wife's name?
12. On what mountain did Moses see the burning bush?
13. God told Moses that he would deliver the Israelites out of bondage in Egypt. Moses asked God what name to use for God before the Israelites when they asked Moses who sent him. What name did God reply?
14. God promised Moses that when the Israelites would leave Egypt under his leadership, they would not leave Egypt empty handed. With what possessions does Exodus 3:22 say the Israelites would leave Egypt?
15. Moses objected to his appointment as a deliverer, asserting that the Israelites would not believe he was sent of the Lord. What 2 signs was Moses given to do to persuade Israelites otherwise?
16. Moses next objected that he was not facile of speech. What remedy did God have for that?
17. God told Moses to perform all the wonders He had showed him. But what did God say he would do to Pharaoh's heart, and how does this prove the doctrine of predestination?
18. Moses was instructed to say that Israel was God's first-born son. Moses was instructed to say this by God because Israel is a type of what person?
19. Genesis 17:14 teaches that "the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from my people." What did God seek to do to Moses for not circumcising his sons?
20. What does the rule of Genesis 17:14 imply about the seriousness of the issue of refusing to baptise one's children?
21. To Moses' shame, who had to circumcize his sons?
22. Who did Moses and Aaron gather together to communicate what God had instructed, and how does this validate presbyterian church government in the Old Testament church (which has passed to the New Testament church)?

Exodus 1-4 Answers

1. Jacob had 12 sons, from which the twelve tribes of Israel came. Name at least 9 of the 12 tribes. Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Nathtali, Gad, Asher, and Joseph
2. What happened with Israel's population during its years in Egypt? It multiplied greatly.
3. What danger did the king of Egypt recognize from this foreign presence in Egypt? that Israel might side with their enemies and help overthrow the Egyptian rulers, due to Israel's great numbers
4. How did Egypt then unwisely begin treating Israel? It began afflicting them, placing upon them severe and unreasonable work requirements
5. What did the Egyptian king command of the midwives? He commanded that they kill the male children.
6. Were the midwives right in disobeying the Egyptian king? How do we know? They were right in disobeying the king. We know this because the scripture says they feared God in so doing. This follows the principle that we ought to obey God rather than men, when men tell us to do something that God says is wrong.
7. Of what tribe of Israel was Moses? Levi
8. Who adopted Moses as her own son? Pharaoh's daughter
9. How did Moses get his name? Moses means 'drawn out'. He was named this because Pharaoh's daughter drew him out of the water.
10. Although Moses grew up in Egypt, he later had to flee it. He fled to Midian, where he stayed for forty years, according to Acts 7:30. Why did Moses have to flee Egypt? He slayed an Egyptian who was smiting an Israelite. This became known, and the Pharaoh sought then to slay Moses.
11. A priest of Midian, named Jethro, gave Moses his daughter as a wife. Moses had two sons by his wife. What was his wife's name? Zipporah
12. On what mountain did Moses see the burning bush? Horeb
13. God told Moses that he would deliver the Israelites out of bondage in Egypt. Moses asked God what name to use for God before the Israelites when they asked Moses who sent him. What name did God reply? I AM THAT I AM
14. God promised Moses that when the Israelites would leave Egypt under his leadership, they would not leave Egypt empty handed. With what possessions did Exodus 3:22 say the Israelites would leave Egypt? The gold and silver jewelry and raiments of their Egyptian neighbors.
15. Moses objected to his appointment as a deliverer, asserting that the Israelites would not believe he was sent of the Lord. What 2 signs was Moses given to do to persuade Israelites otherwise? First, turning a rod into a snake and back into a rod. Second, turning his hand leprous and then back to normal.
16. Moses next objected that he was not facile of speech. What remedy did God have for that? He appointed Moses' brother Aaron, who was facile of speech, to help Moses, and be his spokesman.
17. God told Moses to perform all the wonders He had showed him. But what did God say he would do to Pharaoh's heart, and how does this prove the doctrine of predestination? He said He would harden Pharaoh's heart. This proves God is sovereign over all that will happen, including the acts of men. We have an example of God's sovereign control in this instance, and in Romans 9 the Apostle Paul notes how it is universally applicable.
18. Moses was instructed to say that Israel was God's first-born son. Moses was instructed to say this by God because Israel is a type of what person? God the Son (i.e., Jesus Christ), who is the antitype of Old Testament Israel
19. Genesis 17:14 teaches that "the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from my people." What did God seek to do to Moses for not circumcising his sons? He sought to kill him.
20. What does the rule of Genesis 17:14 imply about the seriousness of the issue of refusing to baptise one's children? It is quite serious, deserving excommunication by the Christian church and banishment by the Christian state. We should not lightly regard the error on this issue of Quakers, Anabaptists, etc.
21. To Moses' shame, who had to circumcize his sons? Zipporah
22. Who did Moses and Aaron gather together to communicate what God had instructed, and how does this validate presbyterian church government in the Old Testament church (which has passed to the New Testament church)? The elders of Israel were gathered together to listen to Moses and Aaron. When the elders believed Moses and Aaron, then we read that the "people believed." As the representative heads of

Israel, their decision represented the decision of the whole. This is the nature of Presbyterian church government (and Parliamentary government in the realm of civil politics), where there is rule by elder.

Exodus 5-11 Test

Moses and Aaron then presented their case before the Pharaoh then ruling in Egypt. What specific request did they first make of the Pharaoh?

Instead of acceding to their request, the Pharaoh placed even more burdensome labors upon the Israelites.

Who did the people blame for their more burdensome labor?

Although God was the God of patriarchs like Abraham, there was a name of God which He did not use with the patriarchs that He used with His people beginning in Moses' generation. What was this name?

According to Exodus 6, Levi begat Kohath, and Kohath begat Amram. Amram took as his wife the sister of Kohath, who was named Jochebed. Amram and Jochebed had 2 famous sons and a daughter named Miriam. What were the names of these sons?

We can understand the relation of God to His Biblical prophets by the analogy of Moses to Aaron. How do we know such an analogy is Biblically warranted, and why was this the relation of Moses to Aaron?

Who did Pharaoh call to seek to perform the same signs as done by Moses and Aaron?

According to Exodus 7, what was the first plague upon the Egyptians for their wickedness?

The Egyptian pharaoh hardened his heart, yet all of the Egyptians suffered because of his sin. Similarly, Adam sinned and all of humanity was brought under the curse. What scriptural principle is herein manifested?

The second plague was the plague of frogs, which sorely afflicted pharaoh and the Egyptians. What did Pharaoh say he would let the Israelites do, as Moses had requested?

But pharaoh reneged on his promise. So God sent a plague of lice and then of flies. When God sent the plague of flies, He spared that part of Egypt where the Israelites resided. What was the name of the land in Egypt where the Israelites resided?

The plague of flies was called off because pharaoh promised to meet Moses' request, but pharaoh later reneged on his word. So God sent a fifth plague on the Egyptians, which was a plague of murrain upon cattle, horses, and other beasts. How many Israelite cattle died in this plague?

The sixth plague was of boils and blains. The seventh plague was something that Egypt had not previously known in all of its history as a nation, which made it especially frightful. What was the seventh plague, which caused such destruction in Egypt?

The heart in rebellion against God is irrational, even as manifested in the life of pharaoh. Why did even pharaoh's servants counsel pharaoh at this point to let the Israelites go?

The eighth plague was of locusts, and the ninth plague was of thick darkness. After this ninth plague the pharaoh made a demand of Moses, to which Moses acquiesced. What did pharaoh demand of Moses, lest pharaoh kill Moses?

What was the tenth and final plague visited upon Egypt?

The plagues poured upon ancient Egypt foreshadow the yet future plagues to be poured upon a mysterious Babylon before the inception of the millennium. Why in these instances does God have to pour down plagues in order that His people may enjoy godly Christian government on earth?

Exodus 5-11 Answers

1. Moses and Aaron then presented their case before the Pharaoh then ruling in Egypt. What specific request did they first make of the Pharaoh? That he let the Israelites go into the desert and sacrifice unto God.
2. Instead of acceding to their request, the Pharaoh placed even more burdensome labors upon the Israelites. Who did the people blame for their more burdensome labor? Moses and Aaron
3. Although God was the God of patriarchs like Abraham, there was a name of God which He did not use with the patriarchs that He used with His people beginning in Moses' generation. What was this name? Jehovah
4. According to Exodus 6, Levi begat Kohath, and Kohath begat Amram. Amram took as his wife the sister of Kohath, who was named Jochebed. Amram and Jochebed had 2 famous sons and a daughter named Miriam. What were the names of these sons? Moses and Aaron
5. We can understand the relation of God to His Biblical prophets by the analogy of Moses to Aaron. How do we know such an analogy is Biblically warranted, and why was this the relation of Moses to Aaron? Scripture says, "I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." (Exodus 7:1) Aaron was the spokesman for Moses to the people of God, Aaron saying what Moses instructed him.
6. Who did Pharaoh call to seek to perform the same signs as done by Moses and Aaron? Magicians and sorcerers
7. According to Exodus 7, what was the first plague upon the Egyptians for their wickedness? The river Nile was turned into blood.
8. The Egyptian pharaoh hardened his heart, yet all of the Egyptians suffered because of his sin. Similarly, Adam sinned and all of humanity was brought under the curse. What scriptural principle is herein manifested? Federal (or covenant) headship
9. The second plague was the plague of frogs, which sorely afflicted pharaoh and the Egyptians. What did Pharaoh say he would let the Israelites do, as Moses had requested? He would let them go sacrifice to God.
10. But pharaoh reneged on his promise. So God sent a plague of lice and then of flies. When God sent the plague of flies, He spared that part of Egypt where the Israelites resided. What was the name of the land in Egypt where the Israelites resided? Goshen
11. The plague of flies was called off because pharaoh promised to meet Moses' request, but pharaoh later reneged on his word. So God sent a fifth plague on the Egyptians, which was a plague of murrain upon cattle, horses, and other beasts. How many Israelite cattle died in this plague? None
12. The sixth plague was of boils and blains. The seventh plague was something that Egypt had not previously known in all of its history as a nation, which made it especially frightful. What was the seventh plague, which caused such destruction in Egypt? hail
13. The heart in rebellion against God is irrational, even as manifested in the life of pharaoh. Why did even pharaoh's servants counsel pharaoh at this point to let the Israelites go? Because Egypt was destroyed as a result of the Israelites.
14. The eighth plague was of locusts, and the ninth plague was of thick darkness. After this ninth plague the pharaoh made a demand of Moses, to which Moses acquiesced. What did pharaoh demand of Moses, lest pharaoh kill Moses? That he would see Moses' face no more.
15. What was the tenth and final plague visited upon Egypt? the death of the firstborn of the Egyptians
16. The plagues poured upon ancient Egypt foreshadow the yet future plagues to be poured upon a mysterious Babylon before the inception of the millennium. Why in these instances does God have to pour down plagues in order that His people may enjoy godly Christian government on earth? Because the wicked harden their hearts, and refuse godly rule.

Exodus 12-19 Test

1. Before the institution of the Passover, the Hebrews' calendar year had begun in September. But at least for ecclesiastical purposes the year would begin in the month of the Passover. What animal was to be sacrificed in the Passover?
2. Of whom was this sacrificial animal a type?
3. Why was this sacrament called 'the Passover'?
4. The Passover was to be an "ordinance forever" to the people of God on earth. What New Testament sacrament is the Christian Passover?
5. We may deduce from Exodus 12 who partook of the Passover. Since it consisted of meat, bitter herbs, and unleavened bread, how do we know the Israelite infants did not partake (even though such infants had received the sacrament of circumcision)?
6. We know only males were allowed to partake of the Passover sacrament from 2 pieces of evidence: the fact that only a circumcized male (Exodus 12:44) could partake and the nature of the attire and equipment of those that partook. For instance, the attire described seems to be that of males (loins girded and staff in hand) (Exodus 12:11). How does this requirement for the Passover parallel that of circumcision?
7. Pre-adolescent children were not allowed to receive it either. In Exodus 12:26 they do not ask, "what mean we by this service?" but rather "what mean ye by this service?" How were fathers to answer this question of their pre-adolescent children?
8. As a general rule, were foreigners allowed to partake of the Passover (Exodus 12:45)?
9. How many years had the Israelites resided in Egypt when they came out?
10. Whose bones were carried back to the Promised Land, in accordance with his request years earlier?
11. God led the people out of Egypt by way of the wilderness of the Red Sea. How did God lead them, so they knew where to go?
12. In what did the pharaoh and his army chase after the Israelites?
13. The Apostle Paul compares Christian baptism to the crossing of the Red Sea by the Israelites. Which Israelites crossed the Red Sea?
14. How were the Egyptians destroyed?
15. The song of Moses appears in Exodus 15. It was sung even before the giving of the Levitical (ceremonial) law of the Israelites. It is a song of redemption, and it is alluded to as well in Revelation 15 with regards to another act of redemption by God. Who sang this inspired song composed by the prophet Moses, and what does it suggest about the place of hymns in worship?
16. With regards to the use of musical instruments accompanying the singing, when is their use mentioned?
17. Why did the people murmur at Marah?
18. Why did the people murmur in the wilderness of Sin, on their way to Mt. Sinai?
19. What did God give the people to eat in the evening?
20. What did God give the people to eat in the morning?
21. What were the Israelites to do with the manna on the sixth day, and what does this teach us about how we should prepare for the Christian Sabbath?
22. Which foreigner fought with Israel in Rephidim?
23. Jethro brought Moses' wife Zipporah and his 2 sons to him. With what did Jethro worship God, giving thanks for the good news told to him by Moses?
24. What wise counsel did Jethro give to Moses?
25. The system of ruling elders established in Moses' day for the church then has also been carried over into the New Testament church, and is an excellent model for Christian civil government, as it was for Jewish government. It consisted of ascending levels of courts to judge the cases of the people. So there were lower level courts and appeals courts, just as there are in Presbyterian ecclesiastical government and American civil government. How many people did the lowest level court rule over?
26. Did the ruling elders consist of men and women, or men only?
27. God promised Israel that they would be "a kingdom of priests and a holy nation" (Exodus 19:6), as He has promised to the New Israel [Christ's church] (1 Peter 2:9). But in order to be entitled to this exalted blessing, what did God say Israel must do?
28. What visible phenomena caused the Israelites to tremble when they were at the base of Mount Sinai?

Exodus 12-19 Answers

1. Before the institution of the Passover, the Hebrews' calendar year had begun in September. But at least for ecclesiastical purposes the year would begin in the month of the Passover. What animal was to be sacrificed in the Passover? A lamb
2. Of whom was this sacrificial animal a type? Jesus Christ, the Lamb of the world (see John 1:29)
3. Why was this sacrament called 'the Passover'? because the angel of the Lord bringing death to the firstborn in Egypt passed over the houses of the Israelites who obeyed God (having blood as a token up the houses where they were)
4. The Passover was to be an "ordinance forever" to the people of God on earth. What New Testament sacrament is the Christian Passover? The Lord's Supper
5. We may deduce from Exodus 12 who partook of the Passover. Since it consisted of meat, bitter herbs, and unleavened bread, how do we know the Israelite infants did not partake (even though such infants had received the sacrament of circumcision)? Because infants are unable to eat such a diet of foods
6. We know only males were allowed to partake of the Passover sacrament from 2 pieces of evidence: the fact that only a circumcized male (Exodus 12:44) could partake and the nature of the attire and equipment of those that partook. For instance, the attire described seems to be that of males (loins girded and staff in hand) (Exodus 12:11). How does this requirement for the Passover parallel that of circumcision? Only males received the sacrament. This rule changed in the New Testament sacraments, where we find even adult women like Lydia receiving the sacrament of baptism.
7. Pre-adolescent children were not allowed to receive it either. In Exodus 12:26 they do not ask, "what mean we by this service?" but rather "what mean ye by this service?" How were fathers to answer this question of their pre-adolescent children? He was to say that it was the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt". This rule has not changed with the Christian Passover.
8. As a general rule, were foreigners allowed to partake of the Passover (Exodus 12:45)? No
9. How many years had the Israelites resided in Egypt when they came out? 430 years
10. Whose bones were carried back to the Promised Land, in accordance with his request years earlier? Joseph's
11. God led the people out of Egypt by way of the wilderness of the Red Sea. How did God lead them, so they knew where to go? He prepared a pillar of cloud which they followed during the day, and a pillar of fire by night.
12. In what did the pharaoh and his army chase after the Israelites? Chariots
13. The Apostle Paul compares Christian baptism to the crossing of the Red Sea by the Israelites. Which Israelites crossed the Red Sea? All of them, including infants
14. How were the Egyptians destroyed? The waters of the Red Sea came upon them as they were still in its midst
15. The song of Moses appears in Exodus 15. It was sung even before the giving of the Levitical (ceremonial) law of the Israelites. It is a song of redemption, and it is alluded to as well in Revelation 15 with regards to another act of redemption by God. Who sang this inspired song composed by the prophet Moses, and what does it suggest about the place of hymns in worship? The assembly of Israelites; hymnody is an abiding element of worship to God, preceding even the giving of the Levitical law (that hymnody should be Spirit-inspired hymns)
16. With regards to the use of musical instruments accompanying the singing, when is their use mentioned? Only when the women sang, under Miriam's guidance (they were not apparently used in the singing by the entire assembly)
17. Why did the people murmur at Marah? Because they lacked water. But God then miraculously responded to their needs.
18. Why did the people murmur in the wilderness of Sin, on their way to Mt. Sinai? Because of hunger
19. What did God give the people to eat in the evening? quail
20. What did God give the people to eat in the morning? manna
21. What were the Israelites to do with the manna on the sixth day, and what does this teach us about how we should prepare for the Christian Sabbath? They were to gather twice as much on the sixth day, so they would not have to gather on the Sabbath. We should prepare similarly for the Sabbath, that we may devote the more to the worship of God.

22. Which foreigner fought with Israel in Rephidim? Amalek
23. Jethro brought Moses' wife Zipporah and his 2 sons to him. With what did Jethro worship God, giving thanks for the good news told to him by Moses? Animal sacrifice. Noah and his posterity sacrificed animals in worship of God, preparing all of humanity for the sacrifice of Christ.
24. What wise counsel did Jethro give to Moses? How Moses should teach the people the law, and then have rulers administer the law given.
25. The system of ruling elders established in Moses' day for the church then has also been carried over into the New Testament church, and is an excellent model for Christian civil government, as it was for Jewish government. It consisted of ascending levels of courts to judge the cases of the people. So there were lower level courts and appeals courts, just as there are in Presbyterian ecclesiastical government and American civil government. How many people did the lowest level court rule over? Ten adult males (and accordingly the synagogues of the Jews required 10 adult males to form, with a pastor and ruling elders)
26. Did the ruling elders consist of men and women, or men only? Men only (Exodus 19:25), and only men are permitted to be elders in the New Testament church as well (I Timothy 2:12, I Timothy 3:2). It is shameful when women rule over church or state.
27. God promised Israel that they would be "a kingdom of priests and a holy nation" (Exodus 19:6), as He has promised to the New Israel [Christ's church] (I Peter 2:9). But in order to be entitled to this exalted blessing, what did God say Israel must do? Obey His covenant
28. What visible phenomena caused the Israelites to tremble when they were at the base of Mount Sinai? Thunders and lightning and a thick cloud and the sound of a trumpet

Exodus 20-24 Test (Students should be told ahead of time to memorize the Ten Commandments in the Authorized Version.)

1. In Exodus 20 we have the Ten Commandments, which is the summary of God's moral law for all time. The first four commandments (commonly called the first table of the law) summarize our duty to God and the other commandments (commonly called the second table of the law) summarize our duty to man. Thus Jesus Himself summarized the moral law contained in the Ten Commandments under two heads: love the Lord thy God and love thy neighbor. What is the first commandment?
2. What is the second commandment?
3. What is the third commandment?
4. What is the fourth commandment?
5. What is the fifth commandment?
6. What is the sixth commandment?
7. What is the seventh commandment?
8. What is the eighth commandment?
9. What is the ninth commandment?
10. What is the tenth commandment?
11. According to Exodus 20, who spoke these Ten Commandments to the Israelites?
12. A mediator is one who stands between two parties, reconciling the two parties and communicating information between the two parties. Did the Israelites want the message from God to be mediated by Moses or unmediated?
13. Moses went into the thick darkness on Mount Sinai to speak with God alone. There God gave Moses what is primarily an exposition and application of the Ten Commandments. The contents of that communication between God and Moses are contained in Exodus 20:22 – 23:33. How did Moses in turn communicate this information to the Israelites?
14. In Exodus 20:22 – 23:33 we learn much of how the Ten Commandments should be applied. It is not an exhaustive application of them (covering all issues that would arise throughout history), but an illustrative application. Exodus 20:22 – 23:33 contain the judicial laws for Israel specifically, but the general equity therein (i.e., that which necessarily follows from the Ten Commandments themselves) is applicable to all states and societies. In the next questions we shall consider these judicial laws found in Exodus 20:22 – 23:33. Was differentiation made between accidental and premeditated (i.e., presumptuous) murder?
15. What was to be done to the man-stealer (i.e., kidnapper)?
16. What was to be done to a child who cursed his parents?
17. Differentiation was made in cases where an owner's ox killed some other person. What differentiation was made in such cases?
18. What punishment was to be meted out to the thief who stole a cow from someone else, and was caught in the act before confessing?
19. If someone borrows something from its owner for free, and it is destroyed while in the custody of the borrower, what was the borrower required to do?
20. What punishment was to be meted out to a witch?
21. What punishment was to be meted out to someone who committed bestiality?
22. What punishment was to be meted out to someone who worshipped a false god?
23. Three times a year all their males were enjoined to come together in a holy convocation. Which three feasts in the year required this attendance?
24. After the giving to Moses the contents of the Book of the Covenant (which were largely judicial applications of the Ten Commandments), in Exodus 24 we come to a new section which includes the ratification of the covenant with Israel and ceremonial and ecclesiastical instructions. Dr. Richard Bacon comments thus on this section: "The first appearance of a specifically ecclesiastical Sanhedrin, as opposed merely to the existence of elders, seems to be at Exodus 24:1 where God called not only Moses and Aaron, but seventy of the elders to "come up." We should note that at that point in time in the history of Israel there was not yet a cultic establishment. Therefore the sacrifices were performed in Exodus twenty-three by "young boys" rather than by Aaron and his sons. Aaron and his sons would not be set apart for office until Exodus chapter twenty-eight and following. The understanding of this dissertation is that the elders of Exodus twenty-four were not the seventy elders chosen for governing

the commonwealth of Israel in Numbers chapter eleven, nor were they the elders or judges chosen on the advice of Jethro in Exodus chapter eighteen. Rather these men were chosen as the first group of seventy elders and would become the foundation for the Old Testament ecclesiastical Sanhedrin. The group of seventy elders of Exodus 24:1 was not the same as the group in Numbers 11:16ff., because the elders in Exodus chapter twenty-four were chosen shortly after the children of Israel came out of Egypt and while they were still at Mount Sinai. But on the twentieth day of the second month, in the second year they moved their encampment from Sinai to the Paran wilderness (Numbers 10:11-12). While in the wilderness of Paran they pitched their tents at *Hibroth-Hataavah* (Numbers 33:16). It was at that encampment at *Hibroth-Hataavah* that the seventy were chosen to relieve Moses of the burden of government, as Jethro had earlier advised in Exodus chapter eighteen. So the choosing of the seventy in Exodus twenty-four was prior to the choosing of the seventy in Numbers eleven and not at the same time... We should further note that the seventy elders who were chosen in Exodus twenty-four were invested with the authority to judge the very matters in which Aaron or Hur presided. "And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold Aaron and Hur are with you: if any man have any matters to do, let him come unto them" (Exodus 24:14).

These seventy elders were joined in the company with Aaron, Nadab and Abihu and were called up into the mount along with them. The section of Exodus in which this occurs follows the giving of the judicial or civil laws to Israel in chapters twenty-one to twenty-three. Chapter twenty-four forms a sort of transition or even an introduction to the section of Exodus that follows and which deals more specifically with the ceremonial or cultic laws of Israel. It is also noteworthy that these seventy elders had no function in the civil cases and suits regarding the magisterial government, for in Numbers chapter eleven, which was still future to the events in Exodus chapter twenty-four, Moses still judged civil cases single-handedly.

Last of all, these elders in Exodus chapter twenty-four seem to be inducted into office in the context of specifically ecclesiastical ceremonies rather than civil ceremonies with a religious cast. Of course ancient Israel was not a secular nation (few nations ever have been) and so the civil and ecclesiastical cannot be altogether divorced. Yet the concomitants of installation all have an ecclesiastical context more similar to Aaron's anointing than to either Saul's (First Samuel 10:1ff.) or to David's (First Samuel 16:13). First the covenant was ratified immediately upon the selection of the seventy elders, and that in the context of sacrifice and offering (verses 5 to 8). Second, the elders received an epiphany in the context of eating what must certainly have been regarded as a covenantal meal. "And they saw the God of Israel... also they saw God, and did eat and drink" (verses 10 and 11).

These trains of thought taken together seem to invest these elders with an ecclesiastical authority and with *no* civil authority. But if they have ecclesiastical authority without also having civil authority, then they are a distinct ecclesiastical government. Consider: they are accompanied by those whom God chose to be priests (Hebrews 5:4); they had a certain authority to judge of some matters (Exodus 24:14), but not of others (Numbers 11:14); they entered office via a sacred banquet which may even have included the eating of holy things offered to the Lord (Exodus 24:5, 10, 11). Though it was still quite early in the life of the Jewish church in Exodus 24 and therefore things are often seen in Scripture at that point in embryonic forms, still one can see in Exodus chapter 24 an eldership of seventy that is distinct from civil judges."

So we witness from the information given the establishment of an ecclesiastical synod separate from the civil council. Thus, we see the introduction of Presbyterian church government combined with Parliamentary civil government, serving as a model for government structure for all time. And we witness how the people of God are to have such councils of elders to judge issues and disputes among them.

How does Acts 15:2-6 ("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... And the apostles and elders came together for to consider of this matter.") conform to this pattern?

25. Along these same lines, what does I Corinthians 6:1-7 (“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?... I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?...”) teach about councils of judgment among the people of God concerning non-ecclesiastical matters?

Exodus 20-24 Answers

1. In Exodus 20 we have the Ten Commandments, which is the summary of God's moral law for all time. The first four commandments (commonly called the first table of the law) summarize our duty to God and the other commandments (commonly called the second table of the law) summarize our duty to man. Thus Jesus Himself summarized the moral law contained in the Ten Commandments under two heads: love the Lord thy God and love thy neighbor. What is the first commandment? Thou shalt have no other gods before me.
2. What is the second commandment? Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.
3. What is the third commandment? Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
4. What is the fourth commandment? Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.
5. What is the fifth commandment? Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
6. What is the sixth commandment? Thou shalt not kill.
7. What is the seventh commandment? Thou shalt not commit adultery.
8. What is the eighth commandment? Thou shalt not steal.
9. What is the ninth commandment? Thou shalt not bear false witness against thy neighbour.
10. What is the tenth commandment? Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that [is] thy neighbour's.
11. According to Exodus 20, who spoke these Ten Commandments to the Israelites? God
12. A mediator is one who stands between two parties, reconciling the two parties and communicating information between the two parties. Did the Israelites want the message from God to be mediated by Moses or unmediated? Mediated due to their dreadful fear of God. Moses was a type of Jesus Christ (as we read in Hebrews 3), the one and only true mediator between God and man
13. Moses went into the thick darkness on Mount Sinai to speak with God alone. There God gave Moses what is primarily an exposition and application of the Ten Commandments. The contents of that communication between God and Moses are contained in Exodus 20:22 – 23:33. How did Moses in turn communicate this information to the Israelites? First, he gathered an assembly of all the people in which he told them what God had told him, and explained it to them. (Thus we see an example of public worship, consisting of reading the words of God and teaching their explanation.) Second, Moses recorded the words spoken by God in a book, called the Book of the Covenant. The contents of Exodus 20:22 – 23:33 comprise the Book of the Covenant.
14. In Exodus 20:22 – 23:33 we learn much of how the Ten Commandments should be applied. It is not an exhaustive application of them (covering all issues that would arise throughout history), but an illustrative application. Exodus 20:22 – 23:33 contain the judicial laws for Israel specifically, but the general equity therein (i.e., that which necessarily follows from the Ten Commandments themselves) is applicable to all states and societies. In the next questions we shall consider these judicial laws found in Exodus 20:22 – 23:33. Was differentiation made between accidental and premeditated (i.e., presumptuous) murder? yes
15. What was to be done to the man-stealer (i.e., kidnapper)? Put to death
16. What was to be done to a child who cursed his parents? Put to death

17. Differentiation was made in cases where an owner's ox killed some other person. What differentiation was made in such cases? Whether the ox was accustomed to such dangerous behavior or not.
18. What punishment was to be meted out to the thief who stole a cow from someone else, and was caught in the act before confessing? He must restore double what he stole from the victim.
19. If someone borrows something from its owner for free, and it is destroyed while in the custody of the borrower, what was the borrower required to do? The borrower was required to make it good to the owner.
20. What punishment was to be meted out to a witch? Death
21. What punishment was to be meted out to someone who committed bestiality? Death
22. What punishment was to be meted out to someone who worshipped a false god? Death
23. Three times a year all their males were enjoined to come together in a holy convocation. Which three feasts in the year required this attendance? Passover (feast of unleavened bread); Pentecost (feast of firstfruits); and Feast of Tabernacles (feast of ingathering)
24. After the giving to Moses the contents of the Book of the Covenant (which were largely judicial applications of the Ten Commandments), in Exodus 24 we come to a new section which includes the ratification of the covenant with Israel and ceremonial and ecclesiastical instructions. Dr. Richard Bacon comments thus on this section: "The first appearance of a specifically ecclesiastical Sanhedrin, as opposed merely to the existence of elders, seems to be at Exodus 24:1 where God called not only Moses and Aaron, but seventy of the elders to "come up." We should note that at that point in time in the history of Israel there was not yet a cultic establishment. Therefore the sacrifices were performed in Exodus twenty-three by "young boys" rather than by Aaron and his sons. Aaron and his sons would not be set apart for office until Exodus chapter twenty-eight and following. The understanding of this dissertation is that the elders of Exodus twenty-four were not the seventy elders chosen for governing the commonwealth of Israel in Numbers chapter eleven, nor were they the elders or judges chosen on the advice of Jethro in Exodus chapter eighteen. Rather these men were chosen as the first group of seventy elders and would become the foundation for the Old Testament ecclesiastical Sanhedrin. The group of seventy elders of Exodus 24:1 was not the same as the group in Numbers 11:16ff., because the elders in Exodus chapter twenty-four were chosen shortly after the children of Israel came out of Egypt and while they were still at Mount Sinai. But on the twentieth day of the second month, in the second year they moved their encampment from Sinai to the Paran wilderness (Numbers 10:11-12). While in the wilderness of Paran they pitched their tents at *Hibroth-Hataavah* (Numbers 33:16). It was at that encampment at *Hibroth-Hataavah* that the seventy were chosen to relieve Moses of the burden of government, as Jethro had earlier advised in Exodus chapter eighteen. So the choosing of the seventy in Exodus twenty-four was prior to the choosing of the seventy in Numbers eleven and not at the same time... We should further note that the seventy elders who were chosen in Exodus twenty-four were invested with the authority to judge the very matters in which Aaron or Hur presided. "And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold Aaron and Hur are with you: if any man have any matters to do, let him come unto them" (Exodus 24:14).

These seventy elders were joined in the company with Aaron, Nadab and Abihu and were called up into the mount along with them. The section of Exodus in which this occurs follows the giving of the judicial or civil laws to Israel in chapters twenty-one to twenty-three. Chapter twenty-four forms a sort of transition or even an introduction to the section of Exodus that follows and which deals more specifically with the ceremonial or cultic laws of Israel. It is also noteworthy that these seventy elders had no function in the civil cases and suits regarding the magisterial government, for in Numbers chapter eleven, which was still future to the events in Exodus chapter twenty-four, Moses still judged civil cases single-handedly.

Last of all, these elders in Exodus chapter twenty-four seem to be inducted into office in the context of specifically ecclesiastical ceremonies rather than civil ceremonies with a religious cast. Of course ancient Israel was not a secular nation (few nations ever have been) and so the civil and ecclesiastical cannot be altogether divorced. Yet the concomitants of installation all have an ecclesiastical context more similar to Aaron's anointing than to either Saul's (First Samuel 10:1ff.) or to David's (First

Samuel 16:13). First the covenant was ratified immediately upon the selection of the seventy elders, and that in the context of sacrifice and offering (verses 5 to 8). Second, the elders received an epiphany in the context of eating what must certainly have been regarded as a covenantal meal. “And they saw the God of Israel...also they saw God, and did eat and drink” (verses 10 and 11).

These trains of thought taken together seem to invest these elders with an ecclesiastical authority and with *no* civil authority. But if they have ecclesiastical authority without also having civil authority, then they are a distinct ecclesiastical government. Consider: they are accompanied by those whom God chose to be priests (Hebrews 5:4); they had a certain authority to judge of some matters (Exodus 24:14), but not of others (Numbers 11:14); they entered office via a sacred banquet which may even have included the eating of holy things offered to the Lord (Exodus 24:5, 10, 11). Though it was still quite early in the life of the Jewish church in Exodus 24 and therefore things are often seen in Scripture at that point in embryonic forms, still one can see in Exodus chapter 24 an eldership of seventy that is distinct from civil judges.”

So we witness from the information given the establishment of an ecclesiastical synod separate from the civil council. Thus, we see the introduction of Presbyterian church government combined with Parliamentary civil government, serving as a model for government structure for all time. And we witness how the people of God are to have such councils of elders to judge issues and disputes among them.

How does Acts 15:2-6 (“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... And the apostles and elders came together for to consider of this matter.”) conform to this pattern? Ecclesiastical elders would work together to make the decision.

25. Along these same lines, what does I Corinthians 6:1-7 (“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?... I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?...”) teach about councils of judgment among the people of God concerning non-ecclesiastical matters? Christians should have such councils of judgment to adjudicate disputes among themselves. And when civil governments become Christian, these men will then be qualified to lead the civil government. It should be noted that I Corinthians 6 envisions a separate group of men adjudicating these disputes from the ecclesiastical leadership, for the Apostle Paul does not direct that the pastors adjudicate such disputes.

Exodus 25-32 Test

In Exodus chapters 25 - 31 we read the ceremonial law conveyed by God to Moses. Much of the ceremonial law concerns the instructions for the construction of the tabernacle and its contents. How was the gold, silver, brass, linen, wood and other precious commodities obtained for the tabernacle?

God would commune with the Israelites through the Levitical high priest from above the mercy seat. What was the mercy seat to be upon?

It is the reformed and Biblical view that we are not to make images of God, as commanded in the Second Commandment. This includes a prohibition of images of Jesus Christ, who is God the Son. But various Anabaptists have wrongly extended this prohibition to include pictures of any kind, including of landscapes and people. What picture or image appeared on the mercy seat, and how does it contradict the view that pictures of any kind are prohibited?

What was to be inside the most holy place of the tabernacle?

The theory of Roman Catholic priesthood is that the Romish priesthood has replaced the Levitical priesthood, whereas Protestants assert the Levitical priesthood was abrogated without replacement. What was the Levitical high priest to wear on his head, which is also what the Romish Pope wears on his?

Two stones were to be placed upon the shoulders of the ephod of the priest. What names were to be engraved on these two stones?

What was to be upon the breastplate of judgment of Aaron- upon his heart – when he went into the most holy place of the tabernacle?

A certain animal was to be sacrificed upon the altar in the morning and in the evening of everyday for the atonement of the sins of Israel. It was to be a continual burnt offering. What animal was this?

What were some of the traits of Bezaleel the son of Uri that qualified him to be responsible for the workmanship of the tabernacle and its contents?

Besides giving the ceremonial law to Moses, God also gave to Moses the eternal moral law of the Ten Commandments. Upon what had the finger of God written the Ten Commandments given to Moses?

What idolatry did the people commit as Moses was on Mount Sinai communing with God for forty days and nights?

Exodus 32:5 says that Aaron called their feast a “feast to the Lord”. How does this prove that their sin was a sin of the second and not the first commandment?

When Moses saw their sin, and his anger waxed hot, what did he break?

What did Moses make the children of Israel drink in punishment?

Why were three thousand men slain that day by the sons of Levi?

Exodus 25-32 Answers

- In Exodus chapters 25 - 31 we read the ceremonial law conveyed by God to Moses. Much of the ceremonial law concerns the instructions for the construction of the tabernacle and its contents.
- How was the gold, silver, brass, linen, wood and other precious commodities obtained for the tabernacle? From the offerings of the people
- God would commune with the Israelites through the Levitical high priest from above the mercy seat.
- What was the mercy seat to be upon? The ark of the testimony
- It is the reformed and Biblical view that we are not to make images of God, as commanded in the Second Commandment. This includes a prohibition of images of Jesus Christ, who is God the Son. But various Anabaptists have wrongly extended this prohibition to include pictures of any kind, including of landscapes and people. What picture or image appeared on the mercy seat, and how does it contradict the view that pictures of any kind are prohibited? It was cherubim of gold. Evidently an image of an angel, which was not an image of God (nor intended to be worshipped either), was therefore not prohibited by the Second Commandment.
- What was to be inside the most holy place of the tabernacle? The ark of the testimony with the mercy seat on top
- The theory of Roman Catholic priesthood is that the Romish priesthood has replaced the Levitical priesthood, whereas Protestants assert the Levitical priesthood was abrogated without replacement.
- What was the Levitical high priest to wear on his head, which is also what the Romish Pope wears on his? A mitre
- Two stones were to be placed upon the shoulders of the ephod of the priest. What names were to be engraved on these two stones? The names of the children of Israel (i.e., the names of the 12 tribes)
- What was to be upon the breastplate of judgment of Aaron- upon his heart – when he went into the most holy place of the tabernacle? The Urim and the Thummim
- A certain animal was to be sacrificed upon the altar in the morning and in the evening of everyday for the atonement of the sins of Israel. It was to be a continual burnt offering. What animal was this? A lamb
- What were some of the traits of Bezaleel the son of Uri that qualified him to be responsible for the workmanship of the tabernacle and its contents? Wisdom, understanding, knowledge, including in such craftsmanship
- Besides giving the ceremonial law to Moses, God also gave to Moses the eternal moral law of the Ten Commandments. Upon what had the finger of God written the Ten Commandments given to Moses? Two tables of stone
- What idolatry did the people commit as Moses was on Mount Sinai communing with God for forty days and nights? They had Aaron make them a golden calf to worship
- Exodus 32:5 says that Aaron called their feast a “feast to the Lord”. How does this prove that their sin was a sin of the second and not the first commandment? They were seeking to worship the Lord, but in a manner contrary to the Second Commandment.
- When Moses saw their sin, and his anger waxed hot, what did he break? The tables of stone with the Ten Commandments on them
- What did Moses make the children of Israel drink in punishment? Water with the golden calf ground up into powder
- Why were three thousand men slain that day by the sons of Levi? Moses instructed the Levites that it was God’s will that the most obstinate rebels be executed. The people were separated into two divisions, and those who were the boldest and most obstinate in vindicating their idolatry were put to death, while the rest, who withdrew in shame or sorrow, were spared.

Exodus 33-40 Test

1. To whom did the LORD speak face to face, as a man speaketh unto his friend?
2. Which doctrine is taught in these words of God: I “will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy” ?
3. Which scriptural principle is taught in this statement: “visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth [generation]”?
4. Who were repeatedly called a “stiffnecked people”?
5. Were the Israelites allowed to make a covenant of peace with the wicked inhabitants in the Promised Land?
6. Moses was instructed to prepare 2 new stones to bring up to Mount Sinai. What did God write on these stones?
7. “*Whosoever doeth work therein shall be put to death*”. And also a particular prohibition of kindling fires for any servile work, as smith’s work, or plumbers, etc. was established. For which day were these rules established?
8. In Exodus 36:5 we read: “The people bring much more than enough for the service of the work, which the LORD commanded to make.” What were the people bringing and for what purpose?
9. Of what material was the ark of the covenant made, and of what was it overlaid?
10. God has given very specific instructions for his public worship- instructions which we are neither to add to nor take away from. In the Bible He gave one set of instructions for the tabernacle which was serviced by the Levites according to the ceremonial law, and another for His churches/synagogues where all the people assembled for worship. For instance, He gave very specific instructions for the candlestick in the tabernacle, but none for candlesticks in the churches/synagogues because evidently none were to be there. God did not leave it up to man’s whim to decide the characteristics of the candlestick used in His public worship, when such a candlestick was to be part of it. How many branches were to go out of the candlestick which would be placed in the tabernacle, and of what material was the candlestick to be made?
11. An altar of incense was also commanded for the tabernacle, though it has not been for the synagogues/churches. God very carefully prescribed its use and character in the tabernacle, saying “ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.” It was sweet to God, as we read: “And the anointing oil, and sweet incense for the holy [place]: according to all that I have commanded thee shall they do.” The smoke of the incense in the tabernacle parallels the prayers of the congregation in the synagogues/churches. For in Revelation 8:4 we read: “And the smoke of the incense, [which came] with the prayers of the saints, ascended up before God out of the angel's hand.” How is the smoke of the incense a type for the prayers of the saints?
12. We read in Exodus 39:43: “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.” Since all was done in accordance with the Lord’s prescription – without addition or subtraction – how did Moses reward the people?
13. Before Moses and Aaron would enter the holy tent of the congregation, they would engage in ritual cleansing. What did they do for such ritual cleansing?

Exodus 33-40 Answers

1. To whom did the LORD speak face to face, as a man speaketh unto his friend? Moses
2. Which doctrine is taught in these words of God: I “will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy” ? the doctrine of election
3. Which scriptural principle is taught in this statement: “visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth [generation]”? the principle of covenant or federal headship
4. Who were repeatedly called a “stiffnecked people”? the Israelites
5. Were the Israelites allowed to make a covenant of peace with the wicked inhabitants in the Promised Land? No
6. Moses was instructed to prepare 2 new stones to bring up to Mount Sinai. What did God write on these stones? “He wrote upon the tables the words of the covenant, the ten commandments.” – Exodus 34:28
7. “Whosoever doeth work therein shall be put to death”. And also a particular prohibition of kindling fires for any servile work, as smith’s work, or plumbers, etc. was established. For which day were these rules established? The Sabbath
8. In Exodus 36:5 we read: “The people bring much more than enough for the service of the work, which the LORD commanded to make.” What were the people bringing and for what purpose? They were bringing free gifts for the tabernacle- such things as silver, gold, brass, linens, etc. – from which would be made the contents of the tabernacle.
9. Of what material was the ark of the covenant made, and of what was it overlaid? Wood; gold
10. God has given very specific instructions for his public worship- instructions which we are neither to add to nor take away from. In the Bible He gave one set of instructions for the tabernacle which was serviced by the Levites according to the ceremonial law, and another for His churches/synagogues where all the people assembled for worship. For instance, He gave very specific instructions for the candlestick in the tabernacle, but none for candlesticks in the churches/synagogues because evidently none were to be there. God did not leave it up to man’s whim to decide the characteristics of the candlestick used in His public worship, when such a candlestick was to be part of it. How many branches were to go out of the candlestick which would be placed in the tabernacle, and of what material was the candlestick to be made? Six; gold
11. An altar of incense was also commanded for the tabernacle, though it has not been for the synagogues/churches. God very carefully prescribed its use and character in the tabernacle, saying “ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.” It was sweet to God, as we read: “And the anointing oil, and sweet incense for the holy [place]: according to all that I have commanded thee shall they do.” The smoke of the incense in the tabernacle parallels the prayers of the congregation in the synagogues/churches. For in Revelation 8:4 we read: “And the smoke of the incense, [which came] with the prayers of the saints, ascended up before God out of the angel's hand.” How is the smoke of the incense a type for the prayers of the saints? Both are elements of worship, pleasing to God in their proper place, and offered by man to God.
12. We read in Exodus 39:43: “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.” Since all was done in accordance with the Lord’s prescription – without addition or subtraction – how did Moses reward the people? “...and Moses blessed them” – Exodus 39:43
13. Before Moses and Aaron would enter the holy tent of the congregation, they would engage in ritual cleansing. What did they do for such ritual cleansing? “And Moses and Aaron and his sons washed their hands and their feet thereat: When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.” – Exodus 40:31-32. This presaged the use of water in baptism, which replaced circumcision.

Leviticus 1-7 Test

1. In questions 1 to 5 list the 5 types of sacrificial offering explained in Leviticus chapters 1-5.
2. Same.
3. Same.
4. Same.
5. Same.

(Questions 1-5 should be graded before proceeding with the rest of the questions.)

6. Who were the priests designated to administer these offerings?
7. What 3 classes of animal are permissible as a burnt offering?
8. In the burnt offering what was to be done with the blood?
9. What is the purpose of the burnt offering?
10. What does 'atonement' mean?
11. What 2 substances were mixed in with the flour in the grain offering?
12. Name one important condition or requirement of the animal to be sacrificed in offerings like the burnt offering or peace offering?
13. What is the spiritual New Testament significance of the requirement asked in question 12?
14. What was the purpose of the sin offering?
15. What was the purpose of the trespass offering?
16. How often should the fire of the burnt offering be burning?
17. What 2 parts of the animals sacrificed were not to be eaten by the Israelites?
18. What was the penalty for eating it?
19. What food were the priests to eat who administered the offerings?
20. What is the spiritual significance of the rule mentioned in question 19? Put another way, how is the rule of question 19 relevant for us in the New Testament era?

Leviticus 1-7 Answers

1. burnt offering
2. grain offering
3. peace offering
4. sin offering
5. trespass (or guilt) offering
6. Aaron's sons (male descendents)
7. bull; sheep or goats; turtledoves or pigeons
8. sprinkled on the altar
9. to make atonement (another acceptable answer: a sweet aroma to God)
10. to bring God and man into reconciliation and fellowship which man's sin had broken
11. oil and frankincense
12. unblemished (perfect)
13. Christ our sacrifice had to be perfect
14. to cover unintentional sins
15. to cover intentional as well as unintentional sin or uncleanness
16. perpetually
17. fat and blood
18. cut off from people
19. portion of the offerings
20. those who labor in the ministry should be able to live from the ministry

Leviticus 8-14 Test

1. Where had Moses been when God delivered to him the instructions regarding the various offerings?
(This was told to us at the end of Leviticus chapter 7.)
2. Where was Moses when he consecrated Aaron and his sons for their priestly ministry?
3. How was water used in the consecration service?
4. How was oil used in the consecration service?
5. How many were the days of consecration of the Aaronic priests?
6. What was the purpose of the service of consecration for the Aaronic priests?
7. For whom were the tabernacle sacrifices to be made (in other words, for whose sins)?
8. What is the significance that the sacrifices also had to be made for the Aaronic priests themselves (when compared with Christ's sacrifice on the Cross)?
9. What appeared unto the Israelites after Moses and Aaron came out of the Temple and blessed the people?
10. How did the people respond to this appearance?
11. Who were Nadab and Abihu?
12. What was their (Nadab and Abihu's) sin?
13. What does the account of Nadab and Abihu tell us about worship of God?
14. How were Nadab and Abihu punished?
15. What were the sons of Aaron (the priests) to abstain from when they are to go into the tent of meeting?
This rule came in the aftermath of the sin of Nadab and Abihu.
16. What were the Israelites not to do with unclean animals?
17. When would a woman be unclean?
18. What skin disease would cause a person to be pronounced unclean?

Leviticus 8-14 Answers

1. Mt. Sinai
2. at the door of the tent of meeting before the assembly of Israelites
3. washed them (to represent their being cleansed and set apart)
4. to anoint the tabernacle and all therein and Aaron and his sons
5. seven
6. to make atonement for them (for their sins)
7. for the Aaronic priests and the other Israelites
8. They (The Aaronic priests) were sinners too, but Christ was perfect.
9. the glory of Jehovah followed by Jehovah's consuming the sacrifice with fire (Leviticus 9:23-24)
10. shouted and fell on their faces
11. sons of Aaron who were priests in the Tabernacle, sinned, and were destroyed by God
12. offered strange fire before the Lord, which he commanded them not
13. We must worship God as he has commanded, without addition or subtraction. We cannot invent our own method of worshipping God. This principle is called the regulative principle of worship.
14. God devoured them with fire.
15. They were not to drink wine nor strong drink when they were to do service in the Tabernacle, lest the Lord kill them. When someone is drunk they are liable not to be careful and do things exactly in the way commanded by God.
16. eat them
17. after the birth of her child (and during the days of the impurity of her sickness [menstrual period])
18. leprosy

Leviticus 15-21 Test

1. When a man or woman had a discharge of blood from a sore or menstrual period, how long should they be in a period of cleansing after the flow of blood ceased?
2. What was such a man or woman to do after the period of cleansing?
3. Name some of the ceremonies that took place on the great day of atonement.
4. What does 'atonement' mean?
5. Who atoned for the elect's sins? (This question is not specific to the Leviticus chapters.)
6. How does the scapegoat described in Leviticus serve as a type or pre-figurement of the true scapegoat of God's elect?
7. What is the reason given in Leviticus 17 as to why the Jews were not to eat blood?
8. Why did Christ therefore have to shed blood for the remission of the sins of His people?
9. God gives various specific rules how his people are to avoid violation of the command not to commit adultery and sexual immorality. Here are 5 true or false questions as part of question 9:
 - a. It is wrong to marry your aunt if your uncle dies.
 - b. It is wrong to marry your cousin.
 - c. It is wrong to marry (or has intercourse with) an animal.
 - d. It is wrong for a man to marry another man.
 - e. It is all right to marry your neighbor's wife if your neighbor is alive, so long as he is not your close kin.
10. In Leviticus 19:2 God commands the children of Israel to be holy. What reason does he give why they must be holy?
11. Based upon your answer to question 10, explain why it is so important that we have a correct and Biblical doctrine of God? (Hint: It is said that a proper ethics flows out of a proper theology.)
12. Why were the Israelites commanded not to wholly reap the corners of their fields and every grape from their vineyards? In other words, for whose benefit was this intended?
13. In Leviticus 19:18 we find what Jesus in the New Testament called one of the two greatest commandments that sum up all the commandments of God. What is this commandment?
14. In Leviticus 19 we find a mixture of moral laws and ceremonial laws. Define "moral laws" and give one example of a moral law commanded in Leviticus 19.
15. Define "ceremonial laws" and give one example of a ceremonial law defined in Leviticus 19.
16. How can we tell whether a law is a moral law or a ceremonial law, since there is a mixture in Leviticus 19?
17. How does God command Israelites to treat strangers among them in Israel, and what reason does he give why the Israelites should treat them in this way?
18. In Leviticus 20 we find that God lays down the penalties for breaking His laws. What was the stated penalty if someone cursed his father or mother or committed homosexuality?
19. God commanded Israel to be holy. What does 'holy' mean?
20. In Leviticus 21 God gives regulations for the conduct of priests. Whom were priests commanded to marry and who were they forbidden to marry?

Leviticus 15-21 Answers

1. 7 days
2. bring 2 turtle-doves or pigeons for a sacrificial offering to the Lord
3. Aaron the high priest made sin-offerings for himself and for the people, and sprinkled the blood upon the mercy-seat in the most holy place; confessed the sins of the people over the scapegoat, and sent it away into the wilderness; and offered burnt-offerings for himself and the people.
4. reconciliation, or setting at one again, by a sacrifice in another's stead
5. Jesus Christ
6. As a type it bore the sins of Israel, as Christ bears the sins of His elect.
7. Because "the life of the flesh is in the blood" and "it is the blood that makes atonement for the soul."
8. Christ had to give His life as a living sacrifice and offering to make atonement for the elect.
- 9a. True
- 9b. False
- 9c. True
- 9d. True
- 9e. False
10. Because God is holy.(Leviticus 19:2)
11. Because human conduct is to imitate God's conduct and thinking. Therefore, we need to have a right and Biblical understanding of God in order to know how we are to behave.
12. They were to be left for the poor and stranger among the Israelites to eat. (Note: The poor were still expected to do the work of picking what they needed to eat.)
13. Thou shalt love thy neighbor as thyself.
14. "Moral laws" are those commands by God regarding justice and righteousness which are applicable to all times, places and peoples. Examples of moral laws in Leviticus 19 include the command to honor father and mother, keep the Sabbath holy, and not to be a libelous talebearer.
15. "Ceremonial laws" are those commands by God which are not applicable to all times, places and peoples, but were intended to pre-figure Jesus Christ or to make the Israelites visibly separate and distinct from foreigners. Examples of ceremonial laws in Leviticus 19 include the rule regarding the peace offering, not sowing their fields with mixed seed, nor wearing a garment of mixed linen and wool.
16. Those commands which are applications and implications of the Ten Commandments are moral laws, whereas those other commands are merely ceremonial laws. Scripture, both Old and New Testament, gives us insights to discern which commands are implications and applications of the Ten Commandments.
17. The Israelites were commanded to love and treat strangers among them as themselves, because they were to remember that they were strangers in Egypt. (Note: God's moral laws [eg, the commands against idolatry and Sabbath desecration] were to be applied to the stranger as well as to the Israelite.)
18. They were to be put to death.
19. 'Holy' means separated for God's service from among other things.
20. Priests were commanded to marry virgins from their own people (ie, Israelite virgins). They were forbidden to marry widows, divorced women, harlots, and foreign women.

Leviticus 22-27, Numbers 1 Test

1. What does God think of blemished sacrificial offerings (ie, offerings with a defect)?
2. What does the answer to question 1 tell us about the Savior who served as a sacrificial offering for sin?
3. What is a type?
4. Why did God teach so much truth to people using types?
5. Leviticus 23 describes 7 feasts to be kept by the Jews. In questions 5-11 name each of these feasts and describe what each was to commemorate.
6. See question 5.
7. See question 5.
8. See question 5.
9. See question 5.
10. See question 5.
11. See question 5.
12. What is a convocation?
13. How does a weekly sabbath convocation imply something along the lines of synagogue worship?
(hint: All the Jews were expected to participate in the sabbath convocation, but only the Levites served in the tabernacle/Temple sacrifices [other than bringing sacrificial offerings].)
14. a. Of the 2 systems of worship (tabernacle/Temple worship and synagogue worship) of Israelite society, which pre-figured Christ's sacrifice on the Cross and expired with it?
14. b. Of the 2 systems, which continued on with certain modification (such as the change in the day of worship) in Christian church worship?
15. What penalty was inflicted upon the Israelite woman's son (whose father was Egyptian) who cursed the name of the Lord in the midst of a fight?
16. Within Israel did God command the same laws which applied to Jews to apply to strangers residing within the country?
17. What were the Jews to do on the Seventh Year Sabbath?
18. What is the year of Jubilee?
19. What rule did God give about lending money to poor Jews?
20. What was the different rule concerning Jewish slaves and foreign slaves?
21. In Leviticus 26 God gives promises of covenantal blessing and retribution to the Israelites. What does blessing mean? What must the Israelites do to obtain God's blessing?
22. What does retribution mean? What must the Israelites do to incur God's retribution?
23. Leviticus 27 describes the rules relating to redeeming persons and property dedicated to God. What does 'redeem' mean?
24. Who is the Christian's redeemer, and what did he redeem us from?
25. Which Israelite tribe was not numbered in the census taken in Numbers 1? And why was it not numbered but the others were (or at least the males over 20 years of age were)?

Leviticus 22-27, Numbers 1 Answers

1. God would not accept any blemished sacrifice.
2. had to be perfect
3. a shadow of things to come that helps to prepare for the real thing
4. so that they would better understand when the real thing came- namely, Jesus Christ and the New Testament
5. the Sabbath- commemorating the weekly rest from the 6 day creation
6. the Passover and the Unleavened Bread- God's salvation of Israelite children in Egypt
7. Feast of Firstfruits- commemorates the first-fruits of the harvest
8. Feast of Weeks- 50 days after the sabbath, from the day they brought the sheaf of the wave offering
9. Feast of Trumpets- first day of 7th month (included blowing of trumpets)
10. Day of Atonement- 10th day of 7th month to make atonement for sin
11. Feast of Tabernacles- 15th day of 7th month, expressing thanks for the fruit of the land gathered in
12. an assembly or gathering of God's people for the purpose of worshipping him
13. The essence of synagogue worship is the weekly gathering of God's people on the sabbath for the purpose of worshipping him, which is precisely what this weekly Sabbath convocation is.
14. a. the Temple/tabernacle system
- 14.b. synagogue worship
15. put to death
16. yes
17. the land was to be at rest (no plowing or harvesting)
18. every 50 years- rest land during the year, Israelite slaves are freed, and land possessions return to original owner
19. not to lend to poor with interest
20. the Year of Jubilee regarding slavery does not apply to foreign slaves
21. God's favor and grace- it comes with obedience
22. God's wrath and punishment- it comes with disobedience
23. buy or purchase
24. Christ redeemed us from the curse of the law and sin
25. Levi, because Levites were not to fight in army during wars

Numbers 2-8 Test

1. After the numbering of the Israelites, God gave direction to them of how each of the tribes should move as they traveled and how each of the tribes should camp. What was to be in the middle of the camps?
2. Which tribe was to be in the middle of the camps?
3. What had been the names of the first 2 sons of Aaron and what had happened to them?
4. Name at least one of the 2 remaining sons of Aaron who ministered in their brothers' place?
5. God says in Numbers 3 that the day he had killed all the first born sons in Egypt except of the Israelites, that from then on all firstborn sons of Israel were especially sanctified to God. As a substitute for these first born, who did God accept in their place to do his service?
6. Who has God accepted as a substitute to pay the penalty for the sins of his elect?
7. Were there more firstborn sons in Israel at the time or more male Levites?
8. Since there was a difference in number of firstborn sons versus male Levites, what was done to "even the score"?
9. Who provided the wagons to carry the Tabernacle?
10. Why had not the sons of Kohath any wagons allotted to them? In other words, how did the sons of Kohath carry the things of the Tabernacle assigned to them to carry?
11. What part of the Tabernacle did the sons of Kohath carry?
12. Of what tribe were the sons of Gershon and the sons of Merari?
13. What was to be done with those who were ceremonially unclean- the lepers, everyone with a discharge, and everyone defiled by a corpse?
14. According to Numbers 5, what 2 acts were to be performed by those who had committed any sin that men commit in unfaithfulness against the Lord?
15. What was to be done with a woman who a husband suspected of unfaithfulness according to Numbers 5 called the "law of jealousy"?
16. Why is this "law of jealousy" not still in effect today?
17. Is it morally wrong for people to take vows?
18. What is a Nazirite vow?
19. What was the priestly blessing that the sons of Aaron were to pronounce upon the Israelites? (at least explain what it generally said)
20. Between what ages were the Levites permitted to perform service in the work of the tabernacle of meeting?

Numbers 2-8 Answers

1. The Tabernacle
2. the Levites
3. Nadab and Abihu (God had destroyed them)
4. Eleazar and Ithamar
5. the Levites
6. Christ
7. more firstborn sons
8. five shekels each was paid to Aaron for them (Number 3:46-48)
9. the princes or heads of the tribes (Numbers 7:2,3)
10. on their shoulders
11. the holy things (Numbers 7:9)
12. the Levites
13. put outside the camp(Num 5:1-4)
14. confession and restitution
15. taken to the Levitical priest and make her drink bitter water to see how she responds to it
16. no more Levitical priesthood
17. no, because God commanded it in the case of the Nazirite vow, and God never commands sin
18. a vow to separate oneself to the Lord which entails such things during the period of separation of not eating anything produced from grapes, not go near a dead body, not use a razor to cut his hair, etc.
19. "The Lord bless you and keep you; the Lord make his face shine upon you, and be gracious to you. The Lord lift up His countenance upon you and give you peace."
20. 25-50

Numbers 9-15 Test

1. If a foreigner should sojourn among the Jews and keep passover, was there to be a different way he observed the passover from the Jews? (Numbers 9:14)
2. Name at least 2 purposes for which the 2 silver trumpets were to be blown? (Numbers 10:1-5)
3. In Numbers 10:29, whom did Moses entreat to accompany the Israelites to help them in their journey?
4. What evil did the Israelites do in Numbers 11 that caused Jehovah to devour some Israelites with fire?
5. What action of Moses led God to abate the fire upon the Israelites?
6. Who commanded that there should be elders appointed to serve along Moses and help him rule the Israelites?
7. How many elders were to be appointed to rule alongside Moses? (Numbers 11:16)
[Bonus question: In the New Testament what was this body of elders ruling the Jews called?]
8. What indwelt Moses that God also caused to indwell this body of elders so that initially they could prophesy? (Num 11:25)
9. What had the Israelites been eating in the wilderness that was like coriander seed? (Num 11:7)
10. What bird was God going to give the Israelites to satisfy their desire and complaining for meat?
11. What did God say would be the reaction of the Jews when they were given so much meat to eat? (Num 11:20)
12. Who became jealous for Moses' sake when 2 of the 70 elders appointed prophesied in the camp?
13. What was Moses' reaction when he heard 2 of the 70 elders prophesied in the camp? (Num 11:29)
14. How did God punish the Israelites as they were eating the bird meat he had given them? (Num 11:33)
15. Miriam and Aaron spoke ill of Moses. What did they say ill of him? (Num 12:1)
16. What characteristic of Moses does Number 12:3 characterized Moses "above all the men that were upon the face of the earth."
17. God then spoke with Moses, Aaron, and Miriam and defended Moses. What disease did God cause to come upon Miriam in punishment?
18. How many spies were sent into the Promised Land?
19. How many days did these spies remain in the Promised Land spying? (Num 13:25)
20. Of what 2 things did the spies say the Promised Land was flowing with? (Num 11:27)
21. Which 2 spies recommended going into the Promised Land even though the other spies counseled against it? (Num 14:6)
22. Whose report did the Israelites believe? (Num 14:2,10)
23. What punishment did God say he would incur on the generation of Israelites that left Egypt? (Num 11:29)
24. What punishment did God pronounce upon the man who gathered sticks on the Sabbath? (Num 15:35-36)

Numbers 9-15 Answers

1. No. It was the same law.
 2. call Israelites to assemble, call them to journey, or call them to fight
 3. Hobab
 4. complained about only having manna and not meat to eat
 5. prayed
 6. God
 7. 70
- [Bonus question: Sanhedrin]
8. the Spirit of God (Holy Spirit)
 9. manna
 10. quail
 11. they would come to hate it because he would give them so much
 12. Joshua
 13. let them prophesy
 14. plague
 15. because he had married a Cushite woman
 16. meek
 17. leprosy
 18. 12
 19. 40 days
 20. milk and honey
 21. Caleb and Joshua
 22. the 10 bad spies
 23. they would die in the wilderness and not go into the Promised Land
 24. death by stoning

Numbers 16-22 Test

1. Of what tribe was Korah? (Num 16:1)
2. What sin did Korah and his accomplices commit? (Num 16:3)
3. What did Moses propose for Korah and his men to do, to prove whether God accepted them as priests or not? (Num 16:7,18)
4. How did God punish Korah and his accomplices? (Num 16:32)
5. What happened to the 250 other men who offered incense along with Korah? (Num 16:35)
6. What does the case of Korah tell us about our duty to obey God-appointed authority?
7. On the day after the incident with Korah, what did the congregation of Israel do? (Num 16:41)
8. What did Moses and Aaron do to stay God's anger against the Israelites?
9. About how many Israelites were destroyed by God's anger and through what means were these destroyed? (Num 16:49)
10. When Aaron served as an Intercessor on behalf of the Israelites, of whom was he a type?
[Bonus question: Of what was incense the type? (Rev 5:8)]
11. What happened to Aaron's rod which was put in the tent of meeting that did not happen to the rods of the other tribes? (Num 17:8)
12. Where did God tell Moses to keep Aaron's rod as proof of whom he had appointed for service and leadership? (Num 17:10)
13. What does God mean when he tells the Levites that "they shall bear the iniquity" of the Israelites? (Num 18:23)
14. a. Who was not to come near the tent of meeting from henceforth? (Num 18:22)
- 14.b. Since these were not to come near the tent of meeting, where were they actively to participate in the worship of God each Sabbath?
15. What does 'tithes' mean that the Levites could get from the other Israelites?
16. When someone died in a tent, for how many days were those to be considered ceremonially unclean who were also in the tent? (Num 19:14)
17. When the Israelites complained to Moses and Aaron about being thirsty for water in the Wilderness of Zin, what did God tell Moses to do to give them water? (Num 20:8)
18. What did Moses do to give them water that dishonored God? (Num 20:11)
19. What was Moses' punishment for sinning against God as described in question 18? (Num 20:12)
20. What was this place called where God miraculously gave water to the Israelites in the wilderness and Moses sinned? (Num 20:13)
21. Of what country did Moses request to have passage through their country so Israel could go into the Promised Land? Did this country consent? (Numbers 20:21)
22. Where did Aaron give his priestly garments to his son Eleazar and die? (Num 20:27)
23. The Israelites complained of having to travel so far to get into the Promised Land, and God punished them by sending fiery serpents that bit the people. What did God command Moses to do so that people bitten would not die? (Num 21:8-9)
24. What king of the Amorites refused to let the Israelites pass through his country, but the Israelites defeated him in battle? (Num 21:21)
25. What king of Bashan refused to let the Israelites pass through his country, but the Israelites defeated him in battle? (Num 21:33)
26. What king of Moab asked Balaam to curse Israel so Israel would not conquer Moab? (Num 22:4)
27. In Balaam's journey to Moab, what animal spoke to him? (Numbers 22:28)

Numbers 16-22 Answers

1. Levi (Num 16:1) (His accomplices were of the tribe of Reuben.)
 2. They were jealous of Moses and Aaron, and sought to overthrow their God-ordained authority, which violated the 5th Commandment as well. (Num 16:3)
 3. Moses proposed that Korah and his men offer incense and see whether God would accept it. Moses and the others were to stand away from Korah and his band as they did this. (Num 16:7,18)
 4. The earth swallowed up Korah and his band.(Num 16:32)
 5. Fire from the Lord destroyed them. (Num 16:35)
 6. We must honor, submit, and obey our God-appointed authorities, as taught in the Fifth Commandment and as illustrated in the case of Korah.
 7. grumbled and complained (Num 16:41)
 8. Moses told Aaron to take censer with incense on it and run in midst of congregation, making atonement for them. (Numbers 16:46-47)
 9. 14,700 were destroyed by plague (Num 16:49)
 10. Jesus Christ
- [Bonus question: Of what was incense the type? Prayer to God (Rev 5:8)]
11. it budded (Num 17:8)
 12. Ark of the Covenant in the Tabernacle (Num 17:10)
 13. They would be priests for them and atone for their sins through the sacrifices they offered (Num 18:23)
 14. a. those who were not the Levitical priests
 - 14.b. in the public worship assembly of all the Israelites (later to be called synagogues)
 15. A tenth of one's income is given to God's servants
 16. 7 days (Num 19:14)
 17. Moses was to speak to rock to yield its water (Num 20:8)
 18. struck rock twice with his rod (Num 20:11)
 19. He could not enter the Promised Land.
 20. Meribah (Num 20:13)
 21. Edom refused. (Numbers 20:21)
 22. Mount Hor (Num 20:27)
 23. Made a fiery serpent, put it on a standard, and anyone who looked at it after being bitten would be healed. (Num 21:8-9)
 24. Sihon (Num 21:21)
 25. Og (Num 21:33)
 26. Balak (Num 22:4)
 27. an ass

Numbers 23-29 Test

1. For what purpose had Balak called Balaam to come and help him? (Num 24:10)
2. How was Balak going to reward Balaam if Balaam did what Balak wanted? (Num 24:11-13)
3. How many altars for burnt offerings did Balaam ask Balak to build for him each time? (Num 23:1,29)
4. Was Balaam able to do what Balak wanted? Why or why not? (Num 23:25-26)
5. In Balaam's last prophecy in Numbers 24, Balaam says in verse 17: "I see him, but not now". Who is the 'him' in this verse? How do you know? (Num 24:17) [Hint: see question #6.]
6. What is a 'sceptre' mentioned in Numbers 24:17?
7. According to Numbers 25:1, with whom did the Israelites begin to play the harlot? What is a 'harlot'?
8. With what false god of the Moabites did the Israelites join themselves? (Num 25:3)
9. What lesson do we learn from Numbers 25:1-3 about how one sin can lead to another?
10. Which son of Eleazar killed a Jew who was playing the harlot with a heathen Midianitish woman? (Num 25:7)
11. What motivated this son of Eleazar to do what he did for God? (Num 25:11)
12. What would Jehovah have done to the Israelites if this son of Eleazar had not so acted? (Num 25:11)
13. God again had the Jews numbered for who could go to war. What was the minimum age level for counting people? (Num 26:4)
14. Based upon the case of Zelophehad's daughters, to whom would a man's inheritance pass if he had no sons but has daughters? (Num 27:8)
15. To which mountain did God command Moses to ascend so that he may see the Promised Land and then die? (Num 27:12)
16. Who did God appoint to be Moses' successor? (Num 27:18)
17. For how many days was unleavened bread to be eat as part of the feast of passover? (Num 28:17)
18. Which month of the Jewish calendar year was to begin with the blowing of trumpets on the first day of the month? (Num 29:1) (you only need to answer with the month's number, not its Jewish name)
19. Who were the only 2 Israelite men of the "wilderness generation" who were going to be allowed to enter the Promised Land? (Num 26:65)
20. When scripture speaks of the 'jealousy' of Jehovah, what does it mean? (Numbers 25:10)
21. When scripture speaks of the son of Eleazar making 'atonement' for the people, what is meant by 'atonement'? (Numbers 25:13)
22. Who has made atonement for all of God's elect throughout all ages?

Numbers 23-29 Answers

1. To curse the Israelites (Num 24:10)
2. With honor and riches (Num 24:11-13)
3. 7 (Num 23:1,29)
4. He was not able to do what Balak wanted because Balaam could only say what God wanted him to say. (Num 23:25-26)
5. It is the Messiah of Israel, as prefigured by David and his line of kings of Judah. We know this because in Genesis 49:10 it had been prophesied that the scepter would come to the Shiloh of Judah. (Num 24:17) [Hint: see question #6.]
6. Literally a scepter means a “staff, rod, or baton held by a king or sovereign as an emblem of his authority”, and it points to kingly rule.
7. daughters of Moab; a harlot is literally a prostitute, and points to the unfaithfulness and adultery of the Israelites
8. Baal-peor
9. One sin often leads to deeper sin, as in this case committing adultery led to the sin of idolatry
10. Phineas (Num 25:7)
11. zealous for God’s sake (Num 25:11)
12. God would have consumed and destroyed Israel (Num 25:11)
13. 20 (Num 26:4)
14. give to daughters (Num 27:8)
15. mount Abarim (Num 27:12)
16. Joshua (Num 27:18)
17. 7 (Num 28:17)
18. 7th (Num 29:1)
19. Caleb and Joshua (Num 26:65)
20. His demand for true worship in obedience to his command (Numbers 25:10)
21. making peace and reconciliation with God [at-one-ment] (Numbers 25:13)
22. Jesus

Numbers 30-36 Test

1. Who could override the vow made by a female? (Numbers 30)
2. Could anyone override the vow made by a male? (Numbers 30:2)
3. What principle concerning the protection of females do we learn from the law of vows?
4. God told Moses that he would be “gathered unto thy people” after the conquest of the Midianites. What does the expression “gathered unto thy people” mean, and what does it suggest? (Numbers 31:2)
5. What principle concerning war can be derived from God’s command of Israel to battle with Midian? (Numbers 31:4)
6. How many Israelite soldiers were sent to battle the Midianites? (Numbers 31:5)
7. Which evil prophet was killed along with the Midianites? (Numbers 31:8)
8. What wicked counsel had this evil prophet mentioned in question 7 given to the Midianites to entice the Israelites to sin? (Numbers 31:16)
9. After the conquest of the Midianites Moses was angry because the Israelites had not killed some of the Midianites that they should have killed. Which Midianites are these, and what did Moses have the Israelites do with them? (Numbers 31:14-18)
10. What principle do we learn about allowing evil doers to go unpunished in a nation from Numbers 31:14-18 (see question 9)? Is there any reason to believe this principle concerning nations is no longer true today?
11. All of the booty obtained from the Midianite war had to be cleansed by going through one of two substances. What were these two substances? (Numbers 31:23)
12. Which two tribes petitioned Moses to be allowed to settle on the east side of the Jordan River? (Numbers 32:1)
13. What condition did Moses require in order to allow these tribes to settle on the east side of the Jordan River? (Numbers 32:29)
14. Which half-tribe also settled on the east side of the Jordan River? (Numbers 32:33)
15. God commands the Israelites that they must drive out the inhabitants of the Promised Land when they conquer it. What are some things in Numbers 33:52 that God specifically notes should be destroyed by the Israelites when they conquer the land?
16. What does God warn the Israelites in Numbers 33:55-56 will be the consequence of not obeying his command of Numbers 33:52?
17. In Numbers 34 God lays out the border of Israel. What was to be the western border? (Numbers 34:6)
18. Which tribe were to be allowed to live in the cities of refuge? (Numbers 35:6)
19. What was to be the purpose of the cities of refuge? (Numbers 35:12)
20. Did the existence of the cities of refuge mean people who had committed pre-meditated murder could go unpunished? (Numbers 35:16)
21. When could someone who was determined to have caused accidental death be allowed to safely leave the city of refuge and return home without threat of death? (Numbers 35:28)
22. Did God allow ransom to be taken as substitute for death in the case of punishment for pre-meditated murder? (Numbers 35:31)
23. What did God say would happen to the land if murderers were to go unpunished? (Numbers 35:33)
24. Maintenance of tribal inheritances was considered important. What rule was made concerning Israelite daughters who possess an inheritance of their fathers? (Numbers 36:8)

Numbers 30-36 Answers

1. A father or a husband could override it. (Numbers 30)
2. No one could override it like in the case of females (Numbers 30:2)
3. God recognizes the role of fathers and husbands to protect females in their charge from doing foolishly. This implies females were considered more vulnerable and in need of such protection.
4. It means he would die. It suggests that after death the elect will go to be with other of God's people. (Numbers 31:2)
5. War must not be necessarily sinful or otherwise God would not have commanded it in certain cases. (Numbers 31:4)
6. Twelve thousand (Numbers 31:5)
7. Balaam (Numbers 31:8)
8. He had suggested using Midianite women to lure Israelite men into adultery and idolatry. (Numbers 31:16)
9. The Midianites not yet killed that should have been were the male children and Midianite females who had engaged in sexual intercourse. These were killed by order of Moses. (Numbers 31:14-18)
10. We learn the principle that allowing evil doers to go unpunished will corrupt society. There is no reason to believe this is less true today. Civil rulers are to wield the sword, which includes even capital punishment, to punish and suppress wickedness. (Romans 13:4)
11. fire and water (Numbers 31:23)
12. Gad and Reuben (Numbers 32:1)
13. They must help the Israelites conquer the Promised Land before returning to their settlement. (Numbers 32:29)
14. Manasseh (Numbers 32:33)
15. Images, idols and high places
16. The inhabitants will vex Israel, and God will use them to judge Israel for Israel's disobedience.
17. The "Great Sea", or Mediterranean Sea (Numbers 34:6)
18. Levites (Numbers 35:6)
19. If someone murdered someone else, these were a place of refuge from avengers where judgment could occur. (Numbers 35:12)
20. No, premeditated murderer would still be punished by death. (Numbers 35:16)
21. At the death of the current Levitical high priest (Numbers 35:28)
22. No ransom was permissible. (Numbers 35:31)
23. It would become polluted and defiled. (Numbers 35:33)
24. They must marry within their tribe. (Numbers 36:8)

Deuteronomy 1-7 Test

1. When was the book of Deuteronomy written? (Deut 1:3)
2. Where were Moses and the Israelites at the time the book of Deuteronomy was written? (Deut 1:1,4,5)
3. In Deuteronomy 1:9-18 Moses recounts how the government over the Israelites was established. Why was Moses not the sole ruler and judge over the people? (Deut 1:12)
4. What were some of the characteristics required of those who would be rulers and judges over the people selected by the people and Moses? (Deut 1:15)
5. What was to be the smallest unit of men to have a ruler or judge? (Deut 1:15) [Hint: This was also the minimum number of men required in order to form a synagogue, proceeding from this same principle.]
6. When judging men, what is the main thing these judges or rulers were to avoid? (Deut 1:17)
7. Moses next recounts the journey of the Israelites away from Mount Horeb. According to Moses, what made the Israelites afraid to enter the Promised Land? (Deut 1:26-31)
8. According to Deuteronomy 1:32, this fear of the Israelites represented a lack of faith in whom?
9. What was the punishment of the evil generation who refused to enter the Promised Land? (Deut 1:34-40)
10. The evil generation wanted to fight for the Promised Land once they knew of their punishment by God.
 - a. What happened when they tried to fight for it? (Deut 1:44)
 - b. Will it be too late on the Day of Judgment for men to repent of their rebellion against God?
11. God commanded the Israelites not to contend with the inhabitants that dwell in Seir. Whose descendants were these inhabitants and why did God command the Israelites not to contend with them? (Deut 2:4)
12. God commanded the Israelites not to contend with the inhabitants that dwell in Ar. Whose descendants were these inhabitants? (Deut 2:9)
13. The Israelites asked Sihon king of Heshbon to let them pass by his country, but he would not let them. According to Deut 2:30, why was Sihon obstinate on this issue?
14. Og was the king of what country that fought against the Israelites? (Deut 3:1)
15. What 2 and a half tribes of Israel settled in the trans-Jordan region (east of the Jordan River)? (Deut 3:12-13)
16. What was Jehovah's reply when Moses asked him to let Moses enter the Promised Land? (Deut 3:26)
17. To the top of which mountain did God tell Moses to ascend to see the Promised Land? (Deut 3:27)
18. What did God mean when he stated in Deuteronomy 4:2: "ye shall not add unto the word which I command you, neither shall you diminish from it"? What theological principle or principles does this statement imply?
19. To illustrate how God punishes those who violate the principle of Deuteronomy 4:2, he noted in Deuteronomy 4:3 the worship of what false god? So which of the Ten Commandments contain the principle of Deuteronomy 4:2?
20. On how many tables of stone did God write the Ten Commandments? (Deut 4:13)
21. What lesson does God say he taught the Israelites by not appearing in any manner of form on Mount Sinai? (Deut 4:15-16)
22. Write the Ten Commandments, or at least the general principle taught in each of them. (Deut 5:7-21)
23. The words of what the Jews call the Shema in Deuteronomy 4:4-5 begin with the phrase "Hear, O Israel: The Lord our God is one Lord". Write the rest of the words of the Shema. (Hint: they are the same words as Jesus Christ called the first and great commandment.)
24. Who was especially exhorted to teach these commandments of God to the children? (Deut 6:20, 6:7)
25. What were the Israelites commanded to do to the current inhabitants and idols in the Promised Land? (Deut 7:2-5)

Deuteronomy 1-7 Answers

1. A little before Moses' death (Deut 1:3)
2. In the land of Moab, east of the Jordan River (Deut 1:1,4,5)
3. Moses alone could not handle the cumbrance, burden and strife among all the Israelites. They were too many for him alone to rule and to judge. (Deut 1:12)
4. They must be men who were wise, known, and with great understanding. (Deut 1:15)
5. 10 men (Deut 1:15) [Hint: This was also the minimum number of men required in order to form a synagogue, proceeding from this same principle.]
6. They were to avoid being a respecter of persons and an unfair judge. (Deut 1:17)
7. They murmured that the inhabitants were big and their cities well fortified. (Deut 1:26-31)
8. God
9. They suffered and died in the wilderness instead of entering the Promised Land. (Deut 1:34-40)
10. The evil generation wanted to fight for the Promised Land once they knew of their punishment by God.
 - a. They were routed and killed by the Amorites. (Deut 1:44)
 - b. Yes.
11. Esau, because he was related to them and a descendent of Abraham. (Deut 2:4)
12. Lot. (Deut 2:9)
13. God hardened his heart.
14. Bashan (Deut 3:1)
15. Reuben, Gad, and Manasseh (Deut 3:12-13)
16. God told him to ask no more because he would not let Moses enter. (Deut 3:26)
17. Pisgah (Deut 3:27)
18. What did God mean when he stated in Deuteronomy 4:2: "ye shall not add unto the word which I command you, neither shall you diminish from it"? Man is not permitted to invent his own code of how to worship and serve God, but must follow God's revealed will alone.

What theological principle or principles does this statement imply? The regulative principle of worship and sola scriptura
19. To illustrate how God punishes those who violate the principle of Deuteronomy 4:2, he noted in Deuteronomy 4:3 the worship of what false god? Baal-peor
So which of the Ten Commandments contain the principle of Deuteronomy 4:2? The Second Commandment
20. Two tables (Deut 4:13)
21. not to make an graven image for worship (Deut 4:15-16)
22. (Deut 5:7-21) The Ten Commandments:
 - 1) Thou shalt have no other gods before me.
 - 2) Thou shalt not make thee any graven image.
 - 3) Thou shalt not take the name of the Lord thy God in vain.
 - 4) Remember the Sabbath day to keep it holy.
 - 5) Honor thy father and thy mother.
 - 6) Thou shalt not kill.
 - 7) Thou shalt not commit adultery.
 - 8) Thou shalt not steal.
 - 9) Thou shalt not bear false witness.
 - 10) Thou shalt not covet.
23. And thou shalt love the Lord thy God with all thine heart, and with all thine soul, and with all thy might.
24. Parents (especially fathers)
25. They were to destroy the current inhabitants and their idols.

Deuteronomy 8-14 Test

1. In Deuteronomy 8:3 we have an explanation of why God had fed the Jews with manna in the wilderness. What is this reason?
2. In Deuteronomy 9:5 God reveals that is not because of the Jews' own righteousness that he drove the Gentiles out of the Promised Land. What does God reveal is his reason?
3. The "two tables of stone" with the Ten Commandments are called in Deuteronomy 9:9 and 9:11 the tables of the _____. (fill in the blank)
4. Into what had God commanded that the "two tables of stone" with the Ten Commandments be kept by Moses and the Israelites? (Deuteronomy 10:2)
5. Which son of Aaron took Aaron's place as high priest? (Deuteronomy 10:6)
6. God says in Deuteronomy 11:26 that he is setting before the Israelites "a blessing and a curse." What does God say would lead him to bless the Israelites?
7. What does God say would lead him to curse the Israelites?
8. One thing that is said to be especially abominable to God is what the heathen Gentiles do to their sons and daughters in religious worship. What is this abominable practice described in Deuteronomy 12:31?
9. What should be done with a prophet who can perform a sign or miracle but teaches the Israelites to disobey God? (Deuteronomy 13:5)
10. God gave various ceremonial dietary laws to the Israelites. Name at least one thing the Jews were not to eat according to Deuteronomy 14.

Deuteronomy 8-14 Answers

1. God says he gave the Israelites manna to teach them that man should not live by bread alone but by everything from the word of God.
2. God says he drove out the Gentiles as a judgment upon their wickedness. A second reason he gives is to keep his covenant promises to Abraham, Isaac, and Jacob.
3. The “two tables of stone” with the Ten Commandments are called in Deuteronomy 9:9 and 9:11 the tables of the covenant.
4. the ark of the covenant (Deuteronomy 10:2)
5. Eleazar (Deuteronomy 10:6)
6. God says he would bless the Israelites if they obey his commandments.
7. God said he would curse the Israelites if they disobey his commandments and follow other gods.
8. The heathen burn their children in fire to their gods.
9. Such a false prophet should be put to death. (Deuteronomy 13:5)
10. Among the animals the Jews could not eat include hogs, rabbits, camels, coneys, and various birds such as eagles, falcons, and kites.

Deuteronomy 15-21 Test

1. Jews were required a release from debt every 7 years. Who was excepted from this rule that debts should be released? (Deut 15:3)
2. What was the general guideline that God gave to the Jews regarding borrowing and lending to foreigners in Deuteronomy 15:6?
3. How often were Jewish slaves to be released from slavery by their fellow Jews? (Deut 15:12)
4. Were Jews required to release their Gentile slaves after a period of years? (Deut 15:12)
5. Which month was the Passover/Feast of Unleavened Bread to be celebrated? (Deut 16:1)
6. How many days was the Feast of Unleavened Bread to last? (Deut 16:3)
7. Was the Passover sacrifice of the lamb allowed to occur any place? (Deut 16:6)
8. What was to happen on the seventh day of the Passover/Feast of Unleavened Bread? (Deut 16:8)
9. The Feast of Weeks was to occur 7 weeks after some event. What was that event? (Deut 16:9)
10. When was the Feast of Booths to occur? (Deut 16:13)
11. What was the minimum number of witnesses required to put someone to death for a crime? (Deut 17:6)
12. God warns the Israelites that they will ultimately demand a king over them. There are at least 2 things that God prohibits the king from multiplying for himself. What are those 2 things? (Deut 17: 16-17)
13. From what source were the Levites to derive their sustenance? (Deut 18:1)
14. In Deuteronomy 18:18 God promises to raise up a prophet like Moses in the future. Who does this promise refer to and why?
15. What was to be done with someone who was discovered to be a false prophet? (Deut 18:20)
16. God gives at least one test to know whether a prophet is false in Deuteronomy 18:22. What is that test given here?
17. What is the duty of the elders of a city when within its gates resides a person who intentionally murdered someone else? (Deut 19:12)
18. God gave the Israelites laws of warfare. When the Israelites came to a city far from the Promised Land they were first to offer it terms of peace. If the city surrendered to the Israelites, what were the Israelites to do with its inhabitants? (Deut 20:11)
19. In the Promised Land, what were the Israelites to do to the inhabitants who they fought against? (Deut 20:17)
20. What is to be done with a rebellious son who will not obey his parents and will not even listen when punished? (Deut 21:18-21)

Deuteronomy 15-21 Answers

1. Debts of Gentiles did not have to be released. (Deut 15:3)
2. Jews were to lend to foreigners but not to borrow from them.
3. every 7th year [sabbatical year] (Deut 15:12)
4. no (Deut 15:12)
5. . (Deut 16:1)
6. 7 days (Deut 16:3)
7. No, only the place designated by God. (Deut 16:6)
8. No work was to be done on this day. It was one of the Jewish sabbath days. (Deut 16:8)
9. The Feast of Weeks was to occur 7 weeks after they begin putting the sickle to the standing grain. (Deut 16:9)
10. The Feast of Booths was to occur 7 days after the Jews gathered in from their threshing floor and wine vat. (Deut 16:13)
11. two witnesses (Deut 17:6)
12. multiplying wives and horses [and gold and silver] (Deut 17: 16-17)
13. The Levites were to derive their sustenance from the offerings of the people. (Deut 18:1)
14. The prophet like Moses which God would raise up is Christ, the Messiah. Moses was God's prophet to establish the Old Covenant; Christ was God's prophet to establish the New Covenant. (Hebrews 3:1-6)
15. Someone who was discovered to be a false prophet was to be put to death. (Deut 18:20)
16. Whether what he prophesies comes to pass.
17. The elders were to give him over to the avenger of blood to die. (Deut 19:12)
18. If the city surrendered to the Israelites, its inhabitants were to be the forced labor and servants of the Israelites. (Deut 20:11)
19. destroy them (Deut 20:17)
20. A rebellious son who will not obey his parents and will not even listen when punished was to be stoned to death by all the men of his city. (Deut 21:18-21)

Deuteronomy 22-28 Test

1. What principle did God direct concerning males wearing female-style clothing, or women wearing male-style clothing? (Deut 22:5)
2. In Deuteronomy 22:8 God commanded a rule regarding battlements on roofs. What was that rule, and what is its rationale?
3. What was to be done to a young wife who was found not to be a virgin upon marriage? (Deut 22:21)
4. There was not allowed any sodomite or prostitute in the Israelite assembly, nor was a man allowed to marry his father's wife. Under which of the Ten Commandments are these regarded as specific violations?
5. According to Israelite judicial law, was any son to be put to death for the sins of his father? (Deut 24:16)
6. When Jews reaped their harvest from the fields, why were they not to collect everything but to leave some in the field? (Deut 24:19)
7. When someone was judged to be guilty and deserving of whipping, what was the maximum number of stripes or whips to be administered? (Deut 25:3)
8. What group of men along with Moses commanded the Israelites, telling them in Deuteronomy 27:1 to keep all the commandments they are commanding? (Hint: These men were the leaders of Israel, just as they the leaders of the New Israel- the Christian church.)
9. What were the Israelites commanded to build on Mount Ebal? (Deut 27:5)
10. The Israelites tribes were to stand on 2 separate mounts to hear the blessings and curses of God. One of these mounts was to be Mount Ebal. What was the other mount? (Deut 27:12)
11. After the curse was uttered (for example, "cursed be he that lieth with any manner of beast"), what were the Israelites to say in response? (Deut 27:21)
12. God pledged to curse the Israelites if they disobeyed him. What does God say the Israelites will eat when they are under siege by enemies in these circumstances? (Deut 28:53)

Deuteronomy 22-28 Answers

1. Men were forbidden from wearing female clothing, and women from wearing male clothing. (Deut 22:5)
2. Houses had to have battlements on their roofs in order to protect people from falling off the roof and hurting themselves.
3. stoned (Deut 22:21)
4. 7th commandment not to commit adultery
5. no (Deut 24:16)
6. They were to leave some for poor people and foreigners to pick. (Deut 24:19)
7. 40 whips (Deut 25:3)
8. elders, so the office of elders started in the Old Testament and not in the New
9. an altar made of stones (Deut 27:5)
10. Mount Gerizim (Deut 27:12)
11. Amen (Deut 27:21)
12. They would eat their own children. (Deut 28:53) (This actually happened during both the Babylonian and Roman sieges of Jerusalem.)

Deuteronomy 29-34 Test

1. What did Moses mean when he said in Deuteronomy 29:4, “Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day”?
2. For how many years had the Jews wandered in the wilderness? (Deut 29:5)
3. What will be the reason that God plagues the land of the Israelites according to Deuteronomy 29:25?
4. God promises to circumcise the heart of the Israelites and the heart of their seed. What does he mean by ‘circumcise their heart’? (Deut 30:6)
5. What was physical circumcision then a sign or symbol of?
6. What was given to Moses by God to be written down and taught to the future generations of Israel to testify against their sins? (Deut 31:21)
7. According to Deuteronomy 32:35, to whom belongs vengeance (in other words, the right to avenge for wrong)?
8. Upon which mount was Moses directed by God to ascend and then die? (Deut 32:49)
9. What could Moses see from this mount? (Deut 32:49)
10. How old was Moses when he died? (Deut 34:7)
11. According to Deuteronomy 34:1, what office did Moses hold which made him the spokesman for God?

Deuteronomy 29-34 Answers

1. He meant that the Lord had not regenerated their minds and hearts so they could understand and believe his revelation to them.
2. 40 years (Deut 29:5)
3. Because of their disobedience against God and his covenant with them.
4. regenerate (Deut 30:6)
5. sign of regeneration (inner circumcision of the heart)
6. a song (Deut 31:21)
7. God
8. Mount Nebo of the mountain Abarim (Deut 32:49)
9. the land of Canaan, the Promised Land (Deut 32:49)
10. 120 years old (Deut 34:7)
11. a prophet

Joshua 1-6 Test

1. Who was the father of Joshua? (Joshua 1:1)
2. What role did Joshua play under Moses when Moses was alive according to Joshua 1:1?
3. What did the Lord tell Joshua he should meditate on day and night in order to prosper? (Joshua 1:8)
4. What river did the Jews have to cross to enter Canaan? (Joshua 1:11)
5. What city were 2 spies sent to survey in order that the Israelites might conquer it first? (Joshua 2:1)
6. What harlot aided the 2 spies in this city? (Joshua 2:1)
7. Where had the harlot hidden the 2 spies when the city's authorities came looking for them? (Joshua 2:6)
8. What was the harlot to tie on her window so the Israelites would not harm her or her family when they conquered the city? (Joshua 2:18)
9. What did the 2 spies report back to Joshua about the prospects of conquering the city they had spied? (Joshua 2:24)
10. What happened to the river when the priests carrying the ark of the covenant dipped their feet into its waters? (Joshua 3:16)
11. What were put in the river as a memorial to future generations in the place where the priests carrying the ark of the covenant had stood? (Joshua 4:9)
12. What did Joshua do to the sons of Israel using flint knives which had not been done during the wilderness journey? (Joshua 5:4)
13. To whom did Joshua prostrate himself and ask, "what has my lord to say to his servant?" (Joshua 5:14)
14. For how many days were the men of war to circle the city before the day they actually attacked and conquered it? (Joshua 6:3)
15. What happened to the wall on the day of the Israelite conquest when the people shouted and the trumpets blew? (Joshua 6:20)

Joshua 1-6 Answers

1. Nun (Joshua 1:1)
2. He was the servant and minister to Moses.
3. the law of God (Joshua 1:8)
4. Jordan River (Joshua 1:11)
5. Jericho (Joshua 2:1)
6. Rahab (Joshua 2:1)
7. underneath the flax on her roof (Joshua 2:6)
8. a red cord (Joshua 2:18)
1. They said they could do it (Joshua 2:24)
2. The water piled up on both sides so the Israelites could come through. (Joshua 3:16)
3. 12 stones (Joshua 4:9)
4. Joshua circumcised them. (Joshua 5:4)
- 13 The Lord's host (Joshua 5:14)
14. 6 days
15. The wall fell down even though Rahab's family was able to live.

Joshua 7-12 Test

1. What battle did the Israelites lose because of a trespass committed by an Israelite in Joshua 7:1?
2. Who transgressed against God by taking an accursed thing that caused this loss? (Joshua 7:1)
3. By what method did Joshua discover who had committed the transgression (Joshua 7:1)
4. What did the transgressor say when Joshua discovered who it was and asked him to make confession? (Joshua 7:20-21)
5. Who was punished for his transgression? (Joshua 7:24)
6. What emotion of God was turned away by the punishment of the transgressor? (Joshua 7:26)
7. By what method did the Israelites trick in battle the city that had previously defeated them because of Israel's transgression? (Joshua 8:15-19)
8. By what method was the king of the defeated city put to death? (Joshua 8:29)
9. Which of the Israelites were present in the congregational meeting following the battle? (Joshua 8:35)
10. What did Joshua read to them in the congregational meeting? (Joshua 8:34-35)
11. The inhabitants of which city tricked Israel into making a league of peace with them? (Joshua 9:3)
12. Why did the princes of Israel feel they must honor their league of peace? (Joshua 9:19)
13. So what role did these people play within Israel who had so tricked the Israelites to make peace with them? (Joshua 9:23)
14. What is the name of the king of Jerusalem who organized the effort to do battle against Israel's allies? (Joshua 10:1)
15. Where did the kings hide who were losing in their battle against the Israelites? (Joshua 10:16)
16. Which peoples and tribes ended up making peace with the Israelites in Canaan so Israel would not destroy them? (Joshua 11:19)
17. Why did more of the Canaanites not make peace with Israel to avoid destruction? (Joshua 11:20)
18. Only after what had occurred did the Promised Land rest from war? (Joshua 11:23)
19. The Israelites conquered many kings and city-kingdoms within the Promised Land. Name at least 3 city-kingdoms which the Israelites conquered and destroyed in the Promised Land. (Joshua 12:9-24)

Joshua 7-12 Answers

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Joshua 13-18 Test

1. The Levites were given no inheritance of land like the other tribes. What does Joshua 13:14 or 13:33 say was their inheritance?
2. Who asked Joshua that Hebron be given as an inheritance to him? (Joshua 14:14)
3. So which of the tribes inherited Hebron? (Joshua 15:13)
4. What means were used to divide the land among the tribes by Joshua, Eleazar, and the heads of the fathers? (in other words, how did they know who would get what land) (Joshua 14:2)
5. What reward did Caleb offer to the man who would conquer Kirjath-sepher? (Joshua 15:16)
6. What Gentile people remained and continued to dwell in Jerusalem alongside the Israelites? (Joshua 15:63)
7. Was the tribe of Ephraim able to drive out all the Canaanites within its borders? (Joshua 16:10)
8. Which 2 tribes complained because they were originally given only 1 portion to inherit? (Joshua 17:17)
9. What did these 2 tribes believe would prevent them from inhabiting the valleys of their inheritance? (Joshua 17:16)
10. Besides the valleys, where did Joshua exhort these 2 tribes to settle? (Joshua 17:18)
11. Where did the children of Israel assemble in Joshua 18:1 and set up a tabernacle?

Joshua 13-18 Answers

1. What does Joshua 13:14 or 13:33 say was their inheritance? The sacrifices and the Lord.
2. Caleb
3. Judah
4. by lots (Joshua 14:2)
5. He gave his daughter Achsah. (Joshua 15:16)
6. Jebusites (Joshua 15:63)
7. no (Joshua 16:10)
8. Ephraim and Manasseh (Joshua 17:17)
9. the Canaanites with chariots of iron (Joshua 17:16)
10. the mountain (Joshua 17:18)
11. Shiloh

Joshua 19-24 Test

1. What is a city of refuge (Joshua 20:1-6)?
2. What is an “avenger of blood” (Joshua 20:5)?
3. Who came before Joshua and Eliezar representing the interests of the Levites in the distribution of the land (Joshua 21:1)?
4. Why was the altar named “Ed” built? (Joshua 22:34)
5. In Jehovah’s farewell address he exhorted the Israelites to love Jehovah. Who did he warn them from marrying as a result? (Joshua 23:12)
6. Who presented themselves before God when Joshua gathered all the tribes of Israel to Shechem? (Joshua 24:1)
7. In Joshua 24 Joshua speaks for God recounting the history of the Jews. Why does he call Abraham their father?
8. How did the Israelites respond when Joshua challenged them to choose whom they would serve? (Joshua 24:16)
9. Why did Joshua say not only he would serve the Lord, but also his house? (Joshua 24:15)
10. Based upon the Israelites’ response, what did Joshua make with them to seal what had been agreed to? (Joshua 24:25) [Note: this was similarly done in Nehemiah 9:38]
11. Whose bones were buried in Shechem? (Joshua 24:32)

Joshua 19-24 Answers

1. A city of refuge is a place where those who unintentionally killed someone else could flee and be safe from retribution as long as they stayed in the city (Joshua 20:1-6).
2. An “avenger of blood” is a relation of someone who had been killed, with the responsibility of seeking the retribution of the killer. (Joshua 20:5)
3. The heads of the fathers of the Levites came before Joshua and Eliezar representing the interests of the Levites in the distribution of the land (Joshua 21:1).
4. The altar named “Ed” built by the Reubenites and Gadites to be a witness to themselves and their future generations that they would do the service of the Lord (Joshua 22:34).
5. He warned them from marrying the heathen around them. (Joshua 23:12)
6. the elders and leaders of Israel (Joshua 24:1) (It should be noted in 24:2 that when Joshua spoke to them it was as if he was speaking to all the people of Israel.)
7. He calls Abraham their father because they were his descendants and they had sought to follow in his path.
8. They said they would follow God and not other gods. (Joshua 24:16)
9. because as covenant head he would lead his household (Joshua 24:15)
10. a covenant (Joshua 24:25) [Note: this was similarly done in Nehemiah 9:38]
11. Joseph’s (Joshua 24:32)

Judges 1-7 Test

1. After the death of Joshua, which tribe went up first to conquer the land of the Canaanites? (Joshua 1:2)
2. Why were they the first to go up against the Canaanites? (Joshua 1:1)
3. What did the Israelites do with the chief Adoni-bezek when they captured him? (Judges 1:6)
4. What did Caleb offer to the person who captured Kiriath-sepher? (Judges 1:12)
5. What advantage did the Canaanite inhabitants of the valley have which prevented Judah from capturing it? (Judges 1:19)
6. What was done with Canaanites conquered by Israel and permitted to live among the Israelites? (Judges 1:30)
7. What did the angel of the Lord pronounce as judgment upon the Israelites for not tearing down the altars of the Canaanites? (Judges 2:3)
8. By not tearing down their altars but instead making covenant with them, which of the Ten Commandments did the Israelites disobey and does Christian government (either ecclesiastical or civil) disobey when they permit such in their society?
9. Who did the Israelites serve once the elders who had seen the Lord's redemption died? (Judges 2:11)
10. Who did God raise up periodically for the Israelites to relieve them from oppression? (Judges 2:16)
11. Why did God say he did not drive out the nations from the midst of the Israelites? (Judges 2:22)
12. Who killed Eglon king of Moab? (Judges 3:21)
13. Which prophetess told Barak that he would defeat Sisera, the commander of Jabin's army? (Judges 4:4)
14. What did Barak insist upon in order to fight against Sisera? (Judges 4:8)
15. Who killed Sisera and how did she kill him? (Judges 4:21)
16. How did Deborah and Barak celebrate and commemorate the victory? (Judges 5:1)
17. Who was the angel of the Lord who visited Gideon and how do we know this? (Judges 6:11-24)
18. Who was Gideon's father? (Judges 6:26)
19. Why did Gideon's father call Gideon "Jerubbaal"?
20. What sign did God provide for Gideon to let Gideon know that God would be with him?
21. What foreign nation did Gideon fight against? (Judges 7:1)
22. How many men did Gideon have to fight with him against the massive army of Midian? (Judges 7:8)

Judges 1-7 Answers

1. Judah (Joshua 1:2)
2. God chose them. (Joshua 1:1)
3. They cut off his thumbs and big toes. (Judges 1:6)
4. His daughter Achsah to marry (Judges 1:12)
5. chariots of iron (Judges 1:19)
6. made slaves (Judges 1:30)
7. They would be thorns in their sides and their gods would be snares to them. (Judges 2:3)
8. Second Commandment primarily, but also the First Commandment
9. Baal and Ashteroth (Judges 2:11)
10. judges or deliverers (Judges 2:16)
11. to test the Israelites (Judges 2:22)
12. Ehud (Judges 3:21)
13. Deborah (Judges 4:4)
14. that Deborah would go with him (Judges 4:8) (It was considered a reproach to man that a woman would come along [Judges 4:9]).
15. Jael hammered a tent peg into the temple of his head. (Judges 4:21)
16. they sang a song about it (Judges 5:1)
17. Jesus, because He is a messenger of God who is God. (Judges 6:11-24)
18. Joash (Judges 6:26)
19. It means “let Baal contend with him”, and Gideon contended against Baal.
20. Let fleece and ground dry and wet alternately.
21. Midian (Judges 7:1)
22. 300 men (Judges 7:8)

Judges 8-14 Test

1. Who were the leaders of Midian which Gideon and his 300 leaders pursued? (Judges 8:6)
2. Name at least one city that refused to give Gideon food to eat as they pursued the Midianite warriors. (Judges 8:6, 8:9)
3. What did Gideon make of the gold earrings which had been won as booty from the conquered Midianites? (Judges 8:27)
4. What was Abimelech's argument to the leaders of Shechem that they should follow him as leader? (Judges 9:2)
5. Which son of Gideon escaped being killed by Abimelech? (Judges 9:5)
6. How did Abimelech eventually die? (Judges 9:53-54)
7. What evil of the Israelites led God to forsake Israel to their foreign enemies, the Philistines and Ammonites? (Judges 10:6-7)
8. What did the Israelites do to lead God to again help them out against their enemies? (Judges 10:15-16)
9. Who approached Jephthah the Gileadite that he would lead over them in battling the Ammonites? (Judges 11:10)
10. Which daughter of Jephthah had to remain a virgin all her life because of the vow Jephthah had made? (Judges 11:34)
11. What word did the Gileadites make suspected Ephraimites say in order to test whether they were Ephraimites? (Judges 12:6)
12. What was the name of the father whose son would be a Nazirite and leader of Israel? (Judges 13:2)
13. Who told the father and the mother of this Nazirite son they were to bear and raise up him? (Judges 13:18-19)
14. From which animal did Samson eat honey? (Judges 14:8)
15. Of what nationality was Samson's wife? (Judges 14:2)

Judges 8-14 Answers

1. Zeba and Zalmunna
2. Succoth and Penuel
3. an ephod
4. that he was related to them and that it is better to be ruled by one man than 70
5. Jotham
6. a woman threw a millstone on his head and it crushed his skull
7. they served foreign gods
8. they confessed their sins and asked God to deliver them
9. the elders of Gilead (Judges 11:10)
10. Mizpah
11. Shibboleth (Judges 12:6)
12. Manoah (Judges 13:2)
13. God
14. lion (Judges 14:8)
15. Philistine (Judges 14:2)

Judges 15-21 Test

1. What did the Philistines do with Samson's father-in-law and wife when they learned why Samson had destroyed their corn fields? (Judges 15:6)
2. What instrument did Samson use to kill a thousand Philistine men? (Judges 15:15)
3. How did Samson escape capture in Gaza when the Gazites were going to capture him the next morning? (Judges 16:3)
4. What was Delilah's motive in betraying Samson? (Judges 16:5)
5. At the end of Samson's life, how did he destroy many Philistines? (Judges 16:29-30)
6. Complete this verse which is repeated in the book of Judges: "In those days there was no king in Israel, but every man did that which was _____." (Judges 17:6)
7. What position did Micah give to the Levite who worked for him? (Judges 17:13)
8. What did Micah's mother have done with the silver shekels? (Judges 17:4)
9. How had the people of Laish become careless, as observed by the Danite spies? (Judges 18:7)
10. What lesson do we learn from Laish and the absence of a king in Israel about the role of the magistrate? (Judges 18:7)
11. How did the Danites obtain their graven image which was in the city of Dan? (Judges 18:24)
12. Who in the town of Gibeah offered the Levite and his concubine a place to stay overnight on their journey home? (Judges 19:20)
13. What did the wicked men of Gibeah initially want from the host of the Levite and concubine? (Judges 19:22)
14. What did the Levite do with his dead concubine so as to inform the Israelites of the wickedness done by the men of Gibeah? (Judges 19:29)
15. Of what tribe were the men of Gibeah? (Judges 19:16)
16. What did the Israelites want to do in retribution to the men of Gibeah? (Judges 20:13)
17. Were the Israelites immediately able to defeat Gibeah and its tribe? (Judges 20:26)
18. What Israelite city was destroyed because they would not assist Israel in battle? This city's virgin daughters were given to the remaining Benjamites. (Judges 21:9)

Judges 15-21 Answers

1. burnt them with fire (Judges 15:6)
2. jawbone of an ass (Judges 15:15)
3. Left city at midnight, taking the doors of the gate of the city with him. (Judges 16:3)
4. Money: 1,100 pieces of silver (Judges 16:5)
5. Caused their temple to fall down on them when he pushed the pillars holding it up. (Judges 16:29-30)
6. Complete this verse which is repeated in the book of Judges: "In those days there was no king in Israel, but every man did that which was right in his own eyes." (Judges 17:6)
7. priest in his house (Judges 17:13)
8. made graven image (Judges 17:4)
9. They had no magistrate to put them to shame when they did wrong. (Judges 18:7)
10. Magistrates are needed to enforce laws, especially the laws of God. (Judges 18:7)
11. They stole it. (Judges 18:24)
12. old man (Judges 19:20)
13. They were homosexuals who wanted to rape and abuse their visitor. (Judges 19:22)
14. cut up her dead body into 12 pieces and sent to the 12 tribes of Israel (Judges 19:29)
15. Benjamin (Judges 19:16)
16. destroy them (Judges 20:13)
17. no (Judges 20:26)
18. Jabesh-gilead (Judges 21:9)

Ruth 1-4 Test

1. Who was the wife of Elimelech? (Ruth 1:3)
2. What town were they from in Israel? (Ruth 1:1)
3. During what time or period in Israel's history did Elimelech live? (Ruth 1:1)
4. Why did he leave Israel? (Ruth 1:1)
5. What were the names of his daughters-in-law? (Ruth 1:4)
6. Which daughter-in-law did not come to Israel when Elimelech and her husband died? (Ruth 1:14)
7. How did Ruth first meet Boaz? (Ruth 2:2)
8. Who was the kinsman-redeemer of Ruth and how is he a type or fore-shadowing of Jesus Christ?
9. What is a kinsman-redeemer? (Ruth 4:6)
10. What was the custom in Israel at that time used as a way of confirming what one said regarding redeeming and changing? (Ruth 4:7)
11. Of what ethnic group or nationality was Ruth? (Ruth 4:10)
12. What king of Israel was descended from Ruth? (Ruth 4:22)

Ruth 1-4 Answers

1. Naomi (Ruth 1:3)
2. Bethlehem (Ruth 1:1)
3. during the time of the judges(Ruth 1:1)
4. famine (Ruth 1:1)
5. Orpah and Ruth (Ruth 1:4)
6. Orpah (Ruth 1:14)
7. She gleaned his field. (Ruth 2:2)
8. Boaz was the kinsman-redeemer of Ruth. Like Jesus Christ redeemed his elect, Boaz redeemed Ruth. (They were both of Bethlehem and of the tribe of Judah, as well.)
9. According to Jewish custom, it is the relative who helps out a widowed woman by purchasing her property and marrying her. (Ruth 4:6)
10. a man plucked off his shoe and gave it to his neighbor (Ruth 4:7)
11. Moab (Ruth 4:10)
12. David (Ruth 4:22) (And Jesus was descended from David.)

I Samuel 1-6 Test

1. What caused Hannah to weep and grieve over her condition? (I Sam. 1:6-7)
2. Why did Eli think Hannah was drunk when he saw her in the temple of the Lord? (I Sam. 1:13)
3. Who was the husband of Hannah? (I Sam. 1:1)
4. What was the sin of the sons of Eli which was so great before the Lord, and which of the Ten Commandments is it a violation of? (I Sam. 2:12-17)
5. What does the Bible say is the ultimate reason why the sons of Eli would not heed his rebukes of their sins which he uttered to them later in life? (I Sam. 2:25)
6. What punishment did the Lord declare on Eli and his posterity, and how is this a manifestation of the principle of covenant headship? (I Sam. 2:31-36)
7. What could Eli have done earlier in time which would have prevented God's curse on his house? (I Sam. 3:13)
8. Name at least one of the 2 sons of Eli. (I Sam. 4:4)
9. The Philistines encouraged one another to "quit themselves like men" in I Samuel 4:9, just as the Apostle Paul encouraged Christians in I Corinthians 16:13 to "quit themselves like men". What does "quit themselves like men" mean and what traits does it imply should especially characterize men?
10. What caused Eli to die? (I Samuel 4:18)
11. What did Phinehas' wife name her son and why? (I Sam. 4:21)
12. Where did the Philistines initially place the ark of the covenant they had captured? (I Samuel 5:2)
13. What physical affliction troubled the Philistines when the ark of the covenant was in their town? (I Samuel 5:9)
14. What did the Philistines make images of when they returned the ark of the covenant along with these images to the Israelites? (I Samuel 6:5)
15. Why did God smite the men of Beth-shemesh, killing over 50,000 men there? (I Samuel 6:19)

I Samuel 1-6 Answers

1. Peninnah, the other wife of Elkanah, would provoke her about being without child. (I Sam. 1:6-7)
2. As she prayed her lips moved. (I Sam. 1:13)
3. Elkanah (I Sam. 1:1)
4. They would eat the animal sacrifices in a manner in violation of the 2nd Commandment. (I Sam. 2:12-17)
5. The Lord desired to put them to death. (I Sam. 2:25)
6. Eli's 2 sons would die, and his posterity would be cursed to die in the prime of life. It shows how the sins of the covenant head not doing his duty would have negative repercussions for generations in his household. (I Sam. 2:31-36)
7. He should have disciplined and rebuked his sons. (I Sam. 3:13)
8. Hophni and Phinehas (I Sam. 4:4)
9. It means to be courageous, and men especially should be courageous.
10. He fell down backwards when he heard the bad news of the loss of the ark of the covenant. (I Samuel 4:18)
11. Ichabod, meaning God's glory has departed from Israel. (I Sam. 4:21)
12. in the temple of the god Dagon (I Samuel 5:2)
13. They got tumors or hemarroids. (I Samuel 5:9)
14. tumors and mice (I Samuel 6:5)
15. They looked into the ark of the covenant. (I Samuel 6:19)

I Samuel 7-12 Test

1. What did Samuel say the Israelites had to do in order for God to deliver them out of the hand of the Philistines? (I Samuel 7:3)
2. What was the name of the stone Samuel set up in order to declare: “hitherto hath the Lord helped us.” (I Sam. 7:12)
3. What was the character of the sons of Samuel? (I Sam. 8:3)
4. What did the elders of Israel request of Samuel when he was old and they did not want his sons to be their judges? (I Sam. 8:5)
5. Of what tribe was Saul? (I Sam. 9:1)
6. What did Samuel pour upon Saul’s head and why? (I Samuel 10:1)
7. What did all the Israelites shout when Samuel presented Saul to them as the Israelite without peer called to be their king? (I Sam. 10:24)
8. What did Nahash the Ammonite require of Jabesh in order to make covenant with them? (I Sam. 11:2)
9. How did Saul communicate to the tribes of Israel that they should come help him fight against the Ammonites to save Jabesh? (I Sam. 11:7)
10. Who was Israel’s king before Saul? (I Sam. 12:12)

I Samuel 7-12 Answers

1. Turn with their hearts to God, and put away false religion and idolatry. (I Samuel 7:3)
2. Eben-ezer (I Sam. 7:12)
3. They were bad, taking bribes and perverting justice. (I Sam. 8:3)
4. They requested a king. (I Sam. 8:5)
5. Benjamin (I Sam. 9:1)
6. He poured oil in order to anoint him king. (I Samuel 10:1)
7. They shouted, "God save the king." (I Sam. 10:24)
8. They required that their right eyes be thrust out. (I Sam. 11:2)
9. He cut up oxen and sent them to the tribes, warning them he would do the same to their oxen if they did not come help. (I Sam. 11:7)
10. God (I Sam. 12:12)

I Samuel 13-18 Test

1. Which Gentile people assembled an army with 30,000 chariots to defeat Israel under King Saul? (I Samuel 13:5)
2. What foolish thing did Saul do when Samuel did not arrive to him on time? (I Samuel 13:9)
3. According to Samuel, what would be the negative consequence of Saul's foolish act? (I Samuel 13:14)
4. Which two men left the camp of Saul and caused the Philistines to flee in battle? (I Samuel 14:17)
5. What oath had Saul caused the Israelites to take in battle? (I Samuel 14:24)
6. Who violated this oath, although he was not aware of the oath? (I Samuel 14:27)
7. What was Saul commanded to do to Amalek for their treatment of the Israelites coming out of Egypt? (I Samuel 15:2)
8. How did Saul violate the command regarding Amalek? (I Samuel 15:9)
9. What did Samuel mean when he told Saul, "to obey is better than sacrifice"? (I Samuel 15:22)
10. How did Samuel respond to Saul's importunity to pardon him for his sin? (I Samuel 15:26)
11. What did Samuel do to Agag? (I Samuel 15:33)
12. Why did Saul initially bring David to his royal court? (I Samuel 16:17)
13. Who did David call an "uncircumcised Philistine who taunts the armies of the living God"? (I Samuel 17:36)
14. Who made a covenant of friendship with David? (I Samuel 18:3)
15. What caused Saul to start suspecting and envying David? (I Samuel 18:8)
16. Which daughter of Saul became David's wife? (I Samuel 18:27)

I Samuel 13-18 Answers

1. the Philistines (I Samuel 13:5)
2. offered sacrifices to God (I Samuel 13:9)
3. Saul's kingdom would not endure (I Samuel 13:14)
4. Jonathan and his armor bearer (I Samuel 14:17)
5. not to eat food before evening and the battle with the Philistines was done (I Samuel 14:24)
6. Jonathan (I Samuel 14:27)
7. destroy their people and animals (I Samuel 15:2)
8. He left some of their animals and their king alive. (I Samuel 15:9)
9. Saul kept some of the animals alive to sacrifice to God, but God wanted Saul to obey him rather than to do this religious act. (I Samuel 15:22)
10. He told Saul the Lord had rejected him. (I Samuel 15:26)
11. He cut him in pieces. (I Samuel 15:33)
12. to play the harp to ease his soul (I Samuel 16:17)
13. Goliath (I Samuel 17:36)
14. Jonathan (I Samuel 18:3)
15. When he heard the women singing that Saul had killed his thousands but David his ten thousands. (I Samuel 18:8)
16. Michal (I Samuel 18:27)

I Samuel 19-24 Test

1. Who tipped off David in I Samuel 19:11 that Saul's messengers were coming to his house to kill him, and then helped David escape through the window?
2. Who did Saul's messengers find in David's place in the bed, after David had already escaped? (I Samuel 19:16)
3. Who made a covenant with the house of David, vowing as part of the covenant to report to David what Saul would do with David? (I Samuel 20:16)
4. How long would this covenant last? (I Samuel 20:42)
5. Which priest gave David consecrated bread to eat? (I Samuel 21:1)
6. Which servant of Saul was present when David received the bread? (I Samuel 21:7)
7. How did David behave when he was in the land of Achish king of Gath? (I Samuel 21:13)
8. How did the guards of Saul respond when commanded by Saul to kill Ahimelech? (I Samuel 22:17)
9. Why was a mountain area in the wilderness of Maon called the 'Rock of Escape'? (I Samuel 23:28)
10. Where was Saul when David cut off the edge of Saul's robe? (I Samuel 24:5)

I Samuel 19-24 Answers

1. Michal
2. a household idol (I Samuel 19:16)
3. Jonathan (I Samuel 20:16)
4. to their posterity forever (I Samuel 20:42)
5. Ahimelech (I Samuel 21:1)
6. Doeg the Edomite (I Samuel 21:7)
7. He feigned insanity. (I Samuel 21:13)
8. They would not kill him and the other priests. (I Samuel 22:17)
9. Because David was able to escape from Saul there when Saul was called away to fight the Philistines. (I Samuel 23:28)
10. in a cave relieving himself (I Samuel 24:5)

I Samuel 25-31 Test

1. Why did David believe Nabal should give some gifts to David's men? (I Samuel 25:7)
2. What did Nabal respond at the request of David's men? (I Samuel 25:10-11)
3. How was Abigail able to prevent David from destroying Nabal's household? (I Samuel 25:18-30)
4. How did Abigail respond to David's proposal of marriage? (I Samuel 25:41)
5. Why were David and Abishai able to get Saul's spear and jug without anyone waking up? (I Samuel 26:12)
6. What did Abishai want to do to Saul that David prevented? (I Samuel 26:11)
7. How did Saul try to find out what would be his destiny in war against the Philistines when encamped at Gilboa? (I Samuel 28:8)
8. What did the lords of the Philistines insist regarding David to Achish? (I Samuel 29:4)
9. What did David and his men find had happened at Ziklag when they returned to it? (I Samuel 30:2)
10. How did Saul die? (I Samuel 31:4)

I Samuel 25-31 Answers

1. David's men had been good to and protected Nabal's shepherds. (I Samuel 25:7)
2. Nabal questioned the value of David and his men to Nabal. (I Samuel 25:10-11)
3. Abigail brought gifts to David and begged David to be merciful. (I Samuel 25:18-30)
4. She assented and expressed her humble submission to David. (I Samuel 25:41)
5. God put them in a deep sleep. (I Samuel 26:12)
6. kill Saul (I Samuel 26:11)
7. He asked a medium or spiritist. (I Samuel 28:8)
8. David should not be allowed to participate with the Philistines in battle. (I Samuel 29:4)
9. It was destroyed, and the women and children were captured. (I Samuel 30:2)
10. He committed suicide by falling on his sword. (I Samuel 31:4)

II Samuel 1-6 Test

1. What did David have done to the man who said he killed Saul? (II Samuel 1:15)
2. Who did Abner make king over Israel after Saul died? (II Samuel 2:8)
3. What was David made king over when Saul died? (II Samuel 2:11)
4. Who was the head of David's army? (II Samuel 2:13)
5. What son of Zeeruiah did Abner kill? (II Samuel 2:23)
6. What condition did David attach to making covenant with Abner? (II Samuel 3:13)
7. How did the king of Israel die? (II Samuel 4)
8. What king of Tyre brought cedar trees to David? (II Samuel 5:11)
9. Who despised David in her heart when she saw David dancing? (II Samuel 6:16)

II Samuel 1-6 Answers

1. had him put to death (II Samuel 1:15)
2. Ish-bosheth (II Samuel 2:8)
3. Judah (II Samuel 2:11)
4. Joab (II Samuel 2:13)
5. Asahel (II Samuel 2:23)
6. must bring Michal Saul's daughter to David (II Samuel 3:13)
7. Two captains of Ish-bosheth, Baanah and Rechab, killed him. (II Samuel 4)
8. Hiram (II Samuel 5:11)
9. Michal (II Samuel 6:16)

II Samuel 7-12 Test

1. What did God promise David concerning the longevity of the rule of David's posterity? (II Samuel 7:16)
2. What did Syria bring to Israel after David defeated Syria? (II Samuel 8:6)
3. Who was head over David's army? (II Samuel 8:16)
4. Name one of the 2 priests serving during David's rule. (II Samuel 8:17)
5. For whose sake was David kind to Mephibosheth? (II Samuel 9:7)
6. What physical problem did Mephibosheth have? (II Samuel 9:13)
7. What did Hanun and the Ammonites do to David's servants when David sent them in kindness to Ammon? (II Samuel 10:4)
8. What nation came to help Ammon when David and the Israelites came to war with it? (II Samuel 10:6)
9. With what wife of Uriah did David commit adultery? (II Samuel 11:3)
10. What prophet rebuked David for his sin? (II Samuel 12:1)

II Samuel 7-12 Answers

1. forever (II Samuel 7:16)
2. tribute (II Samuel 8:6)
3. Joab (II Samuel 8:16)
4. Zadok and Ahimelech (II Samuel 8:17)
5. Jonathan (II Samuel 9:7)
6. lame on both of his feet (II Samuel 9:13)
7. shaved off half their beards and removed clothes from waste down (II Samuel 10:4)
8. Syria (II Samuel 10:6)
9. Bathsheba (II Samuel 11:3)
10. Nathan (II Samuel 12:1)

II Samuel 13-18 Test

1. What did Amnon feel towards Tamar after he had committed the adulterous act with her? (II Samuel 13:15)
2. Who had Amnon killed? (II Samuel 13:29)
3. What was Absalom's physical appearance? (II Samuel 14:25)
4. How did Absalom get Joab's attention to come and speak with him, when previously Joab had ignored the request? (II Samuel 14:30)
5. How was Absalom able to judge many of the cases in Israel, when David was yet king? (II Samuel 15:2)
6. Which man from the house of Saul cursed David as David passed through Bahurim? (II Samuel 16:5)
7. Which advisor of Absalom is described thus: his advice was "as if one inquired of the word of God"? (II Samuel 16:23)
8. Which advisor to Absalom gave him bad advice and was ordained by God to bring calamity on Absalom? (II Samuel 17:14)
9. How did Ahithophel die? (II Samuel 17:23)
10. What had Absalom set up to preserve his name since he had no son? (II Samuel 18:18)

II Samuel 13-18 Answers

1. hatred (II Samuel 13:15)
2. Absalom (II Samuel 13:29)
3. handsome (II Samuel 14:25)
4. He burned his field. (II Samuel 14:30)
5. He stood at the gate and judged before people could get to David. (II Samuel 15:2)
6. Shimei (II Samuel 16:5)
7. Ahithophel (II Samuel 16:23)
8. Hushai (II Samuel 17:14)
9. He hanged himself. (II Samuel 17:23)
10. Absalom's monument (II Samuel 18:18)

II Samuel 19-24 Test

1. What turned the victory over Absalom into mourning? (II Samuel 19:1)
2. Which Benjamite led a revolt against David? (II Samuel 20:1)
3. Who killed Amasa? (II Samuel 20:10)
4. What was the cause of the 3-year famine that plagued Israel during David's reign? (II Samuel 21:1)
5. Why did David not give Mephibosheth to the Gibeonites? (II Samuel 21:7)
6. Who composed a song praising the Lord? (II Samuel 22:1)
7. What does the Bible say moved David to number the Israelites? (II Samuel 24:1)
8. Of the choices presented, which punishment did David choose for numbering Israel? (II Samuel 24:15)
9. What had David's 'mighty men' done to earn them the reputation of 'mighty men'? (II Samuel 23)
10. According to David, what does God require of the man who rules over men? (II Samuel 23:3)

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I Kings 1-11 Test

1. Which son of David exalted himself as king, with the support of Joab but not of Nathan? (I Kings 1:25-26)
2. Who was made king after David? (I Kings 1:53)
3. Which priest was relieved of his duty of priest by Solomon after the death of David? (I Kings 2:27)
4. What did Shimei do that caused Solomon to have him put to death by Benaiah? (I Kings 2:42-43)
5. What did Solomon request from God when God offered to give him any request in a vision? (I Kings 3:9)
6. What is it about Solomon that brought kings from far away to be with him? (I Kings 4:34)
7. What did King Solomon obtain from Hiram in exchange for wheat and beaten oil? (I Kings 5:12)
8. What was the condition that God told Solomon he must obey in order not to be forsaken of God? (I Kings 6:12-13)
9. Who was Solomon's first wife the daughter of? (I Kings 7:8)
10. What was the only thing in the Ark when it was brought into the Temple Solomon built? (I Kings 8:9)
11. Which queen came from a foreign land to test Solomon with difficult questions? (I Kings 10:1)
12. What turned Solomon's heart away from rightly serving God? (I Kings 11:3)

I Kings 1-11 Answers

1. Adonijah (I Kings 1:25-26)
2. Solomon (I Kings 1:53)
3. Abiathar (I Kings 2:27)
4. He broke his oath and traveled outside of Jerusalem. (I Kings 2:42-43)
5. wisdom (I Kings 3:9)
6. his wisdom and riches (I Kings 4:34)
7. cedar wood (I Kings 5:12)
8. to obey God's statutes (I Kings 6:12-13)
9. Pharaoh of Egypt (I Kings 7:8)
10. the 2 tablets of stone with the Ten Commandments (I Kings 8:9)
11. Queen of Sheba (I Kings 10:1)
12. his foreign wives (I Kings 11:3)

I Kings 12-22 Test

1. Whose advice did Rehoboam heed when the Israelites complained? (I Kings 12:14)
2. Which tribe(s) were under Rehoboam after the revolt? (I Kings 12:20-21)
3. Where was the altar in Israel that Jereboam had erected and which the prophet from Judah had prophesied would be rent? (I Kings 13:1-3)
4. What was Ahijah's prophecy concerning Jereboam's family made to Jereboam's wife? (I Kings 14:10)
5. What were some of the good things that King Asa did that manifested he was a good king over Judah? (I Kings 15:12)
6. How did Zimri king of Israel die? (I Kings 16:18)
7. Who built the city of Samaria? (I Kings 16:24)
8. When Elijah dwelt by the brook Cherith, how did he obtain his food? (I Kings 17:6)
9. Who was the governor of Ahab's house who feared the Lord? (I Kings 18:3)
10. What did Elijah have done to the false prophets of Baal? (I Kings 18:40)
11. What did Jezebel try to have done to Elijah when she heard what Elijah had done to the prophets of Baal? (I Kings 19:2)
12. Were there any others besides Elijah in Israel who had not bowed to Baal? (I Kings 19:18)
13. Had did Jezebel get the vineyard away from Naboth? (I Kings 21:13)
14. Which prophet told Ahab the truth? (I Kings 22:13)

I Kings 12-22 Answers

1. his young advisors (I Kings 12:14)
2. Judah (and Benjamin) (I Kings 12:20-21)
3. Beth-el (I Kings 13:1-3)
4. all of Jereboam's posterity would be cut off (I Kings 14:10)
5. He took away the sodomites out of the land and he removed the idols his father had made. (I Kings 15:12)
6. He set the king's palace on fire with him in it, so he died. (I Kings 16:18)
7. Omri (I Kings 16:24)
8. ravens brought him food (I Kings 17:6)
9. Obadiah (I Kings 18:3)
10. He killed them. (I Kings 18:40)
11. She tried to kill him. (I Kings 19:2)
12. yes, there were seven thousand who had not bowed to Baal (I Kings 19:18)
13. She had 2 men bear false witness that he blasphemed God. (I Kings 21:13)
14. Micaiah.' (I Kings 22:13)

II Kings 1-12 Test

1. When Ahaziah was sick, to whom did he send his messengers to inquire whether he would recover? (II Kings 1:2)
2. By what means was Elijah taken from this earth? (II Kings 2:1,11)
3. On whom did the spirit of Elijah rest once Elijah was no more on the earth? (II Kings 2:15)
4. What did the youths that mocked and teased Elisha call him? (II Kings 2:23)
5. What happened to the youths when Elisha cursed them? (II Kings 2:24)
6. Which nation rebelled against paying tribute to Israel during Jehoram's reign? (II Kings 3:5)
7. What did God give the Shunammite woman through Elisha even though she was old? (II Kings 4:17)
8. What disease was Naaman cured of? (II Kings 5:1)
9. What did Elisha's servant see when Elisha prayed that his eyes would be open to see why there were more of "those who are with us" than there are "those who are with" the Syrians? (II Kings 6:17)
10. What was the woman's complaint to the king of Israel when the Syrians under Ben-hadad besieged Samaria? (II Kings 6:29)
11. Why did the Syrians flee from besieging Samaria? (II Kings 7:6)
12. Why did Elisha weep when speaking to Hazael, when Hazael visited Elisha? (II Kings 8:12)
13. How did Jezebel die? (II Kings 9:33)
14. Who killed the 70 sons of Ahab? (II Kings 10:6-7)
15. Which king eradicated Baal worship out of Israel and how did God reward him? (II Kings 10:28)
16. Which son of Ahaziah was hidden so as not to be killed by Queen Athaliah in Judah? (II Kings 11:2)
17. What caused Hazael king of Syria to go away from Jerusalem and not capture it? (II Kings 12:18)

II Kings 1-12 Answers

1. Baal-zebub, the god of Ekron (II Kings 1:2)
2. taken up in a whirlwind by chariots of fire (II Kings 2:1,11)
3. Elisha (II Kings 2:15)
4. baldhead (II Kings 2:23)
5. 2 female bears tore them up (II Kings 2:24)
6. Moab (II Kings 3:5)
7. a son she bore (II Kings 4:17)
8. leprosy (II Kings 5:1)
9. horses and chariots of fire of the Lord (II Kings 6:17)
10. the other woman would not give her son to be eaten, like she had given her son (II Kings 6:29)
11. they heard the sound of a great army, and fled in fear (II Kings 7:6)
12. because he knew Hazael would destroy and conquer much of Israel (II Kings 8:12)
13. She was thrown out of a window on order of Jehu, falling to her death. (II Kings 9:33)
14. Jehu ordered their execution by the elders of the city. (II Kings 10:6-7)
15. Jehu. God rewarded him by letting his posterity to the 4th generation remain as kings of Israel. (II Kings 10:28)
16. Joash (II Kings 11:2)
17. gave Hazael all the treasures (II Kings 12:18)

II Kings 13-25 Test

1. Why did God not allow Syria to utterly destroy Israel during the reign of Hazael according to II Kings 13:23?
2. Over which prophet's body did Joash king of Israel weep because of Syria's destruction of much of Israel? (II Kings 13:14)
3. What took place on the "high places" which God was displeased with? (II Kings 14:4)
4. Jehoash king of Israel defeated Amaziah king of Judah in battle, even though Amaziah was a good king. What did Jehoash do to Judah as a result of Judah's defeat? (II Kings 14:14)
5. Of the 2 kingdoms- Israel and Judah- which had more conspiracies and overthrows of government?
6. To which nation did King Ahaz of Judah turn for help to fight Syria and Israel? (II Kings 16:8)
7. From which foreign city did King Ahaz have a replica of an altar made for worship in Jerusalem? (II Kings 16:11)
8. Which nation carried Israel away captive? (II Kings 17:6)
9. Who was king of Israel at the time of its capture? (II Kings 17:6)
10. Why did God cause Israel to be captured instead of Judah at this time? (II Kings 17:17-18, 18:12)
11. Which king of Judah was more godly than all the rest, even destroying the high places? (II Kings 18:5)
12. What did God do to the Assyrians under King Sennacherib to break their siege of Jerusalem? (II Kings 19:35)
13. What did Hezekiah show the king of Babylon that would one day come to haunt Judah according to the prophecy of Isaiah? (II Kings 20:15)
14. What did the Lord say through the prophets would result because of Manasseh's wicked reign? (II Kings 21:14)
15. What did Hilkiyah the high priest find in the house of the Lord, which was later presented to King Josiah? (II Kings 22:8)
16. As a result of the covenant that Josiah and the people of Judah made, Josiah instituted various reforms. Which of the Ten Commandments did most of these reforms pertain to? (II Kings 23)
17. Which Babylonian king besieged Jerusalem during the reign of Zedekiah? (II Kings 25:1)

II Kings 13-25 Answers

1. because of God's covenant with their fathers Abraham, Isaac, and Jacob
2. Elisha (II Kings 13:14)
3. the people still sacrificed and burned incense on the high places (II Kings 14:4)
4. Jehoash king of Israel took treasures that were found in the house of the Lord. He also tore down the wall of Jerusalem. (II Kings 14:14)
5. Israel
6. Assyria (II Kings 16:8)
7. Damascus (II Kings 16:11)
8. Assyria (II Kings 17:6)
9. Hoshea (II Kings 17:6)
10. Israel transgressed the covenant of God and worshipped false gods. (II Kings 17:17-18, 18:12)
11. Hezekiah (II Kings 18:5)
12. the angel of the Lord killed 185,000 of their soldiers (II Kings 19:35)
13. the treasures of the Temple (II Kings 20:15)
14. the captivity of Judah (II Kings 21:14)
15. the book of the law (II Kings 22:8)
16. Second Commandment (II Kings 23)
17. Nebuchadnezzar (II Kings 25:1)

I Chronicles 1-14 Test

1. The first chapters of I Chronicles contain genealogies. With what man does this genealogy begin to trace lineage? (I Chronicles 1:1)
2. Are the genealogies there listed traced primarily through sons or daughters?
3. To which son of Israel (Jacob) did the birthright belong if he had not defiled his father's bed? (I Chronicles 5:1)
4. What city was called the 'city of David'? (I Chronicles 11:4-5)
5. What happened to Uzza when he put forth his hand to hold the ark of the Lord? (I Chronicles 13:10)
6. Who sent timber of cedars, with masons and carpenters, to King David to build a house? (I Chronicles 14:1)
7. Which people went out to make war with Israel when they heard David was made their king? (I Chronicles 14:8)

I Chronicles 1-14 Answers

1. Adam (I Chronicles 1:1)
2. sons
3. Reuben (I Chronicles 5:1)
4. Zion or Jerusalem (I Chronicles 11:4-5)
5. he was smote by God and died (I Chronicles 13:10)
6. Hiram king of Tyre(I Chronicles 14:1)
7. the Philistines (I Chronicles 14:8)

I Chronicles 15-29 Test

1. Which tribe of Israel were permitted to carry the ark of God? (I Chronicles 15:2)
2. Who despised David when she saw him dancing as the ark was brought into Jerusalem? (I Chronicles 15:29)
3. Members of which tribe of Israel were appointed to sing and play musical instruments before the ark of the Lord as a choir? (I Chronicles 16:4)
4. Who composed the psalm recorded in I Chronicles 16, which begins with the words, 'Oh give thanks to the Lord, call upon his name'?
5. Who did God say to David through the prophet Nathan would build the Lord's house and establish his throne forever? (I Chronicles 17:12)
6. What did David do with the vessels of gold and silver and brass captured from the defeated heathen nations? (I Chronicles 18:11)
7. Which nation had shaved David's messengers and cut off their garments? (I Chronicles 19:3)
8. Who provoked David to number Israel? (I Chronicles 21:1)
9. Of the choice of 3 possible punishments for the sin of numbering Israel, which did David choose for Israel? (I Chronicles 21:14)
10. Why did David build an altar to the Lord on the threshing floor of Ornan the Jebusite? (I Chronicles 21:18)
11. Did David buy the land from Ornan, or did he accept it as a gift? (I Chronicles 21:24)
12. Why would the Levites no longer need to carry the tabernacle and its utensils for its service, so that their duties needed to be re-assigned? (I Chronicles 23:26)
13. Were those commanded to "prophesy with lyres, harps, and cymbals" commanded to do it in the house or temple of God or were they commanded to do it in the synagogues as well? (I Chronicles 25:6)
14. How was it decided among the sons of Korah and Merari who would get which gate to be a gate-keeper? (I Chronicles 26:14)
15. Who was commander of king David's army? (I Chronicles 27:34)
16. What role did Ahithophel have in king David's regime? (I Chronicles 27:33)
17. According to David, where did he get the plan for the Temple and its contents and the division of the priests and Levites? (I Chronicles 28:19)
18. Who did David hand the plans for the Temple in the assembly of the officials of Israel? (I Chronicles 28:11)
19. Who was anointed as ruler to replace David? (I Chronicles 29:22)

I Chronicles 15-29 Answers

1. the Levites (I Chronicles 15:2)
2. Michal (I Chronicles 15:29)
3. the Levites (I Chronicles 16:4)
4. King David
5. David's son (I Chronicles 17:12)
6. dedicated to the Lord for the Temple (I Chronicles 18:11)
7. Ammon (I Chronicles 19:3)
8. Satan (I Chronicles 21:1)
9. pestilence (I Chronicles 21:14)
10. the angel of the Lord commanded the prophet Gad to tell David (I Chronicles 21:18)
11. David bought it (I Chronicles 21:24)
12. the temple or tabernacle of God would stay stationary in Jerusalem (I Chronicles 23:26)
13. in the temple of God alone (I Chronicles 25:6)
14. casting of lots (I Chronicles 26:14)
15. Joab (I Chronicles 27:34)
16. the king's counselor (I Chronicles 27:33)
17. the Lord made him understand it in writing by his hand upon David (I Chronicles 28:19)
18. Solomon (I Chronicles 28:11)
19. Solomon (I Chronicles 29:22)

II Chronicles 1-17 Test

1. What did Solomon request when God offered him what he wanted from God? (II Chronicles 1:10)
2. Where did Solomon build the temple of God? (II Chronicles 3:1)
3. What was in the ark of the Lord which Solomon placed in the newly constructed Temple? (II Chronicles 5:10)
4. What was the house of the Lord filled with so that the ministers could not stand to minister at the time the ark was brought into the Temple? (II Chronicles 5:14)
5. What did the fire from heaven consume when Solomon made an end of praying in the assembly of the brethren when the ark was brought into the Temple? (II Chronicles 7:1)
6. What would cause God to pluck up Israel out of the land according to God's testimony to Solomon? (II Chronicles 7:19)
7. Who was Solomon's first wife? (II Chronicles 8:11)
8. What woman brought Solomon spices and gold, and inquired of Solomon to learn from his wisdom? (II Chronicles 9:1)
9. What counsel did Reheboam's old counselors give him when confronted by Jereboam? (II Chronicles 10:7)
10. Did Reheboam obey Shemaiah when this man of God told him not to fight against Israel to get them back under his dominion? (II Chronicles 11:4)
11. Did the Israelites under Jereboam retain the Levites as their priests? (II Chronicles 11:14)
12. Did all Israelites obey Jereboam and not worship in Jerusalem? (II Chronicles 11:16)
13. During the reign of which king of Judah did Shishak the king of Egypt take many of the treasures from the Jewish Temple? (II Chronicles 12:9)
14. Why did God decree that Shishak take the treasures from the Temple? (II Chronicles 12:5)
15. What reason did Abijah, king of Judah, give to the Israelites why they should submit to him and not the leadership of Jereboam? (II Chronicles 13:5-12)
16. Asa was a good king. What are some of the good things he did in Judah to enforce God's law? (II Chronicles 14:3-5)
17. Which nation did Asa defeat at Mareshah? (II Chronicles 14:9)
18. When Judah entered into covenant under Asa, what did they swear would be done with those who refused to seek the Lord? (II Chronicles 15:13)
19. With which nation did Judah enter into league during the reign of Asa in order to thwart Israel under Baasha? (II Chronicles 16:2)
20. Jehoshaphat sent teachers around Judah to teach the people. What did they teach? (II Chronicles 17:9)

II Chronicles 1-17 Answers

1. wisdom (II Chronicles 1:10)
2. in Jerusalem on mount Moriah, in the place David had purchased from Ornan the Jebusite (II Chronicles 3:1)
3. the Ten Commandments on the two tables of stone (II Chronicles 5:10)
4. the cloud (II Chronicles 5:14)
5. the burnt offering and sacrifices (II Chronicles 7:1)
6. forsaking God's commandments and following other gods (II Chronicles 7:19)
7. daughter of Pharaoh (II Chronicles 8:11)
8. queen of Sheba (II Chronicles 9:1)
9. to be kind to the people and speak kind words (II Chronicles 10:7)
10. yes (II Chronicles 11:4)
11. no (II Chronicles 11:14)
12. no, some continued worshipping in Jerusalem (II Chronicles 11:16)
13. Rehoboam (II Chronicles 12:9)
14. they had forsaken God (II Chronicles 12:5)
15. because God had covenanted with David and his posterity to be kings of Israel, and Judah has the true divinely ordained worship (II Chronicles 13:5-12)
16. broke down images, and removed altars to strange gods, and took away high places (II Chronicles 14:3-5)
17. Ethiopia (II Chronicles 14:9)
18. put to death (II Chronicles 15:13)
19. Syria (II Chronicles 16:2)
20. they taught the law of the Lord from the book of the law (the Bible) (II Chronicles 17:9)

II Chronicles 18-29 Test

1. Which prophet did Ahab not want Jehosaphat to hear because he generally prophesied against Ahab? (II Chronicles 18:7)
2. How did King Ahab die? (II Chronicles 18:34)
3. For what did the prophet Jehu reprove Jehosaphat? (II Chronicles 19:2)
4. Jehosaphat set up inferior courts of judges throughout Judah and a 'supreme court' of judges in Jerusalem. What was to be their law by which they judged cases? (II Chronicles 19:10)
5. Jehosaphat prayed in the congregation to the Lord for deliverance from invading armies from which 2 peoples? (II Chronicles 20:1)
6. Who was the wife of King Jehoram, son of Jehoshaphat and king of Judah, that led him into wickedness? (II Chronicles 21:6)
7. Which wicked woman reigned around seven years in Judah, after having killed many of the royal seed? (Hint: she was the mother of king Ahaziah.) (II Chronicles 22:12)
8. Jehoiada the priest had the people make a covenant that they would be the Lord's people. What are some of the good things they did as a result of this covenant? (II Chronicles 23:16-21)
9. How long was Joash a good king in Judah? (II Chronicles 24:2)
10. What did the son of Jehoiada say to the people that led to his execution? (II Chronicles 24:20)
11. What did King Amaziah of Judah bring from Edom after its defeat that angered God? (II Chronicles 25:14)
12. King Uzziah of Judah did many great things, but what proved to be his downfall? (II Chronicles 26:16)
13. What reason is given as to why King Jotham of Judah prospered and became mighty? (II Chronicles 27:6)
14. King Ahaz was one of the worst kings in Judah's history. What was his grievous sin? (II Chronicles 28:2)
15. Ahaz's son was Hezekiah. What were some of the things he did to initiate reform in Judah? (II Chronicles 29)

II Chronicles 18-29 Answers

1. Micaiah (II Chronicles 18:7)
2. A Syrian soldier drew his bow at random and the arrow hit Ahab. He died at sunset from the injury. (II Chronicles 18:34)
3. for fighting with Ahab's army (II Chronicles 19:2)
4. the law of God (II Chronicles 19:10)
5. Ammon and Moab (II Chronicles 20:1)
6. Ahab's daughter was his wife (II Chronicles 21:6)
7. Athaliah (II Chronicles 22:12)
8. destroyed images, destroyed the house of Baal and its priest, and set back up the Temple sacrifices by the Levites (II Chronicles 23:16-21)
9. as long as Jehoida lived (II Chronicles 24:2)
10. He prophesied against the people for forsaking the Lord and his laws. (II Chronicles 24:20)
11. the gods (images) of the Edomites (II Chronicles 25:14)
12. He entered the Temple and burned incense. (II Chronicles 26:16)
13. He ordered his way according to the Lord. (II Chronicles 27:6)
14. He made images of Baal. (II Chronicles 28:2)
15. covenanted and set up temple worship (II Chronicles 29)

II Chronicles 30-36 Test

1. Hezekiah even invited the Israelites of the northern kingdom (who had already been conquered by Assyria) to participate in the Passover in Jerusalem. What was the response of most of these people to the invitation? (II Chronicles 30:10)
2. Which reforms occurred after the celebration of the Passover under Hezekiah? (II Chronicles 31:1,3)
3. Which king of Assyria sought to conquer Jerusalem during Hezekiah's reign? (II Chronicles 32:9)
4. Which son of Hezekiah became king after him and committed great idolatry and wickedness? (II Chronicles 33:1)
5. During which event in the life of Hezekiah's son (the king of Judah) did he repent of his previous wickedness? (II Chronicles 33:11-12)
6. What book was found in the Temple during the reign of Josiah? (II Chronicles 34:14)
7. What did Josiah covenant along with Judah during his reign? (II Chronicles 34:31-32)
8. How did Josiah die? (II Chronicles 35:22)
9. Which king of Babylon captured king Jehoiakim and brought him to Babylon along with some of the treasures of the Temple? (II Chronicles 36:6)
10. Which prophet of God in Judah would king Zedekiah not listen to? (II Chronicles 36:12)
Jerusalem was destroyed and the people taken captive to Babylon during Zedekiah's reign. During which Persian king's reign 70 years later did some of the Jews return to Jerusalem? (II Chronicles 36:22)

II Chronicles 30-36 Answers

1. Most did not come, but some came. (II Chronicles 30:10)
2. Destruction of idols and re-establishment of proper Temple sacrifices. (II Chronicles 31:1,3)
3. Sennacherib (II Chronicles 32:9)
4. Manasseh (II Chronicles 33:1)
5. during his captivity in Babylon (II Chronicles 33:11-12)
6. a book of the law of the Lord written by Moses (II Chronicles 34:14)
7. to keep God's commandments and statutes with all his heart (II Chronicles 34:31-32)
8. He died in battle with Necho king of Egypt (II Chronicles 35:22)
9. Nebuchadnezzar (II Chronicles 36:6)
10. Jeremiah (II Chronicles 36:12)
11. Cyrus (II Chronicles 36:22)

Ezra 1-10 Test

1. Which prophet's words were fulfilled when King Cyrus of Persia decreed that the Jerusalem temple should be re-built? (Ezra 1:1)
2. What had Nebuchadnezzar carried away from Jerusalem that Cyrus handed over to the prince of Judah, Sheshbazzar, to take back to Jerusalem? (Ezra 1:11)
3. What happened to those "sons of the priests" who could not prove their qualifications to serve as priest from the ancestral registration? (Ezra 2:61-62)
4. Members from which 3 tribes of Israel returned to Jerusalem to rebuild the Temple? (Ezra 1:5)
5. When the Jews gathered in Jerusalem, what did Zerubbabel and his brothers the priests immediately build to God? (Ezra 3:2)
6. When the foundation of the Temple was laid, who played musical instruments at the site in worship to God? (Ezra 3:10)
7. What did Zerubbabel reply to the offer of the non-Jewish inhabitants to help build the Temple with the Jews? (Ezra 4:3)
8. Rehum the commander and Shimshai the scribe of the Samaritans wrote a petition to King Artaxerxes of Persia. What was the subject of their petition? (Ezra 4:13)
9. What did Haggai and Zechariah the prophets prophesy that the Jews should resume? (Ezra 5:1)
10. After the archives were retrieved containing Cyrus' decree, what did Darius decree? (Ezra 6:7-12)
11. Which Persian king issued a decree sending Ezra the scribe to Jerusalem with his blessing and support, even allowing Ezra to appoint magistrates for the Jews there? (Ezra 7:12)
12. What did the people assembled at Ahava do along with Ezra as part of their worship to God? (Ezra 8:21)
13. What sin of the Jews was Ezra informed about which caused him grief and for which he confessed in prayer the great sin of his people? (Ezra 9:2)
14. What proposal did Ezra have all the leading priests, the Levites and Israel take an oath to? (Ezra 10:3-5)

Ezra 1-10 Answers

1. Jeremiah (Ezra 1:1)
2. the ornaments of the Temple (Ezra 1:11)
3. they were removed as priests (Ezra 2:61-62)
4. Judah, Benjamin, and Levi (Ezra 1:5)
5. an altar (Ezra 3:2)
6. Levites (Ezra 3:10)
7. he did not let them help (Ezra 4:3)
8. to stop the building of the Temple (Ezra 4:13)
9. the building of the Temple (Ezra 5:1)
10. Darius decreed they could build the Temple. (Ezra 6:7-12)
11. Artaxerxes (Ezra 7:12)
12. fasted (Ezra 8:21)
13. their marriage to foreign women (Ezra 9:2)
14. to put away their foreign wives (Ezra 10:3-5)

Nehemiah 1-13 Test

1. What news of Judah did Hanani bring to Nehemiah? (Nehemiah 1:3)
2. Which Persian king allowed Nehemiah to go to re-build Jerusalem? (Nehe. 2:1)
3. What did Nehemiah inspect at night? (Nehe. 2:13)
4. What did Tobiah the Ammonite say would happen to the wall that the Jews were re-building if a fox would jump on it? (Nehemiah 4:3)
5. How did the Jews equip themselves during their work in case of attack by the Samaritans and other enemies? (Nehemiah 4:23)
6. What did Nehemiah do in response to the outcry concerning usury? (Nehemiah 5:10)
7. How did Nehemiah respond to Sanballat and Geshem's invitation to meet on the plain of Ono? (Nehemiah 6:3)
8. Nehemiah chapter 8 describes a public worship assembly of the Jews in Jerusalem. What were the elements of this public worship service which were noted in the chapter?
9. In Nehemiah chapters 9 and 10, at another assembly of the Jews, they entered into a covenant with God. What were some of the main elements of this covenant? (Nehe. 10:29-33)
10. The procedures for the Temple were re-established, as explained in Nehemiah chapter 12. According to Nehemiah 12:45-46, which king of Israel had first established the singers singing "songs of praise and hymns of thanksgiving" in the Temple?
11. Which foreigner had been given a room in the house of God by Eliashib? (Nehe. 13:4)
12. What did Nehemiah do to the foreigner when he found this out? (Nehe. 13:8)
13. Why had the singers and Levites of the Temple left performing service there during Nehemiah's absence? (Nehe. 13:10)
14. When Nehemiah witnessed the sabbath being desecrated in Jerusalem, did he immediately have all those killed who were profaning it? (Nehe. 13:15-22)
15. What did Nehemiah do to those he found had married foreign women? (Nehe. 13:25)

Nehemiah 1-13 Answers

1. the wall of Jerusalem is ruined (Nehemiah 1:3)
2. Artaxerxes (Nehe. 2:1)
3. the walls of Jerusalem (Nehe. 2:13)
4. it would fall (Nehemiah 4:3)
5. each carried a weapon and half were watching for attack (Nehemiah 4:23)
6. he stopped it (Nehemiah 5:10)
7. he responded 'no' because of the work to do (Nehemiah 6:3)
8. reading of scripture, the teaching from scripture (exposition), praying
9. to walk in God's law (some of the aspects especially applicable were not marrying foreign women, keeping sabbath, and offerings) (Nehe. 10:29-33)
10. David
11. Tobiah (Nehe. 13:4)
12. through Tobiah's belongings out of the chamber (Nehe. 13:8)
13. they were not paid their portions so they had to leave to support themselves (Nehe. 13:10)
14. no (Nehe. 13:15-22)
15. He cursed them, hit them, pulled their hair, and made them swear to put away and not marry foreign wives. (Nehe. 13:25)

Esther 1-10 Test

1. What did Queen Vashti do that angered King Ahasuerus? (Esther 1:12)
2. What did the King's advisors advise him to do to the Queen? (Esther 1:19)
3. In the book of Daniel as well as Esther it speaks in terms of "according to the law of the Medes and the Persians". What was special about their law once it was ratified? (Esther 1:19)
4. What had Mordecai told Esther not to make known when interviewing to become queen? (Esther 1:10)
5. How did Mordecai save Ahasuerus' life? (Esther 2:23)
6. Why did Haman become angry with Mordecai and the Jews? (Esther 3:5)
7. What clothing did Mordecai put on when he heard the news of the king's decree against the Jews? (Esther 4:1)
8. Of whom was Mordecai referring as "thou" when he said, " who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14)
9. When Esther went to speak with the king, what did he hold up that allowed her to speak with him and not be killed? (Esther 5:2)
10. Where did the king learn what Mordecai had done on his behalf to save the king? (Esther 6:1)
11. How did Haman die? (Esther 7:10)
12. Who received Haman's signet ring? (Esther 8:2)
13. Why did even many of the Gentiles become Jews at this time? (Esther 8:17)
14. What is the name of the Jewish feast which commemorates how the Jews were saved from their destruction by Haman? (Esther 9:31)

Esther 1-10 Answers

1. She refused to come to the banquet. (Esther 1:12)
2. They advised that she be dismissed and replaced as queen. (Esther 1:19)
3. it could not be altered (Esther 1:19)
4. that she was Jewish (Esther 1:10)
5. Mordecai revealed a conspiracy to kill the king. (Esther 2:23)
6. he would not bow to Haman (Esther 3:5)
7. sackcloth with ashes (Esther 4:1)
8. Esther (Esther 4:14)
9. scepter (Esther 5:2)
10. in the records of the chronicles of the kingdom (Esther 6:1)
11. he was hung on the gallows (Esther 7:10)
12. Mordecai (Esther 8:2)
13. they feared the Jews (Esther 8:17)
14. the feast of Purim (Esther 9:31)

Job 1-14 Test (concentrate especially on Job chapters 1 and 2)

1. In what land did Job live? (Job 1:1)
2. What was Job's relationship with God? (Job 1:1)
3. Was Job rich or poor? (Job 1:3)
4. Who performed animal sacrifices for sins of Job's family? (Job 1:5)
5. What does the manner of Job's sacrifices indicate about the time when Job lived?
6. In Job's day, who did God set forth as a good human example to Satan? (Job 1:8)
7. What did Satan say Job would do if afflicted? (Job 1:11)
8. How did Job respond when his possessions were destroyed? (Job 1:21)
9. What did Job's wife advise him to do when he was afflicted with sore boils? (Job 2:9)
10. What was Job's view about the day he was born? (Job 3:3)
11. What was the view of why Job was suffering according to Job's friends (Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite)?
12. Were Job's friends right in their view?
13. Did Job agree with this assessment of his friends?

Job 1-14 Answers

1. Uz (Job 1:1)
2. a good relationship in which Job feared and obeyed God (Job 1:1)
3. rich (Job 1:3)
4. Job (Job 1:5)
5. Job must have lived before the time of the Levitical law, when heads of family sacrificed for the family.
6. Job (Job 1:8)
7. would curse God (Job 1:11)
8. Job blessed God and recognized his right of sovereignty (Job 1:21)
9. curse God and die (Job 2:9)
10. he cursed it (Job 3:3)
11. his unconfessed sin
12. No.
13. No.

Job 15-37 Assignment

1. Write a one sentence description of the contents for each chapter from Job 15 to Job 37. (For example, Job chapter 14 : Job bewails the fact that man's life on earth is fleeting and difficult, and Job wishes his existence on this earth could be over with.)
2. Explain how Job 19:25-27 presents the gospel of salvation and how we know "the redeemer" referred to there is God the Son.

Job 15-37 Assignment Answers

1. These answers will vary among students, but the parent should verify that the child's answers are consistent with the chapters.
2. We know that the redeemer is a man because it speaks of Job being able to see Him and that He is standing as a man. We know that He is God because Job says of seeing Him that he shall "see God." So the redeemer spoken of is the God-man who will save and redeem Job on the last day when Job is bodily resurrection. This is the basic gospel message of Jesus Christ, who Job placed his hope in.

Job 38-42 Test

1. In Job chapters 38 to 39 God asks a large variety of rhetorical questions to demonstrate that man is in no position to question God regarding God's acts of providence. List 3 of these rhetorical questions.
2. In Job 40:2 God then asks Job a pointed question that he expects Job to respond to. What was that question?
3. What was Job's response in Job 40:4-5?
4. God next demonstrates his power by describing an animal that he has made that man has not been able to tame and domesticate. Which animal is this? (Job 40:15, 41:1)
5. So how did Job respond to this illustration and these illustrations by God?
6. What did God instruct Eliphaz, Bildad, and Zophar to do? (Job 42:8)
7. Which is the only acquaintance of Job that God did not reprove?
8. With what good things did God end up blessing Job? (Job 42:10-17)

Job 38-42 Answers

1. see Job chapters 38 to 39
2. "Shall he that contendeth with the Almighty instruct Him?"
3. He said he was vile and could not respond.
4. a behemoth or leviathan (Job 40:15, 41:1)
5. he repented
6. to do a sacrificial offering in repentance for sin (Job 42:8)
7. Elihu
8. wealth, animals, and children (Job 42:10-17)

Psalm 1-150 Assignment

1. Before we consider the Psalms individually, let's consider the Book of Psalms as a whole. E. S. McKittrick has written: "Martin Luther used to call the Book of Psalms "a little Bible." Bishop Horne describes it as "an epitome of the Bible." These terms are fully justified in the fact that in the Psalter we find concentrated all the truths which are elsewhere elaborated and enforced in all the divine Word. It thus possesses an internal completeness not found in any other single book in the inspired volume. Having, evidently, this thought in mind, Thomas Scott, the eminent commentator, says, "There is nothing in true religion — doctrinal, experimental, and practical — but will present itself to our attention whilst we meditate upon the Psalms. The Christian's use of them in the closet, and the minister's in the pulpit, will generally increase with the growing experience of the power of true religion in their own hearts." The illustrious Edwards said, "The main subjects of these songs were the glorious things of the Gospel, as is evident by the interpretation that is often put upon them, and the use that is made of them, in the New Testament. For, there is no one book of the Old Testament that is so often quoted in the New as the Book of Psalms. Here Christ is spoken of in multitudes of songs." Given these facts, why is the Book of Psalms so appropriate as the hymnal of Christ's church?
2. The offices of Christ (prophet, priest and king) are as truly set forth in the Psalms as in the New Testament. Which office of Christ is explicitly mentioned in Psalm 110:4?
3. Which office of Christ is described in Psalm 22:22?
4. Which office of Christ is described in Psalm 2:6?
5. The person of Christ is fully presented in the Psalter. How is His deity disclosed in Psalm 45:6?
6. How is Christ's incarnation foretold in Psalm 40:6-7 as applied in Hebrews 10:7-10?
7. How is Christ's eternal Sonship (as the Son of God) declared in the Second Psalm?
8. Which title of Jesus that is often mentioned in the New Testament is found in Psalm 8:4?
9. Which title of Jesus that is often mentioned in the New Testament is found in Psalm 2:2? [Hint: This is the Hebrew form which in Greek is translated 'Christ'.]
10. Which title for Jesus is found alike in Psalm 23:1 and John 10:11?
11. The work of Christ is fully presented in the Psalter too. The Psalms give us Spirit-inspired details regarding which event in Christ's life in Psalm 41:9?
12. The Psalms give us Spirit-inspired details regarding which event in Christ's life in Psalm 22:2?
13. The Psalms give us Spirit-inspired details regarding which event in Christ's life in Psalm 35:11?
14. The Psalms give us Spirit-inspired details regarding which event in Christ's life in Psalms 22:6; 118:22?
15. The Psalms give us Spirit-inspired details regarding which event in Christ's life in Psalm 16:9-11?
16. The Psalms give us Spirit-inspired details regarding which event in Christ's life in Psalms 24:7-10; 47:5; 68:18?
17. The Psalms give us Spirit-inspired details regarding which event in Christ's life in Psalms 50:3-4; 98:6-9?
18. What do Psalms 2:6-12; 45:6 ff. tell us about Christ's kingdom?
19. The attributes of God are displayed in the Psalter. Which attribute is displayed in Psalm 102:26-28?
20. Which attribute is displayed in Psalms 90:3-4; 102:12?
21. Which attribute is displayed in Psalm 139:7-10?
22. Which attribute is displayed in Psalms 94:9; cf. 1:6; 37:18; 119:168; 81:14, 15; 139:1-4?
23. Which attribute is displayed in Psalm 115:3?
24. Which attribute is displayed in Psalms 25:10; 31:6?
25. Which attribute is displayed in Psalm 102:26-28?
26. Which attribute is displayed in Psalms 22:28; 47:2, 3, 7, 8; 50:10-12; 95:3-5; 115:3; 135:5-6; 145:11-73?
27. Which attribute is displayed in Psalms 19:1-7; 33:10, 11; 104:1-34?
28. Which attribute is displayed in Psalms 36:6, 9; 104:21; 145:9, 15, 16?
29. Which attribute is displayed in Psalms 136; 86:5; 145:9?
30. Which attribute is displayed in Psalm 86:15?
31. Which attribute is displayed in Psalms 22:3; 33:21; 51:11; 71:22; 78:41; 89:18-19; 98:1; 99:3, 5, 9; 103:1; 105:3; 106:47; 111:9, etc.?
32. Which attribute is displayed in Psalm 119:137, etc.?

33. Which attribute is displayed in Psalm 58:6,10?
34. Which attribute is displayed in Psalms 89:47; 90:2; 96:5; 102:25; 104?
35. Which attribute is displayed in Psalm 19:14 and 106:21?
36. Which attribute is displayed in Psalms 22:28; 104:14; 104?
37. Which attribute is displayed in Psalms 5:4; 11:5?
38. Which event in Christ's life was foreshadowed in Psalm 8:2 and Psalm 118:26?
39. Which event in Christ's life was foreshadowed in Psalm 22:16-18 and Psalm 22:1?
40. It has been said: "In these revelations of Jesus in the Psalter there is this advantage over all others — He speaks mainly in the first person, and tells us His own feelings while working and suffering and dying for our redemption. And these revelations are chiefly in the past tense, as if to indicate that they were intended more for the gospel age than for that in which they were written." The Psalter is chiefly associated with David, which is why they are often called the Psalms of David. Who is the 'David' spoken of in Ezekiel 34:23-24, and why is it then so appropriate to call the Psalter the Psalms of David?
41. If the Psalms are especially of Jesus Christ, what special significance does that have on our understanding of the phrase "the word of Christ" found in Colossians 3:16?
42. Brian Schwertley has written: "Using the book of Psalms alone as the manual of praise in the church is referred to as *exclusive Psalmody*. ... What most Christians do not know is that at one time most churches practiced exclusive Psalmody. During the sixteenth, seventeenth, and most of the eighteenth centuries, the book of Psalms was used as the *only* manual of praise in Reformed and Presbyterian churches." Christians are commanded to sing the Psalter in group worship (i.e., worship in the context of others, so both family and church worship) in Colossians 3:16 and Ephesians 5:19, but Christians are nowhere in scripture commanded to sing uninspired songs. What should we conclude then about singing uninspired songs in the context of group worship, given the Regulative Principle of Worship?
43. Concerning Ephesians 5:19 and Colossians 3:16, Brian Schwertley has written: "When interpreting religious terminology used by Paul in his epistles, there are certain rules of interpretation which should be followed. First, the religious thinking and world view of the apostles was essentially from the Old Testament and Jesus Christ, not Greek heathenism. Therefore, when Paul discusses doctrine or worship, the first place to look for help in understanding religious terms is the Old Testament. We often find Hebrew expressions or terms expressed in *koine* Greek. Second, we must keep in mind that the churches that Paul founded in Asia consisted of converted Jews, Gentile proselytes to Old Testament Judaism (God-fearers), and Gentile pagans. These churches had a Greek version of the Old Testament called the Septuagint. When Paul expressed Old Testament ideas to a Greek-speaking audience, he would use the religious terminology of the Septuagint. If the terms hymns (*humnois*) and spiritual songs (*odais pneumatikais*) were defined within the New Testament, then looking to the Septuagint for the meaning of these words would be unnecessary. Given the fact, however, that these terms are rarely used in the New Testament and cannot be defined within their immediate context apart from a knowledge of the Old Testament, it would be exegetically irresponsible to ignore how these words are used in the Septuagint version of the Old Testament. When we examine the Septuagint, we find that the terms psalm (*psalmos*), hymn (*humnos*), and song (*odee*) used by Paul clearly refer to the Old Testament book of Psalms and *not* to ancient or modern uninspired hymns or songs. Bushell writes: '**Psalmos** occurs some 87 times in the Septuagint, some 78 of which are in the Psalms themselves, and 67 times in the psalm titles. It also forms the title to the Greek version of the psalter. **Humnos** occurs some 17 times in the Septuagint, 13 of which are in the Psalms, six times in the titles. In 2 Samuel, 1 & 2 Chronicles and Nehemiah there are some 16 examples in which the Psalms are called 'hymns' (humnoi) or 'songs' (odai) and the singing of them is called 'hymning' (humneo, humnodeo, humnesis). **Odee** occurs some 80 times in the Septuagint, 45 of which are in the Psalms, 36 in the Psalm titles.' In twelve Psalm titles we find both *psalm* and *song*; and, in two others we find *psalm* and *hymn*. 'Psalm seventy-six is designated 'psalm, hymn and song.' And at the end of the first seventy two psalms we read 'the hymns of David the son of Jesse are ended' (Ps. 72:20). In other words, there is no more reason to think that the Apostle referred to psalms when he said 'psalms,' than when he said 'hymns' and 'songs,' for all three were biblical terms for (the) psalms in the book of psalms itself.' To ignore how Paul's audience would have understood these terms and how these terms are defined by the Bible; and then instead to import non-biblical modern meanings into these terms is exegetical malpractice." What 3 terms does the Apostle Paul then use to designate the Psalter?

44. One of the most common objections against the idea that in Ephesians 5:19 and Colossians 3:16 Paul is speaking of the book of Psalms is that it would be absurd for the Apostle Paul to write, “*sing psalms, psalms, and psalms.*” This objection fails to consider the fact that a common literary method among the ancient Jews was to use a triadic form of expression to express an idea, act, or object. The Bible contains many examples of triadic expression. What example of triadic expression do we find in Matthew 22:37?
45. What example of triadic expression do we find in Exodus 34:7?
46. In Colossians 3:16 we are exhorted: “*Let the word of Christ dwell in you richly*”. In this passage the word of Christ implies that what we sing in group worship should originate with Him, so be inspired by Him. The grammar of Colossians 3:16 also supports the contention that Paul was speaking of the book of Psalms in the use of the term ‘spiritual’. In our English Bibles the adjective *spiritual* only applies to the word songs (“*spiritual songs*”). In the Greek language, however, when an adjective immediately follows two or more nouns, it applies to all the preceding nouns. John Murray writes, ‘*Why does the word **pneumatikos** [spiritual] qualify **odais** and not **psalmois** and **hymnois**? A reasonable answer to this question is that **pneumatikais** qualifies all three datives and that its gender (fem.) is due to attraction to the gender of the noun that is closest to it. Another distinct possibility, made particularly plausible by the omission of the copulative in Colossians 3:16, is that ‘Spiritual songs’ are the genus of which ‘psalms’ and ‘hymns’ are the species. This is the view of Meyer, for example. On either of these assumptions the psalms, hymns, and songs are all ‘Spiritual’ and therefore all inspired by the Holy Spirit. The bearing of this upon the question at issue is perfectly apparent. Uninspired hymns are immediately excluded.*’ So what two terms in Colossians 3:16 imply that which we sing in group worship should be of divine inspiration?
47. How do we know that Ephesians 5:19 and Colossians 3:16 are referring to hymnody in a group context, and not a private context when an individual is alone?
48. Brian Schwertley has written: “Anyone who is familiar with the shift from exclusive Psalmody toward Psalm imitations and uninspired hymns in Reformed and Presbyterian churches knows as a fact of history that the proper balance of the Psalter was immediately lost when manmade compositions were permitted. Hymn writers avoid the judicial aspect of God’s character in favor of love and heavenly bliss, etc. The history of human hymnology is a history of declension. It is only a matter of course for sinful human beings to neglect unpopular doctrines in their hymnals. Even if a humanly-produced hymnal contained no unorthodox doctrines, it still could be grossly unbalanced theologically by emphasizing popular doctrines while ignoring the less popular teachings.” What would modern man likely say about Psalm 3:7?
49. What does Psalm 105:2 teach about our singing the Psalms in worship?
50. What do we find in 1 Chronicles 16; 2 Chronicles 5:13; 20:21; 29:30; Ezra 3:11 concerning the use of the Psalms in worship?
51. Jesus Himself used the Psalms for praise when He introduced the New Testament ordinance of the Lord’s Supper. Both Matthew and Mark tell us that immediately after the institution of the Lord’s Supper Jesus and the Apostles sang a hymn. “*And when they had sung a hymn* [lit. ‘when they had hymned’], *they went out to the Mount of Olives*” (Matthew 26:30; cf. Mark 14:24). The word *hymn* as used in our English Bibles frequently refers to selections from the Book of Psalms. Thus the majority of commentators believe that the word *hymn* here refers to a Psalm or Psalms from the *Hallel* (i.e., Psalms 113-118). James Morison writes, ‘*Or Psalm, as it is in the margin and the Geneva: or very literally, And when they had hymned* (humnesantes). *The word does not imply that it was but one hymn or psalm that was sung or chanted. And if the tradition, preserved among the Jews, is of any weight in such a matter, the hymning at the conclusion of the supper would embrace Psalms cxv., cxvi., cxviii., which constitute the second part of the Jewish Hallelujah, or Hallel, as they call it. The other part of the Hallel consisted of Psalms cxiii., cxiv., which it was customary to chant at the commencement of the feast.*’ Matthew Henry points out (in his commentary on the passage) that if Jesus and the disciples had departed from the normal Jewish practice of singing the Psalms after the Paschal meal, it probably would have been recorded in the Gospel accounts, for it would have been a new practice. Why are the words of Psalm 118:17-24 so especially appropriate for observance of the Lord’s Supper on a Lord’s Day?

Psalm 1-150 Assignment Answers

1. Before we consider the Psalms individually, let's consider the Book of Psalms as a whole. E. S. McKittrick has written: "Martin Luther used to call the Book of Psalms "a little Bible." Bishop Horne describes it as "an epitome of the Bible." These terms are fully justified in the fact that in the Psalter we find concentrated all the truths which are elsewhere elaborated and enforced in all the divine Word. It thus possesses an internal completeness not found in any other single book in the inspired volume. Having, evidently, this thought in mind, Thomas Scott, the eminent commentator, says, "There is nothing in true religion — doctrinal, experimental, and practical — but will present itself to our attention whilst we meditate upon the Psalms. The Christian's use of them in the closet, and the minister's in the pulpit, will generally increase with the growing experience of the power of true religion in their own hearts." The illustrious Edwards said, "The main subjects of these songs were the glorious things of the Gospel, as is evident by the interpretation that is often put upon them, and the use that is made of them, in the New Testament. For, there is no one book of the Old Testament that is so often quoted in the New as the Book of Psalms. Here Christ is spoken of in multitudes of songs." Given these facts, why is the Book of Psalms so appropriate as the hymnal of Christ's church? Because they cover the full breadth of divine revelation in miniature.

2. The offices of Christ (prophet, priest and king) are as truly set forth in the Psalms as in the New Testament. Which office of Christ is explicitly mentioned in Psalm 110:4? His priestly office (the Father says to Him in the One Hundred and Tenth Psalm, "Thou art a priest forever after the order of Melchizedek." In the Fortieth, we find Him entering upon the work of this office: "Lo, I am come; In the roll of the book it is written of Me: I delight to do Thy will, O my God.")

3. Which office of Christ is described in Psalm 22:22? prophet ("I will declare Thy name unto My brethren")

4. Which office of Christ is described in Psalm 2:6? King ("Yet have I set My King upon My holy hill of Zion")

5. The person of Christ is fully presented in the Psalter. How is His deity disclosed in Psalm 45:6? It there calls him God. ("Thy throne, O God, is forever and ever. A scepter of equity is the scepter of Thy Kingdom.")

6. How is Christ's incarnation foretold in Psalm 40:6-7 as applied in Hebrews 10:7-10? It is said He would come in bodily form as a sacrifice. "Sacrifice and offering Thou wouldest not, but a body didst Thou prepare for Me"

7. How is Christ's eternal Sonship (as the Son of God) declared in the Second Psalm? The Lord declares such in Psalm 2:7-"Jehovah said unto Me, Thou art My Son; This day have I begotten Thee."

8. Which title of Jesus that is often mentioned in the New Testament is found in Psalm 8:4? Son of Man

9. Which title of Jesus that is often mentioned in the New Testament is found in Psalm 2:2? [Hint: This is the Hebrew form which in Greek is translated 'Christ'.] Anointed (which means 'Christ')

10. Which title for Jesus is found alike in Psalm 23:1 and John 10:11? The (Good) Shepherd

11. The work of Christ is fully presented in the Psalter too. The Psalms give us Spirit-inspired details regarding which event in Christ's life in Psalm 41:9? His betrayal

12. The Psalms give us Spirit-inspired details regarding which event in Christ's life in Psalm 22:2? His agony in the garden

13. The Psalms give us Spirit-inspired details regarding which event in Christ's life in Psalm 35:11? His trial

14. The Psalms give us Spirit-inspired details regarding which event in Christ's life in Psalms 22:6; 118:22? His rejection

15. The Psalms give us Spirit-inspired details regarding which event in Christ's life in Psalm 16:9-11? His burial and resurrection

16. The Psalms give us Spirit-inspired details regarding which event in Christ's life in Psalms 24:7-10; 47:5; 68:18? His ascension

17. The Psalms give us Spirit-inspired details regarding which event in Christ's life in Psalms 50:3-4; 98:6-9? His second coming and judgment

18. What do Psalms 2:6-12; 45:6 ff. tell us about Christ's kingdom? Its victory

19. The attributes of God are displayed in the Psalter. Which attribute is displayed in Psalm 102:26-28? His immutability
20. Which attribute is displayed in Psalms 90:3-4; 102:12? His eternity
21. Which attribute is displayed in Psalm 139:7-10? His omnipresence
22. Which attribute is displayed in Psalms 94:9; cf. 1:6; 37:18; 119:168; 81:14, 15; 139:1-4? His omniscience
23. Which attribute is displayed in Psalm 115:3? His omnipotence
24. Which attribute is displayed in Psalms 25:10; 31:6? His veracity
25. Which attribute is displayed in Psalm 102:26-28? His pre-existence
26. Which attribute is displayed in Psalms 22:28; 47:2, 3, 7, 8; 50:10-12; 95:3-5; 115:3; 135:5-6; 145:11-73? His sovereignty
27. Which attribute is displayed in Psalms 19:1-7; 33:10, 11; 104:1-34? His wisdom
28. Which attribute is displayed in Psalms 36:6, 9; 104:21; 145:9, 15, 16? His goodness
29. Which attribute is displayed in Psalms 136; 86:5; 145:9? His mercy
30. Which attribute is displayed in Psalm 86:15? His longsuffering nature
31. Which attribute is displayed in Psalms 22:3; 33:21; 51:11; 71:22; 78:41; 89:18-19; 98:1; 99:3, 5, 9; 103:1; 105:3; 106:47; 111:9, etc.? His holiness
32. Which attribute is displayed in Psalm 119:137, etc.? His righteousness
33. Which attribute is displayed in Psalm 58:6,10? His remunerative justice
34. Which attribute is displayed in Psalms 89:47; 90:2; 96:5; 102:25; 104? The Psalms teach that God is the Creator.
35. Which attribute is displayed in Psalm 19:14 and 106:21? the Savior
36. Which attribute is displayed in Psalms 22:28; 104:14; 104? They teach His providence.
37. Which attribute is displayed in Psalms 5:4; 11:5? His hatred of sin
38. Which event in Christ's life was foreshadowed in Psalm 8:2 and Psalm 118:26? His triumphal entry into Jerusalem (the Eighth Psalm — "Out of the mouths of babes and sucklings hast Thou established strength," and in the One Hundred and Eighteenth — "Blessed be He that cometh in the name of Jehovah.")
39. Which event in Christ's life was foreshadowed in Psalm 22:16-18 and Psalm 22:1? His crucifixion
40. It has been said: "In these revelations of Jesus in the Psalter there is this advantage over all others — He speaks mainly in the first person, and tells us His own feelings while working and suffering and dying for our redemption. And these revelations are chiefly in the past tense, as if to indicate that they were intended more for the gospel age than for that in which they were written." The Psalter is chiefly associated with David, which is why they are often called the Psalms of David. Who is the 'David' spoken of in Ezekiel 34:23-24, and why is it then so appropriate to call the Psalter the Psalms of David? Jesus Christ; because it signifies the Psalms of Jesus Christ
41. If the Psalms are especially of Jesus Christ, what special significance does that have on our understanding of the phrase "the word of Christ" found in Colossians 3:16? That the 'word of Christ' there being spoken of refers to the Psalms of David (i.e., Christ)
42. Brian Schwertley has written: "Using the book of Psalms alone as the manual of praise in the church is referred to as *exclusive Psalmody*. ... What most Christians do not know is that at one time most churches practiced exclusive Psalmody. During the sixteenth, seventeenth, and most of the eighteenth centuries, the book of Psalms was used as the *only* manual of praise in Reformed and Presbyterian churches." Christians are commanded to sing the Psalter in group worship (i.e., worship in the context of others, so both family and church worship) in Colossians 3:16 and Ephesians 5:19, but Christians are nowhere in scripture commanded to sing uninspired songs. What should we conclude then about singing uninspired songs in the context of group worship, given the Regulative Principle of Worship? It is prohibited.
43. Concerning Ephesians 5:19 and Colossians 3:16, Brian Schwertley has written: "When interpreting religious terminology used by Paul in his epistles, there are certain rules of interpretation which should be followed. First, the religious thinking and world view of the apostles was essentially from the Old Testament and Jesus Christ, not Greek heathenism. Therefore, when Paul discusses doctrine or worship, the first place to look for help in understanding religious terms is the Old Testament. We often find Hebrew expressions or terms expressed in *koine* Greek. Second, we must keep in mind that the churches that Paul founded in Asia consisted of converted Jews, Gentile proselytes to Old Testament Judaism (God-fearers),

and Gentile pagans. These churches had a Greek version of the Old Testament called the Septuagint. When Paul expressed Old Testament ideas to a Greek-speaking audience, he would use the religious terminology of the Septuagint. If the terms hymns (*humnois*) and spiritual songs (*odais pneumatikais*) were defined within the New Testament, then looking to the Septuagint for the meaning of these words would be unnecessary. Given the fact, however, that these terms are rarely used in the New Testament and cannot be defined within their immediate context apart from a knowledge of the Old Testament, it would be exegetically irresponsible to ignore how these words are used in the Septuagint version of the Old Testament. When we examine the Septuagint, we find that the terms psalm (*psalmos*), hymn (*humnos*), and song (*odee*) used by Paul clearly refer to the Old Testament book of Psalms and *not* to ancient or modern uninspired hymns or songs. Bushell writes: *'Psalmos occurs some 87 times in the Septuagint, some 78 of which are in the Psalms themselves, and 67 times in the psalm titles. It also forms the title to the Greek version of the psalter. Humnos occurs some 17 times in the Septuagint, 13 of which are in the Psalms, six times in the titles. In 2 Samuel, 1 & 2 Chronicles and Nehemiah there are some 16 examples in which the Psalms are called 'hymns' (humnoi) or 'songs' (odai) and the singing of them is called 'hymning' (humneo, humnodeo, humnesis). Odee occurs some 80 times in the Septuagint, 45 of which are in the Psalms, 36 in the Psalm titles.'* In twelve Psalm titles we find both *psalm* and *song*; and, in two others we find *psalm* and *hymn*. *'Psalm seventy-six is designated 'psalm, hymn and song.'* And at the end of the first seventy two psalms we read *'the hymns of David the son of Jesse are ended'* (Ps. 72:20). *In other words, there is no more reason to think that the Apostle referred to psalms when he said 'psalms,' than when he said 'hymns' and 'songs,' for all three were biblical terms for (the) psalms in the book of psalms itself.'* To ignore how Paul's audience would have understood these terms and how these terms are defined by the Bible; and then instead to import non-biblical modern meanings into these terms is exegetical malpractice." What 3 terms does the Apostle Paul then use to designate the Psalter? Psalms, hymns and songs

44. One of the most common objections against the idea that in Ephesians 5:19 and Colossians 3:16 Paul is speaking of the book of Psalms is that it would be absurd for the Apostle Paul to write, *"sing psalms, psalms, and psalms."* This objection fails to consider the fact that a common literary method among the ancient Jews was to use a triadic form of expression to express an idea, act, or object. The Bible contains many examples of triadic expression. What example of triadic expression do we find in Matthew 22:37? *"with all your heart, with all your soul, and with all your mind"*

45. What example of triadic expression do we find in Exodus 34:7? *"iniquity and transgression and sin"*

46. In Colossians 3:16 we are exhorted: *"Let the word of Christ dwell in you richly"*. In this passage the word of Christ implies that what we sing in group worship should originate with Him, so be inspired by Him. The grammar of Colossians 3:16 also supports the contention that Paul was speaking of the book of Psalms in the use of the term 'spiritual'. In our English Bibles the adjective *spiritual* only applies to the word songs (*"spiritual songs"*). In the Greek language, however, when an adjective immediately follows two or more nouns, it applies to all the preceding nouns. John Murray writes, *'Why does the word pneumatikos [spiritual] qualify odais and not psalmois and humnois? A reasonable answer to this question is that pneumatikais qualifies all three datives and that its gender (fem.) is due to attraction to the gender of the noun that is closest to it. Another distinct possibility, made particularly plausible by the omission of the copulative in Colossians 3:16, is that 'Spiritual songs' are the genus of which 'psalms' and 'hymns' are the species. This is the view of Meyer, for example. On either of these assumptions the psalms, hymns, and songs are all 'Spiritual' and therefore all inspired by the Holy Spirit. The bearing of this upon the question at issue is perfectly apparent. Uninspired hymns are immediately excluded.'* So what two terms in Colossians 3:16 imply that which we sing in group worship should be of divine inspiration? 'the word of Christ' and 'spiritual'

47. How do we know that Ephesians 5:19 and Colossians 3:16 are referring to hymnody in a group context, and not a private context when an individual is alone? Because they say speaking to yourselves or one another.

48. Brian Schwertley has written: *"Anyone who is familiar with the shift from exclusive Psalmody toward Psalm imitations and uninspired hymns in Reformed and Presbyterian churches knows as a fact of history that the proper balance of the Psalter was immediately lost when manmade compositions were permitted. Hymn writers avoid the judicial aspect of God's character in favor of love and heavenly bliss, etc. The history of human hymnology is a history of declension. It is only a matter of course for sinful human beings*

to neglect unpopular doctrines in their hymnals. Even if a humanly-produced hymnal contained no unorthodox doctrines, it still could be grossly unbalanced theologically by emphasizing popular doctrines while ignoring the less popular teachings.” What would modern man likely say about Psalm 3:7? That it is unloving and unkind, and therefore inappropriate with reference to God.

49. What does Psalm 105:2 teach about our singing the Psalms in worship? It says it ought to be done. *Sing to Him, sing psalms to Him; Talk of all His wondrous works!* Psalm 105:2

50. What do we find in 1 Chronicles 16; 2 Chronicles 5:13; 20:21; 29:30; Ezra 3:11 concerning the use of the Psalms in worship? They were there used.

51. Jesus Himself used the Psalms for praise when He introduced the New Testament ordinance of the Lord’s Supper. Both Matthew and Mark tell us that immediately after the institution of the Lord’s Supper Jesus and the Apostles sang a hymn. “*And when they had sung a hymn [lit. ‘when they had hymned’], they went out to the Mount of Olives*” (Matthew 26:30; cf. Mark 14:24). The word *hymn* as used in our English Bibles frequently refers to selections from the Book of Psalms. Thus the majority of commentators believe that the word *hymn* here refers to a Psalm or Psalms from the *Hallel* (i.e., Psalms 113-118). James Morison writes, ‘*Or Psalm, as it is in the margin and the Geneva: or very literally, And when they had hymned (humnesantes). The word does not imply that it was but one hymn or psalm that was sung or chanted. And if the tradition, preserved among the Jews, is of any weight in such a matter, the hymning at the conclusion of the supper would embrace Psalms cxv., cxvi., cxviii., which constitute the second part of the Jewish Hallelujah, or Hallel, as they call it. The other part of the Hallel consisted of Psalms cxiii., cxiv., which it was customary to chant at the commencement of the feast.*’ Matthew Henry points out (in his commentary on the passage) that if Jesus and the disciples had departed from the normal Jewish practice of singing the Psalms after the Paschal meal, it probably would have been recorded in the Gospel accounts, for it would have been a new practice. Why are the words of Psalm 118:17-24 so especially appropriate for observance of the Lord’s Supper on a Lord’s Day? Because they speak of the crucifixion and resurrection of Jesus Christ.

Psalm 1-4

1. Concerning Psalm 1, Matthew Henry writes: “This is a psalm of instruction concerning good and evil, setting before us life and death, the blessing and the curse, that we may take the right way which leads to happiness and avoid that which will certainly end in our misery and ruin.” Who does Psalm 1:1-2 say will be blessed?
2. How does Psalm 1:2 refute the notion that someone may love God but be indifferent towards His Word?
3. To what does the Psalmist compare a godly man in Psalm 1:3?
4. To what does the Psalmist compare an ungodly man in Psalm 1:4?
5. In Psalm 1:5, the ‘congregation of the righteous’ has special reference to God’s elect. How can we deduce from Psalm 1:5 that there will be a Day of Judgment in which the non-elect will be eternally separated from the elect, though at present the church consists of wheat and tares?
6. Concerning Psalm 2, Matthew Henry writes: “Under the type of David’s kingdom (which was of divine appointment, met with much opposition, but prevailed at last) the kingdom of Messiah, the Son of David, is prophesied of, which is the primary intention and scope of the psalm: and I think there is less in it of the type, and more of the anti-type, than in any of the gospel psalms, for there is nothing in it but what is applicable to Christ, but some things that are not at all applicable to David...” How does the fact that what it describes is not fully applicable to David but to Christ an indicator of the typology?
7. What does Psalm 2:1-2 imply about the posture of non-Christians towards God and His Christ (which in Hebrew is rendered ‘Anointed’)?
8. Why does the world so hate Christ, according to Psalm 2:3?
9. Man’s rebellion against God is truly contemptible, given who God is and who man is. Those who would wage war against God and His Christ are a company of fools. How does that explain what we read in Psalm 2:4?
10. Hebrews 1:5 quotes Psalm 2:7. What does the writer of Hebrews say can be inferred from Psalm 2:7?
11. Calvin wrote, concerning Psalm 2:7, that Christ “is not said to be begotten in any other sense than as the Father bore testimony to him as being his own Son...to be begotten, does not therefore imply that he then began to be the Son of God, but that his being so was then made manifest to the world. “ In which event, according to Acts 13:33, was Jesus Christ especially manifested in the world as the Son of God, thus fulfilling Psalm 2:7?
12. How does “the day” spoken of in Psalm 118:24 relate to “this day” in Psalm 2:7?
13. In which verse of Psalm 2 is the calling of the Gentiles foretold, to prevent all from imagining that the Redeemer who was to be sent of God was king of one nation only ?
14. How do we know from Psalm 2:9 that not all will submit to the Christ, after His manifestation as the Son of God?
15. Anabaptists and Baptists have long asserted that the civil government should be religiously neutral. Even many so called reformed Christians have come to subscribe to this ridiculous notion. Consequently, most Western nations in the modern world became secularist and supposedly religious neutral. How do Psalm 2:10-12 put the lie to this notion?
16. Many of the Psalms begin with an inspired title, informing us of the composer, as well as other information, about the Psalm. What is the inspired title of Psalm 3?
17. What reputation did Absalom have in Israel, according to II Samuel 14:25 and 15:6?
18. What deceptive falsehood did Absalom tell his father in II Samuel 15:7-8?
19. Why did David have to flee Jerusalem, according to II Samuel 15:13-14?
20. David was a type of Jesus Christ. How does David’s agony expressed in Psalm 3:1-2 correspond to Christ’s agony and experience during His time on earth?
21. One mark of so many people, especially of teenagers, is peer pressure. They feel it is important to fit in with the crowd, even if the crowd is in the wrong. But how does this contrast with the sentiment expressed in Psalm 3:6?
22. How was David able to maintain the attitude he expresses in Psalm 3:6, according to Psalm 3:5?
23. Many of the Psalms are divinely inspired prayers. They both serve as our hymns for corporate worship, and examples of how we should pray under various circumstances. To whom does David cry in prayer for salvation from his enemies, in Psalm 3:7?
24. In our prayer, we should recall God’s past dealings with us, and with the people of God. How is this exemplified in Psalm 3:7?

25. Who composed Psalm 4, according to the inspired title?
26. The title of Psalm 4 also contains these words: “To the chief musician on Neginoth”. Calvin comments: “*Neginoth*, I think it comes from the verb *Kgn, Nagan*, which signifies to strike or sound; and, therefore, I doubt not, but it was an instrument of music. “ The Psalms were originally written to be sung by the Levitical choir, accompanied by the Levitical musicians in the Temple (II Chron 29:25). As we read in Psalm 71:22, “I will also, O my God: praise thee, for thy truth, with the psaltery; I will sing to thee with the harp, O Holy One of Israel!” But as Calvin comments there, as well as Psalm 81:3 and 92:1: “To sing the praises of God upon the harp and psaltery unquestionably formed a part of the training of the law, and of the service of God under that dispensation of shadows and figures; but they are not now to be used in public thanksgiving. We are not, indeed, forbidden to use, in private, musical instruments, but they are banished out of the churches...With respect to the *tabret, harp, and psaltery*, we have formerly observed, and will find it necessary afterwards to repeat the same remark, that the Levites, under the law, were justified in making use of instrumental music in the worship of God; it having been his will to train his people, while they were as yet tender and like children, by such rudiments, until the coming of Christ. But now when the clear light of the gospel has dissipated the shadows of the law, and taught us that God is to be served in a simpler form, it would be to act a foolish and mistaken part to imitate that which the prophet enjoined only upon those of his own time. From this, it is apparent that the Papists have shown themselves to be very apes in transferring this to themselves...A difference is to be observed in this respect between his people under the Old and under the New Testament; for now that Christ has appeared, and the Church has reached full age, it were only to bury the light of the Gospel, should we introduce the shadows of a departed dispensation. From this, it appears that the Papists, as I shall have occasion to show elsewhere, in employing instrumental music, cannot be said so much to imitate the practice of God's ancient people, as to ape it in a senseless and absurd manner, exhibiting a silly delight in that worship of the Old Testament which was figurative, and terminated with the Gospel.” The Psalms are written using the language of the Old Testament economy (especially its Temple service), but we must apply it today according to the New Testament economy. For example, what marks of the Old Testament economy (especially its Temple service) are mentioned in Psalms 66:13 and 50:5-8?
27. And what marks of the Old Testament economy (especially its Temple service) are mentioned in Psalm 81:3, right after musical instruments in Psalm 81:2?
28. What do we read in Hebrews 9:1-10:1 concerning the continuity of the Temple/Levitical worship?
29. Based upon what we read in Psalm 4:1, is it wrong to plead earnestly with God to hear our prayers?
30. How can we infer from Psalm 4:2 that it is wrong to disgrace *him* whom God has exalted to the royal throne, or to any position of honor?
31. According to Psalm 4:3, who does the Lord set apart for Himself?
32. We should make it our practice not to let an unresolved conflict with Christ or those who are in Christ to continue and fester. What do Psalm 4:4 and Ephesians 4:26 commend as the time by which we should have resolved such conflicts?
33. What type of sacrifice, even in the Old Testament times, has always been of preeminent importance, according to Psalm 4:5?
34. According to Psalm 4:7, what do the wicked put their chief delight in, in contrast to the godly?
35. Why can David sleep in peace, according to Psalm 4:8?

Psalm 1-4 Answers

1. Concerning Psalm 1, Matthew Henry writes: "This is a psalm of instruction concerning good and evil, setting before us life and death, the blessing and the curse, that we may take the right way which leads to happiness and avoid that which will certainly end in our misery and ruin." Who does Psalm 1:1-2 say will be blessed? The person who loves the word of God, and does not walk in the path of the ungodly.
2. How does Psalm 1:2 refute the notion that someone may love God but be indifferent towards His Word? Those who are blessed by God are said to delight in his law, or word.
3. To what does the Psalmist compare a godly man in Psalm 1:3? A tree planted by a river's side
4. To what does the Psalmist compare an ungodly man in Psalm 1:4? The chaff, which are driven away
5. In Psalm 1:5, the 'congregation of the righteous' has special reference to God's elect. How can we deduce from Psalm 1:5 that there will be a Day of Judgment in which the non-elect will be eternally separated from the elect, though at present the church consists of wheat and tares? Because it promises that the ungodly after the Judgment will not remain in the congregation of the elect.
6. Concerning Psalm 2, Matthew Henry writes: "Under the type of David's kingdom (which was of divine appointment, met with much opposition, but prevailed at last) the kingdom of Messiah, the Son of David, is prophesied of, which is the primary intention and scope of the psalm: and I think there is less in it of the type, and more of the anti-type, than in any of the gospel psalms, for there is nothing in it but what is applicable to Christ, but some things that are not at all applicable to David..." How is the fact that what it describes is not fully applicable to David but to Christ an indicator of the typology? That means it must refer to someone greater than the type.
7. What does Psalm 2:1-2 imply about the posture of non-Christians towards God and His Christ (which in Hebrew is rendered 'Anointed')? They are in opposition to God and His Christ, not merely neutral. (This is one reason we should not be so naïve as to imagine there can be a religiously neutral nation.)
8. Why does the world so hate Christ, according to Psalm 2:3? They do not want to be ruled by Him, and be subject to His ordinances. (Calvin wrote: "When he describes his government under the metaphorical expressions of bonds, and a yoke, on the persons of his adversaries, he indirectly condemns their pride. For he represents them speaking scornfully of his government, as if to submit to it were a slavish and shameful subjection, just as we see it is with all the enemies of Christ who, when compelled to be subject to his authority reckon it not less degrading than if the utmost disgrace were put upon them.")
9. Man's rebellion against God is truly contemptible, given who God is and who man is. Those who would wage war against God and His Christ are a company of fools. How does that explain what we read in Psalm 2:4? It there says God laughs at these rebels and holds them in derision, because of the ridiculous futility of their enterprise.
10. Hebrews 1:5 quotes Psalm 2:7. What does the writer of Hebrews say can be inferred from Psalm 2:7? That it refers to Christ
11. Calvin wrote, concerning Psalm 2:7, that Christ "is not said to be begotten in any other sense than as the Father bore testimony to him as being his own Son...to be begotten, does not therefore imply that he then began to be the Son of God, but that his being so was then made manifest to the world. " In which event, according to Acts 13:33, was Jesus Christ especially manifested in the world as the Son of God, thus fulfilling Psalm 2:7? His resurrection
12. How does "the day" spoken of in Psalm 118:24 relate to "this day" in Psalm 2:7? Both are particularly referring to the resurrection day, when Jesus Christ was especially manifested as the Son of God and the Head of the Church.
13. In which verse of Psalm 2 is the calling of the Gentiles foretold, to prevent all from imagining that the Redeemer who was to be sent of God was king of one nation only? verse 8
14. How do we know from Psalm 2:9 that not all will submit to the Christ, after His manifestation as the Son of God? Because there are some who He will have to break with a rod of iron and dash in pieces. These are the ones who refuse to follow Him.
15. Anabaptists and Baptists have long asserted that the civil government should be religiously neutral. Even many so called reformed Christians have come to subscribe to this ridiculous notion. Consequently, most Western nations in the modern world became secularist and supposedly religiously neutral. How do Psalm 2:10-12 put the lie to this notion? It says the magistrate is to fear the Lord and kiss the Son, which implies it is to be Christian.

16. Many of the Psalms begin with an inspired title, informing us of the composer, as well as other information, about the Psalm. What is the inspired title of Psalm 3? A Psalm of David, when he fled from Absalom his son.
17. What reputation did Absalom have in Israel, according to II Samuel 14:25 and 15:6? Much praise of the people
18. What deceptive falsehood did Absalom tell his father in II Samuel 15:7-8? That he was leaving Jerusalem to worship God.
19. Why did David have to flee Jerusalem, according to II Samuel 15:13-14? Because most of the people were on Absalom's side
20. David was a type of Jesus Christ. How does David's agony expressed in Psalm 3:1-2 correspond to Christ's agony and experience during His time on earth? Many turned away from Christ, and He had to face His enemies alone.
21. One mark of so many people, especially of teenagers, is peer pressure. They feel it is important to fit in with the crowd, even if the crowd is in the wrong. But how does this contrast with the sentiment expressed in Psalm 3:6? It displays courage, even in the face of the opposition of the crowd. (Not yielding to wicked peer pressure is one mark of spiritual maturity.)
22. How was David able to maintain the attitude he expresses in Psalm 3:6, according to Psalm 3:5? Because he is sustained by the Lord. The more we trust in God, the less we shall be like a cork on water, being driven by every wave of water. Biblical courage requires Biblical faith.
23. Many of the Psalms are divinely inspired prayers. They both serve as our hymns for corporate worship, and examples of how we should pray under various circumstances. To whom does David cry in prayer for salvation from his enemies, in Psalm 3:7? God
24. In our prayer, we should recall God's past dealings with us, and with the people of God. How is this exemplified in Psalm 3:7? David recalls past circumstances where his enemies were destroyed by God.
25. Who composed Psalm 4, according to the inspired title? David
26. The title of Psalm 4 also contains these words: "To the chief musician on Neginoth". Calvin comments: "*Neginoth*, I think it comes from the verb *Kgn, Nagan*, which signifies to strike or sound; and, therefore, I doubt not, but it was an instrument of music. " The Psalms were originally written to be sung by the Levitical choir, accompanied by the Levitical musicians in the Temple (II Chron 29:25). As we read in Psalm 71:22, "I will also, O my God: praise thee, for thy truth, with the psaltery; I will sing to thee with the harp, O Holy One of Israel!" But as Calvin comments there, as well as Psalm 81:3 and 92:1: "To sing the praises of God upon the harp and psaltery unquestionably formed a part of the training of the law, and of the service of God under that dispensation of shadows and figures; but they are not now to be used in public thanksgiving. We are not, indeed, forbidden to use, in private, musical instruments, but they are banished out of the churches...With respect to the *tabret, harp, and psaltery*, we have formerly observed, and will find it necessary afterwards to repeat the same remark, that the Levites, under the law, were justified in making use of instrumental music in the worship of God; it having been his will to train his people, while they were as yet tender and like children, by such rudiments, until the coming of Christ. But now when the clear light of the gospel has dissipated the shadows of the law, and taught us that God is to be served in a simpler form, it would be to act a foolish and mistaken part to imitate that which the prophet enjoined only upon those of his own time. From this, it is apparent that the Papists have shown themselves to be very apes in transferring this to themselves...A difference is to be observed in this respect between his people under the Old and under the New Testament; for now that Christ has appeared, and the Church has reached full age, it were only to bury the light of the Gospel, should we introduce the shadows of a departed dispensation. From this, it appears that the Papists, as I shall have occasion to show elsewhere, in employing instrumental music, cannot be said so much to imitate the practice of God's ancient people, as to ape it in a senseless and absurd manner, exhibiting a silly delight in that worship of the Old Testament which was figurative, and terminated with the Gospel." The Psalms are written using the language of the Old Testament economy (especially its Temple service), but we must apply it today according to the New Testament economy. For example, what marks of the Old Testament economy (especially its Temple service) are mentioned in Psalms 66:13 and 50:5-8? Burnt offerings and sacrifices
27. And what marks of the Old Testament economy (especially its Temple service) are mentioned in Psalm 81:3, right after musical instruments in Psalm 81:2? Jewish feast days (eg, new moon feast day) (Those who would argue we must maintain musical instruments in New Testament public worship based on the Psalms,

should by the same logic maintain the Jewish ceremonial feast days and sacrifices. But we know all of these things have expired in the New Testament, including musical instruments in public worship.)

28. What do we read in Hebrews 9:1-10:1 concerning the continuity of the Temple/Levitical worship? It expired in the New Testament.

29. Based upon what we read in Psalm 4:1, is it wrong to plead earnestly with God to hear our prayers? No

30. How can we infer from Psalm 4:2 that it is wrong to disgrace *him* whom God has exalted to the royal throne, or to any position of honor? Because Psalm 4:2 presupposes that it is wrong by the question asked of how long it will continue, and by equating it with the love of vanity.

31. According to Psalm 4:3, who does the Lord set apart for Himself? Him that is godly

32. We should make it our practice not to let an unresolved conflict with Christ or those who are in Christ to continue and fester. What do Psalm 4:4 and Ephesians 4:26 commend as the time by which we should have resolved such conflicts? By the end of the day

33. What type of sacrifice, even in the Old Testament times, has always been of preeminent importance, according to Psalm 4:5? Righteousness (which is summarized in the moral law of the Ten Commandments)

34. According to Psalm 4:7, what do the wicked put their chief delight in, in contrast to the godly?

Material things, such as the increase of their corn and wine

35. Why can David sleep in peace, according to Psalm 4:8? God makes him safe.

Psalm 5-8 Assignment

1. Prayer is an important element in our worship to God, and we can learn much in the Psalms about how we should pray under various circumstances to God. In Psalm 5:1-2, what are the various names for God that David used to address God in prayer?
2. Which common element often present in prayer do we find in Psalm 5:4, Psalm 6:4, Psalm 7:17, and Psalm 8:1,9?
3. Which common element often present in prayer do we find in Psalm 5:11, Psalm 6:1-2, Psalm 7:11,13, and Psalm 8:3?
4. Which common element often present in prayer do we find in Psalm 6:1-2?
5. Which common element often present in prayer do we find in Psalm 6:4 and Psalm 7:1?
6. God commands meditation, as can be inferred from Psalm 5:1 and other passages. One important element of private worship of God is 'meditation'. But modern man, so busy with the cares and vanity of this world, has little time for meditation. What does 'meditation' mean in scripture?
7. One evidence of the superficiality of modern evangelical Christianity is its widespread misconceptions. One such misconception is found in their common statement: 'God hates the sin but loves the sinner.' How does Psalm 5:5 contradict this idea?
8. Our worship of God should not be limited simply to family worship and public worship times. Rather, we should make time for private worship. One of the most important elements of private worship of God is prayer (mixed with meditation on the Word of God). When do Psalm 5:3 and Psalm 4:4 imply are especially appropriate times to pray to God in private?
9. According to Psalm 5:4-5, why will the wicked not be present on the new earth with Jesus Christ?
10. How does Psalm 5:6 relate to the Ninth Commandment (of the Ten Commandments)?
11. According to Psalm 5:7, should the fear of God characterize us in our public worship?
12. Psalm 5:9 and Romans 3:13 (which alludes to Psalm 5:9) describe man in his natural (unregenerate) state in the post-Fall era of history. How do they describe man in this state?
13. According to Psalm 5:10, what should be our desire for those who unrepentantly throughout their life remain in rebellion against God?
14. According to Psalm 5:11-12, what should we desire for those who repent and trust in God?
15. Of Psalm 6 Matthew Henry writes: "Is any afflicted? Is any sick? Let him sing this psalm." The book of Psalms addresses the whole range of human circumstances and emotions, and how we should respond to these circumstances and emotions. Based upon the words of Psalm 6:1, what can we infer the Psalmist must have done (to incite the anger of God)?
16. According to Psalm 6:1-2, when we know God is angry with us, should we hide from God as Adam and Eve did after they had sinned?
17. According to Psalm 6:1-2, when we know God is angry with us, what should we do?
18. While not all physical sickness is the consequence of a particular sin, what can we infer from I Corinthians 11:29-30, and perhaps Psalm 6:1-3, about what can in some cases be the relation between the two?
19. How does Proverbs 17:22 relate to Psalm 6:2?
20. Jesus Christ (and David, His type) met with much opposition as they sought to establish a righteous regime. What is prayed for concerning such persecutors, in Psalm 6:10 and Psalm 7:9?
21. In all probability David sang Psalm 7 concerning the words of Saul. If so, what is Saul called in the title to Psalm 7?
22. How did David manifest in his conduct in I Samuel 24:4 and I Samuel 26:12 what he says in Psalm 7:4? He spared the life of Saul who sought to kill David, even though he had it in his power to kill Saul.
23. How does Psalm 7:11 describe the nature of God's wrath towards the wicked?
24. Why can we deduce from Psalm 7:14-15 that the wicked are often their own worst enemy?
25. How do I Corinthians 1:27-28 and Psalm 8:2 teach a similar truth?
26. How was Psalm 8:2 fulfilled in Matthew 21:15, according to Matthew 21:16?
27. According to Hebrews 2:6-9, who fulfills what we read in Psalm 8:4-6?
28. Adam means 'man' (or 'the man'). According to Romans 5:12, what is the relation between Adam and mankind in general (i.e., 'man')?
29. Romans 5:14 and I Corinthians 15:45 help us to understand Hebrews 2:6-9. According to Romans 5:14 and I Corinthians 15:45, what is the relation between Jesus Christ and mankind in general (i.e., 'man')?

30. According to I Corinthians 15:22-26, when will Psalm 8:6 be fully realized?
31. According to Hebrews 2:11-13, how does (elect) mankind then partake in the blessings described in Psalm 8:5-6?
32. According to Genesis 1:28 and Psalm 8:6, was man originally made to enjoy the blessing of earthly dominion?
33. Why was it then necessary for Jesus Christ to secure it for man?
34. Why then is the statement of Psalm 8:9 so appropriate, given what the Lord had to do in both creation and redemption?

Psalm 5-8 Assignment Answers

1. Prayer is an important element in our worship to God, and we can learn much in the Psalms about how we should pray under various circumstances to God. In Psalm 5:1-2, what are the various names for God that David used to address God in prayer? Lord, King, God
2. Which common element often present in prayer do we find in Psalm 5:4, Psalm 6:4, Psalm 7:17, and Psalm 8:1,9? The believer praises the attributes of God.
3. Which common element often present in prayer do we find in Psalm 5:11, Psalm 6:1-2, Psalm 7:11,13, and Psalm 8:3? The believer recognizes and praises the works of God.
4. Which common element often present in prayer do we find in Psalm 6:1-2? The believer confesses his sin and acknowledges his sinfulness.
5. Which common element often present in prayer do we find in Psalm 6:4 and Psalm 7:1? The believer asks for salvation and for help against the enemies of God.
6. God commands meditation, as can be inferred from Psalm 5:1 and other passages. One important element of private worship of God is 'meditation'. But modern man, so busy with the cares and vanity of this world, has little time for meditation. What does 'meditation' mean in scripture? Thoughtful consideration of spiritual matters and the Word of God
7. One evidence of the superficiality of modern evangelical Christianity is its widespread misconceptions. One such misconception is found in their common statement: 'God hates the sin but loves the sinner.' How does Psalm 5:5 contradict this idea? It says God hates the workers of iniquity.
8. Our worship of God should not be limited simply to family worship and public worship times. Rather, we should make time for private worship. One of the most important elements of private worship of God is prayer (mixed with meditation on the Word of God). When do Psalm 5:3 and Psalm 4:4 imply are especially appropriate times to pray to God in private? In the morning upon waking up, and at night before going to sleep
9. According to Psalm 5:4-5, why will the wicked not be present on the new earth with Jesus Christ? Because the Lord hates evil and workers of evil, so He will not allow such to dwell with Him.
10. How does Psalm 5:6 relate to the Ninth Commandment (of the Ten Commandments)? Psalm 5:6 condemns lying lips, as does the Ninth Commandment.
11. According to Psalm 5:7, should the fear of God characterize us in our public worship? Yes
12. Psalm 5:9 and Romans 3:13 (which alludes to Psalm 5:9) describe man in his natural (unregenerate) state in the post-Fall era of history. How do they describe man in this state? Wicked and deceitful
13. According to Psalm 5:10, what should be our desire for those who unrepentantly throughout their life remain in rebellion against God? That God would destroy them and cast them out
14. According to Psalm 5:11-12, what should we desire for those who repent and trust in God? Everlasting bliss
15. Of Psalm 6 Matthew Henry writes: "Is any afflicted? Is any sick? Let him sing this psalm." The book of Psalms addresses the whole range of human circumstances and emotions, and how we should respond to these circumstances and emotions. Based upon the words of Psalm 6:1, what can we infer the Psalmist must have done (to incite the anger of God)? Sinned (Of course, to the extent Jesus Christ, the Son of David, would have said these words, it would not be Christ's actual sins, for Christ never sinned. Rather, it would be the sins of the elect imputed to Christ's account, for which Christ had to suffer.)
16. According to Psalm 6:1-2, when we know God is angry with us, should we hide from God as Adam and Eve did after they had sinned? no
17. According to Psalm 6:1-2, when we know God is angry with us, what should we do? Pray for His mercy.
18. While not all physical sickness is the consequence of a particular sin, what can we infer from I Corinthians 11:29-30, and perhaps Psalm 6:1-3, about what can in some cases be the relation between the two? Sin can lead to illness
19. How does Proverbs 17:22 relate to Psalm 6:2? Both note how a disturbed state of soul contributes to physical sickness.
20. Jesus Christ (and David, His type) met with much opposition as they sought to establish a righteous regime. What is prayed for concerning such persecutors, in Psalm 6:10 and Psalm 7:9? That they would be judged by God and punished, so there would be a cessation of their persecution

21. In all probability David sang Psalm 7 concerning the words of Saul. If so, what is Saul called in the title to Psalm 7? Cush the Benjamite
22. How did David manifest in his conduct in I Samuel 24:4 and I Samuel 26:12 what he says in Psalm 7:4? He spared the life of Saul who sought to kill David, even though he had it in his power to kill Saul.
23. How does Psalm 7:11 describe the nature of God's wrath towards the wicked? He is angry with the wicked constantly.
24. Why can we deduce from Psalm 7:14-15 that the wicked are often their own worst enemy? It says they fall into the pit they make themselves.
25. How do I Corinthians 1:27-28 and Psalm 8:2 teach a similar truth? Both say God has used the weak to punish the wicked.
26. How was Psalm 8:2 fulfilled in Matthew 21:15, according to Matthew 21:16? It was fulfilled when the Jewish children were crying "Hosanna to the Son of David", though the Jewish leaders rejected Christ.
27. According to Hebrews 2:6-9, who fulfills what we read in Psalm 8:4-6? Jesus Christ
28. Adam means 'man' (or 'the man'). According to Romans 5:12, what is the relation between Adam and mankind in general (i.e., 'man')? Adam is the representative head of mankind, so in that covenantal or federal sense is 'man'.
29. Romans 5:14 and I Corinthians 15:45 help us to understand Hebrews 2:6-9. According to Romans 5:14 and I Corinthians 15:45, what is the relation between Jesus Christ and mankind in general (i.e., 'man')? Jesus Christ is the representative head of (elect) mankind, so in that covenantal or federal sense is 'man'.
30. According to I Corinthians 15:22-26, when will Psalm 8:6 be fully realized? At Christ's Second Coming
31. According to Hebrews 2:11-13, how does (elect) mankind then partake in the blessings described in Psalm 8:5-6? Jesus Christ secures these blessings for His elect, for He is their covenant head.
32. According to Genesis 1:28 and Psalm 8:6, was man originally made to enjoy the blessing of earthly dominion? Yes
33. Why was it then necessary for Jesus Christ to secure it for man? Because man had lost it in the Fall. (If it were not for Jesus Christ's work that is imputed to the account of those who lived in Old Testament as well as New Testament times, then men would have immediately received their sentence of death and destruction, and the right of dominion would have been lost.)
34. Why then is the statement of Psalm 8:9 so appropriate, given what the Lord had to do in both creation and redemption? In order to create and sustain the wondrous universe, He not only had to create it, but due to man's sin, to redeem it as well. And to redeem it, the Lord had to become man. Truly such a great and condescending God should be praised and glorified.

Psalm 9-14 Assignment

1. What does Psalm 9:1 imply about half-hearted worship of God?
2. What does Psalm 9:2 imply is one way we praise God?
3. In the writings of the Canaanites which have been discovered at Ugarit, Jehovah (which in the KJV is translated LORD) is described as the favored Son of El (God the Father). But the Canaanites celebrated man's rebellion against Jehovah in their writings, taking the side of rebellion rather than the side of submission to Jehovah. How does the sentiment of Psalm 9:19 compare with the sentiment of the Canaanites?
4. How does Psalm 9:4 present a similar picture with Isaiah 6:1-10?
5. Who is the one on the throne in Isaiah 6:1-10, according to John 12:39-41?
6. According to Psalm 9:15, who has often made the pit which the wicked fall into?
7. Who does Psalm 9:17 say shall be turned into hell?
8. Psalm 10:1 raises a question concerning God. What is that question?
9. Psalm 10:2-11 paints a picture of the wicked. According to these verses, what do the wicked think in their heart, that leads them to believe they will get away with their wickedness?
10. How does Psalm 10: 6 compare with Isaiah 47:7 and Revelation 13:7?
11. Whereas Psalm 10:2-11 describes the heart of the wicked, Psalm 10:12-18 describes the heart of the godly. What do the godly want God to do?
12. Why do the sentiments of Psalm 10:2-11 require faith in God?
13. How does I Samuel 19:9-12 probably relate to Psalm 11:2?
14. There can be dangers associated with standing up on God's side. In such circumstances, what must we trust in, according to Psalm 11:1?
15. Where is Jehovah's throne, according to Psalm 11:4?
16. How does Psalm 11:6 describe the punishment of the wicked?
17. How does Psalm 11:6 relate to Genesis 19:24?
18. According to Psalm 11:7, what does the LORD love?
19. Psalm 12 is an indictment against every humanist society, where men in rebellion refuse to honor God and suppress godliness. What is the root problem with such rebellious people, implied in Psalm 12:3-4, that they think they can get away with their ill behavior?
20. "Freedom of speech" is a common mantra of humanist societies. People think they should be able to utter all sorts of blasphemies and lies against God and His people with impunity. What do such people think about their lips, according to Psalm 12:4?
21. Who bears rule in such humanist societies, according to Psalm 12:8?
22. What do Psalm 12:8 and Proverbs 29:2 say are the result?
23. And what becomes of the godly in such humanist societies, according to Psalm 12:1?
24. What does Psalm 12:1 imply the godly should do in such trying times?
25. What comfort does Psalm 12:7 offer the godly?
26. It is important that we be on close and pleasant terms with God. How can we infer from Psalm 13 that it was important to David to be on close and pleasant terms with God?
27. According to Psalm 13:5, why did David not lose hope under difficult circumstances?
28. According to Psalm 13:6, what is one way the believer responds in gratitude to the mercies of God?
29. Psalm 14:1-3 describes the nature of man in his natural (unregenerate) state. How does it describe man in his natural (unregenerate) state?
30. The Apostle Paul quotes Psalm 14:1-3 in Romans 3:10-12. What conclusion is drawn in Romans 3:19-20 from the fact that man in his natural (unregenerate) state is desperately wicked?
31. Many natural men profess to follow God, but in reality they are following a god of their own imagination (or else no god at all). In so doing, they deny the one true God, and are deceived. What does Psalm 14:1 call such a man who does not know and follow the one true God?
32. The understanding of natural man is warped. What does Colossians 2:8 call this warped understanding of the world?
33. America's public schools and universities, like those in so many other nations, are dominated by this false understanding of religion. What does Psalm 14:4 suggest is the logical end of such a false understanding?
34. In difficult straits, where should the people of God look for hope and help, according to Psalm 14:7?

35. It is an interesting thing, that even when the wicked are dominant over the people of God, having all manner of earthly weapons, yet according to Psalm 14:5 they yet are fearful. What is it they fear, according to the same verse?

Psalm 9-14 Assignment Answers

1. What does Psalm 9:1 imply about half-hearted worship of God? It implies that it is inappropriate, because the person and works of God deserve our wholehearted praise.
2. What does Psalm 9:2 imply is one way we praise God? By singing hymns of praise to Him (even the hymns of the Psalter)
3. In the writings of the Canaanites which have been discovered at Ugarit, Jehovah (which in the KJV is translated LORD) is described as the favored Son of El (God the Father). But the Canaanites celebrated man's rebellion against Jehovah in their writings, taking the side of rebellion rather than the side of submission to Jehovah. How does the sentiment of Psalm 9:19 compare with the sentiment of the Canaanites? It wants to see Jehovah prevail over rebellious man.
4. How does Psalm 9:4 present a similar picture with Isaiah 6:1-10? In both cases Jehovah is presented as sitting on His throne.
5. Who is the one on the throne in Isaiah 6:1-10, according to John 12:39-41? God the Son (Jesus Christ)
6. According to Psalm 9:15, who has often made the pit which the wicked fall into? Themselves
7. Who does Psalm 9:17 say shall be turned into hell? The wicked and the nations that have forgotten God
8. Psalm 10:1 raises a question concerning God. What is that question? The question is 'why has God hid himself in times of trouble?'
9. Psalm 10:2-11 paints a picture of the wicked. According to these verses, what do the wicked think in their heart, that leads them to believe they will get away with their wickedness? He believes God has forgotten the earth, such that He cares not what happens here.
10. How does Psalm 10: 6 compare with Isaiah 47:7 and Revelation 13:7? They describe the wicked believing they will continue in their course without being stopped.
11. Whereas Psalm 10:2-11 describes the heart of the wicked, Psalm 10:12-18 describes the heart of the godly. What do the godly want God to do? To arise and intervene in the world by executing justice, stopping the wicked in their tracks
12. Why do the sentiments of Psalm 10:2-11 require faith in God? Because God does not immediately execute justice, we must trust He will do what He has said He will do.
13. How does I Samuel 19:9-12 probably relate to Psalm 11:2? Saul wickedly tried to kill David, as probably described in Psalm 11.
14. There can be dangers associated with standing up on God's side. In such circumstances, what must we trust in, according to Psalm 11:1? The LORD
15. Where is Jehovah's throne, according to Psalm 11:4? Heaven
16. How does Psalm 11:6 describe the punishment of the wicked? Raining down snares, fire and brimstone
17. How does Psalm 11:6 relate to Genesis 19:24? Genesis 19:24 is an example of how God executes judgment against the wicked, in a way similar to the description of Psalm 11:6.
18. According to Psalm 11:7, what does the LORD love? Righteousness
19. Psalm 12 is an indictment against every humanist society, where men in rebellion refuse to honor God and they suppress godliness. What is the root problem with such rebellious people, implied in Psalm 12:3-4, that they think they can get away with their ill behavior? Pride
20. "Freedom of speech" is a common mantra of humanist societies. People think they should be able to utter all sorts of blasphemies and lies against God and His people with impunity. What do such people think about their lips, according to Psalm 12:4? That they are their own (rather than considering them as owned by God).
21. Who bears rule in such humanist societies, according to Psalm 12:8? The vile
22. What do Psalm 12:8 and Proverbs 29:2 say are the result? Abounding wickedness, which leads to human suffering
23. And what becomes of the godly in such humanist societies, according to Psalm 12:1? The godly become few in number.
24. What does Psalm 12:1 imply the godly should do in such trying times? Cry to God for help
25. What comfort does Psalm 12:7 offer the godly? That God will preserve them.
26. It is important that we be on close and pleasant terms with God. How can we infer from Psalm 13 that it was important to David to be on close and pleasant terms with God? Because David there bewails that he is not now on close and pleasant terms with God.
27. According to Psalm 13:5, why did David not lose hope under difficult circumstances? His trust in God.

28. According to Psalm 13:6, what is one way the believer responds in gratitude to the mercies of God? By singing praises to Him.
29. Psalm 14:1-3 describes the nature of man in his natural (unregenerate) state. How does it describe man in his natural (unregenerate) state? Wicked and without understanding
30. The Apostle Paul quotes Psalm 14:1-3 in Romans 3:10-12. What conclusion is drawn in Romans 3:19-20 from the fact that man in his natural (unregenerate) state is desperately wicked? Man in such a state cannot be saved on the basis of his own works and merits (but must look outside himself to One who is righteous).
31. Many natural men profess to follow God, but in reality they are following a god of their own imagination (or else no god at all). In so doing, they deny the one true God, and are deceived. What does Psalm 14:1 call such a man who does not know and follow the one true God? A fool
32. The understanding of natural man is warped. What does Colossians 2:8 call this warped understanding of the world? Philosophy and vain deceit
33. America's public schools and universities, like those in so many other nations, are dominated by this false understanding of religion. What does Psalm 14:4 suggest is the logical end of such a false understanding? Oppression of God's people and rejection of the Lord
34. In difficult straits, where should the people of God look for hope and help, according to Psalm 14:7? Jehovah
35. It is an interesting thing, that even when the wicked are dominant over the people of God, having all manner of earthly weapons, yet according to Psalm 14:5 they yet are fearful. What is it they fear, according to the same verse? God, who is on the side of the righteous

Psalm 15-18 Assignment

1. Of Psalm 15, Matthew Henry writes: “The scope of this short but excellent psalm is to show us the way to heaven, and to convince us that, if we would be happy, we must be holy and honest.” In Psalm 15:1, what terms refer to the heavenly presence of Christ (where the church glorified resides), as typified by places on earth?

2. How does Hebrews 12:22-24 help us to understand the relation between these typical places on earth (e.g., the earthly church) and their antitype (e.g., the heavenly church, consisting only of the elect)?

3. According to Psalm 2:6, who resides on the holy hill of Zion?

4. According to Psalm 15:1, who is the lord of the “holy hill”?

5. Although wicked hypocrites may for a season abide in God’s earthly church, how do we know from Psalm 15 that they will not forever abide in the church of God?

6. How do we know from Psalm 15:2 that speaking truth is an important mark of the elect?

7. According to Psalm 15:4, who should the godly despise?

8. According to Psalm 15:4, who should the godly esteem highly?

9. What does Psalm 15:4 imply we must do when we realize we have entered into contractual promises which are not favorable to us?

10. Psalm 15:5 addresses the matter of usury. Here is John Calvin’s commentary upon the verse: “Let us then remember that all bargains in which the one party unrighteously strives to make gain by the loss of the other party, whatever name may be given to them, are here condemned. It may be asked, Whether all kinds of usury are to be put into this denunciation, and regarded as alike unlawful? If we condemn all without distinction, there is a danger lest many, seeing themselves brought into such a strait, as to find that sin must be incurred, in whatever way they can turn themselves, may be rendered bolder by despair, and may rush headlong into all kinds of usury, without choice or discrimination. On the other hand, whenever we concede that something may be lawfully done this way, many will give themselves loose reins, thinking that a liberty to exercise usury, without control or moderation, has been granted them. In the first place, therefore, I would, above all things, counsel my readers to beware of ingeniously contriving deceitful pretexts, by which to take advantage of their fellow-men, and let them not imagine that any thing can be lawful to them which is grievous and hurtful to others. With respect to usury, it is scarcely possible to find in the world a usurer who is not at the same time an extortioner, and addicted to unlawful and dishonorable gain. Accordingly, Cato¹ of old justly placed the practice of usury and the killing of men in the same rank of criminality, for the object of this class of people is to suck the blood of other men. It is also a very strange and shameful thing, that, while all other men obtain the means of their subsistence with much toil, while husbandmen fatigue themselves by their daily occupations, and artisans serve the community by the sweat of their brow, and merchants not only employ themselves in labors, but also expose themselves to many inconveniences and dangers, -- that money-mongers should sit at their ease without doing any thing, and receive tribute from the labor of all other people. Besides, we know that generally it is not the rich who are exhausted by their usury,² but poor men, who ought rather to be relieved. It is not, therefore, without cause that God has, in Leviticus 25:35, 36, forbidden usury, adding this reason, "And if thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him; take thou no usury of him or increase." We see that the end for which the law was framed was, that men should not cruelly oppress the poor, who ought rather to receive sympathy and compassion.³ This was, indeed, a part of the judicial law which God appointed for the Jews in particular; but it is a common principle of justice which extends to all nations and to all ages, that we should keep ourselves from plundering and devouring the poor who are in distress and want, Whence it follows, that the gain which he who lends his money upon interest acquires, without doing injury to any one, is not to be included under the head of unlawful usury. The Hebrew word *Ksn*, *neshek*, which David employs, being derived from another word, which signifies *to bite*, sufficiently shows that usuries are condemned in so far as they involve in them or lead to a license of robbing and plundering our fellow-men. Ezekiel, indeed, Ezekiel 18:17, and Ezekiel 22:12, seems to condemn the taking of any interest whatever upon money lent; but he doubtless has an eye to the unjust and crafty arts of gaining, by which the rich devoured the poor people. In short, provided we had engraven on our hearts the rule of equity, which Christ prescribes in Matthew 7:12...it would not be necessary to enter into lengthened disputes concerning usury.” What should we then think of the plethora of credit card companies in America urging Americans to buy on credit, even if they can ill afford it and even though the interest rates on such debt are typically exorbitant?

11. Psalm 16:3-4 contrasts two different societies on earth. What are these two different societies?

12. Of Psalm 16:2 John Calvin writes: "I think the sentence has a more extensive meaning, namely, that let men strive ever so much to lay themselves out for God, yet they can bring no advantage to him. Our goodness extendeth not to him, not only because, having in himself alone an all-sufficiency, he stands in need of nothing,² but also because we are empty and destitute of all good things, and have nothing with which to show ourselves liberal towards him. From this doctrine, however, the other point which I have before touched upon will follow, namely, that it is impossible for men, by any merits of their own, to bring God under obligation to them, so as to make him their debtor. The sum of the discourse is, that when we come before God, we must lay aside all presumption. When we imagine that there is any good thing in us, we need not wonder if he reject us, as we thus take away from him a principal part of the honor which is his due. But, on the contrary, if we acknowledge that all the services which we can yield him are in themselves things of nought, and undeserving of any recompense, this humility is as a perfume of a sweet odour, which will procure for them acceptance with God..." In light of this fact in Psalm 16:2, who then does Psalm 16:3 encourage us to do good to?

13. Of Psalm 16:5 Calvin writes: "This passage teaches us, that none are taught aright in true godliness but those who reckon God alone sufficient for their happiness." In order to illustrate this, the Psalmist in Psalm 16:5 metaphorically equates the LORD with two things. What are these two things?

14. David's words in Psalm 16:10 should be understood typologically, for they describe something far greater than David himself ever would experience. How should we understand them, according to Acts 2:25-28?

15. How were the words of Psalm 16:11 fulfilled by what is said of Jesus in Ephesians 1:20?

16. But the elect share in the blessings of Jesus Christ, so that what is prophesied of Jesus Christ in Psalm 16:11, are blessings of which the elect partake in as well. How do we know this from Ephesians 1:22-23?

17. David, like Christ of whom David was a type, was persecuted by his enemies, who sought to thwart the kingdom of God on earth. Psalm 17:9-12 describes these enemies. How do these enemies speak?

18. What animal does he liken his enemies?

19. Christ (and His elect) follow a course quite in contrast to that of their enemies. How does the speech of Christ contrast with His enemies, according to Psalm 17?

20. The wicked have high and mighty notions about their independence from God. But the reality is far different. The wicked are under God's sovereign control. Accordingly, what are the wicked called in Psalm 17:13-14, which conveys the idea that even they are instruments of God?

21. Isaiah 10:5 speaks of the wicked Assyrians similarly. What are they called there, which also conveys they are instruments of God?

22. According to Isaiah 10:6, how were the wicked Assyrians used by God as his instrument?

23. According to Psalm 17:14, where is the chief treasure of the wicked?

24. According to Matthew 6:20, where is the chief treasure of the elect?

25. Why are the wicked irrational in where their chief treasure is, according to Matthew 6:19?

26. But where do God's elect find their chief satisfaction and joy, according to Psalm 17:15?

27. The inspired preface of Psalm 18 tells the occasion of its composition by David. What was the occasion of its composition?

28. We meet with this psalm in II Samuel 22. It was in the latter part of David's life, after he had been delivered of the various great enemies of his life, including Goliath, Saul and Absalom, and even the enemy of his own remaining sin. Who does David profess delivered him from all these enemies?

29. David of course is a type of Jesus Christ, so Psalm 18 are the words of Christ concerning the deliverance from His enemies. How do the words of Psalm 18:20-24 more appropriately apply to Christ than David?

30. How do the words of Psalm 18:23 more appropriately apply to Christ than David?

31. In what ways was Psalm 18:24 fulfilled for Christ?

32. What event in the life of Christ is fulfilled in Psalm 18:28 and Malachi 4:2?

33. How does I Corinthians 15:25 describe what is being prophesied in Psalm 18:38?

34. How is Psalm 18:50 fulfilled in Christ?

Psalm 15-18 Assignment Answers

1. Of Psalm 15, Matthew Henry writes: "The scope of this short but excellent psalm is to show us the way to heaven, and to convince us that, if we would be happy, we must be holy and honest." In Psalm 15:1, what terms refer to the heavenly presence of Christ (where the church glorified resides), as typified by places on earth? Tabernacle and holy hill
2. How does Hebrews 12:22-24 help us to understand the relation between these typical places on earth (e.g., the earthly church) and their antitype (e.g., the heavenly church, consisting only of the elect)? It says the antitypes are foreshadowed and prefigured in the types.
3. According to Psalm 2:6, who resides on the holy hill of Zion? Christ the King
4. According to Psalm 15:1, who is the lord of the "holy hill"? the LORD (Jesus Christ)
5. Although wicked hypocrites may for a season abide in God's earthly church, how do we know from Psalm 15 that they will not forever abide in the church of God? Because Psalm 15:2 says that only those who walk uprightly will so abide.
6. How do we know from Psalm 15:2 that speaking truth is an important mark of the elect? It says the upright "speaketh the truth in his heart".
7. According to Psalm 15:4, who should the godly despise? The wicked
8. According to Psalm 15:4, who should the godly esteem highly? Those who fear the Lord
9. What does Psalm 15:4 imply we must do when we realize we have entered into contractual promises which are not favorable to us? We must keep our promises (if those promises be not Biblically unlawful), even if they are to our disadvantage.
10. Psalm 15:5 addresses the matter of usury. Here is John Calvin's commentary upon the verse: "Let us then remember that all bargains in which the one party unrighteously strives to make gain by the loss of the other party, whatever name may be given to them, are here condemned. It may be asked, Whether all kinds of usury are to be put into this denunciation, and regarded as alike unlawful? If we condemn all without distinction, there is a danger lest many, seeing themselves brought into such a strait, as to find that sin must be incurred, in whatever way they can turn themselves, may be rendered bolder by despair, and may rush headlong into all kinds of usury, without choice or discrimination. On the other hand, whenever we concede that something may be lawfully done this way, many will give themselves loose reins, thinking that a liberty to exercise usury, without control or moderation, has been granted them. In the first place, therefore, I would, above all things, counsel my readers to beware of ingeniously contriving deceitful pretexts, by which to take advantage of their fellow-men, and let them not imagine that any thing can be lawful to them which is grievous and hurtful to others. With respect to usury, it is scarcely possible to find in the world a usurer who is not at the same time an extortioner, and addicted to unlawful and dishonorable gain. Accordingly, Cato¹ of old justly placed the practice of usury and the killing of men in the same rank of criminality, for the object of this class of people is to suck the blood of other men. It is also a very strange and shameful thing, that, while all other men obtain the means of their subsistence with much toil, while husbandmen fatigue themselves by their daily occupations, and artisans serve the community by the sweat of their brow, and merchants not only employ themselves in labors, but also expose themselves to many inconveniences and dangers, -- that money-mongers should sit at their ease without doing any thing, and receive tribute from the labor of all other people. Besides, we know that generally it is not the rich who are exhausted by their usury,² but poor men, who ought rather to be relieved. It is not, therefore, without cause that God has, in Leviticus 25:35, 36, forbidden usury, adding this reason, "And if thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him; take thou no usury of him or increase." We see that the end for which the law was framed was, that men should not cruelly oppress the poor, who ought rather to receive sympathy and compassion.³ This was, indeed, a part of the judicial law which God appointed for the Jews in particular; but it is a common principle of justice which extends to all nations and to all ages, that we should keep ourselves from plundering and devouring the poor who are in distress and want, Whence it follows, that the gain which he who lends his money upon interest acquires, without doing injury to any one, is not to be included under the head of unlawful usury. The Hebrew word *Ksn*, *neshek*, which David employs, being derived from another word, which signifies *to bite*, sufficiently shows that usuries are condemned in so far as they involve in them or lead to a license of robbing and plundering our fellow-men. Ezekiel, indeed, Ezekiel 18:17, and Ezekiel 22:12, seems to condemn the taking of any interest whatever upon money lent; but he doubtless has an eye to the unjust and crafty arts of gaining, by which the rich devoured the poor people. In short, provided we had engraven on our hearts the rule of equity, which Christ prescribes in

Matthew 7:12...it would not be necessary to enter into lengthened disputes concerning usury.” What should we then think of the plethora of credit card companies in America urging Americans to buy on credit, even if they can ill afford it and even though the interest rates on such debt are typically exorbitant? It is a violation of the principle taught against usury. (But we should distinguish return on investment and usury.)

11. Psalm 16:3-4 contrasts two different societies on earth. What are these two different societies? The saints versus idolators

12. Of Psalm 16:2 John Calvin writes: “I think the sentence has a more extensive meaning, namely, that let men strive ever so much to lay themselves out for God, yet they can bring no advantage to him. Our goodness extendeth not to him, not only because, having in himself alone an all-sufficiency, he stands in need of nothing,² but also because we are empty and destitute of all good things, and have nothing with which to show ourselves liberal towards him. From this doctrine, however, the other point which I have before touched upon will follow, namely, that it is impossible for men, by any merits of their own, to bring God under obligation to them, so as to make him their debtor. The sum of the discourse is, that when we come before God, we must lay aside all presumption. When we imagine that there is any good thing in us, we need not wonder if he reject us, as we thus take away from him a principal part of the honor which is his due. But, on the contrary, if we acknowledge that all the services which we can yield him are in themselves things of nought, and undeserving of any recompense, this humility is as a perfume of a sweet odour, which will procure for them acceptance with God...” In light of this fact in Psalm 16:2, who then does Psalm 16:3 encourage us to do good to? The household of faith, our fellow saints

13. Of Psalm 16:5 Calvin writes: “This passage teaches us, that none are taught aright in true godliness but those who reckon God alone sufficient for their happiness.” In order to illustrate this, the Psalmist in Psalm 16:5 metaphorically equates the LORD with two things. What are these two things? An inheritance and a drink (a portion of my cup)

14. David’s words in Psalm 16:10 should be understood typologically, for they describe something far greater than David himself ever would experience. How should we understand them, according to Acts 2:25-28? They speak of the Son of David, Jesus Christ, who rose from the dead.

15. How were the words of Psalm 16:11 fulfilled by what is said of Jesus in Ephesians 1:20? It prophesies how Jesus would sit at the right hand of the Father, following His resurrection.

16. But the elect share in the blessings of Jesus Christ, so that what is prophesied of Jesus Christ in Psalm 16:11, are blessings of which the elect partake in as well. How do we know this from Ephesians 1:22-23? It describes the resurrected Christ as the covenant head of his church, and the church of the elect as His body. As their head, Christ secures the blessings for them, which is why it reads “to the church”.

17. David, like Christ of whom David was a type, was persecuted by his enemies, who sought to thwart the kingdom of God on earth. Psalm 17:9-12 describes these enemies. How do these enemies speak? Proudly

18. What animal does he liken his enemies? A lion

19. Christ (and His elect) follow a course quite in contrast to that of their enemies. How does the speech of Christ contrast with His enemies, according to Psalm 17? He purposed not to let His lips transgress. And he did not speak with feigned or pretend lips.

20. The wicked have high and mighty notions about their independence from God. But the reality is far different. The wicked are under God’s sovereign control. Accordingly, what are the wicked called in Psalm 17:13-14, which conveys the idea that even they are instruments of God? Thy sword and thy hand

21. Isaiah 10:5 speaks of the wicked Assyrians similarly. What are they called there, which also conveys they are instruments of God? The rod of mine anger

22. According to Isaiah 10:6, how were the wicked Assyrians used by God as his instrument? To punish the hypocritical nation of Israel

23. According Psalm 17:14, where is the chief treasure of the wicked? In the things of this world

24. According Matthew 6:20, where is the chief treasure of the elect? In heaven

25. Why are the wicked irrational in where their chief treasure is, according to Matthew 6:19? They are but fleeting and temporary.

26. But where do God’s elect find their chief satisfaction and joy, according to Psalm 17:15? In beholding and knowing God

27. The inspired preface of Psalm 18 tells the occasion of its composition by David. What was the occasion of its composition? The day David was delivered from Saul and his enemies

28. We meet with this psalm in II Samuel 22. It was in the latter part of David's life, after he had been delivered of the various great enemies of his life, including Goliath, Saul and Absalom, and even the enemy of his own remaining sin. Who does David profess delivered him from all these enemies? The LORD
29. David of course is a type of Jesus Christ, so Psalm 18 are the words of Christ concerning the deliverance from His enemies. How do the words of Psalm 18:20-24 more appropriately apply to Christ than David? Christ was pure and righteous in the fullest sense.
30. How do the words of Psalm 18:23 more appropriately apply to Christ than David? Christ was delighted in by God (the Father).
31. In what ways was Psalm 18:24 fulfilled for Christ? Exalted after his resurrection
32. What event in the life of Christ is fulfilled in Psalm 18:28 and Malachi 4:2? Christ's resurrection
33. How does I Corinthians 15:25 describe what is being prophesied in Psalm 18:38? All will be under Christ's visible reign
34. How is Psalm 18:50 fulfilled in Christ? God blessed his Anointed Christ, and through Christ, Christ's seed

Psalm 19-24 Assignment

1. God reveals Himself to man in two ways, and Psalm 19 treats of these two ways. What method is treated in Psalm 19:1-6?
2. What method is treated in Psalm 19:7-11?
3. How does Romans 1:20-21 compare with Psalm 19:1?
4. Of the two types of revelation, which is more useful to fallen man, as implied by Psalm 19:10?
5. Which method of revelation is especially useful in the conversion of sinners, according to Psalm 19:7?
6. Psalm 19:12-14 offers instruction how we may rightly use the word of God, by which God has revealed His will. How does the word of God help us address those sins of which we are ignorant, according to Psalm 19:12?
7. Which type of sin does the psalmist pray deliverance from in Psalm 19:13?
8. In Psalm 19:14, what does the psalmist pray be acceptable in God's sight?
9. Psalm 20 is a prayer for the king, drawn up by the king himself. It is a prayer for the king in a time of trouble. What does I Timothy 2:1-2 say we are to do on behalf of the king?
10. The term 'anointed' can be translated 'Christ'. How is Psalm 20:6 then suggestive that this psalm is especially a psalm for Jesus Christ?
11. How were the words uttered by the multitudes in Matthew 21:9 a fitting example of Psalm 20:9?
12. What do many unbelievers trust in, in contrast to believers, according to Psalm 20:7?
13. The kingdom of Christ has grown to include men from every tribe, tongue and nation, while many ancient nations that relied on horses and chariots have fallen. How is this a fulfillment of Psalm 20:8?
14. Some people hope to establish Christian government by armed revolution against the nations that be. But what should we believe from Romans 13:1-2, Psalm 20:7, and II Corinthians 10:4?
15. Psalm 21 is a prayer of thanksgiving for the king, for the success God has granted him. It a prayer most appropriate for the Son of David. Why is it especially fitting for Jesus Christ, given the statement of Psalm 21:6?
16. Compare II Peter 1:17 and Psalm 21:5.
17. Psalm 21:8-10 speaks of the destiny of unbelievers. What is that destiny?
18. Psalm 21:11 explains why the destiny of unbelievers would be meted out to them by God. What is that reason?
19. I Peter 1:11 is an apt description of Psalm 22, for Psalm 22 prophesies what I Peter 1:11 says the Old Testament prophesies. What does I Peter 1:11 say the Old Testament prophesies?
20. Psalm 22:1-21 treats the humiliations of Christ. What is the theme of Psalm 22:22-31?
21. According to Matthew 27:46, what was the occasion when Christ uttered the words of Psalm 22:1?
22. How does Isaiah 53:3 compare with Psalm 22:6?
23. Old Testament Israel is a type of Jesus Christ, the anti-type. So how could Jesus Christ take solace in the plight of the Israelite fathers, according to Psalm 22:4-5?
24. Old Testament Israel is also a type of the Christian church. What then should the Christian church do when it is in distress?
25. How does Psalm 22:7 compare with Matthew 27:39?
26. Many pro-abortionists assert human personhood does not begin until birth. How does Psalm 22:9-10 contradict their folly, and imply that human personhood begins at conception?
27. How does Psalm 22:16 compare with Zechariah 12:10 and Revelation 1:7?
28. How does Psalm 22:18 compare with John 19:23-24?
29. After night, comes day. After distress, comes prosperity. How do Isaiah 53:10, Psalm 22:22, and Hebrews 2:11-17 explain Christ secured a people by the sufferings He had undergone?
30. What terms in Psalm 22:22 refer to the same people as the term 'seed' in Isaiah 53:10?
31. What terms are used in Psalm 22:23 to refer to this same people?
32. We should be quite optimistic about the spread of Christ's kingdom. What do Psalm 22:27, Malachi 1:11, and Isaiah 66:23 say on this topic?
33. How does Psalm 22:29 contradict those that deny there is life for humans after death?
34. What does Psalm 22:30-31 imply about God's preservation of His church on earth?
35. Hebrews 2:11 asserts that both he that sanctifieth and they who are sanctified are all of one. How does Psalm 22:22 (which is quoted in Hebrews 2:12) prove that both he that sanctifieth and they who are sanctified are all of one?

36. Psalm 23 is one of the most popular and famous of psalms, and is full of comfort for God's people. According to Psalm 23:1, who is metaphorically the good Shepherd of God's people?
37. Who does John 10:11 identify as the good Shepherd of God's people?
38. So what may we then deduce from John 10:11 and Psalm 23:1?
39. According to the superscription of Psalm 23, who wrote it?
40. If elect are those under the good Shepherd, what does this imply about the character of the elect?
41. Why are the saints not to fear, though they walk through the valley of death?
42. What does God metaphorically prepare for his saints, even when they are in the midst of enemies?
43. Psalm 24 concerns the kingdom of Jesus Christ. What is the ultimate extent of Christ's kingdom on earth, according to Psalm 24:1, though many now oppose His reign here?
44. What is one reason He has a right that this be the extent of His reign, according to Psalm 24:2?
45. How does Matthew 5:8 compare with Psalm 24:3-4?
46. Of whom does the kingdom of Christ then consist? The pure in heart
47. How does Matthew 5:6 compare with Psalm 24:5-6?
48. Psalm 24:7-10 can refer to the many different occasions when either individuals, Old Testament Israel, nations, or the nations of the world have welcomed Christ in to assume His rightful reign as King. As individuals, what lesson does Revelation 3:20 and Psalm 24:7-10 teach us?
49. As the world, what lesson does Revelation 21:3,22 and 22:20 and Psalm 24:7-10 teach us?

Psalm 19-24 Assignment Answers

1. God reveals Himself to man in two ways, and Psalm 19 treats of these two ways. What method is treated in Psalm 19:1-6? Natural revelation, in which God's attributes are evident by the things He has created
2. What method is treated in Psalm 19:7-11? Special revelation, in which God reveals Himself in His word, the Bible
3. How does Romans 1:20-21 compare with Psalm 19:1? Both say how creation reveals the nature of God.
4. Of the two types of revelation, which is more useful to fallen man, as implied by Psalm 19:10? Special revelation
5. Which method of revelation is especially useful in the conversion of sinners, according to Psalm 19:7? special revelation
6. Psalm 19:12-14 offers instruction how we may rightly use the word of God, by which God has revealed His will. How does the word of God help us address those sins of which we are ignorant, according to Psalm 19:12? It helps the believer understand his errors.
7. Which type of sin does the psalmist pray deliverance from in Psalm 19:13? Presumptuous sins
8. In Psalm 19:14, what does the psalmist pray be acceptable in God's sight? His words and thoughts
9. Psalm 20 is a prayer for the king, drawn up by the king himself. It is a prayer for the king in a time of trouble. What does I Timothy 2:1-2 say we are to do on behalf of the king? pray for the king
10. The term 'anointed' can be translated 'Christ'. How is Psalm 20:6 then suggestive that this psalm is especially a psalm for Jesus Christ? Because Psalm 2:6 refers to God's anointed, and Jesus Christ is God's anointed one.
11. How were the words uttered by the multitudes in Matthew 21:9 a fitting example of Psalm 20:9? The multitudes cried Hosanna to Jesus, which means 'save now'.
12. What do many unbelievers trust in, in contrast to believers, according to Psalm 20:7? Chariots and horses
13. The kingdom of Christ has grown to include men from every tribe, tongue and nation, while many ancient nations that relied on horses and chariots have fallen. How is this a fulfillment of Psalm 20:8? It prophesies that such wicked kingdoms will fall, while the kingdom of the godly will rise.
14. Some people hope to establish Christian government by armed revolution against the nations that be. But what should we believe from Romans 13:1-2, Psalm 20:7, and II Corinthians 10:4? That we are to employ spiritual means to attain Christian government.
15. Psalm 21 is a prayer of thanksgiving for the king, for the success God has granted him. It a prayer most appropriate for the Son of David. Why is it especially fitting for Jesus Christ, given the statement of Psalm 21:6? Christ's kingship alone is eternal, "most blessed for ever".
16. Compare II Peter 1:17 and Psalm 21:5. Both speak of how the Father laid upon the Son glory and honor.
17. Psalm 21:8-10 speaks of the destiny of unbelievers. What is that destiny? They will be judged by God and removed from the earth.
18. Psalm 21:11 explains why the destiny of unbelievers would be meted out to them by God. What is that reason? For the evil they intended to do against God
19. I Peter 1:11 is an apt description of Psalm 22, for Psalm 22 prophesies what I Peter 1:11 says the Old Testament prophesies. What does I Peter 1:11 say the Old Testament prophesies? The sufferings of Christ, and the glory that should follow
20. Psalm 22:1-21 treats the humiliations of Christ. What is the theme of Psalm 22:22-31? the exaltation of Christ (following His sufferings)
21. According to Matthew 27:46, what was the occasion when Christ uttered the words of Psalm 22:1? His crucifixion
22. How does Isaiah 53:3 compare with Psalm 22:6? They tell how Christ was despised by the people.
23. Old Testament Israel is a type of Jesus Christ, the anti-type. So how could Jesus Christ take solace in the plight of the Israelite fathers, according to Psalm 22:4-5? Because God delivered them when they were in distress.
24. Old Testament Israel is also a type of the Christian church. What then should the Christian church do when it is in distress? Cry unto God in prayer and supplication
25. How does Psalm 22:7 compare with Matthew 27:39? Both describe Christ being ridiculed and the people shaking their heads at Him.

26. Many pro-abortionists assert human personhood does not begin until birth. How does Psalm 22:9-10 contradict their folly, and imply that human personhood begins at conception? It identifies his existence as including when he was in the womb of his mother. Therefore, intentional abortion is an act of murder.
27. How does Psalm 22:16 compare with Zechariah 12:10 and Revelation 1:7? All speak of how Christ was pierced.
28. How does Psalm 22:18 compare with John 19:23-24? John 19:23-24 shows how Psalm 22:18 was fulfilled.
29. After night, comes day. After distress, comes prosperity. How do Isaiah 53:10, Psalm 22:22, and Hebrews 2:11-17 explain Christ secured a people by the sufferings He had undergone? They speak of how Christ had become human and suffered for His brethren, becoming their High Priest.
30. What terms in Psalm 22:22 refer to the same people as the term 'seed' in Isaiah 53:10? Brethren and congregation
31. What terms are used in Psalm 22:23 to refer to this same people? "seed of Jacob" and "seed of Israel"
32. We should be quite optimistic about the spread of Christ's kingdom. What do Psalm 22:27, Malachi 1:11, and Isaiah 66:23 say on this topic? that people from all over the world will turn to the true God
33. How does Psalm 22:29 contradict those that deny there is life for humans after death? all will bow before God after their death
34. What does Psalm 22:30-31 imply about God's preservation of His church on earth? God preserves His people from generation to generation.
35. Hebrews 2:11 asserts that both he that sanctifieth and they who are sanctified are all of one. How does Psalm 22:22 (which is quoted in Hebrews 2:12) prove that both he that sanctifieth and they who are sanctified are all of one? Those who are brethren, which Christ says the elect church and He are, are of one family. As a family, they enjoy the blessings of the Father. So His taking sinners into union with Himself —a truth which underlies the whole Psalter — is stated in the Twenty-Second, as interpreted in the Epistle to the Hebrews — "I will declare Thy name unto My brethren."
36. Psalm 23 is one of the most popular and famous of psalms, and is full of comfort for God's people. According to Psalm 23:1, who is metaphorically the good Shepherd of God's people? The Lord
37. Who does John 10:11 identify as the good Shepherd of God's people? Jesus Christ
38. So what may we then deduce from John 10:11 and Psalm 23:1? That Jesus Christ is the Lord, who tends His flock, the Church.
39. According to the superscription of Psalm 23, who wrote it? David
40. If elect are those under the good Shepherd, what does this imply about the character of the elect? They are sheep-like (meek, obedient followers, etc.)
41. Why are the saints not to fear, though they walk through the valley of death? For the Lord is with us
42. What does God metaphorically prepare for his saints, even when they are in the midst of enemies? A table (of food and drink, especially of spiritual food and drink)
43. Psalm 24 concerns the kingdom of Jesus Christ. What is the ultimate extent of Christ's kingdom on earth, according to Psalm 24:1, though many now oppose His reign here? The whole earth
44. What is one reason He has a right that this be the extent of His reign, according to Psalm 24:2? For He created it.
45. How does Matthew 5:8 compare with Psalm 24:3-4? both say only the pure in heart shall be with God
46. Of whom does the kingdom of Christ then consist? The pure in heart
47. How does Matthew 5:6 compare with Psalm 24:5-6? Both say God will bless those that seek Him.
48. Psalm 24:7-10 can refer to the many different occasions when either individuals, Old Testament Israel, nations, or the nations of the world have welcomed Christ in to assume His rightful reign as King. As individuals, what lesson does Revelation 3:20 and Psalm 24:7-10 teach us? That we should set Christ on the throne of our hearts.
49. As the world, what lesson does Revelation 21:3,22 and 22:20 and Psalm 24:7-10 teach us? That the world should look forward to the return of Christ, who will visibly reign over the New Earth

Psalm 25-31 Assignment

1. Christians should pray without ceasing, and Psalm 25 offers us a model of how we should direct our petitions unto God. According to Psalm 25:1, where are our mind and thoughts lifted in prayer?
2. Psalm 25:2-3 is an example of Hebraic parallelism: the sentiments expressed in Psalm 25:2 are parallel with those in Psalm 25:3. The difference is that verse 2 especially concerns the psalmist himself, whereas verse 3 concerns the people of God as a whole. What petition is directed to God in Psalm 25:2-3?
3. How does Psalm 25:3 define the enemies of God?
4. What is prayed for in Psalm 25:4-5?
5. In the petition of Psalm 25:6-7, the psalmist asks God to remember one thing, but to forget another thing. What does he ask God to remember, and what to forget?
6. Psalm 25:8-10 provides the rationale for the petition in Psalm 25:4-5. Why can we take confidence in God when our petition is according to Psalm 25:4-5?
7. Why is the fear of the Lord the beginning of wisdom, according to Psalm 25:12-14?
8. The petition of Psalm 25:11 is like that of Psalm 25:6-7. The psalmist acknowledges his sins. How great does he admit those sins are?
9. In Psalm 25:15-22, the psalmist returns to petition God for concerns expressed in Psalm 25:2-3. What is petitioned in these verses?
10. The words of Psalm 26 are only perfectly fulfilled in Christ, for He alone perfectly followed God. But surely Christians (which literally means little Christs) know something of the experience of Jesus Christ, as conveyed in this psalm. We should seek to be men of integrity like Christ. According to Psalm 26:4-5, who does the man of integrity not make his close companions?
11. According to Psalm 26:8, where does the man of integrity love to dwell?
12. Who composed the 27th psalm?
13. In Psalm 27:1, there is an Hebraic parallelism. Two questions are asked, but they mean essentially the same thing. What is that one essential question posed?
14. Psalm 27 answers the question posed in Psalm 27:1. What is the answer to the question?
15. In Psalm 27:3 is another Hebraic parallelism. It gives an example of an enemy that may seek to destroy the psalmist. Who is that enemy?
16. According to Psalm 27:4, what does the psalmist seek after?
17. What term is used in Psalm 27:9 to signify God's favored presence?
18. The psalmist David battled human warrior enemies. But like all saints, he also had to battle spiritual enemies. What spiritual enemies must we battle, according to Ephesians 6:12?
19. David's enemies were not always enemy warriors like Goliath. What other human enemies did he have to contend with, according to Psalm 27:12?
20. Ultimately we must depend upon God, because all human aids sometimes fail us. What example illustrates this in Psalm 27:10?
21. When we are in the midst of distresses and persecutions, what must we have, lest we faint, according to Psalm 27:13?
22. Psalm 27:14 gives concluding advice. What is this advice, and why is it appropriate?
23. In Psalm 28 David supplicates God to hear his prayers and commune with him. What does he say will be the plight of those with whom God does not commune?
24. Psalm 28:5 describes how the wicked think. What does it say about how they think?
25. Many interpreters believe David penned Psalm 29 on the occasion of a great storm of lightning, thunder and rain. From nature we can learn much about nature's God, especially God's power. Who are in special need of learning the lesson of humility in such circumstances, as implied in Psalm 29:1?
26. According to Psalm 29:10, to whom does the Almighty God give strength?
27. We should be grateful to God, and praise Him, upon occasions of divine blessing. Upon what occasion did David pen Psalm 30?
28. God had brought David through many difficulties and distresses. What should be the perspective of the people of God when they are in the midst of such distresses, according to Psalm 30:5?
29. Dancing is mentioned on a variety of occasions in scripture, sometimes when done wickedly (eg, when the Israelites lewdly danced before the golden calf), and sometimes when done rightly (eg, when David danced upon the occasion of the return of the Ark to the Israelites). Dancing is mentioned in Psalm 30:11. John Calvin notes: "By the term dancing, he does not mean any wanton or profane leaping, but a sober and

holy exhibition of joy like that which sacred Scripture mentions when David conveyed the ark of the covenant to its place, (2 Samuel 6:16.)” There is nothing wrong with a holy exhibition of joy upon a holy and joyful occasion, like the return of the Ark to Israel, but this is far removed from what is generally called dancing in our modern day. In Psalm 30:11, how do we know “dancing” in this context means a sober and holy exhibition of joy, and not wanton or profane leaping?

30. Why could David make the statement he did at the conclusion of Psalm 30?

31. Of Psalm 31, Matthew Henry writes: “it is probable that David penned this psalm when he was persecuted by Saul.” Although we may not be persecuted in the same manner as David was, all those in this life who are in Christ Jesus will suffer some persecution and difficulties for Christ’s sake. So the word of this psalm can encourage us. What does David pray for in Psalm 31:1-8?

32. In Psalm 31:6, David writes of “lying vanities”. What are “lying vanities”?

33. How do we know from Psalm 31:6 that those who regard lying vanities are unconverted?

34. In Psalm 31:9-18, David outlines some of the ways in which he was suffering. What are some of these ways?

35. How can even Christians fall into unjustified hopelessness, as displayed in Psalm 31:22?

36. Why is hopelessness on the part of Christians unjustified, according to Psalm 31:23?

Psalm 25-31 Assignment Answers

1. Christians should pray without ceasing, and Psalm 25 offers us a model of how we should direct our petitions unto God. According to Psalm 25:1, where are our mind and thoughts lifted in prayer? To God, lest we take the Lord's name in vain
2. Psalm 25:2-3 is an example of Hebraic parallelism: the sentiments expressed in Psalm 25:2 are parallel with those in Psalm 25:3. The difference is that verse 2 especially concerns the psalmist himself, whereas verse 3 concerns the people of God as a whole. What petition is directed to God in Psalm 25:2-3? That the people of God would not be ashamed, but that the enemies of God would be ashamed.
3. How does Psalm 25:3 define the enemies of God? Those who transgress (the law of God) without cause
4. What is prayed for in Psalm 25:4-5? That God would teach him the truths of God
5. In the petition of Psalm 25:6-7, the psalmist asks God to remember one thing, but to forget another thing. What does he ask God to remember, and what to forget? God's mercies; the psalmist's sins
6. Psalm 25:8-10 provides the rationale for the petition in Psalm 25:4-5. Why can we take confidence in God when our petition is according to Psalm 25:4-5? Because God is upright, and He teaches the meek His ways
7. Why is the fear of the Lord the beginning of wisdom, according to Psalm 25:12-14? Because God only gives understanding to such as fear His name
8. The petition of Psalm 25:11 is like that of Psalm 25:6-7. The psalmist acknowledges his sins. How great does he admit those sins are? Great
9. In Psalm 25:15-22, the psalmist returns to petition God for concerns expressed in Psalm 25:2-3. What is petitioned in these verses? Deliverance not only from his own distresses, sins and enemies, but also deliverance for the people of God as a whole (i.e., Israel)
10. The words of Psalm 26 are only perfectly fulfilled in Christ, for He alone perfectly followed God. But surely Christians (which literally means little Christs) know something of the experience of Jesus Christ, as conveyed in this psalm. We should seek to be men of integrity like Christ. According to Psalm 26:4-5, who does the man of integrity not make his close companions? Evil doers
11. According to Psalm 26:8, where does the man of integrity love to dwell? In the house of God
12. Who composed the 27th psalm? David
13. In Psalm 27:1, there is an Hebraic parallelism. Two questions are asked, but they mean essentially the same thing. What is that one essential question posed? Whom should I fear (since God is with me)?
14. Psalm 27 answers the question posed in Psalm 27:1. What is the answer to the question? None, for the Lord will protect and deliver the psalmist.
15. In Psalm 27:3 is another Hebraic parallelism. It gives an example of an enemy that may seek to destroy the psalmist. Who is that enemy? A host (or army)
16. According to Psalm 27:4, what does the psalmist seek after? To always be in God's house
17. What term is used in Psalm 27:9 to signify God's favored presence? Face
18. The psalmist David battled human warrior enemies. But like all saints, he also had to battle spiritual enemies. What spiritual enemies must we battle, according to Ephesians 6:12? Spiritual powers
19. David's enemies were not always enemy warriors like Goliath. What other human enemies did he have to contend with, according to Psalm 27:12? False witnesses
20. Ultimately we must depend upon God, because all human aids sometimes fail us. What example illustrates this in Psalm 27:10? Father and mother
21. When we are in the midst of distresses and persecutions, what must we have, lest we faint, according to Psalm 27:13? Faith in the goodness of the Lord
22. Psalm 27:14 gives concluding advice. What is this advice, and why is it appropriate? To wait on the Lord; it is appropriate because God has shown He will eventually come to the aid of believers.
23. In Psalm 28 David supplicates God to hear his prayers and commune with him. What does he say will be the plight of those with whom God does not commune? They will go down to the pit without hope, and be destroyed under the wrath of God.
24. Psalm 28:5 describes how the wicked think. What does it say about how they think? They do not regard the works of the Lord, not perceiving in them the providential hand of God.
25. Many interpreters believe David penned Psalm 29 on the occasion of a great storm of lightning, thunder and rain. From nature we can learn much about nature's God, especially God's power. Who are in special

need of learning the lesson of humility in such circumstances, as implied in Psalm 29:1? The mighty ones of earth, such as kings

26. According to Psalm 29:11, to whom does the Almighty God give strength? His people

27. We should be grateful to God, and praise Him, upon occasions of divine blessing. Upon what occasion did David pen Psalm 30? The dedication of the house of David

28. God had brought David through many difficulties and distresses. What should be the perspective of the people of God when they are in the midst of such distresses, according to Psalm 30:5? They should remember that they are but temporary.

29. Dancing is mentioned on a variety of occasions in scripture, sometimes when done wickedly (eg, when the Israelites lewdly danced before the golden calf), and sometimes when done rightly (eg, when David danced upon the occasion of the return of the Ark to the Israelites). Dancing is mentioned in Psalm 30:11. John Calvin notes: "By the term dancing, he does not mean any wanton or profane leaping, but a sober and holy exhibition of joy like that which sacred Scripture mentions when David conveyed the ark of the covenant to its place, (2 Samuel 6:16.)" There is nothing wrong with a holy exhibition of joy upon a holy and joyful occasion, like the return of the Ark to Israel, but this is far removed from what is generally called dancing in our modern day. In Psalm 30:11, how do we know "dancing" in this context means a sober and holy exhibition of joy, and not wanton or profane leaping? Because in this context God is said to have produced the dancing, and God would not produce that which is sinful and wanton. Also, dancing in this context is contrasted with mourning and equated with gladness.

30. Why could David make the statement he did at the conclusion of Psalm 30? Because eternal life is promised to the people of God.

31. Of Psalm 31, Matthew Henry writes: "it is probable that David penned this psalm when he was persecuted by Saul." Although we may not be persecuted in the same manner as David was, all those in this life who are in Christ Jesus will suffer some persecution and difficulties for Christ's sake. So the word of this psalm can encourage us. What does David pray for in Psalm 31:1-8? To save him and punish his enemies

32. In Psalm 31:6, David writes of "lying vanities". What are "lying vanities"? false beliefs contrary to the word of God

33. How do we know from Psalm 31:6 that those who regard lying vanities are unconverted? The verse contrasts those who trust in the Lord from those who regard lying vanities.

34. In Psalm 31:9-18, David outlines some of the ways in which he was suffering. What are some of these ways? Grief because of oppression of the wicked; grief because of his own sins; slanders against him

35. How can even Christians fall into unjustified hopelessness, as displayed in Psalm 31:22? David there admits that in haste he had thought he was abandoned by God.

36. Why is hopelessness on the part of Christians unjustified, according to Psalm 31:23? Because the Lord ultimately preserves the faithful and punishes the wicked. We must look at things from a long term perspective.

Psalm 32-40 Assignment

1. The same doctrine of salvation (that man is saved by grace alone through faith alone) is taught in the Old Testament as well as the New Testament. That is why the Apostle Paul could quote from the Old Testament as proof of his statements in the book of Romans. What does the Apostle Paul say in Romans 4:4-6 is also taught in Psalm 32:1-2?
2. In Romans 4:6, who does the Apostle Paul say wrote Psalm 32:1-2?
3. What do we learn about the nature of man (even converted man) from Psalm 32:5 and I John 1:9?
4. According to Romans 3:23, are there any exceptions to this principle concerning the nature of man (save Jesus Christ)?
5. The reality of the principle stated in Romans 3:23 is the rationale for what principle stated in Romans 3:22 and taught in Psalm 32? Righteousness comes by way of imputation to those with faith in God. Man is not actually righteous, so as to satisfy the demands of law and justice.
6. Of Psalm 33:3 John Calvin writes: "As the Psalmist afterwards treats of the mighty works of God, and particularly concerning the preservation of the Church, it is not wonderful that he exhorts the righteous to sing a new, that is, a rare and choice song. The more closely and diligently that believers consider the works of God, the more will they exert themselves in his praises. It is no common song, therefore, which he exhorts them to sing, but a song corresponding to the magnificence of the subject. This is also the meaning of the second clause, in which he urges them *to sing loudly*. In this sense, I understand the Hebrew word *bytyh*, *heytib*, although others refer it rather to the proper setting of the notes." Why should we so sing praises to God, according to Psalm 33:4?
7. By what instrumentality does God bring things to pass, unlike man, according to Psalm 33:6,9?
8. How does Psalm 33:12 testify to the foolishness of all those who deny the nations of the earth should be Christian?
9. How does Psalm 33:12 also testify of divine election?
10. How does Psalm 33:13-14 testify of God's omniscience?
11. How does Psalm 33:15 testify of God's sovereignty?
12. According to the superscription of Psalm 34, upon what occasion did David pen this psalm?
13. What is contrasted in Psalm 34:10?
14. According to Psalm 34:16, what will be the end of the wicked?
15. What does Psalm 34:17 will be one end of the godly?
16. Of Psalm 35, Matthew Henry writes: "David, in this psalm, appeals to the righteous Judge of heaven and earth against his enemies that hated and persecuted him. It is supposed that Saul and his party are the persons he means... We ought to apply it to the public enemies of Christ and his kingdom, typified by David and his kingdom..." How did Christ's enemies do to Him what is described in Psalm 35:7?
17. How did Christ's enemies do to Him what is described in Psalm 35:11?
18. How did Christ's enemies do to Him what is described in Psalm 35:12?
19. How did Christ's enemies do to Him what is described in Psalm 35:15?
20. How did Christ's enemies do to Him what is described in Psalm 35:20?
21. The enemies of Christ were routed in His resurrection. According to Psalm 35:27-28, how should believers respond to the prosperity of Christ, the servant of God?
22. According to Psalm 36:1, what does the transgression of the wicked make the psalmist conclude (i.e., saith within his heart) concerning the wicked?
23. The psalmist of Psalm 36 expresses his objections with respect to the manners of the wicked. What are his objections?
24. But the psalmist of Psalm 36 triumphs in the goodness of God. What are aspects of His goodness which are listed?
25. Psalm 37 explains why we should not be envious of evildoers. What reason is supplied?
26. What does Psalm 37:7 counsel?
27. Who is contrasted with evildoers in Psalm 37:9?
28. Why does the Lord mockingly laugh at the wicked?
29. Who will inherit the earth?
30. What form of theft is noted in Psalm 37:21?

31. The Calvinistic doctrines of grace are sometimes summarized in Five Points. One of the Five Points of Calvinism is the doctrine of the perseverance of the saints. How does Psalm 37:28 teach the perseverance of the saints?
32. In Psalm 38, for what cause is David said to experience the hot displeasure of God?
33. Both saints and the wicked sin. But one great difference between the two is their response to sin. What response of David is expressed in Psalm 38:17-18?
34. Another mark of believers, which distinguishes them from unbelievers, is expressed in Psalm 39:1. What is that mark?
35. To whom does the believer look for grace to repent, according to Psalm 39:8?
36. Christians are realistic, not deceived by the vanities so common in the world. What example of this do we find in Psalm 39:5?
37. Psalm 40 was written by David, but in it we find words especially suited for Christ, the Son of David. What divine commentary do we read in Hebrews 10:5-10 concerning Psalm 40:6-7?
38. How many are the wonderful works of God?
39. According to Psalm 40:3, what is the content of the “new song” God had placed in the mouth of the psalmist?
40. According to Psalm 40:3, how does the singing of the Psalms function as a witness to others?
41. In Psalm 40:10, the psalmist is saying that he has not committed a certain sin. What is that sin?

Psalm 32-40 Assignment Answers

1. The same doctrine of salvation (that man is saved by grace alone through faith alone) is taught in the Old Testament as well as the New Testament. That is why the Apostle Paul could quote from the Old Testament as proof of his statements in the book of Romans. What does the Apostle Paul say in Romans 4:4-6 is also taught in Psalm 32:1-2? that God imputes righteousness to the elect
2. In Romans 4:6, who does the Apostle Paul say wrote Psalm 32:1-2? David
3. What do we learn about the nature of man (even converted man) from Psalm 32:5 and I John 1:9? Man is sinful.
4. According to Romans 3:23, are there any exceptions to this principle concerning the nature of man (save Jesus Christ)? no
5. The reality of the principle stated in Romans 3:23 is the rationale for what principle stated in Romans 3:22 and taught in Psalm 32? Righteousness comes by way of imputation to those with faith in God. Man is not actually righteous, so as to satisfy the demands of law and justice.
6. Of Psalm 33:3 John Calvin writes: "As the Psalmist afterwards treats of the mighty works of God, and particularly concerning the preservation of the Church, it is not wonderful that he exhorts the righteous to sing a new, that is, a rare and choice song. The more closely and diligently that believers consider the works of God, the more will they exert themselves in his praises. It is no common song, therefore, which he exhorts them to sing, but a song corresponding to the magnificence of the subject. This is also the meaning of the second clause, in which he urges them *to sing loudly*. In this sense, I understand the Hebrew word *bytyh*, *heytib*, although others refer it rather to the proper setting of the notes." Why should we so sing praises to God, according to Psalm 33:4? in praise of His word and works
7. By what instrumentality does God bring things to pass, unlike man, according to Psalm 33:6,9? His word
8. How does Psalm 33:12 testify to the foolishness of all those who deny the nations of the earth should be Christian? God blesses all such nations as are godly.
9. How does Psalm 33:12 also testify of divine election? It says how God chooses his people.
10. How does Psalm 33:13-14 testify of God's omniscience? It says he sees everything.
11. How does Psalm 33:15 testify of God's sovereignty? It says how God fashions men's hearts.
12. According to the superscription of Psalm 34, upon what occasion did David pen this psalm? When David changed his behavior before Abimelech.
13. What is contrasted in Psalm 34:10? young lions versus those that seek the Lord
14. According to Psalm 34:16, what will be the end of the wicked? to be cut off from the earth
15. What does Psalm 34:17 say will be one end of the godly? They will be removed from their troubles.
16. Of Psalm 35, Matthew Henry writes: "David, in this psalm, appeals to the righteous Judge of heaven and earth against his enemies that hated and persecuted him. It is supposed that Saul and his party are the persons he means... We ought to apply it to the public enemies of Christ and his kingdom, typified by David and his kingdom..." How did Christ's enemies do to Him what is described in Psalm 35:7? Christ's enemies tried to trap Him.
17. How did Christ's enemies do to Him what is described in Psalm 35:11? False witnesses falsely charged Christ of crimes he had not committed.
18. How did Christ's enemies do to Him what is described in Psalm 35:12? Christ's enemies sought His destruction despite His miracles, etc.
19. How did Christ's enemies do to Him what is described in Psalm 35:15? His enemies rejoiced at His adversity.
20. How did Christ's enemies do to Him what is described in Psalm 35:20? They devised plans against Him.
21. The enemies of Christ were routed in His resurrection. According to Psalm 35:27-28, how should believers respond to the prosperity of Christ, the servant of God? by singing praises to God
22. According to Psalm 36:1, what does the transgression of the wicked make the psalmist conclude (i.e., saith within his heart) concerning the wicked? That the wicked have no fear of God
23. The psalmist of Psalm 36 expresses his objections with respect to the manners of the wicked. What are his objections? His wicked speech, devising evil, hateful motives
24. But the psalmist of Psalm 36 triumphs in the goodness of God. What are aspects of His goodness which are listed? His righteousness, faithfulness, and lovingkindness

25. Psalm 37 explains why we should not be envious of evildoers. What reason is supplied? They shall be cut down by divine justice.
26. What does Psalm 37:7 counsel? to rest on the Lord
27. Who is contrasted with evildoers in Psalm 37:9? Those that wait upon the Lord
28. Why does the Lord mockingly laugh at the wicked? For the Lord sees that the wicked will be judged, and hence their rebellion is in vain.
29. Who will inherit the earth? Those blessed of the Lord
30. What form of theft is noted in Psalm 37:21? Borrowing and not paying back
31. The Calvinistic doctrines of grace are sometimes summarized in Five Points. One of the Five Points of Calvinism is the doctrine of the perseverance of the saints. How does Psalm 37:28 teach the perseverance of the saints? It says God forever preserves the saints.
32. In Psalm 38, for what cause is David said to experience the hot displeasure of God? His iniquities
33. Both saints and the wicked sin. But one great difference between the two is their response to sin. What response of David is expressed in Psalm 38:17-18? Contrition for sin and a desire to repent
34. Another mark of believers, which distinguishes them from unbelievers, is expressed in Psalm 39:1. What is that mark? A purposefulness to walk according to God's law
35. To whom does the believer look for grace to repent, according to Psalm 39:8? The Lord
36. Christians are realistic, not deceived by the vanities so common in the world. What example of this do we find in Psalm 39:5? The psalmist recognizes the brevity of life.
37. Psalm 40 was written by David, but in it we find words especially suited for Christ, the Son of David. What divine commentary do we read in Hebrews 10:5-10 concerning Psalm 40:6-7? That Christ's sacrifice on the Cross, in replacement of animal sacrifices, was a fulfillment of what is said in Psalm 40:6-7.
38. How many are the wonderful works of God? Infinite
39. According to Psalm 40:3, what is the content of the "new song" God had placed in the mouth of the psalmist? Praise unto God
40. According to Psalm 40:3, how does the singing of the Psalms function as a witness to others? Others seeing it will learn from it, and fear and trust in the God praised in the songs
41. In Psalm 40:10, the psalmist is saying that he has not committed a certain sin. What is that sin? The sin of concealing God's nature and works, especially by not singing the Psalms in the congregation of His people

Psalm 41-50 Assignment

1. How does Matthew 5:7 compare with Psalm 41:1?
2. How do we know from Psalm 41:4 that the sickness being described comprehends more than simply physical illness?
3. David is a type of Jesus Christ, though David sinned, while Jesus never sinned. Hence, much (but not all) of what is said by David in Psalm 41 applies also to Jesus Christ. How does Psalm 41:9 apply to Christ, as we find in John 13:18,26?
4. How was Psalm 41:11-12 fulfilled in Jesus Christ?
5. Of Psalm 42, Matthew Henry writes: "If the book of Psalms be, as some have styled it, a mirror or looking-glass of pious and devout affections, this psalm in particular deserves, as much as any one psalm, to be so entitled, and is as proper as any to kindle and excite such in us: gracious desires are here strong and fervent..." Christianity is not mere head knowledge, but those who are regenerate strive for both true beliefs as well as devout affections. It consists in a love for the true God, as opposed to love for a false god of the imagination, or mere head knowledge of the true God. We encounter a simile in Psalm 42:1-2, which helps us to understand the mind and heart of a true believer. What is that simile?
6. Apparently the psalmist remembered certain past enjoyments, which he now lacks. What past enjoyments does the psalmist remember, according to Psalm 42:4?
7. What can we infer must be the heart of the regenerate with respect to the public ordinances of God?
8. According to Psalm 42:6, where was the psalmist, that he could not attend the public ordinances of God in God's house?
9. What hope does the psalmist display in Psalm 42:11?
10. Psalm 43 continues with the same theme as Psalm 42. How does Psalm 42:11 compare with Psalm 43:5?
11. In Psalm 43:3, what does the psalmist beseech God to send out?
12. What does Psalm 44:1 imply about education of youth with respect to history?
13. Modern education, including modern history education, is predominantly secularist. But what was especially taught in the history education of the youth of God's people, according to Psalm 44:2-3?
14. According to Psalm 44:3, who wrought deliverances for Israel?
15. History education is not to be merely theoretical. Through it we learn lessons which should affect our conduct today. What is one lesson to be derived from a knowledge of history, according to Psalm 44:4-8?
16. We should not have a false view of the extent of God's sovereignty, even over the times of trial of His church here on earth. What does Psalm 44: 9-22 say about the extent of God's sovereignty?
17. In the face of trials and difficulties, what should the church do, according to Psalm 23-26?
18. Of Psalm 45, Matthew Henry writes: "This psalm is an illustrious prophecy of Messiah the Prince: it is all over gospel, and points at him only, as a bridegroom espousing the church to himself and as a king ruling in it and ruling for it." In Psalm 45 the church speaks of Christ as her spouse. What does Ephesians 5:23-32 say about this relationship?
19. What feelings does the true church have of her Christ, as indicated in the superscription of Psalm 45?
20. Who has appointed and anointed Christ to His position, according to Psalm 45:7?
21. What is the Christ called in Psalm 45:6?
22. Hebrews 1:1-9 provides us with divine commentary about Psalm 45:6-7. Of whom does it say is being described in Psalm 45:6-7?
23. What is the duration of King Jesus' reign, according to Psalm 45:6?
24. In Psalm 45:9 we meet with a description of the king's bride, the church. How is she there described?
25. Regarding Psalm 45:8-9, John Calvin writes: "let us remember that what is spiritual is here described to us figuratively; even as the prophets, on account of the dulness of men, were under the necessity of borrowing similitudes from earthly things. When we bear in mind this style of speaking, which is quite common in the Scriptures, we will not think it strange that the sacred writer here makes mention of *ivory palaces, gold, precious stones, and spices*; for by these he means to intimate that the kingdom of Christ will be replenished with a rich abundance, and furnished with all good things. The glory and excellence of the spiritual gifts, with which God enriches his Church, are indeed held in no estimation among men; but in the sight of God they are of more value than all the riches of the world." How is gold compared with these spiritual graces in I Peter 1:7?

26. Regarding Psalm 45:10, John Calvin writes: “This passage contains a remarkable prophecy in reference to the future calling of the Gentiles, by which the Son of God formed an alliance with strangers and those who were his enemies. There was between God and the uncircumcised nations a deadly quarrel, a wall of separation which divided them from the seed of Abraham, the chosen people, (Ephesians 2:14) for the covenant which God had made with Abraham shut out the Gentiles from the kingdom of heaven till the coming of Christ. Christ, therefore, of his free grace, desires to enter into a holy alliance of marriage with the whole world, in the same way as if a Jew in ancient times had taken to himself a wife from a foreign and heathen land. But in order to conduct into Christ's presence his bride chaste and undefiled, the prophet exhorts the Church gathered from the Gentiles to forget her former manner of living, and to devote herself wholly to her husband. As this change, by which the children of Adam begin to be the children of God, and are transformed into new men, is a thing so difficult, the prophet enforces the necessity of it the more earnestly. In enforcing his exhortation in this way by different terms, *hearken, consider, incline thy ear*, he intimates, that the faithful do not deny themselves, and lay aside their former habits, without intense and painful effort; for such an exhortation would be superfluous, were men naturally and voluntarily disposed to it. And, indeed, experience shows how dull and slow we are to follow God. “ How do we read, in Psalm 45:11, does the Lord respond to church when she follows the instruction of Psalm 45:10?
27. By the “king’s daughter” in Psalm 45:13 is meant the queen and bride of the King. How is she described in Psalm 45:13?
28. Regarding Psalm 45:16, John Calvin writes: “...it is added, that they shall be *princes in all the earth*, because the empire shall enjoy such an extent of dominion on every side, that it might easily be divided into many kingdoms. It is easy to gather, that this prophecy is spoken expressly concerning Christ; for so far were the sons of Solomon from having a kingdom of such an extent, as to divide it into provinces among them, that his first successor retained only a small portion of his kingdom. There were none of his true and lawful successors who attained the same power which he had enjoyed, but being princes only over one tribe and a half of the people, they were, on this account, shut up within narrow limits, and, as we say, had their wings clipped. “ What do we read in Revelation 21:23-27 concerning the eschatological fulfillment of this prophecy?
29. It was said of Martin Luther that often, when hearing discouraging news, he would say, ‘Come and let us sing the forty-sixth psalm.’ Based upon your reading of the 46th Psalm, why do you think Martin Luther said this?
30. What do we learn from John 7:38-39 and Psalm 46:4 about the Holy Spirit?
31. The city of God spoken of in Psalm 46:4 is the church of God. What do we read in Psalm 46:5 about the relation of God and the city of God?
32. What do we read in Psalm 46:6 and Psalm 2:1 about the heathen?
33. What does God do to enemies of his church, according to Psalm 46:8?
34. Of Psalm 47 Matthew Henry writes: “Many suppose that this psalm was penned upon occasion of the bringing of the ark to Mount Zion, which verse 5 seems to refer to...but it looks further, to the ascension of Christ into the heavenly Zion, after he had finished his undertaking on earth, and to the setting up of his kingdom in the world, to which the heathen should become willing subjects.” How is what is described in Psalm 47:5-9 fulfilled by what is described in Ephesians 1:20-22 and Hebrews 9:24?
35. How does Psalm 47:5-9 relate to what is described in Psalm 2:6-8?
36. How does Psalm 47:3 compare with Psalm 2:8?
37. Given the victory and exaltation of Christ, should Christians be optimistic or pessimistic about the long term future, according to Psalm 47?
38. Of Psalm 48 Matthew Henry wrote: “This psalm, as the two former, is a triumphant song; some think it was penned on occasion of Jehoshaphat’s victory...it might serve any other similar occasion in aftertimes, and be applicable also to the glories of the gospel church, of which Jerusalem was a type, especially when it shall come to be a church triumphant, the “heavenly Jerusalem” (Hebrews 12:22), “the Jerusalem which is above”, Galatians 4:26. The earthly Jerusalem, mount Zion, was a type. What terms are used in Psalm 48:1-2 to refer to Jerusalem?
39. What instructions are given concerning Zion in Psalm 48:12-13?
40. We have a duty to pass our knowledge of the church and her history on to the youth. How can this duty be deduced from Psalm 48:13?
41. There are many people who put their hope in the things of this world, but Psalm 49 reveals their folly. What is such a foolish man compared to in the conclusion of Psalm 49, in verse 20?

42. What is the inward thought of the foolish man, according to Psalm 49:11, that reflects how deceived the fool is?
43. Though fools may for a time hold the power, prestige and wealth, who shall ultimately have dominion, according to Psalm 49:14?
44. How does Psalm 49:14 compare with Revelation 21?
45. In Psalm 49:14, when does it say they shall obtain dominion?
46. How does this time element in Psalm 49:14 compare with the time element in Revelation 1:1?
47. Why does scripture sometimes speak in this manner about time, as indicated in II Peter 3:8?
48. Who needs the instruction of Psalm 49, according to Psalm 49:1-2?
49. Psalm 50, to quote Matthew Henry, "is a psalm of reproof and admonition, in singing which we are to teach and admonish one another. In the foregoing psalm, after a general demand of attention, God by his prophet deals (v. 3) with the children of this world, to convince them of their sin and folly in setting their hearts upon the wealth of this world; in this psalm, after a like preface, he deals with those that were, in profession, the church's children, to convince them of their sin and folly in placing their religion in ritual services, while they neglected practical godliness; and this is as sure a way to ruin as the other. This psalm is intended, 1. As a proof to the carnal Jews, both those that rested in the external performances of their religion, and were remiss in the more excellent duties of prayer and praise, and those that expounded the law to others, but lived wicked lives themselves. 2. As a prediction of the abolishing of the ceremonial law, and of the introducing of a spiritual way of worship in and by the kingdom of the Messiah...3. As a representation of the day of judgment, in which God will call men to an account concerning their observance of those things which they have thus been taught; men shall be judged "according to what is written in the books;" and therefore Christ is fitly represented speaking as a Judge, then when he speaks as a Lawgiver." How do Psalm 50:8,16-17 serve as a reproof to the carnal Jews?
50. Psalm 50 distinguishes the ceremonial law from the moral law. What does Psalm 50:9-22 indicate about the relative importance and immutability of the moral law in comparison to the Jewish ceremonial law?
51. What does John 4:21-24 say about the immutability of the Jewish ceremonial law?
52. The Ten Commandments are a summary of the moral law. Which of the Ten Commandments are cited or alluded to in Psalm 50:18-22?
53. The temporal judgments of God upon wickedness are types of the coming Great Day of Judgment. How does Psalm 50:2-6 prophesy the Great Day of Judgment?

Psalm 41-50 Assignment Answers

1. How does Matthew 5:7 compare with Psalm 41:1? Both passages speak of how those who are merciful to the poor (whether poor in soul or body) will be blessed.
2. How do we know from Psalm 41:4 that the sickness being described comprehends more than simply physical illness? Because it petitions God to heal his soul.
3. David is a type of Jesus Christ, though David sinned, while Jesus never sinned. Hence, much (but not all) of what is said by David in Psalm 41 applies also to Jesus Christ. How does Psalm 41:9 apply to Christ, as we find in John 13:18,26? Jesus' familiar friend, Judas Iscariot, betrayed Him, even as typologically prophesied in Psalm 41:9.
4. How was Psalm 41:11-12 fulfilled in Jesus Christ? though Jesus Christ was betrayed and crucified, yet He triumphed over His enemies in His resurrection and glorification.
5. Of Psalm 42, Matthew Henry writes: "If the book of Psalms be, as some have styled it, a mirror or looking-glass of pious and devout affections, this psalm in particular deserves, as much as any one psalm, to be so entitled, and is as proper as any to kindle and excite such in us: gracious desires are here strong and fervent..." Christianity is not mere head knowledge, but those who are regenerate strive for both true beliefs as well as devout affections. It consists in a love for the true God, as opposed to love for a false god of the imagination, or mere head knowledge of the true God. We encounter a simile in Psalm 42:1-2, which helps us to understand the mind and heart of a true believer. What is that simile? The believer's affection for God is compared to a deer's panting after water.
6. Apparently the psalmist remembered certain past enjoyments, which he now lacks. What past enjoyments does the psalmist remember, according to Psalm 42:4? Keeping a holy day with the people of God in the house of God
7. What can we infer must be the heart of the regenerate with respect to the public ordinances of God? They must affectionately desire them.
8. According to Psalm 42:6, where was the psalmist, that he could not attend the public ordinances of God in God's house? The land of Jordan, on the hill Mizar
9. What hope does the psalmist display in Psalm 42:11? Hope that he shall yet praise God, despite his present afflictions
10. Psalm 43 continues with the same theme as Psalm 42. How does Psalm 42:11 compare with Psalm 43:5? They are virtually the same words.
11. In Psalm 43:3, what does the psalmist beseech God to send out? His light and truth
12. What does Psalm 44:1 imply about education of youth with respect to history? There is a duty to educate youth in history, and history education should be God-centered.
13. Modern education, including modern history education, is predominantly secularist. But what was especially taught in the history education of the youth of God's people, according to Psalm 44:2-3? God's works in history, especially His works on behalf of His people
14. According to Psalm 44:3, who wrought deliverances for Israel? God
15. History education is not to be merely theoretical. Through it we learn lessons which should affect our conduct today. What is one lesson to be derived from a knowledge of history, according to Psalm 44:4-8? There is the recognition that God can similarly deliver His people now, and His people should pray for such deliverance.
16. We should not have a false view of the extent of God's sovereignty, even over the times of trial of His church here on earth. What does Psalm 44: 9-22 say about the extent of God's sovereignty? It is total and complete.
17. In the face of trials and difficulties, what should the church do, according to Psalm 23-26? Pray to God, who is sovereign over all, to relieve and deliver His people.
18. Of Psalm 45, Matthew Henry writes: "This psalm is an illustrious prophecy of Messiah the Prince: it is all over gospel, and points at him only, as a bridegroom espousing the church to himself and as a king ruling in it and ruling for it." In Psalm 45 the church speaks of Christ as her spouse. What does Ephesians 5:23-32 say about this relationship? Marriage of a man and a woman is analogous to Christ and His church.
19. What feelings does the true church have of her Christ, as indicated in the superscription of Psalm 45? Love (Psalm 45 is a love song to Christ, to be sung by His church)
20. Who has appointed and anointed Christ to His position, according to Psalm 45:7? God
21. What is the Christ called in Psalm 45:6? God

22. Hebrews 1:1-9 provides us with divine commentary about Psalm 45:6-7. Of whom does it say is being described in Psalm 45:6-7? Jesus Christ, God the Son
23. What is the duration of King Jesus' reign, according to Psalm 45:6? Forever
24. In Psalm 45:9 we meet with a description of the king's bride, the church. How is she there described? As a queen in gold of Ophir
25. Regarding Psalm 45:8-9, John Calvin writes: "let us remember that what is spiritual is here described to us figuratively; even as the prophets, on account of the dulness of men, were under the necessity of borrowing similitudes from earthly things. When we bear in mind this style of speaking, which is quite common in the Scriptures, we will not think it strange that the sacred writer here makes mention of *ivory palaces, gold, precious stones, and spices*; for by these he means to intimate that the kingdom of Christ will be replenished with a rich abundance, and furnished with all good things. The glory and excellence of the spiritual gifts, with which God enriches his Church, are indeed held in no estimation among men; but in the sight of God they are of more value than all the riches of the world." How is gold compared with these spiritual graces in I Peter 1:7? As perishable
26. Regarding Psalm 45:10, John Calvin writes: "This passage contains a remarkable prophecy in reference to the future calling of the Gentiles, by which the Son of God formed an alliance with strangers and those who were his enemies. There was between God and the uncircumcised nations a deadly quarrel, a wall of separation which divided them from the seed of Abraham, the chosen people, (Ephesians 2:14) for the covenant which God had made with Abraham shut out the Gentiles from the kingdom of heaven till the coming of Christ. Christ, therefore, of his free grace, desires to enter into a holy alliance of marriage with the whole world, in the same way as if a Jew in ancient times had taken to himself a wife from a foreign and heathen land. But in order to conduct into Christ's presence his bride chaste and undefiled, the prophet exhorts the Church gathered from the Gentiles to forget her former manner of living, and to devote herself wholly to her husband. As this change, by which the children of Adam begin to be the children of God, and are transformed into new men, is a thing so difficult, the prophet enforces the necessity of it the more earnestly. In enforcing his exhortation in this way by different terms, *hearken, consider, incline thy ear*, he intimates, that the faithful do not deny themselves, and lay aside their former habits, without intense and painful effort; for such an exhortation would be superfluous, were men naturally and voluntarily disposed to it. And, indeed, experience shows how dull and slow we are to follow God. " How do we read, in Psalm 45:11, does the Lord respond to church when she follows the instruction of Psalm 45:10? He greatly desires her beauty.
27. By the "king's daughter" in Psalm 45:13 is meant the queen and bride of the King. How is she described in Psalm 45:13? As glorious within, having clothing of gold.
28. Regarding Psalm 45:16, John Calvin writes: "...it is added, that they shall be *princes in all the earth*, because the empire shall enjoy such an extent of dominion on every side, that it might easily be divided into many kingdoms. It is easy to gather, that this prophecy is spoken expressly concerning Christ; for so far were the sons of Solomon from having a kingdom of such an extent, as to divide it into provinces among them, that his first successor retained only a small portion of his kingdom. There were none of his true and lawful successors who attained the same power which he had enjoyed, but being princes only over one tribe and a half of the people, they were, on this account, shut up within narrow limits, and, as we say, had their wings clipped. " What do we read in Revelation 21:23-27 concerning the eschatological fulfillment of this prophecy? We read how all the earth will be Christian, consisting of Christian princes.
29. It was said of Martin Luther that often, when hearing discouraging news, he would say, 'Come and let us sing the forty-sixth psalm.' Based upon your reading of the 46th Psalm, why do you think Martin Luther said this? Because this psalm teaches us how we should respond in the midst of adversity.
30. What do we learn from John 7:38-39 and Psalm 46:4 about the Holy Spirit? The Holy Spirit is like rivers of water, bringing life and comfort to the people of God.
31. The city of God spoken of in Psalm 46:4 is the church of God. What do we read in Psalm 46:5 about the relation of God and the city of God? God is in her midst, helping her.
32. What do we read in Psalm 46:6 and Psalm 2:1 about the heathen? They rage in their rebellion against God.
33. What does God do to enemies of his church, according to Psalm 46:8? makes them desolate
34. Of Psalm 47 Matthew Henry writes: "Many suppose that this psalm was penned upon occasion of the bringing of the ark to Mount Zion, which verse 5 seems to refer to...but it looks further, to the ascension of Christ into the heavenly Zion, after he had finished his undertaking on earth, and to the setting up of his

kingdom in the world, to which the heathen should become willing subjects.” How is what is described in Psalm 47:5-9 fulfilled by what is described in Ephesians 1:20-22 and Hebrews 9:24? It was fulfilled in Christ’s ascension and glorification

35. How does Psalm 47:5-9 relate to what is described in Psalm 2:6-8? both discuss Christ’s reign after His resurrection

36. How does Psalm 47:3 compare with Psalm 2:8? both speak of how Christ subdues the nations

37. Given the victory and exaltation of Christ, should Christians be optimistic or pessimistic about the long term future, according to Psalm 47? optimistic

38. Of Psalm 48 Matthew Henry wrote: “This psalm, as the two former, is a triumphant song; some think it was penned on occasion of Jehoshaphat’s victory...it might serve any other similar occasion in aftertimes, and be applicable also to the glories of the gospel church, of which Jerusalem was a type, especially when it shall come to be a church triumphant, the “heavenly Jerusalem” (Hebrews 12:22), “the Jerusalem which is above”, Galatians 4:26. The earthly Jerusalem, mount Zion, was a type. What terms are used in Psalm 48:1-2 to refer to Jerusalem? ‘city of our God’, ‘mountain of his holiness’, ‘city of the great King’

39. What instructions are given concerning Zion in Psalm 48:12-13? to mark out the characteristics of Zion

40. We have a duty to pass our knowledge of the church and her history on to the youth. How can this duty be deduced from Psalm 48:13? It says we must tell it to the generation following.

41. There are many people who put their hope in the things of this world, but Psalm 49 reveals their folly.

What is such a foolish man compared to in the conclusion of Psalm 49, in verse 20? the beast that perishes

42. What is the inward thought of the foolish man, according to Psalm 49:11, that reflects how deceived the fool is? He thinks his houses will last forever.

43. Though fools may for a time hold the power, prestige and wealth, who shall ultimately have dominion, according to Psalm 49:14? the upright

44. How does Psalm 49:14 compare with Revelation 21? both speak of the rule of the upright while the wicked will be punished

45. In Psalm 49:14, when does it say they shall obtain dominion? in the morning

46. How does this time element in Psalm 49:14 compare with the time element in Revelation 1:1? both say the prophecy would be fulfilled quickly

47. Why does scripture sometimes speak in this manner about time, as indicated in II Peter 3:8? because it looks at it from God’s perspective

48. Who needs the instruction of Psalm 49, according to Psalm 49:1-2? all people

49. Psalm 50, to quote Matthew Henry, “is a psalm of reproof and admonition, in singing which we are to teach and admonish one another. In the foregoing psalm, after a general demand of attention, God by his prophet deals (v. 3) with the children of this world, to convince them of their sin and folly in setting their hearts upon the wealth of this world; in this psalm, after a like preface, he deals with those that were, in profession, the church’s children, to convince them of their sin and folly in placing their religion in ritual services, while they neglected practical godliness; and this is as sure a way to ruin as the other. This psalm is intended, 1. As a proof to the carnal Jews, both those that rested in the external performances of their religion, and were remiss in the more excellent duties of prayer and praise, and those that expounded the law to others, but lived wicked lives themselves. 2. As a prediction of the abolishing of the ceremonial law, and of the introducing of a spiritual way of worship in and by the kingdom of the Messiah...3. As a representation of the day of judgment, in which God will call men to an account concerning their observance of those things which they have thus been taught; men shall be judged “according to what is written in the books;” and therefore Christ is fitly represented speaking as a Judge, then when he speaks as a Lawgiver.” How do Psalm 50:8,16-17 serve as a reproof to the carnal Jews? It says they do not care about God’s moral law.

50. Psalm 50 distinguishes the ceremonial law from the moral law. What does Psalm 50:9-22 indicate about the relative importance and immutability of the moral law in comparison to the Jewish ceremonial law? The moral law is permanent and more important.

51. What does John 4:21-24 say about the immutability of the Jewish ceremonial law? It implies it is not immutable, but passed away.

52. The Ten Commandments are a summary of the moral law. Which of the Ten Commandments are cited or alluded to in Psalm 50:18-22? thou shalt not steal, commit adultery, bear false witness, not have other gods

53. The temporal judgments of God upon wickedness are types of the coming Great Day of Judgment. How does Psalm 50:2-6 prophesy the Great Day of Judgment? It speaks of God judging the earth.

Psalm 51-60 Assignment

1. What was the occasion for the composing of Psalm 51?
2. According to II Samuel 11:1-4, with whom did David commit adultery?
3. According to II Samuel 12:1-20, what parable did Nathan use to convict David of his sin?
4. Psalm 51 is "the most eminent of the penitential psalms, and most expressive of the cares and desires of a repenting sinner", says Matthew Henry. For what does the psalmist request of God in Psalm 51:1?
5. Romans 3:4 quotes Psalm 51:4. What point does the Apostle Paul prove by use of Psalm 51:4?
6. How does Psalm 51:5 confirm the doctrine taught in Romans 5:12?
7. An heretical theologian named Pelagius appeared in Rome in the early part of the Fifth Century. He began to teach views which were at variance with scripture. He taught that every child which is born into the world is born good, without any sin. In fact he insisted that every child was as good as Adam when he came forth from the hands of his Creator and before he ate of the forbidden tree. If you would ask Pelagius: "What is the explanation then for the fact that there is sin in the world?" he would answer: "That is to be determined by the choice which man is able to make either for good or for bad." His nature, Pelagius said, is inclined to the good. How does Psalm 51:5 contradict this Pelagian view?
8. Man is natively depraved since the Fall. God has provided though a means by which man may be transferred from the realm of wickedness to the realm of righteousness. He sometimes describes this transfer by imagery. What similar imagery is employed in Psalm 51:7 and Isaiah 1:18?
9. Transference from the realm of wickedness to the realm of righteousness requires both a man's justification (imputation of righteousness to his account and the covering of the man's sins) and sanctification (the making of the man to actually be righteous). Is justification or sanctification described in Psalm 51:9?
10. Is justification or sanctification described in Psalm 51:10?
11. Matthew Henry wrote: "As trials of obedience, and types of Christ, he did indeed require sacrifices to be offered; but he had no delight in them for any intrinsic worth or value they had." What, according to Psalm 51:17, is God pleased to see in a man who has committed sin?
12. What does the superscription of Psalm 52 say was the occasion of its authorship?
13. According to I Samuel 22, what was the position of Doeg in Saul's court?
14. Which member of the house of Ahimelech was able to escape their slaughter at the instigation of King Saul?
15. The wicked person described in Psalm 52 is probably Doeg, since it was Doeg that lied to King Saul about the house of Ahimelech. What is he referred to in Psalm 52:1?
16. Doeg is a representative of all men who live wickedly and deceitfully, yet enjoy worldly power. What does David say will be the latter end of Doeg?
17. In contrast, what does the psalmist say he is like, in Psalm 52:8?
18. Man- in his fallen, unregenerate state- denies the existence of the Biblical God at least in practice. Those that do not seek God do not understand; they are like brute-beasts that have no understanding; for man is distinguished from the brutes, not so much by the powers of reason as by a capacity for religion, notes Matthew Henry. What does Psalm 53:1 call such a one?
19. What extent of the Adamic race fell into a natural state of foolishness, according to Psalm 53:2-3?
20. Romans 3:10-12 quotes Psalm 53 in order to prove what is asserted in Romans 3:9. What is asserted in Romans 3:9?
21. Yet how do we know from Psalm 53:4-6, that although all have fallen, yet some of humanity has been redeemed?
22. What are the redeemed called in Psalm 53:4?
23. What are the redeemed called in Psalm 53:6?
24. According to Matthew 1:21, who shall save God's people from their fallen, sinful condition?
25. What will often be the circumstances of the redeemed before the Second Advent of Jesus Christ, as implied in Psalm 53:4?
26. What is the relation between Psalm 14 and Psalm 53?
27. What was the occasion of the writing of Psalm 54, according to its title?
28. According to I Samuel 23:19, where was David when the Ziphites told Saul where he was?
29. The Ziphites betrayed David. What did the Ziphites tell Saul in I Samuel 23:20?
30. Psalm 54:3 speaks of David's oppressors. Why does it say they do this wickedness?

31. Psalm 55 also speaks of betrayal. Psalm 55:12-14 and 55:19-21 describes the traitor of David. How does it describe the traitor?
32. David is a type of Jesus Christ. David was betrayed by Ahithophel, and many commentators feel that Psalm 55 is describing Ahithophel's treachery. If so, who would Ahithophel be a type of in the life of Jesus Christ?
33. According to II Samuel 15:12-31, with whom did Ahithophel side against David?
34. What does Psalm 55:22-23 say will be the destiny of treacherous men such as Ahithophel?
35. How was Psalm 55:23 fulfilled in the destiny of Judas Iscariot?
36. What was the occasion of the writing of Psalm 56, according to its title?
37. David "was in imminent peril when he penned this psalm, at least when he meditated it; yet even then his meditation of God was sweet", notes Matthew Henry of Psalm 56. Why does the psalmist say, in Psalm 56:13, he was not afraid of his human enemies? God had shown Himself faithful in protecting the psalmist.
38. How could the words of Psalm 56:1-6 just as applicably have been said by Jesus Christ?
39. Psalm 57 continues with those psalms which are penned during circumstances of great distress for the psalmist. According to the title, what were the circumstances when it was written?
40. We should be careful what we say, because the human tongue can do great damage. What is the human tongue compared with in Psalm 57:4?
41. There is a common misconception that children are born innocent. How does Psalm 58:3 contradict this?
42. The god of theological liberalism is a false god. It is a god that is devoid of wrath and vengeance. How does Psalm 58 contradict this false view of God?
43. Psalm 58 is an imprecatory psalm, that calls on God to exercise judgment. What is asked of God in Psalm 58:6?
44. According to Psalm 58:10-11, what is the response of the righteous to God's judgment of the wicked?
45. Of Psalm 59, Matthew Henry writes: "This psalm is of the same nature and scope with six or seven foregoing psalms; they are all filled with David's complaints of the malice of his enemies and of their cursed and cruel designs against him, his prayers and prophecies against them, and his comfort and confidence in God as his God...The title of this psalm acquaints us particularly with the occasion on which it was penned; it was when Saul sent a party of his guards to beset David's house in the night, that they might seize him and kill him." According to I Samuel 19:11-18, how did David escape this attempted murder on his life?
46. Were David's words in Psalm 59:3 merely poetic, or did he really face the dangers he describes in the verse?
47. The wicked display their folly, imagining that they can thwart God's purposes. What do we therefore read in Psalm 59:8 concerning God's response to the wicked's foolishness?
48. What will the Day of Judgment demonstrate, as do divine temporal judgments which pre-figure the Day of Judgment, according to Psalm 59:13?
49. For whose sake does God rule the earth, according to Psalm 59:13 and Isaiah 45:4?
50. Of Psalm 60, Matthew Henry writes: "After many psalms which David penned in a day of distress this comes which was calculated for a day of triumph; it was penned after he was settled in the throne, upon occasion of an illustrious victory which God blessed his forces with over the Syrians and Edomites; it was when David was in the zenith of his prosperity, and the affairs of his kingdom seem to have been in a better posture than ever they were either before or after." After many years of difficulty, what is said in Psalm 60:4 concerning the prosperity of David and his people?
51. Enemies had been crushed. For example, what had happened to Moab, according to Psalm 60:8 and II Samuel 8:2?
52. Who does Psalm 60:12 say will tread down the enemies of David's Israel?

Psalm 51-60 Assignment Answers

1. What was the occasion for the composing of Psalm 51? When Nathan the prophet confronted David about his sin of adultery with Bathsheba.
2. According to II Samuel 11:1-4, with whom did David commit adultery? Bathsheba
3. According to II Samuel 12:1-20, what parable did Nathan use to convict David of his sin? about a rich man who took the lamb of a poor man
4. Psalm 51 is "the most eminent of the penitential psalms, and most expressive of the cares and desires of a repenting sinner", says Matthew Henry. For what does the psalmist request of God in Psalm 51:1? mercy
5. Romans 3:4 quotes Psalm 51:4. What point does the Apostle Paul prove by use of Psalm 51:4? "It is our duty, in all our conclusions concerning ourselves and others, to justify God and to assert and maintain his justice, truth, and goodness, however it goes. David lays a load upon himself in his confession, that he might justify God, and acquit him from any injustice. So here, Let the credit or reputation of man shift for itself, the matter is not great whether it sink or swim; let us hold fast this conclusion, how specious soever the premises may be to the contrary, that *the Lord is righteous in all his ways, and holy in all his works*. Thus is God justified in his sayings, and cleared when he judges (as it is Ps. 51:4), or when *he is judged*, as it is here rendered. When men presume to quarrel with God and his proceedings, we may be sure the sentence will go on God's side."
6. How does Psalm 51:5 confirm the doctrine taught in Romans 5:12? It shows all men are born in sin.
7. An heretical theologian named Pelagius appeared in Rome in the early part of the Fifth Century. He began to teach views which were at variance with scripture. He taught that every child which is born into the world is born good, without any sin. In fact he insisted that every child was as good as Adam when he came forth from the hands of his Creator and before he ate of the forbidden tree. If you would ask Pelagius: "What is the explanation then for the fact that there is sin in the world?" he would answer: "That is to be determined by the choice which man is able to make either for good or for bad." His nature, Pelagius said, is inclined to the good. How does Psalm 51:5 contradict this Pelagian view? It teaches that humans are born wicked and sinful as their natural condition, in contrast to being born morally upright or even morally neutral.
8. Man is natively depraved since the Fall. God has provided though a means by which man may be transferred from the realm of wickedness to the realm of righteousness. He sometimes describes this transfer by imagery. What similar imagery is employed in Psalm 51:7 and Isaiah 1:18? color imagery is employed, with white signifying righteousness (and red signifying wickedness) The Christian gospel is a message of hope for even the vilest of sinners, because it offers a means of escape from judgment.
9. Transference from the realm of wickedness to the realm of righteousness requires both a man's justification (imputation of righteousness to his account and the covering of the man's sins) and sanctification (the making of the man to actually be righteous). Is justification or sanctification described in Psalm 51:9? justification
10. Is justification or sanctification described in Psalm 51:10? sanctification
11. Matthew Henry wrote: "As trials of obedience, and types of Christ, he did indeed require sacrifices to be offered; but he had no delight in them for any intrinsic worth or value they had." What, according to Psalm 51:17, is God pleased to see in a man who has committed sin? a broken and contrite heart
12. What does the superscription of Psalm 52 say was the occasion of its authorship? When Doeg the Edomite told Saul where David was.
13. According to I Samuel 22, what was the position of Doeg in Saul's court? He was chief of the servants.
14. Which member of the house of Ahimelech was able to escape their slaughter at the instigation of King Saul? Abiathar
15. The wicked person described in Psalm 52 is probably Doeg, since it was Doeg that lied to King Saul about the house of Ahimelech. What is he referred to in Psalm 52:1? a mighty man
16. Doeg is a representative of all men who live wickedly and deceitfully, yet enjoy worldly power. What does David say will be the latter end of Doeg? He will be destroyed by God.
17. In contrast, what does the psalmist say he is like, in Psalm 52:8? a green olive tree
18. Man- in his fallen, unregenerate state- denies the existence of the Biblical God at least in practice. Those that do not seek God do not understand; they are like brute-beasts that have no understanding; for man is distinguished from the brutes, not so much by the powers of reason as by a capacity for religion, notes Matthew Henry. What does Psalm 53:1 call such a one? a fool

19. What extent of the Adamic race fell into a natural state of foolishness, according to Psalm 53:2-3? all of it
20. Romans 3:10-12 quotes Psalm 53 in order to prove what is asserted in Romans 3:9. What is asserted in Romans 3:9? That all – both Jews and Gentiles- are under sin.
21. Yet how do we know from Psalm 53:4-6, that although all have fallen, yet some of humanity has been redeemed? It speaks of God's people.
22. What are the redeemed called in Psalm 53:4? my people
23. What are the redeemed called in Psalm 53:6? Israel
24. According to Matthew 1:21, who shall save God's people from their fallen, sinful condition? Jesus
25. What will often be the circumstances of the redeemed before the Second Advent of Jesus Christ, as implied in Psalm 53:4? They will often be persecuted by the wicked.
26. What is the relation between Psalm 14 and Psalm 53? They are almost the same.
27. What was the occasion of the writing of Psalm 54, according to its title? When the Zephites told Saul that David was hiding among them.
28. According to I Samuel 23:19, where was David when the Ziphites told Saul where he was? in the wood, in the hill of Hachilah, which [is] on the south of Jeshimon
29. The Ziphites betrayed David. What did the Ziphites tell Saul in I Samuel 23:20? That they would turn over David to Saul
30. Psalm 54:3 speaks of David's oppressors. Why does it say they do this wickedness? They do not set God before them.
31. Psalm 55 also speaks of betrayal. Psalm 55:12-14 and 55:19-21 describes the traitor of David. How does it describe the traitor? One who had been David's friend yet deceptively turned on David.
32. David is a type of Jesus Christ. David was betrayed by Ahithophel, and many commentators feel that Psalm 55 is describing Ahithophel's treachery. If so, who would Ahithophel be a type of in the life of Jesus Christ? Judas Iscariot
33. According to II Samuel 15:12-31, with whom did Ahithophel side against David? Absalom
34. What does Psalm 55:22-23 say will be the destiny of treacherous men such as Ahithophel? God will bring them to destruction.
35. How was Psalm 55:23 fulfilled in the destiny of Judas Iscariot? He committed suicide shortly after betraying Christ.
36. What was the occasion of the writing of Psalm 56, according to its title? when the Philistines took David in Gath
37. David "was in imminent peril when he penned this psalm, at least when he meditated it; yet even then his meditation of God was sweet", notes Matthew Henry of Psalm 56. Why does the psalmist say, in Psalm 56:13, he was not afraid of his human enemies? God had shown Himself faithful in protecting the psalmist.
38. How could the words of Psalm 56:1-6 just as applicably have been said by Jesus Christ? because many were His enemies that sought to destroy him, but Jesus looked in faith to God the Father
39. Psalm 57 continues with those psalms which are penned during circumstances of great distress for the psalmist. According to the title, what were the circumstances when it was written? When David fled from Saul in the cave.
40. We should be careful what we say, because the human tongue can do great damage. What is the human tongue compared with in Psalm 57:4? a sharp sword
41. There is a common misconception that children are born innocent. How does Psalm 58:3 contradict this? It says people go astray from birth.
42. The god of theological liberalism is a false god. It is a god that is devoid of wrath and vengeance. How does Psalm 58 contradict this false view of God? It describes God as judge of the wicked.
43. Psalm 58 is an imprecatory psalm, that calls on God to exercise judgment. What is asked of God in Psalm 58:6? to break the wicked's teeth
44. According to Psalm 58:10-11, what is the response of the righteous to God's judgment of the wicked? rejoicing
45. Of Psalm 59, Matthew Henry writes: "This psalm is of the same nature and scope with six or seven foregoing psalms; they are all filled with David's complaints of the malice of his enemies and of their cursed and cruel designs against him, his prayers and prophecies against them, and his comfort and confidence in God as his God...The title of this psalm acquaints us particularly with the occasion on which it was penned; it was when Saul sent a party of his guards to beset David's house in the night, that they

might seize him and kill him.” According to I Samuel 19:11-18, how did David escape this attempted murder on his life? His wife Michal let David down through the window, and he escaped. She then made it appear David was still in the house.

46. Were David’s words in Psalm 59:3 merely poetic, or did he really face the dangers he describes in the verse? He really faced the dangers.

47. The wicked display their folly, imagining that they can thwart God’s purposes. What do we therefore read in Psalm 59:8 concerning God’s response to the wicked’s foolishness? He laughs and holds them in derision.

48. What will the Day of Judgment demonstrate, as do divine temporal judgments which pre-figure the Day of Judgment, according to Psalm 59:13? that God rules the earth

49. For whose sake does God rule the earth, according to Psalm 59:13 and Isaiah 45:4? the church of the elect (aka Jacob)

50. Of Psalm 60, Matthew Henry writes: ”After many psalms which David penned in a day of distress this comes which was calculated for a day of triumph; it was penned after he was settled in the throne, upon occasion of an illustrious victory which God blessed his forces with over the Syrians and Edomites; it was when David was in the zenith of his prosperity, and the affairs of his kingdom seem to have been in a better posture than ever they were either before or after.” After many years of difficulty, what is said in Psalm 60:4 concerning the prosperity of David and his people? God had given them a banner to be displayed.

51. Enemies had been crushed. For example, what had happened to Moab, according to Psalm 60:8 and II Samuel 8:2? They became servants of David’s Israel.

52. Who does Psalm 60:12 say will tread down the enemies of David’s Israel? God

Psalm 61-70 Assignment

1. David, in Psalm 61, “as in many others, begins with a sad heart, but concludes with an air of pleasantness—begins with prayers and tears, but ends with songs of praise. Thus the soul, by being lifted up to God, returns to the enjoyment of itself. It should seem David was driven out and banished when he penned this psalm, whether by Saul or Absalom is uncertain: some think by Absalom, because he calls himself “the king” (v. 6), but that refers to the King Messiah. David, in this psalm, resolves to persevere in his duty, encouraged thereto both by his experience and by his expectations”. (So writes Matthew Henry.) Psalm 61:2 speaks of a ‘rock’. Who is that ‘rock’, according to Psalm 62:1-2?
2. In Psalm 61:5, what does the psalmist say has been given to him?
3. David was but a type of the king spoken of in Psalm 61:6. What is said about this king in Psalm 61:6-7?
4. How does Psalm 61:6-7 compare with Isaiah 9:7?
5. Those whom God justifies, He also sanctifies. How then does Psalm 62:12 and Romans 2:6 indicate the Day of Judgment will be conducted?
6. Scripture often teaches what we should do by teaching us what we should avoid. What are some of the sins condemned and judged in Psalm 62 from the Ten Commandments?
7. Psalm 62:10 contains a warning to those whose wealth increases. What is that warning?
8. The title of Psalm 63 tells us when the psalm was penned: when David was *in the wilderness of Judah*; that is, *in the forest of Hareth* (1 Sa. 22:5) or *in the wilderness of Ziph* (1 Sa. 23:15). According to I Samuel 23, what city had David departed before heading into the wilderness of Ziph?
9. Jesus, who was typified by David, also spent time in a wilderness. Who tempted Jesus in the wilderness?
10. How does Matthew 4:4 compare with Psalm 63:3-6?
11. How was Psalm 63:11 fulfilled – at least in part – by the event described in Matthew 4:11?
12. Of Psalm 64 Matthew Henry wrote: “This whole psalm has reference to David’s enemies, persecutors, and slanderers; many such there were, and a great deal of trouble they gave him, almost all his days, so that we need not guess at any particular occasion of penning this psalm.” Jesus Christ, like David who foreshadowed Him, endured much persecution from His enemies. What does Psalm 64 prophesy will be the latter end of these enemies?
13. How does Psalm 64:9 compare with Isaiah 45:23 and Romans 14:11?
14. The doctrine of predestination is taught in the Old Testament as well as the New Testament. What does Psalm 65:4 say about the doctrine of predestination?
15. In Psalm 65 we are directed to give to God the glory of his power and goodness. What aspect of God’s goodness is mentioned in Psalm 65:2?
16. What aspect of God’s goodness is mentioned in Psalm 65:3?
17. What aspect of God’s goodness is mentioned in Psalm 65:9-13?
18. Psalm 66 “is a thanksgiving-psalm, and it is of such a general use and application that we need not suppose it penned upon any particular occasion. All people are here called upon to praise God, I. For the general instances of his sovereign dominion and power in the whole creation (v. 1-7). II. For the special tokens of his favour to the church, his peculiar people (v. 8–12). And then, III. The psalmist praises God for his own experiences of his goodness to him in particular, especially in answering his prayers (v. 13–20).” (So wrote Matthew Henry.) In Psalm 66:1, who is commanded to sing praises unto God?
19. There is a progressive expansion of Christ’s kingdom in history. During the Old Testament era one nation was especially blessed with salvation, but after Christ’s resurrection this extended to all nations. In the “millennium” before Christ returns, the gospel blessing will be even more manifest than today. And after Christ’s return there will be the consummate manifestation of Christ’s kingdom. Post-millennialism is the eschatological doctrine which teaches that before Christ returns, there will be this period of special spiritual blessing and gospel success throughout the earth. If this is correct, what does Psalm 66:3-5 say about how that period will be characterized, as a foretaste of the yet greater blessing in the new heaven and new earth?
20. It is often hard to believe post-millennialism, given the wicked conditions around us. Yet, to help us to be confident both in our post-millennial hope, and even more especially in our hope of the new heaven and new earth, God reminds us of His great deliverances for His people in the past. Which past deliverance does Psalm 66:6 allude to?
21. Why is it irrational for the rebellious to exalt themselves, as implied by Psalm 66:7?

22. Psalm 66:15 speaks of how Old Testament believers offered worship to God with the incense of rams. But in the New Testament, such ceremonial practices were fulfilled in Christ, such that these ceremonies are no longer literally performed. Yet, they do signify aspects of New Testament worship. What element of worship was signified by incense, as implied by Psalm 141:2 and Revelation 5:8?
23. What element of New Testament worship was signified by animal sacrifices, as implied by Hebrews 13:15?
24. Prayer is only useful if God grants to hear us. What causes Him to refuse to hear us, according to Psalm 66:18?
25. Psalm 67, writes Matthew Henry, “relates to the church and is calculated for the public. Here is, I. A prayer for the prosperity of the church of Israel (v. 1). II. A prayer for the conversion of the Gentiles and the bringing of them into the church (v. 2-5). III. A prospect of happy and glorious times when God shall do this (v. 6, 7). Thus was the psalmist carried out by the spirit of prophecy to foretel the glorious estate of the Christian church, in which Jews and Gentiles should unite in one flock, the beginning of which blessed work ought to be the matter of our joy and praise, and the completing of it of our prayer and hope, in singing this psalm.” To what in Psalm 67:6-7 is analogized the blessing of the church?
26. Psalm 68, like Psalm 67, looks forward to the great gospel prosperity which was to come not only to one nation, but worldwide. Even the most wicked nations will be converted to God. Which two nations are mentioned in Psalm 68:31?
27. The two nations mentioned in Psalm 68:31 are descended from Cush and Mizraim. What is therefore the significance of their mention, given what we read in Genesis 10:6?
28. Egypt’s wickedness against Israel is legendary. What wickedness did Ethiopia do, according to II Chronicles 14:9-13?
29. The post-Fall world has been dominated by wicked nations and empires that have ruled by force. What does Psalm 68:30 say about such that use war to domineer, instead of looking to the truth of God’s word?
30. How does Psalm 68:29 compare with Revelation 21:24?
31. Psalm 68:29 mentions the temple in Jerusalem. The Old Testament temple was but a sign and type, just as many other elements mentioned in the Psalms (burnt offerings, incense, musical instruments, etc.) are signs and types. Of what was the temple mentioned in Psalm 68:29 a type, according to Revelation 21:22-26?
32. The glories of the future are foreshadowed by God’s conquests for His people in the past, and these past conquests should confirm us in our Christian path. What conquest is alluded to in Psalm 68:6-8?
33. What conquests are mentioned in Psalm 68:12-14?
34. What makes the people of God so powerful are not carnal weapons. According to Psalm 68:17, what are the “chariots” of the people of God?
35. Who is at the helm of these “chariots” of the people of God, according to Psalm 68:18 and Ephesians 4:8?
36. What are the “gifts” referred to in Psalm 68:18, according to Ephesians 4:11?
37. So the primary method of God’s warfare by which He destroys the kingdoms of wickedness contrasts with the method of the wicked mentioned in Psalm 68:30. How so?
38. How does Psalm 68:21 relate to Genesis 3:15?
39. So to whom does God give great strength, according to Psalm 68:35?
40. And what should the people of God pray for, according to Psalm 68:1?
41. Various names are ascribed to God in the Bible, and some of these names have special reference to the Second Person of the Godhead (i.e., Jesus Christ), albeit also referring to the Godhead in general. One such name is found in Psalm 68:4. It is related to these other Hebrew words: Jo- (as in Jo-shua), Yah, Yahweh, and Jehovah. The name ‘Jesus’ is the Greek form of the Hebrew word Jo-shua or Yah-shua. What name, related to Jo, Yah, etc., is found in Psalm 68:4?
42. The psalms are written in poetic language, employing various poetic devices like simile and parallelism. What 2 similes are found in Psalm 68:2?
43. What parallelism is found in Psalm 68:3?
44. Psalm 69 speaks of Jesus Christ, of whom David was a type. How was Psalm 69:9 fulfilled in Jesus Christ, according to John 2:13-17?
45. How was Psalm 69:8 fulfilled in Christ, as we find in John 1:11 and John 7:5?
46. How was Psalm 69:19 fulfilled in Christ, as we find in Matthew 27:29?

47. How was Psalm 69:20 fulfilled in Christ, as we find in Matthew 26:56?
48. How was Psalm 69:21 fulfilled in Christ, as we find in Matthew 27:34,48?
49. How was Psalm 69:4, 7, 26 fulfilled in Christ, as we find in Isaiah 53?
50. Both blessings and curses come as a result of what happened to Christ. Of what curse do we read in Psalm 69:25 and Matthew 23:37-38?
51. Of what blessing do we read in Psalm 69:35-36?
52. David, the writer of Psalm 69, though a type of Christ in various respects does not correspond to Christ. What example do we find in Psalm 69:5?
53. Psalm 70, like Psalm 69, is a prayer for deliverance. With respect to time of deliverance, how may the saint pray, according to Psalm 70?
54. But as Christians we must always recognize that God's frame of time reference is different from our own. With Him, one thousand years is as a day. How is this difference in time perspective reflected in Psalm 68:31?

Psalm 61-70 Assignment Answers

1. David, in Psalm 61, “as in many others, begins with a sad heart, but concludes with an air of pleasantness—begins with prayers and tears, but ends with songs of praise. Thus the soul, by being lifted up to God, returns to the enjoyment of itself. It should seem David was driven out and banished when he penned this psalm, whether by Saul or Absalom is uncertain: some think by Absalom, because he calls himself “the king” (v. 6), but that refers to the King Messiah. David, in this psalm, resolves to persevere in his duty, encouraged thereto both by his experience and by his expectations”. (So writes Matthew Henry.) Psalm 61:2 speaks of a ‘rock’. Who is that ‘rock’, according to Psalm 62:1-2? God
2. In Psalm 61:5, what does the psalmist say has been given to him? the heritage of those that fear God
3. David was but a type of the king spoken of in Psalm 61:6. What is said about this king in Psalm 61:6-7? He shall abide as King before God for generations.
4. How does Psalm 61:6-7 compare with Isaiah 9:7? Both speak of how the Messiah’s reign will abide forever.
5. Those whom God justifies, He also sanctifies. How then does Psalm 62:12 and Romans 2:6 indicate the Day of Judgment will be conducted? rendering every man according to his deeds
6. Scripture often teaches what we should do by teaching us what we should avoid. What are some of the sins condemned and judged in Psalm 62 from the Ten Commandments? lies, murder, robbery
7. Psalm 62:10 contains a warning to those whose wealth increases. What is that warning? not to set one’s heart upon the riches
8. The title of Psalm 63 tells us when the psalm was penned: when David was *in the wilderness of Judah*; that is, *in the forest of Hareth* (1 Sa. 22:5) or *in the wilderness of Ziph* (1 Sa. 23:15). According to I Samuel 23, what city had David departed before heading into the wilderness of Ziph? Keilah
9. Jesus, who was typified by David, also spent time in a wilderness. Who tempted Jesus in the wilderness? Satan
10. How does Matthew 4:4 compare with Psalm 63:3-6? Both speak of how our spiritual life with God is more important than our physical life.
11. How was Psalm 63:11 fulfilled – at least in part – by the event described in Matthew 4:11? Satan’s mouth was stopped, having been rebuffed by Jesus Christ. And King Jesus was comforted by God’s agents.
12. Of Psalm 64 Matthew Henry wrote: “This whole psalm has reference to David’s enemies, persecutors, and slanderers; many such there were, and a great deal of trouble they gave him, almost all his days, so that we need not guess at any particular occasion of penning this psalm.” Jesus Christ, like David who foreshadowed Him, endured much persecution from His enemies. What does Psalm 64 prophesy will be the latter end of these enemies? They shall flee and be overcome.
13. How does Psalm 64:9 compare with Isaiah 45:23 and Romans 14:11? It prophesies how all will eventually bow to God and acknowledge Him.
14. The doctrine of predestination is taught in the Old Testament as well as the New Testament. What does Psalm 65:4 say about the doctrine of predestination? God chooses some and causes them to come to Himself.
15. In Psalm 65 we are directed to give to God the glory of his power and goodness. What aspect of God’s goodness is mentioned in Psalm 65:2? hearing prayer (v. 2)
16. What aspect of God’s goodness is mentioned in Psalm 65:3? pardoning sin (v. 3)
17. What aspect of God’s goodness is mentioned in Psalm 65:9-13? making the earth fruitful (v. 9–13)
18. Psalm 66 “is a thanksgiving-psalm, and it is of such a general use and application that we need not suppose it penned upon any particular occasion. All people are here called upon to praise God, I. For the general instances of his sovereign dominion and power in the whole creation (v. 1-7). II. For the special tokens of his favour to the church, his peculiar people (v. 8–12). And then, III. The psalmist praises God for his own experiences of his goodness to him in particular, especially in answering his prayers (v. 13–20).” (So wrote Matthew Henry.) In Psalm 66:1, who is commanded to sing praises unto God? all lands
19. There is a progressive expansion of Christ’s kingdom in history. During the Old Testament era one nation was especially blessed with salvation, but after Christ’s resurrection this extended to all nations. In the “millennium” before Christ returns, the gospel blessing will be even more manifest than today. And after Christ’s return there will be the consummate manifestation of Christ’s kingdom. Post-millennialism is the eschatological doctrine which teaches that before Christ returns, there will be this period of special spiritual blessing and gospel success throughout the earth. If this is correct, what does Psalm 66:3-5 say

about how that period will be characterized, as a foretaste of the yet greater blessing in the new heaven and new earth? the whole earth worships God and even His enemies submit

20. It is often hard to believe post-millennialism, given the wicked conditions around us. Yet, to help us to be confident both in our post-millennial hope, and even more especially in our hope of the new heaven and new earth, God reminds us of His great deliverances for His people in the past. Which past deliverance does Psalm 66:6 allude to? the Exodus from Egypt

21. Why is it irrational for the rebellious to exalt themselves, as implied by Psalm 66:7? Because God is sovereign and omniscient.

22. Psalm 66:15 speaks of how Old Testament believers offered worship to God with the incense of rams. But in the New Testament, such ceremonial practices were fulfilled in Christ, such that these ceremonies are no longer literally performed. Yet, they do signify aspects of New Testament worship. What element of worship was signified by incense, as implied by Psalm 141:2 and Revelation 5:8? the prayers of the saints

23. What element of New Testament worship was signified by animal sacrifices, as implied by Hebrews 13:15? the songs of praise to God

24. Prayer is only useful if God grants to hear us. What causes Him to refuse to hear us, according to Psalm 66:18? iniquity in the heart

25. Psalm 67, writes Matthew Henry, “relates to the church and is calculated for the public. Here is, I. A prayer for the prosperity of the church of Israel (v. 1). II. A prayer for the conversion of the Gentiles and the bringing of them into the church (v. 2-5). III. A prospect of happy and glorious times when God shall do this (v. 6, 7). Thus was the psalmist carried out by the spirit of prophecy to foretel the glorious estate of the Christian church, in which Jews and Gentiles should unite in one flock, the beginning of which blessed work ought to be the matter of our joy and praise, and the completing of it of our prayer and hope, in singing this psalm.” To what in Psalm 67:6-7 is analogized the blessing of the church? a bountiful crop harvest

26. Psalm 68, like Psalm 67, looks forward to the great gospel prosperity which was to come not only to one nation, but worldwide. Even the most wicked nations will be converted to God. Which two nations are mentioned in Psalm 68:31? Egypt and Ethiopia

27. The two nations mentioned in Psalm 68:31 are descended from Cush and Mizraim. What is therefore the significance of their mention, given what we read in Genesis 10:6? even the chief Hamite nations will be converted

28. Egypt’s wickedness against Israel is legendary. What wickedness did Ethiopia do, according to II Chronicles 14:9-13? They made war on Israel.

29. The post-Fall world has been dominated by wicked nations and empires that have ruled by force. What does Psalm 68:30 say about such that use war to domineer, instead of looking to the truth of God’s word? In the end they will be destroyed.

30. How does Psalm 68:29 compare with Revelation 21:24? Both say kings of the earth will honor God.

31. Psalm 68:29 mentions the temple in Jerusalem. The Old Testament temple was but a sign and type, just as many other elements mentioned in the Psalms (burnt offerings, incense, musical instruments, etc.) are signs and types. Of what was the temple mentioned in Psalm 68:29 a type, according to Revelation 21:22-26? Christ

32. The glories of the future are foreshadowed by God’s conquests for His people in the past, and these past conquests should confirm us in our Christian path. What conquest is alluded to in Psalm 68:6-8? the exodus from Egypt

33. What conquests are mentioned in Psalm 68:12-14? the victory over enemy nations

34. What makes the people of God so powerful are not carnal weapons. According to Psalm 68:17, what are the “chariots” of the people of God? God’s angels

35. Who is at the helm of these “chariots” of the people of God, according to Psalm 68:18 and Ephesians 4:8? the ascended Jesus Christ

36. What are the “gifts” referred to in Psalm 68:18, according to Ephesians 4:11? apostles; and some, prophets; and some, evangelists; and some, pastors and teachers

37. So the primary method of God’s warfare by which He destroys the kingdoms of wickedness contrasts with the method of the wicked mentioned in Psalm 68:30. How so? It is not the use of carnal war, but the preaching of the true gospel by God’s appointed church officers

38. How does Psalm 68:21 relate to Genesis 3:15? Both promise how God will wound the head of his enemies.
39. So to whom does God give great strength, according to Psalm 68:35? His people
40. And what should the people of God pray for, according to Psalm 68:1? that God would arise and His enemies arise
41. Various names are ascribed to God in the Bible, and some of these names have special reference to the Second Person of the Godhead (i.e., Jesus Christ), albeit also referring to the Godhead in general. One such name is found in Psalm 68:4. It is related to these other Hebrew words: Jo- (as in Jo-shua), Yah, Yahweh, and Jehovah. The name 'Jesus' is the Greek form of the Hebrew word Jo-shua or Yah-shua. What name, related to Jo, Yah, etc., is found in Psalm 68:4? Jah
42. The psalms are written in poetic language, employing various poetic devices like simile and parallelism. What 2 similes are found in Psalm 68:2? as smoke is driven away...; as wax melts...
43. What parallelism is found in Psalm 68:3? 3 phrases speak of the righteous rejoicing
44. Psalm 69 speaks of Jesus Christ, of whom David was a type. How was Psalm 69:9 fulfilled in Jesus Christ, according to John 2:13-17? when Christ drove out those selling merchandise in the Temple
45. How was Psalm 69:8 fulfilled in Christ, as we find in John 1:11 and John 7:5? how many of the Jews rejected Jesus
46. How was Psalm 69:19 fulfilled in Christ, as we find in Matthew 27:29? how the people mocked Christ during His suffering
47. How was Psalm 69:20 fulfilled in Christ, as we find in Matthew 26:56? how even Christ's own disciples fled
48. How was Psalm 69:21 fulfilled in Christ, as we find in Matthew 27:34,48? how Christ was offered vinegar and gall
49. How was Psalm 69:4, 7, 26 fulfilled in Christ, as we find in Isaiah 53? He was persecuted and many hated Him.
50. Both blessings and curses come as a result of what happened to Christ. Of what curse do we read in Psalm 69:25 and Matthew 23:37-38? the desolation of Jerusalem
51. Of what blessing do we read in Psalm 69:35-36? God will save His people
52. David, the writer of Psalm 69, though a type of Christ in various respects does not correspond to Christ. What example do we find in Psalm 69:5? David's sin
53. Psalm 70, like Psalm 69, is a prayer for deliverance. With respect to time of deliverance, how may the saint pray, according to Psalm 70? The saint can ask for deliverance in haste.
54. But as Christians we must always recognize that God's frame of time reference is different from our own. With Him, one thousand years is as a day. How is this difference in time perspective reflected in Psalm 68:31? It says Ethiopia will soon be converted. (It should be noted how this contradicts the preteristic hermeneutic, which wrongly insists all such time references should be interpreted literally.)

Psalm 71-80 Assignment

1. How was Psalm 71:20 fulfilled in Christ?
2. Christ is the first fruits of the coming general bodily resurrection of the dead. So how is Psalm 71:20 true of all of God's people?
3. What do Psalm 71:18 and Titus 2:3-4 say about one role of the aged?
4. At what stage in life was David when he penned this psalm, and how do we know?
5. How do Psalm 71:5 and Ecclesiastes 12:1 compare?
6. We had seen in Psalm 68:31 certain Hamitic nations referenced. In Psalm 72:10 other nations are mentioned as examples of nations which will enjoy great spiritual gospel blessing. What are these nations, and of what is their origin according to Genesis 10?
7. Psalm 72 is a Messianic Psalm. In it the reign of Solomon is evidently in mind, but only as a type of the wider reign of the king's greater Son, and hence as the Psalm progresses we find our thoughts carried far beyond the young king to another Son of David, whose dominion is to extend to "the ends of the earth." "His name shall endure forever; His name shall be continued as long as the sun. And men shall be blessed in Him; all nations shall call Him blessed." The type gradually recedes as the song advances until our thoughts come to be concentrated entirely upon the great Antitype, the glorious Prince of Peace. How can we tell from Psalm 72:7 that a greater than Solomon is in view?
8. How can we tell from Psalm 72:11 that a greater than Solomon is in view?
9. How can we tell from Psalm 72:17 that a greater than Solomon is in view?
10. Psalm 72:18-20 is a doxology to God. What is a doxology?
11. How do we know from Psalm 72:20 that Psalm 72 closes a section of the book of Psalms?
12. According to their titles, who apparently penned Psalms 73 to 83?
13. Who is said to have composed the psalms sung by the Levites in the days of King Hezekiah, according to II Chronicles 29:30?
14. What temptation afflicted the psalmist of Psalm 73?
15. How did the psalmist recover from this temptation?
16. There have been many difficult times in the history of the church. Psalm 74 is a plea to God for help in such a time. In Psalm 74:2, what does it say God had done for his church? purchased or redeemed it
17. This (Psalm 74:2) probably is referring back to what is described in Exodus 20:2, which itself foreshadowed what is described in Acts 20:28. What is described in Exodus 20:2, concerning what God had done for His church?
18. What is described in Acts 20:28, concerning what God had done for His church?
19. The Old Testament church is in organic unity with the New Testament church. The churches of the New Testament era are to a great extent simply a continuation of the synagogues of the Old Testament era. The synagogues had a similar form of worship and a similar organizational structure. The worship there was simple, and not elaborate like the Old Testament Temple worship. Each synagogue was considered a dwelling place of whose name, according to Psalm 74:8?
20. It is probable that the 74th psalm was written during the Babylonish captivity. What had the Babylonians evidently done to the Jewish synagogues, according to Psalm 74:8?
21. What argument does the psalmist employ in Psalm 74:18 in his prayer to God for deliverance from the enemies of the people of God?
22. Psalm 75:5 admonishes not to speak with a stiff neck. What does this mean?
23. Psalm 75:6-8 explains why we ought not to speak with a stiff neck. What reason is given there?
24. Do all people know God in a saving way, according to what we can infer from Psalm 76:1?
25. Who is there said to know God?
26. The Gentile nations have been grafted into Judah. What does Ephesians 2:12-13 teach on this subject?
27. We live in a fallen world, where the god of this world is Satan, insofar as he and his wicked kingdom have often dominated the affairs of mankind. In the midst of such a world, what sort of questions do we naturally ask, according to Psalm 77:7-8?
28. Under such circumstances, what can encourage us, according to Psalm 77:10-12?
29. What work of divine redemption especially brought solace to the psalmist, according to Psalm 77:15-20?
30. The Exodus was a fore-shadow of the even greater work of redemption described in the New Testament. How does it bring solace?

31. How was Psalm 78:2 fulfilled, according to Matthew 13:35?
32. What does Matthew 13:35 call the writer of Psalm 78?
33. Psalm 78, writes Matthew Henry, "is historical; it is a narrative of the great mercies God had bestowed upon Israel, the great sins wherewith they had provoked him, and the many tokens of his displeasure they had been under for their sins." How does I Corinthians 10:11 compare with Psalm 78:7-8?
34. What does Psalm 78:4-5 imply about the responsibility of Christian parents to the children?
35. What is the purpose of this parental task, according to Psalm 78:7-8?
36. What portion of Israel's history is covered in Psalm 78:12-13?
37. What portion of Israel's history is covered in Psalm 78:15-33?
38. What portion of Israel's history is covered in Psalm 78:55?
39. What portion of Israel's history is covered in Psalm 78:56-58?
40. What portion of Israel's history is covered in Psalm 78:59-64, which we also read about in I Samuel 4:11?
41. How does Psalm 78:68 compare with Genesis 49:10?
42. The apex of Israel's redemptive history is to be the one foreshadowed by the servant of God named in Psalm 78:70. Who is this servant of God, whose descendent would be the Messiah? David
43. Psalm 79 most probably refers to the destruction of Jerusalem and the Temple, and the woeful havoc made of the Jewish nation, by the Chaldeans under Nebuchadnezzar. But its lessons certainly apply to other periods of desolation, whether by Antiochus Epiphanes, the pagan Roman emperors, or the Romish Popes. How does Jeremiah 10:25 compare with Psalm 79:6-7?
44. How does Jeremiah 10:20-22 describe what had become of Judah?
45. How does Jeremiah 10:20-22 compare with Psalm 79:1-4?
46. What is asked of God in Psalm 79:5?
47. What is requested of God in Psalm 79:6-12?
48. Often in the Bible the people of God are compared to sheep. How is this manifested in Jeremiah 10:21, in Psalm 79:13, and in Psalm 80:1?
49. Of Psalm 80 Matthew Henry writes: "This psalm is much to the same purport with the foregoing. Some think it was penned upon occasion of the desolation and captivity of the ten tribes, as the foregoing psalm of the two. But many were the distresses of the Israel of God, many perhaps which are not recorded in the sacred history some whereof might give occasion for the drawing up of this psalm, which is proper to be sung in the day of Jacob's trouble, and if, in singing it, we express a true love to the church and a hearty concern for its interest, with a firm confidence in God's power to help it out of its greatest distresses, we make melody with our hearts to the Lord." What do Psalm 80 verses 12-13 and 16 say about the current condition of Israel?
50. In Solomon's time *Judah and Israel were many as the sand of the sea*; the land was filled with them, and yet such a fruitful land that it was not over-stocked. How does Psalm 80:8-11 describe the former time?
51. How does Acts 7:56 compare with Psalm 80:17?
52. Given the identity of the Son of Man who is at the right hand of God (the Father), who does this imply we must look to rescue us from our distresses?

Psalm 71-80 Assignment Answers

1. How was Psalm 71:20 fulfilled in Christ? His resurrection from the dead
2. Christ is the first fruits of the coming general bodily resurrection of the dead. So how is Psalm 71:20 true of all of God's people? All the elect will rise from the dead at Christ's Second Coming
3. What do Psalm 71:18 and Titus 2:3-4 say about one role of the aged? to teach younger generations
4. At what stage in life was David when he penned this psalm, and how do we know? old, since in Psalm 71:18 David says he is old
5. How do Psalm 71:5 and Ecclesiastes 12:1 compare? both teach how even youth should trust and obey God
6. We had seen in Psalm 68:31 certain Hamitic nations referenced. In Psalm 72:10 other nations are mentioned as examples of nations which will enjoy great spiritual gospel blessing. What are these nations, and of what is their origin according to Genesis 10? Tarshish from Japheth and Sheba from Ham
7. Psalm 72 is a Messianic Psalm. In it the reign of Solomon is evidently in mind, but only as a type of the wider reign of the king's greater Son, and hence as the Psalm progresses we find our thoughts carried far beyond the young king to another Son of David, whose dominion is to extend to "the ends of the earth." "His name shall endure forever; His name shall be continued as long as the sun. And men shall be blessed in Him; all nations shall call Him blessed." The type gradually recedes as the song advances until our thoughts come to be concentrated entirely upon the great Antitype, the glorious Prince of Peace. How can we tell from Psalm 72:7 that a greater than Solomon is in view? it spoke of everlasting peace, which Solomon did not literally provide
8. How can we tell from Psalm 72:11 that a greater than Solomon is in view? Solomon did not receive the homage of all kings
9. How can we tell from Psalm 72:17 that a greater than Solomon is in view? not all men were blessed in Solomon
10. Psalm 72:18-20 is a doxology to God. What is a doxology? a song of praise to God
11. How do we know from Psalm 72:20 that Psalm 72 closes a section of the book of Psalms? It says the psalms of David are ended
12. According to their titles, who apparently penned Psalms 73 to 83? Asaph
13. Who is said to have composed the psalms sung by the Levites in the days of King Hezekiah, according to II Chronicles 29:30? Asaph and David
14. What temptation afflicted the psalmist of Psalm 73? envious of the wicked
15. How did the psalmist recover from this temptation? considering the latter end of the wicked when he went to God's sanctuary
16. There have been many difficult times in the history of the church. Psalm 74 is a plea to God for help in such a time. In Psalm 74:2, what does it say God had done for his church? purchased or redeemed it
17. This (Psalm 74:2) probably is referring back to what is described in Exodus 20:2, which itself foreshadowed what is described in Acts 20:28. What is described in Exodus 20:2, concerning what God had done for His church? brought His people out of bondage in Egypt
18. What is described in Acts 20:28, concerning what God had done for His church? purchased it with His blood
19. The Old Testament church is in organic unity with the New Testament church. The churches of the New Testament era are to a great extent simply a continuation of the synagogues of the Old Testament era. The synagogues had a similar form of worship and a similar organizational structure. The worship there was simple, and not elaborate like the Old Testament Temple worship. Each synagogue was considered a dwelling place of whose name, according to Psalm 74:8? God's name
20. It is probable that the 74th psalm was written during the Babylonish captivity. What had the Babylonians evidently done to the Jewish synagogues, according to Psalm 74:8? They had burned them down. (Apparently most synagogues met in buildings, which were the center of Jewish life and religion.)
21. What argument does the psalmist employ in Psalm 74:18 in his prayer to God for deliverance from the enemies of the people of God? They were using their success in wickedness to blaspheme God, and God should stop them.
22. Psalm 75:5 admonishes not to speak with a stiff neck. What does this mean? to speak proudly and stubbornly

23. Psalm 75:6-8 explains why we ought not to speak with a stiff neck. What reason is given there? that blessing comes from God
24. Do all people know God in a saving way, according to what we can infer from Psalm 76:1? no
25. Who is there said to know God? Judah
26. The Gentile nations have been grafted into Judah. What does Ephesians 2:12-13 teach on this subject? that Gentiles are now included in the commonwealth
27. We live in a fallen world, where the god of this world is Satan, insofar as he and his wicked kingdom have often dominated the affairs of mankind. In the midst of such a world, what sort of questions do we naturally ask, according to Psalm 77:7-8? will God fulfill his promise and will God continue to do as He does now
28. Under such circumstances, what can encourage us, according to Psalm 77:10-12? past deeds of God
29. What work of divine redemption especially brought solace to the psalmist, according to Psalm 77:15-20? the redemption of Hebrews from Egypt
30. The Exodus was a fore-shadow of the even greater work of redemption described in the New Testament. How does it bring solace? that God will redeem even as He did in the past
31. How was Psalm 78:2 fulfilled, according to Matthew 13:35? when Christ spoke in parables
32. What does Matthew 13:35 call the writer of Psalm 78? a prophet
33. Psalm 78, writes Matthew Henry, "is historical; it is a narrative of the great mercies God had bestowed upon Israel, the great sins wherewith they had provoked him, and the many tokens of his displeasure they had been under for their sins." How does I Corinthians 10:11 compare with Psalm 78:7-8? both say they happened as examples so people would not repeat the sins
34. What does Psalm 78:4-5 imply about the responsibility of Christian parents to the children? They must make sure they are educated in redemptive history.
35. What is the purpose of this parental task, according to Psalm 78:7-8? that they will hope in God and follow Him
36. What portion of Israel's history is covered in Psalm 78:12-13? the Exodus
37. What portion of Israel's history is covered in Psalm 78:15-33? the wilderness experience
38. What portion of Israel's history is covered in Psalm 78:55? the possession of the Promised Land
39. What portion of Israel's history is covered in Psalm 78:56-58? the wickedness of Israel while they were settled in the land of Canaan
40. What portion of Israel's history is covered in Psalm 78:59-64, which we also read about in I Samuel 4:11? when the ark was taken by the Philistines
41. How does Psalm 78:68 compare with Genesis 49:10? the Promised Seed (Messiah) was to come of Judah, for God chose Judah, according to both of these texts
42. The apex of Israel's redemptive history is to be the one foreshadowed by the servant of God named in Psalm 78:70. Who is this servant of God, whose descendent would be the Messiah? David
43. Psalm 79 most probably refers to the destruction of Jerusalem and the Temple, and the woeful havoc made of the Jewish nation, by the Chaldeans under Nebuchadnezzar. But its lessons certainly apply to other periods of desolation, whether by Antiochus Epiphanes, the pagan Roman emperors, or the Romish Popes. How does Jeremiah 10:25 compare with Psalm 79:6-7? In practically the same words, it is an imprecatory prayer upon the Babylonians who had destroyed Judah.
44. How does Jeremiah 10:20-22 describe what had become of Judah? His church was in ruins.
45. How does Jeremiah 10:20-22 compare with Psalm 79:1-4? Both speak of how Judah was judged.
46. What is asked of God in Psalm 79:5? how long God would be angry
47. What is requested of God in Psalm 79:6-12? punishment of the heathen and have mercy on Israel
48. Often in the Bible the people of God are compared to sheep. How is this manifested in Jeremiah 10:21, in Psalm 79:13, and in Psalm 80:1? the people are compared to a flock of sheep, with God as pastor
49. Of Psalm 80 Matthew Henry writes: "This psalm is much to the same purport with the foregoing. Some think it was penned upon occasion of the desolation and captivity of the ten tribes, as the foregoing psalm of the two. But many were the distresses of the Israel of God, many perhaps which are not recorded in the sacred history some whereof might give occasion for the drawing up of this psalm, which is proper to be sung in the day of Jacob's trouble, and if, in singing it, we express a true love to the church and a hearty concern for its interest, with a firm confidence in God's power to help it out of its greatest distresses, we make melody with our hearts to the Lord." What do Psalm 80 verses 12-13 and 16 say about the current condition of Israel? was broken

50. In Solomon's time *Judah and Israel were many as the sand of the sea*; the land was filled with them, and yet such a fruitful land that it was not over-stocked. How does Psalm 80:8-11 describe the former time? God had planted a prospering vine

51. How does Acts 7:56 compare with Psalm 80:17? Both refer to the Son of Man and man at God's right hand. Acts 7:56 indicates He is none other than Jesus Christ. 'The Son of Man' is often used in scripture as a Messianic title, even as we saw in Psalm 8:4-6.

52. Given the identity of the Son of Man who is at the right hand of God (the Father), who does this imply we must look to rescue us from our distresses? Jesus Christ

Psalm 81-90 Assignment

1. Psalm 81 “was penned, as is supposed, not upon occasion of any particular providence, but for the solemnity of a particular ordinance, either that of the new-moon in general or that of the feast of trumpets on the new moon of the seventh month.” Although the Old Testament feast days and manner of Temple worship have passed away, there is much that can be learned from this psalm, and applied to our own time. How is the command of Psalm 81:1 to be applied by Christians today?
2. What does Psalm 81 say was the cause why the Lord did not continue to bless Israel?
3. What does Psalm 81:14 say would have happened?
4. Psalm 82 is “calculated for the meridian of princes’ courts and courts of justice, not in Israel only, but in other nations; yet it was probably penned primarily for the use of the magistrates of Israel, the great Sanhedrim, and their other elders who were in places of power, and perhaps by David’s direction. This psalm is designed to make kings wise, and ‘to instruct the judges of the earth’”. What are magistrates called in Psalm 82:1?
5. What does Roman 13:1-2 suggest as to why magistrates be called this in Psalm 82:1? because magistrates are the ordinance of God, and they stand in his place on earth to execute justice
6. Although they have this lofty title, what does Psalm 82:6-7 say to remind them to be humble and obedient to God? It reminds them they will die (and then be judged themselves).
7. How does Psalm 82:2-5 imply they often fall far short of their high calling? It speaks of their judging unjustly and walking in darkness.
8. Psalm 83 is “the last of those that go under the name of Asaph. It is penned, as most of those, upon a public account, with reference to the insults of the church’s enemies, who sought its ruin. Some think it was penned upon occasion of the threatening descent which was made upon the land of Judah in Jehoshaphat’s time by the Moabites and Ammonites.” What are Moab and Ammon referred to as in Psalm 83:8? “the children of Lot”
9. According to Psalm 83:4-5, what is the design of the wicked? the destruction of Israel
10. What does II Chronicles 20:1 say about a confederacy against Israel? A confederacy of nations led by Moab and Ammon came against Judah during Jehoshaphat’s reign.
11. What wicked nation, known to us as Assyria, is mentioned as a confederate nation in Psalm 83:8, and as having descended from Shem in Genesis 10:22? Assur
12. Psalm 83:9 refers to an incident described in Judges 4:1-24. What was that incident? the defeat of Sisera’s army by Barak
13. Psalm 83:11 refers to an incident described in Judges 7:24-25. What was that incident? the defeat of certain Midianites by forces under Gideon
14. Korah was a Levite, the son of Izhar, the brother of Amram, the father of Moses and Aaron (Ex. 6:21). The institution of the Aaronic priesthood and the Levitical service at Sinai was a great religious revolution. The old priesthood of the heads of families passed away. This gave rise to murmurings and discontent, while the Israelites were encamped at Kadesh for the first time, which came to a head in a rebellion against Moses and Aaron, headed by Korah, Dathan, and Abiram. Two hundred and fifty princes, "men of renown" i.e., well-known men from among the other tribes, joined this conspiracy. The whole company demanded of Moses and Aaron that the old state of things should be restored, alleging that "they took too much upon them" (Num. 16:1-3). On the morning after the outbreak, Korah and his associates presented themselves at the door of the tabernacle, and "took every man his censer, and put fire in them, and laid incense thereon." But immediately "fire from the Lord" burst forth and destroyed them all (Num. 16:35). The descendants of the sons of Korah who did not participate in the rebellion afterwards rose to eminence in the Levitical service. What does the title of Psalm 84 indicate about who were its official singers in the Temple ceremonies? It was evidently written to be sung by the sons of Korah.
15. Many believe Psalm 84 was penned by David. Why would David meet the qualification of what is implied about the penman in Psalm 84:9? David is the anointed one of Israel.
16. What does Psalm 84 teach us should be our attitude about the public worship and public ordinances of God? They should be our delight.
17. Of Psalm 85 Matthew Henry writes: “Interpreters are generally of the opinion that this psalm was penned after the return of the Jews out of their captivity in Babylon, when they still remained under some tokens of God’s displeasure, which they here pray for the removal of.” What in Psalm 85:1 suggests this?

18. The mere physical return of the Jews to Israel was not enough though. What was asked for in Psalm 85:6? spiritual revival
19. In the salvation of God, there is no compromise of mercy, truth and justice. How do Psalm 85:10 and Romans 3:26 compare?
20. Who is the penman of Psalm 86, according to its title? David
21. Psalm 86 is not only a hymn. What else is it, according to the title of Psalm 86? a prayer
22. How often should we pray to God, as implied by Psalm 86:3? daily
23. There has been a progressive fulfillment of the prophetic promise of Psalm 86:9, and its fulfillment will be consummated in the new heaven and new earth. How does Psalm 86:9 compare with Isaiah 66:23 and Revelation 7:9? all speak of how men from every race, tribe and tongue will come to worship God
24. The words of David in the Psalms are often typical of the words of Christ, and applicable to Him. How are the words of Psalm 86:13 applicable to the experience of Jesus Christ, as exemplified in such passages as Luke 9:22? Christ had to suffer and die, but he was delivered from death in His resurrection.
25. Isaiah 52:13- Isaiah 53:12 prophesies a suffering servant who is exalted by God. How does Psalm 86:16-17 also prophesy of such? It is a prayer that God would aid His Servant, restoring him to strength and power, from his state of affliction and persecution.
26. Psalm 87 is a prophetic promise of bringing the Gentiles into the church and of uniting them in one body with the Jews. Which nations are mentioned in Psalm 87:4?
27. Psalm 87:5 speaks of people of many different nations being born in Zion. How can they be born in Zion, if they are foreign to Zion? It means spiritually born, and therefore an adopted son of Zion.
28. How is the term 'born' used similarly in Psalm 87:5 and John 3:8? They both use it in the spiritual sense.
29. What similar message do we find in Psalm 87:7 and John 4:14,22? They both speak in terms of salvation by the Spirit as comparable to water that gives physical life.
30. Psalm 88 is a lamentation. What is a lamentation? a crying to God for the troubles and difficulties
31. Our Christian life will be marked by periods of distress. What are some things the psalmist of Psalm 88 laments? a soul full of troubles, physical distress, God's wrath, distance from friends
32. Question 31 of the Westminster Large Catechism reads: "With whom was the covenant of grace made? A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed." How does Psalm 89:3-4 and Psalm 89:28-29 teach this doctrine? David there means Jesus Christ. The passage therefore says God (the Father) had made a covenant with Jesus Christ to establish an elect seed.
33. How does Psalm 89:27 compare with Psalm 2:7 and Colossians 1:15?
34. Psalm 89:7 teaches us how we ought to behave in the public worship of God. What does it teach us? That public worship should be conducted in the fear of God.
35. Psalm 89:20-27 describes how the Messiah will ultimately be victorious. How do we know it is describing the Messiah, as foreshadowed by the Davidic line of rulers of Israel?
36. But the path to victory will be marked by much tribulation, distress, and even setbacks. Who has decreed those tribulations, according to Psalm 89:42?
37. What is one reason this has been decreed, according to Psalm 89:38, 46? God's wrath at the sin of His people
38. What contrast do we find in Psalm 90:2-3? between the eternity of God and the mortality of man
39. What attribute of God is described in Psalm 90:7? the anger of God (against sin)
40. What is the typical duration of mortal man in these times, according to Psalm 90:10? 70 years
40. What lesson is man to draw from his mortality, according to Psalm 90:12? to number our days, and so to make wise use of them
41. Most men spend their short duration on this earth in vanity and foolishness, not redeeming their time in a wise way. The works that they do will not endure for eternal good, because their works are not in accordance with God's precepts. They may look great to man, but they are not considered worthy of preserving by God. Even Christians can spend much of their time on projects which are unwise. Along these lines, what does Moses the author of Psalm 90 request of God in Psalm 90:17? to establish the work of his hands
42. What does I Corinthians 3:13-15 concerning the works done by Christians? They will be tried by fire, only those pleasing to God enduring and being rewarded.

Psalm 81-90 Assignment

1. Psalm 81 “was penned, as is supposed, not upon occasion of any particular providence, but for the solemnity of a particular ordinance, either that of the new-moon in general or that of the feast of trumpets on the new moon of the seventh month.” Although the Old Testament feast days and manner of Temple worship have passed away, there is much that can be learned from this psalm, and applied to our own time. How is the command of Psalm 81:1 to be applied by Christians today?
2. What does Psalm 81 say was the cause why the Lord did not continue to bless Israel?
3. What does Psalm 81:14 say would have happened?
4. Psalm 82 is “calculated for the meridian of princes’ courts and courts of justice, not in Israel only, but in other nations; yet it was probably penned primarily for the use of the magistrates of Israel, the great Sanhedrim, and their other elders who were in places of power, and perhaps by David’s direction. This psalm is designed to make kings wise, and ‘to instruct the judges of the earth’”. What are magistrates called in Psalm 82:1?
5. What does Roman 13:1-2 suggest as to why magistrates be called this in Psalm 82:1?
6. Although they have this lofty title, what does Psalm 82:6-7 say to remind them to be humble and obedient to God?
7. How does Psalm 82:2-5 imply they often fall far short of their high calling?
8. Psalm 83 is “the last of those that go under the name of Asaph. It is penned, as most of those, upon a public account, with reference to the insults of the church’s enemies, who sought its ruin. Some think it was penned upon occasion of the threatening descent which was made upon the land of Judah in Jehoshaphat’s time by the Moabites and Ammonites.” What are Moab and Ammon referred to as in Psalm 83:8?
9. According to Psalm 83:4-5, what is the design of the wicked?
10. What does II Chronicles 20:1 say about a confederacy against Israel?
11. What wicked nation, known to us as Assyria, is mentioned as a confederate nation in Psalm 83:8, and as having descended from Shem in Genesis 10:22?
12. Psalm 83:9 refers to an incident described in Judges 4:1-24. What was that incident?
13. Psalm 83:11 refers to an incident described in Judges 7:24-25. What was that incident?
14. Korah was a Levite, the son of Izhar, the brother of Amram, the father of Moses and Aaron (Ex. 6:21). The institution of the Aaronic priesthood and the Levitical service at Sinai was a great religious revolution. The old priesthood of the heads of families passed away. This gave rise to murmurings and discontent, while the Israelites were encamped at Kadesh for the first time, which came to a head in a rebellion against Moses and Aaron, headed by Korah, Dathan, and Abiram. Two hundred and fifty princes, "men of renown" i.e., well-known men from among the other tribes, joined this conspiracy. The whole company demanded of Moses and Aaron that the old state of things should be restored, alleging that "they took too much upon them" (Num. 16:1-3). On the morning after the outbreak, Korah and his associates presented themselves at the door of the tabernacle, and "took every man his censer, and put fire in them, and laid incense thereon." But immediately "fire from the Lord" burst forth and destroyed them all (Num. 16:35). The descendants of the sons of Korah who did not participate in the rebellion afterwards rose to eminence in the Levitical service. What does the title of Psalm 84 indicate about who were its official singers in the Temple ceremonies?
15. Many believe Psalm 84 was penned by David. Why would David meet the qualification of what is implied about the penman in Psalm 84:9?
16. What does Psalm 84 teach us should be our attitude about the public worship and public ordinances of God?
17. Of Psalm 85 Matthew Henry writes: “Interpreters are generally of the opinion that this psalm was penned after the return of the Jews out of their captivity in Babylon, when they still remained under some tokens of God’s displeasure, which they here pray for the removal of.” What in Psalm 85:1 suggests this?
18. The mere physical return of the Jews to Israel was not enough though. What was asked for in Psalm 85:6?
19. In the salvation of God, there is no compromise of mercy, truth and justice. How do Psalm 85:10 and Romans 3:26 compare?
20. Who is the penman of Psalm 86, according to its title?
21. Psalm 86 is not only a hymn. What else is it, according to the title of Psalm 86?
22. How often should we pray to God, as implied by Psalm 86:3?

23. There has been a progressive fulfillment of the prophetic promise of Psalm 86:9, and its fulfillment will be consummated in the new heaven and new earth. How does Psalm 86:9 compare with Isaiah 66:23 and Revelation 7:9?
24. The words of David in the Psalms are often typical of the words of Christ, and applicable to Him. How are the words of Psalm 86:13 applicable to the experience of Jesus Christ, as exemplified in such passages as Luke 9:22?
25. Isaiah 52:13- Isaiah 53:12 prophesies a suffering servant who is exalted by God. How does Psalm 86:16-17 also prophesy of such?
26. Psalm 87 is a prophetic promise of bringing the Gentiles into the church and of uniting them in one body with the Jews. Which nations are mentioned in Psalm 87:4?
27. Psalm 87:5 speaks of people of many different nations being born in Zion. How can they be born in Zion, if they are foreign to Zion?
28. How is the term 'born' used similarly in Psalm 87:5 and John 3:8?
29. What similar message do we find in Psalm 87:7 and John 4:14,22?
30. Psalm 88 is a lamentation. What is a lamentation?
31. Our Christian life will be marked by periods of distress. What are some things the psalmist of Psalm 88 laments?
32. Question 31 of the Westminster Large Catechism reads: "With whom was the covenant of grace made? A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed." How does Psalm 89:3-4 and Psalm 89:28-29 teach this doctrine?
33. How does Psalm 89:27 compare with Psalm 2:7 and Colossians 1:15?
34. Psalm 89:7 teaches us how we ought to behave in the public worship of God. What does it teach us?
35. Psalm 89:20-27 describes how the Messiah will ultimately be victorious. How do we know it is describing the Messiah, as foreshadowed by the Davidic line of rulers of Israel?
36. But the path to victory will be marked by much tribulation, distress, and even setbacks. Who has decreed those tribulations, according to Psalm 89:42?
37. What is one reason this has been decreed, according to Psalm 89:38, 46?
38. What contrast do we find in Psalm 90:2-3?
39. What attribute of God is described in Psalm 90:7?
40. What is the typical duration of mortal man in these times, according to Psalm 90:10?
41. What lesson is man to draw from his mortality, according to Psalm 90:12?
42. Most men spend their short duration on this earth in vanity and foolishness, not redeeming their time in a wise way. The works that they do will not endure for eternal good, because their works are not in accordance with God's precepts. They may look great to man, but they are not considered worthy of preserving by God. Even Christians can spend much of their time on projects which are unwise. Along these lines, what does Moses the author of Psalm 90 request of God in Psalm 90:17?
43. What does I Corinthians 3:13-15 say concerning the works done by Christians?

Psalm 81-90 Assignment Answers

1. Psalm 81 “was penned, as is supposed, not upon occasion of any particular providence, but for the solemnity of a particular ordinance, either that of the new-moon in general or that of the feast of trumpets on the new moon of the seventh month.” Although the Old Testament feast days and manner of Temple worship have passed away, there is much that can be learned from this psalm, and applied to our own time. How is the command of Psalm 81:1 to be applied by Christians today? by singing psalms in worship with joy and audibility
2. What does Psalm 81 say was the cause why the Lord did not continue to bless Israel? They did not hearken and obey God.
3. What does Psalm 81:14 say would have happened? God would have defeated their enemies if they had obeyed Him.
4. Psalm 82 is “calculated for the meridian of princes’ courts and courts of justice, not in Israel only, but in other nations; yet it was probably penned primarily for the use of the magistrates of Israel, the great Sanhedrim, and their other elders who were in places of power, and perhaps by David’s direction. This psalm is designed to make kings wise, and ‘to instruct the judges of the earth’”. What are magistrates called in Psalm 82:1? congregation of the mighty and gods
5. What does Roman 13:1-2 suggest as to why magistrates be called this in Psalm 82:1? because magistrates are the ordinance of God, and they stand in his place on earth to execute justice
6. Although they have this lofty title, what does Psalm 82:6-7 say to remind them to be humble and obedient to God? It reminds them they will die (and then be judged themselves).
7. How does Psalm 82:2-5 imply they often fall far short of their high calling? It speaks of their judging unjustly and walking in darkness.
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17. Of Psalm 85 Matthew Henry writes: "Interpreters are generally of the opinion that this psalm was penned after the return of the Jews out of their captivity in Babylon, when they still remained under some tokens of God's displeasure, which they here pray for the removal of." What in Psalm 85:1 suggests this? God has brought back the captivity of Jacob
18. The mere physical return of the Jews to Israel was not enough though. What was asked for in Psalm 85:6? spiritual revival
19. In the salvation of God, there is no compromise of mercy, truth and justice. How do Psalm 85:10 and Romans 3:26 compare? both say mercy and truth are maintained in the execution of the gospel by God
20. Who is the penman of Psalm 86, according to its title? David
21. Psalm 86 is not only a hymn. What else is it, according to the title of Psalm 86? a prayer
22. How often should we pray to God, as implied by Psalm 86:3? daily
23. There has been a progressive fulfillment of the prophetic promise of Psalm 86:9, and its fulfillment will be consummated in the new heaven and new earth. How does Psalm 86:9 compare with Isaiah 66:23 and Revelation 7:9? all speak of how men from every race, tribe and tongue will come to worship God
24. The words of David in the Psalms are often typical of the words of Christ, and applicable to Him. How are the words of Psalm 86:13 applicable to the experience of Jesus Christ, as exemplified in such passages as Luke 9:22? Christ had to suffer and die, but he was delivered from death in His resurrection.
25. Isaiah 52:13- Isaiah 53:12 prophesies a suffering servant who is exalted by God. How does Psalm 86:16-17 also prophesy of such? It is a prayer that God would aid His Servant, restoring him to strength and power, from his state of affliction and persecution.
26. Psalm 87 is a prophetic promise of bringing the Gentiles into the church and of uniting them in one body with the Jews. Which nations are mentioned in Psalm 87:4? Egypt, Babylon, Philistia, Tyre, and Ethiopia
27. Psalm 87:5 speaks of people of many different nations being born in Zion. How can they be born in Zion, if they are foreign to Zion? It means spiritually born, and therefore an adopted son of Zion.
28. How is the term 'born' used similarly in Psalm 87:5 and John 3:8? They both use it in the spiritual sense.
29. What similar message do we find in Psalm 87:7 and John 4:14,22? They both speak in terms of salvation by the Spirit as comparable to water that gives physical life.
30. Psalm 88 is a lamentation. What is a lamentation? a crying to God for the troubles and difficulties
31. Our Christian life will be marked by periods of distress. What are some things the psalmist of Psalm 88 laments? a soul full of troubles, physical distress, God's wrath, distance from friends
32. Question 31 of the Westminster Large Catechism reads: "With whom was the covenant of grace made? A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed." How does Psalm 89:3-4 and Psalm 89:28-29 teach this doctrine? David there means Jesus Christ. The passage therefore says God (the Father) had made a covenant with Jesus Christ to establish an elect seed.
33. How does Psalm 89:27 compare with Psalm 2:7 and Colossians 1:15? all speak of Christ as the firstborn
34. Psalm 89:7 teaches us how we ought to behave in the public worship of God. What does it teach us? That public worship should be conducted in the fear of God and with reverence.
35. Psalm 89:20-27 describes how the Messiah will ultimately be victorious. How do we know it is describing the Messiah, as foreshadowed by the Davidic line of rulers of Israel? only Christ has been exalted so greatly
36. But the path to victory will be marked by much tribulation, distress, and even setbacks. Who has decreed those tribulations, according to Psalm 89:42? God
37. What is one reason this has been decreed, according to Psalm 89:38, 46? God's wrath at the sin of His people
38. What contrast do we find in Psalm 90:2-3? between the eternity of God and the mortality of man
39. What attribute of God is described in Psalm 90:7? the anger of God (against sin)
40. What is the typical duration of mortal man in these times, according to Psalm 90:10? 70 years
41. What lesson is man to draw from his mortality, according to Psalm 90:12? to number our days, and so to make wise use of them
42. Most men spend their short duration on this earth in vanity and foolishness, not redeeming their time in a wise way. The works that they do will not endure for eternal good, because their works are not in

accordance with God's precepts. They may look great to man, but they are not considered worthy of preserving by God. Even Christians can spend much of their time on projects which are unwise. Along these lines, what does Moses the author of Psalm 90 request of God in Psalm 90:17? to establish the work of his hands

43. What does I Corinthians 3:13-15 say concerning the works done by Christians? They will be tried by fire, only those pleasing to God enduring and being rewarded.

Psalm 91-100 Assignment

1. Psalm 91 contains many precious promises, which are very comforting in times of distress. These promises do primarily belong to Jesus Christ, and, coming through Him, they are more sweet and sure to all believers. How is Psalm 91:11-14 fulfilled in Christ, as implied in Hebrews 1:4-9?
2. Satan, though rebellious, was not unaware of the identity of Jesus and the Old Testament prophecies concerning Him. How can we infer this by comparing Psalm 91:11-12 and Matthew 4:6?
3. But Satan corruptly applied what was intended in Psalm 91:11-12. How did he corruptly apply it, as we learn in Matthew 4:7?
4. Psalm 91:13 and Genesis 3:15 prophesy something concerning Jesus Christ that is referenced in Romans 16:20. What is that?
5. Who does I Peter 5:8 call a lion and Revelation 20:2 call a dragon, and how does that relate to Psalm 91:13?
6. Matthew Henry wrote: "Those that preserve their purity in times of general corruption may trust God with their safety in times of general desolation." How does Psalm 91:7 confirm this?
7. A.R. Faussett, in his commentary, says the secret place in Psalm 91:1 "denotes nearness to God". What comfort is there for people who are near to God spiritually, according to Psalm 91:1-6?
8. For what occasion was Psalm 92 written, according to its inspired title?
9. Concerning Psalm 92:2 John Calvin writes: "He means that beginning to praise the Lord from earliest dawn, we should continue his praises to the latest hour of the night, this being no more than his goodness and faithfulness deserve." When does Psalm 92:2 say God's lovingkindness should be praised, and when does Psalm 92:2 say God's faithfulness should be praised?
10. Calvin wrote concerning Psalm 92:3 : "We are not to conceive that God enjoined the harp as feeling a delight like ourselves in mere melody of sounds; but the Jews, who were yet under age, were astricted to the use of such childish elements. The intention of them was to stimulate the worshippers, and stir them up more actively to the celebration of the praise of God with the heart. We are to remember that the worship of God was never understood to consist in such outward services, which were only necessary to help forward a people, as yet weak and rude in knowledge, in the spiritual worship of God. A difference is to be observed in this respect between his people under the Old and under the New Testament; for now that Christ has appeared, and the Church has reached full age, it were only to bury the light of the Gospel, should we introduce the shadows of a departed dispensation. From this, it appears that the Papists, as I shall have occasion to show elsewhere, in employing instrumental music, cannot be said so much to imitate the practice of God's ancient people, as to ape it in a senseless and absurd manner, exhibiting a silly delight in that worship of the Old Testament which was figurative, and terminated with the Gospel." What type of sound is said to have been played in Psalm 92:3?
11. Concerning Psalm 92:4, John Calvin writes: "As the universe proclaims throughout that God is faithful and good, it comes us to be diligently observant of these tokens, and to be excited by a *holy joy* to the celebration of his praise." Why would Calvin qualify the term 'joy' by the term 'holy' in reference to Sabbath observance, in light of Exodus 20:8?
12. The first use of the word 'holy' (the Hebrew word "qodesh") in the Old Testament is in Exodus 3:5. Commenting on this passage Matthew Henry writes: "We ought to approach to God with a solemn pause and preparation; and, though bodily exercise alone profits little, yet we ought to glorify God with our bodies, and to express our inward reverence by a grave and reverent behaviour in the worship of God, carefully avoiding everything that looks light, and rude, and unbecoming the awfulness of the service." Matthew Henry is asserting that our approach to God must always be marked by reverence, in accordance with the Third Commandment. In the incident recorded in Exodus 3:5, what did God tell Moses to do, to emphasize the need for reverent posture?
13. How does Psalm 89:7 confirm what Matthew Henry wrote concerning Exodus 3:5?
14. Psalm 92:7 compares the wicked with what?
15. Psalm 92:12 compares the righteous with what?
16. Psalm 93 concerns the dominion of the Lord. In His reign, what is the Lord clothed with, according to Psalm 93:1?
17. What is the house of God, as implied in Psalm 93:5, and explicitly stated in I Timothy 3:14?
18. Given the goodness and greatness of the Lord's dominion, what becometh the house of God, according to Psalm 93:5?

19. Psalm 94 is for an oppressed and persecuted church. What does Psalm 94:5-6 say the wicked are doing to God's people?
20. Certain rhetorical questions are asked in Psalm 94:9-10. What point is being made by these questions?
21. What is the delight of the believing soul, according to Psalm 94:19?
22. What will the Lord ultimately do, according to Psalm 94:23?
23. Hebrews chapters 3 and 4 provide us with a divine commentary on Psalm 95. Who does Hebrews 4:7 imply penned Psalm 95?
24. What does Psalm 95 verses 1 and 6 teach concerning our worship of God?
25. What does Psalm 95:7-11 imply about the rest for the people of God, according to Hebrews 4:8?
26. What lesson are we to take from the wilderness generation, according to Psalm 95:8-10 and Hebrews 4:1,11 and 3:12-13?
27. Psalm 96 begins with a command to sing a new song unto the Lord, of which Psalm 96 is an example. Some opposed to exclusive psalmody in public worship have used this as an excuse to invent new songs for use in worship. But this is not a command that men invent new songs of praise each week or each month for God. The newness commanded, which is to be reflected in our songs of praise, seems to be suggested by passages such as Ezekiel 11:19, Ezekiel 18:31, and II Corinthians 5:17. What do these verses and many similar verses in scripture suggest is meant by 'new' in Psalm 96:1?
28. Psalm 96 proclaims the extent to which the Lord should be praised. What extent is there indicated?
29. What does Psalm 96:13 teach concerning the Day of Judgment?
30. Psalm 97 will be consummately fulfilled in Christ's Second Advent, but it has also been typologically fulfilled in various temporal comings of Christ, such as that at Christ's First Advent and in 70 AD. How does Psalm 97:6 compare with Revelation 1:7?
31. How does Matthew 24:29-31 compare with Psalm 97:2-5?
32. How do the righteous respond to the judgments of the Lord, according to Psalm 97:8?
33. Like the previous psalms, Psalm 98 prophesies the coming salvation and judgment of the Lord, and praises the Lord for the wonders associated with His coming. What does Psalm 98 proclaim will be the extent to which His glory will be revealed?
34. Psalm 99 brings to remembrance the Old Testamental order of Moses. How does Exodus 25:22 help us to understand what is said in Psalm 99:1?
35. How does Psalm 99:7 positively teach the regulative principle of worship?
36. How does Psalm 99:8 negatively teach the regulative principle of worship?
37. Psalm 100 is an especially appropriate hymn for the public assemblies. What is its inspired title?
38. To what extent of location is it appropriate to sing this hymn (as well as the entire Psalter) of praise to God, according to Psalm 100:1?
39. To what extent of time is it appropriate to sing this hymn (as well as the entire Psalter) of praise to God, according to Psalm 100:5?

Psalm 91-100 Assignment Answers

1. Psalm 91 contains many precious promises, which are very comforting in times of distress. These promises do primarily belong to Jesus Christ, and, coming through Him, they are more sweet and sure to all believers. How is Psalm 91:11-14 fulfilled in Christ, as implied in Hebrews 1:4-9? Jesus Christ was raised on high, and ministered to by angels.
2. Satan, though rebellious, was not unaware of the identity of Jesus and the Old Testament prophecies concerning Him. How can we infer this by comparing Psalm 91:11-12 and Matthew 4:6? Satan attributed this prophecy to Jesus Christ.
3. But Satan corruptly applied what was intended in Psalm 91:11-12. How did he corruptly apply it, as we learn in Matthew 4:7? He wanted Jesus to use it as a pretext for doing something that would have clearly violated a precept of God (that precept being that in our actions we should do that which preserves human life and does not kill it), and therefore would have tempted God.
4. Psalm 91:13 and Genesis 3:15 prophesy something concerning Jesus Christ that is referenced in Romans 16:20. What is that? the bruising of Satan's head by the Christ
5. Who does I Peter 5:8 call a lion and Revelation 20:2 call a dragon, and how does that relate to Psalm 91:13? Satan; Psalm 91:13 is especially referring to Satan when it prophesies of Christ trampling him under foot
6. Matthew Henry wrote: "Those that preserve their purity in times of general corruption may trust God with their safety in times of general desolation." How does Psalm 91:7 confirm this? It says the godly will be preserved during times of general desolation.
7. A.R. Faussett, in his commentary, says the secret place in Psalm 91:1 "denotes nearness to God". What comfort is there for people who are near to God spiritually, according to Psalm 91:1-6? God will protect them.
8. For what occasion was Psalm 92 written, according to its inspired title? the Sabbath day
9. Concerning Psalm 92:2 John Calvin writes: "He means that beginning to praise the Lord from earliest dawn, we should continue his praises to the latest hour of the night, this being no more than his goodness and faithfulness deserve." When does Psalm 92:2 say God's lovingkindness should be praised, and when does Psalm 92:2 say God's faithfulness should be praised? morning; night (Concerning Psalm 92:2 John Calvin writes: "It might seem a strange distinction which the Psalmist observes when he speaks of our announcing God's goodness in the *morning*, and his faithfulness *at night*. His goodness is constant, and not peculiar to any one season, why then devote but a small part of the day to the celebration of it? And the same may be said of the other Divine perfection mentioned, for it is not merely in the night that his faithfulness is shown. But this is not what the Psalmist intends. He means that beginning to praise the Lord from earliest dawn, we should continue his praises to the latest hour of the night, this being no more than his goodness and faithfulness deserve.")
10. Calvin wrote concerning Psalm 92:3 : "We are not to conceive that God enjoined the harp as feeling a delight like ourselves in mere melody of sounds; but the Jews, who were yet under age, were astricted to the use of such childish elements. The intention of them was to stimulate the worshippers, and stir them up more actively to the celebration of the praise of God with the heart. We are to remember that the worship of God was never understood to consist in such outward services, which were only necessary to help forward a people, as yet weak and rude in knowledge, in the spiritual worship of God. A difference is to be observed in this respect between his people under the Old and under the New Testament; for now that Christ has appeared, and the Church has reached full age, it were only to bury the light of the Gospel, should we introduce the shadows of a departed dispensation. From this, it appears that the Papists, as I shall have occasion to show elsewhere, in employing instrumental music, cannot be said so much to imitate the practice of God's ancient people, as to ape it in a senseless and absurd manner, exhibiting a silly delight in that worship of the Old Testament which was figurative, and terminated with the Gospel." What type of sound is said to have been sung and played in Psalm 92:3? a solemn sound
11. Concerning Psalm 92:4, John Calvin writes: "As the universe proclaims throughout that God is faithful and good, it becomes us to be diligently observant of these tokens, and to be excited by a *holy joy* to the celebration of his praise." Why would Calvin qualify the term 'joy' by the term 'holy' in reference to Sabbath observance, in light of Exodus 20:8? because there it says that the Sabbath is to be kept 'holy'
12. The first use of the word 'holy' (the Hebrew word "qodesh") in the Old Testament is in Exodus 3:5.

Commenting on this passage Matthew Henry writes: “We ought to approach to God with a solemn pause and preparation; and, though bodily exercise alone profits little, yet we ought to glorify God with our bodies, and to express our inward reverence by a grave and reverent behaviour in the worship of God, carefully avoiding everything that looks light, and rude, and unbecoming the awfulness of the service.” Matthew Henry is asserting that our approach to God must always be marked by reverence, in accordance with the Third Commandment. In the incident recorded in Exodus 3:5, what did God tell Moses to do, to emphasize the need for reverent posture? took the shoes from off his feet (“And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground.”)

13. How does Psalm 89:7 confirm what Matthew Henry wrote concerning Exodus 3:5? It says we must approach God with reverence in our worship.

14. Psalm 92:7 compares the wicked with what? grass

15. Psalm 92:12 compares the righteous with what? the palm tree and the cedar in Lebanon

16. Psalm 93 concerns the dominion of the Lord. In His reign, what is the Lord clothed with, according to Psalm 93:1? majesty and strength

17. What is the house of God, as implied in Psalm 93:5, and explicitly stated in I Timothy 3:14? the church

18. Given the goodness and greatness of the Lord’s dominion, what becometh the house of God, according to Psalm 93:5? holiness

19. Psalm 94 is for an oppressed and persecuted church. What does Psalm 94:5-6 say the wicked are doing to God’s people? Afflicting and killing them

20. Certain rhetorical questions are asked in Psalm 94:9-10. What point is being made by these questions? The Lord knows what the wicked are doing, and will ultimately punish them for it.

21. What is the delight of the believing soul, according to Psalm 94:19? God’s comforts

22. What will the Lord ultimately do, according to Psalm 94:23? cut off the wicked

23. Hebrews chapters 3 and 4 provide us with a divine commentary on Psalm 95. Who does Hebrews 4:7 imply penned Psalm 95? David

24. What does Psalm 95 verses 1 and 6 teach concerning our worship of God? that it should include singing the praises of God and in a manner of reverent joy

25. What does Psalm 95:7-11 imply about the rest for the people of God, according to Hebrews 4:8? Joshua must not have given the people of God the ultimate rest, for even in David’s day the people were still looking forward to a future day when such a rest should come.

26. What lesson are we to take from the wilderness generation, according to Psalm 95:8-10 and Hebrews 4:1,11 and 3:12-13? that we not harden our hearts like that wicked generation, but believe

27. Psalm 96 begins with a command to sing a new song unto the Lord, of which Psalm 96 is an example. Some opposed to exclusive psalmody in public worship have used this as an excuse to invent new songs for use in worship. But this is not a command that men invent new songs of praise each week or each month for God. The newness commanded, which is to be reflected in our songs of praise, seems to be suggested by passages such as Ezekiel 11:19, Ezekiel 18:31, and II Corinthians 5:17. What do these verses and many similar verses in scripture suggest is meant by ‘new’ in Psalm 96:1? regenerate, or reflecting a regenerate spirit

28. Psalm 96 proclaims the extent to which the Lord should be praised. What extent is there indicated? worldwide

29. What does Psalm 96:13 teach concerning the Day of Judgment? that the Lord will judge the world with righteousness

30. Psalm 97 will be consummately fulfilled in Christ’s Second Advent, but it has also been typologically fulfilled in various temporal comings of Christ, such as that at Christ’s First Advent and in 70 AD. How does Psalm 97:6 compare with Revelation 1:7? Both say all people will see the glory of the Lord.

31. How does Matthew 24:29-31 compare with Psalm 97:2-5? Both say Christ will come in glory, and it is reflected by great natural occurrences.

32. How do the righteous respond to the judgments of the Lord, according to Psalm 97:8? They rejoice.

33. Like the previous psalms, Psalm 98 prophesies the coming salvation and judgment of the Lord, and praises the Lord for the wonders associated with His coming. What does Psalm 98 proclaim will be the extent to which His glory will be revealed? worldwide

34. Psalm 99 brings to remembrance the Old Testamental order of Moses. How does Exodus 25:22 help us to understand what is said in Psalm 99:1? Both say how God would commune over the ark.

35. How does Psalm 99:7 positively teach the regulative principle of worship? by commending those who obeyed what God had commanded with respect to service and worship
36. How does Psalm 99:8 negatively teach the regulative principle of worship? by saying God punished those who invented methods of worship which He had not commanded with respect to service and worship
37. Psalm 100 is an especially appropriate hymn for the public assemblies. What is its inspired title? A psalm of praise
38. To what extent of location is it appropriate to sing this hymn (as well as the entire Psalter) of praise to God, according to Psalm 100:1? In all lands
39. To what extent of time is it appropriate to sing this hymn (as well as the entire Psalter) of praise to God, according to Psalm 100:5? All generations

Psalm 101-110 Assignment

1. Psalm 101 “instructs all that are in any sphere of power, whether larger or narrower, to use their power so as to make it a terror to evil-doers, but a praise to those that do well”, writes Matthew Henry. The principle of covenant headship demands that those in positions of authority so protect the integrity of that under their stewardship. What sphere of authority is mentioned in Psalm 101:2, for instance?
2. What does Psalm 101:3 imply about how we should avoid evil?
3. “Tolerance” is treated as a virtue by many. What does Psalm 101 teach concerning tolerance, especially tolerance of the wicked and toleration of false religion?
4. All manner of sins should be punished by a covenant head. Which sin is cited as an example in Psalm 101:7?
5. What is the implication of Psalm 101:8 for civil magistrates?
6. What is the implication of Psalm 101:8 for church elders?
7. What is the implication of Psalm 101:8 for heads of household?
8. Of whom does Hebrews 1:10-12 indicate Psalm 102:25-27 is describing?
9. How is Psalm 102:16 thus fulfilled?
10. And how is Psalm 102:20 thus fulfilled?
11. What great gospel promise is found in Psalm 102:15?
12. How in Psalm 102:11-12 is man said to contrast with the Lord?
13. So Psalm 102 prescribes the remedy when we are downcast: we should consider and take comfort in the Lord and His promised redemption of us, and call to Him in prayer for help. What does the inspired title say is the occasion of the psalm?
14. Who penned Psalm 103?
15. What is the soul called upon to do in Psalm 103?
16. Martin Luther cited Psalm 103:12 as an argument for rejecting the Papist doctrine of indulgences. How is Psalm 103:12 a refutation of the Papist doctrine of indulgences?
17. Psalm 104 praises the Sovereign of nature. What is God said to have created in Psalm 104:2?
18. What is God said to have created in Psalm 104:4?
19. There have been at various times efforts made to prohibit all consumption of alcohol, even moderate use not issuing in drunkenness. What does Psalm 104:15 suggest about such a policy?
20. There are some that have suggested that God is not sovereign over catastrophic natural events, like floods, earthquakes, etc., that result in the loss of much life. How does Psalm 104:28-29 address that idea?
21. What does the psalmist ask be erased from off the face of the earth in Psalm 104:35?
22. Psalms 105 and 106 treat of Old Testament history. Some say that for that reason they are irrelevant to God’s New Testament people, and that we therefore should sing songs on matters more pertinent to the New Testament people. But what does I Corinthians 10:11 teach is a primary reason these things were written in the Old Testament?
23. One reason the stories of the Old Testament people is pertinent to New Testament people is because mankind’s sinful nature has continued, even as Psalm 106:6 says. What aspect of man’s sinful nature is mentioned in Psalm 106:13 and 106:21?
24. What aspect of man’s sinful nature is mentioned in Psalm 106:36 and 106:29 and 106:39?
25. How do Psalm 105:6-10 and Galatians 3:15-17 teach the same doctrine concerning the covenant made with Abraham?
26. Which event is described in Psalm 105:26-43?
27. What is Egypt called in Psalm 105:23?
28. Psalm 107 is a sure testimony of the gospel of grace which comes to all peoples of the earth. What do Psalm 107:10, Isaiah 42:7 and Luke 1:79 say is the condition of man before the gospel comes and renews them?
29. One objection leveled against Protestants by Roman Catholics is that they worship the word of God (the Bible), whereas they should only worship God. This charge is made because Protestantism (when consistent with itself) is devoted to following the Bible alone. What does Psalm 107:11 teach us on this subject?
30. What image do we find in Psalm 107:16 that illustrates salvation?
31. How does Psalm 107:33-42 compare to Romans 11:22-32?

32. How does Hebrews 13:15 compare to Psalm 107:21-22, and what does it suggest about the continuity of this element of worship?
33. Psalm 108:3 speaks of one way the people of God are to witness before the world. What way is there mentioned?
34. A chief difference between believers and unbelievers is that the former have “eyes” of faith, which the latter do not. The latter look at the world at merely a human level, generally assuming the one with the most number of well armed humans will win, whereas the former know and believe God. What does Psalm 108:12-13 say regarding this?
35. This faith of believers is reasonable in light of past history. How does the event of the Noahic Flood vindicate what is taught in Psalm 108:12-13?
36. How does the event of the Exodus vindicate what is taught in Psalm 108:12-13?
37. How does the event of Christ’s resurrection vindicate what is taught in Psalm 108:12-13?
38. Psalm 109 was penned by David, a type and foreshadow of the Son of David, Jesus Christ. The New Testament provides us with a divine commentary on Psalm 109:8. Who does Acts 1:20 say was the prophesied fulfillment of Psalm 109:8?
39. Given who fulfilled Psalm 109:8, who does this imply was prophesied and described as a “poor and needy man” in Psalm 109:16 and as “thy servant” in Psalm 109:28?
40. How was Psalm 109:25 fulfilled, according to Matthew 27:39?
41. How was Psalm 109:2 fulfilled, according to Matthew 26:60?
42. How is Exodus 20:5 illustrated in Psalm 109:10?
43. Of Psalm 110 Matthew Henry writes: “this Psalm is pure gospel; it is only, and wholly, concerning the Christ, the Messiah promised to the fathers and expected by them...Some have called this psalm David’s creed, almost all the articles of the Christian faith being found in it...” Who does Jesus in Matthew 22:42-45 say is prophesied in Psalm 110:1?
44. In Matthew 22:42-45, what characteristic of the Christ (or Messiah) does Jesus say is implied in Psalm 110?
45. How does Psalm 110:1 compare with Ephesians 1:19-20?
46. Hebrews 7:14-17 quotes Psalm 110:4. What does Hebrews 7:14-17 say about Psalm 110:4?
47. Hebrews 7:20-22 quotes Psalm 110:4. What does Hebrews 7:20-22 say about Psalm 110:4?
48. Jesus Christ is our prophet, priest, and king. How does Psalm 110:4 teach that doctrine?
49. Hebrews 5:4-6 quotes Psalm 110:4. What does Hebrews 5:4-6 say about Psalm 110:4?
50. Hebrews 7:1-13 alludes to Psalm 110:4. What does Hebrews 7:1-13 say Psalm 110:4 implicitly teaches about Jesus Christ?
51. There have been many temporal days of judgment in history, all foreshadowing the Great Day of Judgment. What do Psalm 110:5-6, Revelation 6:17 and Revelation 20:11-15 teach about the Great Day of Judgment?

Psalm 101-110 Assignment Answers

1. Psalm 101 “instructs all that are in any sphere of power, whether larger or narrower, to use their power so as to make it a terror to evil-doers, but a praise to those that do well”, writes Matthew Henry. The principle of covenant headship demands that those in positions of authority so protect the integrity of that under their stewardship. What sphere of authority is mentioned in Psalm 101:2, for instance? The house
2. What does Psalm 101:3 imply about how we should avoid evil? We should take care not to look with delight upon that which is evil.
3. “Tolerance” is treated as a virtue by many. What does Psalm 101 teach concerning tolerance, especially tolerance of the wicked and toleration of false religion? Tolerance of the wicked is treated as wrong.
4. All manner of sins should be punished by a covenant head. Which sin is cited as an example in Psalm 101:7? Deceit and lies
5. What is the implication of Psalm 101:8 for civil magistrates? They should punish evil doers in their country.
6. What is the implication of Psalm 101:8 for church elders? They should maintain discipline in the church.
7. What is the implication of Psalm 101:8 for heads of household? They should suppress wickedness in their houses.
8. Of whom does Hebrews 1:10-12 indicate Psalm 102:25-27 is describing? Jesus Christ
9. How is Psalm 102:16 thus fulfilled? In Jesus Christ’s First and Second Advents
10. And how is Psalm 102:20 thus fulfilled? In Christ’s redemption on the Cross
11. What great gospel promise is found in Psalm 102:15? The conversion of the nations
12. How in Psalm 102:11-12 is man said to contrast with the Lord? Man’s mortality versus the Lord’s eternity
13. So Psalm 102 prescribes the remedy when we are downcast: we should consider and take comfort in the Lord and His promised redemption of us, and call to Him in prayer for help. What does the inspired title say is the occasion of the psalm? When the psalmist was overwhelmed, he prayed to God.
14. Who penned Psalm 103? David
15. What is the soul called upon to do in Psalm 103? To bless the Lord
16. Martin Luther cited Psalm 103:12 as an argument for rejecting the Papist doctrine of indulgences. How is Psalm 103:12 a refutation of the Papist doctrine of indulgences? It teaches that the believer’s sins have completely been forgiven, so it makes no sense to say that indulgences must be bought to pay for the sins.
17. Psalm 104 praises the Sovereign of nature. What is God said to have created in Psalm 104:2? The heavens
18. What is God said to have created in Psalm 104:4? Angels
19. There have been at various times efforts made to prohibit all consumption of alcohol, even moderate use not issuing in drunkenness. What does Psalm 104:15 suggest about such a policy? It is unwarranted by the word of God, for God has allowed the use of wine in moderation.
20. There are some that have suggested that God is not sovereign over catastrophic natural events, like floods, earthquakes, etc., that result in the loss of much life. How does Psalm 104:28-29 address that idea? It teaches that all events of nature occur by God’s decree.
21. What does the psalmist ask be erased from off the face of the earth in Psalm 104:35? The wicked
22. Psalms 105 and 106 treat of Old Testament history. Some say that for that reason they are irrelevant to God’s New Testament people, and that we therefore should sing songs on matters more pertinent to the New Testament people. But what does I Corinthians 10:11 teach is a primary reason these things were written in the Old Testament? For the spiritual benefit of God’s New Testament people
23. One reason the stories of the Old Testament people is pertinent to New Testament people is because mankind’s sinful nature has continued, even as Psalm 106:6 says. What aspect of man’s sinful nature is mentioned in Psalm 106:13 and 106:21? Forgetting God’s works and disregarding His word
24. What aspect of man’s sinful nature is mentioned in Psalm 106:36 and 106:29 and 106:39? Worshipping idols and the inventions of their own imaginations
25. How do Psalm 105:6-10 and Galatians 3:15-17 teach the same doctrine concerning the covenant made with Abraham? That it is an everlasting covenant of grace
26. Which event is described in Psalm 105:26-43? The exodus from Egypt
27. What is Egypt called in Psalm 105:23? The land of Ham

28. Psalm 107 is a sure testimony of the gospel of grace which comes to all peoples of the earth. What do Psalm 107:10, Isaiah 42:7 and Luke 1:79 say is the condition of man before the gospel comes and renews them? They sit in darkness.
29. One objection leveled against Protestants by Roman Catholics is that they worship the word of God (the Bible), whereas they should only worship God. This charge is made because Protestantism (when consistent with itself) is devoted to following the Bible alone. What does Psalm 107:11 teach us on this subject? Devotion to and following the word of God (the Bible) is an implication of worshipping God in truth. Thus, as Psalm 107:11 teaches, rebelling against the words of God is the same as rebellion against God. We must follow the word of God in order to follow God.
30. What image do we find in Psalm 107:16 that illustrates salvation? Breaking gates of brass and bars of iron
31. How does Psalm 107:33-42 compare to Romans 11:22-32? Both speak of how God raises up and brings down peoples
32. How does Hebrews 13:15 compare to Psalm 107:21-22, and what does it suggest about the continuity of this element of worship? Both refer to the sacrifice of praise, which implies this element continues.
33. Psalm 108:3 speaks of one way the people of God are to witness before the world. What way is there mentioned? The singing of the Psalms in public worship
34. A chief difference between believers and unbelievers is that the former have “eyes” of faith, which the latter do not. The latter look at the world at merely a human level, generally assuming the one with the most number of well armed humans will win, whereas the former know and believe God. What does Psalm 108:12-13 say regarding this? That man’s help is vain, because the victory belongs to God
35. This faith of believers is reasonable in light of past history. How does the event of the Noachic Flood vindicate what is taught in Psalm 108:12-13? God destroyed the world save one godly man.
36. How does the event of the Exodus vindicate what is taught in Psalm 108:12-13? God destroyed the mighty Egyptian army and delivered His people.
37. How does the event of Christ’s resurrection vindicate what is taught in Psalm 108:12-13? Christ rose from the dead, though crucified by men.
38. Psalm 109 was penned by David, a type and foreshadow of the Son of David, Jesus Christ. The New Testament provides us with a divine commentary on Psalm 109:8. Who does Acts 1:20 say was the prophesied fulfillment of Psalm 109:8? Judas Iscariot and his replacement
39. Given who fulfilled Psalm 109:8, who does this imply was prophesied and described as a “poor and needy man” in Psalm 109:16 and as “thy servant” in Psalm 109:28? Jesus Christ
40. How was Psalm 109:25 fulfilled, according to Matthew 27:39? When the people shook their heads mocking the crucified Christ
41. How was Psalm 109:2 fulfilled, according to Matthew 26:60? Many false witnesses were brought in to testify against Christ
42. How is Exodus 20:5 illustrated in Psalm 109:10? Psalm 109:10 tells of an instance when the sin of a father was a curse to his posterity.
43. Of Psalm 110 Matthew Henry writes: “this Psalm is pure gospel; it is only, and wholly, concerning the Christ, the Messiah promised to the fathers and expected by them...Some have called this psalm David’s creed, almost all the articles of the Christian faith being found in it...” Who does Jesus in Matthew 22:42-45 say is prophesied in Psalm 110:1? The Christ
44. In Matthew 22:42-45, what characteristic of the Christ (or Messiah) does Jesus say is implied in Psalm 110? His Deity (That this Psalm was understood by the Jews in our Savior’s time to refer to the Messiah, even though it may have been but imperfectly apprehended, is evident from the fact that when He cited it to prove that David’s Son was also David’s Lord, the Pharisees were not able to reply. If its Messianic reference had not at that time been generally conceded, if there had been difference of opinion in regard to it, no doubt the wily Pharisees would have been very ready to avail themselves of that fact in order to escape the dilemma into which the Master’s question led them. Besides, it is only when read as a prophecy of the Messiah that the understanding of this Psalm becomes possible. David, who was unquestionably the writer, upon the testimony of both our Lord and the inspired writers of the New Testament, could hardly have written of himself as “My Lord,” and nowhere in all the Scriptures is an earthly king invited to sit at the right hand of Jehovah as His fellow.)
45. How does Psalm 110:1 compare with Ephesians 1:19-20? Both speak of how Christ sits at the right hand of God the Father.

46. Hebrews 7:14-17 quotes Psalm 110:4. What does Hebrews 7:14-17 say about Psalm 110:4? Christ being from the tribe of Judah is a priest of the order of Melchizedek
47. Hebrews 7:20-22 quotes Psalm 110:4. What does Hebrews 7:20-22 say about Psalm 110:4? Jesus received His position by an oath.
48. Jesus Christ is our prophet, priest, and king. How does Psalm 110:4 teach that doctrine? Since He was after the order of Melchizedec- who was a prophet, priest, and king-the Christ is a prophet, priest and king.
49. Hebrews 5:4-6 quotes Psalm 110:4. What does Hebrews 5:4-6 say about Psalm 110:4? That Jesus was appointed a high priest, since no one should take that position without appointment from God.
50. Hebrews 7:1-13 alludes to Psalm 110:4. What does Hebrews 7:1-13 say Psalm 110:4 implicitly teaches about Jesus Christ? His supremacy to the Levitical priests
51. There have been many temporal days of judgment in history, all foreshadowing the Great Day of Judgment. What do Psalm 110:5-6, Revelation 6:17 and Revelation 20:11-15 teach about the Great Day of Judgment? God will judge everyone, and He will the punish wicked.

Psalm 111-119 Assignment

1. Psalm 111 begins with an Hallelujah. It is composed alphabetically, each sentence beginning with a several letter of the Hebrew alphabet. What does 'Hallelujah' mean?
2. Psalm 111 says much about the covenant (of grace). What does it say about it?
3. According to Psalm 111, what is the beginning of wisdom?
4. Psalm 112 follows the same basic pattern as Psalm 111: it begins with an Hallelujah, and it is composed alphabetically, each sentence beginning with a several letter of the Hebrew alphabet. What connection is there between Psalm 111:10 and 112:1?
5. What advantage of the fear of the Lord is expressed in Psalm 112:2?
6. What shall be the plight of those that do not fear the Lord, according to Psalm 112:10?
7. Psalm 113-118, called the Hallel by the Jews, is a song of praise celebrating God's mighty acts on behalf of His chosen people, Israel. The Hallel was sung by the Jews at the Passover meal and at other major feasts and festivals during the Hebrew year. Portions from the Hallel were sung at the beginning of the Passover, and portions from the Hallel were sung at the conclusion of the Passover. Why is it then likely from the context (e.g., see Matthew 26:19) that the hymn mentioned in Matthew 26:30 was the Hallel?
8. Psalm 113 begins and ends with "Hallelujah", for it is designed to promote the praise of God. What portion of our waking hours is to be spent in the glorification of God, according to Psalm 113:2?
9. Why is Psalm 116:13 especially suited for the Passover as well as the Lord's Supper which replaced it?
10. Why is Psalm 116:14 especially suited for the Passover as well as the Lord's Supper which replaced it?
11. How do we know from Matthew 26:19-28, I Corinthians 5:7-8 and I Corinthians 11:23-26 that the Lord's Supper has replaced the Passover?
12. What does Psalm 116:18-19 imply about the context where the Passover (and later the Lord's Supper) is to take place?
13. Why was the singing of Psalm 114 appropriate for the Passover festivity?
14. How do Psalm 113:7-8 and Romans 11:17 agree?
15. Feminism is a common modern error. How do Psalm 113:9, Titus 2:4-5 and I Timothy 5:14 refute it?
16. Another common modern error is a lack of desire for children and an embrace of birth control. How do Psalm 113:9 and Psalm 127:3 refute it?
17. Psalm 115 cites two reasons for giving glory to God. What are those two reasons?
18. Psalm 115 contrasts the truth of God's word with the lies of false religion. What lie common to many false religions is cited?
19. Psalm 113, 115, 116, and 117 have an ending in common with the beginning of Psalm 113. It is that which came to give name to this section of the Psalms as the Hallel. What is their common feature?
20. The Passover looked forward to One who would be a sacrificial atonement for His people, even as the Lord's Supper commemorates that same sacrificial atonement of the victorious Messiah who rose from the dead. Of Psalm 118:19-29 Matthew Henry writes: "We have here an illustrious prophecy of the humiliation and exaltation of our Lord Jesus, his sufferings, and the glory that should follow." This is indeed the focus of the Lord's Supper. What does the Apostle Peter say about this section of scripture in Acts 4:10-11?
21. Every Lord's Day is a celebration of the great work of redemption accomplished by the Lord Jesus Christ, when He rose from the dead. On this day Jesus became 'head of the corner'. What should be our response to it, according to Psalm 118:24?
22. As certain Sabbath days each year were set aside for the Passover, so certain Sabbath days each year are to be set aside for the Lord's Supper. What does Psalm 118:24 teach us about how we should approach such Lord's Days when communion is kept?
23. Hosanna signifies 'Save now, I beseech thee.' Concerning Psalm 118:25, Matthew Henry wrote: "On the Lord's Day, when we rejoice and are glad in his kingdom, we must pray for the advancement of it more and more, and its establishment upon the ruins of the devils kingdom." How is this statement of Matthew Henry an implication of Psalm 118:25?
24. How does Matthew 21:9 relate to Psalm 118:25-26?
25. Psalm 119 is by far the longest of the psalms. It is divided into 22 parts, according to the number of the letters in the Hebrew alphabet, and each part consists of 8 verses. All the verses in the first part begin with the Hebrew letter Aleph, all the verses in the second part begin with the Hebrew letter Beth, etc. Its purpose is to magnify the word and law of God. In Psalm 119:1, who are said to be blessed?

26. What does Psalm 119:9 imply about the condition of the human heart of youth, which is also implied in such texts as II Timothy 2:22?
27. How may the problem implied in Psalm 119:9 be properly addressed according to Psalm 119:9?
28. How was Psalm 119:23 fulfilled in Jesus Christ, the Servant of God?
29. What should and must the attitude of the people of God be towards God's word, according to Psalm 119:24?
30. What is meant in Psalm 119:25?
31. Men today often speak of 'liberty' and 'freedom', but they know little of what it truly means. What does Psalm 119:45 imply it really means?
32. What should be our attitude towards rebels against God's law, according to Psalm 119:53?
33. The Bible is not silent concerning what should be the songs we sing and meditate upon, but men in ignorance, apathy and rebellion often ignore scriptural counsel on this matter. What does Psalm 119:54 teach concerning that subject?
34. How does Hebrews 11:13 help us to understand what is meant in Psalm 119:54 by 'the house of my pilgrimage'?
35. What does Psalm 119:63 imply about how we should choose our close friends?
36. Psalm 119:71 may help us to understand why God sovereignly decreed the Fall, or at least why He chose not to immediately save and glorify the elect in an immediate fashion. How does Psalm 119:71, along with Proverbs 29:15, help us to understand God's purposes in this matter?
37. What phrase in Psalm 119:72 is synonymous with the 'word of God'?
38. How does Psalm 119:72 teach us to rightly esteem the truths of God's word in comparison to earthly riches?
39. What should be our meditation all the day?
40. Many who are highly esteemed for their wisdom and intelligence in this world are not truly wise. What do Psalm 119:99-100 say mark the truly wise?
41. We must not only be concerned with our outward actions, but also our inward thoughts. What thoughts must we hate, according to Psalm 119:113?
42. What sin (of the Ninth Commandment) is abominated by those that love God's law, according to Psalm 119:163?
43. What blessing flows from love of God's word, according to Psalm 119:165?

Psalm 111-119 Assignment Answers

1. Psalm 111 begins with an Hallelujah. It is composed alphabetically, each sentence beginning with a several letter of the Hebrew alphabet. What does 'Hallelujah' mean? Praise ye the Lord
2. Psalm 111 says much about the covenant (of grace). What does it say about it? It is forever and brings redemption.
3. According to Psalm 111, what is the beginning of wisdom? The fear of the Lord
4. Psalm 112 follows the same basic pattern as Psalm 111: it begins with an Hallelujah, and it is composed alphabetically, each sentence beginning with a several letter of the Hebrew alphabet. What connection is there between Psalm 111:10 and 112:1? Both encourage the fear of the Lord as being quite advantageous.
5. What advantage of the fear of the Lord is expressed in Psalm 112:2? That the seed of those that possess the fear of the Lord shall be mighty upon the earth
6. What shall be the plight of those that do not fear the Lord, according to Psalm 112:10? They shall be grieved, for their desires will not be fulfilled.
7. Psalm 113-118, called the Hallel by the Jews, is a song of praise celebrating God's mighty acts on behalf of His chosen people, Israel. The Hallel was sung by the Jews at the Passover meal and at other major feasts and festivals during the Hebrew year. Portions from the Hallel were sung at the beginning of the Passover, and portions from the Hallel were sung at the conclusion of the Passover. Why is it then likely from the context (e.g., see Matthew 26:19) that the hymn mentioned in Matthew 26:30 was the Hallel? Because it was sung after the Passover commonly
8. Psalm 113 begins and ends with "Hallelujah", for it is designed to promote the praise of God. What portion of our waking hours is to be spent in the glorification of God, according to Psalm 113:2? All of it
9. Why is Psalm 116:13 especially suited for the Passover as well as the Lord's Supper which replaced it? The taking of the cup is part of the Passover, as well as the Lord's Supper
10. Why is Psalm 116:14 especially suited for the Passover as well as the Lord's Supper which replaced it? It talks about paying one's vows to God, which is integrally related to what the Lord's Supper entails, in which the people covenant to serve the Lord, the cup being a sign of that covenant. Vows and oaths are part of covenants.
11. How do we know from Matthew 26:19-28, I Corinthians 5:7-8 and I Corinthians 11:23-26 that the Lord's Supper has replaced the Passover? In Mt 26 it is clear that the Lord's Supper was initiated at the time of the Passover and associated with it, in I Cor 5 we see the NT feast represented as the Passover, and in I Cor 11 we see the same elements as the Passover.
12. What does Psalm 116:18-19 imply about the context where the Passover (and later the Lord's Supper) is to take place? In the church
13. Why was the singing of Psalm 114 appropriate for the Passover festivity? Because it spoke of God's redemptive grace exhibited in the exodus, which the Passover celebrates.
14. How do Psalm 113:7-8 and Romans 11:17 agree? Both speak of God's mercy to the poor, lifting them up to sit with His people.
15. Feminism is a common modern error. How do Psalm 113:9, Titus 2:4-5 and I Timothy 5:14 refute it? They imply that the primary role of wives is to bear children and to keep house, whereas feminism urges that women assume the same role in society as men.
16. Another common modern error is a lack of desire for children and an embrace of birth control. How do Psalm 113:9 and Psalm 127:3 refute it? They teach the blessedness of having (many) children.
17. Psalm 115 cites two reasons for giving glory to God. What are those two reasons? God's mercy and truth
18. Psalm 115 contrasts the truth of God's word with the lies of false religion. What lie common to many false religions is cited? Idolatry, or the worshipping of that which is merely created and not the Creator.
19. Psalm 113, 115, 116, and 117 have an ending in common with the beginning of Psalm 113. It is that which came to give name to this section of the Psalms as the Hallel. What is their common feature? The words, 'Praise ye the Lord'
20. The Passover looked forward to One who would be a sacrificial atonement for His people, even as the Lord's Supper commemorates that same sacrificial atonement of the victorious Messiah who rose from the dead. Of Psalm 118:19-29 Matthew Henry writes: "We have here an illustrious prophecy of the humiliation and exaltation of our Lord Jesus, his sufferings, and the glory that should follow." This is indeed the focus

- of the Lord's Supper. What does the Apostle Peter say about this section of scripture in Acts 4:10-11? That Jesus Christ is the one spoken of in Psalm 118:19-29
21. Every Lord's Day is a celebration of the great work of redemption accomplished by the Lord Jesus Christ, when He rose from the dead. On this day Jesus became 'head of the corner'. What should be our response to it, according to Psalm 118:24? We should rejoice and be glad in it.
22. As certain Sabbath days each year were set aside for the Passover, so certain Sabbath days each year are to be set aside for the Lord's Supper. What does Psalm 118:24 teach us about how we should approach such Lord's Days when communion is kept? We should rejoice and be glad in it.
23. Hosanna signifies 'Save now, I beseech thee.' Concerning Psalm 118:25, Matthew Henry wrote: "On the Lord's Day, when we rejoice and are glad in his kingdom, we must pray for the advancement of it more and more, and its establishment upon the ruins of the devils kingdom." How is this statement of Matthew Henry an implication of Psalm 118:25? The verse asks to save now, which entails salvation from sin and Satan's kingdom
24. How does Matthew 21:9 relate to Psalm 118:25-26? The Jews said to Jesus the same thing said in the Psalm, because they believed Jesus was the Messiah prophesied 118:25-26, as well as Jesus' identity as Jehovah
25. Psalm 119 is by far the longest of the psalms. It is divided into 22 parts, according to the number of the letters in the Hebrew alphabet, and each part consists of 8 verses. All the verses in the first part begin with the Hebrew letter Aleph, all the verses in the second part begin with the Hebrew letter Beth, etc. Its purpose is to magnify the word and law of God. In Psalm 119:1, who are said to be blessed? Those who walk in the law of the Lord
26. What does Psalm 119:9 imply about the condition of the human heart of youth, which is also implied in such texts as II Timothy 2:22? Corrupted, depraved, and full of lusts
27. How may the problem implied in Psalm 119:9 be properly addressed according to Psalm 119:9? Studying the word of God and applying it to their lives
28. How was Psalm 119:23 fulfilled in Jesus Christ, the Servant of God? Christ was persecuted by the rulers of His day, but He followed the word of God.
29. What should and must the attitude of the people of God be towards God's word, according to Psalm 119:24? Delight, and look to it for counsel
30. What is meant in Psalm 119:25? An acknowledgement of his inclination to the world and sin, and a petition that God would spiritually enliven him
31. Men today often speak of 'liberty' and 'freedom', but they know little of what it truly means. What does Psalm 119:45 imply it really means? Willingness to comply with the law of God
32. What should be our attitude towards rebels against God's law, according to Psalm 119:53? Horror
33. The Bible is not silent concerning what should be the songs we sing and meditate upon, but men in ignorance, apathy and rebellion often ignore scriptural counsel on this matter. What does Psalm 119:54 teach concerning that subject? That we should sing the songs of God's word, most especially those of the book of Psalms. We should hence avoid singing vain, unsure, and heretical songs. This is true in private as well as in our public lives.
34. How does Hebrews 11:13 help us to understand what is meant in Psalm 119:54 by 'the house of my pilgrimage'? God's people are but pilgrims in this world, for the godly are strangers to it, looking for the world that is to come.
35. What does Psalm 119:63 imply about how we should choose our close friends? They should be those who fear God and keep His commandments.
36. Psalm 119:71 may help us to understand why God sovereignly decreed the Fall, or at least why He chose not to immediately save and glorify the elect in an immediate fashion. How does Psalm 119:71, along with Proverbs 29:15, help us to understand God's purposes in this matter? Experiencing affliction for sin helps the elect to better understand the grievousness of sin.
37. What phrase in Psalm 119:72 is synonymous with the 'word of God'? the 'law of thy mouth'
38. How does Psalm 119:72 teach us to rightly esteem the truths of God's word in comparison to earthly riches? It teaches we should much more highly esteem it, counting it better than thousands of gold and silver.
39. What should be our meditation all the day? The law of God, which we should never cast out of our mind, but we should keep it constantly before us, so that it can guide and direct all we think, say, and do.

40. Many who are highly esteemed for their wisdom and intelligence in this world are not truly wise. What do Psalm 119:99-100 say mark the truly wise? They meditate upon God's word and apply it in their lives.
41. We must not only be concerned with our outward actions, but also our inward thoughts. What thoughts must we hate, according to Psalm 119:113? Vain thoughts
42. What sin (of the Ninth Commandment) is abominated by those that love God's law, according to Psalm 119:163? Lying
43. What blessing flows from love of God's word, according to Psalm 119:165? Peace

Psalm 120-134 Assignment

1. Psalm 120-134 are put together under the title 'songs of degrees' or 'songs of ascents'. 'Ascents' translates the Hebrew word ma'aloth, which means 'goings up'. These songs may have been sung by those who were 'going up' to Jerusalem and 'ascending' to the Temple (I Samuel 1:3, Isaiah 30:29). What common image and theme do we find in such passages as Psalm 121:1, 122:3-4, 123:1, 126:1, 132:13, 133:3, and 134:3?
2. It is commonly believed that Psalm 120 was penned by David upon the same occasion as that of Psalm 52. What occasion was that?
3. David was forced to live in a heathen and barbarous land. What is his attitude to such, according to Psalm 120:5?
4. We are to strive to live at peace with God and with man. But what is implied about the heathen in Psalm 120:6-7?
5. One of the Five Points of Calvinism is the perseverance of the saints. How does Psalm 121:7 speak to that doctrine?
6. Who penned Psalm 122?
7. According to Psalm 122, what made the psalmist glad?
8. What common doctrine is taught by Psalm 122:1 and Hebrews 10:25?
9. Psalm 122 is as relevant for us to sing today as it was long ago. The Jerusalem of old was but a type of the more glorious antitype described in Hebrews 12:22-24. What is that antitypical Jerusalem we should consider when we sing Psalm 122?
10. Hebrews 12:22 says: "ye are come unto..." How can Christians here on earth come now to that which is in heaven?
11. The elect manifest certain attitudes that the non-elect do not. What must be the attitude of the elect towards the church glorified (as well as the church militant), as implied by Psalm 122:6-9?
12. The church militant has often in history been in a condition of low estate and dire distress. What condition of the church is described in Psalm 123:3-4?
13. What does Psalm 123:2 imply about how servants and employees are to relate to their masters and employers?
14. How we relate to our earthly masters and employers is to be a picture of what, according to Psalm 123:2?
15. What appears to have been the nature of the occasion in which Psalm 124 was penned?
16. What doctrine is commonly taught in I Corinthians 10:13 and Psalm 124:6-8?
17. What contrast do we find between those described in Psalm 125:1 and 125:5?
18. The malady described in Psalm 125:5 can emanate from various sources. What source is described in Ephesians 4:14?
19. What source is described in Luke 8:13?
20. What source is described in Luke 8:14?
21. How does the theme of Psalm 126 compare with that in Matthew 5:4?
22. In all likelihood Psalm 126 was penned by Ezra or some other prophet in his time after the rescue from the condition described in Psalm 137. What condition is described in Psalm 137?
23. The book of Revelation foretells the history of the church from the Apostolic era to the Second Advent of Christ. It foretells various periods of captivity for God's people during this time, as well as divine deliverances. How do we then know from passages like Revelation 18:2 and 20:2-3 that Psalm 126 can be as relevant in the Christian era as it was in the Old Testament era?
24. Why is Psalm 127:1-2 a great reason for prayerfulness and an antidote to self-reliance?
25. In modern times, having many children is not considered a blessing, so it is common today for people to use various forms of contraception and abortion to limit procreation. What position does the word of God take on this matter, according to Psalm 127:3-5 and 128:3?
26. What principle is taught in both II Thessalonians 3:12 and Psalm 128:2?
27. What message does the imagery of Psalm 129:3 convey about the plight of God's people in this world?
28. All humanity, being descended from Adam, are naturally slaves of sin and misery and the god of this world (Satan). But what has God done for His people, according to Psalm 129:4?
29. What common lesson is taught in both II John 11 and Psalm 129:8?

30. How do we know from Ruth 2:4 that there are appropriate occasions to ask the Lord's blessing upon others?
31. Of Psalm 130 Matthew Henry writes: "This psalm relates not to any temporal concern, either personal or public, but it is wholly taken up with the affairs of the soul. It is reckoned one of the seven penitential psalms..." What must be our belief concerning our misery, according to Psalm 130:3?
32. To whom must we then look in our misery if we are to be saved, according to Psalm 130?
33. The full manifestation of our blessing in Christ does not come immediately. We must not be like those who require instant gratification in any project they engage in. What does Psalm 130:6-7 say we must instead do in faith?
34. Liberation theology has perverted the Biblical gospel, asserting it relates to redemption from poverty. But what does Psalm 130:8 indicate is the primary focus of God's redemption?
35. A great cause of rebellion in the world has been men who have not accepted their divinely appointed station in life. This fault lay in Satan, who coveted Christ's station. This fault lies in fallen men, who seek to be as gods. This fault lies in the Papacy, that seeks powers for itself due to Christ alone. This fault lies in the feminist movement, that seeks for women the same station as men in this world. This fault lies in seditionists, who foment political revolution. This fault lies in many disrespectful employees and servants. But what does Psalm 131:1 teach us concerning the attitude we ought to have?
36. Matthew Henry writes concerning Psalm 131:2: "This intimates that our hearts are naturally as desirous of worldly things as the babe is of the breast, and in like manner relish them, cry for them, are fond of them, play with them, and cannot live without them. But, by the grace of God, a soul that is sanctified, is weaned from those things." So Psalm 131:2 teaches us by an analogy almost all of us have experienced from our youth. According to Psalm 131:2-3 then, what must become our attitude and conduct regarding detachment from worldly things?
37. "It is probable that this psalm [Psalm 132] was penned by Solomon, to be sung at the dedication of the temple which he built according to the charge his father gave him", comments Matthew Henry. How do the words of Psalm 132:3-5 echo the words of I Chronicles 28:2?
38. How is what we read about Solomon in I Chronicles 28:3-6 consistent with the view that Psalm 132 was penned by Solomon?
39. "In singing this psalm," writes Matthew Henry, "we must have a concern for the gospel church as the temple of God, and a dependence upon Christ as David our King, in whom the mercies of God are sure mercies." How are passages such as Psalm 132:1, 10-11, and 17-18 more fully applicable of Jesus Christ than they are of his type, David?
40. How do such passages as I Timothy 3:15 and II Corinthians 6:16 indicate that the church is the anti-type of which Solomon's Temple was but a type, so that we should read Psalm 132 in light of that fact?
41. Biblical unity involves common agreement and love for God and the precepts of His word, made possible by the Holy Spirit working in their mind and heart. The loveliness of such Biblical unity is compared with two things in Psalm 133. What are those two things?
42. Psalm 134 is the last of the 15 songs of degrees. The Levites were assigned in the Mosaic economy to the work of the Temple. They were to see that neither the fire on the altar nor the lamps in the candlestick ever went out, even as we the people of God now must make sure we are at all times living for the glory of God by the power of the Spirit. So Psalm 134 is an encouragement to us to at all hours be diligent in our devotion to the Lord, even at an hour others might not be watching and many might be asleep. To which of the Levites was Psalm 134 directed, in order to drive home this point?

Psalm 120-134 Assignment Answers

1. Psalm 120-134 are put together under the title 'songs of degrees' or 'songs of ascents'. 'Ascents' translates the Hebrew word ma'aloth, which means 'goings up'. These songs may have been sung by those who were 'going up' to Jerusalem and 'ascending' to the Temple (I Samuel 1:3, Isaiah 30:29). What common image and theme do we find in such passages as Psalm 121:1, 122:3-4, 123:1, 126:1, 132:13, 133:3, and 134:3? Allusion to Mt. Zion, typically with a reference to its high elevation
2. It is commonly believed that Psalm 120 was penned by David upon the same occasion as that of Psalm 52. What occasion was that? When Doeg told Saul that David is come to the house of Ahimelech
3. David was forced to live in a heathen and barbarous land. What is his attitude to such, according to Psalm 120:5? Woeful
4. We are to strive to live at peace with God and with man. But what is implied about the heathen in Psalm 120:6-7? They are for war.
5. One of the Five Points of Calvinism is the perseverance of the saints. How does Psalm 121:7 speak to that doctrine? It says He shall preserve His elect from all evil.
6. Who penned Psalm 122? David
7. According to Psalm 122, what made the psalmist glad? Going to the house of the Lord
8. What common doctrine is taught by Psalm 122:1 and Hebrews 10:25? The duty and importance of public worship
9. Psalm 122 is as relevant for us to sing today as it was long ago. The Jerusalem of old was but a type of the more glorious antitype described in Hebrews 12:22-24. What is that antitypical Jerusalem we should consider when we sing Psalm 122? The heavenly assembly of Jesus and His elect
10. Hebrews 12:22 says: "ye are come unto..." How can Christians here on earth come now to that which is in heaven? Spiritually
11. The elect manifest certain attitudes that the non-elect do not. What must be the attitude of the elect towards the church glorified (as well as the church militant), as implied by Psalm 122:6-9? Love
12. The church militant has often in history been in a condition of low estate and dire distress. What condition of the church is described in Psalm 123:3-4? The church is held in contempt by the proud, who apparently have humbled it.
13. What does Psalm 123:2 imply about how servants and employees are to relate to their masters and employers? They are to look to their masters and employers as directors of their actions.
14. How we relate to our earthly masters and employers is to be a picture of what, according to Psalm 123:2? Our relation to God, our heavenly and supreme master
15. What appears to have been the nature of the occasion in which Psalm 124 was penned? Some deliverance of God's people from the danger they had been in
16. What doctrine is commonly taught in I Corinthians 10:13 and Psalm 124:6-8? God delivers His elect from the snares and temptations they meet with in this life.
17. What contrast do we find between those described in Psalm 125:1 and 125:5? The former are firmly rooted in the Lord, but the latter turn aside.
18. The malady described in Psalm 125:5 can emanate from various sources. What source is described in Ephesians 4:14? Poor understanding of the word of God, leading to doctrinal aberration
19. What source is described in Luke 8:13? Fall away due to temptation
20. What source is described in Luke 8:14? Their first love ceases to be God, because of their attachment to the things of this world
21. How does the theme of Psalm 126 compare with that in Matthew 5:4? Both say they that have mourned will in the end be comforted
22. In all likelihood Psalm 126 was penned by Ezra or some other prophet in his time after the rescue from the condition described in Psalm 137. What condition is described in Psalm 137? The Babylonian captivity
23. The book of Revelation foretells the history of the church from the Apostolic era to the Second Advent of Christ. It foretells various periods of captivity for God's people during this time, as well as divine deliverances. How do we then know from passages like Revelation 18:2 and 20:2-3 that Psalm 126 can be as relevant in the Christian era as it was in the Old Testament era? They describe periods of divine rescue from spiritual captivity.

24. Why is Psalm 127:1-2 a great reason for prayerfulness and an antidote to self-reliance? Because it reminds us how much we must depend upon God.
25. In modern times, having many children is not considered a blessing, so it is common today for people to use various forms of contraception and abortion to limit procreation. What position does the word of God take on this matter, according to Psalm 127:3-5 and 128:3? That having many children is a blessing of the Lord
26. What principle is taught in both II Thessalonians 3:12 and Psalm 128:2? The duty of honest labor, which supplies the physical necessities
27. What message does the imagery of Psalm 129:3 convey about the plight of God's people in this world? God's people are often oppressed by the unconverted in this world.
28. All humanity, being descended from Adam, are naturally slaves of sin and misery and the god of this world (Satan). But what has God done for His people, according to Psalm 129:4? Cut the cords which bind them to the wicked
29. What common lesson is taught in both II John 11 and Psalm 129:8? It is not right to ask the Lord's blessing upon that which is wicked or foolish.
30. How do we know from Ruth 2:4 that there are appropriate occasions to ask the Lord's blessing upon others? By righteous Boaz's godly example recorded there
31. Of Psalm 130 Matthew Henry writes: "This psalm relates not to any temporal concern, either personal or public, but it is wholly taken up with the affairs of the soul. It is reckoned one of the seven penitential psalms..." What must be our belief concerning our misery, according to Psalm 130:3? That we are all iniquitous and unworthy in ourselves of God's forgiveness
32. To whom must we then look in our misery if we are to be saved, according to Psalm 130? The Lord
33. The full manifestation of our blessing in Christ does not come immediately. We must not be like those who require instant gratification in any project they engage in. What does Psalm 130:6-7 say we must instead do in faith? Wait for the Lord
34. Liberation theology has perverted the Biblical gospel, asserting it relates to redemption from poverty. But what does Psalm 130:8 indicate is the primary focus of God's redemption? Redemption from sin
35. A great cause of rebellion in the world has been men who have not accepted their divinely appointed station in life. This fault lay in Satan, who coveted Christ's station. This fault lies in fallen men, who seek to be as gods. This fault lies in the Papacy, that seeks powers for itself due to Christ alone. This fault lies in the feminist movement, that seeks for women the same station as men in this world. This fault lies in seditionists, who foment political revolution. This fault lies in many disrespectful employees and servants. But what does Psalm 131:1 teach us concerning the attitude we ought to have? Accepting our divinely appointed station in life, and not to seek things higher than that station.
36. Matthew Henry writes concerning Psalm 131:2: "This intimates that our hearts are naturally as desirous of worldly things as the babe is of the breast, and in like manner relish them, cry for them, are fond of them, play with them, and cannot live without them. But, by the grace of God, a soul that is sanctified, is weaned from those things." So Psalm 131:2 teaches us by an analogy almost all of us have experienced from our youth. According to Psalm 131:2-3 then, what must become our attitude and conduct regarding detachment from worldly things? We must be satisfied with their absence, placing our pleasure and hopeful expectation instead in the Lord.
37. "It is probable that this psalm [Psalm 132] was penned by Solomon, to be sung at the dedication of the temple which he built according to the charge his father gave him", comments Matthew Henry. How do the words of Psalm 132:3-5 echo the words of I Chronicles 28:2? Both express the desire for their to be a tabernacle for God.
38. How is what we read about Solomon in I Chronicles 28:3-6 consistent with the view that Psalm 132 was penned by Solomon? It says Solomon was chosen to build it.
39. "In singing this psalm," writes Matthew Henry, "we must have a concern for the gospel church as the temple of God, and a dependence upon Christ as David our King, in whom the mercies of God are sure mercies." How are passages such as Psalm 132:1, 10-11, and 17-18 more fully applicable of Jesus Christ than they are of his type, David? The suffering and glory described apply more fully to Christ.
40. How do such passages as I Timothy 3:15 and II Corinthians 6:16 indicate that the church is the anti-type of which Solomon's Temple was but a type, so that we should read Psalm 132 in light of that fact? They say the church is the temple of God.

41. Biblical unity involves common agreement and love for God and the precepts of His word, made possible by the Holy Spirit working in their mind and heart. The loveliness of such Biblical unity is compared with two things in Psalm 133. What are those two things? The precious ointment poured upon Aaron and the dew upon Hermon and Zion

42. Psalm 134 is the last of the 15 songs of degrees. The Levites were assigned in the Mosaic economy to the work of the Temple. They were to see that neither the fire on the altar nor the lamps in the candlestick ever went out, even as we the people of God now must make sure we are at all times living for the glory of God by the power of the Spirit. So Psalm 134 is an encouragement to us to at all hours be diligent in our devotion to the Lord, even at an hour others might not be watching and many might be asleep. To which of the Levites was Psalm 134 directed, in order to drive home this point? Those that by night worked in the Temple

Psalm 135-143 Assignment

1. What is one reason we should as Christians sing psalms unto the Lord, according to Psalm 135:3?
2. What does Psalm 135:6 indicate about God's omnipotence?
3. Psalm 135:15-17 mocks the false idol gods. How so?
4. Psalm 135:18 says idolators become in some sense like the idols they worship. How does Mark 8:17-18 help us to understand what is meant here?
5. Some of the lyrics we find in Psalm 136 are also found in the instances recorded in II Chronicles 5:13 and II Chronicles 20:21. What are these words?
6. Matthew Henry writes: "...in every particular favour we ought to take notice of the mercy of God, and to take notice of it as enduring still..." God's works of mercy can generally be said to fall into one of 2 classes: creation and redemption. Which class do we find in Psalm 136:1-9?
7. Which class do we find in Psalm 136:10-24?
8. All men owe God a debt of gratitude. What particular favor is cited in Psalm 136:25 for which all men owe Him gratitude?
9. Based upon the words of Psalm 137, at what time would it appear that the psalm was written?
10. Based upon verses such as Revelation 17:5-6, is the time when Psalm 137 was written the only time in human history when the church has been in similar difficult straits?
11. The people of God should desire what God has promised to them. What promise recorded in Isaiah 13:17-19 is mentioned in Psalm 137:8-9?
12. Many commentators think the term 'gods' in Psalm 138:1 refers to angels. Where are angels especially present, according to I Corinthians 11:10?
13. What great promise is held forth in Psalm 138:4?
14. Who does Psalm 138:6 say the Lord blesses and who does it say He curses?
15. What doctrine do both Philippians 2:13 and Psalm 138:8 teach?
16. God is omniscient. How does Psalm 139:6 contrast this with man?
17. What must be a Christian's attitude towards the thoughts of God, according to Psalm 139:17?
18. What must be a Christian's attitude towards those who hate the God of the Bible?
19. Psalms 140-143 seemed to have been penned by David around the same time. They all speak of the difficulties David was having to endure, likely due to the persecution of Saul. What does the title of Psalm 142 explicitly say were the circumstances of David when he penned the psalm?
20. When we read Psalms 140-143 we should especially consider the sufferings of the Son of David, of whom David was but a type. He suffered on our behalf, and He was humbled. Why did Christ have to endure what is described in Psalm 140:2-3 and Psalm 141:9 and Psalm 142:6 and Psalm 143:3, in order to fulfill the prophecies of Genesis 3:15 and Isaiah 53:5?
21. Though He suffered, yet His sufferings were not in vain. What is described in Psalm 140:9-13 and Psalm 141:10 and Psalm 142:7 and Psalm 143:11-12, in fulfillment of what is prophesied in Genesis 3:15 and Isaiah 53:10-12?
22. How does Psalm 142:4 compare with Matthew 26:56?
23. The Old Testament Temple ordinances were signs, types and shadows of various New Testament worship ordinances. Of what were the burning of incense and sacrifices, with the aroma going up to heaven, a sign and shadow of, according to Psalm 141:2?
24. Psalm 140-143 are not only useful for teaching us how we should appreciate what Christ has done upon our behalf, but also how we should serve Him in gratitude. What do Psalm 140:6 and 141:2 teach us to do?
25. What does Psalm 142:7 teach us to do?
26. What does Psalm 143:10 teach us to do?

Psalm 135-143 Assignment Answers

1. What is one reason we should as Christians sing psalms unto the Lord, according to Psalm 135:3? Because it is pleasant and God is good.
2. What does Psalm 135:6 indicate about God's omnipotence? He did whatever He pleased to do.
3. Psalm 135:15-17 mocks the false idol gods. How so? It says they are powerless and inanimate.
4. Psalm 135:18 says idolators become in some sense like the idols they worship. How does Mark 8:17-18 help us to understand what is meant here? It explains how both idols and idolators lack understanding.
5. Some of the lyrics we find in Psalm 136 are also found in the instances recorded in II Chronicles 5:13 and II Chronicles 20:21. What are these words? Both say Praise the Lord, for His mercy endureth forever.
6. Matthew Henry writes: "...in every particular favour we ought to take notice of the mercy of God, and to take notice of it as enduring still..." God's works of mercy can generally be said to fall into one of 2 classes: creation and redemption. Which class do we find in Psalm 136:1-9? creation
7. Which class do we find in Psalm 136:10-24? Redemption
8. All men owe God a debt of gratitude. What particular favor is cited in Psalm 136:25 for which all men owe Him gratitude? Giving food to eat
9. Based upon the words of Psalm 137, at what time would it appear that the psalm was written? During the captivity in Babylon
10. Based upon verses such as Revelation 17:5-6, is the time when Psalm 137 was written the only time in human history when the church has been in similar difficult straits? No
11. The people of God should desire what God has promised to them. What promise recorded in Isaiah 13:17-19 is mentioned in Psalm 137:8-9? The overthrow of Babylon, even including the destruction of their children
12. Many commentators think the term 'gods' in Psalm 138:1 refers to angels. Where are angels especially present, according to I Corinthians 11:10? The religious assemblies
13. What great promise is held forth in Psalm 138:4? That there will come a day when all the kings of the earth will worship the one true God
14. Who does Psalm 138:6 say the Lord blesses and who does it say He curses? The lowly; the proud
15. What doctrine do both Philippians 2:13 and Psalm 138:8 teach? That the elect are the handiwork of God
16. God is omniscient. How does Psalm 139:6 contrast this with man? Man cannot attain it.
17. What must be a Christian's attitude towards the thoughts of God, according to Psalm 139:17? Delight
18. What must be a Christian's attitude towards those who hate the God of the Bible? Hatred
19. Psalms 140-143 seemed to have been penned by David around the same time. They all speak of the difficulties David was having to endure, likely due to the persecution of Saul. What does the title of Psalm 142 explicitly say were the circumstances of David when he penned the psalm? He was in a cave.
20. When we read Psalms 140-143 we should especially consider the sufferings of the Son of David, of whom David was but a type. He suffered on our behalf, and He was humbled. Why did Christ have to endure what is described in Psalm 140:2-3 and Psalm 141:9 and Psalm 142:6 and Psalm 143:3, in order to fulfill the prophecies of Genesis 3:15 and Isaiah 53:5? These verses speak of how the Christ would have to be bruised by Satan, the serpent. Christ was so bruised by the workers of Satan.
21. Though He suffered, yet His sufferings were not in vain. What is described in Psalm 140:9-13 and Psalm 141:10 and Psalm 142:7 and Psalm 143:11-12, in fulfillment of what is prophesied in Genesis 3:15 and Isaiah 53:10-12? Christ was exalted, and His enemies punished.
22. How does Psalm 142:4 compare with Matthew 26:56? Both speak of how all of Christ's friends abandoned Him.
23. The Old Testament Temple ordinances were signs, types and shadows of various New Testament worship ordinances. Of what were the burning of incense and sacrifices, with the aroma going up to heaven, a sign and shadow of, according to Psalm 141:2? prayer
24. Psalm 140-143 are not only useful for teaching us how we should appreciate what Christ has done upon our behalf, but also how we should serve Him in gratitude. What do Psalm 140:6 and 141:2 teach us to do? Pray unto God
25. What does Psalm 142:7 teach us to do? Praise Him (especially in singing Psalms to Him)
26. What does Psalm 143:10 teach us to do? Study His will (as revealed in scripture) and do it

Psalm 144-150 Assignment

1. One common error of youth is to conceive of this life as being virtually eternal, because it so seems to them. For a 5 year old (or even a teenager), the prospect of 65 more years seems almost an eternity. But with age reality sets in. Psalm 144 was evidently written later in David's life than Psalms 140-143, for it appears that now he was king. What truth is stated in Psalm 144:4, that even youth would do well to realize?
2. A godly ruler desires the sorts of things that King David prays for in Psalm 144. By 'strange children' is meant the surrounding heathen who meant to do Israel harm. So what did David pray for with respect to strange children in Psalm 144:7-8 and 144:11?
3. And what did King David pray for in Psalm 144:12?
4. We can pray for God's provision for our physical necessities, as well as for God's provision for our spiritual necessities. What did King David pray for in Psalm 144:13-14?
5. For a nation to be truly happy, what must be their condition, according to Psalm 144:15?
6. Scripture teaches the doctrine of the free offer of the gospel. That means that the gospel is to be indiscriminately offered to all mankind, and God is sincere when He says that all who embrace the gospel in truth will be saved. Some hyper-Calvinists have rejected this gospel, either suggesting that the gospel should only be proclaimed and offered to the elect (and not to all mankind indiscriminately), or else that it is not the case that God offers salvation to all who will embrace it in truth. What do Psalm 145:18-20 and 145:11-12 say on this issue?
7. But we should not draw Arminian conclusions from the doctrine of the free offer of the gospel, for given man's depravity, only those will embrace the gospel in truth who God causes so to do. How do we know that from passages like John 6:44, Ephesians 2:1-6 and Psalm 146:8?
8. God was only willing to have His Son die for the elect, and only the elect receive the Holy Spirit so as to repent and embrace the gospel in truth. How do we know from John 6:39 that God the Father was willing that only the elect should be saved by Christ's work of redemption?
9. How does Psalm 145:9 compare to Matthew 5:45?
10. There has never been an era of human history when the world was bereft of all Christian witness. How can we deduce that from Psalm 145:4?
11. All men seek true happiness, but not all men find true happiness. How does Psalm 146:5 say we may attain it?
12. How does what is taught in Ephesians 2:1-6 compare with what is taught in Psalm 146:8?
13. Matthew Henry writes of Psalm 147: "It is easy, in singing this psalm, to apply it to ourselves, both as to personal and national mercies, were it but as easy to do so with suitable affections." Why is that so?
14. Psalm 147:10-11 offers us a contrast. What is that contrast?
15. How does Psalm 147:19-20 compare with Romans 9:4-5?
16. The theme of Psalm 148 is found in both the first and last line of the psalm. What is that theme?
17. Psalm 148 rehearses a catalogue of various and sundry created things which owe their Creator praise. Which is the last object in that catalogue which the psalm says should praise the Lord, because it has been specially exalted by Him for that purpose?
18. Whereas Psalm 148 was primarily a hymn of praise to God the Creator, Psalm 149 is primarily a hymn of praise to God the Redeemer. How does Psalm 149 differ from Psalm 148 with respect to who is exhorted to praise the Lord?
19. We should sing songs not characterized by the old order of things (before redemption), but the new order of things (after redemption). How do we know this from Psalm 149:1?
20. What is the old order of things and what is the new order of things, according to passages like Isaiah 43:18-21, Isaiah 42:9-21, Jeremiah 31:22-34, and II Corinthians 5:17-19?
21. How can Psalm 149 be regarded as a 'new song'?
22. Who does Psalm 149:2 say the people of God should be joyful in?
23. What does Psalm 2:6-7 say about the identity of the king referred to in Psalm 149:2?
24. What had been promised to this king in Psalm 2:8-12?
25. And what is promised to this king's people in Psalm 149:7-9?
26. What is the primary instrument of this promised conquest, according to Psalm 149:6, Hebrews 4:12, Ephesians 6:17, and Revelation 19:21?
27. What blessing is promised to the people of God in Psalm 149:4?

28. What is the character of the people of God, mentioned in Psalm 149:4 and Matthew 5:5?
29. Some people advocate liturgical dance and instrumental music in the Christian church's public worship based on Psalm 149:3. How do we know from Psalm 149:5 that not all worship spoken of in Psalm 149 related to Old Testament synagogue worship, or even Old Testament Temple worship?
30. Dance and instrumental music is nowhere in scripture, either explicitly or implicitly, commanded in Old Testament synagogue worship, or in New Testament church worship. Regarding the latter, Matthew Henry points out: "whereas many scriptures in the New Testament keep up singing as a gospel ordinance, none provide for the keeping up of music and dancing; the gospel-canon for psalmody is to sing with the spirit and with the understanding." Even in the Old Testament, music (accompanied by musical instruments) was present in the Temple worship, but not in the synagogue worship of the citizenry, and dance was not normally present in either the Temple or the synagogue worship. For example, in Exodus 15:1-19 we read of how the whole congregation of Israel worshipped God in song, but apparently without music or dance, in contrast to what is described in Exodus 15:20. The music and dance described in Exodus 15:20 only happened after what had taken place?
31. The instances of music and dance we read of in scripture occurred outside the synagogue worship, and generally in instances of celebration of some mercy of God. For example, what were the occasions of music and dance in I Chronicles 15:29, Exodus 15 and Judges 21:21?
32. Certain instances of dance in the Bible occurred in a manner scripturally frowned upon (I Samuel 30:16, Matthew 14:6 and Mark 6:21-22, Job 21:11-12, and Exodus 32:6, 19). What are some features of these instances?
33. Certain instances of dance in the Bible occurred in a manner and in circumstances scripturally approved (Exodus 15:20 and II Samuel 6:12-15). What are some features of these instances?
34. In the last of the psalms, Psalm 150, we are repeatedly informed of the primary purpose of our use of Spiritual songs. What is that purpose?
35. And who must pay God tribute by these means, according to Psalm 150:6?

Psalm 144-150 Assignment Answers

1. One common error of youth is to conceive of this life as being virtually eternal, because it so seems to them. For a 5 year old (or even a teenager), the prospect of 65 more years seems almost an eternity. But with age reality sets in. Psalm 144 was evidently written later in David's life than Psalms 140-143, for it appears that now he was king. What truth is stated in Psalm 144:4, that even youth would do well to realize? That man's life on this earth is relatively short, and passes quickly.
2. A godly ruler desires the sorts of things that King David prays for in Psalm 144. By 'strange children' is meant the surrounding heathen who meant to do Israel harm. So what did David pray for with respect to strange children in Psalm 144:7-8 and 144:11? To be rid of them
3. And what did King David pray for in Psalm 144:12? Youth in the kingdom of sound physical and spiritual constitution
4. We can pray for God's provision for our physical necessities, as well as for God's provision for our spiritual necessities. What did King David pray for in Psalm 144:13-14? Abundant produce
5. For a nation to be truly happy, what must be their condition, according to Psalm 144:15? They must have God as their Lord.
6. Scripture teaches the doctrine of the free offer of the gospel. That means that the gospel is to be indiscriminately offered to all mankind, and God is sincere when He says that all who embrace the gospel in truth will be saved. Some hyper-Calvinists have rejected this gospel, either suggesting that the gospel should only be proclaimed and offered to the elect (and not to all mankind indiscriminately), or else that it is not the case that God offers salvation to all who will embrace it in truth. What do Psalm 145:18-20 and 145:11-12 say on this issue? Psalm 145:18-20 says that God offers salvation to all who will embrace it in truth, while Psalm 145:11-12 says that Christians should proclaim to all about God's kingdom. We should not be stingy in proclaiming the message of salvation.
7. But we should not draw Arminian conclusions from the doctrine of the free offer of the gospel, for given man's depravity, only those will embrace the gospel in truth who God causes so to do. How do we know that from passages like John 6:44, Ephesians 2:1-6 and Psalm 146:8? It teaches that no man embraces the gospel unless God draws him so to do.
8. God was only willing to have His Son die for the elect, and only the elect receive the Holy Spirit so as to repent and embrace the gospel in truth. How do we know from John 6:39 that God the Father was willing that only the elect should be saved by Christ's work of redemption? Because it says that a set group of people have been given for the Son to save, and all of that set will be saved without exception.
9. How does Psalm 145:9 compare to Matthew 5:45? Both say God blesses and is kind to all people.
10. There has never been an era of human history when the world was bereft of all Christian witness. How can we deduce that from Psalm 145:4? It says from generation to generation Christian worshippers will be praising God, so it is perpetual.
11. All men seek true happiness, but not all men find true happiness. How does Psalm 146:5 say we may attain it? By being one of those whose hope is in the Lord
12. How does what is taught in Ephesians 2:1-6 compare with what is taught in Psalm 146:8? Both teach that it is the Lord who gives men eternal life.
13. Matthew Henry writes of Psalm 147: "It is easy, in singing this psalm, to apply it to ourselves, both as to personal and national mercies, were it but as easy to do so with suitable affections." Why is that so? All of the mercies of the Lord spoken of in Psalm 147 are true, but due to our sinfulness and weakness, it is hard for us to sing praises to God for His mercies with due gratitude.
14. Psalm 147:10-11 offers us a contrast. What is that contrast? God's pleasure in those that fear Him, and not necessarily in those who have the most power.
15. How does Psalm 147:19-20 compare with Romans 9:4-5? Both say God gave His word to the Jews first.
16. The theme of Psalm 148 is found in both the first and last line of the psalm. What is that theme? An exhortation to praise the Lord
17. Psalm 148 rehearses a catalogue of various and sundry created things which owe their Creator praise. Which is the last object in that catalogue which the psalm says should praise the Lord, because it has been specially exalted by Him for that purpose? The saints of Israel
18. Whereas Psalm 148 was primarily a hymn of praise to God the Creator, Psalm 149 is primarily a hymn of praise to God the Redeemer. How does Psalm 149 differ from Psalm 148 with respect to who is

exhorted to praise the Lord? In Psalm 148 all of creation is exhorted to praise the Lord, whereas in Psalm 149 Israel is exhorted to praise the Lord, for Israel has been redeemed by God.

19. We should sing songs not characterized by the old order of things (before redemption), but the new order of things (after redemption). How do we know this from Psalm 149:1? It says to sing a new song.

20. What is the old order of things and what is the new order of things, according to passages like Isaiah 43:18-21, Isaiah 42:9-21, Jeremiah 31:22-34, and II Corinthians 5:17-19? The old order is the unredeemed world, enslaved to sin. The new order is the redeemed world, released from captivity to sin, and alive to righteousness in Christ.

21. How can Psalm 149 be regarded as a 'new song'? because it speaks from the vantage point of one that has been redeemed to God, and not from the vantage point of one still enslaved in the dominion of sin

22. Who does Psalm 149:2 say the people of God should be joyful in? God

23. What does Psalm 2:6-7 say about the identity of the king referred to in Psalm 149:2? It is the Son of God.

24. What had been promised to this king in Psalm 2:8-12? To give Him the uttermost parts of the earth as His inheritance, and to vanquish the wicked rulers of the earth.

25. And what is promised to this king's people in Psalm 149:7-9? Conquest of the heathen and enemies of God

26. What is the primary instrument of this promised conquest, according to Psalm 149:6, Hebrews 4:12, Ephesians 6:17, and Revelation 19:21? The word of God

27. What blessing is promised to the people of God in Psalm 149:4? Salvation

28. What is the character of the people of God, mentioned in Psalm 149:4 and Matthew 5:5? meekness

29. Some people advocate liturgical dance and instrumental music in the Christian church's public worship based on Psalm 149:3. How do we know from Psalm 149:5 that not all worship spoken of in Psalm 149 related to Old Testament synagogue worship, or even Old Testament Temple worship? Because it talks of worship on bed, which clearly is outside of the public assemblies

30. Dance and instrumental music is nowhere in scripture, either explicitly or implicitly, commanded in Old Testament synagogue worship, or in New Testament church worship. Regarding the latter, Matthew Henry points out: "whereas many scriptures in the New Testament keep up singing as a gospel ordinance, none provide for the keeping up of music and dancing; the gospel-canon for psalmody is to sing with the spirit and with the understanding." Even in the Old Testament, music (accompanied by musical instruments) was present in the Temple worship, but not in the synagogue worship of the citizenry, and dance was not normally present in either the Temple or the synagogue worship. For example, in Exodus 15:1-19 we read of how the whole congregation of Israel worshipped God in song, but apparently without music or dance, in contrast to what is described in Exodus 15:20. The music and dance described in Exodus 15:20 only happened after what had taken place? The women separated themselves from the congregation

31. The instances of music and dance we read of in scripture occurred outside the synagogue worship, and generally in instances of celebration of some mercy of God. For example, what were the occasions of music and dance in I Chronicles 15:29, Exodus 15 and Judges 21:21? At times of deliverance in celebration of that deliverance

32. Certain instances of dance in the Bible occurred in a manner scripturally frowned upon (I Samuel 30:16, Matthew 14:6 and Mark 6:21-22, Job 21:11-12, and Exodus 32:6, 19). What are some features of these instances? Dancing was done often for entertainment, in a manner suggestive of lewdness, often in circumstances of excess drinking, and sometimes as part of false religious worship

33. Certain instances of dance in the Bible occurred in a manner and in circumstances scripturally approved (Exodus 15:20 and II Samuel 6:12-15). What are some features of these instances? They were not lewd, they were not for entertainment, they were part of true worship but not congregational worship. (From this we can conclude that dancing as it is generally conceived and practiced in modern times is not justified by the scriptural testimony.)

34. In the last of the psalms, Psalm 150, we are repeatedly informed of the primary purpose of our use of Spiritual songs. What is that purpose? To praise the LORD

35. And who must pay God tribute by these means, according to Psalm 150:6? Everyone

Proverbs 1-9 Assignment (Students are encouraged to consult Matthew Henry's *Commentary on the book of Proverbs* to help them with the assignments in Proverbs.)

1. Proverbs 1:1-7 explains the purpose of the book of Proverbs. What is that purpose according to these verses?
2. Who wrote these proverbs, under the inspiration of the Holy Spirit?
3. According to Proverbs 1:7, how are the foolish contrasted with the wise?
4. Define the term 'fool' from what is implied in Proverbs 1:7.
5. Proverbs 1:8 - 9:18 is instruction especially directed to the youth. They teach youth a variety of lessons, that youth may be wise and not foolish. What is the overall lesson of Proverbs 1:8-9?
6. What is the overall lesson of Proverbs 1:8-9?
7. What is the overall lesson of Proverbs 1:10-19?
8. What is the overall lesson of Proverbs 1:20-2:22?
9. What is the overall lesson of Proverbs 3:1-26?
10. What is the overall lesson of Proverbs 3:27-35?
11. What is the overall lesson of Proverbs 4:1-13?
12. What is the overall lesson of Proverbs 4:14-22?
13. What is the overall lesson of Proverbs 4:23-27?
14. What is the overall lesson of Proverbs 5:1-14?
15. What is the overall lesson of Proverbs 5:15-23?
16. What is the overall lesson of Proverbs 6:1-5?
17. What is the overall lesson of Proverbs 6:6-19?
18. What is the overall lesson of Proverbs 6:20-7:27?
19. What is the overall lesson of Proverbs 8:1-9:12?
20. What is the overall lesson of Proverbs 9:13-18?
21. Personification is a literary method by which something which is not a person is treated as if it were a person. What is personified in Proverbs 1:20-33?
22. Who called himself Wisdom personified in Luke 7:35?
23. According to Colossians 2:3, why is he Wisdom personified?
24. How do we know from Proverbs 1:32 that fools can enjoy a long season of prosperity?
25. According to Proverbs 2:6, where do we learn true wisdom?
26. Many professing Christians are lazy in their study of scripture. But from Proverbs 2, how do we know that we must be diligent in order to acquire wisdom?
27. What does Proverbs 3:9 teach about how we should utilize our gifts and wealth for the Lord?
28. What is the relationship between Proverbs 3:18 and Genesis 3:22?
29. According to Proverbs 4:23, out of what flow the issues of life?
30. What does Matthew 15:19 say can flow from an evil heart?
31. Why is hypocrisy so foolish given what we learn in Proverbs 5:21?
32. According to Proverbs 7:22, what is that man like who yields to the temptations of an adulteress?

Proverbs 1-9 Assignment Answers

1. Proverbs 1:1-7 explains the purpose of the book of Proverbs. What is that purpose according to these verses? to impart divine wisdom and instruction
2. Who wrote these proverbs, under the inspiration of the Holy Spirit? Solomon
3. According to Proverbs 1:7, how are the foolish contrasted with the wise? fools despise wisdom, but the wise fear the Lord and seek His wisdom
4. Define the term 'fool' from what is implied in Proverbs 1:7. A fool is a person that is unwise, due primarily because he does not fear the Lord.
5. Proverbs 1:8 - 9:18 is instruction especially directed to the youth. They teach youth a variety of lessons, that youth may be wise and not foolish. What is the overall lesson of Proverbs 1:8-9? that youth should heed wise instruction, that they may be thereby greatly blessed
6. What is the overall lesson of Proverbs 1:8-9? Heed wise instruction from parents
7. What is the overall lesson of Proverbs 1:10-19? Avoid bad company, for their way leads to ruin.
8. What is the overall lesson of Proverbs 1:20-2:22? Seek wisdom
9. What is the overall lesson of Proverbs 3:1-26? The benefits of wisdom are great
10. What is the overall lesson of Proverbs 3:27-35? Be kind to others
11. What is the overall lesson of Proverbs 4:1-13? Security in wisdom
12. What is the overall lesson of Proverbs 4:14-22? Avoid the wicked
13. What is the overall lesson of Proverbs 4:23-27? Keep your heart
14. What is the overall lesson of Proverbs 5:1-14? Do not commit adultery
15. What is the overall lesson of Proverbs 5:15-23? Be faithful to your spouse
16. What is the overall lesson of Proverbs 6:1-5? Avoid suretyship
17. What is the overall lesson of Proverbs 6:6-19? Do not be lazy
18. What is the overall lesson of Proverbs 6:20-7:27? Do not commit adultery
19. What is the overall lesson of Proverbs 8:1-9:12? Praise of wisdom
20. What is the overall lesson of Proverbs 9:13-18? Avoid folly
21. Personification is a literary method by which something which is not a person is treated as if it were a person. What is personified in Proverbs 1:20-33? Wisdom
22. Who called himself Wisdom personified in Luke 7:35? Jesus Christ
23. According to Colossians 2:3, why is he Wisdom personified? Because in him are hidden all the treasures of wisdom and knowledge
24. How do we know from Proverbs 1:32 that fools can enjoy a long season of prosperity? Because it says that the prosperity of fools shall destroy them.
25. According to Proverbs 2:6, where do we learn true wisdom? God's word
26. Many professing Christians are lazy in their study of scripture. But from Proverbs 2, how do we know that we must be diligent in order to acquire wisdom? Proverbs 1:3 says we must search for her as hid treasures.
27. What does Proverbs 3:9 teach about how we should utilize our gifts and wealth for the Lord? We should dedicate our gifts and wealth chiefly to the Lord, and not ourselves.
28. What is the relationship between Proverbs 3:18 and Genesis 3:22? Both refer to the tree of life. Proverbs 3:18 says how wisdom can be like the tree of life which would have allowed Adam and Eve to live eternally.
29. According to Proverbs 4:23, out of what flow the issues of life? the heart
30. What does Matthew 15:19 say can flow from an evil heart? Evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies
31. Why is hypocrisy so foolish given what we learn in Proverbs 5:21? Because God sees all, so we cannot fool Him.
32. According to Proverbs 7:22, what is that man like who yields to the temptations of an adulteress? An oxen that goeth to the slaughter

Proverbs 10-15 Assignment

1. A proverb is a pithy saying that teaches a moral lesson and instructs in how we ought to think and live. Which proverb in Proverbs chapter 10 teaches the moral lesson that we should seek the blessing of the Lord rather than the pleasures of sin, for the former brings great riches but without admixture of sin (that brings inevitable curse and judgment)?
2. Which proverb in Proverbs chapter 10 teaches the moral lesson that we should make good use of our time and opportunities, while the opportunities are to be had?
3. Which proverb in Proverbs chapter 10 teaches the moral lesson that we should be diligent and honest in our labor, and not slack, for in so doing we shall long term reap great reward?
4. Which proverb in Proverbs chapter 10 teaches the moral lesson that we should be peacemakers by not unnecessarily stirring up strife and by forgiving others' sins and offenses in a Biblically appropriate manner?
5. Which proverb in Proverbs chapter 10 teaches the moral lesson that we should be discreet in our speech, guarding what we say, so as to avoid foolish speech?
6. Which proverb in Proverbs chapter 10 teaches the moral lesson that the righteous will be granted the privilege of inhabiting the (new) earth, but the wicked will ultimately be cast from it?
7. We ought to be careful in our financial transactions, for we are to be good stewards of the estate the Lord has given us. We should not put our household in an unnecessary financial bind by entering into foolish financial transactions. Which proverb in Proverbs chapter 11 teaches the moral lesson that generally we should avoid transactions where we become surety for others, especially with those whose character we do not know?
8. Which proverb in Proverbs chapter 11 teaches the moral lesson that we should be honest and not fraudulent in our business dealings?
9. Matthew Henry writes: "It is possible a man may grow poor by meanly sparing what he has, withholding more than is meet, not paying just debts, not relieving the poor, not providing what is convenient for the family, not allowing necessary expenses for the preservation of the goods..." Which proverb in Proverbs chapter 11 teaches the moral lesson that we should not be stingy?
10. Which proverb in Proverbs chapter 11 teaches the moral lesson that we should be faithful with colleagues, not revealing secrets which should more appropriately be concealed?
11. Which proverb in Proverbs chapter 11 teaches the moral lesson that though the wicked be leagued together to suppress righteousness, they shall not prevail?
12. Which proverb in Proverbs chapter 11 teaches that God brings shame to the haughty but the blessing of wisdom to the humble?
13. The divinely ordained government of the church is presbyterian, and in it lies many advantages not had by independency or Romanism, where human decision-making typically resides in an individual. Which proverb in Proverbs chapter 11 teaches the moral lesson that a state of many counselors is most sound, for there iron can sharpen iron?
14. We should not judge people merely by their outward appearance and physical beauty. Which proverb in Proverbs chapter 11 teaches the moral lesson that physical beauty without inward virtue is most unbecoming?
15. The decision of who one marries should be approached with much gravity, for it will have a momentous effect in one's life. Which proverb in Proverbs chapter 12 teaches the moral lesson that a virtuous wife is a great blessing but a wicked wife is a great curse?
16. Which proverb in Proverbs chapter 12 teaches the moral lesson that diligence in business is rewarded, but slothfulness leads to penury?
17. Which proverb in Proverbs chapter 12 teaches the moral lesson that we should be kind to the animals under our stewardship?
18. Which proverb in Proverbs chapter 12 teaches the moral lesson that we should conceal our knowledge when it would only tend to our own commendation?
19. Which proverb in Proverbs chapter 12 teaches the moral lesson that we should guard our anger and passions?
20. Which proverb in Proverbs chapter 12 teaches the moral lesson that we should be truthful and honest?
21. In modern times the gambling industry has been significantly growing. Even the state is sponsoring gambling. But God's word indicates that we should not seek to win money in such a foolish way. Which

proverb in Proverbs chapter 13 teaches the moral lesson that we should seek to earn our money by honest labor, and not by vain and foolish means?

22. Men's character is known by the company they choose, and birds of a feather tend to flock together. Which proverb in Proverbs chapter 13 teaches that we should choose the wise as our intimate acquaintances?

23. Which proverb in Proverbs chapter 13 teaches the moral lesson that we should have a reverence for God's word, being afraid of displeasing God and incurring the penalties annexed to His commandments?

24. We must be patient with God's providences, realizing there is good reason God does not give His elect all the desires of their heart immediately. Which proverb in Proverbs chapter 13 teaches that the long sought for hope of the saints will make the felicity of heaven all the more welcome?

25. Which proverb in Proverbs chapter 13 teaches the moral lesson that those really hate their children who do not keep them under strict discipline?

26. In modern times in America the elderly are showing little concern for what they leave behind to their children, both spiritually and materially. But which proverb in Proverbs chapter 13 teaches the moral lesson that parents should be concerned what they leave behind to their children?

27. We are living in a day in which many Western nations are losing population, because the people do not understand the blessing of many children. Which proverb in Proverbs chapter 14 teaches the moral lesson that an expanding population tends towards national strength?

28. There is no honor in being gullible. We should be discerning of truth versus errors and lies. Which proverb in Proverbs chapter 14 teaches that it is folly to be credulous and to heed every report, without thoroughly weighing the evidence?

29. Some people do not want lots of children nor get involved in fruitful endeavors because they are over-fastidious to maintaining cleanliness at all times. Which proverb in Proverbs chapter 14 teaches the moral lesson that we should not be so concerned with outward prettiness and cleanliness that we neglect necessary and fruitful labors?

30. There are some who suggest that God is indifferent how a nation is run, and whether it is conformed to both tables of the moral law of God. Which proverb in Proverbs chapter 14 teaches that God is indeed concerned that each nation uphold the moral law of God?

31. Which proverb in Proverbs chapter 15 teaches the moral lesson that it is not enough that the outward forms of our worship are conformed to divine directive, but all aspects of our life must be conformed to God's law?

32. Which proverb in Proverbs chapter 15 teaches the moral lesson that God is omniscient, so we cannot do any sin that is hidden from God?

33. We should ever be trying to increase our knowledge, especially our knowledge of God as revealed in His word. We should not waste our time feeding on foolish things. Which proverb in Proverbs chapter 15 teaches that we should ever be seeking true knowledge, and not be satisfied with our present knowledge?

34. Which proverb in Proverbs chapter 15 teaches that we should seek to dispel anger by wise and mild words, when appropriate?

35. Which proverb in Proverbs chapter 15 teaches the moral lesson that we should be careful and guarded in our words?

36. Which proverb in Proverbs chapter 15 teaches close communion with God is much more valuable than material wealth?

Proverbs 10-15 Assignment Answers

1. A proverb is a pithy saying that teaches a moral lesson and instructs in how we ought to think and live. Which proverb in Proverbs chapter 10 teaches the moral lesson that we should seek the blessing of the Lord rather than the pleasures of sin, for the former brings great riches but without admixture of sin (that brings inevitable curse and judgment)? Proverbs 10:22
2. Which proverb in Proverbs chapter 10 teaches the moral lesson that we should make good use of our time and opportunities, while the opportunities are to be had? Proverbs 10:5
3. Which proverb in Proverbs chapter 10 teaches the moral lesson that we should be diligent and honest in our labor, and not slack, for in so doing we shall long term reap great reward? Proverbs 10:4
4. Which proverb in Proverbs chapter 10 teaches the moral lesson that we should be peacemakers by not unnecessarily stirring up strife and by forgiving others' sins and offenses in a Biblically appropriate manner? Proverbs 10:12
5. Which proverb in Proverbs chapter 10 teaches the moral lesson that we should be discreet in our speech, guarding what we say, so as to avoid foolish speech? Proverbs 10:19
6. Which proverb in Proverbs chapter 10 teaches the moral lesson that the righteous will be granted the privilege of inhabiting the (new) earth, but the wicked will ultimately be cast from it? Proverbs 10:30
7. We ought to be careful in our financial transactions, for we are to be good stewards of the estate the Lord has given us. We should not put our household in an unnecessary financial bind by entering into foolish financial transactions. Which proverb in Proverbs chapter 11 teaches the moral lesson that generally we should avoid transactions where we become surety for others, especially with those whose character we do not know? Proverbs 11:15
8. Which proverb in Proverbs chapter 11 teaches the moral lesson that we should be honest and not fraudulent in our business dealings? Proverbs 11:1
9. Matthew Henry writes: "It is possible a man may grow poor by meanly sparing what he has, withholding more than is meet, not paying just debts, not relieving the poor, not providing what is convenient for the family, not allowing necessary expenses for the preservation of the goods..." Which proverb in Proverbs chapter 11 teaches the moral lesson that we should not be stingy? Proverbs 11:24
10. Which proverb in Proverbs chapter 11 teaches the moral lesson that we should be faithful with colleagues, not revealing secrets which should more appropriately be concealed? Proverbs 11:13
11. Which proverb in Proverbs chapter 11 teaches the moral lesson that though the wicked be leagued together to suppress righteousness, they shall not prevail? Proverbs 11:21
12. Which proverb in Proverbs chapter 11 teaches that God brings shame to the haughty but the blessing of wisdom to the humble? Proverbs 11:2
13. The divinely ordained government of the church is presbyterian, and in it lies many advantages not had by independency or Romanism, where human decision-making typically resides in an individual. Which proverb in Proverbs chapter 11 teaches the moral lesson that a state of many counselors is most sound, for there iron can sharpen iron? Proverbs 11:14
14. We should not judge people merely by their outward appearance and physical beauty. Which proverb in Proverbs chapter 11 teaches the moral lesson that physical beauty without inward virtue is most unbecoming? Proverbs 11:22
15. The decision of who one marries should be approached with much gravity, for it will have a momentous effect in one's life. Which proverb in Proverbs chapter 12 teaches the moral lesson that a virtuous wife is a great blessing but a wicked wife is a great curse? Proverbs 12:4
16. Which proverb in Proverbs chapter 12 teaches the moral lesson that diligence in business is rewarded, but slothfulness leads to penury? Proverbs 12:24
17. Which proverb in Proverbs chapter 12 teaches the moral lesson that we should be kind to the animals under our stewardship? Proverbs 12:10
18. Which proverb in Proverbs chapter 12 teaches the moral lesson that we should conceal our knowledge when it would only tend to our own commendation? Proverbs 12:23
19. Which proverb in Proverbs chapter 12 teaches the moral lesson that we should guard our anger and passions? Proverbs 12:16
20. Which proverb in Proverbs chapter 12 teaches the moral lesson that we should be truthful and honest? Proverbs 12:22

21. In modern times the gambling industry has been significantly growing. Even the state is sponsoring gambling. But God's word indicates that we should not seek to win money in such a foolish way. Which proverb in Proverbs chapter 13 teaches the moral lesson that we should seek to earn our money by honest labor, and not by vain and foolish means? Proverbs 13:11
22. Men's character is known by the company they choose, and birds of a feather tend to flock together. Which proverb in Proverbs chapter 13 teaches that we should choose the wise as our intimate acquaintances? Proverbs 13:20
23. Which proverb in Proverbs chapter 13 teaches the moral lesson that we should have a reverence for God's word, being afraid of displeasing God and incurring the penalties annexed to His commandments? Proverbs 13:13
24. We must be patient with God's providences, realizing there is good reason God does not give His elect all the desires of their heart immediately. Which proverb in Proverbs chapter 13 teaches that the long sought for hope of the saints will make the felicity of heaven all the more welcome? Proverbs 13:12
25. Which proverb in Proverbs chapter 13 teaches the moral lesson that those really hate their children who do not keep them under strict discipline? Proverbs 13:24
26. In modern times in America the elderly are showing little concern for what they leave behind to their children, both spiritually and materially. But which proverb in Proverbs chapter 13 teaches the moral lesson that parents should be concerned what they leave behind to their children? Proverbs 13:22
27. We are living in a day in which many Western nations are losing population, because the people do not understand the blessing of many children. Which proverb in Proverbs chapter 14 teaches the moral lesson that an expanding population tends towards national strength? Proverbs 14:28
28. There is no honor in being gullible. We should be discerning of truth versus errors and lies. Which proverb in Proverbs chapter 14 teaches that it is folly to be credulous and to heed every report, without thoroughly weighing the evidence? Proverbs 14:15
29. Some people do not want lots of children nor get involved in fruitful endeavors because they are over-fastidious to maintaining cleanliness at all times. Which proverb in Proverbs chapter 14 teaches the moral lesson that we should not be so concerned with outward prettiness and cleanliness that we neglect necessary and fruitful labors? Proverbs 14:4
30. There are some who suggest that God is indifferent how a nation is run, and whether it is conformed to both tables of the moral law of God. Which proverb in Proverbs chapter 14 teaches that God is indeed concerned that each nation uphold the moral law of God? Proverbs 14:34
31. Which proverb in Proverbs chapter 15 teaches the moral lesson that it is not enough that the outward forms of our worship are conformed to divine directive, but all aspects of our life must be conformed to God's law? Proverbs 15:8
32. Which proverb in Proverbs chapter 15 teaches the moral lesson that God is omniscient, so we cannot do any sin that is hidden from God? Proverbs 15:3
33. We should ever be trying to increase our knowledge, especially our knowledge of God as revealed in His word. We should not waste our time feeding on foolish things. Which proverb in Proverbs chapter 15 teaches that we should ever be seeking true knowledge, and not be satisfied with our present knowledge? Proverbs 15:14
34. Which proverb in Proverbs chapter 15 teaches that we should seek to dispel anger by wise and mild words, when appropriate? Proverbs 15:1
35. Which proverb in Proverbs chapter 15 teaches the moral lesson that we should be careful and guarded in our words? Proverbs 15:28
36. Which proverb in Proverbs chapter 15 teaches close communion with God is much more valuable than material wealth? Proverbs 15:16

Proverbs 16-20 Assignment

1. Which proverb in Proverbs chapter 16 teaches that those who have a haughty spirit will be brought down?
2. In our day old age is despised and youthfulness is glamorized and glorified, but God's word teaches that old age per se should be held in respect, and the features of old age like grey hair should not be treated as something negative to be covered up. Which proverb in Proverbs chapter 16 teaches that the elderly should be greatly respected, provided they are godly?
3. Everything that happens, happens according to the decree of God. Which proverb in Proverbs chapter 16 teaches that when solemn appeals are made to Providence by the casting of lots for the deciding of a matter, we should know that the result is ultimately caused by God?
4. There are some who would limit the sovereignty of God, but the Bible teaches that God is sovereign over everything. Which proverb in Proverbs chapter 16 teaches that God is sovereign even over the wicked, using them as an instrument of His own righteous purposes?
5. Which proverb in Proverbs chapter 16 teaches that we should seek to win the favor of the God-ordained magistrate (provided that we do not have to sin in so doing)?
6. Which proverb in Proverbs chapter 17 teaches that it is healthful to be cheerful, rejoicing in God and serving Him with gladness?
7. Which proverb in Proverbs chapter 17 teaches that we should diligently avoid the first provocation of anger and wrongful contention, because it can easily give way to much greater strife?
8. We may ask why are so many people receptive in modern times to the foolishness of Darwinian evolution, or why in the Middle Ages and even today are people so receptive to Romish errors. At least one reason surely is that these give excuse to men to disobey the moral law of God. Which proverb in Proverbs chapter 17 teaches that the wicked are receptive to believing in such lies?
9. Which proverb in Proverbs chapter 17 teaches that we should seek to preserve peace by not bringing up faults of others when it is not necessary?
10. Which proverb in Proverbs chapter 17 teaches the blessedness of family peace and love?
11. There are some people, who though they would not commit a certain sin, would nevertheless defend and tolerate it. Which proverb in Proverbs chapter 17 teaches that God is quite displeased with such?
12. Which proverb in Proverbs chapter 18 teaches that it is foolish to pass sentence upon a matter which one is not fully informed of?
13. Which proverb in Proverbs chapter 18 teaches that we should be friendly to others?
14. Modern western justice is woefully inadequate, for it rejects corporal punishment and allows freedom of speech even to those who proclaim folly, heresy and blasphemy. Which proverb in Proverbs chapter 18 teaches that those who proclaim and promote folly should receive corporal punishment?
15. Scripture teaches principles by which civil justice should be administered and how we as individuals can judge justly. For example, which proverb in Proverbs chapter 18 teaches that both sides of a case should be heard before judgment is rendered?
16. Which proverb in Proverbs chapter 18 teaches the moral lesson that we should not be remiss in our work?
17. Various things may produce an unhappy home. Which proverb in Proverbs chapter 19 describes two things that can make for an unhappy home?
18. We live in a day when the desire for instant gratification is popular, and there is little patience for study, especially study of God's word. But Biblical Christianity calls us to be knowledgeable, and studious in order to be knowledgeable. Which proverb in Proverbs chapter 19 teaches that ignorance and haste are not good?
19. We live in a day when true doctrine is despised, even though doctrinal precision is commanded by God, and what we believe very much affects how we shall live. Since true doctrine is important, we should strive to put ourselves under instruction that is truthful and in accordance with God's word. Which proverb in Proverbs chapter 19 teaches the moral lesson that we should seek to avoid instructors who teach us heresy and doctrinal error, lest we be corrupted thereby?
20. Which proverb in Proverbs chapter 19 teaches that we should not be overly hasty or overly critical in our resentments concerning the faults of others?
21. Which proverb in Proverbs chapter 19 teaches that fools are not fit for true joy and civil leadership?

22. Charity is fitting for those who are poor through no fault of their own (eg, not due to indolence, etc.). Which proverb in Proverbs chapter 19 teaches the moral lesson that we should be charitable as part of our service to the Lord?
23. We should be wise as to the ways of the world, even as Jesus commanded us to be as wise as serpents. Which proverb in Proverbs chapter 20 points out how men will contradict themselves in order to get a good bargain and to buy cheap?
24. We ought to esteem that which the word of God esteems, and despise that which the word of God despises. Which proverb in Proverbs chapter 20 teaches us to esteem the young's physical strength and the elderly's experience (as reflected in their grey hair)?
25. Which proverb in Proverbs chapter 20 teaches that a tree, even if it be young, is known by its fruits?
26. Which proverb in Proverbs chapter 20 teaches that drunkenness is wrong and should be avoided?
27. Sincerity is a much over-rated virtue. As a general rule, people do that which they sincerely believe, even if it be sincerely wrong. So sincerity is not how we should measure a person's actions, but rather the principles of God's word are how we should measure them. Which proverb in Proverbs chapter 20 teaches that it is rare to find a person whose actions are good based upon true scriptural principles, and not merely a man's own human standards?
28. We should not expect people readily to say what they know and believe. Which proverb in Proverbs chapter 20 implies that we will lose the benefit we might have by the conversation of wise men for lack of the art of being inquisitive and asking appropriate questions?

Proverbs 16-20 Assignment Answers

1. Which proverb in Proverbs chapter 16 teaches that those who have a haughty spirit will be brought down? Proverbs 16:18
2. In our day old age is despised and youthfulness is glamorized and glorified, but God's word teaches that old age per se should be held in respect, and the features of old age like grey hair should not be treated as something negative to be covered up. Which proverb in Proverbs chapter 16 teaches that the elderly should be greatly respected, provided they are godly? Proverbs 16:31
3. Everything that happens, happens according to the decree of God. Which proverb in Proverbs chapter 16 teaches that when solemn appeals are made to Providence by the casting of lots for the deciding of a matter, we should know that the result is ultimately caused by God? Proverbs 16:33
4. There are some who would limit the sovereignty of God, but the Bible teaches that God is sovereign over everything. Which proverb in Proverbs chapter 16 teaches that God is sovereign even over the wicked, using them as an instrument of His own righteous purposes? Proverbs 16:4
5. Which proverb in Proverbs chapter 16 teaches that we should seek to win the favor of the God-ordained magistrate (provided that we do not have to sin in so doing)? Proverbs 16:15
6. Which proverb in Proverbs chapter 17 teaches that it is healthful to be cheerful, rejoicing in God and serving Him with gladness? Proverbs 17:22
7. Which proverb in Proverbs chapter 17 teaches that we should diligently avoid the first provocation of anger and wrongful contention, because it can easily give way to much greater strife? Proverbs 17:14
8. We may ask why are so many people receptive in modern times to the foolishness of Darwinian evolution, or why in the Middle Ages and even today are people so receptive to Romish errors. At least one reason surely is that these give excuse to men to disobey the moral law of God. Which proverb in Proverbs chapter 17 teaches that the wicked are receptive to believing in such lies? Proverbs 17:4
9. Which proverb in Proverbs chapter 17 teaches that we should seek to preserve peace by not bringing up faults of others when it is not necessary? Proverbs 17:9
10. Which proverb in Proverbs chapter 17 teaches the blessedness of family peace and love? Proverbs 17:1
11. There are some people, who though they would not commit a certain sin, would nevertheless defend and tolerate it. Which proverb in Proverbs chapter 17 teaches that God is quite displeased with such? Proverbs 17:15
12. Which proverb in Proverbs chapter 18 teaches that it is foolish to pass sentence upon a matter which one is not fully informed of? Proverbs 18:13
13. Which proverb in Proverbs chapter 18 teaches that we should be friendly to others? Proverbs 18:24
14. Modern western justice is woefully inadequate, for it rejects corporal punishment and allows freedom of speech even to those who proclaim folly, heresy and blasphemy. Which proverb in Proverbs chapter 18 teaches that those who proclaim and promote folly should receive corporal punishment? Proverbs 18:6
15. Scripture teaches principles by which civil justice should be administered and how we as individuals can judge justly. For example, which proverb in Proverbs chapter 18 teaches that both sides of a case should be heard before judgment is rendered? Proverbs 18:17
16. Which proverb in Proverbs chapter 18 teaches the moral lesson that we should not be remiss in our work? Proverbs 18:9
17. Various things may produce an unhappy home. Which proverb in Proverbs chapter 19 describes two things that can make for an unhappy home? Proverbs 19:13
18. We live in a day when the desire for instant gratification is popular, and there is little patience for study, especially study of God's word. But Biblical Christianity calls us to be knowledgeable, and studious in order to be knowledgeable. Which proverb in Proverbs chapter 19 teaches that ignorance and haste are not good? Proverbs 19:2
19. We live in a day when true doctrine is despised, even though doctrinal precision is commanded by God, and what we believe very much affects how we shall live. Since true doctrine is important, we should strive to put ourselves under instruction that is truthful and in accordance with God's word. Which proverb in Proverbs chapter 19 teaches the moral lesson that we should seek to avoid instructors who teach us heresy and doctrinal error, lest we be corrupted thereby? Proverbs 19:27
20. Which proverb in Proverbs chapter 19 teaches that we should not be overly hasty or overly critical in our resentments concerning the faults of others? Proverbs 19:11

21. Which proverb in Proverbs chapter 19 teaches that fools are not fit for true joy and civil leadership? Proverbs 19:10
22. Charity is fitting for those who are poor through no fault of their own (eg, not due to indolence, etc.). Which proverb in Proverbs chapter 19 teaches the moral lesson that we should be charitable as part of our service to the Lord? Proverbs 19:17
23. We should be wise as to the ways of the world, even as Jesus commanded us to be as wise as serpents. Which proverb in Proverbs chapter 20 points out how men will contradict themselves in order to get a good bargain and to buy cheap? Proverbs 20:14
24. We ought to esteem that which the word of God esteems, and despise that which the word of God despises. Which proverb in Proverbs chapter 20 teaches us to esteem the young's physical strength and the elderly's experience (as reflected in their grey hair)? Proverbs 20:29
25. Which proverb in Proverbs chapter 20 teaches that a tree, even if it be young, is known by its fruits? Proverbs 20:11
26. Which proverb in Proverbs chapter 20 teaches that drunkenness is wrong and should be avoided? Proverbs 20:1
27. Sincerity is a much over-rated virtue. As a general rule, people do that which they sincerely believe, even if it be sincerely wrong. So sincerity is not how we should measure a person's actions, but rather the principles of God's word are how we should measure them. Which proverb in Proverbs chapter 20 teaches that it is rare to find a person whose actions are good based upon true scriptural principles, and not merely a man's own human standards? Proverbs 20:6
28. We should not expect people readily to say what they know and believe. Which proverb in Proverbs chapter 20 implies that we will lose the benefit we might have by the conversation of wise men for lack of the art of being inquisitive and asking appropriate questions? Proverbs 20:5

Proverbs 21-25 Assignment

1. This proverb should be a warning sign to all young men to be very careful in their selection of a young woman to marry. Which proverb is it in Proverbs chapter 21 that teaches what a misery it is for a husband to be married to a miserable and contentious wife?
2. Scripture clearly teaches the sovereignty of God not only over nature, but even over men's hearts. All that happens, happens according to God's decree. This should be a great consolation to us not to fret, but to pray. Which proverb in Proverbs chapter 21 teaches God's sovereignty over humans, even over human magistrates?
3. Which proverb in Proverbs chapter 21 teaches the folly of those that hope to enrich themselves by dishonest practices?
4. Which proverb in Proverbs chapter 21 teaches the moral lesson that there can be no success without God, and therefore we must never act but in dependence on Him?
5. Men can learn things in one of two ways: the easy way or the hard way. The easy way is by instruction, and the hard way is by punishment. Sadly, men often refuse the easy way, and so must learn the hard way (i.e., through judgment). Which proverb in Proverbs chapter 21 teaches these two ways of gaining knowledge of God's law?
6. Which proverb in Proverbs chapter 22 teaches both man's native depravity as well as the importance of discipline as a means for parents to correct this native depravity in their children?
7. We should be diligent in executing our duties, spiritual as well as temporal. Which proverb in Proverbs chapter 22 teaches the great blessing that comes with such diligence?
8. Many men live for the day, opting for the pleasures of sin that can last but for a season. But we should be prudent, if we would avoid divine judgment. Which proverb in Proverbs chapter 21 teaches the wisdom of prudence and the folly of those who do not heed the warning signs of danger ahead?
9. A certain proverb in Proverbs chapter 22 commands that children be properly catechized and trained while they are yet children, so that when they reach adulthood in puberty (for young adulthood begins at the age of puberty, around 13 years old), they might know what they are to believe and how so live. It was Old Testament practice that youth were not eligible for communicant membership in the Church (i.e., not permitted to partake of the Passover), until they had completed their course of catechism instruction, embraced the instruction, and reached young adulthood, just as New Testament practice requires for communicant membership (to partake in the Lord's Supper). Which proverb in Proverbs chapter 22 teaches the duty of catechetical instruction and training, and the blessings which often accrue in adulthood as a result of it?
10. Many men labor long and hard to become materially rich, neglecting the more important spiritual issues. What does Proverbs 23:4 say to such?
11. Why is it so foolish to pin all one's hopes and desires upon material riches, according to Proverbs 23:5?
12. How does Proverbs 23:5 compare with Matthew 6:20?
13. Which sins are reprimanded in Proverbs 23:21?
14. How does Proverbs 24:21-22 teach against popular revolution, illegally overthrowing the magistrate?
15. How does Proverbs 24:27 suggest we should prioritize our efforts?
16. How does Proverbs 24:6 exhibit the wisdom of Presbyterian church government, consisting of a multitude of elders making church decisions, and the foolishness of independent church government, where essentially one man makes all decisions alone (for the congregation)?
17. What does Proverbs 24:1 indicate we should not desire?
18. Proverbs 25:4-5 makes a comparison. What is that comparison?
19. Modern American society is quite litigious, with lawsuits often being used as the first avenue for settling disagreements. But what does Proverbs 25:8-10 counsel?
20. What does Proverbs 25:16 teach concerning gluttony?
21. What is lack of self-discipline compared with in Proverbs 25:28?

Proverbs 21-25 Assignment Answers

1. This proverb should be a warning sign to all young men to be very careful in their selection of a young woman to marry. Which proverb is it in Proverbs chapter 21 that teaches what a misery it is for a husband to be married to a miserable and contentious wife? Proverbs 21:9
2. Scripture clearly teaches the sovereignty of God not only over nature, but even over men's hearts. All that happens, happens according to God's decree. This should be a great consolation to us not to fret, but to pray. Which proverb in Proverbs chapter 21 teaches God's sovereignty over humans, even over human magistrates? Proverbs 21:1
3. Which proverb in Proverbs chapter 21 teaches the folly of those that hope to enrich themselves by dishonest practices? Proverbs 21:6
4. Which proverb in Proverbs chapter 21 teaches the moral lesson that there can be no success without God, and therefore we must never act but in dependence on Him? Proverbs 21:31
5. Men can learn things in one of two ways: the easy way or the hard way. The easy way is by instruction, and the hard way is by punishment. Sadly, men often refuse the easy way, and so must learn the hard way (i.e., through judgment). Which proverb in Proverbs chapter 21 teaches these two ways of gaining knowledge of God's law? Proverbs 21:11
6. Which proverb in Proverbs chapter 22 teaches both man's native depravity as well as the importance of discipline as a means for parents to correct this native depravity in their children? Proverbs 22:15
7. We should be diligent in executing our duties, spiritual as well as temporal. Which proverb in Proverbs chapter 22 teaches the great blessing that comes with such diligence? Proverbs 22:29
8. Many men live for the day, opting for the pleasures of sin that can last but for a season. But we should be prudent, if we would avoid divine judgment. Which proverb in Proverbs chapter 21 teaches the wisdom of prudence and the folly of those who do not heed the warning signs of danger ahead? Proverbs 22:3
9. A certain proverb in Proverbs chapter 22 commands that children be properly catechized and trained while they are yet children, so that when they reach adulthood in puberty (for young adulthood begins at the age of puberty, around 13 years old), they might know what they are to believe and how so live. It was Old Testament practice that youth were not eligible for communicant membership in the Church (i.e., not permitted to partake of the Passover), until they had completed their course of catechism instruction, embraced the instruction, and reached young adulthood, just as New Testament practice requires for communicant membership (to partake in the Lord's Supper). Which proverb in Proverbs chapter 22 teaches the duty of catechetical instruction and training, and the blessings which often accrue in adulthood as a result of it? Proverbs 22:6
10. Many men labor long and hard to become materially rich, neglecting the more important spiritual issues. What does Proverbs 23:4 say to such?
11. Why is it so foolish to pin all one's hopes and desires upon material riches, according to Proverbs 23:5? They fly away.
12. How does Proverbs 23:5 compare with Matthew 6:20? Both speak of how riches fly away.
13. Which sins are reprimanded in Proverbs 23:21?
14. How does Proverbs 24:21-22 teach against popular revolution, illegally overthrowing the magistrate?
15. How does Proverbs 24:27 suggest we should prioritize our efforts?
16. How does Proverbs 24:6 exhibit the wisdom of Presbyterian church government, consisting of a multitude of elders making church decisions, and the foolishness of independent church government, where essentially one man makes all decisions alone (for the congregation)? It reveals the wisdom of a multitude of counselors.
17. What does Proverbs 24:1 indicate we should not desire? To be like or with evil men
18. Proverbs 25:4-5 makes a comparison. What is that comparison? Removal of the wicked from the court of magistrates is comparable to the removal of dross from silver
19. Modern American society is quite litigious, with lawsuits often being used as the first avenue for settling disagreements. But what does Proverbs 25:8-10 counsel?
20. What does Proverbs 25:16 teach concerning gluttony? It is wrong, and we should seek to avoid such excess.
21. What is lack of self-discipline compared with in Proverbs 25:28? A city without walls

Proverbs 26-31 Assignment

1. Dr. Greg Bahnsen has pointed out the value of Proverbs 26:4-5 for Christian apologetics. Proverbs 26:4 teaches us that our method of Christian defense should not be patterned after foolish beliefs and standards, but Biblical standards. Proverbs 26:5 teaches us that we should show the foolish how their beliefs logically lead to futility. How does I Peter 3:15 motivate us in Christian apologetics?
2. Some who once appeared to be Christian later apostatize. This is not because they lost their salvation, but because their salvation was never genuine. How does Proverbs 26:11 describe the apostate, and how does the description suggest he never was saved?
3. Proverbs 26:17 compares meddling with strife with what?
4. How are the wicked warned in Proverbs 26:27? The wickedness they do will come back to harm them.
5. What wise counsel do we read in Proverbs 27:12?
6. What does Proverbs 27:23 teach us concerning stewardship?
7. What is an advantage of profitable discourse with fellow Christians, according to Proverbs 27:17?
8. Why does Proverbs 28:1 say that “the wicked flee when no man pursueth”?
9. Who praises the wicked, according to Proverbs 28:4? Those that forsake the law of God
10. It is a great privilege to have our prayers heard and regarded by the Lord of the universe. Does God heed the prayer of those who do not heed His law, according to Proverbs 28:9?
11. Why do so many fail to obtain the mercy of God, as implied by Proverbs 28:13?
12. Scripture often teaches how the sins of covenant heads corrupt the whole body of those under his rule. Which proverb in Proverbs chapter 29 teaches this ill effect, especially when such gives heed to falsehoods?
13. Which proverb in Proverbs chapter 29 teaches who we should and who we should not fear?
14. Which proverb in Proverbs chapter 29 teaches that it is wicked to say falsehoods simply to win favor of someone else?
15. Which proverb in Proverbs chapter 29 teaches that we should guard our words?
16. Which proverb in Proverbs chapter 29 teaches the value of a sound, settled ministry expounding the law of God to the people, and promoting godliness among them?
17. Proverbs chapter 30 serves as something of an appendix to the book of Proverbs, written by the prophet Agur Ben Jakeh, after he had learned from Ithiel (meaning God with me) and Ucal (meaning the Mighty One). Perhaps Ithiel and Ucal are a reference to Jesus Christ, who possesses these titles. Among his prophecies, we learn why we should not desire to be either too materially rich or too materially poor. What is the reason given?
18. There are moral lessons that humans can learn from a meticulous observation of the animal world, for even the animal world manifests some laudatory traits. What lesson, for instance, can be learned from the ant, according to Proverbs 30?
19. And what can be learned from the spider?
20. Proverbs 31 forms the second appendix to the book of Proverbs, and are the words of King Lemuel. The name Lemuel signifies one that is devoted to God. Most commentators believe Lemuel is Solomon, and that perhaps ‘Lemuel’ is an endearing name that his mother called Solomon. We read in these verses how Lemuel’s mother instructed him. What did she instruct him concerning alcoholic intoxication?
21. Proverbs 31 offers us instruction concerning a virtuous woman. This instruction is applicable for young ladies, as a model to them when they grow up, and it is applicable for young men, that they might know what characteristics they should look for in a prospective wife. A trap that many youth fall into is warned against in Proverbs 31:30. What is that trap?
22. Modern feminism despises the role of homemaker and mother for women. But what do Proverbs 31:10-31, Titus 2:5, and I Timothy 5:14 teach?

Proverbs 26-31 Assignment Answers

1. Dr. Greg Bahnsen has pointed out the value of Proverbs 26:4-5 for Christian apologetics. Proverbs 26:4 teaches us that our method of Christian defense should not be patterned after foolish beliefs and standards, but Biblical standards. Proverbs 26:5 teaches us that we should show the foolish how their beliefs logically lead to futility. How does I Peter 3:15 motivate us in Christian apologetics? It says for always to be ready to tell the reason for our Christian faith.
2. Some who once appeared to be Christian later apostatize. This is not because they lost their salvation, but because their salvation was never genuine. How does Proverbs 26:11 describe the apostate, and how does the description suggest he never was saved? As a dog returning to vomit; he always was a dog
3. Proverbs 26:17 compares meddling with strife with what? Taking a dog by the ears
4. How are the wicked warned in Proverbs 26:27? The wickedness they do will come back to harm them.
5. What wise counsel do we read in Proverbs 27:12? Advice to be prudent, and to hide from danger when necessary
6. What does Proverbs 27:23 teach us concerning stewardship? It says to be diligent to take care of what we have.
7. What is an advantage of profitable discourse with fellow Christians, according to Proverbs 27:17? It sharpens both in the Christian faith.
8. Why does Proverbs 28:1 say that “the wicked flee when no man pursueth”? because in their conscience they know God is against them, and they are on shaky ground
9. Who praises the wicked, according to Proverbs 28:4? Those that forsake the law of God
10. It is a great privilege to have our prayers heard and regarded by the Lord of the universe. Does God heed the prayer of those who do not heed His law, according to Proverbs 28:9? No
11. Why do so many fail to obtain the mercy of God, as implied by Proverbs 28:13? Their failure to confess and forsake their sins
12. Scripture often teaches how the sins of covenant heads corrupt the whole body of those under his rule. Which proverb in Proverbs chapter 29 teaches this ill effect, especially when such gives heed to falsehoods? Proverbs 29:12
13. Which proverb in Proverbs chapter 29 teaches who we should and who we should not fear? Proverbs 29:25
14. Which proverb in Proverbs chapter 29 teaches that it is wicked to say falsehoods simply to win favor of someone else? Proverbs 29:5
15. Which proverb in Proverbs chapter 29 teaches that we should guard our words? Proverbs 29:11
16. Which proverb in Proverbs chapter 29 teaches the value of a sound, settled ministry expounding the law of God to the people, and promoting godliness among them? Proverbs 29:18
17. Proverbs chapter 30 serves as something of an appendix to the book of Proverbs, written by the prophet Agur Ben Jakeh, after he had learned from Ithiel (meaning God with me) and Ucal (meaning the Mighty One). Perhaps Ithiel and Ucal are a reference to Jesus Christ, who possesses these titles. Among his prophecies, we learn why we should not desire to be either too materially rich or too materially poor. What is the reason given? Lest he is full, and denies God, or lest he is poor, and steals.
18. There are moral lessons that humans can learn from a meticulous observation of the animal world, for even the animal world manifests some laudatory traits. What lesson, for instance, can be learned from the ant, according to Proverbs 30? That we ought to be diligent in our labors and our preparations, especially for difficulties ahead
19. And what can be learned from the spider? That we ought to labor wisely and ingeniously, and thereby we shall be greatly rewarded
20. Proverbs 31 forms the second appendix to the book of Proverbs, and are the words of King Lemuel. The name Lemuel signifies one that is devoted to God. Most commentators believe Lemuel is Solomon, and that perhaps ‘Lemuel’ is an endearing name that his mother called Solomon. We read in these verses how Lemuel’s mother instructed him. What did she instruct him concerning alcoholic intoxication? To avoid it
21. Proverbs 31 offers us instruction concerning a virtuous woman. This instruction is applicable for young ladies, as a model to them when they grow up, and it is applicable for young men, that they might know what characteristics they should look for in a prospective wife. A trap that many youth fall into is warned against in Proverbs 31:30. What is that trap? a woman’s outward beauty and favor

22. Modern feminism despises the role of homemaker and mother for women. But what do Proverbs 31:10-31, Titus 2:5, and I Timothy 5:14 teach? That this is the proper and honorable role for women

The Song of Solomon 1-8 Assignment

1. There are many genres of literature we encounter in the Bible: historical narrative, poetry, proverbs, etc. The Song of Solomon is a love song and poem between a bridegroom and a bride. All evidence is that it was not a love song written for or between an actual man and woman, but rather that it was written as a spiritual allegory. This is the considered opinion of both ancient Jewish as well as Christian theologians. What is an 'allegory'?
2. As a spiritual allegory, who does scripture represent as being signified in the relation between a bridegroom and a bride, according to Isaiah 62:4-5, Isaiah 64:5, Hosea 2:16, 19, Ephesians 5:32, Romans 7:4, Matthew 25:1, etc.?
3. There is a close relation between Psalm 45 and the Song of Solomon with respect to subject matter and content. How does Psalm 45 compare with the Song of Solomon?
4. How does Hebrews 1:8-9 help us to understand the identity of the bridegroom spoken of in Psalm 45, and hence in the Song of Solomon as well?
5. The Song of Solomon, as well as Matthew 25:1-12, are both allegories. How does Song of Solomon 1:3 compare with Matthew 25:1-12?
6. In Song of Solomon 1:4, who are said to love the bridegroom, and how does it lend further evidence to the identification of the virgins with Christian believers, based upon what we read in Ephesians 6:24 as well?
7. What is similarly taught in Matthew 10:36 and Song of Solomon 1:6?
8. One of the challenges of reading the Song of Solomon is discerning who the narrator is in particular verses and who the party spoken to. In Song of Solomon 1:2-6, who is the bride speaking to?
9. Who is she speaking to in Song of Solomon 1:7?
10. Who is speaking in Song of Solomon 1:8-11?
11. In Song of Solomon 1:8-11 the Church is called "the fairest among women". She is described as having beautiful ornaments. What do these ornaments allegorically represent, as implied by such passages as I Peter 1:7, I Peter 3:4, I Corinthians 3:12-13 and Revelation 21:19 (describing Zion)?
12. Although we should understand the Song of Solomon principally as an allegory, nevertheless it has lessons for how husbands and wives should relate. What common lessons are taught in both the Song of Solomon and Proverbs 5:15-23 and Ephesians 5:22-33?
13. Why would Jesus call himself "the rose of Sharon, and the lily of the valleys", in Song of Solomon 2:1?
14. In Song of Solomon 2:1, why is the church in the world compared to a lily among thorns?
15. In Song of Solomon 2:14-15, Jesus Christ speaks to his Church. What does He there say spoil the vines of His Church, and why do you think He says it?
16. In Song of Solomon 2:16-17, who does the Church own to be her possession, because of her interest in him?
17. The Church can go through periods when she is further from the presence of Jesus Christ. But how does the true Church respond under such circumstances, according to Song of Solomon 3:1-5?
18. Song of Solomon 3:6 are the words of the daughters of Jerusalem. Where do they say the Church has come out of, and how does it compare to what we read in Psalm 95:8-9, Revelation 12:14, and Revelation 17:3?
19. In Song of Solomon 3:7-11, who is therein described who is a type of Jesus Christ?
20. In Song of Solomon 4, Christ tells of His love for the Church. What is similarly said about Christ's Church in Song of Solomon 4:7 and Ephesians 5:27?
21. What metaphor is used to describe Christ's Church in Song of Solomon 4:12-15, and what does it signify concerning the Church?
22. In Song of Solomon 4:16 the Church responds to Christ. How is the response of the Church in Song of Solomon 4:16 similar to Revelation 22:17?
23. What is the Church called in Revelation 22:17, and how does that relate back to the Song of Solomon and the primary way we should interpret it?
24. In Song of Solomon 5:1 we find that Christ has accepted the invitation of the Church to come, but we find in Song of Solomon 5:2-8 that the Church is unprepared to meet her bridegroom. What does it say in Song of Solomon 5:2 that the Church is doing when Christ comes, and how does it relate to Ephesians 5:14?
25. What is 'sleep' associated with in Ephesians 5:11-17?

26. In the latter part of Song of Solomon 5:2, what does it say the bridegroom is doing, and how does it compare with Revelation 3:20?
27. What frivolous excuse is made by the Church in Song of Solomon 5:3 as to why she will not get up and let Christ in?
28. Often our lame excuses from doing our spiritual duties are nevertheless clothed in spiritual language, in a vain effort to disguise the unrighteousness. What about the excuse in Song of Solomon 5:3 nevertheless gives it a spiritual air?
29. Finally she does get to open the door. But when she eventually does, what does she then find?
30. When the bride runs around the city seeking her bridegroom, the watchmen spied her and rent her veil from her. What does the veil symbolize, and how does this compare with its signification per I Corinthians 11:5-6?
31. In Song of Solomon chapter 6 the bridegroom is found. Where is he found?
32. In Song of Solomon 7:1-9 the bridegroom extols his bride, and in Song of Solomon 7:10-13 the bride extols the bridegroom and expresses her desire for fellowship with him. Christ is the church's great prophet, priest and king. Which of these offices is Christ praised for in Song of Solomon 7:5?
33. Chapter 8 concludes the Song of Solomon. In Song of Solomon 8:8-10 a "litter sister" of the bride is mentioned. Some commentators believe this "little sister" is the elect Gentiles, while the older sister already wedded to Solomon represent the elect Jews. If this interpretation is correct, what prospect does Song of Solomon 8:8-10 hold out to the elect Gentiles?
34. Matthew 21:33-41 helps us to understand the allegory of Song of Solomon 8:11-12. Solomon in Song of Solomon 8:11-12, as throughout the Song of Solomon, represents Jesus Christ, the bridegroom. In both Matthew 21:33-41 and Song of Solomon 8:11-12, who is the vineyard rented out to by its owner?
35. What do Matthew 21:41 and Song of Solomon 8:11-12 say the renters must render to the vineyard's owner?
36. Song of Solomon 8:13-14 indicates the bridegroom and bride must be geographically parted. In Song of Solomon 8:13 the bridegroom directs the bride nevertheless to remain in close communication. What does the bride request of the bridegroom in Song of Solomon 8:14?

The Song of Solomon 1-8 Assignment Answers

1. There are many genres of literature we encounter in the Bible: historical narrative, poetry, proverbs, etc. The Song of Solomon is a love song and poem between a bridegroom and a bride. All evidence is that it was not a love song written for or between an actual man and woman, but rather that it was written as a spiritual allegory. This is the considered opinion of both ancient Jewish as well as Christian theologians. What is an 'allegory'? writing in which the characters have symbolic signification
2. As a spiritual allegory, who does scripture represent as being signified in the relation between a bridegroom and a bride, according to Isaiah 62:4-5, Isaiah 64:5, Hosea 2:16, 19, Ephesians 5:32, Romans 7:4, Matthew 25:1, etc.? God and His Church
3. There is a close relation between Psalm 45 and the Song of Solomon with respect to subject matter and content. How does Psalm 45 compare with the Song of Solomon? Both are poetic love songs, both show the relation between God (the Son) and His Church
4. How does Hebrews 1:8-9 help us to understand the identity of the bridegroom spoken of in Psalm 45, and hence in the Song of Solomon as well? It indicates He is God the Son, Jesus Christ.
5. The Song of Solomon, as well as Matthew 25:1-12, are both allegories. How does Song of Solomon 1:3 compare with Matthew 25:1-12? In both the virgins represent professing Christians, and the bridegroom represents Jesus Christ. The virgins desire their bridegroom.
6. In Song of Solomon 1:4, who are said to love the bridegroom, and how does it lend further evidence to the identification of the virgins with Christian believers, based upon what we read in Ephesians 6:24 as well? The upright; since the upright are equated with the virgins, there is additional reason to believe that the virgins allegorically represent Christian believers, who are said in Ephesians 6:24 to love Christ
7. What is similarly taught in Matthew 10:36 and Song of Solomon 1:6? Often persecution comes from those within one's own household
8. One of the challenges of reading the Song of Solomon is discerning who the narrator is in particular verses and who the party spoken to. In Song of Solomon 1:2-6, who is the bride speaking to? The daughters of Jerusalem
9. Who is she speaking to in Song of Solomon 1:7? The bridegroom
10. Who is speaking in Song of Solomon 1:8-11? The bridegroom
11. In Song of Solomon 1:8-11 the Church is called "the fairest among women". She is described as having beautiful ornaments. What do these ornaments allegorically represent, as implied by such passages as I Peter 1:7, I Peter 3:4, I Corinthians 3:12-13 and Revelation 21:19 (describing Zion)? The graces of His Church
12. Although we should understand the Song of Solomon principally as an allegory, nevertheless it has lessons for how husbands and wives should relate. What common lessons are taught in both the Song of Solomon and Proverbs 5:15-23 and Ephesians 5:22-33? Husbands should love their wives, and wives should submit to and love their husbands.
13. Why would Jesus call himself "the rose of Sharon, and the lily of the valleys", in Song of Solomon 2:1? Because He came to earth, like these are on the earth, making Himself accessible to man, and He is fragrant and beautiful to His people
14. In Song of Solomon 2:1, why is the church in the world compared to a lily among thorns? Because the world is unredeemed, but the Church is redeemed from sin
15. In Song of Solomon 2:14-15, Jesus Christ speaks to his Church. What does He there say spoil the vines of His Church, and why do you think He says it? The little foxes; just as little foxes wreak havoc on grapevines, so seemingly small sins can wreak havoc on the Church.
16. In Song of Solomon 2:16-17, who does the Church own to be her possession, because of her interest in him? Her Beloved, Jesus Christ
17. The Church can go through periods when she is further from the presence of Jesus Christ. But how does the true Church respond under such circumstances, according to Song of Solomon 3:1-5? She seeks her Lord until she is back in His presence.
18. Song of Solomon 3:6 are the words of the daughters of Jerusalem. Where do they say the Church has come out of, and how does it compare to what we read in Psalm 95:8-9, Revelation 12:14, and Revelation 17:3? The wilderness; they also speak of different periods in history when the Church has been in the wilderness
19. In Song of Solomon 3:7-11, who is therein described who is a type of Jesus Christ? King Solomon

20. In Song of Solomon 4, Christ tells of His love for the Church. What is similarly said about Christ's Church in Song of Solomon 4:7 and Ephesians 5:27? That she will appear with no spot or blemish before Christ
21. What metaphor is used to describe Christ's Church in Song of Solomon 4:12-15, and what does it signify concerning the Church? A garden; the church is special and produces spiritual fruits
22. In Song of Solomon 4:16 the Church responds to Christ. How is the response of the Church in Song of Solomon 4:16 similar to Revelation 22:17? In both the Church asks Christ to come
23. What is the Church called in Revelation 22:17, and how does that relate back to the Song of Solomon and the primary way we should interpret it? The Church there is called the bride of Christ, and in the allegory of the Song of Solomon the Church is signified as Solomon's bride. Thus Revelation 22:17 provides evidence that we should interpret the Song of Solomon as an allegory.
24. In Song of Solomon 5:1 we find that Christ has accepted the invitation of the Church to come, but we find in Song of Solomon 5:2-8 that the Church is unprepared to meet her bridegroom. What does it say in Song of Solomon 5:2 that the Church is doing when Christ comes, and how does it relate to Ephesians 5:14? It says she sleeps; in Ephesians 5:14 we are commanded not to sleep
25. What is 'sleep' associated with in Ephesians 5:11-17? Being unwise and following in a course of spiritual negligence and even wickedness
26. In the latter part of Song of Solomon 5:2, what does it say the bridegroom is doing, and how does it compare with Revelation 3:20? It says the bridegroom knocks, wanting to be let in; this same figure appears in Rev 3:20 concerning Christ
27. What frivolous excuse is made by the Church in Song of Solomon 5:3 as to why she will not get up and let Christ in? she has already put off her coat and shoes
28. Often our lame excuses from doing our spiritual duties are nevertheless clothed in spiritual language, in a vain effort to disguise the unrighteousness. What about the excuse in Song of Solomon 5:3 nevertheless gives it a spiritual air? She says she does not want to defile her feet, which makes it appear that in refusing to do her duty that she is seeking to maintain her purity.
29. Finally she does get to open the door. But when she eventually does, what does she then find? It is too late, for her bridegroom has departed.
30. When the bride runs around the city seeking her bridegroom, the watchmen spied her and rent her veil from her. What does the veil symbolize, and how does this compare with its signification per I Corinthians 11:5-6? It symbolizes her covering, as being in proper submission; it signifies the same, and thus women's heads are to be so covered on Biblically required occasions
31. In Song of Solomon chapter 6 the bridegroom is found. Where is he found? In his garden
32. In Song of Solomon 7:1-9 the bridegroom extols his bride, and in Song of Solomon 7:10-13 the bride extols the bridegroom and expresses her desire for fellowship with him. Christ is the church's great prophet, priest and king. Which of these offices is Christ praised for in Song of Solomon 7:5? His Kingship
33. Chapter 8 concludes the Song of Solomon. In Song of Solomon 8:8-10 a "litter sister" of the bride is mentioned. Some commentators believe this "little sister" is the elect Gentiles, while the older sister already wedded to Solomon represent the elect Jews. If this interpretation is correct, what prospect does Song of Solomon 8:8-10 hold out to the elect Gentiles? That they will inherit the same blessings as their older sister
34. Matthew 21:33-41 helps us to understand the allegory of Song of Solomon 8:11-12. Solomon in Song of Solomon 8:11-12, as throughout the Song of Solomon, represents Jesus Christ, the bridegroom. In both Matthew 21:33-41 and Song of Solomon 8:11-12, who is the vineyard rented out to by its owner? Husbandmen
35. What do Matthew 21:41 and Song of Solomon 8:11-12 say the renters must render to the vineyard's owner? Fruits of the income earned off the vineyard
36. Song of Solomon 8:13-14 indicates the bridegroom and bride must be geographically parted. In Song of Solomon 8:13 the bridegroom directs the bride nevertheless to remain in close communication. What does the bride request of the bridegroom in Song of Solomon 8:14? To return quickly to her

Isaiah 1-11 Assignment (Read these chapters in Isaiah and be prepared to discuss them on the next Lord's Day. In addition, write the answers to the following questions, using Matthew Henry's commentary on Isaiah to help you when necessary.)

1. Who was Isaiah?
2. In what reigns did Isaiah prophesy?
3. Who is the child referred to in Isaiah 9:6-7?
4. Which verses in the New Testament allude to Isaiah 9:6-7 verse with reference to the person therein prophesied?
5. What are the 5 titles given to this person in Isaiah 9:6-7?
6. In Isaiah 28:29, to whom does Isaiah attribute the title of "Wonderful"?
7. Which title in Isaiah 9:6-7 is also referred to in Ephesians 2:14?
8. According to Psalm 2 and Ephesians 1:20-23, when was "the government placed on his shoulder"?
9. According to Isaiah 11:1, from whom is this one ascended who has the government placed on his shoulder?
10. Who was Jesse?
11. Who was the 'root of Jesse'?
12. What does Revelation 22:16 say about the relation of Jesus and David?
13. Who does the 'son' in Isaiah 7:14 refer to?
14. Which verses in the New Testament show who Isaiah 7:14 refers to?
15. Which vision did Isaiah see that is recorded in Isaiah 6 which prepared him for the Lord's service?
16. What does John 12:41 tell us about what Isaiah saw recorded in Isaiah 6:1?
17. In Isaiah 1:13, did God mean that they Jews no longer should offer sacrifices and observe new moons and sabbaths? What did he mean and how do you know?
18. What do we learn from Luke 24:47 about when Isaiah 2:2-4 began to be fulfilled?
19. What do we learn from Rev 21:1-4 about when Isaiah 2:2-4 will be fulfilled in its full expression?
20. What principle does Isaiah 3:4-5, 12 say about a nation which has as its civil rulers women and children?
21. What is it that God deplores about the Israelite women in Isaiah's day, as described in Isaiah 3:16-24?
22. Who is the 'tabernacle' prophesied in Isaiah 4:6?
23. What do Isaiah 5:1 and Song of Solomon 1:1-3 have in common?
24. What do Isaiah 5:2 and Matthew 21:33 have in common?
25. Why does God send judgment upon a nation, according to Isaiah 5:13?
26. What does the term 'Immanuel' literally mean? (Isaiah 7:14)
27. Who is 'Immanuel', the son of the virgin? (Matthew 1:23)
28. Who is the 'light' spoken of in Isaiah 9:1-2 according to Matthew 4:16?
29. Who was the 'rod' of God's anger against the hypocritical nation of Israel? (Isaiah 10)
30. As the rod of God's anger, were the leaders of this nation exacting judgment upon Israel with the same motive that God was by using this nation to judge Israel? Explain your answer.

Isaiah 1-11 Assignment Answers

1. Who was Isaiah? Son of Amoz and very notable prophet
2. In what reigns did Isaiah prophesy? During the reigns of Uzziah, Jotham, Ahaz, and Hezekiah
3. Who is the child referred to in Isaiah 9:6-7? Jesus Christ
4. Which verses in the New Testament allude to the Isaiah 9:6-7 verse with reference to the person therein prophesied? Matthew 28:18, Luke 2:11, Ephesians 2:14
5. What are the 5 titles given to this person in Isaiah 9:6-7? Wonderful, Counselor, Mighty God, the everlasting Father, the Prince of Peace
6. In Isaiah 28:29, to whom does Isaiah attribute the title of “Wonderful”? the Lord of Hosts
7. Which title in Isaiah 9:6-7 is also referred to in Ephesians 2:14? Prince of Peace
8. According to Psalm 2 and Ephesians 1:20-23, when was “the government placed on his shoulder”? Christ’s Resurrection
9. According to Isaiah 11:1, from whom is this one ascended who has the government placed on his shoulder? Jesse
10. Who was Jesse? Father of David
11. Who was the ‘root of Jesse’? Jesus Christ
12. What does Revelation 22:16 say about the relation of Jesus and David? Offspring of David
13. Who does the ‘son’ in Isaiah 7:14 refer to? Jesus
14. Which verses in the New Testament show who Isaiah 7:14 refers to? Matthew 1:23
15. Which vision did Isaiah see that is recorded in Isaiah 6 which prepared him for the Lord’s service? Christ on the throne and angels and an angel put a coal on His mouth
16. What does John 12:41 tell us about what Isaiah saw recorded in Isaiah 6:1? It was Christ who he saw.
17. In Isaiah 1:13, did God mean that the Jews no longer should offer sacrifices and observe new moons and sabbaths? What did he mean and how do you know? No, he wanted them to do it with the right heart. Hezekiah and the other righteous Jews were shown correct in observing them.
18. What do we learn from Luke 24:47 about when Isaiah 2:2-4 began to be fulfilled? In the time following Christ’s resurrection
19. What do we learn from Rev 21:1-4 about when Isaiah 2:2-4 will be fulfilled in its full expression? In the Second Advent
20. What principle does Isaiah 3:4-5, 12 say about a nation which has as its civil rulers women and children? It is a nation under God’s judgment and wrath.
21. What is it that God deplors about the Israelite women in Isaiah’s day, as described in Isaiah 3:16-24? Vain, haughty, morally loose, prone to wearing apparel that would lead to adultery
22. Who is the ‘tabernacle’ prophesied in Isaiah 4:6? God (Jesus Christ)
23. What do Isaiah 5:1 and Song of Solomon 1:1-3 have in common? A love song
24. What do Isaiah 5:2 and Matthew 21:33 have in common? Both about vineyards, in which Christ was the son of the vineyard’s owner
25. Why does God send judgment upon a nation, according to Isaiah 5:13? They have no true knowledge of God.
26. What does the term ‘Immanuel’ literally mean? (Isaiah 7:14) God with us
27. Who is ‘Immanuel’, the son of the virgin? (Matthew 1:23) Jesus Christ
28. Who is the ‘light’ spoken of in Isaiah 9:1-2 according to Matthew 4:16? Jesus Christ
29. Who was the ‘rod’ of God’s anger against the hypocritical nation of Israel? (Isaiah 10) Assyria
30. As the rod of God’s anger, were the leaders of this nation exacting judgment upon Israel with the same motive that God was by using this nation to judge Israel? Explain your answer. The Assyrians had a different motive. They did it because of their greed for territory, whereas God caused it as a righteous punishment of wickedness.

Isaiah 12-22 Assignment (Read these chapters in Isaiah and be prepared to discuss them on the next Lord's Day. In addition, write the answers to the following questions.)

1. Who is the believer's salvation? (Isaiah 12:2)
2. What does the term 'burden' mean in Isaiah 13:1?
3. Which people did Isaiah prophesy would rise against Babylon? (Isaiah 13:17)
4. To what 2 cities does God compare the coming overthrow of Babylon? (Isaiah 13:19)
5. Though Babylon will be destroyed, what does Isaiah prophesy will happen to the Jews? (Isaiah 14:1)
6. Babylon is compared to Lucifer (Satan), and is a type of Lucifer, who also was cut down by God. What had been the desire of Babylon and Lucifer? (Isaiah 14:14)
7. What shall become of the seed of evil doers? (Isaiah 14:20)
8. According to Isaiah 14:24, when God purposes something, what happens?
9. According to the burden of Moab, what would become of Moab? (Isaiah 15)
10. Which throne is being referred to that would be in the tabernacle of David? (Isaiah 16:5)
11. What was Isaiah's prophecy of what would become of Damascus? (Isaiah 17)
12. According to Isaiah's prophecy concerning Egypt, whose rule would Egypt one day be given over to?
13. Not only does Isaiah's prophecy concerning Egypt contain warnings about punishment, but it also contains gospel promises of mercy. What is promised to Egypt in a future age in Isaiah 19:21?
14. In Isaiah 19:21, what is meant by the prophecy that the Egyptians should 'vow' to the Lord? What is a 'vow'?
15. According to Isaiah 19:23, would other Gentile nations besides Egypt come to vow unto the Lord?
16. Of what was Isaiah walking naked and barefoot a sign of? (Isaiah 20)
17. What is prophesied concerning the future of Babylon? (Isaiah 21:9)
18. Which peoples would overrun Babylon? (Isaiah 21:2)
19. In Isaiah's prophecy concerning Arabia, the people there are described as Dedanim and people of Tema. What does Genesis 25:3,13,15 say about where these people descended from?
20. What was Isaiah's prophecy concerning Arabia? (Isaiah 21)
21. In Isaiah 22 Isaiah prophesies regarding the 'valley of vision'. Where is the 'valley of vision'?

Isaiah 12-22 Assignment Answers

1. Who is the believer's salvation? (Isaiah 12:2) God
2. What does the term 'burden' mean in Isaiah 13:1? An oracle or inspired lesson or prophecy
3. Which people did Isaiah prophesy would rise against Babylon? (Isaiah 13:17) the Medes
4. To what 2 cities does God compare the coming overthrow of Babylon? (Isaiah 13:19) Sodom and Gomorrah
5. Though Babylon will be destroyed, what does Isaiah prophesy will happen to the Jews? (Isaiah 14:1) they will return to inhabit Israel
6. Babylon is compared to Lucifer (Satan), and is a type of Lucifer, who also was cut down by God. What had been the desire of Babylon and Lucifer? (Isaiah 14:14) to become like god
7. What shall become of the seed of evil doers? (Isaiah 14:20) they shall never be renowned
8. According to Isaiah 14:24, when God purposes something, what happens? It happens.
9. According to the burden of Moab, what would become of Moab? (Isaiah 15) Moab will be laid waste
10. Which throne is being referred to that would be in the tabernacle of David? (Isaiah 16:5) Christ's
11. What was Isaiah's prophecy of what would become of Damascus? (Isaiah 17) it shall be a ruinous heap
12. According to Isaiah's prophecy concerning Egypt, whose rule would Egypt one day be given over to? A cruel master
13. Not only does Isaiah's prophecy concerning Egypt contain warnings about punishment, but it also contains gospel promises of mercy. What is promised to Egypt in a future age in Isaiah 19:21? He shall vow a vow to the Lord.
14. In Isaiah 19:21, what is meant by the prophecy that the Egyptians should 'vow' to the Lord? What is a 'vow'? They will pledge to serve the Lord (ie, be nations covenanted to the Lord). A vow is a pledge.
15. According to Isaiah 19:23, would other Gentile nations besides Egypt come to vow unto the Lord? Yes (this was a way of saying even the most fierce opponents of Israel would one day be nations covenanted to Christ)
16. Of what was Isaiah walking naked and barefoot a sign of? (Isaiah 20) of Egypt and beyond taken captive by Assyria
17. What is prophesied concerning the future of Babylon? (Isaiah 21:9) it will fall
18. Which peoples would overrun Babylon? (Isaiah 21:2) Elam and Media
19. In Isaiah's prophecy concerning Arabia, the people there are described as Dedanim and people of Tema. What does Genesis 25:3,13,15 say about where these people descended from? Descended from Abraham by Hagar and Keturah
20. What was Isaiah's prophecy concerning Arabia? (Isaiah 21) they will become few
21. In Isaiah 22 Isaiah prophesies regarding the 'valley of vision'. Where is the 'valley of vision'? Judah and Jerusalem

Isaiah 23-33 Assignment (Read these chapters in Isaiah and be prepared to discuss them on the next Lord's Day. In addition, write the answers to the following questions.)

1. How does Isaiah describe the kingly power of the Lord Jesus in Isaiah 32:1?
 2. What place did Isaiah prophesy concerning in Isaiah 23?
 3. What was to be its end, according to Isaiah 23?
 4. What was the notable business which the city described in Isaiah 23 engaged in?
 5. Isaiah 24 speaks of God's judgment. Upon whom is this judgment pronounced?
 6. According to Isaiah 24:13-14, who shall escape this judgment of God?
 7. According to Isaiah 24:23, what will be the result after the judgment is passed?
 8. According to Isaiah 25, what would be swallowed up in victory?
 9. What does I Corinthians 15:54 teach regarding Isaiah 25:8? When will the *full* accomplishment of the promises contained in Isaiah 25:8ff take place?
 10. What does Isaiah 25 say has been spread over all nations until the promises of Isaiah 25 come to pass?
 11. According to Isaiah 26, who will the Lord keep in perfect peace?
 12. In Isaiah 26:18, the prophet makes an analogy? What does he say they are like who have waited for and looked to God for deliverance?
 13. The "dead men" described in Isaiah 26:19 can have either a reference to spiritually dead men, to physically dead men, or both. If this refers to spiritually dead men, then what is being described in Isaiah 26:19? If this refers to physically dead men, then what is being described in Isaiah 26:19?
 14. According to Isaiah 27:6, what will fill the face of the world? What will blossom and bud? To when in history does this refer?
 15. Compare John 15:6 to Isaiah 27:11. What is similar between the statements in these 2 passages?
 16. According to Isaiah 28, which nation would be cast down by the Lord as a result of their pride, drunkenness, and excess of riot?
 17. According to I Peter 2:6-8, who is the stone spoken of in Isaiah 28:16?
 18. According to Isaiah 30, did the Jews appreciate the prophecy of the Lord which was spoken to them among all the peoples?
 19. According to Isaiah 31, who did the Jews trust in instead of the Lord?
- According to Isaiah 33:22, what are the 3 things the Lord is?

Isaiah 23-33 Assignment Answers

1. How does Isaiah describe the kingly power of the Lord Jesus in Isaiah 32:1? righteous
2. What place did Isaiah prophesy concerning in Isaiah 23? Tyre
3. What was to be its end, according to Isaiah 23? Laid waste
4. What was the notable business which the city described in Isaiah 23 engaged in? merchants and sea-traders
5. Isaiah 24 speaks of God's judgment. Upon whom is this judgment pronounced? The earth
6. According to Isaiah 24:13-14, who shall escape this judgment of God? a few or remnant
7. According to Isaiah 24:23, what will be the result after the judgment is passed? God will reign in Jerusalem
8. According to Isaiah 25, what would be swallowed up in victory? death
9. What does I Corinthians 15:54 teach regarding Isaiah 25:8? This prophecy in Isaiah 25:8 will be fully fulfilled at the Second Advent according to I Cor 15:54, even though partially fulfilled in the First Advent. When will the *full* accomplishment of the promises contained in Isaiah 25:8ff take place? The Second Advent ushering in the New Heavens and New Earth
10. What does Isaiah 25 say has been spread over all nations until the promises of Isaiah 25 come to pass? Veil is spread over them.
11. According to Isaiah 26, who will the Lord keep in perfect peace? One whose mind is stayed on God.
12. In Isaiah 26:18, the prophet makes an analogy. What does he say they are like who have waited for and looked to God for deliverance? A woman who is pregnant.
13. The "dead men" described in Isaiah 26:19 can have either a reference to spiritually dead men, to physically dead men, or both. If this refers to spiritually dead men, then what is being described in Isaiah 26:19? Conversion. If this refers to physically dead men, then what is being described in Isaiah 26:19? Bodily resurrection on the Day of the Judgment.
14. According to Isaiah 27:6, what will fill the face of the world? The fruits of Israel. What will blossom and bud? Israel. To when in history does this refer? The Church after the First Advent of Christ.
15. Compare John 15:6 to Isaiah 27:11. What is similar between the statements in these 2 passages? A dry branch which will be burned.
16. According to Isaiah 28, which nation would be cast down by the Lord as a result of their pride, drunkenness, and excess of riot? Ephraim
17. According to I Peter 2:6-8, who is the stone spoken of in Isaiah 28:16? Jesus Christ.
18. According to Isaiah 30, did the Jews appreciate the prophecy of the Lord which was spoken to them among all the peoples? no
19. According to Isaiah 31, who did the Jews trust in instead of the Lord? Egypt
20. According to Isaiah 33:22, what are the 3 things the Lord is? Judge, Lawgiver, King.

Isaiah 34-44 Assignment (Read these chapters in Isaiah and be prepared to discuss them on the next Lord's Day. In addition, write the answers to the following questions.)

1. Jesus means 'savior'. In Isaiah 43:3 and 45:21 God calls himself 'savior'. Why is there this correspondence?
2. Why does God call himself "Redeemer" in Isaiah 41:14?
3. According to Isaiah 34, with whose armies is the Lord furious?
4. When will Isaiah 34:4 be ultimately and completely fulfilled?
5. According to Matthew 11:5, when was Isaiah 35:5 fulfilled?
6. According to Hebrews 12:22, where is Zion?
7. According to Isaiah 35:10 and Hebrews 12:22, who will be able to come to Mount Zion?
8. Which king's army came up against Judah during Hezekiah's reign?
9. In Isaiah 36, how did the enemy of Judah try to use propaganda to overcome Hezekiah?
10. In Isaiah 37, where did Hezekiah first go when he heard the message of the enemy's messengers?
11. What did Isaiah prophesy concerning this enemy (Isaiah 37)?
12. What did the angel of the Lord do to this enemy (Isaiah 37)?
13. How many years were added to Hezekiah's life, when God condescended not to let him die? (Isaiah 38)
14. What error did Hezekiah commit that would come to haunt future generations in Judah? (Isaiah 39)
15. What figure in the New Testament proclaimed the content of Isaiah 40:3?
16. Who is the 'servant' of whom Isaiah prophesies in Isaiah 42:1?
17. Where in the New Testament do we find Isaiah 42:3 quoted? Of whom is it describing?
18. What will the Lord magnify, according to Isaiah 42:21?
19. According to Isaiah 43, why did God give Jacob to the curse and Israel to reproaches?
20. According to Isaiah 43, what will be the basis of hope of Judah when it is under oppression of Babylon?
21. What do Luke 11:13 and Acts 2 tell us about how we should interpret Isaiah 44:3?
22. According to Isaiah 44:20, what is it about the unregenerate that makes him incapable of discerning his error?
23. Who is the Persian king who Isaiah prophesied would one day proclaim that Jerusalem be re-built?

Isaiah 34-44 Assignment Answers

1. Jesus means 'savior'. In Isaiah 43:3 and 45:21 God calls himself 'savior'. Why is there this correspondence? Jesus is God, and it may be that these passages have special reference to God the Son. But all the persons of the Trinity are involved in salvation.
2. Why does God call himself "Redeemer" in Isaiah 41:14? He will redeem His people, just as He had redeemed them from Egypt in the past.
3. According to Isaiah 34, with whose armies is the Lord furious? All nations
4. When will Isaiah 34:4 be ultimately and completely fulfilled? The Day of Judgment
5. According to Matthew 11:5, when was Isaiah 35:5 fulfilled? The First Advent
6. According to Hebrews 12:22, where is Zion? The heavenly Jerusalem
7. According to Isaiah 35:10 and Hebrews 12:22, who will be able to come to Mount Zion? believers
8. Which king's army came up against Judah during Hezekiah's reign? Sennacherib
9. In Isaiah 36, how did the enemy of Judah try to use propaganda to overcome Hezekiah? He mocked and said the people should not trust Hezekiah.
10. In Isaiah 37, where did Hezekiah first go when he heard the message of the enemy's messengers? Went into the house of the Lord and sent his messengers to Isaiah for his counsel.
11. What did Isaiah prophesy concerning this enemy (Isaiah 37)? They will be killed.
12. What did the angel of the Lord do to this enemy (Isaiah 37)? All the soldiers were killed.
13. How many years were added to Hezekiah's life, when God condescended not to let him die? (Isaiah 38) 15 years
14. What error did Hezekiah commit that would come to haunt future generations in Judah? (Isaiah 39) He let the king of Babylon see Judah's treasures.
15. What figure in the New Testament proclaimed the content of Isaiah 40:3? John the Baptist
16. Who is the 'servant' of whom Isaiah prophesies in Isaiah 42:1? Jesus
17. Where in the New Testament do we find Isaiah 42:3 quoted? Matthew 12:20 Of whom is it describing? Christ
18. What will the Lord magnify, according to Isaiah 42:21? The Law
19. According to Isaiah 43, why did God give Jacob to the curse and Israel to reproaches? Israel is sinning instead of serving God.
20. According to Isaiah 43, what will be the basis of hope of Judah when it is under oppression of Babylon? God and His promise to bring down the Babylonians and redeem the Jews
21. What do Luke 11:13 and Acts 2 tell us about how we should interpret Isaiah 44:3? Fulfilled at Pentecost
22. According to Isaiah 44:20, what is it about the unregenerate that makes him incapable of discerning his error? They are deceived.
23. Who is the Medo-Persian king who Isaiah prophesied would one day proclaim that Jerusalem be rebuilt? Cyrus.

Isaiah 45-55 Assignment (Read these chapters in Isaiah and be prepared to discuss them on the next Lord's Day. In addition, write the answers to the following questions.)

1. In Acts 8:32-33, which portion of Isaiah was the eunuch reading when Philip overtook him?
 2. For each verse below in Isaiah 53, describe how the corresponding New Testament text says it was fulfilled in Jesus Christ:
 - a. 53:1 - John 12:37
 - b. 53:2 - Philippians 2:7
 - c. 53:3 - John 7:52
 - d. 53:4 - Matthew 8:16
 - e. 53:5-6 - I Corinthians 15:3
 - f. 53:7 - Matthew 27:12
 - g. 53:8 - Matthew 27:2,26
 - h. 53:9 - Matthew 27:57-58
 - i. 53:10-11 - Rev. 14:1,4-6
 - j. 53:12 - Mark 15:27-28
 3. What do Romans 9:20-21 and Isaiah 45:9 have in common? What objection are both verses addressing?
 4. Of whom is Isaiah 45:13 prophesying about?
 5. According to Ezra 1:4 and Isaiah 45:14, how did the Egyptians and other peoples help the Jews returning to Jerusalem?
 6. According to Isaiah 47, whose nakedness shall be uncovered in the future?
 7. Who does Isaiah 47:8 say is "given to pleasures"?
 8. What does it mean that Judah mentioned God, but not in truth? (Isaiah 48:1)
 9. What does Luke 2:32 tell us about Isaiah 49:6?
 10. Who is despised according to Isaiah 49:7 and Isaiah 53:3?
 11. Who does Isaiah 49:23 say should be and would be nursing fathers and mothers to Christ's church on earth?
 12. According to Deuteronomy 24:1, what is a 'bill of divorcement'? In Isaiah 50:1, why does God mention a bill of divorcement? Whose fault was it that the Jews were a conquered and oppressed people?
 13. What will be the end of those who "walk in the light of their own fire" (Isaiah 50:11)? What does this mean?
 14. Why is "Eden" mentioned in Isaiah 51? What is this an allusion to, and how does it relate to what is prophesied in Isaiah 51?
 15. What does this mean in Isaiah 51: "the isles shall wait upon me, and on mine arm shall they trust"?
 16. According to Isaiah 51, how long shall Christ's salvation last?
 17. In Isaiah 51:9 we read about a dragon. Revelation 12 and other chapters in the book of Revelation also speak of the dragon. According to Revelation 12:9, who is the quintessential dragon?
 18. In human there have been men who work for the dragon, and so are called dragons themselves, because they are manifestations of the work of the dragon. Which manifestation of the dragon is especially in view in Isaiah 51:9? And who wounded this dragon and when?
 19. How does the wounding of the dragon as described in Isaiah 51:9 relate to Genesis 3:15?
 20. How should Romans 10:15 affect our interpretation of Isaiah 52:7? What does it indicate about the use of typology in prophecy?
 21. How does the teaching of Christ and His Church in Ephesians 5:25,32 relate to Isaiah 54:5?
 22. How do John 7:37 and Isaiah 55:1 relate to one another?
 23. In Isaiah 55:3, who is David a type of?
 24. How does Ephesians 2:12-13 relate to Isaiah 55:5?
- According to Isaiah 55, when should we seek and call upon the Lord?

Isaiah 45-55 Assignment Answers

1. Isaiah 53:7-8
2. For each verse below in Isaiah 53, describe how the corresponding New Testament text says it was fulfilled in Jesus Christ:
 - a. 53:1 - John 12:37- Many did not believe Christ.
 - b. 53:2 - Philippians 2:7- Christ had no worldly beauty or take a high place.
 - c. 53:3 - John 7:52- He was despised as a Galilean.
 - d. 53:4- Matthew 8:16- He bore burdens.
 - e. 53:5-6 - I Corinthians 15:3- He died for His people's sins.
 - f. 53:7 - Matthew 27:12- He did not answer His accusers.
 - g. 53:8 - Matthew 27:2,26- Christ was crucified.
 - h. 53:9 - Matthew 27:57-58- He was buried in the grave of a rich man.
 - i. 53:10-11 - Rev. 14:1,4-6- Christ was rewarded for His sufferings and blessed with followers.
 - j. 53:12 - Mark 15:27-28 - He was killed with lawbreakers.
3. What do Romans 9:20-21 and Isaiah 45:9 have in common? What objection are both verses addressing? They both illustrate God's right to ordain what comes to pass by the example of a potter and clay.
4. Of whom is Isaiah 45:13 prophesying about? This is prophesying both the type Cyrus who released the Jews to re-build Jerusalem as well as the anti-type Jesus who redeemed His people from sin.
5. According to Ezra 1:4 and Isaiah 45:14, how did the Egyptians and other peoples help the Jews returning to Jerusalem? They were given slaves to do the work and riches from Egypt.
6. According to Isaiah 47, whose nakedness shall be uncovered in the future? Chaldeans
7. Who does Isaiah 47:8 say is "given to pleasures"? The wicked Babylonians
8. What does it mean that Judah mentioned God, but not in truth? (Isaiah 48:1) They acknowledged God but not the way He revealed Himself.
9. What does Luke 2:32 tell us about Isaiah 49:6? Jesus is the Light.
10. Who is despised according to Isaiah 49:7 and Isaiah 53:3? Jesus Christ
11. Who does Isaiah 49:23 say should be and would be nursing fathers and mothers to Christ's church on earth? The kings and queens (government)
12. According to Deuteronomy 24:1, what is a 'bill of divorcement'? In Isaiah 50:1, why does God mention a bill of divorcement? Whose fault was it that the Jews were a conquered and oppressed people? A bill of divorcement a document releasing the husband from marriage because of his wife's uncleanness. Israel is compared to an unclean wife who deserves to be divorced by God.
13. What will be the end of those who "walk in the light of their own fire" (Isaiah 50:11)? They will be punished in hell. What does this mean? They trust in themselves.
14. Why is "Eden" mentioned in Isaiah 51? To describe beauty, fertility, and glory in contrast to wilderness. What is this an allusion to, and how does it relate to what is prophesied in Isaiah 51? The garden of Eden in Genesis and how it will be restored in many senses in the future.
15. What does this mean in Isaiah 51: "the isles shall wait upon me, and on mine arm shall they trust"? The Gentiles shall be saved.
16. According to Isaiah 51, how long shall Christ's salvation last? forever
17. In Isaiah 51:9 we read about a dragon. Revelation 12 and other chapters in the book of Revelation also speak of the dragon. According to Revelation 12:9, who is the quintessential dragon? Satan
18. In human there have been men who work for the dragon, and so are called dragons themselves, because they are manifestations of the work of the dragon. Which manifestation of the dragon is especially in view in Isaiah 51:9? Especially Egypt. And who wounded this dragon and when? When Israel was redeemed from Egypt.
19. How does the wounding of the dragon as described in Isaiah 51:9 relate to Genesis 3:15? Genesis 3:15 promises that Satan, the serpent, will be bruised, which he was as manifested in Egypt at the time of Moses (and was later through Christ at Calvary).
20. How should Romans 10:15 affect our interpretation of Isaiah 52:7? It speaks of pastors and missionary pastors spreading the gospel. What does it indicate about the use of typology in prophecy? Types are used.

21. How does the teaching of Christ and His Church in Ephesians 5:25,32 relate to Isaiah 54:5? Christ is figuratively the husband of His church, in both the Old and New Testaments.
22. How do John 7:37 and Isaiah 55:1 relate to one another? Christ is figuratively the living water which supplies and sustains His people. The same metaphor is used in the Old and New Testaments.
23. In Isaiah 55:3, who is David a type of? Christ
24. How does Ephesians 2:12-13 relate to Isaiah 55:5? It speaks of the Gentile nations and peoples becoming Christian.
25. According to Isaiah 55, when should we seek and call upon the Lord? While He is near and may be found.

Isaiah 56-66 Assignment (Read these chapters in Isaiah and be prepared to discuss them on the next Lord's Day. In addition, write the answers to the following questions.)

1. What does Luke 4:21 say about Isaiah 61:1-2?
2. According to Isaiah 56, how must the people of God keep the Sabbath?
3. Isaiah 56:7 speaks of a "house of prayer". According to Matthew 21:13, whose house is this 'house of prayer'? And according to Hebrews 3:6, what is his new house?
4. According to Isaiah 57:3, which violation of the Ten Commandments is God especially angered that the Jews have disobeyed?
5. In Isaiah 57, why are the Jews called adulterers for their sin of idolatry?
6. If committing adultery in human relations is analogous to committing idolatry in our relation with God, then why must idolatry be disciplined by the magistrate as well as the church?
7. According to Isaiah 57, for whom is there no peace?
8. In I Timothy 2:2, we are told to pray for magistrates and those in authority, that we might lead a peaceful life. In light of what Isaiah 57 says about a necessary condition for peace, what must we pray that a magistrate should do in order that there be peace?
9. According to Isaiah 58, why was God displeased with the fasts of the Jews?
10. According to Isaiah 58, how was the Sabbath to be observed?
11. According to Isaiah 59, what separates us from God?
12. Who does the "he" refer to in Isaiah 59:17?
13. How does Ephesians 6:14-17 relate to Isaiah 59:17?
14. How does Isaiah 59:21 relate to Galatians 3:16-17?
15. How does Isaiah 59:20 relate to Psalm 2:6 and I Peter 2:6?
16. How does Matthew 8:11 relate to Isaiah 59:19?
17. According to Isaiah 60, who would come to the light of God shining upon His people? What shall these show forth when they come to the light?
18. What are the "ships of Tarshish"? Where is Tarshish? What does there mention here imply about the nature of ancient travel?
19. How does Ephesians 2:12 relate to Isaiah 60:10?
20. If kings are to minister to the Israel of God (Isaiah 60:10), what does this imply about the duty of the government to the church?
21. To whom did God send his anointed one to preach good tidings? (Isaiah 61)
22. What does Luke 4:17-21 teach about Isaiah 61:1-3?
23. What does 'Beulah' mean and why would Jerusalem be called it? (Isaiah 62)
24. According to Isaiah 63, why did God lead the Israelites out of Egypt?
25. According to Isaiah 64, why is God angry with the Jews?
26. What is compared to filthy rags? (Isaiah 64)
27. How does II Corinthians 5:17 relate to Isaiah 65:17?
28. How does II Peter 3:13 and Rev 21:5 relate to Isaiah 65:17?
29. Why did God not accept the Jews' sacrifices? (Isaiah 66)
30. How does Mark 9:44 relate to Isaiah 66:24?
31. According to Isaiah 66, who had not at that time yet heard of the fame of the Lord? Would they ever hear and be brought into the church?

Isaiah 56-66 Assignment Answers

1. What does Luke 4:21 say about Isaiah 61:1-2? Fulfilled in Christ
2. According to Isaiah 56, how must the people of God keep the Sabbath? Not pollute the Sabbath
3. Isaiah 56:7 speaks of a "house of prayer". According to Matthew 21:13, whose house is this 'house of prayer'? God's. And according to Hebrews 3:6, what is his new house? The people of God- Christ's Church
4. According to Isaiah 57:3, which violation of the Ten Commandments is God especially angered that the Jews have disobeyed? Adultery against God, which is idolatry. God's church is wedded to God, and so unfaithfulness to Him is adultery against Him.
5. In Isaiah 57, why are the Jews called adulterers for their sin of idolatry? God's church is wedded to God, and so unfaithfulness to Him is adultery against Him.
6. If committing adultery in human relations is analogous to committing idolatry in our relation with God, then why must idolatry be disciplined by the magistrate as well as the church? It is a sin that is at least as bad if not worse than adultery. God's interests must be protected as well as man's.
7. According to Isaiah 57, for whom is there no peace? The wicked.
8. In I Timothy 2:2, we are told to pray for magistrates and those in authority, that we might lead a peaceful life. In light of what Isaiah 57 says about a necessary condition for peace, what must we pray that a magistrate should do in order that there be peace? Be upright and punish the wicked who violate the Ten Commandments.
9. According to Isaiah 58, why was God displeased with the fasts of the Jews? Done for wrong reasons.
10. According to Isaiah 58, how was the Sabbath to be observed? Not engaging in human pleasures and not engaging in worldly conversations but delighting in worship and religious speech.
11. According to Isaiah 59, what separates us from God? iniquities
12. Who does the "he" refer to in Isaiah 59:17? Christ
13. How does Ephesians 6:14-17 relate to Isaiah 59:17? Use armor to illustrate righteousness.
14. How does Isaiah 59:21 relate to Galatians 3:16-17? They speak of the covenant with Jesus Christ and those in Christ.
15. How does Isaiah 59:20 relate to Psalm 2:6 and I Peter 2:6? They speak of Christ's coming reign on Zion.
16. How does Matthew 8:11 relate to Isaiah 59:19? Both speak of the coming conversion of the Gentiles.
17. According to Isaiah 60, who would come to the light of God shining upon His people? The Gentiles and those who rule the Gentile nations. It foresees a day when the nations are professedly Christian. What shall these show forth when they come to the light? Praise and glory to God.
18. What are the "ships of Tarshish"? fleets of Spain Where is Tarshish? Spain What does there mention here imply about the nature of ancient travel? People often traveled great distances by means of ships.
19. How does Ephesians 2:12 relate to Isaiah 60:10? Both speak of the conversion of the Gentiles
20. If kings are to minister to the Israel of God (Isaiah 60:10), what does this imply about the duty of the government to the church? The civil rulers are to support and protect the Church (minister unto it), and suppress its enemies and those who violate its principles. This is called the establishment principle.
21. To whom did God send his anointed one to preach good tidings? (Isaiah 61) the meek and afflicted
22. What does Luke 4:17-21 teach about Isaiah 61:1-3? Fulfilled in Christ.
23. What does 'Beulah' mean and why would Jerusalem be called it? (Isaiah 62) married, because Jerusalem is figuratively married to God.
24. According to Isaiah 63, why did God lead the Israelites out of Egypt? For His name to be glorified and to show mercy.
25. According to Isaiah 64, why is God angry with the Jews? Their sin
26. What is compared to filthy rags? (Isaiah 64) their righteous deeds
27. How does II Corinthians 5:17 relate to Isaiah 65:17? The creation of something new.
28. How does II Peter 3:13 and Rev 21:5 relate to Isaiah 65:17? They speak of the new heavens and new earth.
29. Why did God not accept the Jews' sacrifices? (Isaiah 66) They did it their own way and not as God commanded.
30. How does Mark 9:44 relate to Isaiah 66:24? Both describe hell

31. According to Isaiah 66, who had not at that time yet heard of the fame of the Lord? The isles far away.
Would they ever hear and be brought into the church? yes

Jeremiah 1-6 Assignment

1. What office did Jeremiah hold by birthright?
2. In whose reign is Jeremiah first mentioned?
3. In which year of his reign did this prophecy commence?
4. According to II Kings chapter 22, what did Hilkiah the high priest find in the house of the Lord during Josiah's reign?
5. And according to II Kings 23:3, how had Josiah responded to this discovery?
6. To which office was Jeremiah specially ordained by God?
7. Since he was ordained to this office, what words were put in Jeremiah's mouth?
8. Of the three offices of Jesus Christ, which office did Jeremiah not possess?
9. In Jeremiah 1:11 and 1:13, Jeremiah sees a rod of an almond tree and a seething-pot. What do these visions suggest is in store for the people of Judah?
10. According to Jeremiah 2, what is it that the Jews have done that even the Gentiles (eg, the isles of Chittim) have not done?
11. According to II Kings 23:5 and Jeremiah 2:20-28, what was a chief sin of the Jews for which they needed to repent?
12. According to Jeremiah 2:20, how have the Jews played the harlot?
13. The Jews were seeking to "have their cake and eat it too", just as many professing Christians do even in our own time. They sought to worship the false gods of the Gentiles as well as the true God of the Bible. In Jeremiah 3:1, what is this likened to? And how do Deuteronomy 24:3-4, Matthew 5:31, and Mark 10:4-6 relate to it?
14. What nation should Judah have learned its lesson from, according to Jeremiah 3:8?
15. According to Jeremiah 3:2, how had the Jews "polluted the land"?
16. What should the Jews have been ashamed of according to Jeremiah 3:3, but were not?
17. We read in Jeremiah 3:8-9 how Israel and Judah played the harlot and engaged in whoredom, having been unfaithful to their God. Who in Revelation 17 is said to have done the same?
18. What would Israel have to do, according to Jeremiah 3, to turn away God's judgment upon them?
19. We read in Jeremiah 3:14-19 the blessings that will flow to God's people when they obey. This prophecy is not only a prophecy of the restoration following the ancient Babylonian captivity, but also and more so a prophecy of the post-millennial restoration following the oppression by another "Babylon" (Revelation 19-20), and ultimately and fully a prophecy of the restoration with a new earth (Revelation 21). Based on what is said about the ark of the covenant, how do we know that this prophecy must refer most fully to a restoration in the New Testament era?
20. Where will be the throne of the Lord in that blessed day? Which nations shall be gathered to it?
21. What is meant in Jeremiah 4:4 by the phrase "circumcize yourselves to the Lord"? And what does this imply 'circumcision' signifies? Is this also what New Testament baptism also signifies? (Note: Baptists reject that circumcision in the Old Testament and baptism in the New Testament signify the same thing. They must believe this difference in order to maintain the sign of baptism should not be administered to infants like circumcision was.)
22. Jeremiah 4:6-7 speaks of a destroyer from the north. According to Jeremiah 27:6, who is the primary reference of this prophecy?
23. God similarly sent other destroyers from the north from among the Gentiles to destroy Jerusalem at other times in history. For instance, which Gentile nation is the primary reference in Luke 21:21-24 as coming and destroying Jerusalem in 70 A.D.?
24. What does this mean: "wise to do evil"? (Jeremiah 4:22)
25. Judah would try to give an impression of luxury even though poor and despoiled due to judgment. What figurative language in Jeremiah 4:30 was used to explain this?
26. According to II Kings 9:30, which woman literally applied this technique?
27. What does Jeremiah 4:30 and II Kings 9:30 imply about God's view of face painting?
28. How does Jeremiah 5:6 relate to the beasts described in Daniel 7:4-7?
29. How does Jeremiah 5:15 confirm that these animals (in Jeremiah 5:6) represented Gentile kingdoms?
30. Which sin is represented in the simile of fed horses? (Jeremiah 5:8)
31. According to Jeremiah 5, what do the Jewish people think about their false prophets? At the turn of the twenty-first century, what do most people think about their false prophets?

32. What were Jewish believers warned to do in the face of impending judgment according to Jeremiah 6:1?
33. According to Jeremiah 6:14, what did the false prophets say to the people?

Jeremiah 1-6 Assignment Answers

1. What office did Jeremiah hold by birthright? priest
2. In whose reign is Jeremiah first mentioned? Josiah's
3. In which year of his reign did this prophecy commence? The thirteenth (Jer. 1:2)
4. According to II Kings chapter 22, what did Hilkiah the high priest find in the house of the Lord during Josiah's reign? The book of the law
5. And according to II Kings 23:3, how had Josiah responded to this discovery? Entered into covenant with God along with the people, to obey God.
6. To which office was Jeremiah specially ordained by God? Prophet
7. Since he was ordained to this office, what words were put in Jeremiah's mouth? God's
8. Of the three offices of Jesus Christ, which office did Jeremiah not possess? King
9. In Jeremiah 1:11 and 1:13, Jeremiah sees a rod of an almond tree and a seething-pot. What do these visions suggest is in store for the people of Judah? judgment
10. According to Jeremiah 2, what is it that the Jews have done that even the Gentiles (eg, the isles of Chittim) have not done? Changed the god they worship, and that from true to false.
11. According to II Kings 23:5 and Jeremiah 2:20-28, what was a chief sin of the Jews for which they needed to repent? Idolatry
12. According to Jeremiah 2:20, how have the Jews played the harlot? They set up false worship "upon every high hill and under every green tree."
13. The Jews were seeking to "have their cake and eat it too", just as many professing Christians do even in our own time. They sought to worship the false gods of the Gentiles as well as the true God of the Bible. In Jeremiah 3:1, what is this likened to? It is likened to divorcing a spouse and then seeking to come back and re-marry her. And how do Deuteronomy 24:3-4, Matthew 5:31, and Mark 10:4-6 relate to it? These passages speak of the law regarding divorcing a spouse.
14. What nation should Judah have learned its lesson from, according to Jeremiah 3:8? Israel
15. According to Jeremiah 3:2, how had the Jews "polluted the land"? through their whoredoms and wickedness
16. What should the the Jews have been ashamed of according to Jeremiah 3:3, but were not? A whore's forehead
17. We read in Jeremiah 3:8-9 how Israel and Judah played the harlot and engaged in whoredom, having been unfaithful to their God. Who in Revelation 17 is said to have done the same? The mysterious Babylon
18. What would Israel have to do, according to Jeremiah 3, to turn away God's judgment upon them? Acknowledge their transgressions and repent (Jeremiah 3:13-14)
19. We read in Jeremiah 3:14-19 the blessings that will flow to God's people when they obey. This prophecy is not only a prophecy of the restoration following the ancient Babylonian captivity, but also and more so a prophecy of the post-millennial restoration following the oppression by another "Babylon" (Revelation 19-20), and ultimately and fully a prophecy of the restoration with a new earth (Revelation 21). Based on what is said about the ark of the covenant, how do we know that this prophecy must refer most fully to a restoration in the New Testament era? because it says that the ark of the covenant will no longer be needed, which implies the Old Testament Temple with its ark and sacrifices would be abrogated.
20. Where will be the throne of the Lord in that blessed day? Which nations shall be gathered to it? Jerusalem; all the nations
21. What is meant in Jeremiah 4:4 by the phrase "circumcize yourselves to the Lord"? And what does this imply 'circumcision' signifies? Is this also what New Testament baptism also signifies? (Note: Baptists reject that circumcision in the Old Testament and baptism in the New Testament signify the same thing. They must believe this difference in order to maintain the sign of baptism should not be administered to infants like circumcision was.) Being spiritually cleansed and renewed; Circumcision signifies regeneration and renewal; yes
22. Jeremiah 4:6-7 speaks of a destroyer from the north. According to Jeremiah 27:6, who is the primary reference of this prophecy? Babylon

23. God similarly sent other destroyers from the north from among the Gentiles to destroy Jerusalem at other times in history. For instance, which Gentile nation is the primary reference in Luke 21:21-24 as coming and destroying Jerusalem in 70 A.D.? Rome
24. What does this mean: “wise to do evil”? (Jeremiah 4:22) They were skilled at being evil.
25. Judah would try to give an impression of luxury even though poor and despoiled due to judgment. What figurative language in Jeremiah 4:30 was used to explain this? Clothed in crimson, decked with gold ornaments, and face painted. But women are not to appear in such flashy and immodest attire, as teaches I Timothy 2:9.
26. According to II Kings 9:30, which woman literally applied this technique? Jezebel
27. What does Jeremiah 4:30 and II Kings 9:30 imply about God’s view of face painting? It describes face painting negatively, as analogous to destroying the face.
28. How does Jeremiah 5:6 relate to the beasts described in Daniel 7:4-7? The bestial kingdoms of Daniel 7:4-7 are described in figures of animals like a lion and a leopard, and in Jeremiah 5:6 animals like the lion and the leopard are said to torment the Jews. So we should conclude that bestial kingdoms like the Babylonian kingdom (represented by a lion) and the Grecian empire (represented by a leopard) were sent against Israel in judgment of Israel’s sins.
29. How does Jeremiah 5:15 confirm that these animals (in Jeremiah 5:6) represented Gentile kingdoms? Because there it explicitly states that it would be a nation that would destroy Israel.
30. Which sin is represented in the simile of fed horses? (Jeremiah 5:8) coveting another’s wife
31. According to Jeremiah 5, what do the Jewish people think about their false prophets? They like them. At the turn of the twenty-first century, what do most people think about their false prophets? The same way.
32. What were Jewish believers warned to do in the face of impending judgment according to Jeremiah 6:1? Flee Jerusalem.
33. According to Jeremiah 6:14, what did the false prophets say to the people? They said there was peace (when there was no peace).

Jeremiah 7-13 Assignment

1. According to Jeremiah 7:9, what are some of the sins flagrantly committed by the Jews?
2. In our own day in America and the West, people claim “freedom” to worship the god of their choice and to commit abortion. What did the Jews say according to Jeremiah 7:10 which is equivalent to what modern Americans say?
3. Roman Catholicism took much of the ancient paganism and put a Christian veneer on it. As one example, in 1854 Pope Pius IX declared as official Roman Catholic dogma the Immaculate Conception, according to which Mary was protected from all sin, even original sin, because she had been chosen to become the mother of Jesus. And she has been declared the Queen of Heaven according to the Roman Catholic Church (see Catholic Catechism, p. 2677). This is but one example of how the Romish Church has taken a pagan deity and put a Christian facade upon it. In Jeremiah 7:18, what false god is referenced there?
4. In order to understand references to the “queen of heaven” in scripture, it is necessary to understand some history of Babylon and of Semiramus. (see <http://www.ldolphin.org/semir.html>) In fact, any effort to trace the origins of the myth of goddess-worship will eventually lead one back to this single historical figure---Semiramis, wife of Nimrod and queen of Babylon. This is the Nimrod that set up a wicked empire obtained through military conquest described in the book of Genesis. Which great city did Nimrod build (see Genesis 10-11), and why does it make sense that the Babylonians especially would worship Semiramis given their own location and history?
5. In the midst of Nimrod’s conquests he apparently met Semiramus--and in none too savory circumstances, for tradition states that she was an inn/brothel keeper in the city of Erech---leading one to speculate upon the nature of their initial acquaintance. Semiramis was a native of Erech, which as evidenced by it's name seems to have been built by a Hamitic family (Ham's wife was said to have been descended from Cain who built the first Erech in honor of his son). The name Semiramis is a later, Hellenized form of the Sumerian name "Sammur-amat", or "gift of the sea." The initial element "sammur" when translated into Hebrew becomes "Shinar" (the biblical name for lower Mesopotamia), and is the word from which we derive "Sumeria". This one tarnished woman then, had such a lasting impact upon world history that not only do we call by her name the land from which civilization flowed, but God himself through the sacred writer has let us know that its distinguishing characteristic. So what was this land called according to Genesis 11:2?
6. Semiramis apparently rose to power on top of Nimrod’s rise to power. The fiction was invented that she was a virgin sprung from the sea at Nimrod's landing, and hence a suitable bride for the emperor Nimrod. Semiramis was the instigator in forming the false religion aimed at supporting their rule. The false religion of Semiramis corrupted the true Biblical account into a mythic cycle wherein the great dragon is depicted as the rightful lord of the universe whose throne has been temporarily usurped by One whom we can recognize as the God of the Bible. These fables were based upon the then widely-known story of the constellations, and were introduced under the guise of revealing the hidden esoteric knowledge concealed in them, though the scriptural account is clear. Although this esotericism was an element in Semiramis' cult, it only masked the actual goal which was the worship of the "heavenly host," which the Bible equates with Satan's army of fallen angels. Satan was quite willing to receive worship "by proxy", hence another major element of the mystery religion was emperor-worship. This religion was propagated by a hierarchy of priests and priestesses, to whom were assigned the task of initiating the populace at large into it's ascending degrees of revelation, culminating at the highest level in both direct worship of Satan and demon-possession. Eventually Semiramus had her own husband Nimrod killed, had her son Damu installed in his place, and had both her son and herself proclaimed gods, herself as “queen of heaven”. Why would Babylon thus be described by the figure of a “virgin daughter” and “queen” in Isaiah 47?
7. Semiramis’ final end apparently came when she was murdered by her son Damu. According to Isaiah 47:11, what was Babylon’s final end?
8. There have been a number of Babylon-like great cities in history since the destruction of ancient Babylon. What was their end destined to be, such as the one referenced in Revelation 14:8, and the other one referenced in Revelation 17:5-16?
9. According to Jeremiah 7:18, what did the Jews do with respect to the Babylonian “queen of heaven” that incurred God’s anger?

10. What was the response of the Jews to the prophets God sent them, according to Jeremiah 7?
11. According to Jeremiah 7:34, what would God do to Judah and Jerusalem?
12. Tophet was a place near Jerusalem, in the valley of Hinnom, associated with the worship of Molech. Moloch was the Canaanite god of fire to whom children were offered in sacrifice; he is also known as an Assyrian god. He is attested as early as the 3d millennium B.C., although most known references to him come from the later period represented by the Hebrew Bible, according to which Solomon and later Ahaz introduced the worship of him into Judah. He had a sanctuary at Tophet, in the valley of Hinnom south of Jerusalem. So horrible was Tophet that it is used by God in his word to describe hell. According to Jeremiah 7, what would happen to the Tophet near Jerusalem?
13. In contexts like I Kings 22:19 and Luke 2:13, to whom does the term “host of heaven” seem to refer?
14. In contexts like Deuteronomy 4:19, what does the term “host of heaven” seem to refer to?
15. It seems that for the wicked Jews described in Jeremiah 8:2, the stars symbolized the angels (especially the fallen angels) and false gods, all of whom the Jewish people were worshipping instead of or in addition to God. According to Isaiah 14:12, which fallen angel sought to exalt himself above all others?
16. According to Isaiah 14:4,22, which ancient king and kingdom were an agent of this fallen angel?
17. According to Jeremiah 8:7, what do the Jewish people not know?
18. Gilead was a mountainous region bounded on the west by the Jordan, on the north by Bashan, on the east by the Arabian plateau, and on the south by Moab and Ammon. Gilead was specially noted for its balm collected from "balm of Gilead" trees, and worth twice its weight in silver. In Jeremiah 8:21 the rhetorical question is asked: “is there no balm in Gilead?” What was the obvious answer to that question, and what was the cure for illness needed by the Jews?
19. According to Jeremiah 9:3, what were the Jews not valiant for?
20. What was to become of the cities of Judah because of their wickedness?
21. According to Jeremiah 9:14, what had the Jews walked after?
22. According to Jeremiah 9, what should men glory in?
23. According to Jeremiah 10:9, out of what two precious metals did the heathen often forge their idols?
24. The term ‘pastor’ literally means shepherd. In the Bible the term is often used for the ecclesiastical leaders. From Jeremiah 10, how do we know that the office of pastor was not new to New Testament times, but existed in Old Testament times? And where do we find the Old Testament church described in terms of a flock of sheep?
25. According to I Peter 5:1-2, who is to feed the flock of God?
26. How does Jeremiah 10 characterize the pastors in Israel?
27. According to Jeremiah 10:14, why is an idolator so foolish and absent of knowledge?
28. In Jeremiah 10:25, who is said to have desolated Jacob?
29. What does Jeremiah 11:10 imply about the religious condition of the forefathers of the Jews?
30. Isaiah 5:1-7 and Jeremiah 12:10 employ the same image describing the church of Israel. What is that image?
31. How do Revelation 12:6 and Jeremiah 12:10 similarly describe the circumstances of the church at different periods in history?
32. According to Jeremiah 12:10, who is most responsible for the sad plight of the church under these circumstances?
33. According to Jeremiah 12:12, how will God judge the people of God for the church’s disobedience?
34. From what river did Jeremiah pull the marred girdle?
35. In Revelation 9:14-15 we read of angels released from a “Euphrates River”. Some expositors of Revelation believe this is the literal Euphrates River, and some believe it is a symbolic “Euphrates River”, that is analogous to the literal Euphrates River. In any case, what is similar about what resulted from the Euphrates River in Jeremiah 13:11-14 and the Euphrates River of Revelation 9:14-15?
36. In Jeremiah 13:17, what does Jeremiah prophesy will become of the church of Judah?
37. What 2 metaphors are employed in Jeremiah 13:23 to demonstrate the difficulty in transforming those accustomed to doing evil?

Jeremiah 7-13 Assignment Answers

1. According to Jeremiah 7:9, what are some of the sins flagrantly committed by the Jews? Stealing, murder, adultery, swearing falsely, burning incense to Baal
2. In our own day in America and the West, people claim “freedom” to worship the god of their choice and to commit abortion. What did the Jews say according to Jeremiah 7:10 which is equivalent to what modern Americans say? “We are delivered to do all these abominations.”
3. Roman Catholicism took much of the ancient paganism and put a Christian veneer on it. As one example, in 1854 Pope Pius IX declared as official Roman Catholic dogma the Immaculate Conception, according to which Mary was protected from all sin, even original sin, because she had been chosen to become the mother of Jesus. And she has been declared the Queen of Heaven according to the Roman Catholic Church (see Catholic Catechism, p. 2677). This is but one example of how the Romish Church has taken a pagan deity and put a Christian facade upon it. In Jeremiah 7:18, what false god is referenced there? Queen of Heaven
4. In order to understand references to the “queen of heaven” in scripture, it is necessary to understand some history of Babylon and of Semiramis. (see <http://www.ldolphin.org/semir.html>) In fact, any effort to trace the origins of the myth of goddess-worship will eventually lead one back to this single historical figure---Semiramis, wife of Nimrod and queen of Babylon. This is the Nimrod that set up a wicked empire obtained through military conquest described in the book of Genesis. Which great city did Nimrod build (see Genesis 10-11), and why does it make sense that the Babylonians especially would worship Semiramis given their own location and history? Babel; Babylon traced its history back to Babel, so that revering Semiramis was a form of ancestor worship.
5. In the midst of Nimrod’s conquests he apparently met Semiramis--and in none too savory circumstances, for tradition states that she was an inn/brothel keeper in the city of Erech---leading one to speculate upon the nature of their initial acquaintance. Semiramis was a native of Erech, which as evidenced by its name seems to have been built by a Hamitic family (Ham's wife was said to have been descended from Cain who built the first Erech in honor of his son). The name Semiramis is a later, Hellenized form of the Sumerian name "Sammur-amat", or "gift of the sea." The initial element "sammur" when translated into Hebrew becomes "Shinar" (the biblical name for lower Mesopotamia), and is the word from which we derive "Sumeria". This one tarnished woman then, had such a lasting impact upon world history that not only do we call by her name the land from which civilization flowed, but God himself through the sacred writer has let us know that its distinguishing characteristic. So what was this land called according to Genesis 11:2? "the Land of Shinar" or Semiramis.
6. Semiramis apparently rose to power on top of Nimrod’s rise to power. The fiction was invented that she was a virgin sprung from the sea at Nimrod's landing, and hence a suitable bride for the emperor Nimrod. Semiramis was the instigator in forming the false religion aimed at supporting their rule. The false religion of Semiramis corrupted the true Biblical account into a mythic cycle wherein the great dragon is depicted as the rightful lord of the universe whose throne has been temporarily usurped by One whom we can recognize as the God of the Bible. These fables were based upon the then widely-known story of the constellations, and were introduced under the guise of revealing the hidden esoteric knowledge concealed in them, though the scriptural account is clear. Although this esotericism was an element in Semiramis' cult, it only masked the actual goal which was the worship of the "heavenly host," which the Bible equates with Satan's army of fallen angels. Satan was quite willing to receive worship "by proxy", hence another major element of the mystery religion was emperor-worship. This religion was propagated by a hierarchy of priests and priestesses, to whom were assigned the task of initiating the populace at large into its ascending degrees of revelation, culminating at the highest level in both direct worship of Satan and demon-possession. Eventually Semiramis had her own husband Nimrod killed, had her son Damu installed in his place, and had both her son and herself proclaimed gods, herself as “queen of heaven”. Why would Babylon thus be described by the figure of a “virgin daughter” and “queen” in Isaiah 47? Babylon was described under the figure of the goddess that they worshipped, honored, and adored.
7. Semiramis’ final end apparently came when she was murdered by her son Damu. According to Isaiah 47:11, what was Babylon’s final end? destruction

8. There have been a number of Babylon-like great cities in history since the destruction of ancient Babylon. What was their end destined to be, such as the one referenced in Revelation 14:8, and the other one referenced in Revelation 17:5-16? destruction
9. According to Jeremiah 7:18, what did the Jews do with respect to the Babylonian “queen of heaven” that incurred God’s anger? They worshipped her.
10. What was the response of the Jews to the prophets God sent them, according to Jeremiah 7? They hearkened not to them, but hardened their necks in wickedness.
11. According to Jeremiah 7:34, what would God do to Judah and Jerusalem? Make them desolate
12. Tophet was a place near Jerusalem, in the valley of Hinnom, associated with the worship of Molech. Molech was the Canaanite god of fire to whom children were offered in sacrifice; he is also known as an Assyrian god. He is attested as early as the 3d millennium B.C., although most known references to him come from the later period represented by the Hebrew Bible, according to which Solomon and later Ahaz introduced the worship of him into Judah. He had a sanctuary at Tophet, in the valley of Hinnom south of Jerusalem. So horrible was Tophet that it is used by God in his word to describe hell. According to Jeremiah 7, what would happen to the Tophet near Jerusalem? It would be obliterated.
13. In contexts like I Kings 22:19 and Luke 2:13, to whom does the term “host of heaven” seem to refer? Angels
14. In contexts like Deuteronomy 4:19, what does the term “host of heaven” seem to refer to? stars
15. It seems that for the wicked Jews described in Jeremiah 8:2, the stars symbolized the angels (especially the fallen angels) and false gods, all of whom the Jewish people were worshipping instead of or in addition to God. According to Isaiah 14:12, which fallen angel sought to exalt himself above all others? Lucifer
16. According to Isaiah 14:4,22, which ancient king and kingdom were an agent of this fallen angel? Babylon
17. According to Jeremiah 8:7, what do the Jewish people not know? The judgment of the Lord
18. Gilead was a mountainous region bounded on the west by the Jordan, on the north by Bashan, on the east by the Arabian plateau, and on the south by Moab and Ammon. Gilead was specially noted for its balm collected from "balm of Gilead" trees, and worth twice its weight in silver. In Jeremiah 8:21 the rhetorical question is asked: “is there no balm in Gilead?” What was the obvious answer to that question, and what was the cure for illness needed by the Jews? Yes, there was a balm in Gilead. The Lord is the balm.
19. According to Jeremiah 9:3, what were the Jews not valiant for? The truth
20. What was to become of the cities of Judah because of their wickedness? They would become desolate.
21. According to Jeremiah 9:14, what had the Jews walked after? Baal and their wicked hearts
22. According to Jeremiah 9, what should men glory in? that he understands and knows the Lord
23. According to Jeremiah 10:9, out of what two precious metals did the heathen often forge their idols? Silver and gold
24. The term ‘pastor’ literally means shepherd. In the Bible the term is often used for the ecclesiastical leaders. From Jeremiah 10, how do we know that the office of pastor was not new to New Testament times, but existed in Old Testament times? It is noted in Jeremiah 10:21. And where do we find the Old Testament church described in terms of a flock of sheep? Jeremiah 10:21
25. According to I Peter 5:1-2, who is to feed the flock of God? the elders
26. How does Jeremiah 10 characterize the pastors in Israel? brutish, not following the Lord
27. According to Jeremiah 10:14, why is an idolator so foolish and absent of knowledge? Because their images are false, and not truly gods.
28. In Jeremiah 10:25, who is said to have desolated Jacob? The heathen
29. What does Jeremiah 11:10 imply about the religious condition of the forefathers of the Jews? They were idolators.
30. Isaiah 5:1-7 and Jeremiah 12:10 employ the same image describing the church of Israel. What is that image? vineyard
31. How do Revelation 12:6 and Jeremiah 12:10 similarly describe the circumstances of the church at different periods in history? The church was going through an especially bleak and difficult period in its history, described as a wilderness.
32. According to Jeremiah 12:10, who is most responsible for the sad plight of the church under these circumstances? Unfaithful pastors

33. According to Jeremiah 12:12, how will God judge the people of God for the church's disobedience? Spoilers from among the Gentile nations will come damage and destroy the land.
34. From what river did Jeremiah pull the marred girdle? Euphrates
35. In Revelation 9:14-15 we read of angels released from a "Euphrates River". Some expositors of Revelation believe this is the literal Euphrates River, and some believe it is a symbolic "Euphrates River", that is analogous to the literal Euphrates River. In any case, what is similar about what resulted from the Euphrates River in Jeremiah 13:11-14 and the Euphrates River of Revelation 9:14-15? Destruction and death
36. In Jeremiah 13:17, what does Jeremiah prophesy will become of the church of Judah? taken away captive
37. What 2 metaphors are employed in Jeremiah 13:23 to demonstrate the difficulty in transforming those accustomed to doing evil? The Ethiopian changing his black skin or the leopard changing his spots

Jeremiah 14-22 Assignment

1. According to Jeremiah 14, what shall become of the false prophets who say judgment will not come to Judah?
2. According to Jeremiah 15, for whose sin in particular is Judah to be judged, and what does this say about representative covenant headship?
3. What is a 'spoiler', and how was God going to use it against Judah for her sins?
4. According to Jeremiah 16, why will God cast out the people from Judah?
5. Psalm 1 and Jeremiah 17:8 employ a simile to illustrate the blessings of those who trust in the Lord. Describe this simile.
6. What does Jeremiah 17:9 say about the human heart, and how does this confirm the doctrine of the total depravity of man?
7. What was Jeremiah instructed to say about sabbath observance, and what does this teach us about the way we should conduct ourselves on the Christian Sabbath?
8. How does Jeremiah 18:6 relate to Romans 9:21, and what does this teach us about the nature of God's sovereignty over His creation?
9. What did the Jews want to see done to Jeremiah because they did not like his prophesying?
10. According to Jeremiah 19, where was the valley of the son of Hinnom?
11. What are 'high places'?
12. In Jeremiah 19:5 God indicates His anger at the Jews for their worship on the high places. What does He indicate is the reason why the Jews should not have engaged in this worship, and how does it confirm the regulative principle of worship?
13. According to Jeremiah 19:13, to whom did the Jews burn incense in worship?
14. Who put Jeremiah into the stocks in rebuke for what Jeremiah prophesied?
15. Notice how in Jeremiah 20:4 the term "king of Babylon" can be used synonymously with the "kingdom of Babylon", since the king was representative head of the kingdom. This covenantal language is often found in scripture. What was the kingdom of Babylon going to do to Judah?
16. According to Jeremiah 20:7, how did the Jews treat Jeremiah?
17. In Jeremiah 21:1, which king of Judah sought to inquire of Jeremiah?
18. Who was the king of Babylon at the time?
19. According to Jeremiah 21:5, why would God fight with Babylon against Jerusalem?
20. What did Jeremiah say the Jews would have to do to save themselves from the destruction of Babylon, and how is it similar to the warning of Luke 21:20-21 and Revelation 18:4?
21. Babylon was clearly evil, as was the pagan Roman Empire and the Beast described in Revelation 17:16. So why would it not have been wise and good to fight against them, instead of fleeing, under the circumstances?
22. In Jeremiah 22, who directed Jeremiah to go prophesy to the king of Judah?
23. Why was the king of Judah said to sit on the throne of David?
24. According to Jeremiah 22:9, if Jerusalem should be desolated, what would this imply was forsaken?
25. According to Jeremiah 22:21, when would the Jews not heed the word of God?
26. God often in history has used the wicked to punish the wicked. God so used Nebuchadnezzar king of Babylon, who was a contemporary of Jeremiah. Nebuchadnezzar (also sometimes appearing as Nebuchadrezzar) was the son of Nabopolassar, king of Chaldea and founder of the Babylonian Empire. He defeated Necho king of Egypt in battle, and soon thereafter ascended the throne in 604 B.C. From his incursion into Palestine and Egypt he brought Daniel and some other Jewish royals to serve in his court in Babylon. Nebuchadnezzar left Jehoiakim on the throne in Jerusalem, but Jehoiakim unwisely revolted, and Nebuchadnezzar put him to death on a re-incursion into Jerusalem. He placed Jehoiachin, the son of Jehoiakim, on the throne, but he rebelled too, so Nebuchadnezzar took Jehoiachin and some Jews like Ezekiel and Mordecai captive to Babylon. Nebuchadnezzar took the Temple's riches from Jerusalem and installed Zedekiah as king in Jerusalem. Zedekiah also rebelled, so he was taken captive along with most of the Jews. Jerusalem was left in ruins, but Babylon - a great beastial kingdom in world history - was raised in splendor. Nebuchadnezzar died about 562 BC, after reigning about 40 years. Babylon is the first of the 4 beasts described in Daniel 7 and one of the 8 beasts referred to in Revelation 17:10-11. During the days of king Hezekiah what had Isaiah foretold about Babylon in Isaiah 39, and yet what did Isaiah prophesy was the ultimate fate of Babylon according to Isaiah 13:19?

Jeremiah 14-22 Assignment Answers

1. According to Jeremiah 14, what shall become of the false prophets who say judgment will not come to Judah? They shall be consumed by sword and famine.
2. According to Jeremiah 15, for whose sin in particular is Judah to be judged, and what does this say about representative covenant headship? Manasseh. Manasseh was king of Judah, and as such representative covenant head of Judah. His sin defiled Judah. This is but one reason nations should pray for godly civil magistrates.
3. What is a 'spoiler', and how was God going to use it against Judah for her sins? Something that would spoil and destroy. It would destroy Jerusalem.
4. According to Jeremiah 16, why will God cast out the people from Judah? They walked after the imagination of their evil hearts.
5. Psalm 1 and Jeremiah 17:8 employ a simile to illustrate the blessings of those who trust in the Lord. Describe this simile. Both texts indicate that those who trust in the Lord will be like a tree planted near by a river.
6. What does Jeremiah 17:9 say about the human heart, and how does this confirm the doctrine of the total depravity of man? The human heart is wicked and deceitful, which is what the doctrine of total depravity says about the human condition.
7. What was Jeremiah instructed to say about sabbath observance, and what does this teach us about the way we should conduct ourselves on the Christian Sabbath? He instructed them to refrain from labor on the Sabbath, but rather to consecrate the day to the worship of the Lord.
8. How does Jeremiah 18:6 relate to Romans 9:21, and what does this teach us about the nature of God's sovereignty over His creation? Both show God's sovereignty over His creatures by the metaphor of the potter to the clay.
9. What did the Jews want to see done to Jeremiah because they did not like his prophesying? They wanted to see him dead so he would not prophesy.
10. According to Jeremiah 19, where was the valley of the son of Hinnom? Just outside the eastern gate of Jerusalem.
11. What are 'high places'? Elevated hilltops where the people engaged in false worship, generally to false gods.
12. In Jeremiah 19:5 God indicates His anger at the Jews for their worship on the high places. What does He indicate is the reason why the Jews should not have engaged in this worship, and how does it confirm the regulative principle of worship? Jer 19:5 says they should not have done it because God had not commanded it for His worship. The regulative principle of worship says Christians should not engage in worship rites or elements which have not been commanded by God, confirmed by Jeremiah 19:5 which teaches the same.
13. According to Jeremiah 19:13, to whom did the Jews burn incense in worship? To the host of heaven
14. Who put Jeremiah into the stocks in rebuke for what Jeremiah prophesied? Pashur the priest
15. Notice how in Jeremiah 20:4 the term "king of Babylon" can be used synonymously with the "kingdom of Babylon", since the king was representative head of the kingdom. This covenantal language is often found in scripture. What was the kingdom of Babylon going to do to Judah? Conquer it.
16. According to Jeremiah 20:7, how did the Jews treat Jeremiah? They mocked him.
17. In Jeremiah 21:1, which king of Judah sought to inquire of Jeremiah? Zedekiah
18. Who was the king of Babylon at the time? Nebuchadnezzar
19. According to Jeremiah 21:5, why would God fight with Babylon against Jerusalem? His anger at the Jews (for their disobedience)
20. What did Jeremiah say the Jews would have to do to save themselves from the destruction of Babylon, and how is it similar to the warning of Luke 21:20-21 and Revelation 18:4? Flee the city to avoid judgment.
21. Babylon was clearly evil, as was the pagan Roman Empire and the Beast described in Revelation 17:16. So why would it not have been wise and good to fight against them, instead of fleeing, under the circumstances? God was using the evil kingdoms to judge and punish those who called themselves Jehovah's followers, but really were not. Under such circumstances, Christians should step aside from the conflict, and trust in God's deliverance.
22. In Jeremiah 22, who directed Jeremiah to go prophesy to the king of Judah? the Lord

23. Why was the king of Judah said to sit on the throne of David? Because the kings of Judah were descended from King David and the God-appointed rulers of Judah.
24. According to Jeremiah 22:9, if Jerusalem should be desolated, what would this imply was forsaken? The covenant of the Lord
25. According to Jeremiah 22:21, when would the Jews not heed the word of God? in their prosperity and from their youth (Often in men's prosperity they refuse to heed the word of God, not having faith in it. But this lack of faith ultimately results in their downfall.)
26. God often in history has used the wicked to punish the wicked. God so used Nebuchadnezzar king of Babylon, who was a contemporary of Jeremiah. Nebuchadnezzar (also sometimes appearing as Nebuchadrezzar) was the son of Nabopolassar, king of Chaldea and founder of the Babylonian Empire. He defeated Necho king of Egypt in battle, and soon thereafter ascended the throne in 604 B.C. From his incursion into Palestine and Egypt he brought Daniel and some other Jewish royals to serve in his court in Babylon. Nebuchadnezzar left Jehoiakim on the throne in Jerusalem, but Jehoiakim unwisely revolted, and Nebuchadnezzar put him to death on a re-incursion into Jerusalem. He placed Jehoiachin, the son of Jehoiakim, on the throne, but he rebelled too, so Nebuchadnezzar took Jehoiachin and some Jews like Ezekiel and Mordecai captive to Babylon. Nebuchadnezzar took the Temple's riches from Jerusalem and installed Zedekiah as king in Jerusalem. Zedekiah also rebelled, so he was taken captive along with most of the Jews. Jerusalem was left in ruins, but Babylon - a great beastial kingdom in world history - was raised in splendor. Nebuchadnezzar died about 562 BC, after reigning about 40 years. Babylon is the first of the 4 beasts described in Daniel 7 and one of the 8 beasts referred to in Revelation 17:10-11. During the days of king Hezekiah what had Isaiah foretold about Babylon in Isaiah 39, and yet what did Isaiah prophesy was the ultimate fate of Babylon according to Isaiah 13:19? In Isaiah 39 he foretold how Babylon would destroy Judah and carry away its riches, but in Isaiah 13:19 he noted how Babylon would be destroyed like the other beastial kingdom of Sodom.

Jeremiah 23-28 Assignment

1. According to Jeremiah 23, who was destroying and scattering the sheep of the Lord's pasture?
2. In Jeremiah 23, there is prophecy of what God will do after the restoration of the Jews, following the Babylonian captivity. In John 21:17, who did Jesus tell Peter to feed? How did Christ's Apostles feed the flock in fulfillment of Jeremiah 23:4?
3. How does Isaiah 11:1 relate to Jeremiah 23:5?
4. How does I Corinthians 1:30 imply Jesus Christ was the fulfillment of Jeremiah 23:6?
5. Where is the "north country" of Jeremiah 23:8? (hint: see Jeremiah 25:9)
6. According to Jeremiah 23:10, what was the land of Judah full of?
7. What did the false prophets say to those who violated the regulative principle of worship, according to Jeremiah 23:17?
8. Jeremiah 23:29 compares God's word to 2 things. What are these 2 things?
9. When the prophecy of Jeremiah 24 came to Jeremiah, who had been carried to Babylon?
10. Who did God say would be given into all the kingdoms of earth for their hurt?
11. Was Nebuchadnezzar a good king? Why was he called a servant of God (see Jeremiah 25:9)?
12. How long would the nations serve the king of Babylon, according to the prophecy?
13. What would happen to Babylon after that and why?
14. According to Jeremiah 25:31, with whom does the Lord have a controversy?
15. God warns Judah that if they do not obey His law He will make them like Shiloh. What was Shiloh, and what happened to it?
16. According to Jeremiah 26:17, there was an assembly gathered to discuss and adjudicate a case. What was the case before the assembly?
17. In the assembly it was noted how Micah had prophesied during the days of Hezekiah. Is this the same Micah of whom we have the Old Testament book of Micah? How do we know?
18. How had Hezekiah responded to Micah's preaching?
19. During the American Revolution, the "patriots" placed on the seal of their new nation- the United States- the following slogan: "Rebellion to tyrants is obedience to God ". How is this contradicted by Jeremiah 27:8?
20. God promised a restoration for the Jews in Jeremiah 27:22, following the Babylonian oppression. What was this restoration going to restore?
21. Similarly, how is the millennium described in Revelation 20:2-3, following a "Babylonian oppression", a restoration to the condition which had been previously enjoyed by the people of God as described in Revelation 11:15?
22. Jeremiah 28 records the struggle between a false prophet and a true prophet during the reign of Zedekiah. In what year of Zedekiah's reign did Hananiah prophesy what is recorded in Jeremiah 28?
23. According to Jeremiah 51:59, in which year of Zedekiah's reign did he travel to Babylon to negotiate an end of the Jewish war with Babylon?
24. According to II Kings 24, what was Zedekiah's relation to Jehoichin, and what was Zedekiah's original name?
25. Was Zedekiah a good king?
26. According to II Chronicles 36:11, how long was Zedekiah's reign?
27. According to II Chronicles 36, how had the Jews treated God's messengers?
28. Which prophet of God is cited in II Chronicles 36:11-12?
29. How long were the Jews captive in ancient Babylon?
30. According to Daniel 9:24, how long in prophetic time did the Jews and earthly Jerusalem have to finish their transgressions and make reconciliation for iniquity?
31. Jeremiah wore a yoke around his neck as a memorial to the Jewish people that they and the other nations would be enslaved under Nebuchadnezzar of Babylon. What did Hananiah do with this yoke, and what did it signify?
32. According to Jeremiah 28:13-14, what did God have Jeremiah say to Hananiah about the yoke of Babylon?
33. Why would a false prophet like Hananiah want to persuade the Jewish people there would be no more suffering and judgment under the Babylonians?

Jeremiah 23-28 Assignment Answers

1. According to Jeremiah 23, who was destroying and scattering the sheep of the Lord's pasture? The pastors
2. In Jeremiah 23, there is prophecy of what God will do after the restoration of the Jews, following the Babylonian captivity. In John 21:17, who did Jesus tell Peter to feed? His sheep or flock. How did Christ's Apostles feed the flock in fulfillment of Jeremiah 23:4? Jeremiah 23:4 had promised a day of faithful shepherds for the people of God, and this was at least fulfilled in part during the Apostolic era when God gave them faithful New Testament pastors.
3. How does Isaiah 11:1 relate to Jeremiah 23:5? Both passages prophesy of Jesus Christ, through the figure of a Branch.
4. How does I Corinthians 1:30 imply Jesus Christ was the fulfillment of Jeremiah 23:6? Jesus is called "Our Righteousness" in I Corinthians 1:30, and this equates Him with the Lord our Righteousness spoken of in Jeremiah 23:6. Jesus saved His people Israel, just as Jeremiah 23:6 promised. The term "our righteousness" refers to the fact that Jesus Christ's righteousness is imputed to the account of His people.
5. Where is the "north country" of Jeremiah 23:8? (hint: see Jeremiah 25:9) Babylon
6. According to Jeremiah 23:10, what was the land of Judah full of? adulterers
7. What did the false prophets say to those who violated the regulative principle of worship, according to Jeremiah 23:17? "No evil shall come upon you."
8. Jeremiah 23:29 compares God's word to 2 things. What are these 2 things? Fire and hammer
9. When the prophecy of Jeremiah 24 came to Jeremiah, who had been carried to Babylon? Jeconiah and the princes of Judah, with carpenters and smiths
10. Who did God say would be given into all the kingdoms of earth for their hurt? Zedekiah, his princes, and the residue still in Israel and Egypt
11. Was Nebuchadnezzar a good king? no Why was he called a servant of God (see Jeremiah 25:9)? Because he was under God's sovereign control, and thus doing God's will to punish Judah.
12. How long would the nations serve the king of Babylon, according to the prophecy? 70 years
13. What would happen to Babylon after that and why? He would make it desolate because of its iniquity.
14. According to Jeremiah 25:31, with whom does the Lord have a controversy? The nations
15. God warns Judah that if they do not obey His law He will make them like Shiloh. What was Shiloh, and what happened to it? Shiloh was the old religious center of worship for the Jews before the religious center was moved to Jerusalem. Shiloh was part of the northern tribes of Israel that were defeated and conquered. It also had lost its status as religious center even before that.
16. According to Jeremiah 26:17, there was an assembly gathered to discuss and adjudicate a case. What was the case before the assembly? Whether Jeremiah was to be put to death.
17. In the assembly it was noted how Micah had prophesied during the days of Hezekiah. Is this the same Micah of whom we have the Old Testament book of Micah? How do we know? Yes, because it was Micah the Morasthite according to Jeremiah 27:18 and Micah 1:1.
18. How had Hezekiah responded to Micah's preaching? Heeded it and repented.
19. During the American Revolution, the "patriots" placed on the seal of their new nation- the United States- the following slogan: "Rebellion to tyrants is obedience to God". How is this contradicted by Jeremiah 27:8? God commanded them to submit to Nebuchadnezzar though he was a tyrant.
20. God promised a restoration for the Jews in Jeremiah 27:22, following the Babylonian oppression. What was this restoration going to restore? To restore the Jews back to Judah, so that they could resume their Temple worship in Jerusalem
21. Similarly, how is the millennium described in Revelation 20:2-3, following a "Babylonian oppression", a restoration to the condition which had been previously enjoyed by the people of God as described in Revelation 11:15? Godly nations
22. Jeremiah 28 records the struggle between a false prophet and a true prophet during the reign of Zedekiah. In what year of Zedekiah's reign did Hananiah prophesy what is recorded in Jeremiah 28? The fourth year
23. According to Jeremiah 51:59, in which year of Zedekiah's reign did he travel to Babylon to negotiate an end of the Jewish war with Babylon? The fourth year

24. According to II Kings 24, what was Zedekiah's relation to Jehoichin, and what was Zedekiah's original name? His uncle; Mattaniah
25. Was Zedekiah a good king? No
26. According to II Chronicles 36:11, how long was Zedekiah's reign? 11 years
27. According to II Chronicles 36, how had the Jews treated God's messengers? They mocked them and despised their words.
28. Which prophet of God is cited in II Chronicles 36:11-12? Jeremiah
29. How long were the Jews captive in ancient Babylon? 70 years
30. According to Dnniel 9:24, how long in prophetic time did the Jews and earthly Jerusalem have to finish their transgressions and make reconciliation for iniquity? 70 weeks (The earthly Jerusalem became a type of Babylon and Egypt for God's people [see Revelation 11:8], which God destroyed like he did ancient Babylon, and His people departed it in safety at the conclusion of the opening of the seven seals according to the book of Revelation. So the 70 years in ancient Babylon parallel the 70 "weeks".)
31. Jeremiah wore a yoke around his neck as a memorial to the Jewish people that they and the other nations would be enslaved under Nebuchadnezzar of Babylon. What did Hananiah do with this yoke, and what did it signify? He broke it, signifying Babylon would no longer enslave.
32. According to Jeremiah 28:13-14, what did God have Jeremiah say to Hananiah about the yoke of Babylon? He said God would put yokes of iron upon the nations, that they may serve Nebuchadnezzar king of Babylon. This contradicted Hananiah's false prophecy.
33. Why would a false prophet like Hananiah want to persuade the Jewish people there would be no more suffering and judgment under the Babylonians? So they would not believe they had to repent of their sins.

Jeremiah 29-35 Assignment

1. There has been in Christian history those who have urged sedition against the political authorities in power, especially oppressive ones. Such have been the Jesuits like Bellarmine advocating liberation theology, and such was the leading American Presbyterian John Witherspoon during the American Revolution, and such has been many others who have advocated political revolution by the citizenry. Indeed, in the first seal of the United States of America, adopted in 1776, are framed these words: "Rebellion to Tyrants is Obedience to God." What does Jeremiah instead tell the people of God in Jeremiah 29:7, even though Babylon was oppressive?
2. What does the Apostle Paul also command in I Timothy 2:2 on this issue, even though the Roman government was oppressive?
3. If the people of God do not engage in revolution, then according to Jeremiah 29:10 who will bring about restoration?
4. What would become of the inhabitants of Jerusalem who were resident there when Jeremiah prophesied in Jeremiah 29:16-18?
5. There are many leaders political and ecclesiastical (like Zedekiah was) who are popular for a season because they speak lies and do not insist that people repent of their sins. What will become of the popularity of Zedekiah when Jeremiah's prophecies are fulfilled?
6. God had his prophets record in books many of their prophecies, that they may be used by succeeding generations. Thus do we have the scriptures to guide us now, even though ****inspired**** prophecy has ceased, and there are no more Apostles and Prophets adding to God's word. What did God thus command Jeremiah according to Jeremiah 30:2?
7. God's people have often known when certain events would occur from inscripturated prophecies. According to Daniel 9:2, who used such scriptural books to know the length of the Babylonian captivity and when it should cease?
8. The Messiah would be Davidic according to Isaiah 11:1. So how does Jeremiah prophesy the advent of Christ in Jeremiah 30:9?
9. According to Jeremiah 30:11, what will God eventually do to the nations who have oppressed God's people?
10. Jeremiah 30:17-24 serves as description of the restoration of the Jews from their Babylonian captivity, and even the millennium (following the "Babylonian" oppression) described in Revelation 20 (i.e., the post-millennial restoration). It even fore-shadows the new earth described in Revelation 21. Who shall be the nobles and governors during these restorations?
11. Wilderness experiences are a recurring feature in redemptive history. After exiting Egypt the church experienced it, and the church is said to experience it for 1260 prophetic "days" according to Revelation 12:6, and the Jews experienced it in ancient Babylon. According to Jeremiah 31:2, what do the people of God find there?
12. What common figure is used to refer to God's true church both in Jeremiah 31:4 and Revelation 12:4-5?
13. The restoration of the Jews from the Babylonian captivity was a type of the new earth that will follow Christ's Second Advent. We know this because the language is only fully descriptive of the new earth, and not of the mere fore-shadowing restoration following the ancient Babylonian captivity. How is this illustrated in comparing Jeremiah 31:12 and Revelation 21:4?
14. In Jeremiah 31:15-17 we read how those who had been in sorrow for the loss of their children who were carried into captivity should have that sorrow turned into joy upon their return. Similarly, there was great sorrow in Bethlehem during Jesus' day. According to Matthew 2:17-18, what caused the sorrow then?
15. In Jeremiah 31:31-34 we find God's promises of a new administration of the covenant of grace with His people, and an annulling of its old administration. According to Hebrews 8-9, what does its old administration especially refer to?
16. According to Hebrews 8-9, when was the initiation of the new administration of the covenant with Israel?
17. The new covenant, like the old covenant administration, is with the Israel of God. Ephesians 2:19 and Romans 11:17 speak to the topic of the engrafting of Gentiles into the Israel of God in the period of the

initiation of new covenant administration, and of the breaking off of some. Who was broken off from the Israel then (see especially Romans 11)?

18. What is said to be “the new covenant (or testament) in” Christ’s blood (see I Corinthians 11:25)?
19. Jeremiah 31:34 speaks of a day when all of Christ’s visible Israel (i.e., His church) will know the Lord truly. When will this ultimately and completely be realized according to Revelation 21:5-8, even though man has a downpayment of its promises earlier in time?
20. The re-building of the earthly Jerusalem following the captivity in ancient Babylon was an earnest of the even greater promises to be fulfilled with Christ’s Advent and the initiation of the new covenant administration. Jeremiah 31:38-40 prophesies of Jerusalem’s re-building. But what in Jeremiah 31:40 leads us to believe that the re-building of Jerusalem is a fore-shadowing of the Jerusalem to be established on earth per Revelation 21:2?
21. What did Zedekiah do to Jeremiah in his tenth year due to Jeremiah’s prophecies contrary to his wishes?
22. Jeremiah bought the field in Anathoth from Hanameel. What did he pay Hanameel for it, and what was used to make sure that it was the proper payment?
23. What do Leviticus 19:36 and Proverbs 11:1 say about just weights and balances, and what are just weights and balances?
24. By purchasing the land, what did Jeremiah demonstrate his confidence in according to Jeremiah 32:15?
25. What is similarly taught in Jeremiah 32:18 and Exodus 20:5-6?
26. As its punishment, Jerusalem would be given into whose hands according to Jeremiah 32?
27. To which false god had the Jews built high places according to Jeremiah 32?
28. What divine promise do we similarly find in Psalm 89:3-4, as well as Jeremiah 33:14-17?
29. How was this promise fulfilled in Jesus Christ?
30. Jeremiah 31 had prophesied of the coming new administration of the Covenant of Grace, yet we find in Jeremiah 34:18 that aspects of it are yet described in terms of what the people knew in the old administration. For example, the eternal reign of Christ is spoken of in terms of a continual seed descended from King David. What does Hebrews 8:13 say would happen to the old administration with its Levitical priesthood and animal sacrifices?
31. What sacrifices are to be offered in the new administration of the Covenant, according to Hebrews 13:15-16, and so fulfill Jeremiah 34:18?
32. In Jeremiah 35 we learn how God taught a lesson to the Jews by the example of the Rechabites, who were descended from Jehonadab. According to II Kings 10, during which king of Israel did Jehonadab live and ride in the chariot with?
33. Rechab was an ancestor of Jehonadab, and according to I Chron. 2:55, Rechab was descended from Hamath, and they were called Kenites. According to Judges 1:16, from whom were these Kenites descended?
34. Jehonadab was a godly man, and he made 2 requests of his descendants. What were these requests?
35. What did God conclude should be done to the Jews based upon the example of the Rechabites? (see Jeremiah 35:16-17)

Jeremiah 29-35 Assignment Answers

1. There has been in Christian history those who have urged sedition against the political authorities in power, especially oppressive ones. Such have been the Jesuits like Bellarmine advocating liberation theology, and such was the leading American Presbyterian John Witherspoon during the American Revolution, and such has been many others who have advocated political revolution by the citizenry. Indeed, in the first seal of the United States of America, adopted in 1776, are framed these words: "Rebellion to Tyrants is Obedience to God." What does Jeremiah instead tell the people of God in Jeremiah 29:7, even though Babylon was oppressive? Seek the peace of the city and do not engage in revolution, but pray for it.
2. What does the Apostle Paul also command in I Timothy 2:2 on this issue, even though the Roman government was oppressive? Seek its peace and pray for its rulers.
3. If the people of God do not engage in revolution, then according to Jeremiah 29:10 who will bring about restoration? God
4. What would become of the inhabitants of Jerusalem who were resident there when Jeremiah prophesied in Jeremiah 29:16-18? Killed and persecuted.
5. There are many leaders political and ecclesiastical (like Zedekiah was) who are popular for a season because they speak lies and do not insist that people repent of their sins. What will become of the popularity of Zedekiah when Jeremiah's prophecies are fulfilled? He will be unpopular and reviled.
6. God had his prophets record in books many of their prophecies, that they may be used by succeeding generations. Thus do we have the scriptures to guide us now, even though ****inspired**** prophecy has ceased, and there are no more Apostles and Prophets adding to God's word. What did God thus command Jeremiah according to Jeremiah 30:2? Write the prophecies in a book.
7. God's people have often known when certain events would occur from inscripturated prophecies. According to Daniel 9:2, who used such scriptural books to know the length of the Babylonian captivity and when it should cease? Daniel
8. The Messiah would be Davidic according to Isaiah 11:1. So how does Jeremiah prophesy the advent of Christ in Jeremiah 30:9? It promises to raise up "David" (meaning the Davidic Messiah) for the people of God.
9. According to Jeremiah 30:11, what will God eventually do to the nations who have oppressed God's people? He will bring them to a full end.
10. Jeremiah 30:17-24 serves as a description of the restoration of the Jews from their Babylonian captivity, and even the millennium (following the "Babylonian" oppression) described in Revelation 20 (i.e., the post-millennial restoration). It even fore-shadows the new earth described in Revelation 21. Who shall be the nobles and governors during these restorations? They shall come from among the ranks of the people of God.
11. Wilderness experiences are a recurring feature in redemptive history. After exiting Egypt the church experienced it, and the church is said to experience it for 1260 prophetic "days" according to Revelation 12:6, and the Jews experienced it in ancient Babylon. According to Jeremiah 31:2, what do the people of God find there? Grace and rest
12. What common figure is used to refer to God's true church both in Jeremiah 31:4 and Revelation 12:4-5? A virgin woman
13. The restoration of the Jews from the Babylonian captivity was a type of the new earth that will follow Christ's Second Advent. We know this because the language is only fully descriptive of the new earth, and not of the mere fore-shadowing restoration following the ancient Babylonian captivity. How is this illustrated in comparing Jeremiah 31:12 and Revelation 21:4? Both speak of there being no more sorrow, which is only fully true of the new earth.
14. In Jeremiah 31:15-17 we read how those who had been in sorrow for the loss of their children who were carried into captivity should have that sorrow turned into joy upon their return. Similarly, there was great sorrow in Bethlehem during Jesus' day. According to Matthew 2:17-18, what caused the sorrow then? Herod killed all the children in the region of Bethlehem 2 years old and younger.
15. In Jeremiah 31:31-34 we find God's promises of a new administration of the covenant of grace with His people, and an annulling of its old administration. According to Hebrews 8-9, what does its old administration especially refer to? The Mosaic economy

16. According to Hebrews 8-9, when was the initiation of the new administration of the covenant with Israel? Upon the completion of the work of Christ's First Advent
17. The new covenant, like the old covenant administration, is with the Israel of God. Ephesians 2:19 and Romans 11:17 speak to the topic of the engrafting of Gentiles into the Israel of God in the period of the initiation of new covenant administration, and of the breaking off of some. Who was broken off from the Israel then (see especially Romans 11)? Unbelieving Jews
18. What is said to be "the new covenant (or testament) in" Christ's blood (see I Corinthians 11:25)? The cup (of wine), which in the new covenant administration is the sacramental symbol of Christ's blood which was shed for His elect.
19. Jeremiah 31:34 speaks of a day when all of Christ's visible Israel (i.e., His church) will know the Lord truly. When will this ultimately and completely be realized according to Revelation 21:5-8, even though man has a downpayment of its promises earlier in time? The new heavens and new earth ushered in by Christ's Second Advent
20. The re-building of the earthly Jerusalem following the captivity in ancient Babylon was an earnest of the even greater promises to be fulfilled with Christ's Advent and the initiation of the new covenant administration. Jeremiah 31:38-40 prophesies of Jerusalem's re-building. But what in Jeremiah 31:40 leads us to believe that the re-building of Jerusalem is a fore-shadowing of the Jerusalem to be established on earth per Revelation 21:2? Because it says the Jerusalem established will never be thrown down anymore, which is only fully true of the latter Jerusalem.
21. What did Zedekiah do to Jeremiah in his tenth year due to Jeremiah's prophecies contrary to his wishes? Shut him up in prison
22. Jeremiah bought the field in Anathoth from Hanameel. What did he pay Hanameel for it, and what was used to make sure that it was the proper payment? 17 shekels of silver; it was weighed in the balances
23. What do Leviticus 19:36 and Proverbs 11:1 say about just weights and balances, and what are just weights and balances? They say that God commands just weight and balances, and He abominates when people engage in theft by using false weights and balances. A just weight and balance is a balance scale for measuring that is truthful and accurate. Money was generally in silver or gold, so it was important that the silver or gold be properly weighed in order to ensure the agreed price is paid.
24. By purchasing the land, what did Jeremiah demonstrate his confidence in according to Jeremiah 32:15? That though Jeremiah knew Israel would be taken captive into Babylon, he was confident that they would again return so that his ownership in the land would be worth something for his descendants.
25. What is similarly taught in Jeremiah 32:18 and Exodus 20:5-6? Both teach that God shows covenantal lovingkindness unto many generations of the righteous, but He also punishes the iniquity of someone by cursing their descendants after them.
26. As its punishment, Jerusalem would be given into whose hands according to Jeremiah 32? Nebuchadnezzar king of Babylon
27. To which false god had the Jews built high places according to Jeremiah 32? Baal
28. What divine promise do we similarly find in Psalm 89:3-4, as well as Jeremiah 33:14-17? He would establish the Seed of David to execute righteousness.
29. How was this promise fulfilled in Jesus Christ? Jesus Christ is descended from David, and He shall reign forever.
30. Jeremiah 31 had prophesied of the coming new administration of the Covenant of Grace, yet we find in Jeremiah 34:18 that aspects of it are yet described in terms of what the people knew in the old administration. For example, the eternal reign of Christ is spoken of in terms of a continual seed descended from King David. What does Hebrews 8:13 say would happen to the old administration with its Levitical priesthood and animal sacrifices? It was vanishing in the Apostolic Era, and done away with completely in 70 AD when the earthly Jerusalem was destroyed.
31. What sacrifices are to be offered in the new administration of the Covenant, according to Hebrews 13:15-16, and so fulfill Jeremiah 34:18? Praises to God
32. In Jeremiah 35 we learn how God taught a lesson to the Jews by the example of the Rechabites, who were descended from Jehonadab. According to II Kings 10, during which king of Israel did Jehonadab live and ride in the chariot with? Jehu
33. Rechab was an ancestor of Jehonadab, and according to I Chron. 2:55, Rechab was descended from Hamath, and they were called Kenites. According to Judges 1:16, from whom were these Kenites descended? Moses' father-in-law

34. Jehonadab was a godly man, and he made 2 requests of his descendants. What were these requests?
Not to drink wine and to live in tents.
35. What did God conclude should be done to the Jews based upon the example of the Rechabites? (see Jeremiah 35:16-17) The Jews should be punished, because unlike the Rechabites, they did not follow the request and counsel of the Father.

Jeremiah 36-46 Assignment

1. According to Jeremiah 36, upon what was Jeremiah to write his prophecy in the fourth year of Jehoiakim's reign?
2. An amanuensis is someone employed to write from dictation the words spoken by another. Who was Jeremiah's amanuensis, at least in the case cited in Jeremiah 36?
3. What did Jehoiakim have done with the roll?
4. According to Jeremiah 37, why had the Chaldean army temporarily abandoned besieging Jerusalem during Zedekiah's reign?
5. Where was Jeremiah's prison?
6. What was Zedekiah's stance when Shephatiah and his associates sought to murder Jeremiah?
7. Was Zedekiah's stance right, and what does this imply about legalized abortion?
8. What did Ebedmelech do on behalf of Jeremiah?
9. In Jeremiah 39, how did God reward Ebedmelech for his previous kindness to Jeremiah and his faith in God?
10. What counsel did Jeremiah render to Zedekiah?
11. Where was Jeremiah when Jerusalem was taken by the Babylonians?
12. According to Jeremiah 39, in what year of Zedekiah's reign was Jerusalem broken up by the Babylonians?
13. What was done with Zedekiah according to Jeremiah 39?
14. Based upon Jeremiah 39:11, why can we infer that Nebuchadnezzar king of Babylon knew about Jeremiah?
15. In Jeremiah 40 we read how Nebuchadnezzar had left a remnant of Jews in Judah. This king of Babylon had appointed a certain Jew to be governor over the remnant in Judah. Who was he?
16. What do we read concerning the father of this Jewish governor in Jeremiah 26:24?
17. Who sent Ishmael the Jew on a mission to kill Gedaliah?
18. How does Jeremiah 41:8 demonstrate the truth in the proverb of Proverbs 13:8?
19. Yet how does Jeremiah 39:6-8 demonstrate the truth in the proverb of Proverbs 23:5?
20. Where did Ishmael escape?
21. In Jeremiah 42, where did God command Johanan and the other Jews in Judah to stay?
22. Johanan and the other Jews disobeyed God. Where did they go and take the Jewish remnant with them?
23. What does Jeremiah 42 say will be their punishment for going there?
24. According to Jeremiah 43:10, whose servant was Nebuchadnezzar king of Babylon, and why is this said about him?
25. What does Jeremiah 44:1-6 say resulted from the Jews burning incense to false gods?
26. According to Jeremiah 43, was God only angry with the false worship of the Jews, or was He also angry with the false worship of Gentiles like the Egyptians? How do you know?
27. According to Jeremiah 44:15-17, which segment of the Jewish population had been especially prone to offer false worship to the Babylonian 'queen of heaven', and how does this compare to the segment of the population that even still today especially continues this type of evil practice?
28. What rationale was given by the wicked as recorded in Jeremiah 44:17 for the continuance of this evil practice?
29. How does Jeremiah rebut this argument in Jeremiah 44:21-22?
30. How many Jews would ever return to Judah out of Egypt, according to Jeremiah 44:28?
31. When were the words of Jeremiah 45 recorded by Baruch in a book?
32. In Jeremiah 46 what does Jeremiah prophesy Nebuchadnezzar king of Babylon will do to Egypt?
33. During which year of Jehoiakim's reign did Nebuchadnezzar come against the army of Pharaohnecho king of Egypt?
34. According to II Kings 23:29, which good king of Judah had years previous been killed by Pharaohnecho king of Egypt?
35. Why had God allowed Judah to be assaulted by a foreign power even during this good king's reign? (hint: see II Kings 23:25-26)
36. Which son of Josiah became king immediately after Josiah's reign? (hint: see II Kings 23)

37. How much tribute money did Pharaohnecho king of Egypt make Judah pay Egypt according to II Kings 23:33-35, for as long as Judah was under Egypt's domination?
38. Which king did Pharaohnecho king of Egypt then install as king of Judah according to II Kings 23:35?
39. Judah passed from domination by Egypt to domination by Babylon during Jehoiakim's reign. Which territory formerly under Egyptian domination came under Babylon's domination by the end of Jehoiakim's reign, according to II Kings 24:7?

Jeremiah 36-46 Assignment Answers

1. According to Jeremiah 36, upon what was Jeremiah to write his prophecy in the fourth year of Jehoiakim's reign? A roll of a book
2. An amanuensis is someone employed to write from dictation the words spoken by another. Who was Jeremiah's amanuensis, at least in the case cited in Jeremiah 36? Baruch
3. What did Jehoiakim have done with the roll? Burned
4. According to Jeremiah 37, why had the Chaldean army temporarily abandoned besieging Jerusalem during Zedekiah's reign? Fear of Pharaoh's Egyptian army that had come to its aid
5. Where was Jeremiah's prison? House of Jonathan the scribe
6. What was Zedekiah's stance when Shephatiah and his associates sought to murder Jeremiah? According to Jeremiah 38:5, he let them do as they will.
7. Was Zedekiah's stance right, and what does this imply about legalized abortion? It was not right, and it is not right for government to allow murderous abortion.
8. What did Ebedmelech do on behalf of Jeremiah? He beseeched Zedekiah on behalf of Jeremiah to have him removed from prison so he would not die.
9. In Jeremiah 39, how did God reward Ebedmelech for his previous kindness to Jeremiah and his faith in God? God would deliver him from the common calamity and death that would fall upon Jerusalem.
10. What counsel did Jeremiah render to Zedekiah? To go and submit to the king of Babylon's princes
11. Where was Jeremiah when Jerusalem was taken by the Babylonians? Jerusalem
12. According to Jeremiah 39, in what year of Zedekiah's reign was Jerusalem broken up by the Babylonians? Eleventh
13. What was done with Zedekiah according to Jeremiah 39? His eyes were put out and he was carried to Babylon.
14. Based upon Jeremiah 39:11, why can we infer that Nebuchadnezzar king of Babylon knew about Jeremiah? Because he specifically told Nezaradan to take him out from among the captives and to treat him well.
15. In Jeremiah 40 we read how Nebuchadnezzar had left a remnant of Jews in Judah. This king of Babylon had appointed a certain Jew to be governor over the remnant in Judah. Who was he? Gedaliah the son of Ahikam
16. What do we read concerning the father of this Jewish governor in Jeremiah 26:24? He assisted Jeremiah during Jehoiakim's reign, to keep him from being killed like the prophet Urijah was.
17. Who sent Ishmael the Jew on a mission to kill Gedaliah? Baalis
18. How does Jeremiah 41:8 demonstrate the truth in the proverb of Proverbs 13:8? The ten men offered as ransom money for Ishmael their riches, and thus saved their lives, just as Proverbs 13:8 says riches can be.
19. Yet how does Jeremiah 39:6-8 demonstrate the truth in the proverb of Proverbs 23:5? The riches of the wealthy in Judah were destroyed and confiscated from them, showing how riches can be temporary. Since they are temporary, we should not put our affections on them like the wicked Jews in Judah did.
20. Where did Ishmael escape? The land of the Ammonites
21. In Jeremiah 42, where did God command Johanan and the other Jews in Judah to stay? In Judah
22. Johanan and the other Jews disobeyed God. Where did they go and take the Jewish remnant with them? Egypt. Much of the Jewish diaspora therefore ended up in Egypt. And it was by the Jewish diaspora in Egypt that the Greek version of the Old Testament, called the Septuagint, was written.
23. What does Jeremiah 42 say will be their punishment for going there? They will die by the sword, famine, and pestilence in Egypt.
24. According to Jeremiah 43:10, whose servant was Nebuchadnezzar king of Babylon, and why is this said about him? God's servant, because he performed God's will in punishing the wicked in Egypt. God uses even the wicked to punish the wicked.
25. What does Jeremiah 44:1-6 say resulted from the Jews burning incense to false gods? It led to God's anger and judgment upon the Jews, leaving the cities of Judah desolate.
26. According to Jeremiah 43, was God only angry with the false worship of the Jews, or was He also angry with the false worship of Gentiles like the Egyptians? How do you know? He was also angry with the Egyptians, for Jeremiah 43:12-13 speaks of how God would destroy their idols in judgment.

27. According to Jeremiah 44:15-17, which segment of the Jewish population had been especially prone to offer false worship to the Babylonian 'queen of heaven', and how does this compare to the segment of the population that even still today especially continues this type of evil practice? It was especially the women, even as today within Romanism it is especially women who engage in 'queen of heaven' worship (in the form of Mariolatry). But God held their husbands responsible as well for letting them engage in this false worship.
28. What rationale was given by the wicked as recorded in Jeremiah 44:17 for the continuance of this evil practice? They assert they had engaged in it in Jerusalem before the captivity, and suffered no harm while they did it. (This is similar to the way people even today assume a practice must be all right since there is not immediate judgment of God upon it.)
29. How does Jeremiah rebut this argument in Jeremiah 44:21-22? That the desolation of Judah ultimately came because of just this type of sin.
30. How many Jews would ever return to Judah out of Egypt, according to Jeremiah 44:28? A small number
31. When were the words of Jeremiah 45 recorded by Baruch in a book? Fourth year of Jehoiakim
32. In Jeremiah 46 what does Jeremiah prophesy Nebuchadnezzar king of Babylon will do to Egypt? He will come and smite it.
33. During which year of Jehoiakim's reign did Nebuchadnezzar come against the army of Pharaohnecho king of Egypt? Fourth year
34. According to II Kings 23:29, which good king of Judah had years previous been killed by Pharaohnecho king of Egypt? Josiah
35. Why had God allowed Judah to be assaulted by a foreign power even during this good king's reign? (hint: see II Kings 23:25-26) Because of the sins of Judah during the reign of Manasseh
36. Which son of Josiah became king immediately after Josiah's reign? (hint: see II Kings 23) Jehoahaz
37. How much tribute money did Pharaohnecho king of Egypt make Judah pay Egypt according to II Kings 23:33-35, for as long as Judah was under Egypt's domination? Hundred talents of silver and a talent of gold
38. Which king did Pharaohnecho king of Egypt then install as king of Judah according to II Kings 23:35? Jehoiakim
39. Judah passed from domination by Egypt to domination by Babylon during Jehoiakim's reign. Which territory formerly under Egyptian domination came under Babylon's domination by the end of Jehoiakim's reign, according to II Kings 24:7? From the river of Egypt to the river Euphrates

Jeremiah 47-52 Assignment

1. Which of the Gentile peoples was prophesied against in Jeremiah 47?
2. Where was the place of origin of the Philistines, according to Deuteronomy 2:23, Jeremiah 47:4, Amos 9:7, and Genesis 10:14?
3. Along which sea's coast is Gaza?
4. Which of the Gentile peoples was prophesied against in Jeremiah 48?
5. Who was Chemosh, according to I Kings 11:7 and Jeremiah 48:7?
6. From whom did the Moabites come, according to Genesis 19:37?
7. Why had Moab grown especially confident in its wickedness, according to Jeremiah 48:11?
8. But what will become of Moab's riches according to the prophet?
9. What was to become of Ammon?
10. From whom did the Ammonites come, according to Genesis 19:38?
11. What was to become of Edom?
12. From whom did the Edomites come, according to Jeremiah 49:8?
13. What place is prophesied against starting in Jeremiah 49:23, which is the political seat of the kingdom of Syria, to the north of Canaan?
14. Jeremiah prophesies that the palaces which had been built in the past by Benhadad will be destroyed by the Babylonians. Which king of Judah had sent a gift to Benhadad of Syria, in order that Benhadad would form a league with Judah against Israel? (hint: see I Kings 15)
15. What is prophesied against starting in Jeremiah 49:28?
16. Kedar is in Arabia, in the northwest of Medina. The false prophet Muhammed, of this same region, traced his ancestry to Kedar. From whom did Kedar descend, according to Genesis 25:13, and how is this significant for the claim that Muhammed's people descended from Abraham?
17. These people of Kedar are called "men of the east" in Jeremiah 49:28. In Revelation 16:12 we read how the kings "of the east" are prepared for battle and released against the mysterious Babylon described in Revelation 16-19. What does this suggest about which modern day people may be released against this Babylon to destroy it?
18. What does Jeremiah 49:29 say about the lifestyle of these people, and how does it match what we even find today in the region?
19. So desolated were the kingdoms of Hazor that we do not even precisely know where they are, though probably in the present deserts of Arabia. How would this be consistent with the description of Jeremiah 49:32-33?
20. What is prophesied against starting in Jeremiah 49:35?
21. Elamites resided in that part of Persia nearest to the Jews. According to Genesis 10:22, from whom were they descended?
22. During whose reign did Jeremiah issue this prophecy (as well as probably the other prophecies of Jeremiah 49)?
23. According to Isaiah 22, what had Elam done against Israel, for which it must be judged?
24. The prophecy regarding Elam ends though on a positive note. Elamites would be gathered back to Elam (Jer 49:39). But this prophecy of Jer 49:39 has even deeper significance. How did God spiritually deliver Elamites from captivity to sin in Acts 2:9?
25. What is prophesied against starting in Jeremiah 50:1?
26. There was a gilded image of Bel (also called Merodach). This false god was associated with the planet Jupiter, and indeed the Romans took him into their pantheon of gods as Jupiter and the Greeks as Zeus. Bel was the national god of which people?
27. From where would come the kingdom that would destroy Babylon according to Jeremiah 50:3?
28. This kingdom that would destroy Babylon corresponds with the second Beast of Daniel 7 and the ram with 2 horns in Daniel 8. What is its identity according to Daniel 8:20, as well as Jeremiah 51:28?
29. History often repeats itself. Indeed, the history of Christ's New Testament church would parallel the history of God's ancient Israel, according to the book of Revelation. God would use a wicked Beast to destroy ancient Babylon. What would he use to destroy the mysterious Revelation 17 "Babylon" according to Revelation 17:16?

30. Following the destruction of Babylon by the Beast, what would the children of Israel do according to Jeremiah 50:4-5?
31. Following the destruction of the mysterious Revelation 17 “Babylon”, how does Revelation 19:6-7 say the true people of God will then respond?
32. What does Jeremiah 50:6 say had been the nature of the leaders of God’s church on earth before the destruction of Babylon?
33. What do Revelation 19:20 and 20:3 imply had been the nature of the leaders of God’s church on earth before the destruction of Revelation 17’s mysterious “Babylon” and the restoration (called the millennium)?
34. How are Jeremiah 50:8 and 51:45 similar to Revelation 18:4?
35. How is Jeremiah 50:9 similar to Revelation 17:12,16?
36. How is the Babylon described in Jeremiah 50:11 similar in description to the one described in Revelation 18:12-13?
37. How are Jeremiah 50:15 and Revelation 18:21 similar in description?
38. How is Jeremiah 51:36 an evidence of Romans 12:19, and why should we therefore learn not to take the law into our own hands *as individuals*?
39. What does Jeremiah 51:58 tell us about the architecture of Babylon?
40. How are Revelation 18:21 and Jeremiah 51:63-64 similar?
41. Who was the Babylonian captain of the guard who burned the house of the Lord and the king’s house?

Jeremiah 47-52 Assignment Answers

1. Which of the Gentile peoples was prophesied against in Jeremiah 47? The Philistines
2. Where was the place of origin of the Philistines, according to Deuteronomy 2:23, Jeremiah 47:4, Amos 9:7, and Genesis 10:14? Caphtor, which is either Crete or a part of Egypt. The Philistines were originally a sea people, who established colonies in Palestine.
3. Along which sea's coast is Gaza? The Mediterranean Sea
4. Which of the Gentile peoples was prophesied against in Jeremiah 48? The Moabites
5. Who was Chemosh, according to I Kings 11:7 and Jeremiah 48:7? The national god of the Moabites
6. From whom did the Moabites come, according to Genesis 19:37? They are descendants of Lot and his firstborn daughter.
7. Why had Moab grown especially confident in its wickedness, according to Jeremiah 48:11? It had enjoyed a long uninterrupted prosperity, even though it was wicked. Therefore, it became confident it could endure in its wickedness.
8. But what will become of Moab's riches according to the prophet? They shall perish.
9. What was to become of Ammon? Made desolate
10. From whom did the Ammonites come, according to Genesis 19:38? They are descendants of Lot and his younger daughter.
11. What was to become of Edom? Ruin
12. From whom did the Edomites come, according to Jeremiah 49:8? Esau
13. What place is prophesied against starting in Jeremiah 49:23, which is the political seat of the kingdom of Syria, to the north of Canaan? Damascus
14. Jeremiah prophesies that the palaces which had been built in the past by Benhadad will be destroyed by the Babylonians. Which king of Judah had sent a gift to Benhadad of Syria, in order that Benhadad would form a league with Judah against Israel? (hint: see I Kings 15) Asa
15. What is prophesied against starting in Jeremiah 49:28? Kedar, and the kingdoms of Hazor
16. Kedar is in Arabia, in the northwest of Medina. The false prophet Muhammed, of this same region, traced his ancestry to Kedar. From whom did Kedar descend, according to Genesis 25:13, and how is this significant for the claim that Muhammed's people descended from Abraham? Ishmael. If Muhammed really descended from Kedar, which is quite possible, then he would indeed be a descendant of Abraham through Hagar.
17. These people of Kedar are called "men of the east" in Jeremiah 49:28. In Revelation 16:12 we read how the kings "of the east" are prepared for battle and released against the mysterious Babylon described in Revelation 16-19. What does this suggest about which modern day people may be released against this Babylon to destroy it? Arab Muslims
18. What does Jeremiah 49:29 say about the lifestyle of these people, and how does it match what we even find today in the region? It describes a Bedouin life, including camels and tents, similar to the life today in much of Arabia.
19. So desolated were the kingdoms of Hazor that we do not even precisely know where they are, though probably in the present deserts of Arabia. How would this be consistent with the description of Jeremiah 49:32-33? It describes it as desolate, like a desert would be.
20. What is prophesied against starting in Jeremiah 49:35? Elam (western Persia)
21. Elamites resided in that part of Persia nearest to the Jews. According to Genesis 10:22, from whom were they descended? Shem
22. During whose reign did Jeremiah issue this prophecy (as well as probably the other prophecies of Jeremiah 49)? Zedekiah
23. According to Isaiah 22, what had Elam done against Israel, for which it must be judged? It came to war against Israel.
24. The prophecy regarding Elam ends though on a positive note. Elamites would be gathered back to Elam (Jer 49:39). But this prophecy of Jer 49:39 has even deeper significance. How did God spiritually deliver Elamites from captivity to sin in Acts 2:9? They received the promised Holy Spirit, and became part of Christ's church.
25. What is prophesied against starting in Jeremiah 50:1? Babylon and the Chaldeans

26. There was a gilded image of Bel (also called Merodach). This false god was associated with the planet Jupiter, and indeed the Romans took him into their pantheon of gods as Jupiter and the Greeks as Zeus. Bel was the national god of which people? The Babylonians
27. From where would come the kingdom that would destroy Babylon according to Jeremiah 50:3? The north
28. This kingdom that would destroy Babylon corresponds with the second Beast of Daniel 7 and the ram with 2 horns in Daniel 8. What is its identity according to Daniel 8:20, as well as Jeremiah 51:28? Medo-Persia
29. History often repeats itself. Indeed, the history of Christ's New Testament church would parallel the history of God's ancient Israel, according to the book of Revelation. God would use a wicked Beast to destroy ancient Babylon. What would he use to destroy the mysterious Revelation 17 "Babylon" according to Revelation 17:16? The beast with 10 horns
30. Following the destruction of Babylon by the Beast, what would the children of Israel do according to Jeremiah 50:4-5? Join in covenant to God
31. Following the destruction of the mysterious Revelation 17 "Babylon", how does Revelation 19:6-7 say the true people of God will then respond? They will be thankful, turning to God.
32. What does Jeremiah 50:6 say had been the nature of the leaders of God's church on earth before the destruction of Babylon? Deceiving shepherds
33. What do Revelation 19:20 and 20:3 imply had been the nature of the leaders of God's church on earth before the destruction of Revelation 17's mysterious "Babylon" and the restoration (called the millennium)? deceiving shepherds
34. How are Jeremiah 50:8 and 51:45 similar to Revelation 18:4? Both say to flee Babylon.
35. How is Jeremiah 50:9 similar to Revelation 17:12,16? They describe nations allied together to destroy Babylon.
36. How is the Babylon described in Jeremiah 50:11 similar in description to the one described in Revelation 18:12-13? Both are rich and proud
37. How are Jeremiah 50:15 and Revelation 18:21 similar in description? Both speak of the fall of the then Babylon.
38. How is Jeremiah 51:36 an evidence of Romans 12:19, and why should we therefore learn not to take the law into our own hands *as individuals*? God took vengeance upon Babylon for the wrong she did to the Jews, as God promises in Romans 12:19
39. What does Jeremiah 51:58 tell us about the architecture of Babylon? It indicates she had broad walls and high gates.
40. How are Revelation 18:21 and Jeremiah 51:63-64 similar? Both illustrate the fall of the Babylons by the sinking of a stone.
41. Who was the Babylonian captain of the guard who burned the house of the Lord and the king's house? Nebuzaradan

Lamentations 1-5 Assignment

1. Lamentations has been ascribed to Jeremiah as its author. How do we know from 2:11 and 4:17-20 that its writer was an eye-witness to the events described in the book of Jeremiah?
2. The book of Lamentations comprises 5 separate poems, and each chapter in our Bible represents one of these five poems. One of these 5 poems describe the personal sufferings of Jeremiah, and the other 4 describe the fate of his beloved city. Which chapter describes the personal sufferings of Jeremiah?
3. There are various aspects of these poems which we simply cannot fully appreciate in the English, but only in the original Hebrew. But some aspects of their order and beauty we can see even in the English. The 4 elegies relating to the fate of the city each consists of 22 periods or stanzas. We can see this in the English by the number of verses. How many verses do each of these chapters have?
4. Many commentators have suggested that Lamentations was written some time during the period described in Jeremiah 40. In Jeremiah 40, who had let Jeremiah go from Ramah, to go to Gedaliah if Jeremiah wanted?
5. Jeremiah 40 follows the events described in Jeremiah 39. According to Jeremiah 39:2, what had happened in the eleventh year and fourth month of the reign of Zedekiah?
6. And according to Jeremiah 39:8, what was done to Jerusalem after that?
7. How do Lamentations 4:11 and 2:3 suggest that the event of Jeremiah 39:8 had already occurred?
8. How does Lamentations 5:18 suggest that the event of Jeremiah 39:8 had already occurred?
9. Lamentations 3:55 seems to refer to the experience Jeremiah had just been released from, as described in Jeremiah 39:14-15. How?
10. How does Lamentations 3:7 seem to relate to Jeremiah 40:1?
11. Though Jeremiah was afflicted in condition during the time described in Jeremiah 40, he was not consumed and destroyed. How does Lamentations 3:22 relate to this?
12. Though we do not live during the time of the ancient Babylonian captivity in Jeremiah's day, there have been many other times during church history when the church has been afflicted for her sins. Therefore, we should be able to empathize with Jeremiah in his Lamentations, even if we do not live in his day. This is especially true for the true church living during the time of the mysterious "Babylonian" oppression described in Revelation 17-18. The true church then is surely in a state of disarray and humility, with "Babylon" raised up against her. What is the advice of Lamentations 3:26 for the people of God in such circumstances?
13. Why do the people of God suffer under such oppression, according to Lamentations 5:22?
14. Personification is a figure of speech in which something that is not a human is treated as if it were a human. In Lamentations 1:1-2, what is personified?
15. Lamentations 1:10 and Isaiah 64:11 speak of "pleasant things." What do these seem to refer to?
16. Lamentations 1:15 and Revelation 14:19 use the imagery of the winepress. What does this imagery convey?
17. The phrase "trodden under foot" or "trodden down" is found often in scripture, especially referring to Jerusalem. What does it mean in Lamentations 1:15 and Luke 21:24?
18. In Lamentations 1:18,22 what does Jeremiah acknowledge about his and the Jews transgressions?
19. Lamentations 1:22, like Psalm 109, is an imprecatory prayer to God. What is an imprecatory prayer?
20. From their occurrence in Lamentations 1:22 and Psalm 109, are imprecatory prayers ever right, just, and appropriate?
21. In Lamentations 2 we read of the sad state of the church at that time. What does Lamentations 2 say has happened to the tabernacle?
22. Psalm 74 is generally thought to have been written at the time of the Babylonian captivity, along with Lamentations. If so, how might the synagogues mentioned in Psalm 74:8 relate to the "places of the assembly" referenced in Lamentations 2:6?
23. What is said to have become of the solemn feasts and sabbaths?
24. How does Jeremiah 14:13 relate to Lamentations 2:14?
25. How is the general theme of Lamentations 3 the same as that of Psalm 102?
26. Lamentations 3:27 offers wise advice to young men and women. What is this advice?
27. Lamentations 3:28-30 explains why to put into practice the advice of 3:27. It speaks of how the young should respond to their difficulty and adversity, with humility. How does Matthew 5:39 relate to Lamentations 3:30?

28. Romans 12:19-21 explains what our posture should be when wrongfully treated, as Jeremiah was by the Jews and the Babylonians. What does it say?
29. How is Lamentations 3:64 an example of how Romans 12:19-21 should be applied?
30. Lamentations 4:10 speaks of what happened during the siege of Jerusalem by the Babylonian forces. This same thing happened during the siege of Jerusalem by the Roman forces in 70 A.D. Read Deuteronomy 28:52, 56-57 where it was prophesied this would occur. What does it say women will do to their children during the siege?
31. Deuteronomy 28:58-59 explains what the Jews must do to avoid being brought to such extremes. What does it say they must do?
32. What piece of good news for Israel about its own future is conveyed in Lamentations 4:22?
33. From Job 1:1 and Lamentations 4:21, where can we infer Job lived?
34. What do Jeremiah 49:7-8 and Lamentations 4:22 say about the destiny of Edom?
35. How is Lamentations 5:7 a fulfillment of what is taught in Exodus 20:5?
36. What wickedness was perpetrated by the Chaldeans upon the Jewish women?
37. What condition of society is grievous upon a people, according to Proverbs 30:22 and Lamentations 5:8?
38. What is Jeremiah's plea to God in Jeremiah 5:21?
39. But what does Jeremiah recognize is presently the case, according to Jeremiah 5:22?

Lamentations 1-5 Assignment Answers

1. Lamentations has been ascribed to Jeremiah as its author. How do we know from 2:11 and 4:17-20 that its writer was an eye-witness to the events described in the book of Jeremiah? It speaks in the first person (“we”) when describing the things that happened in the siege and destruction of Jerusalem by Babylon.
2. The book of Lamentations comprises 5 separate poems, and each chapter in our Bible represents one of these five poems. One of these 5 poems describes the personal sufferings of Jeremiah, and the other 4 describe the fate of his beloved city. Which chapter describes the personal sufferings of Jeremiah?
Chapter 3
3. There are various aspects of these poems which we simply cannot fully appreciate in the English, but only in the original Hebrew. But some aspects of their order and beauty we can see even in the English. The 4 elegies relating to the fate of the city each consists of 22 periods or stanzas. We can see this in the English by the number of verses. How many verses do each of these chapters have? 22
4. Many commentators have suggested that Lamentations was written some time during the period described in Jeremiah 40. In Jeremiah 40, who had let Jeremiah go from Ramah, to go to Gedaliah if Jeremiah wanted? Nebuzaradan
5. Jeremiah 40 follows the events described in Jeremiah 39. According to Jeremiah 39:2, what had happened in the eleventh year and fourth month of the reign of Zedekiah? Jerusalem was broken up, following its seige.
6. And according to Jeremiah 39:8, what was done to Jerusalem after that? The Chaldeans had burned the houses and broken down the walls.
7. How do Lamentations 4:11 and 2:3 suggest that the event of Jeremiah 39:8 had already occurred? They suggest Jerusalem had been burned, as described in Jeremiah 39:8.
8. How does Lamentations 5:18 suggest that the event of Jeremiah 39:8 had already occurred? They suggest Jerusalem’s walls had been torn down, as described in Jeremiah 39:8.
9. Lamentations 3:55 seems to refer to the experience Jeremiah had just been released from, as described in Jeremiah 39:14-15. How? Jeremiah 39:14-15 explains his release from the dungeon of prison.
10. How does Lamentations 3:7 seem to relate to Jeremiah 40:1? It speaks of Jeremiah being in chains, as he was in chains with the other captive Jews as described in Jeremiah 40:1.
11. Though Jeremiah was afflicted in condition during the time described in Jeremiah 40, he was not consumed and destroyed. How does Lamentations 3:22 relate to this? Jeremiah notes how he had not been consumed.
12. Though we do not live during the time of the ancient Babylonian captivity in Jeremiah’s day, there have been many other times during church history when the church has been afflicted for her sins. Therefore, we should be able to empathize with Jeremiah in his Lamentations, even if we do not live in his day. This is especially true for the true church living during the time of the mysterious “Babylonian” oppression described in Revelation 17-18. The true church then is surely in a state of disarray and humility, with “Babylon” raised up against her. What is the advice of Lamentations 3:26 for the people of God in such circumstances? To hope in God and quietly wait for His deliverance.
13. Why do the people of God suffer under such oppression, according to Lamentations 5:22? God was angry with them.
14. Personification is a figure of speech in which something that is not a human is treated as if it were a human. In Lamentations 1:1-2, what is personified? The city Jerusalem
15. Lamentations 1:10 and Isaiah 64:11 speak of “pleasant things.” What do these seem to refer to? The utensils of the Temple, such as the ark, altar, etc.
16. Lamentations 1:15 and Revelation 14:19 use the imagery of the winepress. What does this imagery convey? The judgment and wrath of God, as grapes are squeezed in a winepress.
17. The phrase “trodden under foot” or “trodden down” is found often in scripture, especially referring to Jerusalem. What does it mean in Lamentations 1:15 and Luke 21:24? Destroyed and made desolate
18. In Lamentations 1:18,22 what does Jeremiah acknowledge about his and the Jews transgressions? That they have transgressed, and deserve God’s wrath.
19. Lamentations 1:22, like Psalm 109, is an imprecatory prayer to God. What is an imprecatory prayer? One that requests God to judge certain men for their wickedness.

20. From their occurrence in Lamentations 1:22 and Psalm 109, are imprecatory prayers ever right, just, and appropriate? Yes
21. In Lamentations 2 we read of the sad state of the church at that time. What does Lamentations 2 say has happened to the tabernacle? It has been violently taken away.
22. Psalm 74 is generally thought to have been written at the time of the Babylonian captivity, along with Lamentations. If so, how might the synagogues mentioned in Psalm 74:8 relate to the “places of the assembly” referenced in Lamentations 2:6? Both seem to refer to the same thing.
23. What is said to have become of the solemn feasts and sabbaths? Forgotten
24. How does Jeremiah 14:13 relate to Lamentations 2:14? The prophets of Israel are condemned for having spoken falsely, and not warned the Jews of their iniquity.
25. How is the general theme of Lamentations 3 the same as that of Psalm 102? Both convey the thoughts of the afflicted, especially in prayer to God.
26. Lamentations 3:27 offers wise advice to young men and women. What is this advice? For youth to bear in a submissive with the trials and testings.
27. Lamentations 3:28-30 explains why to put into practice the advice of 3:27. It speaks of how the young should respond to their difficulty and adversity, with humility. How does Matthew 5:39 relate to Lamentations 3:30? Both say to respond to adversity from the wicked in humility and not in revenge.
28. Romans 12:19-21 explains what our posture should be when wrongfully treated, as Jeremiah was by the Jews and the Babylonians. What does it say? Not to take revenge, but leave vengeance to the Lord.
29. How is Lamentations 3:64 an example of how Romans 12:19-21 should be applied? Instead of taking revenge, Jeremiah prayed to God that He would judge his cause and punish those who had done wickedly.
30. Lamentations 4:10 speaks of what happened during the siege of Jerusalem by the Babylonian forces. This same thing happened during the siege of Jerusalem by the Roman forces in 70 A.D. Read Deuteronomy 28:52, 56-57 where it was prophesied this would occur. What does it say women will do to their children during the siege? Eat them.
31. Deuteronomy 28:58-59 explains what the Jews must do to avoid being brought to such extremes. What does it say they must do? Observe to do all the words of the Law.
32. What piece of good news for Israel about its own future is conveyed in Lamentations 4:22? That Israel’s captivity would come to an end, implying that there would be a restoration for Israel.
33. From Job 1:1 and Lamentations 4:21, where can we infer Job lived? The land of Uz, which is Edom
34. What do Jeremiah 49:7-8 and Lamentations 4:22 say about the destiny of Edom? That Edom will be punished and visited with calamity for its sins.
35. How is Lamentations 5:7 a fulfillment of what is taught in Exodus 20:5? Exodus 20:5 teaches how the iniquities of the fathers are visited upon their descendants. In the case of Lamentations 5:7, the Jews at the time of the Babylonian captivity were suffering in large measure because of the disobedience of their fathers.
36. What wickedness was perpetrated by the Chaldeans upon the Jewish women? Rape
37. What condition of society is grievous upon a people, according to Proverbs 30:22 and Lamentations 5:8? Servants ruling
38. What is Jeremiah’s plea to God in Jeremiah 5:21? That God would cause the Jews to repent and restore them to Israel
39. But what does Jeremiah recognize is presently the case, according to Jeremiah 5:22? That God is angry with the Jews

Ezekiel 1-12 Assignment

1. Who was Ezekiel?
2. Where was he when he saw the wonderful vision his first chapter records?
3. How came he there?
4. How long had Ezekiel been in captivity?
5. Who was the Jehoiachin whose captivity is here spoken of?
6. Who had carried them captive?
7. Where was the river Chebar?
8. Where are the Cherubim first spoken of in the Bible?
9. For what were they placed in Eden?
10. What was especially associated with the cherubim according to Ezekiel 1:28, 3:23, and 43:2?
11. Where is God said to dwell according to Psalm 80:1 and Psalm 99:1?
12. What is the common characteristic of the cherubim in Ezekiel, the seraphim in Isaiah, and the 'living creatures' (translated 'beasts') in Revelation 4?
13. How does the Lord in Ezekiel 2 describe the children of Israel to whom he sent Ezekiel to prophesy?
14. In Ezekiel 3, how did the Lord prepare the prophet for his mission?
15. In Ezekiel 4, how was the destruction of Jerusalem described by Ezekiel?
16. How long after Jehoiachin's captivity was Jerusalem taken by Nebuchadnezzar?
17. How was the utter dispersion of Israel described in Ezekiel 5,6, and 7?
18. According to Ezekiel 8, how was Ezekiel transported to Jerusalem?
19. What abominations did the Lord reveal to him there?
20. Whose captivity is predicted in Ezekiel 12? And how is the loss of his eyesight foretold?
21. The prophecies in such prophetic books as Ezekiel, Daniel, and Revelation often employ figurative language. This figurative language extends to expressions of time. According to Ezekiel 4:6, what is one common way in which expressions of time in such books as Ezekiel are figurative?
22. How is this figurative expression of time employed in Daniel 9:24? How should we then interpret Daniel 9:24?

Ezekiel 1-12 Assignment Answers

1. Who was Ezekiel? Son of Buzi who was a prophet to the Jews during the days leading up to and including the Babylonian captivity.
2. Where was he when he saw the wonderful vision his first chapter records? By the river of Chebar
3. How came he there? He was taken there captive.
4. How long had Ezekiel been in captivity? Around 5 years.
5. Who was the Jehoiachin whose captivity is here spoken of? He was a former evil king of Judah taken into captivity by the Babylonians.
6. Who had carried them captive? Babylonians under Nebuchadnezzar
7. Where was the river Chebar? In Chaldea
8. Where are the Cherubim first spoken of in the Bible? Genesis 3:24
9. For what were they placed in Eden? To guard the garden of Eden and stop men from partaking of the Tree of Life
10. What was especially associated with the cherubim according to Ezekiel 1:28, 3:23, and 43:2? The glory of the Lord
11. Where is God said to dwell according to Psalm 80:1 and Psalm 99:1? Between the cherubim
12. What is the common characteristic of the cherubim in Ezekiel, the seraphim in Isaiah, and the 'living creatures' (translated 'beasts') in Revelation 4? They had wings
13. How does the Lord in Ezekiel 2 describe the children of Israel to whom he sent Ezekiel to prophesy? rebellious
14. In Ezekiel 3, how did the Lord prepare the prophet for his mission? He was given a scroll to eat.
15. In Ezekiel 4, how was the destruction of Jerusalem described by Ezekiel? As a siege
16. How long after Jehoiachin's captivity was Jerusalem taken by Nebuchadnezzar? Much was taken when Jehoiachin was taken, but 11 years later the rest was removed during Zedekiah's failed reign.
17. How was the utter dispersion of Israel described in Ezekiel 5,6, and 7? One-third by famine and pestilence; one third by the sword; and one third scattered and killed.
18. According to Ezekiel 8, how was Ezekiel transported to Jerusalem? The Spirit of God lifted him.
19. What abominations did the Lord reveal to him there? idolatry
20. Whose captivity is predicted in Ezekiel 12? Zedekiah's captivity. And how is the loss of his eyesight foretold? In Ezekiel 12:13 it says "he shall not see it"
21. The prophecies in such prophetic books as Ezekiel, Daniel, and Revelation often employ figurative language. This figurative language extends to expressions of time. According to Ezekiel 4:6, what is one common way in which expressions of time in such books as Ezekiel are figurative? A day represents a year.
22. How is this figurative expression of time employed in Daniel 9:24? 70 weeks How should we then interpret Daniel 9:24? According to the day-year principle, it would suggest 490 years.

Ezekiel 13-24 Assignment

1. What are like “the foxes in the deserts”?
2. What was God’s disposition towards the false prophets of Israel?
3. Who cries “Peace; and [there was] no peace”? What does this phrase mean?
4. What is meant by the term, “the elders of Israel”?
5. What does this phrase mean: “setteth up his idols in his heart”?
6. What should a society do with its idolators according to Ezekiel 14?
7. Noah, Daniel, and Job are mentioned in which verse? Why were they cited in the verse?
8. Who are the “remnant that shall be brought forth”?
9. Who is compared with “the vine tree among the trees of the forest”?
10. How does the request Abraham made to the *children of Heth* (Gen. 23:4, 7-8) relate to Ezekiel 16:3?
11. Who “covered the nakedness” of their father in the book of Genesis?
12. Whose nakedness did God cover according to Ezekiel? What does this mean?
13. Ezekiel 16:14-15 reads: “thy beauty: for it [was] perfect through my comeliness, which I had put upon thee, saith the Lord GOD. But thou didst trust in thine own beauty...” Which theological term means to have God’s righteousness applied to one’s account?
14. What was the sin of Sodom, according to Ezekiel 16?
15. Which broken covenant is described in Ezekiel 17:15?
16. What did the Jews mean by their proverb, “The fathers have eaten sour grapes, and the children’s teeth are set on edge”?
17. Ezekiel 18:5-9 describes a just man. What are the characteristics of a just man according to this description?
18. What should be done to the man that violates Ezekiel 18:5-9 according to Ezekiel 18?
19. What was to be done with the man who repented of his former violations?
20. The Jews said: “We will be as the heathen, as the families of the countries.” In what way did they want to be like the heathen according to Ezekiel 20?
21. The sword of which king and kingdom would come to destroy Judah?
22. Ezekiel prophesies on behalf of God: “the house of Israel is to me become dross.” What is dross?
23. Who is said to have “put no difference between the holy and profane”? What does this mean?
24. In Ezekiel 22:26-28 three classes of people are described. What are these three classes?
25. What are the sins of each of the three classes?
26. Who do the 2 daughters who committed whoredoms signify? (Ezekiel 23)
27. What is meant by the sign of flesh boiling in a pot over the fire in Ezekiel 24?
28. What is meant by the sign of Ezekiel’s not mourning for the death of his wife in Ezekiel 24?

Ezekiel 13-24 Assignment Answers

1. What are like “the foxes in the deserts”? the false prophets of Israel
2. What was God’s disposition towards the false prophets of Israel? hatred and fury
3. Who cries “Peace; and [there was] no peace”? the false prophets What does this phrase mean? They said there was peace with God and men, when there really was not.
4. What is meant by the term, “the elders of Israel”? the male leaders, especially those on the Sanhedrin
5. What does this phrase mean: “setteth up his idols in his heart”? They worship and adore in their minds those things which they should not.
6. What should a society do with its idolators according to Ezekiel 14? Cut him off from the midst of the people
7. Noah, Daniel, and Job are mentioned in which verse? Ezekiel 14:14 Why were they cited in the verse? Because they were three great men of God, yet even they could not have saved Judah from judgment.
8. Who are the “remnant that shall be brought forth”? the Jews who God preserved during captivity
9. Who is compared with “the vine tree among the trees of the forest”? Jerusalem
10. How does the request Abraham made to the *children of Heth* (Gen. 23:4, 8) relate to Ezekiel 16:3? From the beginning Abraham (and the Jews descended from Abraham) had depended upon the children of Heth for their land and survival, and are thus figuratively said to be children of them in Ezekiel 16:3.
11. Who “covered the nakedness” of their father in the book of Genesis? Shem and Japheth
12. Whose nakedness did God cover according to Ezekiel? Israel and Judah What does this mean? Cover that which is shameful and unrighteous.
13. Ezekiel 16:14-15 reads: “thy beauty: for it [was] perfect through my comeliness, which I had put upon thee, saith the Lord GOD. But thou didst trust in thine own beauty...” Which theological term means to have God’s righteousness applied to one’s account? justification
14. What was the sin of Sodom, according to Ezekiel 16? Pride
15. Which broken covenant is described in Ezekiel 17:15? The covenant between Judah and Babylon.
16. What did the Jews mean by their proverb, “The fathers have eaten sour grapes, and the children’s teeth are set on edge”? They mean that it is unfair that the children are judged by God for the sins of their fore-fathers.
17. Ezekiel 18:5-9 describes a just man. What are the characteristics of a just man according to this description? Does not commit idolatry and adultery and is charitable.
18. What should be done to the man that violates Ezekiel 18:5-9 according to Ezekiel 18? Be put to death.
19. What was to be done with the man who repented of his former violations? He shall live and be forgiven.
20. The Jews said: “We will be as the heathen, as the families of the countries.” In what way did they want to be like the heathen according to Ezekiel 20? idolatry
21. The sword of which king and kingdom would come to destroy Judah? Nebuchadnezzar and Babylon
22. Ezekiel prophesies on behalf of God: “the house of Israel is to me become dross.” What is dross? Less valuable or worthless metal
23. Who is said to have “put no difference between the holy and profane”? priests What does this mean? They had dealt with holy things profanely and not with the honor and care they deserved.
24. In Ezekiel 22:26-28 three classes of people are described. What are these three classes? Priests, princes, and prophets.
25. What are the sins of each of the three classes? Princes- killed unrighteously; priests- profaned God; prophets- made up visions
26. Who do the 2 daughters who committed whoredoms signify? (Ezekiel 23) Israel and Judah
27. What is meant by the sign of flesh boiling in a pot over the fire in Ezekiel 24? God’s judgment upon Israel.
28. What is meant by the sign of Ezekiel’s not mourning for the death of his wife in Ezekiel 24? It was a sign of how they would not even be able to mourn because they would be killed.

Ezekiel 25-36 Assignment

1. Who said, “the house of Judah [is] like unto all the heathen”? What did they mean by this?
2. What was the sin of the Ammonites that God declared he would deliver them to the men of the east for a possession?
3. According to Genesis 19:37-38, from whom are the Moabites and Ammonites descended?
4. Where was Tyrus? What was to be its end?
5. Of which place is it to be said: “And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, [that wast] inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror [to be] on all that haunt it!”
6. Where is Senir?
7. Ezekiel chapter 27 lists many places. Where are the following places described there:
 - a. Chittim
 - b. Lud
 - c. Phut
 - d. Arvad
 - e. Zidon (or Sidon)
 - f. Dedan
 - g. Javan
8. How did the places above, as well as the names of many other places found in scripture, derive their names?
9. What does this statement mean regarding Tyre: “thou hast set thine heart as the heart of God”?
10. Of what place was this prophesied: “For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I [am] the LORD”?
11. What is called “the great dragon that lieth in the midst of his rivers” in Ezekiel? In which verse do we find this phrase?
12. Who is called “the great dragon” in Revelation 12:9?
13. In Revelation 11:7-8, what are the 2 kingdoms identified with the beast?
14. Revelation 17:10 speaks of 5 kingdoms that are fallen and one that was then in existence, which are beasts and manifestation of the great dragon. Based upon Daniel 7 it would seem 3 of the fallen kingdoms were Babylon, Medo-Persia, and Greece, and the one then existent was Rome. Based upon your answers in the previous 3 questions, what are the other 2 fallen kingdoms which are manifestations of the beast?
15. Of which nation do these words describe: “he hath shot up his top among the thick boughs, and his heart is lifted up in his height”? What was the chief sin of this nation?
16. According to Ezekiel 32, which are the nations that “are gone down with the slain...and ... lie uncircumcised with [them that be] slain by the sword”?
17. According to Ezekiel 33, who was appointed a watchman unto Israel?
18. What is a watchman?
19. According to Ezekiel 33, how shall the Jews know that a prophet has been among them?
20. Against whom is this statement an indictment: “the shepherds fed themselves, and fed not my flock”?
21. Of whom is this speaking: “I will set up one shepherd over them, and he shall feed them, [even] my servant David; he shall feed them, and he shall be their shepherd”?
22. How does John 10:11 relate to Ezekiel 34:23?
23. What is Idumea?
24. Where is mount Seir?
25. How does II Corinthians 3:3 relate to Ezekiel 36:25-26?
26. When was Ezekiel 36:25-26 fulfilled?
27. What religious sacrament does Ezekiel 36:25 seem to allude to?
28. According to Ezekiel 36:28 and Zechariah 2:11, who would be the people of God?

Ezekiel 25-36 Assignment Answers

1. Who said, “the house of Judah [is] like unto all the heathen”? Moab What did they mean by this? They found no difference between Judah and the pagans.
2. What was the sin of the Ammonites that God declared he would deliver them to the men of the east for a possession? They were glad to see the Jewish Temple profaned and Judah sent into captivity.
3. According to Genesis 19:37-38, from whom are the Moabites and Ammonites descended? Lot
4. Where was Tyrus? Phoenicia (modern Lebanon) What was to be its end? It would be completely.
5. Of which place is it to be said: “And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, [that wast] inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror [to be] on all that haunt it!” Tyre (or Tyrus)
6. Where is Senir? Mt. Hermon in Lebanon
7. Ezekiel chapter 27 lists many places. Where are the following places described there:
 - a. Chittim - Cyprus
 - b. Lud- Asia Minor and Lybia
 - c. Phut- northern Africa
 - d. Arvad- city on island off the Syrian coast; an area in region of Lebanon
 - e. Zidon (or Sidon)- Phoenician coast
 - f. Dedan- Arabia
 - g. Javan- Aegean islands/coast
8. How did the places above, as well as the names of many other places found in scripture, derive their names? The place would be named after the man who originally settled there.
9. What does this statement mean regarding Tyre: “thou hast set thine heart as the heart of God”? The prince thought he was god.
10. Of what place was this prophesied: “For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I [am] the LORD”? Sidon
11. What is called “the great dragon that lieth in the midst of his rivers” in Ezekiel? Egypt In which verse do we find this phrase? Ezekiel 29:3
12. Who is called “the great dragon” in Revelation 12:9? Satan
13. In Revelation 11:7-8, what are the 2 kingdoms identified with the beast? Sodom and Egypt
14. Revelation 17:10 speaks of 5 kingdoms that are fallen and one that was then in existence, which are beasts and manifestation of the great dragon. Based upon Daniel 7 it would seem 3 of the fallen kingdoms were Babylon, Medo-Persia, and Greece, and the one then existent was Rome. Based upon your answers in the previous 3 questions, what are the other 2 fallen kingdoms which are manifestations of the beast? Sodom and Egypt
15. Of which nation do these words describe: “he hath shot up his top among the thick boughs, and his heart is lifted up in his height”? Assyria What was the chief sin of this nation? pride
16. According to Ezekiel 32, which are the nations that “are gone down with the slain...and ... lie uncircumcised with [them that be] slain by the sword”? Assyria, Elam, Meshech, Tubal, Sidon, Edom, Egypt
17. According to Ezekiel 33, who was appointed a watchman unto Israel? Ezekiel
18. What is a watchman? Literally, a person who watches out for attackers on a city. Figuratively, prophets and ministers are described as watchmen because they declare the spiritual threats to a city.
19. According to Ezekiel 33, how shall the Jews know that a prophet has been among them? When a prophet’s predictions become true.
20. Against whom is this statement an indictment: “the shepherds fed themselves, and fed not my flock”? pastors, prophets, and kings
21. Of whom is this speaking: “I will set up one shepherd over them, and he shall feed them, [even] my servant David; he shall feed them, and he shall be their shepherd”? Jesus Christ
22. How does John 10:11 relate to Ezekiel 34:23? Christ was said to be a shepherd.
23. What is Idumea? Edom
24. Where is mount Seir? In Edom

25. How does II Corinthians 3:3 relate to Ezekiel 36:25-26? Both said God's people will be given a new heart.
26. When was Ezekiel 36:25-26 fulfilled? Most probably, this began to be fulfilled on Pentecost Sunday with the Pentecostal outpouring of the Holy Spirit
27. What religious sacrament does Ezekiel 36:25 seem to allude to? baptism
28. According to Ezekiel 36:28 and Zechariah 2:11, who would be the people of God? Judah along with many nations

Ezekiel 37-48 Assignment

1. Ezekiel 37 speaks of the resurrection from dry bones. This seems primarily to refer to how Israel was to be resurrected from a destitute condition of captivity in Babylon to a renewed state in Jerusalem following the decree of Cyrus (Ezekiel 37:21), which would eventually usher in the (first) advent of Messiah (Ezekiel 37:24). However, it also may indirectly allude to at least 3 other resurrections spoken of in scripture. For each verse below, describe the nature of the resurrection spoken of, and how Ezekiel 37 may indirectly relate to it:
 - a. John 5:24
 - b. Revelation 11:11
 - c. I Corinthians 15:23,42
2. Just as the resurrection of dry bones has indirect reference to multiple future events, so too the reign of the Messiah (called in Ezekiel 37 “David my servant”, because David was a type and foreshadow of the prophesied Christ). For each verse below, describe the nature of the reign of Christ spoken of, and how Ezekiel 37 may indirectly relate to it:
 - a. Ephesians 1:20-22
 - b. Revelation 20:6
 - c. Revelation 20:11, 21:2-3
3. Similarly the prophecy concerning the threat of Gog and Magog seems to have not only a primary reference but additional indirect references. The primary reference seems to be the threat Israel would face, especially from Indo-European peoples and people from its north, after its return from captivity in Babylon. But in what sense does the threat to God’s people described in each of these verses relate to the description in Ezekiel 38:
 - a. Revelation 20:8
 - b. Revelation 17:12 (hint: which kingdoms initially gave power and recognition to the Roman Papacy that established itself in the city of 7 hills [Rev. 17:9] and persecuted Christ’s people?)
4. The awful desolations caused in Judea by Antiochus Epiphanes, of Syria (1 Maccabees; and PORPHYRY, quoted by JEROME on Ezekiel), his defilement of Jehovah’s temple by sacrificing swine and sprinkling the altar with the broth, and setting up the altar of Jupiter Olympius, seem to be an earnest of the final desolations to be caused by Satan (Revelation 20:8), previous to His overthrow by the Lord Himself, coming to reign (compare Dan 8:10-26 11:21-45 12:1 Zec 13:9 14:2, 3). GROTIUS explains Gog as a name taken from Gyges, king of Lydia; and Magog as Syria, in which was a city called Magag [PLINY, 5.28]. In contrast, dispensationalism generally ascribes its fulfillment almost exclusively to some future state of Israel before Christ’s supposed earthly pre-millennial reign. What are some objections to the dispensationalist view?
5. Ezekiel 39:6 reads: “And I will send a fire on Magog, and among them that dwell carelessly in the isles.” What in scripture is especially identified with “the isles”? Cite at least 2 other scripture passages where this term (“the isles”) is used?
6. In Ezekiel 39:9 the burning of the foe’s weapons implies that nothing belonging to them should be left to pollute the land. The 7 years mentioned there may have symbolic significance, if we are to understand these prophecies of Ezekiel in prophetic symbolic terms. What might 7 years then suggest?
7. What in Ezekiel 39:12 may suggest that we should interpret the 7 years of Ezekiel 39:9 in symbolic terms?
8. In order to commemorate the overthrow of the multitudes of the foe, what shall the city be named according to Ezekiel 39? (This city’s name literally means “multitudes.”)
9. Ezekiel 39:23 reads: “the heathen shall know that the house of Israel went into captivity for their iniquity”. Which captivity of Israel was most pressing in Ezekiel’s day?
10. In the latter days the people of God (Israel) will be rescued from their captivity to the Beast (Revelation 19:20). What glorious period will follow this rescue from captivity?
11. Even later the people of God (Israel) will be rescued from Satan (Revelation 20:9-10). What glorious period will follow this ultimate rescue from captivity?
12. Ezekiel 39:25 reads: “Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel.” How does this relate to Romans 11:26?

13. How does Ezekiel 39:29 relate to Zechariah 12:10 and Acts 2:17? When will this promise fully be realized according to I Corinthians 15:42?
14. At what time did Ezekiel receive his prophecy of Ezekiel 40?
15. The Jamieson, Fausset and Brown Commentary states concerning Ezekiel chapters 40-48: "There are things in it so improbable physically as to preclude a purely literal interpretation. The general truth seems to hold good that, as Israel served the nations for his rejection of Messiah, so shall they serve him in the person of Messiah, when he shall acknowledge Messiah (Isa 60:12 Zec 14:17-19 ; compare Psa 72:11). The ideal temple exhibits, under Old Testament forms (used as being those then familiar to the men whom Ezekiel, a priest himself, and one who delighted in sacrificial images, addresses), not the precise literal outline, but the essential character of the worship of Messiah as it shall be when He shall exercise sway in Jerusalem among His own people, the Jews, and thence to the ends of the earth. The very fact that the whole is a vision (Eze 40:2), not an oral face-to-face communication such as that granted to Moses (Num 12:6-8), implies that the directions are not to be understood so precisely literally as those given to the Jewish lawgiver. The description involves things which, taken literally, almost involve natural impossibilities. The square of the temple, in Eze 42:20 , is six times as large as the circuit of the wall enclosing the old temple, and larger than all the earthly Jerusalem. Ezekiel gives three and a half miles and one hundred forty yards to his temple square. The boundaries of the ancient city were about two and a half miles. Again, the city in Ezekiel has an area between three or four thousand square miles, including the holy ground set apart for the prince, priests, and Levites. This is nearly as large as the whole of Judea west of the Jordan. As Zion lay in the center of the ideal city, the one-half of the sacred portion extended to nearly thirty miles south of Jerusalem, that is, covered nearly the whole southern territory, which reached only to the Dead Sea (Eze 47:19), and yet five tribes were to have their inheritance on that side of Jerusalem, beyond the sacred portion (Eze 48:23-28). Where was land to be found for them there? A breadth of but four or five miles apiece would be left. As the boundaries of the land are given the same as under Moses, these incongruities cannot be explained away by supposing physical changes about to be effected in the land such as will meet the difficulties of the purely literal interpretation. The distribution of the land is in equal portions among the twelve tribes, without respect to their relative numbers, and the parallel sections running from east to west. There is a difficulty also in the supposed separate existence of the twelve tribes, such separate tribeships no longer existing, and it being hard to imagine how they could be restored as distinct tribes, mingled as they now are. So the stream that issued from the east threshold of the temple and flowed into the Dead Sea, in the rapidity of its increase and the quality of its waters, is unlike anything ever known in Judea or elsewhere in the world. Lastly, the catholicity of the Christian dispensation, and the spirituality of its worship, seem incompatible with a return to the local narrowness and "beggarly elements" of the Jewish ritual and carnal ordinances, disannulled "because of the unprofitableness thereof" [FAIRBAIRN], (Gal 4:3, 9 5:1 Hbr 9:10 10:18). "A temple with sacrifices now would be a denial of the all-sufficiency of the sacrifice of Christ. He who sacrificed before confessed the Messiah. He who should sacrifice now would solemnly deny Him" [DOUGLAS]." In contrast, dispensationalists insist we must interpret this literally as descriptive of Christ millennial reign in an earthly Jerusalem. Is there anything in the description of the millenium in Revelation 20 that suggests dispensationalists are correct?
16. Revelation 21-22 describes a great city with gates like that described in Ezekiel 40 and following. What is this city?
17. Dispensationalists assert that the Temple described in Ezekiel 41 is a literal Temple, like in Solomon's day. But how does Revelation 21:3 identify the tabernacle/temple?
18. Ezekiel 43:9 reads: "And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering." Who was Zadok?
19. Do we now know who Zadok's literal seed are?
20. Ezekiel 44:7 reads: "Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that [is] among the children of Israel.." In the New Covenant era, must Christians be circumcised in the flesh? What does this say about whether we should interpret it as literally to be fulfilled in the future?
21. Ezekiel 47:13 reads: "Thus saith the Lord GOD; This [shall be] the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph [shall have two] portions." Revelation 21:12 refers

to twelve tribes. What does it signify in Revelation, and what does this suggest about how we should interpret its reference in Ezekiel?

22. According to Ezekiel 48, what shall be the name of the Holy City? According to Revelation 21:3 and 22:3, why does it make sense that this will be its name?

Ezekiel 37-48 Assignment Answers

1. Ezekiel 37 speaks of the resurrection from dry bones. This seems primarily to refer to how Israel was to be resurrected from a destitute condition of captivity in Babylon to a renewed state in Jerusalem following the decree of Cyrus (Ezekiel 37:21), which would eventually usher in the (first) advent of Messiah (Ezekiel 37:24). However, it also may indirectly allude to at least 3 other resurrections spoken of in scripture. For each verse below, describe the nature of the resurrection spoken of, and how Ezekiel 37 may indirectly relate to it:
 - a. John 5:24- Spiritual resurrection, otherwise called regeneration. It figuratively relates to Ezekiel 37.
 - b. Revelation 11:11- The resurrection of the Two Witnesses. These Two Witnesses were resurrected from the dead after a figurative 3.5 day period elapses.
 - c. I Corinthians 15:23,42- The resurrection at Christ's Second Coming. This is a more literal and exact fulfillment of Ezekiel 37, because in the resurrection at Christ's Second Coming all men will be given new bodies from the dust of the ground.
2. Just as the resurrection of dry bones has indirect reference to multiple future events, so too the reign of the Messiah (called in Ezekiel 37 "David my servant", because David was a type and foreshadow of the prophesied Christ). For each verse below, describe the nature of the reign of Christ spoken of, and how Ezekiel 37 may indirectly relate to it:
 - a. Ephesians 1:20-22- Christ sitting on the right hand of the Father in Heaven following His resurrection. Christ reigns over all the nations as their rightful king, and they own Him allegiance. He is spiritually present on earth as the Messiah who should be obeyed. Both this passage and Ezekiel 37 speak of a reign of Messiah of the lineage of David.
 - b. Revelation 20:6- Christ's reign during the Millennium from Heaven. Both this passage and Ezekiel 37 speak of a reign of Messiah of the lineage of David.
 - c. Revelation 20:11, 21:2-3 - Christ's reign during the New Heavens and New Earth when Christ will be physically present with them on the New Earth. Both this passage and Ezekiel 37 speak of a reign of Messiah of the lineage of David.
3. Similarly the prophecy concerning the threat of Gog and Magog seems to have not only a primary reference but additional indirect references. The primary reference seems to be the threat Israel would face, especially from Indo-European peoples and people from its north, after its return from captivity in Babylon. But in what sense does the threat to God's people described in each of these verses relate to the description in Ezekiel 38:
 - a. Revelation 20:8- This is speaking of Satan's gathering many peoples and deceiving them, to war against God's people living at the time. This is to occur right before Christ's Second Coming. Both Ezekiel 38 and this passage speak of a time when an enemy of God's people gather to war against God's people, and this enemy is referred to as Gog and Magog.
 - b. Revelation 17:12 (hint: which kingdoms initially gave power and recognition to the Roman Papacy that established itself in the city of 7 hills [Rev. 17:9] and persecuted Christ's people?) - This is speaking of the European powers which aided and supported the Roman Papacy to harm God's people. Both Ezekiel 38 and this passage speak of a time when an enemy of God's people gather to do harm and make war against God's people.
4. The awful desolations caused in Judea by Antiochus Epiphanes, of Syria (1 Maccabees; and PORPHYRY, quoted by JEROME on Ezekiel), his defilement of Jehovah's temple by sacrificing swine and sprinkling the altar with the broth, and setting up the altar of Jupiter Olympius, seem to be an earnest of the final desolations to be caused by Satan (Revelation 20:8), previous to His overthrow by the Lord Himself, coming to reign (compare Dan 8:10-26 11:21-45 12:1 Zec 13:9 14:2, 3). GROTIUS explains Gog as a name taken from Gyges, king of Lydia; and Magog as Syria, in which was a city called Magag [PLINY, 5.28]. In contrast, dispensationalism generally ascribes its fulfillment almost exclusively to some future state of Israel before Christ's supposed earthly pre-millennial reign. What are some objections to the dispensationalist view?
 - The language seems to describe nations like Meshech and Tubal which were in existence back in the centuries before Christ.

- There is no Biblical evidence for an earthly reign of Christ during the millenium, but Revelation 20 speaks of Christ's reign in heaven with the spirits of dead saints during the millenium.
 - The primary reference of Ezekiel 37-48 seems to be events associated with and soon following after Israel's return from captivity in Babylon.
5. Ezekiel 39:6 reads: "And I will send a fire on Magog, and among them that dwell carelessly in the isles." What in scripture is especially identified with "the isles"? The Gentiles, especially the Japhethites. Cite at least 2 other scripture passages where this term ("the isles") is used. Genesis 10:5, Isaiah 24:15, 66:19
 6. In Ezekiel 39:9 the burning of the foe's weapons implies that nothing belonging to them should be left to pollute the land. The 7 years mentioned there may have symbolic significance, if we are to understand these prophecies of Ezekiel in prophetic symbolic terms. What might 7 years then suggest? The number "7" in scripture often represents completeness and fullness (because there are 7 days in a week), and so "7 years" may represent a long time or a fullness of time.
 7. What in Ezekiel 39:12 may suggest that we should interpret the 7 years of Ezekiel 39:9 in symbolic terms? If we were to interpret the 7 years literally, it is hard to imagine it would literally take 7 months to bury and a literal 7 years to burn these weapons. Since the number "7" is used in each, and since this is a prophecy in a prophetic book employing many symbols, and since the number "7" is often used symbolically in scriptural prophecy, we have some reason to believe that it should be understood symbolically and not literally here.
 8. In order to commemorate the overthrow of the multitudes of the foe, what shall the city be named according to Ezekiel 39? (This city's name literally means "multitudes.") Hamonah
 9. Ezekiel 39:23 reads: "the heathen shall know that the house of Israel went into captivity for their iniquity". Which captivity of Israel was most pressing in Ezekiel's day? The Babylonian Captivity of Nebuchadnezzar
 10. In the latter days the people of God (Israel) will be rescued from there captivity to the Beast (Revelation 19:20). What glorious period will follow this rescue from captivity? The Millennium
 11. Even later the people of God (Israel) will be rescued from Satan (Revelation 20:9-10). What glorious period will follow this ultimate rescue from captivity? The New Heaven and New Earth
 12. Ezekiel 39:25 reads: "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel." How does this relate to Romans 11:26? Both speak of the deliverance of Judah. If the Apostle Paul is speaking in Romans 11:26 of a future day when the Jews would repent of their rejection of Christ and be converted from their spiritual blindness, then their deliverance from captivity in Babylon may be a type of their deliverance from captivity in disbelief.
 13. How does Ezekiel 39:29 relate to Zechariah 12:10 and Acts 2:17? All refer to the pouring out of the Spirit of God, which was fulfilled at Pentecost. When will this promise fully be realized according to I Corinthians 15:42? In the Second Resurrection accompanying the Second Advent.
 14. At what time did Ezekiel receive his prophecy of Ezekiel 40? In the 25Th. Year of the Babylonian captivity (and the 14Th. Year after Jerusalem was smitten).
 15. The Jamieson, Fausset and Brown Commentary states concerning Ezekiel chapters 40-48: "There are things in it so improbable physically as to preclude a purely literal interpretation. The general truth seems to hold good that, as Israel served the nations for his rejection of Messiah, so shall they serve him in the person of Messiah, when he shall acknowledge Messiah (Isa 60:12 Zec 14:17-19 ; compare Psa 72:11). The ideal temple exhibits, under Old Testament forms (used as being those then familiar to the men whom Ezekiel, a priest himself, and one who delighted in sacrificial images, addresses), not the precise literal outline, but the essential character of the worship of Messiah as it shall be when He shall exercise sway in Jerusalem among His own people, the Jews, and thence to the ends of the earth. The very fact that the whole is a vision (Eze 40:2), not an oral face-to-face communication such as that granted to Moses (Num 12:6-8), implies that the directions are not to be understood so precisely literally as those given to the Jewish lawgiver. The description involves things which, taken literally, almost involve natural impossibilities. The square of the temple, in Ezekiel 42:20, is six times as large as the circuit of the wall enclosing the old temple, and larger than all the earthly Jerusalem. Ezekiel gives three and a half miles and one hundred forty yards to his temple square. The boundaries of the ancient city were about two and a half miles. Again, the city in Ezekiel has an area between three or four thousand square miles, including the holy ground set apart for the prince, priests, and Levites. This is nearly as large as the whole of Judea west of the Jordan. As Zion

lay in the center of the ideal city, the one-half of the sacred portion extended to nearly thirty miles south of Jerusalem, that is, covered nearly the whole southern territory, which reached only to the Dead Sea (Eze 47:19), and yet five tribes were to have their inheritance on that side of Jerusalem, beyond the sacred portion (Eze 48:23-28). Where was land to be found for them there? A breadth of but four or five miles apiece would be left. As the boundaries of the land are given the same as under Moses, these incongruities cannot be explained away by supposing physical changes about to be effected in the land such as will meet the difficulties of the purely literal interpretation. The distribution of the land is in equal portions among the twelve tribes, without respect to their relative numbers, and the parallel sections running from east to west. There is a difficulty also in the supposed separate existence of the twelve tribes, such separate tribeships no longer existing, and it being hard to imagine how they could be restored as distinct tribes, mingled as they now are. So the stream that issued from the east threshold of the temple and flowed into the Dead Sea, in the rapidity of its increase and the quality of its waters, is unlike anything ever known in Judea or elsewhere in the world. Lastly, the catholicity of the Christian dispensation, and the spirituality of its worship, seem incompatible with a return to the local narrowness and "beggarly elements" of the Jewish ritual and carnal ordinances, disannulled "because of the unprofitableness thereof" [FAIRBAIRN], (Gal 4:3, 9 5:1 Hbr 9:10 10:18). "A temple with sacrifices now would be a denial of the all-sufficiency of the sacrifice of Christ. He who sacrificed before confessed the Messiah. He who should sacrifice now would solemnly deny Him" [DOUGLAS]." In contrast, dispensationalists insist we must interpret this literally as descriptive of Christ's millennial reign in an earthly Jerusalem. Is there anything in the description of the millennium in Revelation 20 that suggests dispensationalists are correct? No. Revelation 20 speaks of Christ's millennial reign being from Heaven alongside the spirits of saints who have died, not on earth. And there is no indication that the literal Temple will be re-constructed by Christians and used as a place to offer animal sacrifices.

16. Revelation 21-22 describes a great city with gates like that described in Ezekiel 40 and following. What is this city? The New Jerusalem in the New Heaven and New Earth
17. Dispensationalists assert that the Temple described in Ezekiel 41 is a literal Temple, like in Solomon's day. But how does Revelation 21:3 identify the tabernacle/temple? It indicates it is Jesus Christ.
18. Ezekiel 43:9 reads: "And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering." Who was Zadok? A high priest in the time of King David, descended from Aaron.
19. Do we now know who Zadok's literal seed are? We no longer know who has descended from Zadok.
20. Ezekiel 44:7 reads: "Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that [is] among the children of Israel.." In the New Covenant era, must Christians be circumcised in the flesh? no What does this say about whether we should interpret it as literally to be fulfilled in the future? We must interpret this as either referring to a time before Christ's first advent, or we must interpret it figuratively.
21. Ezekiel 47:13 reads: "Thus saith the Lord GOD; This [shall be] the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph [shall have two] portions." Revelation 21:12 refers to twelve tribes. What does it signify in Revelation, and what does this suggest about how we should interpret its reference in Ezekiel? In Revelation 21:12 it refers to all of God's people, and it suggests that we should similarly interpret it in Ezekiel, and not necessarily as the literal physical descendants of the original Twelve Tribes of Israel, most of which have been absorbed and married into Gentile populations.
22. According to Ezekiel 48, what shall be the name of the Holy City? "The Lord is there." According to Revelation 21:3 and 22:3, why does it make sense that this will be its name? Because in the New Heaven and New Earth Jesus Christ will be physically present with His people.

Daniel 1-6 Test

1. During the reign of which king of Judah was Jerusalem besieged by King Nebuchadnezzar? (Daniel 1:1)
2. What nation was Nebuchadnezzar king over? (Daniel 1:1)
3. Which criteria did Nebuchadnezzar use to decide which children of Judah would stand in the king's palace? (Daniel 1:4)
4. What did Daniel request to eat and drink instead of wine and the king's choice food? (Daniel 1:12)
5. What were the Chaldean magicians unable to do regarding Nebuchadnezzar's dream? (Daniel 2:9-10)
6. What object did Nebuchadnezzar see in his first dream which Daniel revealed to him? (Daniel 2:31)
7. According to Daniel's interpretation of the first dream, out of which kingdom will an everlasting kingdom arise? (Daniel 2:44)
8. What was to be the punishment for anyone who did not bow down to the image of gold set up by Nebuchadnezzar? (Daniel 3:6)
9. Who received this punishment because they refused to obey? (Daniel 3:19)
10. What did Nebuchadnezzar see when he looked into the place where they were being punished? (Daniel 3:25)
11. What Babylonian name did Nebuchadnezzar assign to Daniel? (Daniel 4:8)
12. Who did Daniel say was the tree in Nebuchadnezzar's dream that was to be chopped down to the stump? (Daniel 4:22)
13. Who was the son of Nebuchadnezzar who became king after him? (Daniel 5:1)
14. What vessels was the son using at his banquet when he was frightened by a hand writing on the plaster wall? (Daniel 5:3)
15. What were the words on the wall which Daniel interpreted? (Daniel 5:25)
16. What law did the commissioners and satraps have king Darius sign because they were jealous of Daniel and wanted him removed from power? (Daniel 6:7)
17. What was Daniel's punishment for violating this law? (Daniel 6:16)

Daniel 1-6 Answers

1. Jehoiakim (Daniel 1:1)
2. Babylon (Daniel 1:1)
3. No defect, wise, good looking (Daniel 1:4)
4. Vegetables and water (Daniel 1:12)
5. They could not tell Nebuchadnezzar what he dreamed. (Daniel 2:9-10)
6. A great statue (Daniel 2:31)
7. The fourth kingdom (Daniel 2:44)
8. To be cast into the furnace of blazing fire (Daniel 3:6)
9. Shadrach, Meshach and Abed-nego. (Daniel 3:19)
10. Besides these 3 walking he saw a fourth that looked like the Son of God. (Daniel 3:25)
11. Belshazzar (Daniel 4:8)
12. Nebuchadnezzar (Daniel 4:22)
13. Belshazzar (Daniel 5:1)
14. The vessels from the Temple in Jerusalem (Daniel 5:3)
15. Mene, Mene, Tekel, Upharsin (Daniel 5:25)
16. That anyone who petitions a god other than Darius would be put in the lions' den. (Daniel 6:7)
17. Cast into the lions' den. (Daniel 6:16)

Daniel 7-12 Test

1. According to the vision Daniel describes in chapter 7, how many beasts came up out of the sea? (Daniel 7:3)
2. According to Daniel 7:23, what did each beast represent?
3. Which beast was different from all those before it and had teeth of iron and nails of brass? (Daniel 7:7,19)
4. How many horns did the fourth beast have before a little horn came out? (Daniel 7:7)
5. According to Daniel 7:13, who was presented by the Ancient of Days with glory, dominion and a kingdom?
6. Once he who was the little horn has been taken away, then who will be given sovereignty on the earth? (Daniel 7:27)
7. In Daniel's vision of chapter 8, who did the ram with 2 horns represent? (Daniel 8:20)
8. In Daniel's vision of chapter 8, who did the male goat (who killed the ram) represent? (Daniel 8:21)
9. When the large horn of the male goat was broken, what arose in its place on the male goat? (Daniel 8:8)
10. Daniel came to learn how long the then current desolation of Jerusalem would last during Darius' reign. How long would it last? (Daniel 9:2)
11. What cause did Daniel attribute the desolation of Jerusalem in his prayer of Daniel 9?
12. When Gabriel spoke to Daniel, how long did he say the Jews and Jerusalem had to repent of their transgressions? (Daniel 9:24)
13. Before this period was to end, who is said to have come, made a firm covenant with many, and then be cut off? (Daniel 9:25-27)
14. Of which kingdom was Cyrus king over? (Daniel 10:1)
15. In Daniel chapter 10, when the angel related what would happen in the future, how did Daniel respond? (Daniel 10:15)
16. According to Daniel chapter 11, the richest of the Persian kings (which we know to be Xerxes) was to make war against which realm which later in history would defeat it? (Daniel 11:2)
17. Daniel 11:30 speaks of the "ships of Chittim" coming up. Where is Chittim?
18. In Daniel 12:1 who is called the great prince which stands up for the children of the people?
19. When the person of Daniel 12:1 comes, what will happen to those that are dead according to Daniel 12:2?

Daniel 7-12 Answers

1. four beasts (Daniel 7:3)
2. a kingdom
3. the fourth beast (Daniel 7:7,19)
4. ten horns (Daniel 7:7)
5. Son of Man
6. the saints of the Highest One (Daniel 7:27)
7. the kings of Media and Persia (Daniel 8:20)
8. the kingdom of Greece (Daniel 8:21)
9. four horns (Daniel 8:8)
10. 70 years (Daniel 9:2)
11. the wickedness and rebellion of the people
12. 70 weeks (Daniel 9:24)
13. Messiah the Prince (Daniel 9:25-27)
14. Persia (Daniel 10:1)
15. he turned his face to the ground and became speechless (Daniel 10:15)
16. Greece (Daniel 11:2)
17. Rome
18. Michael
19. they will awake for eternal life or eternal contempt

Hosea 1-3 Assignment

1. The book of Hosea is the first book in the Old Testament of what are called the 'minor prophets'. They are called the minor prophets, not because their writings are of any less authority or weight than the major prophets, but only because they are shorter than the other. Which books in the Old Testament then are of the minor prophets?
2. The books of the major prophets begin after the Song of Solomon. Which of the Old Testament books then are those of the major prophets?
3. The name 'Hosea' of the names 'Joshua' and 'Jesus', meaning 'salvation'. Who was Hosea's father?
4. Hosea prophesied during the twilight years of the northern kingdom of Israel. His prophetic ministry extended for many years during the eighth century BC. During whose reign did Hosea prophesy?
5. It seems almost certain that very few of Hosea's prophecies were written until after the death of Jeroboam (circa 783 BC) and probably the life, or rather the prophetic career of Hosea, extended from 784 to 725 BC, a period of 59 years. In order to understand Hosea's prophecies, we must understand their historical context. To that end, read II Kings 14:23 to II Kings 18:12. These chapters describe the reign of Jeroboam in the northern kingdom of Israel and the aftermath of his reign. This Jeroboam is referred to as Jeroboam II, because he is not the Jeroboam that actually started the northern kingdom of Israel following the death of Solomon, but was a later Jeroboam that ruled the northern kingdom of Israel. Who were the kings of the northern kingdom of Israel from Jeroboam II until Israel was taken captive by Assyria?
6. According to II Kings 16, who did King Ahaz of Judah call for help, to be saved from the hand of the kingdom of Syria and the northern kingdom of Israel?
7. According to II Kings 17, where were the people of the northern kingdom of Israel taken captive?
8. According to II Kings 17, why were the people of the northern kingdom of Israel taken captive?
9. According to II Kings 18, during which year of the reign of Hezekiah were the people of the northern kingdom of Israel taken captive?
10. Hosea prophesied of this destruction and captivity of the northern kingdom of Israel long before it happened, and lived himself to see and lament it. He warned the southern kingdom of Judah not to follow in the northern kingdom's path. So Hosea's role was to disclose their sin and to proclaim the judgments of God against a people that would not be reformed. What was Hosea to name his first child, signifying how God would visit the northern kingdom of Israel in judgment for its sins?
11. Commentators are of two different views regarding the marriage of Hosea to Gomer. Some interpret it as an actual marriage. But some think the marriage was done in vision, or that it is no more than a parable, which was a way of teaching used among the ancients. This latter interpretation in part grows out of Gomer's occupation. What was Gomer's occupation of ill repute?
12. Of what was Gomer a type?
13. Why was Hosea's second child to be named Loruhamah?
14. But God says He will have mercy on Judah. In history the most notable salvations have been performed by the gracious and merciful acts of God. God in mercy led Hezekiah to enact his reformation, He restored Judah from its Babylonian captivity, and in Christ He redeemed His elect Judah on the Cross. According to Hosea 1:7, how would Judah not be saved by God?
15. According to Revelation 20:7-15, how will God ultimately save His elect Judah?
16. Why was Hosea's third child named Loammi?
17. Yet despite God's condemnation, God also reserves great promises for His people Israel. What promise is stated in Hosea 1:10?
18. What does the Apostle Paul say in Romans 9:24-26 about the promise contained in Hosea 1:10?
19. What does the Apostle Peter say in I Peter 2:9-10 about the promise contained in Hosea 1:10?
20. According to Ephesians 2:14-15, what did God break down in the gospel age to make one people of God out of the Jews and Gentiles?
21. So who is in the commonwealth of Israel loved by God according to Ephesians 2:12-13?
22. According to Hosea 1:10, how numerous shall be the people of God?
23. What had Genesis 17:1-5 said about the number of the people of God promised?
24. What does Revelation 7:4-9 say about the number of the people of God?

25. The doctrine of adoption teaches how the elect are adopted by God as His sons, sharing in the blessings procured by God the true Son of God. What does Hosea 1:10 say about the sonship of believers? It says how God's elect are adopted sons of the living God.
26. For many years the kingdom of Judah and the kingdom of Israel were in conflict with one another. This conflict continued between the Judeans and the Galileans, and the Jews and the Samaritans, and the Jews and the Gentiles. But what promise of coalition is made in Hosea 1:11?
27. What do John 11:52 and Ephesians 1:10 say about the coalition of peoples?
28. Hosea 1:11 notes that there is to be one head of the united people of God. Who is this one head, according to Ephesians 4:5,15 and Ephesians 5:23? Jesus Christ
29. Many commentators think Hosea 2:1 is a continuation of the idea expressed in Hosea 1:10-11. If so, then it is pointing out how Jews and Gentiles will one day relate to one another as spiritual brethren, together in a united body. What do 'Ammi' and 'Ruhammah' mean?
30. In Hosea 2:2 God is telling Hosea and the other true believers in Israel to plead with Israel- depicted here as their mother- to cease from her harlotry, for her whoredom has broken her marriage bonds with God. So God is saying He is not the husband and bridegroom of Israel. Ephesians 5:31-32 employs a similar metaphor. There, who does it say God the Son is married to?
31. Apparently the northern kingdom of Israel is no longer part of the true church of God, having played the harlot. She instead follows after other lovers. What do these other lovers offer her?
32. According to Jeremiah 44:17-18, who was one of these other lovers to whom many Jews had attributed material blessing?
33. God's elect are wise, for they follow and love that which is eternal, and not the fleeting riches of this world. So where do God's people place their first delight, according to Psalm 4:7?
34. They are also foolish because they do not recognize that God even provides all material blessing. According to Hosea 2:8, which false god did many instead attribute their material prosperity?
35. God would judge Israel for its foolishness. What were some of these judgments, according to Hosea 2:11-12?
36. Nevertheless, God will out of his free grace also manifest mercy, even while they are mired in sin and judgment. How does God promise in Hosea 2:19-23 to manifest this mercy?
37. In Hosea 3 God is still by the prophet inculcating the same thing upon the careless people of Israel, much in the same manner as in Hosea 1, by a type or sign, that of the dealings of a husband with an adulterous wife. According to Hosea 3:1, what was then the spiritual condition of Israel?
38. Hosea 3:2-4 describes the low conditions which Israel would then be brought to, as a result of her adultery. What does Hosea 3:4 cite as some things she would then lack?
39. Afterwards, in process of time, God promises reformation and blessing in Hosea 3:5, even when they are in their lowest estate. God often saves men and nations when all seems lost. His grace is thereby more evident. Who does it say will be their king during this time of reformation?
40. How does this compare with Jeremiah 30:9?
41. And what does Luke 1:32 inform us about his identity?
42. This time of reformation is called 'the latter days'. When does Acts 2:16-17 imply the last days began?

Hosea 1-3 Assignment Answers

1. The book of Hosea is the first book in the Old Testament of what are called the 'minor prophets'. They are called the minor prophets, not because their writings are of any less authority or weight than the major prophets, but only because they are shorter than the other. Which books in the Old Testament then are of the minor prophets? Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.
2. The books of the major prophets begin after the Song of Solomon. Which of the Old Testament books then are those of the major prophets? Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel
3. The name 'Hosea' of the names 'Joshua' and 'Jesus', meaning 'salvation'. Who was Hosea's father? Beeri
4. Hosea prophesied during the twilight years of the northern kingdom of Israel. His prophetic ministry extended for many years during the eighth century BC. During whose reign did Hosea prophesy? Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and Jeroboam- son of Joash- king of Israel
5. It seems almost certain that very few of Hosea's prophecies were written until after the death of Jeroboam (circa 783 BC) and probably the life, or rather the prophetic career of Hosea, extended from 784 to 725 BC, a period of 59 years. In order to understand Hosea's prophecies, we must understand their historical context. To that end, read II Kings 14:23 to II Kings 18:12. These chapters describe the reign of Jeroboam in the northern kingdom of Israel and the aftermath of his reign. This Jeroboam is referred to as Jeroboam II, because he is not the Jeroboam that actually started the northern kingdom of Israel following the death of Solomon, but was a later Jeroboam that ruled the northern kingdom of Israel. Who were the kings of the northern kingdom of Israel from Jeroboam II until Israel was taken captive by Assyria?
6. According to II Kings 16, who did King Ahaz of Judah call for help, to be saved from the hand of the kingdom of Syria and the northern kingdom of Israel? Tiglathpileser king of Assyria
7. According to II Kings 17, where were the people of the northern kingdom of Israel taken captive? Into Assyria in cities such as Halah and Habor by the river of Gozan and in the cities of the Medes
8. According to II Kings 17, why were the people of the northern kingdom of Israel taken captive? Because they had sinned against the Lord, worshipping false gods alongside the worship of Jehovah.
9. According to II Kings 18, during which year of the reign of Hezekiah were the people of the northern kingdom of Israel taken captive? The sixth year
10. Hosea prophesied of this destruction and captivity of the northern kingdom of Israel long before it happened, and lived himself to see and lament it. He warned the southern kingdom of Judah not to follow in the northern kingdom's path. So Hosea's role was to disclose their sin and to proclaim the judgments of God against a people that would not be reformed. What was Hosea to name his first child, signifying how God would visit the northern kingdom of Israel in judgment for its sins? Jezreel
11. Commentators are of two different views regarding the marriage of Hosea to Gomer. Some interpret it as an actual marriage. But some think the marriage was done in vision, or that it is no more than a parable, which was a way of teaching used among the ancients. This latter interpretation in part grows out of Gomer's occupation. What was Gomer's occupation of ill repute? Harlotry
12. Of what was Gomer a type? The whoredom of Israel
13. Why was Hosea's second child to be named Loruhamah? Loruhamah means 'not having obtained mercy'. It was meant to convey how God would have no mercy on Israel.
14. But God says He will have mercy on Judah. In history the most notable salvations have been performed by the gracious and merciful acts of God. God in mercy led Hezekiah to enact his reformation, He restored Judah from its Babylonian captivity, and in Christ He redeemed His elect Judah on the Cross. According to Hosea 1:7, how would Judah not be saved by God? by bow or sword or battle or horses or horsemen
15. According to Revelation 20:7-15, how will God ultimately save His elect Judah? Christ's Second Advent, in which He will judge the world and Satan
16. Why was Hosea's third child named Loammi? Loammi means 'not my people'. This conveys how God would not recognize the northern kingdom of Israel as His people.
17. Yet despite God's condemnation, God also reserves great promises for His people Israel. What promise is stated in Hosea 1:10? In the place where it was said 'ye are not my people' there it will be said 'ye are my people'.

18. What does the Apostle Paul say in Romans 9:24-26 about the promise contained in Hosea 1:10? Paul notes how in Jesus Christ God saves both Jews and Gentiles. This includes those who are descended from Judah, as well as those who are not.
19. What does the Apostle Peter say in I Peter 2:9-10 about the promise contained in Hosea 1:10? Peter too notes how both Jews and Gentiles saved in Christ are the people of God.
20. According to Ephesians 2:14-15, what did God break down in the gospel age to make one people of God out of the Jews and Gentiles? The middle wall of partition
21. So who is in the commonwealth of Israel loved by God according to Ephesians 2:12-13? Jewish and Gentile Christians
22. According to Hosea 1:10, how numerous shall be the people of God? as the sand of the sea
23. What had Genesis 17:1-5 said about the number of the people of God promised? God had promised to multiply Abraham and make him the father of many nations
24. What does Revelation 7:4-9 say about the number of the people of God? They are a great multitude which worship Jesus Christ in heaven
25. The doctrine of adoption teaches how the elect are adopted by God as His sons, sharing in the blessings procured by God the true Son of God. What does Hosea 1:10 say about the sonship of believers? It says how God's elect are adopted sons of the living God.
26. For many years the kingdom of Judah and the kingdom of Israel were in conflict with one another. This conflict continued between the Judeans and the Galileans, and the Jews and the Samaritans, and the Jews and the Gentiles. But what promise of coalition is made in Hosea 1:11? It is said there that Judah and Israel will be gathered together.
27. What do John 11:52 and Ephesians 1:10 say about the coalition of peoples?
28. Hosea 1:11 notes that there is to be one head of the united people of God. Who is this one head, according to Ephesians 4:5,15 and Ephesians 5:23? Jesus Christ
29. Many commentators think Hosea 2:1 is a continuation of the idea expressed in Hosea 1:10-11. If so, then it is pointing out how Jews and Gentiles will one day relate to one another as spiritual brethren, together in a united body. What do 'Ammi' and 'Ruhammah' mean? 'My people' and 'Having obtained mercy'
30. In Hosea 2:2 God is telling Hosea and the other true believers in Israel to plead with Israel- depicted here as their mother- to cease from her harlotry, for her whoredom has broken her marriage bonds with God. So God is saying He is not the husband and bridegroom of Israel. Ephesians 5:31-32 employs a similar metaphor. There, who does it say God the Son is married to? The true church
31. Apparently the northern kingdom of Israel is no longer part of the true church of God, having played the harlot. She instead follows after other lovers. What do these other lovers offer her? Bread, water, wool, flax, oil and drink
32. According to Jeremiah 44:17-18, who was one of these other lovers to whom many Jews had attributed material blessing? The queen of heaven
33. God's elect are wise, for they follow and love that which is eternal, and not the fleeting riches of this world. So where do God's people place their first delight, according to Psalm 4:7? God
34. They are also foolish because they do not recognize that God even provides all material blessing. According to Hosea 2:8, which false god did many instead attribute their material prosperity? Baal
35. God would judge Israel for its foolishness. What were some of these judgments, according to Hosea 2:11-12?
36. Nevertheless, God will out of his free grace also manifest mercy, even while they are mired in sin and judgment. How does God promise in Hosea 2:19-23 to manifest this mercy? He will betroth Israel to Himself permanently. Those who were not the people of God will thus become the people of God.
37. In Hosea 3 God is still by the prophet inculcating the same thing upon the careless people of Israel, much in the same manner as in Hosea 1, by a type or sign, that of the dealings of a husband with an adulterous wife. According to Hosea 3:1, what was then the spiritual condition of Israel? They look to other gods and indulge in drunkenness.
38. Hosea 3:2-4 describes the low conditions which Israel would then be brought to, as a result of her adultery. What does Hosea 3:4 cite as some things she would then lack? A king, a prince, sacrifice, image, an ephod and teraphim

39. Afterwards, in process of time, God promises reformation and blessing in Hosea 3:5, even when they are in their lowest estate. God often saves men and nations when all seems lost. His grace is thereby more evident. Who does it say will be their king during this time of reformation? David
40. How does this compare with Jeremiah 30:9?
41. And what does Luke 1:32 inform us about his identity?
42. This time of reformation is called 'the latter days'. When does Acts 2:16-17 imply the last days began? It began in the New Testament era, with Christ's First Advent and His giving the gift of the Holy Spirit. It continues until His Second Advent. There is of course a progressive nature to the reformation in this era.

Hosea 4-14 Assignment

1. What was God's controversy with the inhabitants of Israel?
2. What was to be the consequence of this controversy?
3. Fill in the blank: "My people are destroyed for lack of _____."
4. In Hosea 4:17, why was the northern kingdom of Israel called by the name 'Ephraim'?
5. The sins which we must avoid have not changed over the centuries. What common sin is warned against in I John 5:21 and Hosea 4:17?
6. Judgment is pronounced upon Israel for its sin by Hosea. In Deuteronomy 32 judgment is also pronounced upon national sin. According to Deuteronomy 32:44, who delivered that message of judgment?
7. What specific judgment is pronounced upon Israel if it should so sin, according to Deuteronomy 32:21-26?
8. What thing is described as a snare and net in Ecclesiastes 7:26?
9. What thing is described as a snare and net in Hosea 5:1?
10. Why would something be called a snare and net?
11. According to Hosea 5:13, where did Ephraim and Judah go for healing in vain? The Assyrian king
12. According to Hosea 6:1, where did they need to go for healing?
13. The nation of Israel was a type of Christ. Therefore, events in the life of Israel have their parallel in Jesus' life and ministry. How do Hosea 11:1 and Matthew 2:15 prove this conclusion?
14. According to Hosea 6:2, on which day would Israel be raised up?
15. According to I Corinthians 15:4, on which day was Christ raised up?
16. The nation of Israel was also a type of the New Testament church. Therefore, events in the life of Israel have their parallel in the life of the New Testament church. Who does Ephesians 2:6 say is raised up together with Christ?
17. According to Hosea 6, what did God desire more than burnt offerings?
18. According to I King 16:23-25, which king of Israel established the city of Samaria?
19. According to Hosea 7, what was the spiritual condition of Samaria?
20. What did Hosea prophesy would be the ultimate plight of Samaria as a result of its spiritual condition?
21. What does II Kings 18:9-10 say happened in fact to Samaria?
22. According to Hosea 8, did Israel testify that it knew God?
23. What does Hosea 8:7 mean when it says, "they have sown the wind, and they shall reap the whirlwind"?
24. Who were to become "wanderers among the nations"?
25. History often repeats itself. Hosea 10:10 is describing the destruction of Israel by the Assyrians circa 730 BC, and Luke 23:30 and Revelation 6:16 are describing the destruction of Israel by the Romans in 70 AD, but what is common to these judgments according to Hosea 10:10 and Luke 23:30 and Revelation 6:16?
26. The relation of God to His church is often described as one of love between a man and a woman. In the Song of Solomon this relationship of love is poetically described. What does Hosea 11:4 say God used to draw Israel to Himself?
27. But Israel betrayed the love owed to God, playing the harlot with false religions. God thus cast off Israel, even as a husband would cast off an adulterous wife. So what does Hosea 11:5 say will thus happen to the Israelites?
28. At the time of this prophecy, how did Judah compare with Israel, according to Hosea 11:12?
29. What event described in Genesis 25:26 does Hosea 12:3 refer to?
30. What event described in Genesis 28:12 does Hosea 12:4 refer to?
31. According to Hosea 13:9, who is destroying Israel, and who is the true helper of Israel?
32. According to Hosea 14, who will ultimately heal Israel's backsliding?

Hosea 4-14 Assignment Answers

1. What was God's controversy with the inhabitants of Israel? There was no truth, mercy or knowledge in the land. They are violating the Ten Commandments by lying, killing, swearing, stealing, etc.
2. What was to be the consequence of this controversy? The land would mourn in the future, when God would bring judgment.
3. Fill in the blank: "My people are destroyed for lack of _____." Knowledge
4. In Hosea 4:17, why was the northern kingdom of Israel called by the name 'Ephraim'? Because Ephraim was the largest tribe in Israel, so stood for Israel.
5. The sins which we must avoid have not changed over the centuries. What common sin is warned against in I John 5:21 and Hosea 4:17? idolatry
6. Judgment is pronounced upon Israel for its sin by Hosea. In Deuteronomy 32 judgment is also pronounced upon national sin. According to Deuteronomy 32:44, who delivered that message of judgment? Moses and Hoshea (i.e., Joshua)
7. What specific judgment is pronounced upon Israel if it should so sin, according to Deuteronomy 32:21-26? God would destroy Israel and scatter the people. This prophecy was fulfilled when Assyria destroyed the northern kingdom of Israel and when Judah was done similarly by Babylon.
8. What thing is described as a snare and net in Ecclesiastes 7:26? A wicked woman's heart
9. What thing is described as a snare and net in Hosea 5:1? House of Israel
10. Why would something be called a snare and net? Because it entices one into sin, which results in spiritual death.
11. According to Hosea 5:13, where did Ephraim and Judah go for healing in vain? The Assyrian king
12. According to Hosea 6:1, where did they need to go for healing? The Lord
13. The nation of Israel was a type of Christ. Therefore, events in the life of Israel have their parallel in Jesus' life and ministry. How do Hosea 11:1 and Matthew 2:15 prove this conclusion? Matthew 2:15 says how what happened in the life of Israel pre-figured Jesus' life, as in this instance of a sojourn in Egypt. Similarly, Israel is called the son of God, which pre-figures how Jesus is the true Son of God.
14. According to Hosea 6:2, on which day would Israel be raised up? The third day
15. According to I Corinthians 15:4, on which day was Christ raised up? The third day
16. The nation of Israel was also a type of the New Testament church. Therefore, events in the life of Israel have their parallel in the life of the New Testament church. Who does Ephesians 2:6 say is raised up together with Christ? Christians
17. According to Hosea 6, what did God desire more than burnt offerings? The knowledge of God
18. According to I King 16:23-25, which king of Israel established the city of Samaria? Omri
19. According to Hosea 7, what was the spiritual condition of Samaria? Wicked
20. What did Hosea prophesy would be the ultimate plight of Samaria as a result of its spiritual condition? It would be destroyed.
21. What does II Kings 18:9-10 say happened in fact to Samaria? It was besieged by the Assyrians, fell, and the people were carried away as captives.
22. According to Hosea 8, did Israel testify that it knew God? Yes
23. What does Hosea 8:7 mean when it says, "they have sown the wind, and they shall reap the whirlwind"? It means they have labored in vain (as in trying to sow the wind), and in so doing they have reaped disaster for themselves (i.e., a great whirlwind). So the Israelite acts of worship were vain, and resulted in the destruction of Israel.
24. Who were to become "wanderers among the nations"? the Israelites
25. History often repeats itself. Hosea 10:10 is describing the destruction of Israel by the Assyrians circa 730 BC, and Luke 23:30 and Revelation 6:16 are describing the destruction of Israel by the Romans in 70 AD, but what is common to these judgments according to Hosea 10:10 and and Luke 23:30 and Revelation 6:16? The people being judged shall cry for the hills and the mountains to fall and cover them from the destruction.
26. The relation of God to His church is often described as one of love between a man and a woman. In the Song of Solomon this relationship of love is poetically described. What does Hosea 11:4 say God used to draw Israel to Himself? Bands of love

27. But Israel betrayed the love owed to God, playing the harlot with false religions. God thus cast off Israel, even as a husband would cast off an adulterous wife. So what does Hosea 11:5 say will thus happen to the Israelites? The Assyrians would rule them.
28. At the time of this prophecy, how did Judah compare with Israel, according to Hosea 11:12? Israel was full of lies and deceit, but Judah was faithful.
29. What event described in Genesis 25:26 does Hosea 12:3 refer to? Jacob's birth
30. What event described in Genesis 28:12 does Hosea 12:4 refer to? Jacob communed with God in a vision or dream, which involved a ladder up to heaven with the Lord at top.
31. According to Hosea 13:9, who is destroying Israel, and who is the true helper of Israel? the Israelites; God
32. According to Hosea 14, who will ultimately heal Israel's backsliding? God

Joel 1-3 Assignment

1. An important root name for God in the Old Testament is 'El'. For example, one name of God is "El Shaddai", meaning 'God Almighty'. Another is "El Olam", meaning the 'Everlasting God'. Another important root name for God used in the Bible is Jehovah/Yahweh. It derives from the verb 'to be', and simply means "I am who I am". The name that was given to the prophet Joel combines these two terms, and hence his name conveys an important scriptural truth. What does Joel's name mean?
2. Jehovah manifests that He is God of the universe in His various acts of judgment and blessing, and it is these which Joel is communicating in his book. What does Joel 2:11-14 indicate is the relationship between God and the various prosperities and calamities that occur on this earth?
3. It is hard to be sure when the book of Joel was written. It does not itself say during whose reign it was written. But some commentators think it was about the same time as the book of Amos, because Amos also laments the locust, drought and fire that Joel does. According to Joel 1:4, what animals have plagued Israel?
4. These animals are poetically described by Joel under a human image. What image is set forth to depict how they behave?
5. Proverbs 30:27 employs similar imagery in describing these animals. We can learn lessons even by observing how God has animals behave. What does Proverbs 30:27 say about these animals?
6. According to Joel 1:11, what had these animals done in terms of damage?
7. Which verse in Joel chapter 1 is evidence that we ought to transmit to posterity the history of God's judgments as well as of His mercies?
8. What term is used in Joel 1:15 to signify that occasion when God brings such judgment?
9. The term is also used in Zephaniah 1:14. There it primarily refers to the judgment that was coming upon Judah by Babylon. What does Zephaniah 1:15 say would accompany that judgment?
10. The term is also used in II Peter 3:10. This refers to that event also described in Revelation 20:11-15. All of the earthly judgments before this great future judgment are but provisional manifestation of that great final one. How does II Peter 3:10 describe it?
11. How are Joel 2:1 and Zephaniah 1:16 similar?
12. Although the judgment in Joel's day was at a different time from that which Zephaniah warns against, yet similar language was used to describe them in Joel 2:2 and Zephaniah 1:15. How are the descriptions similar?
13. Revelation 8:12 is probably speaking of the judgment on the Jews in 70 AD, which pre-figured the great future Day of Judgment. How is the language of Joel 2:2 and Revelation 8:12 similar?
14. So it is clear that God uses similar language throughout His word to describe the various provisional judgments as well as the future Great Day of Judgment which the provisional judgments pre-figure. Along these lines, how does Matthew 24:29 compare to Joel 2:10?
15. What does Joel 2:12-13 say is the proper human response to divine judgments?
16. Joel 2:13 describes God's character. How is it there described?
17. Repentance should not only be individual, but also societal and national. For this reason, assemblies of the people were to gather in former times, even as they are to day. Who does Joel 2:16 say should attend such an assembly?
18. We have a more detailed description of what such an assembly would be like in Nehemiah 8 and Nehemiah 9. What happened in those assemblies?
19. God had prescribed in Leviticus 23 such assemblies or convocations to take place in their seasons, as well as upon special occasions. The regular convocations were called feasts. What was one such feast, according to Leviticus 23:4-5?
20. What New Testament sacrament or feast replaced the Old Testament one, according to I Corinthians 11:20-25 and Matthew 26:18-30?
21. What blessing does God then promise upon His people in Joel 2:25-26?
22. Joel says that some time after this an even greater blessing will be poured upon God's people. What is that promised blessing, according to Joel 2:28-30?
23. According to Acts 2:1-21, when was the promised blessing of Joel 2:28-30 fulfilled?
24. In Joel 3 God also promises to deal with the enemies of God's people. This has occurred in provisional judgments upon them, and ultimately in the Great Day of Judgment when the wicked will be

condemned to everlasting hell. Some of those enemies are listed in Joel 3. Which enemies are cited in Joel 3:4?

25. What is one crime they are cited for in Joel 3:5?
26. What image is used to picture God's judgment upon the wicked in the day of judgment?
27. How does this compare with Matthew 13:39-40?
28. How does Joel 3:16 compare with Haggai 2:6 and Hebrews 12:26?
29. According to Joel 3:17, where does God dwell?
30. Who are some of the dwellers with God there, according to Hebrews 12:22-23?
31. Who dwells there according to Revelation 5:9-11 and Revelation 20:4?
32. According to Joel 3:20, what shall dwell forever?
33. Revelation 21:2-4 describes this same ultimate destiny. What is said to have passed away from God's people at that time?
34. How does Revelation 22:1-2 compare with Joel 3:18?

Joel 1-3 Assignment Answers

1. An important root name for God in the Old Testament is 'El'. For example, one name of God is "El Shaddai", meaning 'God Almighty'. Another is "El Olam", meaning the 'Everlasting God'. Another important root name for God used in the Bible is Jehovah/Yahweh. It derives from the verb 'to be', and simply means "I am who I am". The name that was given to the prophet Joel combines these two terms, and hence his name conveys an important scriptural truth. What does Joel's name mean? Jehovah is God.
2. Jehovah manifests that He is God of the universe in His various acts of judgment and blessing, and it is these which Joel is communicating in his book. What does Joel 2:11-14 indicate is the relationship between God and the various prosperities and calamities that occur on this earth? God executes by His sovereign will and word that these happen.
3. It is hard to be sure when the book of Joel was written. It does not itself say during whose reign it was written. But some commentators think it was about the same time as the book of Amos, because Amos also laments the locust, drought and fire that Joel does. According to Joel 1:4, what animals have plagued Israel? locust, palmer-worm, canker-worm and caterpillar
4. These animals are poetically described by Joel under a human image. What image is set forth to depict how they behave? The image of a human army
5. Proverbs 30:27 employs similar imagery in describing these animals. We can learn lessons even by observing how God has animals behave. What does Proverbs 30:27 say about these animals? They go together in bands, which makes them ferocious, even though individually they are small.
6. According to Joel 1:11, what had these animals done in terms of damage? They caused the harvest of the field to perish.
7. Which verse in Joel chapter 1 is evidence that we ought to transmit to posterity the history of God's judgments as well as of His mercies? Joel 1:3
8. What term is used in Joel 1:15 to signify that occasion when God brings such judgment? The day of the Lord
9. The term is also used in Zephaniah 1:14. There it primarily refers to the judgment that was coming upon Judah by Babylon. What does Zephaniah 1:15 say would accompany that judgment? Distress, desolation, darkness and gloominess
10. The term is also used in II Peter 3:10. This refers to that event also described in Revelation 20:11-15. All of the earthly judgments before this great future judgment are but provisional manifestation of that great final one. How does II Peter 3:10 describe it? The heavens shall pass away, and the earth that then is shall be burned up.
11. How are Joel 2:1 and Zephaniah 1:16 similar? Both indicate that a trumpet and alarm should sound to warn the people about the coming judgment of God.
12. Although the judgment in Joel's day was at a different time from that which Zephaniah warns against, yet similar language was used to describe them in Joel 2:2 and Zephaniah 1:15. How are the descriptions similar? They both speak of darkness and gloominess.
13. Revelation 8:12 is probably speaking of the judgment on the Jews in 70 AD, which pre-figured the great future Day of Judgment. How is the language of Joel 2:2 and Revelation 8:12 similar? They both speak of darkness.
14. So it is clear that God uses similar language throughout His word to describe the various provisional judgments as well as the future Great Day of Judgment which the provisional judgments pre-figure. Along these lines, how does Matthew 24:29 compare to Joel 2:10? They both speak of the earth shaking and the moon and stars becoming dark.
15. What does Joel 2:12-13 say is the proper human response to divine judgments? Repentance
16. Joel 2:13 describes God's character. How is it there described? Gracious, merciful, slow to anger, kind
17. Repentance should not only be individual, but also societal and national. For this reason, assemblies of the people were to gather in former times, even as they are to day. Who does Joel 2:16 say should attend such an assembly? All the people, from small children to newlyweds to elders.
18. We have a more detailed description of what such an assembly would be like in Nehemiah 8 and Nehemiah 9. What happened in those assemblies? Reading of scripture, teaching about scripture, prayer

19. God had prescribed in Leviticus 23 such assemblies or convocations to take place in their seasons, as well as upon special occasions. The regular convocations were called feasts. What was one such feast, according to Leviticus 23:4-5? The passover.
20. What New Testament sacrament or feast replaced the Old Testament one, according to I Corinthians 11:20-25 and Matthew 26:18-30? The Lord's Supper
21. What blessing does God then promise upon His people in Joel 2:25-26? The plagues and famine would be removed, and plenteous harvests restored.
22. Joel says that some time after this an even greater blessing will be poured upon God's people. What is that promised blessing, according to Joel 2:28-30? The outpouring of the Holy Spirit upon the people of the earth
23. According to Acts 2:1-21, when was the promised blessing of Joel 2:28-30 fulfilled? Pentecost Sunday, when the gift of the Spirit was given to Christ's Church following Christ's resurrection and ascension
24. In Joel 3 God also promises to deal with the enemies of God's people. This has occurred in provisional judgments upon them, and ultimately in the Great Day of Judgment when the wicked will be condemned to everlasting hell. Some of those enemies are listed in Joel 3. Which enemies are cited in Joel 3:4? Tyre, Sidon, and the coasts of Palestine
25. What is one crime they are cited for in Joel 3:5? Taking gold and silver objects from the Jewish Temple
26. What image is used to picture God's judgment upon the wicked in the day of judgment? The harvest
27. How does this compare with Matthew 13:39-40? Christ similarly describes the day of judgment in terms of a harvest, and the wicked then to be gathered and burned.
28. How does Joel 3:16 compare with Haggai 2:6 and Hebrews 12:26? All say God would shake the heavens and earth.
29. According to Joel 3:17, where does God dwell? Zion
30. Who are some of the dwellers with God there, according to Hebrews 12:22-23? An innumerable company of angels, and God's elect who have died (i.e., the spirits of just men made perfect), and God Himself
31. Who dwells there according to Revelation 5:9-11 and Revelation 20:4? God's elect who have died
32. According to Joel 3:20, what shall dwell forever? Jerusalem and God's people
33. Revelation 21:2-4 describes this same ultimate destiny. What is said to have passed away from God's people at that time? Death and sadness
34. How does Revelation 22:1-2 compare with Joel 3:18? Both described water flowing from a place of the Lord.

Amos 1-9 Assignment

1. Who was the king of Judah when Amos prophesied?
2. Who was the king of Israel when Amos prophesied?
3. What was Amos' occupation?
4. In Josephus' *Antiquities* he mentions the natural event prophesied by Amos two years before it happened. Josephus wrote: "By it half of a mountain was removed and carried to a plain four furlongs off, and it spoiled the king's gardens." What was the natural event?
5. In Amos 1:3-15 and 2:1-3 God pronounces judgment upon Judah and Israel's neighbors. What common sin of these neighbors is especially cited as a reason for the divine judgment?
6. How does Matthew 25:44-46 relate to Amos 1:3-15?
7. In Amos 2:4-8 God pronounces judgment upon Judah and Israel. What sins does God cite as a basis for judgment?
8. The Hebrews had despised God's blessings. In Amos 2:9-16 some of those blessings are outlined. What are those blessings?
9. In Amos 3:2 God says he has only "known" the family of Israel. In scripture the term "to know" means something different from the way we normally use the term today. Deuteronomy 7:6 is conveying essentially the same idea as Amos 3:2. What term in Deuteronomy 7:6 is synonymous with "known" as it is used in Amos 3:2?
10. Amos asks a rhetorical question in Amos 3:3, which conveys a great principle. What is that great principle, and what does it imply about the necessity of doctrinal unity in the church and state and family, as well as fellowship with God?
11. Analogies can be helpful for teaching moral lessons, as even demonstrated in the parables of Jesus Christ. The point of the analogies in Amos 3:4-6a is found in Amos 3:6b. So what is stated there to be the point or lesson of the analogies?
12. The wicked altar at Bethel was not only prophesied against by Amos in Amos 3:14, but also by a prophet in I Kings 13:2. What does the prophecy in I Kings 13:2 say?
13. We read about the fulfillment of the prophecies of Amos 3:14 and I Kings 13:2 in II Kings 23:14-15. How were these prophecies fulfilled according to II Kings 23:14-15?
14. There is scriptural warrant for speaking in irony and even sarcasm with regards to hardened rebels against God. How do we know this from Amos 4:4?
15. God brings judgments upon men, that men might realize the consequences of their sins. But men often ignore these intermediate judgments, as ancient Israel did. According to Amos 4:6-13, what are some of the divine judgments that were wrought upon ancient Israel, but that ancient Israel did not profit from?
16. In Amos 5:5 Israel is instructed not to seek Beth-el. What does I King 12:23-33 say was happening in Beth-el?
17. According to Amos 5:15, what was required of Israel, that God might favor them?
18. The term "day of the Lord" is found often in scripture. It sometimes refers to temporal judgments in history which pre-figure the Great Day of Judgment which will accompany the Second Advent of Jesus Christ. And it sometimes refers to the Great Day of Judgment itself. To what does it refer in Amos 5:18?
19. To what does the term 'day of the Lord' refer in I Thessalonians 5:2 (read I Thessalonians 4:15-5:2)?
20. Why did God abhor Israel's feast days, according to Amos 6:21-27?
21. Who quoted Amos 5:25-26 in Acts 7:42-43?
22. What woe is pronounced in Amos 6:1, and what does this imply about the spiritual condition of those who are quite comfortable in a state of sin and lawlessness?
23. According to II Peter 2:7-8, what is the attitude of God's elect when amidst a perverse society?
24. It is the natural tendency of men to feel secure from God's judgment on their wickedness when they reside in strong and mighty nations. Apparently the Israelites felt this, but they are reminded in Amos 6:2 of even greater states in the past which were destroyed in judgment. According to Genesis 10:10, where was Calneh and who founded it?
25. Hamath was in Syria. According to II Kings 18:34 and II Kings 18 in general, who had destroyed Hamath?

26. God often uses the wicked to destroy the wicked. God is just in this act, because the wicked deserve such judgment. But the wicked that execute it generally does it for its own glory. How does Amos 6:14 testify of such a coming judgment upon wicked Israel?
27. Amos had interceded on behalf of Israel to spare them of divine judgments mentioned in Amos 7:1-6. What judgments were they spared from?
28. Who accused Amos of conspiracy against Israel?
29. In Amos 7:17, what did Amos continue to prophesy against Israel?
30. In Amos 8:1-2, Amos sees a vision from God. What does he see in the vision?
31. What did this vision signify?
32. Does Amos 8:5 imply the people here described kept in some sense, albeit inadequately, the Lord's Sabbath days?
33. What does Amos 8:5 imply was the attitude of the wicked people towards the Lord's Sabbath days, and how is this similar to the attitude of many towards the Lord's Day now?
34. What does Isaiah 58:13 say about what should be our attitude towards the Lord's Sabbath days?
35. What type of famine is prophesied in Amos 8:11?
36. God is omnipresent. Webster's dictionary defines 'omnipresent' this way: "Present in all places at the same time; ubiquitous; as, the omnipresent Jehovah." How does Amos 9:1-4 prove the omnipresence of God?
37. According to Amos 9:5, who brings judgment upon the wicked?
38. The Westminster Confession of Faith says this about God's Providence: "God, the great Creator of all things, doth uphold, direct dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy." How does Amos 9:6 prove this doctrine of God's Providence?
39. What is prophesied concerning Israel in Amos 9:9-10?
40. Though judgment is prophesied, yet a promised blessing is also prophesied. Thus is there hope for the godly. In Amos 9:11 what does God promise to raise up?
41. King David had died many years before Amos' time. So who was Amos referring to by the mention of David, as suggested by such passages as Jeremiah 23:5 ("Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.") ?
42. The temple or tabernacle of God can refer to various things in scripture. What does it refer to in I Corinthians 3:16-17?
43. Amos 9:11-12 is quoted in Acts 15:15-17. Acts 15:15-17 says that the prophecy of Amos 9:11-12 was fulfilled in the days of the Apostles of Jesus Christ. According to Acts 15, what then does the 'tabernacle of David' mentioned in Amos 9:11-12 refer to?
44. Dispensationalists generally interpret the 'tabernacle of David' of Amos 9:11-12 as referring to a rebuilding of a literal temple or tabernacle, complete with animal sacrifices as in the Old Testament. How does Acts 15:15-17 contradict such an interpretation?
45. Just as God restored ancient Israel following the Babylonian captivity, so God raised up and built His church during the First Advent of Jesus Christ. According to Ephesians 2:12-13, who are members of this newly re-constituted Israel?
46. According to Amos 9:15, will this newly reconstituted Israel ever be extinguished?
47. The blessings of this newly reconstituted Israel are not fully consummated, but we have a downpayment of the blessings. According to Ephesians 1:14 and Revelation 21, when will the blessings be fully consummated?

Amos 1-9 Assignment Answers

1. Who was the king of Judah when Amos prophesied? Uzziah
2. Who was the king of Israel when Amos prophesied? Jereboam the son of Joash
3. What was Amos' occupation? Herdman
4. In Josephus' *Antiquities* he mentions the natural event prophesied by Amos two years before it happened. Josephus wrote: "By it half of a mountain was removed and carried to a plain four furlongs off, and it spoiled the king's gardens." What was the natural event? An earthquake. The tradition of the Jews is that it happened just at the time Uzziah presumptuously invaded the priest's office and went in to burn incense.
5. In Amos 1:3-15 and 2:1-3 God pronounces judgment upon Judah and Israel's neighbors. What common sin of these neighbors is especially cited as a reason for the divine judgment? Persecuting God's people
6. How does Matthew 25:44-46 relate to Amos 1:3-15? Ill treatment of God's people is the basis of divine judgment, as both Matthew 25:44-46 and Amos 1:3-15 teach.
7. In Amos 2:4-8 God pronounces judgment upon Judah and Israel. What sins does God cite as a basis for judgment? Despising the law of the Lord; injustice to the poor and weak among them; commit adulterous incest
8. The Hebrews had despised God's blessings. In Amos 2:9-16 some of those blessings are outlined. What are those blessings? God led them from Egypt through the wilderness, destroyed the Amorites, and gave them Nazarites and prophets
9. In Amos 3:2 God says he has only "known" the family of Israel. In scripture the term "to know" means something different from the way we normally use the term today. Deuteronomy 7:6 is conveying essentially the same idea as Amos 3:2. What term in Deuteronomy 7:6 is synonymous with "known" as it is used in Amos 3:2? chosen
10. Amos asks a rhetorical question in Amos 3:3, which conveys a great principle. What is that great principle, and what does it imply about the necessity of doctrinal unity in the church and state and family, as well as fellowship with God? Two cannot walk together in a proper manner, unless they be agreed on the chief doctrines of the faith. This is why people should be catechized and assent to the chief doctrines of the faith before they can be communicant members of the church, because church communion requires agreement on the chief doctrines. Also, a family should be agreed on these chief doctrines of the faith, that they may live together in peace and unity. Similarly, the citizens of a nation should be agreed on the chief doctrines of religion to walk together. This is why it was appropriate for men like Hezekiah and Nehemiah to require covenanting nationwide. Finally and most important, right fellowship with God requires this assent and agreement with His word.
11. Analogies can be helpful for teaching moral lessons, as even demonstrated in the parables of Jesus Christ. The point of the analogies in Amos 3:4-6a is found in Amos 3:6b. So what is stated there to be the point or lesson of the analogies? God is sovereign over the earthly judgments that befall the wicked.
12. The wicked altar at Bethel was not only prophesied against by Amos in Amos 3:14, but also by a prophet in I Kings 13:2. What does the prophecy in I Kings 13:2 say? That false prophets will be burned there
13. We read about the fulfillment of the prophecies of Amos 3:14 and I Kings 13:2 in II Kings 23:14-15. How were these prophecies fulfilled according to II Kings 23:14-15? Josiah destroyed the idolatry there.
14. There is scriptural warrant for speaking in irony and even sarcasm with regards to hardened rebels against God. How do we know this from Amos 4:4? It ironically says to Bethel to transgress.
15. God brings judgments upon men, that men might realize the consequences of their sins. But men often ignore these intermediate judgments, as ancient Israel did. According to Amos 4:6-13, what are some of the divine judgments that were wrought upon ancient Israel, but that ancient Israel did not profit from? Famine, pestilence, the overthrow of some
16. In Amos 5:5 Israel is instructed not to seek Beth-el. What does I King 12:23-33 say was happening in Beth-el? The false worship instituted by Jereboam when he separated Israel from Judah.

17. According to Amos 5:15, what was required of Israel, that God might favor them? Hate evil, love good, and establish justice in civil affairs
18. The term “day of the Lord” is found often in scripture. It sometimes refers to temporal judgments in history which pre-figure the Great Day of Judgment which will accompany the Second Advent of Jesus Christ. And it sometimes refers to the Great Day of Judgment itself. To what does it refer in Amos 5:18? It refers to temporal judgment which would soon come upon Israel. But even this temporal judgment is a type and shadow of the Great Day of Judgment which will accompany the Second Advent of Jesus Christ.
19. To what does the term ‘day of the Lord’ refer in I Thessalonians 5:2 (read I Thessalonians 4:15-5:2)? It refers to the Great Day of Judgment itself.
20. Why did God abhor Israel’s feast days, according to Amos 6:21-27? Because they mixed it with false worship to false gods
21. Who quoted Amos 5:25-26 in Acts 7:42-43? Stephen
22. What woe is pronounced in Amos 6:1, and what does this imply about the spiritual condition of those who are quite comfortable in a state of sin and lawlessness? Those who are at ease in a state of transgression; they are in bad spiritual condition
23. According to II Peter 2:7-8, what is the attitude of God’s elect when amidst a perverse society? He is vexed, as was Lot.
24. It is the natural tendency of men to feel secure from God’s judgment on their wickedness when they reside in strong and mighty nations. Apparently the Israelites felt this, but they are reminded in Amos 6:2 of even greater states in the past which were destroyed in judgment. According to Genesis 10:10, where was Calneh and who founded it? In the land of Shinar; Nimrod
25. Hamath was in Syria. According to II Kings 18:34 and II Kings 18 in general, who had destroyed Hamath? Sennacherib, king of Assyria
26. God often uses the wicked to destroy the wicked. God is just in this act, because the wicked deserve such judgment. But the wicked that execute it generally do it for its own glory. How does Amos 6:14 testify of such a coming judgment upon wicked Israel? It speaks of God raising up a nation which will destroy Israel.
27. Amos had interceded on behalf of Israel to spare them of divine judgments mentioned in Amos 7:1-6. What judgments were they spared from? Pestilence (grasshoppers) and fire
28. Who accused Amos of conspiracy against Israel? Amaziah, the priest of Beth-el
29. In Amos 7:17, what did Amos continue to prophesy against Israel? That it would be destroyed
30. In Amos 8:1-2, Amos sees a vision from God. What does he see in the vision? Summer fruit
31. What did this vision signify? That Israel’s judgment was at hand
32. Does Amos 8:5 imply the people here described kept in some sense, albeit inadequately, the Lord’s Sabbath days? Yes, at least outwardly
33. What does Amos 8:5 imply was the attitude of the wicked people towards the Lord’s Sabbath days, and how is this similar to the attitude of many towards the Lord’s Day now? They wanted it over with, because they did not enjoy the Sabbath Days, just as many today despise the Lord’s Day. They do not look with delight on the Sabbath days.
34. What does Isaiah 58:13 say about what should be our attitude towards the Lord’s Sabbath days? They should be our delight.
35. What type of famine is prophesied in Amos 8:11? A spiritual famine, characterized by an absence of the word of God
36. God is omnipresent. Webster’s dictionary defines ‘omnipresent’ this way: “Present in all places at the same time; ubiquitous; as, the omnipresent Jehovah.” How does Amos 9:1-4 prove the omnipresence of God? Because Amos 9:1-4 teaches that no matter where a man may go or flee, yet God is there.
37. According to Amos 9:5, who brings judgment upon the wicked? God
38. The Westminster Confession of Faith says this about God’s Providence: “God, the great Creator of all things, doth uphold, direct dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.” How does Amos 9:6 prove this doctrine of God’s Providence? It teaches that all things that happen in heaven or on earth, happen at God’s direction.

39. What is prophesied concerning Israel in Amos 9:9-10? How the people will be scattered and destroyed
40. Though judgment is prophesied, yet a promised blessing is also prophesied. Thus is there hope for the godly. In Amos 9:11 what does God promise to raise up? The tabernacle of David
41. King David had died many years before Amos' time. So who was Amos referring to by the mention of David, as suggested by such passages as Jeremiah 23:5 ("Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.") ? Jesus Christ
42. The temple or tabernacle of God can refer to various things in scripture. What does it refer to in I Corinthians 3:16-17? Christ's church ("Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are."), of which the Old Testament tabernacle was a type
43. Amos 9:11-12 is quoted in Acts 15:15-17. Acts 15:15-17 says that the prophecy of Amos 9:11-12 was fulfilled in the days of the Apostles of Jesus Christ. According to Acts 15, what then does the 'tabernacle of David' mentioned in Amos 9:11-12 refer to? Christ's church
44. Dispensationalists generally interpret the 'tabernacle of David' of Amos 9:11-12 as referring to a re-building of a literal temple or tabernacle, complete with animal sacrifices as in the Old Testament. How does Acts 15:15-17 contradict such an interpretation? Acts 15:15-17 is the divinely inspired interpretation of Amos, and it implies that the 'tabernacle of David' refers to Christ's church. So we must reject the dispensationalist method of interpreting scriptural prophecy.
45. Just as God restored ancient Israel following the Babylonian captivity, so God raised up and built His church during the First Advent of Jesus Christ. According to Ephesians 2:12-13, who are members of this newly re-constituted Israel? The elect-both Jewish and Gentile
46. According to Amos 9:15, will this newly reconstituted Israel ever be extinguished? No
47. The blessings of this newly reconstituted Israel are not fully consummated, but we have a downpayment of the blessings. According to Ephesians 1:14 and Revelation 21, when will the blessings be fully consummated? The new heaven and new earth, ushered in by Christ's Second Advent

Obadiah Assignment

1. The book of Obadiah is a prophecy concerning Edom. Who was the founder of the nation of Edom, according to Genesis 36?
2. Jacob's name means supplanter. Why is this appropriately his name, according to Genesis 27:36?
3. Edom was located south of the Dead Sea in mountainous terrain. What mountain range was prominent in this region, according to Genesis 36:9?
4. Israel had hostile relations with Edom from early times. How is this hostility reflected in the incident recorded in Numbers 20:14-21?
5. It would appear that the book of Obadiah was written by the prophet Obadiah some time shortly after the siege and destruction of Jerusalem by the Babylonians in 586 BC. What in Obadiah verses 11-12 suggest that this was the time of its authorship?
6. According to Obadiah verses 13-14, what wicked acts did Edom do during this time?
7. Jeremiah also lived and prophesied at the same time as Obadiah. How do Jeremiah 49:7-22 and Obadiah verses 1-9 compare?
8. Given the terrain of Edom, how are the descriptions of the habitation of Edom in Obadiah verse 3 appropriate?
9. The use of the term 'day of the Lord' is frequent in scripture. It refers to the Great Day of Judgment as well as the provisional temporal judgments which fore-shadow that Great Day. What does Obadiah verse 15 say will happen to Edom and the other heathen nations on the day of the Lord?
10. Psalm 137 is an inspired hymn apparently written about this time. What does it say about Edom?
11. According to historical records, during the period 400-100 BC, Judas Maccabeus subdued the Edomites and John Hyrcanus forced them to be circumcised and then made them part of the Jewish people. (The Herod family during New Testament times was of Edomite stock.) How were these events at least in part a fulfillment of the prophecy of Obadiah verses 17-21?
12. The provisional conquest of Edom by Israel fore-shadows the yet greater world-wide domination by the true Israel of God. According to Obadiah verse 21, Revelation 11:15, and Revelation 21:3, who shall be the king then?

Obadiah Assignment Answers

1. The book of Obadiah is a prophecy concerning Edom. Who was the founder of the nation of Edom, according to Genesis 36? Esau
2. Jacob's name means supplanter. Why is this appropriately his name, according to Genesis 27:36? Because he supplanted Esau as the inheritor of the birth rights from Isaac, even though Esau was first born.
3. Edom was located south of the Dead Sea in mountainous terrain. What mountain range was prominent in this region, according to Genesis 36:9? Seir
4. Israel had hostile relations with Edom from early times. How is this hostility reflected in the incident recorded in Numbers 20:14-21? Edom would not let Israel pass through its territory en route to the Promised Land.
5. It would appear that the book of Obadiah was written by the prophet Obadiah some time shortly after the siege and destruction of Jerusalem by the Babylonians in 586 BC. What in Obadiah verses 11-12 suggest that this was the time of its authorship? These verses tell how Esau rejoiced in the conquest and destruction of Jerusalem.
6. According to Obadiah verses 13-14, what wicked acts did Edom do during this time? They laid hands on the wealth of Israel in the midst of its destruction, and they prevented the escape of the Jews to safety.
7. Jeremiah also lived and prophesied at the same time as Obadiah. How do Jeremiah 49:7-22 and Obadiah verses 1-9 compare? Both describe how Edom will be destroyed.
8. Given the terrain of Edom, how are the descriptions of the habitation of Edom in Obadiah verse 3 appropriate? It says they dwell in clefts of rock and higher terrain.
9. The use of the term 'day of the Lord' is frequent in scripture. It refers to the Great Day of Judgment as well as the provisional temporal judgments which fore-shadow that Great Day. What does Obadiah verse 15 say will happen to Edom and the other heathen nations on the day of the Lord? The damage done to Israel shall fall upon them.
10. Psalm 137 is an inspired hymn apparently written about this time. What does it say about Edom? That Edom desired the destruction of Jerusalem
11. According to historical records, during the period 400-100 BC, Judas Maccabeus subdued the Edomites and John Hyrcanus forced them to be circumcised and then made them part of the Jewish people. (The Herod family during New Testament times was of Edomite stock.) How were these events at least in part a fulfillment of the prophecy of Obadiah verses 17-21? These verses speak of the Jews ultimately conquering Edom.
12. The provisional conquest of Edom by Israel fore-shadows the yet greater world-wide domination by the true Israel of God. According to Obadiah verse 21, Revelation 11:15, and Revelation 21:3, who shall be the king then? The Lord and His Christ

Jonah 1-4 Test

1. Jonah was born at Gathhepher in Galilee. His name “Jonah” signifies a dove. It is supposed he lived around 840 BC, long before Israel was taken captive by the Assyrians. As recorded in II Kings 14:25, Jonah had prophesied the remarkable expansion of Israel’s territory during the reign of Jeroboam II (circa 793-753 BC), decades before it happened. Who was Jonah’s father?
2. As early as 841 B.C., Jehu, king of Israel, was forced to pay tribute to Assyria, then ruled by Shalmaneser III. Assyria was a mighty imperial kingdom in its day, that oppressed Israel and ultimately conquered it over a century later. Its capital is called a great city, just as the mysterious “Babylon” described in Revelation 17 is called a great city in its day. And just as the mysterious “Babylon” described in Revelation 17 is characterized by wickedness, so was the Assyrian capital. It is not surprising then that Jonah loathed the great city, capital of Assyria. What was the name of the city?
3. Jonah was told to go and preach repentance to this great Assyrian city by God. What did Jonah apparently know would happen if he preached repentance there?
4. So Jonah fled in order to try to circumvent God’s plan. He boarded a ship in Joppa in Israel. He sought to flee to a city or territory in the western portion of the Mediterranean Sea with which the Phoenicians traded. This city or territory was famous for its ships which carried gold, silver, iron, tin, lead, ivory, apes, and monkeys. What is the name of this city or territory, which was in the opposite direction of the great Assyrian city?
5. Of course, it was foolish and futile to seek to circumvent God’s plan. What happened to the ship which carried Jonah in the course of its travels?
6. How did Jonah’s fellow sea travellers discover Jonah was the cause of their hazard?
7. What did Jonah tell his fellow travellers they must do to save themselves from the hazard?
8. What was the posture of Jonah’s fellow travellers towards God following their ordeal at sea?
9. Jonah was swallowed by a great fish. Jesus Christ indicated the duration of Jonah’s time in the great fish prefigured Jesus’ own time between His burial and resurrection. Jonah’s own words suggest this prefigurement, because they mention his being in the grave and being brought to life from corruption, which was truly fulfilled in Jesus Christ, as prophesied in the Messianic Psalm 16:10 (“For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.”). How long was Jonah in the belly of the great fish?
10. What did Jonah do towards God while in the belly of the great fish, which led God to cause the great fish to vomit Jonah onto the dry land?
11. Jonah proceeded to the great Assyrian city, according to God’s divine direction. And Jonah preached there, warning of God’s wrath and judgment upon the city. How did the city respond to Jonah’s warning?
12. Anabaptists (and those who have fallen for Anabaptist error) proclaim the lie that repentance should simply be individualistic in nature, and that it would be wrong for civil rulers to command those under their jurisdiction to repent and obey the Ten Commandments. When reminded that this was not the case with Old Testament Israel (where God commanded civil rulers to enforce both tables of the Ten Commandments, including having the people follow and worship Jehovah), Anabaptists often respond that Israel was the exception, but the Gentile nations are to follow a different program. How does the case of the great Assyrian city of Jonah’s day disprove this heinous Anabaptist error?
13. How does the nature of the role of the Assyrian king in this instance of reformation demonstrate the principle of covenant headship?
14. The great Assyrian city at this time of Jonah thus averted God’s judgment, although later their wickedness would rebound and approximately 150 years later they were severely judged by God for their wickedness. How was Jonah affected by the Assyrian repentance and God’s mercy upon them?
15. God gave an object lesson to Jonah, to help Jonah understand why God would care for the people of Nineveh. What was the nature of this object lesson?

Jonah 1-4 Test Answers

1. Jonah was born at Gathhepher in Galilee. His name “Jonah” signifies a dove. It is supposed he lived around 840 BC, long before Israel was taken captive by the Assyrians. As recorded in II Kings 14:25, Jonah had prophesied the remarkable expansion of Israel’s territory during the reign of Jeroboam II (circa 793-753 BC), decades before it happened. Who was Jonah’s father? Amittai
2. As early as 841 B.C., Jehu, king of Israel, was forced to pay tribute to Assyria, then ruled by Shalmaneser III. Assyria was a mighty imperial kingdom in its day, that oppressed Israel and ultimately conquered it over a century later. Its capital is called a great city, just as the mysterious “Babylon” described in Revelation 17 is called a great city in its day. And just as the mysterious “Babylon” described in Revelation 17 is characterized by wickedness, so was the Assyrian capital. It is not surprising then that Jonah loathed the great city, capital of Assyria. What was the name of the city? Nineveh
3. Jonah was told to go and preach repentance to this great Assyrian city by God. What did Jonah apparently know would happen if he preached repentance there? That they would repent, and thus be spared God’s judgment for a time.
4. So Jonah fled in order to try to circumvent God’s plan. He boarded a ship in Joppa in Israel. He sought to flee to a city or territory in the western portion of the Mediterranean Sea with which the Phoenicians traded. This city or territory was famous for its ships which carried gold, silver, iron, tin, lead, ivory, apes, and monkeys. What is the name of this city or territory, which was in the opposite direction of the great Assyrian city? Tarshish. It is believed to be modern Tartessus, in southern Spain, near Gibraltar.
5. Of course, it was foolish and futile to seek to circumvent God’s plan. What happened to the ship which carried Jonah in the course of its travels? It encountered a tempest, which was nigh unto destroying it.
6. How did Jonah’s fellow sea travellers discover Jonah was the cause of their hazard? They cast lots, and the lot fell upon Jonah.
7. What did Jonah tell his fellow travellers they must do to save themselves from the hazard? He informed them that they must cast him forth into the sea.
8. What was the posture of Jonah’s fellow travellers towards God following their ordeal at sea? They feared the Lord, and made vows to Him.
9. Jonah was swallowed by a great fish. Jesus Christ indicated the duration of Jonah’s time in the great fish prefigured Jesus’ own time between His burial and resurrection. Jonah’s own words suggest this prefigurement, because they mention his being in the grave and being brought to life from corruption, which was truly fulfilled in Jesus Christ, as prophesied in the Messianic Psalm 16:10 (“For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.”). How long was Jonah in the belly of the great fish? Three days and three nights
10. What did Jonah do towards God while in the belly of the great fish, which led God to cause the great fish to vomit Jonah onto the dry land? Jonah prayed to God, in a spirit of supplication, repentance, and thanksgiving. This is the substance of Jonah chapter 2.
11. Jonah proceeded to the great Assyrian city, according to God’s divine direction. And Jonah preached there, warning of God’s wrath and judgment upon the city. How did the city respond to Jonah’s warning? They repented of their evil ways, putting on sackcloth in penitence and changing their ways.
12. Anabaptists (and those who have fallen for Anabaptist error) proclaim the lie that repentance should simply be individualistic in nature, and that it would be wrong for civil rulers to command those under their jurisdiction to repent and obey the Ten Commandments. When reminded that this was not the case with Old Testament Israel (where God commanded civil rulers to enforce both tables of the Ten Commandments, including having the people follow and worship Jehovah), Anabaptists often respond that Israel was the exception, but the Gentile nations are to follow a different program. How does the case of the great Assyrian city of Jonah’s day disprove this heinous Anabaptist error? The Assyrian king commanded that the people cry unto the true God and repent of their evil deeds contrary to the Ten Commandments. God approved of this action by the king, and accordingly blessed Nineveh, by withholding judgment from it. But Anabaptists (and those who have bought into wicked Anabaptist errors) assert civil rulers should give citizens so called “freedom of religious conscience”, even to follow false religions and worship false gods. They would disapprove of the action taken by the Assyrian king in this instance. And thus they are in effect calling good evil, and evil good.

13. How does the nature of the role of the Assyrian king in this instance of reformation demonstrate the principle of covenant headship? According to the principle of covenant headship, the covenant head (in this case the Assyrian king) represents and rules those under his covenant headship. God blessed the great Assyrian city, due to the Assyrian king's righteous decisions and actions.
14. The great Assyrian city at this time of Jonah thus averted God's judgment, although later their wickedness would rebound and approximately 150 years later they were severely judged by God for their wickedness. How was Jonah affected by the Assyrian repentance and God's mercy upon them? He was sorely displeased, wanting them to be judged then.
15. God gave an object lesson to Jonah, to help Jonah understand why God would care for the people of Nineveh. What was the nature of this object lesson? God caused a gourd to grow near Jonah, which Jonah cared for. God showed that it was even more appropriate that He care for the condition of the people of Nineveh than Jonah cared for the gourd.

Micah Assignment

1. The book of Micah was written some time in the period 750-687 BC. Who were the kings of Judah when Micah had his prophecy?
2. How do we know that Micah was a native of the village of Moresheth, which is in southern Judah near the Philistine city of Gath?
3. The Jewish prophets communicated to Israel how well it was complying with the commandments of God given through Moses. It was a divine report card as to their performance. According to Micah 1:1-7, how well had Israel and Judah complied?
4. We have described in Micah 1:8-14 a long train of mourners attending the funeral of the ruined kingdom of Israel, which was destroyed by Assyria. According to Micah 1:9, outside of what city did the Assyrian army then come?
5. It is often unwise to let our wicked enemies know of our defeats and losses. So in Micah 1:10, where did Micah counsel that the grief and loss not be communicated?
6. Lachish in Judah had adopted the sin of idolatry from the northern tribe of Israel, and then infected Judah with it. What does Micah 1 counsel the inhabitants of Lachish to do, and what does Isaiah 36:1-2 imply happened to Lachish?
7. The wicked hate the reproofs of the righteous. What did they then say to prophets like Micah in Israel?
8. What type of prophet did the people want, according to Micah 2:11?
9. Micah 3:12 was quoted in Jeremiah chapter 26. What was the occasion upon which Micah was quoted there?
10. False prophets have been a grave danger to societies throughout history. In Micah 3:5, Micah describes the nature of false prophets. How does he describe them there?
11. False prophets typically work in collaboration with wicked political leaders. They seek to legitimate one another. How does Micah 3:9-10 describe such wicked political leaders and princes?
12. In Revelation 13 and Revelation 19:20 we read of a similar collaboration in the Christian era. Who does it describe as being in collaboration there?
13. According to Revelation 13:14 and Revelation 19:20, what method does the False Prophet employ to maintain the earthly power of the collaborating parties?
14. According to Micah 3:11, what is one prime motivation for wicked princes and false prophets?
15. According to Micah 3:12, what is the inevitable end of that state which has been led by such wicked princes and false prophets?
16. How too does Revelation 19:20 describe their inevitable end in the Christian era?
17. How are Micah 4:2 and Revelation 20:3 similar?
18. Micah and Isaiah were contemporary prophets, although Isaiah was a more prominent prophet than Micah. How is the message of Micah 4:1 similar to the message of Isaiah 2:2-4?
19. Luke 24:46-47 alludes to prophecies like Micah 4:1. How did the prophecy of Micah 4:1 begin to be fulfilled following Christ's First Advent, according to Luke 24:47?
20. The promises of Micah 4 will be fully realized in the yet future new heaven and new earth. What does Revelation 21:1,25-26 teach about its ultimate fulfillment?
21. Where does Micah prophesy Judah shall be led captive, according to Micah 4?
22. With what does Micah compare these difficulties of captivity in Micah 4:10?
23. What does Matthew 2:5-6 say about Micah 5:2?
24. How does the doctrine taught in John 8:58 about Christ correspond with the doctrine taught in Micah 5:2?
25. According to Micah 5:4, what would be the extent of Messiah's dominion, and how does this compare with what is said about His dominion in Ephesians 2:20-22?
26. Micah 5:6 speaks of the land of Nimrod. According to Genesis 10:8-10, where is the land of Nimrod?
27. King Hezekiah, who defended the city of Jerusalem against the attack of the Assyrian king Sennacherib, is a type of the Messiah who would defend His church against hostile attack. We know Micah 5:5-6 and 5:9 are not simply speaking of Hezekiah, because Hezekiah did not fully do what Micah 5:6 and 5:9 describe. What does Micah 5:6,9 describe?

28. How is Jesus Christ fulfilling Micah 5:6 and 5:9 in His acts described in Ephesians 2:20-21, Matthew 28:18-20, Revelation 18:20-21, and Revelation 20:7-9?
29. To destroy God's enemies, God sometimes uses physical swords and sometimes spiritual swords. According to Hebrews 4:12, what is the spiritual sword of God?
30. How do Micah 5:8-9 and II Corinthians 10:4-5 teach the same doctrine concerning the power of Christ's church?
31. Micah 5:12-14 lists some sins which will be obliterated. What are these sins?
32. Even though God commanded both the ceremonial law and the moral law for the Jews, even in the Old Testament these two were distinguished, and the latter signaled to be more important than the former. How does Micah 6:7-8 convey this?
33. That is a sad society which has rebelled against God's law. Micah 7:3-6 describes some of its characteristics. What are some of its characteristics?
34. According to Micah 7:7, to whom should the righteous look in such times of rebellion and distress?
35. Although there are seasons of rebellion and distress, yet God will bring times of restoration, much to the surprise of the wicked. We should not be unbelieving that God will accomplish this, no matter how bleak and evil the situation may now be. According to Micah 7:15, to what will such restoration compare?
36. What attributes of God are attested in Micah 7:18?
37. According to Micah 7:20, why can God's people be confident that He will be merciful and bring restoration?

Micah Assignment Answers

1. The book of Micah was written some time in the period 750-687 BC. Who were the kings of Judah when Micah had his prophecy? Jotham, Ahaz and Hezekiah
2. How do we know that Micah was a native of the village of Moresheth, which is in southern Judah near the Philistine city of Gath? Micah 1:1 says he is a Morashite.
3. The Jewish prophets communicated to Israel how well it was complying with the commandments of God given through Moses. It was a divine report card as to their performance. According to Micah 1:1-7, how well had Israel and Judah complied? Not well
4. We have described in Micah 1:8-14 a long train of mourners attending the funeral of the ruined kingdom of Israel, which was destroyed by Assyria. According to Micah 1:9, outside of what city did the Assyrian army then come? Jerusalem
5. It is often unwise to let our wicked enemies know of our defeats and losses. So in Micah 1:10, where did Micah counsel that the grief and loss not be communicated? In Gath among the Philistines
6. Lachish in Judah had adopted the sin of idolatry from the northern tribe of Israel, and then infected Judah with it. What does Micah 1 counsel the inhabitants of Lachish to do, and what does Isaiah 36:1-2 imply happened to Lachish? Lachish is counseled to bind the swift beast to the chariot in order to flee danger; The Assyrian king Sennacherib apparently laid siege to and defeated Lachish.
7. The wicked hate the reproofs of the righteous. What did they then say to prophets like Micah in Israel? Not to prophesy, for they sought to silence them
8. What type of prophet did the people want, according to Micah 2:11? One that spoke lies
9. Micah 3:12 was quoted in Jeremiah chapter 26. What was the occasion upon which Micah was quoted there? Jeremiah was tried for contempt against Judah. In defense of Jeremiah, certain elders reminded the princes that Micah had prophesied similarly during the days of King Hezekiah, yet Micah was not put to death.
10. False prophets have been a grave danger to societies throughout history. In Micah 3:5, Micah describes the nature of false prophets. How does he describe them there? They make the people err. They tell the people there is 'peace', when in reality God is at war with them.
11. False prophets typically work in collaboration with wicked political leaders. They seek to legitimate one another. How does Micah 3:9-10 describe such wicked political leaders and princes? They abhor judgment, pervert equity, and build up their regime through unlawful murder and iniquity.
12. In Revelation 13 and Revelation 19:20 we read of a similar collaboration in the Christian era. Who does it describe as being in collaboration there? The Beast (e.g., the Sea Beast) and the False Prophet (e.g., the Land Beast)
13. According to Revelation 13:14 and Revelation 19:20, what method does the False Prophet employ to maintain the earthly power of the collaborating parties? Deception with purported miracles, which the Papacy has long maintained, such as its supposed ability to change mere bread and wine into Christ's actual body and blood, as well as other purported miracles.
14. According to Micah 3:11, what is one prime motivation for wicked princes and false prophets? Money
15. According to Micah 3:12, what is the inevitable end of that state which has been led by such wicked princes and false prophets? Destruction
16. How too does Revelation 19:20 describe their inevitable end in the Christian era? Destruction. We can look forward to a day in which the Romish Papacy and the wicked political leaders with which it collaborates is brought to judgment and destruction.
17. How are Micah 4:2 and Revelation 20:3 similar? Both speak of many nations following God in truth in the latter days, no longer being deceived.
18. Micah and Isaiah were contemporary prophets, although Isaiah was a more prominent prophet than Micah. How is the message of Micah 4:1 similar to the message of Isaiah 2:2-4? Both say basically the same thing: the Lord shall be established in the top of the mountains.
19. Luke 24:46-47 alludes to prophecies like Micah 4:1. How did the prophecy of Micah 4:1 begin to be fulfilled following Christ's First Advent, according to Luke 24:47? The gospel was proclaimed to all nations, beginning with Jerusalem.
20. The promises of Micah 4 will be fully realized in the yet future new heaven and new earth. What does Revelation 21:1,25-26 teach about its ultimate fulfillment? All of the nations of the new earth will be obedient to God and give Him glory.

21. Where does Micah prophesy Judah shall be led captive, according to Micah 4? Babylon
22. With what does Micah compare these difficulties of captivity in Micah 4:10? The agonies of a woman giving birth to a child
23. What does Matthew 2:5-6 say about Micah 5:2? It notes how the Jewish scribes knew the Messiah would be born in Bethlehem, based upon the prophecy in Micah 5:2.
24. How does the doctrine taught in John 8:58 about Christ correspond with the doctrine taught in Micah 5:2? Both teach the doctrine of Christ's eternity. This implies the Messiah's deity.
25. According to Micah 5:4, what would be the extent of Messiah's dominion, and how does this compare with what is said about His dominion in Ephesians 2:20-22? Unto the ends of the earth; both teach that His dominion would be universal
26. Micah 5:6 speaks of the land of Nimrod. According to Genesis 10:8-10, where is the land of Nimrod? Babel (Babylon) and its environs
27. King Hezekiah, who defended the city of Jerusalem against the attack of the Assyrian king Sennacherib, is a type of the Messiah who would defend His church against hostile attack. We know Micah 5:5-6 and 5:9 are not simply speaking of Hezekiah, because Hezekiah did not fully do what Micah 5:6 and 5:9 describe. What does Micah 5:6,9 describe? The destruction of all of God's enemies, including Babylon and Assyria.
28. How is Jesus Christ fulfilling Micah 5:6 and 5:9 in His acts described in Ephesians 2:20-21, Matthew 28:18-20, Revelation 18:20-21, and Revelation 20:7-9? By His resurrection, the proclamation of the gospel through His church, His later overthrow of the "Babylonian" enemy, and His later still judgment of enemies accompanying His Second Advent, Jesus Christ is overthrowing the enemies of God's people. Christ's conquest is on-going and progressive, and it will be consummated at His Second Advent.
29. To destroy God's enemies, God sometimes uses physical swords and sometimes spiritual swords. According to Hebrews 4:12, what is the spiritual sword of God? The word of God
30. How do Micah 5:8-9 and II Corinthians 10:4-5 teach the same doctrine concerning the power of Christ's church? Both teach that the church will conquer its enemies
31. Micah 5:12-14 lists some sins which will be obliterated. What are these sins? Witchcraft, idolatry, and false worship
32. Even though God commanded both the ceremonial law and the moral law for the Jews, even in the Old Testament these two were distinguished, and the latter signaled to be more important than the former. How does Micah 6:7-8 convey this? It states in Micah 6:8 that what God primarily commands is to do justly and love mercy (duties of the "second table" of the Ten Commandments) and to walk humbly with God (duty of the "first table" of the Ten Commandments), whereas ceremonial sacrifices even in abundance would not suffice.
33. That is a sad society which has rebelled against God's law. Micah 7:3-6 describes some of its characteristics. What are some of its characteristics? Judges and rulers take bribes, friends are untrustworthy, and children are disobedient to parents.
34. According to Micah 7:7, to whom should the righteous look in such times of rebellion and distress? The Lord
35. Although there are seasons of rebellion and distress, yet God will bring times of restoration, much to the surprise of the wicked. We should not be unbelieving that God will accomplish this, no matter how bleak and evil the situation may now be. According to Micah 7:15, to what will such restoration compare? The exodus from Egypt of the Israelites
36. What attributes of God are attested in Micah 7:18? Anger and wrath (towards sin) and mercy (towards elect sinners)
37. According to Micah 7:20, why can God's people be confident that He will be merciful and bring restoration? God's covenant to the fathers

Nahum 1-3 Assignment

1. Concerning which great city was Nahum a prophecy?
2. The book of Nahum was probably written shortly before the fall of Nineveh in 612 BC. This was also before Judah was conquered. Which Jewish prophet had preached to Nineveh approximately 100 years earlier, resulting in the brief repentance of Nineveh?
3. What was the native town of Nahum?
4. Upon whom will the Lord take vengeance?
5. How does the doctrine of God taught in Hebrews 10:26-31 compare with that in Nahum 1:2-6?
6. How are the people of God identified in Nahum 1:7?
7. In Nahum 1:9-15, who does God decree to destroy?
8. According to Nahum 1:14, what was a great sin of Nineveh and the Assyrian kingdom?
9. According to Nahum 1:15, who had been oppressed by the Assyrians, yet would be freed from this oppression?
10. "He that dasheth in pieces" (Nahum 2:1) is the same one that in Jeremiah 50:23 is called "the hammer of the whole earth". Which nation is this, according to Jeremiah 50:23?
11. Who will this hammer come up to destroy, as described in Nahum 2?
12. According to Nahum 2:4, what method of warfare will be employed by "the hammer"?
13. Nahum 2:6 speaks of "the gates of the rivers" being opened. What river did Nineveh lie beside?
14. What is Huzzab that "shall be led away captive"?
15. According to Nahum 2:9, what had Nineveh collected as spoil from its years of conquest as the capital of the Assyrian kingdom?
16. According to Nahum 2:9-10, what will happen to these treasures when the hammer comes upon Nineveh?
17. According to Job 27:13-17, who shall ultimately inherit the ill-gotten treasures of the wicked?
18. Over the course of human history, there have been various empires that dominated the earth during their day. In prophecy, these empires are sometimes represented by animals, as in Daniel 7. In Nahum 2:11-13, what animal is said to represent the Assyrian empire based in Nineveh?
19. What does Nahum 2:11-13 say God will do to this "animal"?
20. What is Nineveh called in Nahum 3:1, and why is she called it?
21. According to Nahum 3:1-4, what sins is Nineveh guilty of, which are the cause of her destruction?
22. That man or that nation can be in no greater danger than this, that God has pronounced: "I am against thee." To whom did God pronounce at that time, according to Nahum 3?
23. While a wicked empire is in power, many men may admire her, but God will ultimately show her true state. What was the true state of Nineveh, according to Nahum 3:5?
24. It is important that we are well versed in history, that we might not be deceived by the might of a wicked empire and regime. Such wicked empires God brings down. Which former kingdom does God bring to the attention of Nineveh in Nahum 3:8-11?
25. Even the strongest of strongholds are no fence against the judgments of God. Thus, we should place our confidence in God, and not on such things that can crumble. What does Proverbs 18:11 remind us on this issue?
26. What does Nahum 3:12 say shall happen to Nineveh's strongholds?
27. According to Nahum 3:19, would Nineveh's bruise ever heal?
28. According to Nahum 3:19, when all is said and done, what had been the effect of the Assyrian kingdom based in Nineveh upon the world of its day?

Nahum 1-3 Assignment Answers

1. Concerning which great city was Nahum a prophecy? Nineveh
2. The book of Nahum was probably written shortly before the fall of Nineveh in 612 BC. This was also before Judah was conquered. Which Jewish prophet had preached to Nineveh approximately 100 years earlier, resulting in the brief repentance of Nineveh? Jonah
3. What was the native town of Nahum? Elkes, or Elkos, which is a town in Galilee.
4. Upon whom will the Lord take vengeance? His adversaries
5. How does the doctrine of God taught in Hebrews 10:26-31 compare with that in Nahum 1:2-6? Both teach that God is a consuming fire, who will judge his adversaries with great severity.
6. How are the people of God identified in Nahum 1:7? Those who trust in God
7. In Nahum 1:9-15, who does God decree to destroy? Nineveh
8. According to Nahum 1:14, what was a great sin of Nineveh and the Assyrian kingdom? Idolatry
9. According to Nahum 1:15, who had been oppressed by the Assyrians, yet would be freed from this oppression? Judah
10. "He that dasheth in pieces" (Nahum 2:1) is the same one that in Jeremiah 50:23 is called "the hammer of the whole earth". Which nation is this, according to Jeremiah 50:23? Babylon
11. Who will this hammer come up to destroy, as described in Nahum 2? Nineveh
12. According to Nahum 2:4, what method of warfare will be employed by "the hammer"? chariots
13. Nahum 2:6 speaks of "the gates of the rivers" being opened. What river did Nineveh lie beside? The Tigris River
14. What is Huzzab that "shall be led away captive"? Nineveh
15. According to Nahum 2:9, what had Nineveh collected as spoil from its years of conquest as the capital of the Assyrian kingdom? Silver and gold and pleasant furniture
16. According to Nahum 2:9-10, what will happen to these treasures when the hammer comes upon Nineveh? They shall be removed from Nineveh
17. According to Job 27:13-17, who shall ultimately inherit the ill-gotten treasures of the wicked? The just and innocent
18. Over the course of human history, there have been various empires that dominated the earth during their day. In prophecy, these empires are sometimes represented by animals, as in Daniel 7. In Nahum 2:11-13, what animal is said to represent the Assyrian empire based in Nineveh? The lion
19. What does Nahum 2:11-13 say God will do to this "animal"? He will destroy her.
20. What is Nineveh called in Nahum 3:1, and why is she called it? A bloody city; because she shed much innocent blood in wicked wars and conquests
21. According to Nahum 3:1-4, what sins is Nineveh guilty of, which are the cause of her destruction? Lies, robbery, whoredom, witchcraft. These are various sins outlined in the Ten Commandments. We should note how even Gentile nations like Assyria were held responsible to uphold the Ten Commandments, God's moral law.
22. That man or that nation can be in no greater danger than this, that God has pronounced: "I am against thee." To whom did God pronounce at that time, according to Nahum 3? Nineveh
23. While a wicked empire is in power, many men may admire her, but God will ultimately show her true state. What was the true state of Nineveh, according to Nahum 3:5? Nakedness
24. It is important that we are well versed in history, that we might not be deceived by the might of a wicked empire and regime. Such wicked empires God brings down. Which former kingdom does God bring to the attention of Nineveh in Nahum 3:8-11? No (probably No Amon) No was the royal city of southern Egypt now known as Thebes. Thebes was of major importance from 2000-663 BC, when she was sacked by the Assyrians. She was the capital of Egypt and the center of worship of the Egyptian god Amon.
25. Even the strongest of strongholds are no fence against the judgments of God. Thus, we should place our confidence in God, and not on such things that can crumble. What does Proverbs 18:11 remind us on this issue? Only in man's own conceit are riches and wealth a strong city which cannot fall.
26. What does Nahum 3:12 say shall happen to Nineveh's strongholds? They shall fall.
27. According to Nahum 3:19, would Nineveh's bruise ever heal? No
28. According to Nahum 3:19, when all is said and done, what had been the effect of the Assyrian kingdom based in Nineveh upon the world of its day? It had spread wickedness.

Habakkuk 1-3 Assignment

1. The book of Habakkuk was written some time in the years immediately preceding the destruction of Jerusalem by the Babylonians in 587 BC. What proof does Habakkuk 1:6 give us that Habakkuk wrote before the Captivity?
2. When men commit wickedness, God does not always immediately execute judgment against this wickedness. Men then often sinfully and ignorantly assume that judgment will never be executed. So they are emboldened to sin the more. What questions are asked in Habakkuk 1:2-3 about this situation?
3. According to Habakkuk 1:5, what will men have a hard time believing?
4. When men in rebellion thus reject true religion and worship, God gives them up to their sins, in judgment. According to Romans 1:26-32, what types of sin does God give men over to?
5. Yet God does not allow this situation forever to persist. For instance, He did not allow the wickedness in Judah to persist without judgment. Who did God raise up to execute judgment?
6. Who were the Chaldeans?
7. What prediction does Habakkuk record in Habakkuk 2 concerning the Chaldeans?
8. Did the Chaldeans destroy Judah for righteous or wicked reasons?
9. Yet, according to Habakkuk 1:12, who sovereignly decreed the action of the Chaldeans?
10. What was God's motive in this decree, and why was it righteous?
11. How do Genesis 45:3-8 and Genesis 50:20 help us to understand how God can decree all things- even the acts of the wicked – yet Himself be righteous?
12. The Westminster Shorter Catechism says “the decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.” This is the doctrine of predestination. Many have disputed this doctrine in history, arguing that God has not foreordained ****whatsoever**** comes to pass. They deny that God is sovereign over acts of man which are wicked. How does Habakkuk 1 confirm the doctrine taught in the Westminster Shorter Catechism concerning predestination?
13. According to Habakkuk 2:3, what should be our posture towards delays in God's judgments upon wickedness?
14. Given that there are delays in God's judgment, why is faith so necessary?
15. What does Habakkuk 2:4 contrast with a life of faith?
16. What do Romans 1:17, Hebrews 10:38, Galatians 3:11 teach about Habakkuk 2:4?
17. How does Genesis 15:6 relate to Habakkuk 2:4?
18. How do Habakkuk 2:4, Genesis 15:6, Romans 1:17 and Galatians 3:11 confirm this teaching of the Westminster Shorter Catechism: “Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone”?
19. What promise is given in Habakkuk 2:14?
20. How was Habakkuk 2:14 fulfilled in the Apostolic era, according to Matthew 28:19 and Colossians 1:16?
21. How will Habakkuk 2:14 be fulfilled during the millennium, according to Revelation 20?
22. How will Habakkuk 2:14 be ultimately fulfilled during the new heaven and new earth, according to Revelation 21?
23. Compare the promise in Habakkuk 2:14 to the promise in Psalm 22:27. What does Habakkuk 2:15 forbid?
24. What contrast is displayed in Habakkuk 2:18-20?
25. Habakkuk 3 is a prayer of Habakkuk put into a psalm, probably for the Temple. According to
26. I Chronicles 15:16, who had instituted the singers playing musical instruments in the Temple of God?
27. In Habakkuk 3:2, what does Habakkuk ask God to revive?
28. When Habakkuk uttered this prayer things were at a low point in Judah. But Habakkuk recollects God's past mercies, and from them draws hope, just as should we. This is one reason we should be students of history, just as Habakkuk was. Habakkuk mentions mount Paran in Habakkuk 3:3. According to Deuteronomy 33:2, what happened at mount Paran?
29. Habakkuk is recalling the Exodus and the march of the Israelites into the Promised Land. How does Habakkuk 3:5 compare to Exodus 9:15?
30. To what great event of Exodus is reference made in Habakkuk 3:8,15?

31. What does he say there will cause this day of trouble?
32. In this day of trouble, how will Habakkuk yet respond, according to Habakkuk 3:18?
33. According to Habakkuk 3:19, how can Habakkuk respond in this way in the day of trouble?

Habakkuk 1-3 Assignment Answers

1. The book of Habakkuk was written some time in the years immediately preceding the destruction of Jerusalem by the Babylonians in 587 BC. What proof does Habakkuk 1:6 give us that Habakkuk wrote before the Captivity? Because he there prophesies its coming.
2. When men commit wickedness, God does not always immediately execute judgment against this wickedness. Men then often sinfully and ignorantly assume that judgment will never be executed. So they are emboldened to sin the more. What questions are asked in Habakkuk 1:2-3 about this situation? It is asked how long this wickedness will persist unpunished and why it is allowed to be so.
3. According to Habakkuk 1:5, what will men have a hard time believing? They will not believe that God is bringing judgment by means of the Chaldeans.
4. When men in rebellion thus reject true religion and worship, God gives them up to their sins, in judgment. According to Romans 1:26-32, what types of sin does God give men over to? Sodomy, murder, adultery, covenant breaking, deceit, etc.
5. Yet God does not allow this situation forever to persist. For instance, He did not allow the wickedness in Judah to persist without judgment. Who did God raise up to execute judgment? The Chaldeans
6. Who were the Chaldeans? The inhabitants of Babylon and the surrounding country
7. What prediction does Habakkuk record in Habakkuk 2 concerning the Chaldeans? That in due time God would destroy the Chaldean power
8. Did the Chaldeans destroy Judah for righteous or wicked reasons? Wicked reasons
9. Yet, according to Habakkuk 1:12, who sovereignly decreed the action of the Chaldeans? God
10. What was God's motive in this decree, and why was it righteous? To judge the wickedness of Israel; because it was righteous that the wicked should be judged
11. How do Genesis 45:3-8 and Genesis 50:20 help us to understand how God can decree all things- even the acts of the wicked – yet Himself be righteous? Although men can intend something in wickedness, God can decree it for good.
12. The Westminster Shorter Catechism says “the decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.” This is the doctrine of predestination. Many have disputed this doctrine in history, arguing that God has not foreordained ****whatsoever**** comes to pass. They deny that God is sovereign over acts of man which are wicked. How does Habakkuk 1 confirm the doctrine taught in the Westminster Shorter Catechism concerning predestination? It reveals that God established (i.e., was sovereign over) the action of the Babylonians in destroying Judah. This is an instance of the principle of predestination being implemented. We can at least infer from this instance that God is sometimes sovereign over even the actions of the wicked. And other scripture verses universalize this principle.
13. According to Habakkuk 2:3, what should be our posture towards delays in God's judgments upon wickedness? We should wait for them patiently in faith.
14. Given that there are delays in God's judgment, why is faith so necessary? Because we must believe what God has said in His word, even if it does not immediately come to pass. This requires faith in God's word.
15. What does Habakkuk 2:4 contrast with a life of faith? A life of pride. Proud men refuse to place their faith in God's word, placing their faith instead in themselves.
16. What do Romans 1:17, Hebrews 10:38, Galatians 3:11 teach about Habakkuk 2:4? That faith is the instrumentality by which God imputes the righteousness of Christ to Christ's elect.
17. How does Genesis 15:6 relate to Habakkuk 2:4? Genesis 15:6 implies that Abraham's faith was the instrumentality through which God credited righteousness to Abraham's account. Habakkuk 2:4 confirms this principle that faith is the distinguishing characteristic of God's elect, by which they are declared righteous.
18. How do Habakkuk 2:4, Genesis 15:6, Romans 1:17 and Galatians 3:11 confirm this teaching of the Westminster Shorter Catechism: “Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone”? These verses support and confirm that the elect are declared righteous by God through the instrumentality of faith. It is a righteousness not of the elect themselves, but rather a righteousness of God credited to the account of the elect, and received by the elect as such. Hence, it is faith ****alone**** through which this righteousness is received and appropriated, and not the works of man.

19. What promise is given in Habakkuk 2:14? The earth shall be filled with the knowledge of the glory of the Lord.
20. How was Habakkuk 2:14 fulfilled in the Apostolic era, according to Matthew 28:19 and Colossians 1:16? The gospel then began to be preached throughout the world, and Gentile nations around the world incorporated into the church of God.
21. How will Habakkuk 2:14 be fulfilled during the millennium, according to Revelation 20? The nations shall no longer be deceived, which implies they shall know the Lord in truth.
22. How will Habakkuk 2:14 be ultimately fulfilled during the new heaven and new earth, according to Revelation 21? The new earth will consist only of Christ's elect, so all of its inhabitants will then know the Lord in truth. There will not then be any tares among the wheat on earth.
23. Compare the promise in Habakkuk 2:14 to the promise in Psalm 22:27. Both say how the whole will turn to God.
24. What does Habakkuk 2:15 forbid? To encourage others to become drunk. Intoxication is wrong, and we should not encourage others to become drunk.
25. What contrast is displayed in Habakkuk 2:18-20? Between dumb idols and the true God
26. Habakkuk 3 is a prayer of Habakkuk put into a psalm, probably for the Temple. According to I Chronicles 15:16, who had instituted the singers playing musical instruments in the Temple of God? David
27. In Habakkuk 3:2, what does Habakkuk ask God to revive? His work, which is the Church of God
28. When Habakkuk uttered this prayer things were at a low point in Judah. But Habakkuk recollects God's past mercies, and from them draws hope, just as should we. This is one reason we should be students of history, just as Habakkuk was. Habakkuk mentions mount Paran in Habakkuk 3:3. According to Deuteronomy 33:2, what happened at mount Paran? To the giving of the Law by God through Moses
29. Habakkuk is recalling the Exodus and the march of the Israelites into the Promised Land. How does Habakkuk 3:5 compare to Exodus 9:15? Both describe the pestilence which God brought to pass in judgment
30. To what great event of Exodus is reference made in Habakkuk 3:8,15? To the passing of the Red Sea
31. Habakkuk foresees the coming "day of trouble" in Habakkuk 3:16. What does he say there will cause this day of trouble? The invasion of Judah by the Babylonians
32. In this day of trouble, how will Habakkuk yet respond, according to Habakkuk 3:18? Rejoice in the Lord
33. According to Habakkuk 3:19, how can Habakkuk respond in this way in the day of trouble? Because God is his strength

Zephaniah 1-3 Assignment

1. The book of Zephaniah was written about 627 BC. During which king's reign did Zephaniah prophesy the contents of the book of Zephaniah?
2. Zephaniah traces his ancestry back 4 generations. Zephaniah was the descendant of an illustrious king of Judah. Who was his ancestor who had been king of Judah?
3. Zephaniah quickly opens his prophecy with a proclamation of coming divine judgment, especially upon Judah and Jerusalem. What does he proclaim in Zephaniah 1:2?
4. Figurative language is used, denoting universal desolation, because the judgment God will bring shortly after Zephaniah's time is a type and shadow of the future Great Day of Judgment, when judgment will indeed be complete and universal. We can know it is typological because the language speaks of something much grander in scope than occurred in the typical incident itself. In Zephaniah 1:7, what is this day of judgment called?
5. In Zephaniah 1:7, when is it said this judgment will occur?
6. How does II Peter 3:10 describe the future Great Day of Judgment, which was typified by the destruction of Judah by ancient Babylon?
7. The reign of Josiah was preceded by that of Manasseh and Amon. What does II Kings 21:9 say happened during Manasseh's reign?
8. What does II Kings 21:11-15 say the prophets of the Lord said would be the consequence of Manasseh's reign?
9. The reign of Josiah is described in II Kings 22:1-23:30. What are some of the reforms that Josiah implemented, according to II Kings 23:3-14?
10. God spared Judah during Josiah's reign, but what did God nevertheless say He would do to Judah, according to II Kings 23:26-27?
11. 'Chemarim' means idolatrous priest. In Josiah's reformation, according to II Kings 23:5, what did Josiah seek to do with the Chemarims?
12. What does God say He will completely do with the Chemarims, according to Zephaniah 1:4?
13. What does Jesus advise us concerning riches in Matthew 6:19-21?
14. How do Zephaniah 1:18 and Proverbs 11:4 corroborate Jesus' teaching?
15. How does Matthew 5:5 compare with Zephaniah 2:3?
16. In Zephaniah 2:4-5, what is prophesied of the Philistines?
17. What is prophesied in Zephaniah 2:7?
18. Which nations shall be destroyed like Sodom and Gomorrah were?
19. How does John 4:21 relate to Zephaniah 2:11?
20. According to Zephaniah 2:13, had Nineveh yet been destroyed when Zephaniah prophesied the contents of this book?
21. In Zephaniah 3 the prophet resumes his prophecies against Jerusalem. In Zephaniah 3:3-4, which categories of people are especially condemned?
22. Zephaniah 3:8-20 contains precious promises for the people of God. How was it in part fulfilled with the restoration of the Jews to the Promised Land?
23. How was it fulfilled in Christ's First Advent?
24. How will it be fulfilled in Christ's Second Advent?

Zephaniah 1-3 Assignment Answers

1. The book of Zephaniah was written about 627 BC. During which king's reign did Zephaniah prophesy the contents of the book of Zephaniah? Josiah, king of Judah
2. Zephaniah traces his ancestry back 4 generations. Zephaniah was the descendant of an illustrious king of Judah. Who was his ancestor who had been king of Judah? Hezekiah, which is the same in Hebrew as Hizkiah
3. Zephaniah quickly opens his prophecy with a proclamation of coming divine judgment, especially upon Judah and Jerusalem. What does he proclaim in Zephaniah 1:2? That the Lord will consume all things from off the land
4. Figurative language is used, denoting universal desolation, because the judgment God will bring shortly after Zephaniah's time is a type and shadow of the future Great Day of Judgment, when judgment will indeed be complete and universal. We can know it is typological because the language speaks of something much grander in scope than occurred in the typical incident itself. In Zephaniah 1:7, what is this day of judgment called? The day of the Lord
5. In Zephaniah 1:7, when is it said this judgment will occur? It was "at hand" at that time.
6. How does II Peter 3:10 describe the future Great Day of Judgment, which was typified by the destruction of Judah by ancient Babylon? It says the day of the Lord will come as a thief in the night, and then there will be worldwide change of an extraordinary sort.
7. The reign of Josiah was preceded by that of Manasseh and Amon. What does II Kings 21:9 say happened during Manasseh's reign? The people did very wickedly.
8. What does II Kings 21:11-15 say the prophets of the Lord said would be the consequence of Manasseh's reign? The destruction of Jerusalem and Judah
9. The reign of Josiah is described in II Kings 22:1-23:30. What are some of the reforms that Josiah implemented, according to II Kings 23:3-14? National covenant to God, destruction of idols, and destruction of sodomite houses
10. God spared Judah during Josiah's reign, but what did God nevertheless say He would do to Judah, according to II Kings 23:26-27? He would cast it off, because of the provocations of Manasseh's reign.
11. 'Chemarim' means idolatrous priest. In Josiah's reformation, according to II Kings 23:5, what did Josiah seek to do with the Chemarims? Put them down
12. What does God say He will completely do with the Chemarims, according to Zephaniah 1:4? Cut them off
13. What does Jesus advise us concerning riches in Matthew 6:19-21? Earthly riches can be lost, so we should instead lay up for ourselves treasures in heaven.
14. How do Zephaniah 1:18 and Proverbs 11:4 corroborate Jesus' teaching? They remind us how earthly riches can be lost.
15. How does Matthew 5:5 compare with Zephaniah 2:3? Zephaniah 2:3 implies that the meek shall escape God's wrath in the day of judgment, and Matthew 5:5 teaches that they shall inherit the earth. Thus, God blesses the meek, according to these verses.
16. In Zephaniah 2:4-5, what is prophesied of the Philistines? The Philistines would be destroyed.
17. What is prophesied in Zephaniah 2:7? That God would restore the Jews to the land, as He did at the restoration following the Babylonian captivity.
18. Which nations shall be destroyed like Sodom and Gomorrah were? Moab and Ammon
19. How does John 4:21 relate to Zephaniah 2:11? Zephaniah 2:11 foresees a day when men will not have to go to Jerusalem to worship God, but the Gentile nations shall worship Him in their own place. In John 4:21 Jesus indicated to the Samaritan woman that the day had about arrived. With the conclusion of Christ's First Advent this new regime was inaugurated.
20. According to Zephaniah 2:13, had Nineveh yet been destroyed when Zephaniah prophesied the contents of this book? No
21. In Zephaniah 3 the prophet resumes his prophecies against Jerusalem. In Zephaniah 3:3-4, which categories of people are especially condemned? The political leaders (princes and judges) and the religious leaders (prophets and priests). We should cry out for godly political and religious leaders.
22. Zephaniah 3:8-20 contains precious promises for the people of God. How was it in part fulfilled with the restoration of the Jews to the Promised Land? In the Jewish restoration God turned back their captivity

in Mesopotamia, and returned them to Jerusalem. Zephaniah 3:8-20 speaks of how they were so returned from their captivity.

23. How was it fulfilled in Christ's First Advent? Zephaniah 3:8-20 speaks of how all the Gentile nations will praise Israel, which implies they will come to peace with God and His people. This worldwide spread of gospel peace commenced with Christ's First Advent. Indeed, it was made possible by Christ's First Advent, when Christ died for sin, and broke down the wall of partition separating Jew from Gentile. (see Ephesians 2)

24. How will it be fulfilled in Christ's Second Advent? At that time the promises of Zephaniah 3:8-20 will be fully realized. All of the enemies of God and His people will be sent in judgment to hell, and all the nations of the earth will be at peace with Jerusalem.

Haggai 1-2 Assignment

1. Nine of the 12 minor prophets lived in the epoch preceding the Babylonian captivity. The books of these minor prophets precede the book of Haggai. But the 3 remaining minor prophets- Haggai, Zechariah and Malachi- lived and preached after the return from captivity. Haggai and Zechariah appeared about 18 years after the return, when the building of the temple was retarded by its enemies and neglected by its friends. According to Haggai 1:1, who was the Persian king when Haggai began this prophecy?
2. The book of Ezra gives the history of the period when Haggai prophesied. According to Ezra chapter 4, how had the Samaritans that lived around Jerusalem hindered the work of re-building the temple?
3. According to Ezra 5:1, which prophets encouraged the Jews on in the re-building of the temple?
4. The church and state of the Jews were two separate institutions, led by different men. Who were the leaders to whom Haggai directed his prophecy, according to Haggai 1?
5. According to Haggai 1:2, what was the Jews' attitude about re-building the temple in Jerusalem?
6. What was the Jews' priority, instead of first taking care of God's interests?
7. Today we live in an era of secular humanism, when divine interests are largely disregarded. But God would have civil and religious leaders make sure the people give divine interests high priority. How do we know this from Haggai 1?
8. According to Haggai 1:6 and 1:10-11, how did God even affect their material well-being, owing to their stinginess to God?
9. What was thus commanded in Haggai 1:8?
10. According to Haggai 1:12, how did the leaders and then the people respond to this command?
11. Haggai chapter 2 consists of 3 prophetic sermons. The first sermon in chapter 2 is in Haggai 2:1-9. What are the verses of the next 2 sermons?
12. According to Ezra 3:12, who cried when they saw how much more humble this re-built temple was in comparison with Solomon's temple?
13. How then does Ezra 3:12 help explain what Haggai says in Haggai 2:3?
14. Haggai 2:6-9 contains a great promise from God. There would be both a typological fulfillment of this prophecy as well as a greater ultimate fulfillment. According to Haggai 2:6, when would it be (typologically) fulfilled?
15. What was evidently the promise's typological fulfillment that occurred shortly after Haggai's utterance of the prophecy?
16. How was the temple built by the Jews starting in Haggai's day greater than that built in Solomon's day? (Hint: it lacked the sort of thing we read about in II Kings 23:11-12)
17. Yet the typological fulfillment cannot be its ultimate fulfillment, because the language of the prophecy describes something far greater than happened shortly after Haggai's prophetic utterance. According to Hebrews 12:24-28, what was the greater fulfillment of the promise of Haggai 2:6-9?
18. How is the temple described in John 2:19-21 greater than the temple that Solomon built?
19. What event does II Peter 3:10 describe, which will usher in the ultimate fulfillment of Haggai 2:6-9?
20. How is the temple described in Revelation 21:3 and 21:22 greater than Solomon's temple?
21. In Haggai's prophetic sermon beginning at Haggai 2:10, he would have his audience derive a spiritual lesson from the ceremonial law. What was the ceremonial law referred in Haggai 2:13, which we find taught in Leviticus 22:4-6?
22. What spiritual lesson was derived from it by Haggai in Haggai 2:14?
23. How do we find this method similarly employed by the Apostle Paul in I Corinthians 9:9-10?
24. God teaches us lessons through His providential dealings with us. What lesson did He thereby teach the Jews, as recorded in Haggai 2:15-19?
25. Haggai 2:20-23 consists of a prophecy directed to Zerubbabel, the magistrate. According to Ezra 3, what was Zerubbabel's part in the re-building of an altar to God in Jerusalem?
26. According to Ezra 3, what was Zerubbabel's part in the re-building of the Temple to God in Jerusalem?
27. According to Ezra 3, who led these efforts along with Zerubbabel?
28. What does their joint effort imply about the way magistrates should work with church leaders, to establish the church of Christ?
29. How does Haggai 2:21 correspond to Haggai 2:6?
30. In Haggai 2:22-23, what does God promise to do on behalf of Zerubbabel?

31. How does Haggai 2:22-23 correspond to Psalm 2:6-8 and Isaiah 11:1-12?
32. According to Matthew 1:12, I Chronicles 3:17 and Ezra 3:2, what was Zerubbabel's relation to Judah and King David?
33. How do we know in Haggai 2:22-23 that Zerubbabel is a type of Christ, such that these promises in their fullest sense will be fulfilled in Christ?
34. What is said of Christ in Revelation 19:15-16?
35. What is said of Christ in Revelation 22:3?

Haggai 1-2 Assignment Answers

1. Nine of the 12 minor prophets lived in the epoch preceding the Babylonian captivity. The books of these minor prophets precede the book of Haggai. But the 3 remaining minor prophets- Haggai, Zechariah and Malachi- lived and preached after the return from captivity. Haggai and Zechariah appeared about 18 years after the return, when the building of the temple was retarded by its enemies and neglected by its friends. According to Haggai 1:1, who was the Persian king when Haggai began this prophecy? Darius
2. The book of Ezra gives the history of the period when Haggai prophesied. According to Ezra chapter 4, how had the Samaritans that lived around Jerusalem hindered the work of re-building the temple? They asked the Persian king to stop the re-building.
3. According to Ezra 5:1, which prophets encouraged the Jews on in the re-building of the temple? Haggai and Zechariah
4. The church and state of the Jews were two separate institutions, led by different men. Who were the leaders to whom Haggai directed his prophecy, according to Haggai 1? Zerubbabel (governor) and Joshua (high priest)
5. According to Haggai 1:2, what was the Jews' attitude about re-building the temple in Jerusalem? They were reluctant to re-build it, saying the time was not right.
6. What was the Jews' priority, instead of first taking care of God's interests? Their own interests, such as construction of their own houses.
7. Today we live in an era of secular humanism, when divine interests are largely disregarded. But God would have civil and religious leaders make sure the people give divine interests high priority. How do we know this from Haggai 1? Haggai said they must first build the Temple, which represented an interest of God.
8. According to Haggai 1:6 and 1:10-11, how did God even affect their material well-being, owing to their stinginess to God? They were not reaping so much.
9. What was thus commanded in Haggai 1:8? That they build the temple.
10. According to Haggai 1:12, how did the leaders and then the people respond to this command? They obeyed it.
11. Haggai chapter 2 consists of 3 prophetic sermons. The first sermon in chapter 2 is in Haggai 2:1-9. What are the verses of the next 2 sermons? Haggai 2:10-19 and Haggai 2:20-23
12. According to Ezra 3:12, who cried when they saw how much more humble this re-built temple was in comparison with Solomon's temple? The older Jews who had seen Solomon's temple before it was destroyed.
13. How then does Ezra 3:12 help explain what Haggai says in Haggai 2:3? It gives the context. It notes how the older people wept when they saw the new Temple's meager foundation.
14. Haggai 2:6-9 contains a great promise from God. There would be both a typological fulfillment of this prophecy as well as a greater ultimate fulfillment. According to Haggai 2:6, when would it be (typologically) fulfilled? In "a little while"
15. What was evidently the promise's typological fulfillment that occurred shortly after Haggai's utterance of the prophecy? The completion of the re-building of the temple in Jerusalem in Haggai's day, which would be to great effect in the world that then was.
16. How was the temple built by the Jews starting in Haggai's day greater than that built in Solomon's day? (Hint: it lacked the sort of thing we read about in II Kings 23:11-12) The Jews took greater care to keep it purged of idols.
17. Yet the typological fulfillment cannot be its ultimate fulfillment, because the language of the prophecy describes something far greater than happened shortly after Haggai's prophetic utterance. According to Hebrews 12:24-28, what was the greater fulfillment of the promise of Haggai 2:6-9? The First Advent of Jesus Christ, Himself the greater temple, who inaugurated a new covenant with the people of God, who as His body, are also the Temple of God. Out from the Jews who returned after the captivity would come the Messiah, Jesus Christ, who would inaugurate this New Covenant Kingdom- the Church. The church is a greater temple than Solomon's.
18. How is the temple described in John 2:19-21 greater than the temple that Solomon built? John 2:19-21 says "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up...he spake of the temple of his body." The body of Jesus Christ was able to redeem His people, whereas

Solomon's temple was merely a type and shadow of the body of Jesus Christ. Jesus Christ is the God-man who was a ransom for sin.

19. What event does II Peter 3:10 describe, which will usher in the ultimate fulfillment of Haggai 2:6-9? The Second Advent of Jesus Christ
20. How is the temple described in Revelation 21:3 and 21:22 greater than Solomon's temple? The temple of Revelation is God Himself. God is greater than any mere physical building, even one made of silver and gold.
21. In Haggai's prophetic sermon beginning at Haggai 2:10, he would have his audience derive a spiritual lesson from the ceremonial law. What was the ceremonial law referred in Haggai 2:13, which we find taught in Leviticus 22:4-6? Those that touch an unclean object are ceremonially unclean.
22. What spiritual lesson was derived from it by Haggai in Haggai 2:14? Everything the Jews did, since it did not include the re-building of the Temple as God demanded, was making the Jews unrighteous in the sight of God. Even when our actions are not in themselves wicked, if we omit obeying some of the commands of God, then we shall be regarded as sinful and erring. Sins of omission are unacceptable.
23. How do we find this method similarly employed by the Apostle Paul in I Corinthians 9:9-10? He derives from the ceremonial law regarding the feeding of oxen the spiritual lesson of how ministers of the gospel should be remunerated for their labors.
24. God teaches us lessons through His providential dealings with us. What lesson did He thereby teach the Jews, as recorded in Haggai 2:15-19? If we do not protect God's interests, we should not think that He will protect ours. We should be as careful to obey the first table of God's law as the second table, for we must protect God's interests as well as man's. And this is why magistrates must do the same.
25. Haggai 2:20-23 consists of a prophecy directed to Zerubbabel, the magistrate. According to Ezra 3, what was Zerubbabel's part in the re-building of an altar to God in Jerusalem? Helped build it and offered offerings.
26. According to Ezra 3, what was Zerubbabel's part in the re-building of the Temple to God in Jerusalem? He and Joshua gave money to the builders.
27. According to Ezra 3, who led these efforts along with Zerubbabel? Joshua the High Priest
28. What does their joint effort imply about the way magistrates should work with church leaders, to establish the church of Christ? Magistrates should help the church of Christ. They should defend and protect the true church. This is called the Establishment Principle.
29. How does Haggai 2:21 correspond to Haggai 2:6? Both speak of God shaking heaven and earth. He will cause great turbulence to effect great change.
30. In Haggai 2:22-23, what does God promise to do on behalf of Zerubbabel? Overthrow the heathen kingdoms of the world, and place Zerubbabel in a place of prominence.
31. How does Haggai 2:22-23 correspond to Psalm 2:6-8 and Isaiah 11:1-12? All speak of how God would overthrow the heathen and set up His Son as King. This Son would be out David's lineage.
32. According to Matthew 1:12, I Chronicles 3:17 and Ezra 3:2, what was Zerubbabel's relation to Judah and King David? He was a descendant.
33. How do we know in Haggai 2:22-23 that Zerubbabel is a type of Christ, such that these promises in their fullest sense will be fulfilled in Christ? Because Zerubbabel did not literally fulfill it, but Jesus Christ- Zerubbabel's anti-type, does.
34. What is said of Christ in Revelation 19:15-16? Christ will smite the nations.
35. What is said of Christ in Revelation 22:3? He would rule the New Jerusalem.

Zechariah 1-7 Assignment

1. In Zechariah 1:2, what does Zechariah begin his prophecy by calling the Jews to remember?
2. According to Zechariah 1:6, given the history of the Jews, what should the Jews certainly realize?
3. In Zechariah 1 the prophet relates a vision he had of a messenger of God, even Jesus Christ. This messenger was riding upon a red horse. Who is riding on a red horse in Revelation 6:3-4, and what does this signify according to Revelation 6:3-4?
4. What is Christ riding upon in Revelation 6:2 and Revelation 19:11?
5. Jesus Christ employs ministering spirits, the angels, to do His work throughout the earth. How does Zechariah 1:8-10 describe them in the vision?
6. Jesus Christ is the church's intercessor before God the Father. What does He say to the Father in Zechariah 1:12?
7. In Zechariah 1:16, what does God the Father promise for Jerusalem?
8. The second vision in the book of Zechariah is found in Zechariah 1:18-21. It is of horns, as on a bull, which can do great harm. These horns represent the foreign enemies of God's church, who even labored to scatter Judah. In Revelation 17:3, how many horns did the beast there have?
9. How many horns are in the vision of Zechariah 1:18-21?
10. The carpenters in the vision represent the leaders of God's church. What did they labor to do in the vision?
11. Zechariah 2 begins a third vision. It contains a great promise for Jerusalem, God's kingdom. What is promised for Jerusalem?
12. How does the message of Psalm 75:10 parallel that of these visions in Zechariah?
13. Following the captivity, many of the Jews had adopted a comfortable existence in Mesopotamia. What does Zechariah 2:6-9 exhort these Jews to do?
14. How does Zechariah 2:7 parallel what is spoken in Revelation 18:4?
15. How does Zechariah 2:9 parallel what is spoken in Revelation 18:2?
16. How was Zechariah 2:10-13 fulfilled in Christ's First Advent?
17. How will Zechariah 2:10-13 be fulfilled in Christ's Second Advent?
18. According to Zechariah 3:1, who is the great enemy of Christ, resisting His will?
19. What is Satan called in Revelation 12:9-10?
20. Joshua was high priest at this time. What is said about Joshua in Zechariah 3:3?
21. What do we learn about Joshua's family in Ezra 10:18?
22. How did God manifest His grace to Joshua in Zechariah 3:4?
23. God promised His people a Messiah out of David's stock. What do Zechariah 3:8, Isaiah 11:1, and Jeremiah 23:5 call this promised Messiah?
24. Zechariah 4 presents another vision. Many of the symbols in this vision are the same as the prophetic symbols we find in the book of Revelation. Among the symbols in Zechariah 4 are 2 olive trees. According to Zechariah 4, what do these two olive trees represent?
25. What was God's promise to Zerubbabel in Zechariah 4:9?
26. According to Zechariah 4:6, what made Zerubbabel effective in his project?
27. In the first vision of Zechariah 5, what does the flying roll represent?
28. The second vision of Zechariah 5 is harder to understand, but seems to prognosticate the judgment upon Israel (represented here by a woman) when she reverts to wickedness. To where is she transported, according to Zechariah 5:11?
29. Zechariah 6 contains vision, as well as a sign or type. In the vision (Zechariah 6:1-8), there are four chariots. What do these four chariots represent, according to the text?
30. While the Jews were yet in the north country (Mesopotamia), God brought gracious deliverance. What does Zechariah 6:8 say happened in the vision concerning the north country?
31. Zechariah 6:9-15 is a prophecy by means of an historical sign or type. An historical sign or type is an event or person in history which foreshadows a future event or person (which is called the antitype). In this case, what is the type, as we especially learn in Zechariah 6:11?
32. According to Zechariah 6:12, who is the antitype?
33. Which other Old Testament Joshua was a type of Jesus Christ?
34. What is the Greek name for the Hebrew name "Joshua"? (hint: see Acts 7:45 and Hebrews 4:8)

35. Normally the high priest would not be crowned in the way Joshua was, for this type of coronation was appropriate for a king only. But he was crowned this way so it would be the more manifest that he was a typical figure for the Messiah. Why is this so?
36. How does Psalm 110:4 and Genesis 14:18 also prophesy that the Messiah would be a priest and a king?
37. What does Zechariah 6:13 say on this topic about the Messiah being a priest and king?
38. Zechariah 6:13 indicates the Messiah will build the temple of the Lord, as Joshua the high priest typologically did in his day. According to I Peter 2:5 and Ephesians 2:21, what temple did Jesus Christ build?
39. According to Zechariah 7:5, what was the duration between the destruction of Jerusalem and the beginning of the restoration?
40. What question did the Jews bring to the prophets and priests in Zechariah 7:3?
41. According to Zechariah 7:6, what was one flaw of the annual fasts the Jews had been observing in their captivity in Babylon?
42. The prophet Zechariah reminds them of their duties, which their fathers had ignored to their detriment. What are some of the duties Zechariah outlines in Zechariah 7:8-14?

Zechariah 1-7 Assignment Answers

1. In Zechariah 1:2, what does Zechariah begin his prophecy by calling the Jews to remember? How the Lord was displeased with their fathers, and judged them. We too should learn the lessons of history, and not repeat the mistakes of our fathers.
2. According to Zechariah 1:6, given the history of the Jews, what should the Jews certainly realize? That God's words of warning are fulfilled, so we must heed them.
3. In Zechariah 1 the prophet relates a vision he had of a messenger of God, even Jesus Christ. This messenger was riding upon a red horse. Who is riding on a red horse in Revelation 6:3-4, and what does this signify according to Revelation 6:3-4? Jesus Christ; It signifies power was given Him to take peace from off the earth.
4. What is Christ riding upon in Revelation 6:2 and Revelation 19:11? A white horse
5. Jesus Christ employs ministering spirits, the angels, to do His work throughout the earth. How does Zechariah 1:8-10 describe them in the vision? Those who "walk to and fro through the earth".
6. Jesus Christ is the church's intercessor before God the Father. What does He say to the Father in Zechariah 1:12? He asks how long Jerusalem will not have God's mercy.
7. In Zechariah 1:16, what does God the Father promise for Jerusalem? His house to be built there
8. The second vision in the book of Zechariah is found in Zechariah 1:18-21. It is of horns, as on a bull, which can do great harm. These horns represent the foreign enemies of God's church, who even labored to scatter Judah. In Revelation 17:3, how many horns did the beast there have? Ten
9. How many horns are in the vision of Zechariah 1:18-21? Four
10. The carpenters in the vision represent the leaders of God's church. What did they labor to do in the vision? Cast out the Gentile horns
11. Zechariah 2 begins a third vision. It contains a great promise for Jerusalem, God's kingdom. What is promised for Jerusalem? It shall be inhabited as towns without walls.
12. How does the message of Psalm 75:10 parallel that of these visions in Zechariah? They both speak of how God's enemies will be cast down and His church exalted.
13. Following the captivity, many of the Jews had adopted a comfortable existence in Mesopotamia. What does Zechariah 2:6-9 exhort these Jews to do? To come out of her and inhabit Jerusalem
14. How does Zechariah 2:7 parallel what is spoken in Revelation 18:4? There also the people of God are exhorted to come out of Babylon.
15. How does Zechariah 2:9 parallel what is spoken in Revelation 18:2? Both speak of the fall of the Babylon of their day.
16. How was Zechariah 2:10-13 fulfilled in Christ's First Advent? The Lord Jesus Christ came to dwell among His people and to inaugurate the expansion of God's kingdom to the Gentile nations.
17. How will Zechariah 2:10-13 be fulfilled in Christ's Second Advent? The Lord Jesus Christ will come to dwell among His people on the new earth, consisting then of all the nations of the earth.
18. According to Zechariah 3:1, who is the great enemy of Christ, resisting His will? Satan
19. What is Satan called in Revelation 12:9-10? Great Dragon, Old Serpent, devil, and Satan
20. Joshua was high priest at this time. What is said about Joshua in Zechariah 3:3? He had filthy garments.
21. What do we learn about Joshua's family in Ezra 10:18? He sons had taken strange wives.
22. How did God manifest His grace to Joshua in Zechariah 3:4? His iniquity was forgiven and he was given clean garments.
23. God promised His people a Messiah out of David's stock. What do Zechariah 3:8, Isaiah 11:1, and Jeremiah 23:5 call this promised Messiah? The Branch
24. Zechariah 4 presents another vision. Many of the symbols in this vision are the same as the prophetic symbols we find in the book of Revelation. Among the symbols in Zechariah 4 are 2 olive trees. According to Zechariah 4, what do these two olive trees represent? "The two anointed ones, that stand by the Lord of the whole earth." That is, Zerubbabel (the political leader) and Joshua (the ecclesiastical leader). The term translated "anointed ones" more literally is "sons of oil". They were anointed with oil. The candlestick represents God's visible church.
25. What was God's promise to Zerubbabel in Zechariah 4:9? That the construction of the Temple under Zerubbabel would go on to completion.

26. According to Zechariah 4:6, what made Zerubbabel effective in his project? The fact that God's Spirit was behind him and supporting him in the project.
27. In the first vision of Zechariah 5, what does the flying roll represent? The curse of God again violators of God's law, including thieves and liars.
28. The second vision of Zechariah 5 is harder to understand, but seems to prognosticate the judgment upon Israel (represented here by a woman) when she reverts to wickedness. To where is she transported, according to Zechariah 5:11? The land of Shinar (where Babylon resides). Many of the Jews settled in Mesopotamia after the destruction of Jerusalem in 70 AD, and most were under the rule of the then figurative Babylon (ie, Rome)
29. Zechariah 6 contains vision, as well as a sign or type. In the vision (Zechariah 6:1-8), there are four chariots. What do these four chariots represent, according to the text? The four spirits which go forth from standing before the Lord of all the earth.
30. While the Jews were yet in the north country (Mesopotamia), God brought gracious deliverance. What does Zechariah 6:8 say happened in the vision concerning the north country? The Spirit of the Lord in the north country quieted Zechariah's spirit, presumably because of God's gracious providence in that region concerning His people.
31. Zechariah 6:9-15 is a prophecy by means of an historical sign or type. An historical sign or type is an event or person in history which foreshadows a future event or person (which is called the antitype). In this case, what is the type, as we especially learn in Zechariah 6:11? The coronation of Joshua the High Priest, who lived during the time of Zechariah
32. According to Zechariah 6:12, who is the antitype? The Branch (i.e., the Messiah)
33. Which other Old Testament Joshua was a type of Jesus Christ? The Joshua which led the Israelites into the Promised Land
34. What is the Greek name for the Hebrew name "Joshua"? (hint: see Acts 7:45 and Hebrews 4:8)
Jesus
35. Normally the high priest would not be crowned in the way Joshua was, for this type of coronation was appropriate for a king only. But he was crowned this way so it would be the more manifest that he was a typical figure for the Messiah. Why is this so? Because the Messiah Jesus was a king and a priest.
36. How does Psalm 110:4 and Genesis 14:18 also prophesy that the Messiah would be a priest and a king? The Psalm said the Messiah would be a priest after the order of Melchizedek, and Melchizedek was also a king.
37. What does Zechariah 6:13 say on this topic about the Messiah being a priest and king? It says he will be a priest and king.
38. Zechariah 6:13 indicates the Messiah will build the temple of the Lord, as Joshua the high priest typologically did in his day. According to I Peter 2:5 and Ephesians 2:21, what temple did Jesus Christ build? The church, Jesus Christ Himself being the chief corner stone.
39. According to Zechariah 7:5, what was the duration between the destruction of Jerusalem and the beginning of the restoration? 70 years
40. What question did the Jews bring to the prophets and priests in Zechariah 7:3? Whether they should fast as they had been doing for years.
41. According to Zechariah 7:6, what was one flaw of the annual fasts the Jews had been observing in their captivity in Babylon? They were doing it mainly for themselves.
42. The prophet Zechariah reminds them of their duties, which their fathers had ignored to their detriment. What are some of the duties Zechariah outlines in Zechariah 7:8-14? Execute true judgment; oppress not the poor and vulnerable; plot not evil against one's neighbor

Zechariah 8-14 Assignment

1. According to Zechariah 8:3, what will Jerusalem be called?
2. According to I Timothy 3:15, what is the church called?
3. What principle is taught in Ecclesiastes 3:1?
4. We are living in a time when many adults act childish and engage in childish activities. They do not mature as they should. According to 1 Corinthians 13:11 and Zechariah 8:5, what activity would be appropriate and acceptable for children, but not for adults?
5. What great promise of the Lord is contained in Zechariah 8:7-8 for the Jewish people of his day?
6. How do we know from Zechariah 8:16-17 that it is very important that we be truthful?
7. The Jewish restoration was not only a blessing to the Jews. Who else would share in the blessing, according to Zechariah 8:22?
8. Which nations are condemned in Zechariah 9:1-8?
9. Though God would judge many, yet He would preserve and save a remnant from the Gentile nations. How does Zechariah 9:7 say this remnant will be favored?
10. How was Araunah the Jebusite favored by God, in II Samuel 24:16-25?
11. What prophecy of the Lord Jesus is there in Zechariah 9:9?
12. What does Matthew 21:2-5 say about this prophecy?
13. According to Zechariah 9:10, what will be the extent of Messiah's reign?
14. What does Psalm 72:8 also say about the extent of Christ's reign?
15. What does Zechariah 9:11 indicate the blood of the covenant effected?
16. Zechariah 9:12-13 is a prophecy. Which enemy of the Jews does it prophesy will be struck by the sword of Israel?
17. We find prophecies concerning this same period in Daniel 8 and Daniel 11. In the vision of Daniel 8, who was the rough goat, from which came four horns?
18. One of these four horns in Daniel 8 is described as a little horn that waxed great. What did this little horn that waxed great do to the daily sacrifice in the Jewish Temple?
19. In Daniel 11 this little horn that waxed great is called the king of the north, because that Grecian kingdom was north of Israel. The Seleucid ruler, Antiochus, was its king when the event described in Daniel 11:31 occurred. What event is described there?
20. What material blessing would God bless the Jews with, according to Zechariah 9:17?
21. In American history there was a Temperance movement which brought on Prohibition against all alcohol. What does Zechariah 9:17 imply about the moral propriety of complete Prohibition?
22. According to Zechariah 10:1, to whom are we to beseech temporal blessings, such as rain for the crops?
23. The word of God often speaks by way of metaphor. In Zechariah 10:3, who is the flock of sheep?
24. According to this same metaphor, who are the shepherds therein described?
25. According to this same metaphor, who are the goats therein described?
26. Jesus uses this same metaphor in Matthew 25:31-46. Who are the sheep and who are the goats?
27. In Zechariah 10:4 we read how all authority and power on earth, whether that of Israel or the oppressors of Israel, derives from God. God is sovereign over all. How does God comfort His people in Zechariah 10:5-12 on the basis of His sovereignty?
28. Yet in Zechariah 11 there is a very grave prophecy for Israel. It prophesies the future destruction of Jerusalem, which probably refers to the event of 70 AD. (Remember, Zechariah was written during the era of restoration of the Jews following the Babylonian captivity.) What does Zechariah 11:6 say about this coming destruction?
29. The temple in Jerusalem was constructed of the cedars of Lebanon. How does that affect our interpretation of Zechariah 11:1?
30. God sent Jesus Christ to shepherd the flock of Israel, which is prophesied in Zechariah 11. Christ rebuked the shepherds ruling over Israel. According to Zechariah 11:8, what would these shepherds think about the Christ?
31. The Christ ended up thus severing His relation with Israel. Compare Matthew 21:43 and Zechariah 11:10.
32. Compare Matthew 27:9-10, Exodus 21:32, and Zechariah 11:12-13.

33. How is the price the Messiah would be valued at according to Zechariah 11:12 consistent with His character as described in Isaiah 53:3?
34. Having rejected Jesus Christ- the Good Shepherd – what do we read in Zechariah 11:15-17 God would give to Israel?
35. Compare Matthew 24:5 and Zechariah 11:16.
36. Zechariah 12 prophesies the salvation of Jerusalem in the midst of her persecuting foes. How will this prophecy be especially fulfilled, according to Revelation 20:7-9?
37. Compare Revelation 1:7, Zechariah 12:10, I Thessalonians 4:16-17, and Matthew 24:30-31. When shall these prophecies be literally and most ultimately fulfilled?
38. There would yet be provisional fulfillments of the prophecy of Zechariah 12:10, which foreshadow the ultimate fulfillment. How was it fulfilled in the event described in Acts 2?
39. Compare Zechariah 12:9 and Revelation 20:10-15.
40. What do Zechariah 12:10, Isaiah 53 and Psalm 22 say about the Lord being pierced?
41. To what fountain does Zechariah 13 refer?
42. To what does Jesus compare Himself in John 10:11?
43. Of whom does the Lord of Hosts speak in Zechariah 13:7 when He says, “Awake, O sword, against my shepherd, against the man that is my fellow?”
44. When was this prophecy of the smitten shepherd and the scattered sheep fulfilled, according to Matthew 26:31?
45. Most of the Jews rejected Jesus as Christ, but some did not. The Judaists were greatly judged in 70 AD, but the believing Jews were preserved. How did this fulfill Zechariah 13:8?
46. The prophecy of Zechariah 13:9 was fulfilled, as in the circumstances described in I Peter 4:12 and I Peter 1:6-7. So how was it then fulfilled?
47. Zechariah 13:8 will yet have its ultimate fulfillment in the Second Advent of Jesus Christ. God gives provisional judgments like 70 AD to prepare men for the Great Day of Judgment. Compare Zechariah 13:8 and Revelation 20:12-15.
48. Zechariah 14 continues the prophecies which will have their ultimate fulfillment in the Second Advent of Jesus Christ, yet have a provisional fulfillment in the times of the First Advent and the Apostolic era. What prophecy is there in Zechariah 14:4 of the Second Coming of the Lord Jesus?
49. From what part of Judea did Jesus ascend, according to Acts 1:12?
50. What did the angels tell His disciples about His Second Coming in Acts 1:11?
51. Who does Zechariah 14:5 say shall come on that day?
52. Zechariah 14:8-21 paints a glorious picture of what Christians can look forward to, first during the millennial restoration of the church, and yet most fully and completely in the new heaven and new earth. Compare Zechariah 14:8-21 with Revelation 20:1-6.
53. Compare Zechariah 14:8-21 with Revelation 21.

Zechariah 8-14 Assignment Answers

1. According to Zechariah 8:3, what will Jerusalem be called? A city of truth.
2. According to I Timothy 3:15, what is the church called? The pillar and ground of the truth
3. What principle is taught in Ecclesiastes 3:1? To everything there is a season
4. We are living in a time when many adults act childish and engage in childish activities. They do not mature as they should. According to 1 Corinthians 13:11 and Zechariah 8:5, what activity would be appropriate and acceptable for children, but not for adults? Play and sport (John Calvin wrote in his Commentary on Zechariah 8:5 : “It is not needful here anxiously to raise the questions -- Whether it is lawful to play during times of peace? for the Prophet here took his language from the common habits of men, and even from the very nature of things; for we know that men give way to cheerfulness when no fear lays hold on their minds, and that play and sport are allowed to children.” So in Calvin’s Geneva, play and sports was suppressed in the adult population. And there were especially severe punishments of it when engaged in on the Lord’s Day. As Calvin wrote: “Now, if the Lord’s Day is spent playing games and in other empty pastimes, and in things that are clearly contrary to God, so that men think that the way to keep the Day ‘holy’ is by offending God in different ways, and if God’s holy regulations which he ordained to bring us to himself are broken in this way, then is it any wonder that men act as brute beasts the rest of the week?”)
5. What great promise of the Lord is contained in Zechariah 8:7-8 for the Jewish people of his day? The restoration of the Jews to Israel
6. How do we know from Zechariah 8:16-17 that it is very important that we be truthful? Because it says God hates those who do not speak the truth.
7. The Jewish restoration was not only a blessing to the Jews. Who else would share in the blessing, according to Zechariah 8:22? Many Gentiles in the Gentile nations. This was in part fulfilled in the latter times of the Jewish church by the addition of many foreign proselytes, but more especially in the gospel age when the gospel started going forth to men of every tribe and tongue.
8. Which nations are condemned in Zechariah 9:1-8? Damascus, Gaza, Tyre, and Zidon
9. Though God would judge many, yet He would preserve and save a remnant from the Gentile nations. How does Zechariah 9:7 say this remnant will be favored? He will be for God, and he will given rule.
10. How was Araunah the Jebusite favored by God, in II Samuel 24:16-25? The angel of the Lord was there by his threshingplace. Araunah was a proselytized Jebusite. David bought the land from Araunah and built an altar there. (This eventually became the site of the Jerusalem Temple.)
11. What prophecy of the Lord Jesus is there in Zechariah 9:9? It tells how the Messiah would come into Jerusalem riding on an ass.
12. What does Matthew 21:2-5 say about this prophecy? It says it was fulfilled when Jesus entered Jerusalem riding on a donkey.
13. According to Zechariah 9:10, what will be the extent of Messiah’s reign? That it will extend to the ends of the earth.
14. What does Psalm 72:8 also say about the extent of Christ’s reign? That it will extend to the ends of the earth.
15. What does Zechariah 9:11 indicate the blood of the covenant effected? The release of the prisoners from captivity in Babylon, which prefigures how Jesus’ blood releases the people of God from captivity to sin and destruction
16. Zechariah 9:12-13 is a prophecy. Which enemy of the Jews does it prophesy will be struck by the sword of Israel? Greece
17. We find prophecies concerning this same period in Daniel 8 and Daniel 11. In the vision of Daniel 8, who was the rough goat, from which came four horns? Greece
18. One of these four horns in Daniel 8 is described as a little horn that waxed great. What did this little horn that waxed great do to the daily sacrifice in the Jewish Temple? Took it away
19. In Daniel 11 this little horn that waxed great is called the king of the north, because that Grecian kingdom was north of Israel. The Seleucid ruler, Antiochus, was its king when the event described in

- Daniel 11:31 occurred. What event is described there? The taking away of the sacrifice from the Jewish Temple, and its abomination. The Jewish Maccabees led the fight against Antiochus.
20. What material blessing would God bless the Jews with, according to Zechariah 9:17? Corn and new wine
 21. In American history there was a Temperance movement which brought on Prohibition against all alcohol. What does Zechariah 9:17 imply about the moral propriety of complete Prohibition? It is without basis in scripture, for God allows and gives wine for His people. We should reject such man-made rules without foundation in scripture.
 22. According to Zechariah 10:1, to whom are we to beseech temporal blessings, such as rain for the crops? God
 23. The word of God often speaks by way of metaphor. In Zechariah 10:3, who is the flock of sheep? The house of Judah
 24. According to this same metaphor, who are the shepherds therein described? The magistrates and the ministers who lead
 25. According to this same metaphor, who are the goats therein described? The unbelievers
 26. Jesus uses this same metaphor in Matthew 25:31-46. Who are the sheep and who are the goats? The elect; the reprobate
 27. In Zechariah 10:4 we read how all authority and power on earth, whether that of Israel or the oppressors of Israel, derives from God. God is sovereign over all. How does God comfort His people in Zechariah 10:5-12 on the basis of His sovereignty? He promises to strengthen and uphold them, which He can do since He is sovereign.
 28. Yet in Zechariah 11 there is a very grave prophecy for Israel. It prophesies the future destruction of Jerusalem, which probably refers to the event of 70 AD. (Remember, Zechariah was written during the era of restoration of the Jews following the Babylonian captivity.) What does Zechariah 11:6 say about this coming destruction? The Lord will no more have pity, but deliver the people to destruction by a Gentile king.
 29. The temple in Jerusalem was constructed of the cedars of Lebanon. How does that affect our interpretation of Zechariah 11:1? Zechariah 11:1 probably then is speaking of the destruction of the temple in Jerusalem which was constructed of those cedars.
 30. God sent Jesus Christ to shepherd the flock of Israel, which is prophesied in Zechariah 11. Christ rebuked the shepherds ruling over Israel. According to Zechariah 11:8, what would these shepherds think about the Christ? They would abhor Him.
 31. The Christ ended up thus severing His relation with Israel. Compare Matthew 21:43 and Zechariah 11:10. Both speak of how Christ broke His covenant bonds with the Jews, because the Jews rejected Him.
 32. Compare Matthew 27:9-10, Exodus 21:32, and Zechariah 11:12-13. The Christ was valued at the price of a slave, and the money was given to a potter for his field.
 33. How is the price the Messiah would be valued at according to Zechariah 11:12 consistent with His character as described in Isaiah 53:3? In Isaiah 53:3 He is described as being despised and humble, which is consistent with His being priced at the value of a lowly slave.
 34. Having rejected Jesus Christ- the Good Shepherd – what do we read in Zechariah 11:15-17 God would give to Israel? a foolish shepherd
 35. Compare Matthew 24:5 and Zechariah 11:16. Both say there would be false Christs, who are foolish shepherds.
 36. Zechariah 12 prophesies the salvation of Jerusalem in the midst of her persecuting foes. How will this prophecy be especially fulfilled, according to Revelation 20:7-9? At the conclusion of the "millennium", Christ will destroy His enemies as they are about to attack the church.
 37. Compare Revelation 1:7, Zechariah 12:10, I Thessalonians 4:16-17, and Matthew 24:30-31. When shall these prophecies be literally and most ultimately fulfilled? Christ's Second Advent
 38. There would yet be provisional fulfillments of the prophecy of Zechariah 12:10, which foreshadow the ultimate fulfillment. How was it fulfilled in the event described in Acts 2? God poured out His Spirit upon His people, and they were remorseful for their part in the crucifixion.
 39. Compare Zechariah 12:9 and Revelation 20:10-15. God will punish Satan and those not found in the Book of Life.

40. What do Zechariah 12:10, Isaiah 53 and Psalm 22 say about the Lord being pierced? They all prophesy He will be despised and so killed.
41. To what fountain does Zechariah 13 refer? The blood of Jesus Christ, that cleanses from all sin.
42. To what does Jesus compare Himself in John 10:11? A good shepherd
43. Of whom does the Lord of Hosts speak in Zechariah 13:7 when He says, "Awake, O sword, against my shepherd, against the man that is my fellow?" Jesus
44. When was this prophecy of the smitten shepherd and the scattered sheep fulfilled, according to Matthew 26:31? When Jesus was crucified and His disciples fled.
45. Most of the Jews rejected Jesus as Christ, but some did not. The Judaists were greatly judged in 70 AD, but the believing Jews were preserved. How did this fulfill Zechariah 13:8? The verse says most will die, but some will be preserved.
46. The prophecy of Zechariah 13:9 was fulfilled, as in the circumstances described in I Peter 4:12 and I Peter 1:6-7. So how was it then fulfilled? The suffering of the Apostolic church in Israel
47. Zechariah 13:8 will yet have its ultimate fulfillment in the Second Advent of Jesus Christ. God gives provisional judgments like 70 AD to prepare men for the Great Day of Judgment. Compare Zechariah 13:8 and Revelation 20:12-15. Both say many will be judged by God.
48. Zechariah 14 continues the prophecies which will have their ultimate fulfillment in the Second Advent of Jesus Christ, yet have a provisional fulfillment in the times of the First Advent and the Apostolic era. What prophecy is there in Zechariah 14:4 of the Second Coming of the Lord Jesus? That the Messiah would come to the Mount of Olives.
49. From what part of Judea did Jesus ascend, according to Acts 1:12? The Mount of Olives
50. What did the angels tell His disciples about His Second Coming in Acts 1:11? His Second Coming will be like His ascension. This would suggest He will return to the Mount of Olives from where He ascended.
51. Who does Zechariah 14:5 say shall come on that day? The Lord, accompanied by the saints
52. Zechariah 14:8-21 paints a glorious picture of what Christians can look forward to, first during the millennial restoration of the Church, and yet most fully and completely in the new heaven and new earth. Compare Zechariah 14:8-21 with Revelation 20:1-6. Evil shall be put down and righteousness shall flourish
53. Compare Zechariah 14:8-21 with Revelation 21. Christ will reign with living waters.

Malachi 1-4 Assignment

1. Malachi is the last book in the Old Testament, and it is the latest book written there as well. The promised restoration of the Jews in the Promised Land had already been accomplished. And, according to Jewish tradition, Malachi prophesied about 40 years after the Temple had been re-built in Jerusalem. So he would have prophesied around 400 BC. Which two prophets had prophesied decades before Malachi, encouraging the Jews to build the Temple following the Babylonian Captivity?
2. According to Malachi 1:2, what did the Jews evidently doubt?
3. God responds to this doubt by comparing the plight of the Jews with that of another people. Which other people?
4. God had predestined this relationship with the 2 different peoples. What does Genesis 25:23 say on this account?
5. What had been prophesied concerning Edom in Isaiah 34:5-11?
6. By the time of Malachi the prophecy of Isaiah 34:5-11 had already been fulfilled. But what vain hope did some Edomites entertain, according to Malachi 1:4?
7. Through what people did God choose to be magnified, chiefly by giving them the prophets of God- even the Prophet greater than Moses?
8. The Westminster Shorter Catechism says concerning the Fifth Commandment: "The fifth commandment requireth the preserving the honor, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals." Yet, the Fifth Commandment in Exodus 20:12 literally says: "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee." What in Malachi 1:6 implies we should understand the term 'father' more broadly to include superiors of all kinds?
9. What does John 14:15 teach, and how does it relate to Malachi 1:6-14?
10. Malachi 1:11 speaks of incense, which was used in the Jewish Temple. According to Psalm 141:2 and Revelation 8:3, what did incense signify, especially as it pertained to worship in the Old Testament synagogues and New Testament churches?
11. God would not forever forbear with the sins of the Jews, though He was longsuffering. What do Romans 11:11 and Malachi 1:11 testify about the relation of God with the Jews versus the Gentiles?
12. Yet, according to Romans 11:23-27, what can we look forward to happen in the future with respect to the Jews, though now for the most part they are cut off from the true Israel (i.e., the church of Jesus Christ)?
13. How does Malachi 1:11 relate to John 4:21-23?
14. Not only does Malachi 1 detail the great crimes committed by the Levites, but Nehemiah 13 does as well. What are some of these crimes cited in Nehemiah 13?
15. In Old Testament Israel, the Levites were assigned the responsibility of teaching and preaching, as well as offering sacrifices in the Temple. In the New Testament Israel, ministers are assigned the responsibility of teaching and preaching, as well as administration of the sacraments (of baptism and the Lord's Supper). What does Malachi 2:7 say should be the character of the preaching and teaching of the Levites?
16. We have in Nehemiah 8 an example of how the Levites carried out this first official function. What does Nehemiah 8:9 say Ezra the priest and the other Levites did in their office?
17. In the congregational meeting described in Nehemiah 8, what did Ezra stand on, and what did he read from to the people?
18. According to Malachi 2:8-9, how had Levites failed in their capacity as preachers and teachers?
19. The Levitical priests had not always been so corrupt. Indeed, why does Malachi 2:5 say the Levites were chosen to be a tribe of priests?
20. How does Exodus 32:26-28 attest to their exemplary past?
21. What warning is issued to the Levitical priests in Malachi 2:2 should they continue in their perversity?
22. According to Matthew 23, had the Levitical priests amended their ways by the time of Christ?
23. How was the warning of Malachi 2:2 then fulfilled, according to Hebrews 7:11-12?
24. In its chapter on marriage, the Westminster Confession says: " It is lawful for all sorts of people to marry who are able with judgment to give their consent. Yet it is the duty of Christians to marry only in the Lord. And, therefore, such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies." How does Malachi 2:11 evidence this doctrine?

25. Which of the Ten Commandments does God especially rebuke the Jews for transgressing in Malachi 2:14-16?
26. According to Malachi 2:17, what statements wearied the Lord? And why would these have wearied Him?
27. The Old Testament, in Malachi chapters 3 and 4, closes with a great prophecy, which the New Testament picks up on at its start. Malachi 3 first speaks of a prophet to come before the Lord comes. What does Isaiah 40:3 and Malachi 3:1 say about this prophet?
28. According to Mark 1:1-4, who was this prophet prophesied in Malachi 3:1 and Isaiah 40:3?
29. What does Malachi 4:5-6 say about this prophet?
30. Often in Old Testament prophecy, names of Old Testament persons and rites were used in the prophecy, because such persons and rites were typical of New Testament anti-types. In other words, the Old Testament symbol was analogous to their New Testament fulfillment. Along these lines, how does Matthew 11:14 relate to Malachi 4:5?
31. "Hermeneutics" is a term which refers to the method of interpreting scripture. Traditional dispensationalists employ a different hermeneutic for interpreting scriptural prophecy from Reformed Christians. Dispensationalists tend to deny representational or analogous interpretations of prophetic symbols, arguing instead for literalistic interpretation (whenever possible). Hence, when the book of Ezekiel prophesies a future Temple with sacrifices, dispensationalists deny interpreting this as referring to the people of God, asserting instead that it must refer to a literal Temple. Traditional Judaists employ a similar hermeneutic to the dispensationalists. How should passages like Matthew 11:14 (relating to Malachi 4:5) and Daniel 7:17 (relating to Daniel 7:3) affect our conclusions on this issue?
32. Having described the prophet who will precede the Messiah, Malachi 3 then describes the Messiah. It says the Messiah is the Lord. How is this consistent with the testimony of Isaiah 7:14 and 9:6?
33. Where does it say the Messiah shall suddenly come?
34. What do we read concerning this in Luke 2:27, Luke 2:46, and Matthew 21:12-14?
35. Compare the description of Christ's mission in Malachi 3:2-3 with Luke 12:49-53?
36. Malachi 3:5 speaks of a great judgment of the wicked Israelites associated with the Messianic era. According to Matthew 24:15-21, what great judgment was visited upon the unbelieving Jews?
37. Who was able to flee and survive that judgment?
38. What sin of the Jews is described in Malachi 3:8-10?
39. Compare Malachi 3:14-15 and Psalm 73:1-14.
40. Compare Malachi 3:16-18 and Psalm 73:17-28.
41. Malachi 3:16 speaks of a "book of remembrance". What is it called in Revelation 20:12?
42. What is said about the book in Daniel 12:1?
43. Malachi 4:1 speaks of the coming judgment of the Lord upon the wicked. This will ultimately be accomplished on the Great Day of Judgment, when the book of remembrance will be opened. But it was typified by the judgment of 70 AD, and even the earlier words of judgment of Jesus Christ. What imagery is used in Malachi 4:1 as well as II Peter 3:10 to describe this judgment?
44. What do John 3:19, Matthew 4:16, and Luke 1:78-79 suggest about the identity of the Sun of righteousness identified in Malachi 4:2?
45. How does the imagery of the Sun of Righteousness arising compare with the words of Matthew 28:1,7?
46. For centuries God would leave the Jews without a prophet, after the time of Malachi but before the Messianic era. According to Malachi 4:4, what were they to remember during that time?

Malachi 1-4 Assignment Answers

1. Malachi is the last book in the Old Testament, and it is the latest book written there as well. The promised restoration of the Jews in the Promised Land had already been accomplished. And, according to Jewish tradition, Malachi prophesied about 40 years after the Temple had been re-built in Jerusalem. So he would have prophesied around 400 BC. Which two prophets had prophesied decades before Malachi, encouraging the Jews to build the Temple following the Babylonian Captivity? Haggai and Zechariah
2. According to Malachi 1:2, what did the Jews evidently doubt? God's love for Israel
3. God responds to this doubt by comparing the plight of the Jews with that of another people. Which other people? The descendants of Esau
4. God had predestined this relationship with the 2 different peoples. What does Genesis 25:23 say on this account? That he would love Jacob and hate Esau.
5. What had been prophesied concerning Edom in Isaiah 34:5-11? That it would be destroyed.
6. By the time of Malachi the prophecy of Isaiah 34:5-11 had already been fulfilled. But what vain hope did some Edomites entertain, according to Malachi 1:4? That they would return and re-build Edom, even as the Jews re-built Jerusalem.
7. Through what people did God choose to be magnified, chiefly by giving them the prophets of God- even the Prophet greater than Moses? Israel
8. The Westminster Shorter Catechism says concerning the Fifth Commandment: "The fifth commandment requireth the preserving the honor, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals." Yet, the Fifth Commandment in Exodus 20:12 literally says: "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee." What in Malachi 1:6 implies we should understand the term 'father' more broadly to include superiors of all kinds? Malachi 1:6 implies the father-son relationship is equivalent to the master-servant relationship. In this sense then, anyone who has the office of master over someone else is a type of father to that person. So we should understand the Fifth Commandment to apply to all types of "fathers" (i.e., masters) and "sons" (i.e., servants).
9. What does John 14:15 teach, and how does it relate to Malachi 1:6-14? It says "If ye love me, keep my commandments." Our love for God must be manifested in our thoughts and actions. The Jews in Malachi's day manifested their indifference to God by offering sacrifices contrary to the law, and with a poor attitude.
10. Malachi 1:11 speaks of incense, which was used in the Jewish Temple. According to Psalm 141:2 and Revelation 8:3, what did incense signify, especially as it pertained to worship in the Old Testament synagogues and New Testament churches? Prayer
11. God would not forever forbear with the sins of the Jews, though He was longsuffering. What do Romans 11:11 and Malachi 1:11 testify about the relation of God with the Jews versus the Gentiles? That God would embrace the Gentiles as His people, and cut off many Jews, in order to stir the Jews to jealousy.
12. Yet, according to Romans 11:23-27, what can we look forward to happen in the future with respect to the Jews, though now for the most part they are cut off from the true Israel (i.e., the church of Jesus Christ)? That they will repent, believe, and be grafted into the church. This will probably happen in the millennial restoration, prophesied in Revelation 20.
13. How does Malachi 1:11 relate to John 4:21-23? Malachi 1:11 prophesied a coming day when the Gentile nations would be incorporated into the true worshippers of God, and not limited to the Jews of Israel. In John 4:21-23 Jesus explains how that day was about to be fulfilled, for Gentiles were added to God's kingdom and worship was no longer based simply in Jerusalem.
14. Not only does Malachi 1 detail the great crimes committed by the Levites, but Nehemiah 13 does as well. What are some of these crimes cited in Nehemiah 13? Gentiles admitted into the Temple, Levites not given their rightful portions, Sabbath desecration, and Jews married pagan Gentiles.
15. In Old Testament Israel, the Levites were assigned the responsibility of teaching and preaching, as well as offering sacrifices in the Temple. In the New Testament Israel, ministers are assigned the responsibility of teaching and preaching, as well as administration of the sacraments (of baptism and the Lord's Supper). What does Malachi 2:7 say should be the character of the preaching and teaching of the Levites? They should know and proclaim the law of the Lord as His mouthpiece.
16. We have in Nehemiah 8 an example of how the Levites carried out this first official function. What does Nehemiah 8:9 say Ezra the priest and the other Levites did in their office? Taught the people

17. In the congregational meeting described in Nehemiah 8, what did Ezra stand on, and what did he read from to the people? A wooden pulpit; the book of the law of Moses
18. According to Malachi 2:8-9, how had Levites failed in their capacity as preachers and teachers? They caused many to stumble at the law, due to their own personal transgressions and deformed teaching which excused such transgression.
19. The Levitical priests had not always been so corrupt. Indeed, why does Malachi 2:5 say the Levites were chosen to be a tribe of priests? Their fear of God
20. How does Exodus 32:26-28 attest to their exemplary past? It says they were on the Lord's side in fighting corruption in the camp.
21. What warning is issued to the Levitical priests in Malachi 2:2 should they continue in their perversity? A curse upon them
22. According to Matthew 23, had the Levitical priests amended their ways by the time of Christ? No. Jesus condemns the scribes and Pharisees who sat in Moses' seat.
23. How was the warning of Malachi 2:2 then fulfilled, according to Hebrews 7:11-12? The priesthood was taken away from the Levites, and all then that accompanied the Levitical priesthood (the Temple sacrifices, Levitical choirs, the musical instruments included in Temple worship, the Levitical vestments, etc.)
24. In its chapter on marriage, the Westminster Confession says: "It is lawful for all sorts of people to marry who are able with judgment to give their consent. Yet it is the duty of Christians to marry only in the Lord. And, therefore, such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies." How does Malachi 2:11 evidence this doctrine? Malachi 2:11 teaches that believers should not marry heathens, which is the point of the stated doctrine in the Westminster Confession.
25. Which of the Ten Commandments does God especially rebuke the Jews for transgressing in Malachi 2:14-16? The Seventh Commandment, forbidding wrongful divorce and adultery.
26. According to Malachi 2:17, what statements wearied the Lord? And why would these have wearied Him? Statements such as "everyone that doeth evil is good in the sight of the Lord" and "where is the God of judgment?" These statements represent flagrant unbelief on the part of Jewish scoffers, who did not heed God's warnings that judgment would ultimately come to pass.
27. The Old Testament, in Malachi chapters 3 and 4, closes with a great prophecy, which the New Testament picks up on at its start. Malachi 3 first speaks of a prophet to come before the Lord comes. What does Isaiah 40:3 and Malachi 3:1 say about this prophet? He will declare the message for the people to prepare for the soon coming Messiah, who will be the Lord.
28. According to Mark 1:1-4, who was this prophet prophesied in Malachi 3:1 and Isaiah 40:3? John the Baptist
29. What does Malachi 4:5-6 say about this prophet? That he would be another Elijah, preaching coming judgment, and turning many to the right way.
30. Often in Old Testament prophecy, names of Old Testament persons and rites were used in the prophecy, because such persons and rites were typical of New Testament anti-types. In other words, the Old Testament symbol was analogous to their New Testament fulfillment. Along these lines, how does Matthew 11:14 relate to Malachi 4:5? It identifies John the Baptist as the fulfillment of the foretold Elijah in Malachi 4:5. Elijah was a type of John the Baptist, even as incense was a type of prayer and the Passover was a type of the Lord's Supper and David was a type of Jesus Christ.
31. "Hermeneutics" is a term which refers to the method of interpreting scripture. Traditional dispensationalists employ a different hermeneutic for interpreting scriptural prophecy from Reformed Christians. Dispensationalists tend to refute representational or analogous interpretations of prophetic symbols, arguing instead for literalistic interpretation (whenever possible). Hence, when the book of Ezekiel prophesies a future Temple with sacrifices, dispensationalists reject interpreting this as referring to the people of God, asserting instead that it must refer to a literal Temple. Traditional Judaists employ a similar hermeneutic to the dispensationalists. How should passages like Matthew 11:14 (relating to Malachi 4:5) and Daniel 7:17 (relating to Daniel 7:3) affect our conclusions on this issue? They both show how prophetic symbols should be interpreted figuratively and not literally. We should differentiate historical narrative in scripture (which should be understood literally) from prophecy incorporating many prophetic symbols. Thus, Jesus is figuratively the Lamb of God, who fulfills the ceremonial law based in the Old Testament temple service.

32. Having described the prophet who will precede the Messiah, Malachi 3 then describes the Messiah. It says the Messiah is the Lord. How is this consistent with the testimony of Isaiah 7:14 and 9:6? They imply that the Messiah is divine.
33. Where does it say the Messiah shall suddenly come? The temple in Jerusalem
34. What do we read concerning this in Luke 2:27, Luke 2:46, and Matthew 21:12-14? That Jesus often came to the temple.
35. Compare the description of Christ's mission in Malachi 3:2-3 with Luke 12:49-53? Both speak of the Messiah purifying Israel by dividing the true from the false.
36. Malachi 3:5 speaks of a great judgment of the wicked Israelites associated with the Messianic era. According to Matthew 24:15-21, what great judgment was visited upon the unbelieving Jews? The great tribulation of 70 AD, when Jerusalem was destroyed by the Romans
37. Who was able to flee and survive that judgment? The Christian Jews, who were the believing remnant of Israel
38. What sin of the Jews is described in Malachi 3:8-10? Not giving to the Lord's house and work the tithes and offerings commanded by God
39. Compare Malachi 3:14-15 and Psalm 73:1-14. Both the godly of Israel, as recorded in Malachi 3:14-15, as well as Asaph in Psalm 73, despaired that the righteous were enduring hardship even as the wicked were enjoying seeming prosperity.
40. Compare Malachi 3:16-18 and Psalm 73:17-28. Both the godly of Israel and Asaph repent of their despair, considering what will be the ultimate end of the righteous versus the ultimate end of the wicked. The righteous live by faith in God's word, believing Christ will return and judge the nations. In that Day of Judgment, the wicked will be eternally condemned and the righteous will be eternally blessed.
41. Malachi 3:16 speaks of a "book of remembrance". What is it called in Revelation 20:12? The book of life
42. What is said about the book in Daniel 12:1? Those whose names are written in it shall be saved.
43. Malachi 4:1 speaks of the coming judgment of the Lord upon the wicked. This will ultimately be accomplished on the Great Day of Judgment, when the book of remembrance will be opened. But it was typified by the judgment of 70 AD, and even the earlier words of judgment of Jesus Christ. What imagery is used in Malachi 4:1 as well as II Peter 3:10 to describe this judgment? Burning fire
44. What do John 3:19, Matthew 4:16, and Luke 1:78-79 suggest about the identity of the Sun of righteousness identified in Malachi 4:2? That it is Jesus Christ.
45. How does the imagery of the Sun of Righteousness arising compare with the words of Matthew 28:1,7? Jesus Christ arose at the break of day on the first day of the week. The first day of the week was the day God had created light, as we read in Genesis 1. Jesus is the light of the world who arose from the dead.
46. For centuries God would leave the Jews without a prophet, after the time of Malachi but before the Messianic era. According to Malachi 4:4, what were they to remember during that time? The law of Moses