

Psalms 124-125, Jeremiah 43-49 (#97)

Psalm 124— The psalmist considers what their life would be like without God's help. *What would your life look like without God's help and love?*

Psalm 125— This is a prayer for those who trust in God. *Since all have sinned and fallen short of the glory of God (Romans 3:23), What is the difference between the upright and the crooked (vv 4-5).*

Jeremiah 43— After hearing the words of Jeremiah, Azariah and Johanan call Jeremiah a liar whose words, they say, were actually motivated by Baruch who was inciting Jeremiah against them so that they will be handed over to the Chaldeans to be killed or to be deported to Babylon. In disobedience to God, Johanan and the commanders of the armies took all the people who remained in the land of Israel to the land of Egypt along with Jeremiah and Baruch (vv. 1-7). When they arrived in Tahpanhes by Pharaoh's palace, the Lord gives a warning through Jeremiah of the future judgment of Egypt by Nebuchadnezzar and set large stones in mortar as a declaration of this future event (vv. 8-13). *What was the fatal mistake Johanan and the people made in chapters 42 and 43? #7 p. 1150 Do we ever do this?*

Jeremiah 44— The Lord through Jeremiah gives one final warning of judgment to the Jewish people in Egypt, not only because they disobeyed His command by going to Egypt, but also for continuing to worship and burn incense to idols. Because of this idolatry, they will be cut off without descendants and become an object of cursing and insult to the rest of the nations of the world (vv. 1-14). The people defiantly say they will not listen to the word of the Lord but will continue to offer incense to the queen of heaven because they had plenty food and good things in Judah when they were worshipping her. Jeremiah reminds them they have conveniently forgotten the conquest and destruction of land by the Babylonians due to their idolatry. He then repeats that surely they will die by sword or famine until they are finished off (vv. 15-30). *As you read this chapter, what did it say about the spiritual state of the people of Judah in the last days between the death of Josiah (609 B.C.) and the destruction of Jerusalem (586 B.C.)? What does it say about the spiritual leadership of the Jewish husbands in their homes at that time? See verse 19. How does this relate to us as men as leaders in our homes?*

Jeremiah 45— The time of the writing of this chapter goes back to about 605 B.C. when Jehoiakim was king in Judah. Baruch was the scribe who wrote down all the words that Jeremiah dictated to him. His brother Seraiah, occupied an important position for the king, but Baruch was not to be ambitious and make himself great. He was weary as Jeremiah had been at times and needed to understand that this was a time not to think of himself but to realize that disaster is coming for everyone. God’s promise was that He would protect him and save his life through it all. *Should we as Christians be ambitious and seek great things for ourselves? Why or why not? Is being ambitious for God wrong?*

Jeremiah 46— From chapters 46 to 51, God demonstrates His holiness and justice and judges other nations just as He judged Israel. In 605 B.C., Pharaoh Neco of Egypt is defeated by the army of Nebuchadnezzar at Carchemish beside the Euphrates River, and now Babylon becomes the major power in the Near East. Verses 3 to 12 describe the pitiful battle plan of Egypt to gain preeminence over Babylon, but it was to no avail since the Lord of Hosts was avenging Himself against His adversaries (vv. 1-12). Now Jeremiah prophesies about the invasion of Babylon (called a horsefly) upon Egypt (called a beautiful heifer) that happened in 568 B.C. which came in fulfillment of a warning to the idolatrous people of Judah who had fled the land of Israel to escape the fury of Babylon (chapter 44). Pharaoh and Amon (the chief god of Egypt) were no match for the army of Babylon who was energized by the Lord of Hosts Himself (vv. 13-25). God promises Israel that once His discipline on them is completed, He will bring them back to their own land, and they will find calm and rest (vv. 27-28). *After reading this chapter, what does it say about God, His character, and His plan for the world?*

Jeremiah 47— The date of the actual fulfillment of this prophecy against the Philistines was 604 B.C. when King Nebuchadnezzar came against the city of Achkelon and destroyed it. The army of Babylon was described as “waters that are rising from the north.” It is the Lord who is judging the Philistines for their wickedness. *What is the lesson taught in this chapter about God?*

Jeremiah 48— This chapter speaks of the defeat of Moab at the hands of the armies of Babylon in 582 B.C. just six years after the destruction of Jerusalem. The Moabites were descendants of Lot, Abraham’s nephew, along with Ammon, Moab’s brother (Genesis 19:30-38). Moab opposed Israel coming through their land in Moses’ era. During David’s kingship Israel ruled over Moab. David’s great-grandmother, Ruth, was a Moabite and was in the line of Jesus the Messiah. The enemy would wreck devastation upon Moab and their god Chemosh, and all their inhabitants would be carried off to Babylon. Moab felt somewhat secure, but God’s judgment on their wickedness and pride was sure (v. 29). The Lord declares, “Make him drunk, because he has exalted himself against the Lord.

Moab will wallow in his own vomit, and he will also become a laughingstock (vv. 26-27 HCSB).” However, the God of mercy says, “Yet I will restore the fortunes of Moab in the last days (v. 47).” *Concerning Moab the Lord said, “We have heard of Moab’s pride— how great is her arrogance? – of her insolence, her pride, her conceit, and the haughtiness of her heart (v. 29 NIV). What is so evil about pride? What are some verses that help Christians guard themselves against pride?*

Jeremiah 49— The Lord (through Jeremiah) continues to judge the nations for their sins through the army of Nebuchadnezzar. This Chapter speaks of the judgment on Ammon (vv. 1-6), Edom (vv. 7-22), Damascus (vv. 23-27), Kedar and Hazor (vv. 28-33), and Elam (vv. 34-39). The Ammonites were proud of her fruitful valley where three mountains protected her, but God’s judgment came anyway. Again, in grace, God promised Ammon that the captives would return to their land (vv. 1-6). Edom was very proud of her wisdom and invincible location in the rocks. God promises that she will become a complete desolation like Sodom and Gomorrah and after her destruction no one will live there (vv. 7-22). Although at one time the nation of Aram, with its capital city Damascus, was the strongest power in the near east, they would be defeated and experience the hand of God’s judgment through the Babylonians (vv.23-27). In 599 B.C., Nebuchadnezzar came against and defeated Kedar and Hazor who were located in the Arabian Desert east of Israel (vv. 28-33). Elam was east of Babylon and was defeated by them in 597 B.C. but eventually became the nucleus of the Medo-Persia Empire with its capital in Susa (vv. 34-39). *List the sins of Ammon and Edom given in this passage, and give the names of the men from whom they descended.*

Sources for summary and questions: 1. Serendipity Bible for Groups, c. 1988 Littleton, CO. 2. MacArthur Study Bible ESV, 1997 Thomas Nelson, Inc. 3. Life Application Bible HCSB c. 1988 Tyndale House Publishers, Inc. 4. The Complete Bible Companion c.2014 Barbour Publishing, Inc. Uhrichsville, OH. 5. ESV Study Bible c. 2008 Crossway Bibles, Wheaton, IL. 6. The World Bible Handbook, Lawrence Richards, Word Inc. Waco, TX. 7. The Quest Study Bible NIV, c. 1994 Zondervan Publishing & Christianity Today, Grand Rapids, MI & Wheaton, IL. 8. The Transformation Study Bible, c. 2009, David C. Cook. 9. Key Ideas Bible Handbook, Ron Rhodes, c. 2016, Harvest House Publishers, Eugene, OR. 10. 500 Questions & Answers from the Bible, c. 2006, Barbour Publishing, Uhrichsville, OH. 11. Understanding the Bible c. 2000, Holman Publishers, Nashville, TN. 12. Homan Bible Handbook, c.1992, Homan Bible Publishers, Nashville, TN. 13. Moody Bible Commentary, c. 2014, Moody Publishers, Chicago, IL. 14. Life Essentials Study Bible, c. 2011, Holman Bible Publishers, Nashville, TN. 15. The Message, c. 2002, Eugene Peterson, NavPress Publishing Group, Colorado Springs, CO. 16. NIV Study Bible, c. 2011, Zondervan, Grand Rapids, MI.

Psalms 126-127, Jeremiah 50-52, Daniel 1-3 (#98)

Psalm 126— This is a song celebrating the return of the Israelites from the Babylonian captivity. *Have you experienced a time when God turned your mourning into dancing? If so, describe it.*

Psalm 127— This psalm is a reminder that we need God's guidance, providence, peace, and prosperity. *What do we learn about God in this Psalm?*

Jeremiah 50— Even before the destruction of Jerusalem in 586 B.C., Jeremiah prophesies the complete annihilation of Babylon which would happen in 539 B.C. The gods of Babylon, Bel and Marduk, would be devastated, but the God of Israel would return her people to the land of Canaan because they would seek Him. Jeremiah writes 110 verses to describe the Lord's vengeance on Babylon for the evil deeds it would do on Judah and the other nations and for acting arrogantly against Yahweh, the Holy One of Israel. The promise to Babylon is that this great city would never again be inhabited throughout all generations (v. 39). The Lord promises to Israel that when she is living in obedience, He will make with her an everlasting covenant that will never be forgotten (v. 5), and He will forgive her guilt and sins (v. 20). *This chapter speaks of a time in the future when Israel and Judah would seek the Lord (v. 4), when "an everlasting covenant" is made with them (v. 5), and when their guilt and sin would be pardoned (v. 20). When did or when will these words be fulfilled? See Jeremiah 31:31-40 and Revelation 20:4.*

Jeremiah 51— Now that God fulfilled His purpose by using Babylon to discipline His wayward people, it is payback time when He would come in vengeance against Babylon for its violence, evil, and arrogance. This chapter says twice that Media would come against Babylon 58 years before it happened showing the Almighty's omniscience and sovereignty (vv. 11, 28). The Lord now vindicates Zion by preparing a destroyer who will devastate Babylon causing her to reel like a drunkard and her governors, sages, and officials to fall asleep forever. Seraiah, the brother of Baruch, takes this scroll (chapters 50-51) to Babylon, reads it, ties a rock to it, and throws it into the Euphrates River as a witness against Babylon (vv. 59-64). *In verses 59 to 64 what were the four steps that Jeremiah commanded Seraiah? What did Seraiah do as quartermaster for King Zedekiah?*

Jeremiah 52— Although not the words of Jeremiah, this chapter is a fitting conclusion to the book since it vindicates all the prophecies that the Lord spoke through Jeremiah. Zedekiah (597-586 B.C.) is placed in power by King Nebuchadnezzar of Babylon but finally rebels against him (588 B.C.), thinking that Egypt would come to their rescue. After a siege for two years by Babylon (586 B.C.), the city of Jerusalem was broken into, and King Zedekiah and his warriors fled the city. The king was then captured and brought to Riblah to be sentenced by Nebuchadnezzar. After seeing his sons slaughtered, Zedekiah's eyes were put out, and he was carried off in chains to Babylon. The priests and officials of the king were also killed at Riblah by Nebuchadnezzar. The Lord's temple, the king's palace, the walls of the city, and all the houses in Jerusalem were destroyed by the Babylonians, and the poorest of the land were left to take care of the vines and the farm land. Meanwhile in Babylon in about 560 B.C., King Jehoiachin of David's line was released from prison and dined regularly in the presence of King Evil-Merodach of Babylon for the rest of his life. *Jeremiah had a very rough life from the time of Josiah's death to his forced journey to Egypt after 586 B.C. Would you call Jeremiah's life successful? Why or why not?*

Daniel— This is one incredible book with the first half (chapters 1-6) telling amazing stories about Daniel, his three friends, and the kings they served under, and the second half (chapters 7-12) giving detailed and explicit prophecies of future kingdoms, the Messiah, and the end times. In this book God shows that He honors men and women who faithfully serve Him, willingly stand up, and fearlessly bear His name. The date of this book is from 605 B.C. when Daniel was deported to Babylon until about 536 B.C. when Daniel was serving under King Darius of Media-Persia. This book teaches to powerful earthly kings that the Most High God is sovereign over all creation, "His kingdom is an eternal kingdom and His dominion is from generation to generation (2:3).

Daniel 1— In 605 B.C. the king of Babylon, Nebuchadnezzar, laid siege to Jerusalem and carried off many vessels from the temple as well as many of the best and brightest of the people of Judah. Among those taken, Daniel (Beltshazzar), Hananiah (Shadrach), Mishael (Meshach), and Azariah (Abednego) were assigned by the king to be trained in the ways and language of Babylon and serve in his court. Being godly, these four men of Judah decided they would not defile themselves by eating and drinking of the king's food since it was against the Law of Moses. After being allowed by Ashpenaz, the chief of the court officials, to be tested for ten days, they showed that their appearance was better and healthier than those who ate of the king's food. God gave the four men knowledge and understanding of every kind of literature and wisdom. *As you read the story of Daniel and his three friends determining not to defile themselves with the king's meat and wine, what approach did Daniel take with Ashpenaz, and how did God honor them? How is this an example to our relationships with our employers and those to whom we are under authority including church leaders?*

Daniel 2— In the second year of the reign of Nebuchadnezzar, Daniel and all the wise men and advisors are tested by the king to not only interpret but also reveal the dream that troubled the king or be killed. After asking the king

for time for the Lord to give him the dream and its interpretation, Daniel and his three friends pray that God will mercifully reveal it to him which He does in a night vision. Arioch, the commander of the king's guard, brings Daniel quickly into the presence of the king to tell and interpret the dream to him. After describing the dream and giving its interpretation, King Nebuchadnezzar is amazed and honors Daniel and his God, and promotes Daniel over the entire province of Babylon. *Give the dream the king had and its interpretation, including the world powers represented in the statue.*

Daniel 3— This chapter gives us one of the most remarkable, challenging, and encouraging stories of the entire Bible as three Jewish men stand up to the most fearsome person of the world at that time. King Nebuchadnezzar sets up a 90 foot statue in Babylon and ordered all the officials, leaders, advisors, and rulers to come and bow down and worship it when they heard the music play or be thrown into a blazing furnace. When the king heard from jealous Chaldeans that Shadrach, Meshach, and Abednego did not bow down and worship the statue, he went into a furious rage and had them brought before him. Upon hearing their refusal to bow down, he commanded that the furnace be heated seven times hotter and ordered that these men be thrown into the furnace. After seeing the men were not killed or burned, the king asked them to come out and saw that the fire had no effect on them. The king praised and honored the three men and their God for their remarkable deliverance. *What does the answer that Shadrach, Meshach, and Abednego gave to the king say about them and their relationship with God? What were they sure and unsure about? How does this relate to our witness for Christ?*

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Psalm 128-129, Daniel 4-9, I Chronicles 1-3 (#99)

Psalm 128— In this psalm blessings are promised to those who fear the Lord. *What does the Bible mean when it tells us to fear the Lord?*

Psalm 129— This is a psalm that pronounces a curse upon those who hate Jerusalem. *Consider the ill will toward the wicked, that God would drive them back in disgrace, and that they would wither before they grow up. Is this psalm too harsh toward Israel's enemies?*

Daniel 4— Amazingly, the chapter begins and ends by Nebuchadnezzar praising and honoring the Most High God. Nebuchadnezzar has a frightening dream that greatly alarmed him, and so finally, after other wise men fail, Daniel is called in to interpret his dream. In the dream the king was seen as a tall tree that sustained all the animals and people of the earth but was cut down and became a stump and lived with the animals for seven periods of time or years until the king would recognize that the most high God is ruler over the kingdoms of men and chooses whom he wants to rule them. Upon hearing his dream, Daniel is alarmed and distressed and urges the king to repent of his sin and show mercy to the needy. A year later, during a moment of great self-adulation, Nebuchadnezzar is forced into the fields to live and be like the animals until he is able to praise the Most High God who has the power to humble those who walk in pride. *After reading this chapter, what is the one attribute of God that is clearly set forth? What was the major sin of King Nebuchadnezzar that God had to judge? How can we get victory over this sin?*

Daniel 5— Finally, the end of Babylon comes when King Belshazzar holds a great feast for 1000 nobles, his wives, and concubines and then calls for the vessels that were from the temple in Jerusalem to be used by them to drink wine and praise their gods. Suddenly the fingers of a man's hand appears and begins writing on the wall of the banquet room by the lampstand. Completely terrified, Belshazzar calls for the wise men to interpret the writing. Unable to give the meaning of the writing, Daniel is called to interpret the inscription with the promise of fortune and power if he is able to do so. Declining the gifts of the king and reminding him of the way his grandfather Nebuchadnezzar was humbled, Daniel gives the meaning of the writing and pronounces God's judgment on Babylon which came that very night.

“But you his successor, Belshazzar, have not humbled your heart, even though you knew all this (v. 22 HCSB).” Why is it that many do not learn from the consequences of the sins of others? What can we do to keep from suffering the same consequences? See I Corinthians 10:11-12 and Galatians 6:7-8.

Daniel 6— Now in his eighties, Daniel becomes one of the three administrators of Media-Persia for King Darius who plans to put him in charge over the whole kingdom. Jealous of Daniel, the other administrators and officers plot to find a way to have Daniel charged for treason and be thrown into the den of lions. Knowing that there was no way to charge Daniel for malfeasance, and at the same time realizing that he was loyal to his God, the officers and administrators convinced the king to establish an ordinance that no one be allowed to pray to another god other than the king for thirty days. The king knew he was tricked but was unable to go against the irrevocable law of the Medes and Persians and so had to throw Daniel into the den of lions. The next morning the king was overjoyed to find that the God of Daniel had protected him and he made a decree that all tremble in fear before the God of Daniel, and recognize His power and dominion. *What are the ways that this story of Daniel is similar to the story of Shadrach, Meshach, and Abednego in chapter three?*

Daniel 7— The last six chapters of Daniel are filled with visions and prophecies about the future. In the first of his dreams and visions, He saw four huge beasts coming from the sea, each different than the other. The four beasts were (1) a lion with eagle’s wings, (2) a bear raised up on one side, (3) a leopard with four wings of a bird on its back, and (4) a terrifying and dreadful beast that crushed its victims with iron teeth. The last beast had 10 horns and a little horn would arise from the ten. This little horn has a mouth that would speak arrogantly but would in time be destroyed by the Ancient of Days. Then One like the Son of Man will come in the clouds of heaven and rule in authority forever over every people, nation, and language (vv. 1-14). The four huge beasts are four kings that will rise from the earth. Ten horns will rise from the fourth kingdom, and from them will come another who will speak words against the Most High and will oppress God’s holy ones. This “little horn” will endure for 3 ½ years and then be judged and completely destroyed. Finally, the kingdom of the Most High God will be an everlasting kingdom and will be given to His holy ones (vv. 15-28). *Verse 8 says, “there came up among them*

another horn, a little one (ESV).” Verses 24 to 25 also talks about this person. What person in Biblical prophecy is this “little horn?” Give Biblical proof to show this.

Daniel 8— Now Daniel gives us a prophecy more limited in scope involving (1) a ram who had two horns, with one longer than the other, and (2) a male goat with a conspicuous horn that shatters the ram. At the height its power, the large horn would be broken off, and four prominent horns would come up in its place. A little horn would emerge from one of the horns and then will challenge the Prince of the Host by stopping the daily sacrifices of the temple for 2300 days (vv. 1-14). The angel Gabriel gives the interpretation that the two-horned ram represents Media-Persia, the goat with the large horn represents Greece, and the four horns that come from the large horn are four kingdoms that will rise up in its place. Towards the end of the power of Greece, a fierce king will rise to power, and he will cause terrible destruction against God’s holy people, His holy place, and will stand against the Prince of princes. Finally, he will be shattered but not by human hands (vv. 15-27). *Identify in history (1) the four kingdoms that arose in place of Alexander the Great of Greece, and (2) the fierce king, or little horn that did terrible destruction against God’s holy people and desecrated the temple.*

Daniel 9— During the first year of Darius the Mede (538 B.C.), when Daniel was reading the book of Jeremiah, he realized that the 70 years of desolation of Jerusalem was coming to a conclusion (Jeremiah 25:11). He turned his heart to seek the Lord by prayer, fasting, sackcloth, and ashes. Daniel interceded to the awesome God who keeps His gracious covenant with those who love Him and obeys His commands but sends the curses prophesied by Moses on those who continue to willfully sin and disobey. He asked God to turn away from His anger and wrath, forgive their sins, and show them His compassion and mercy (vv. 1-19). During the time he was praying, the angel Gabriel appears so that he could tell Daniel exactly when Yahweh would finally put a stop to sin, bring in everlasting righteousness, and anoint the most holy place. After Daniel was thinking of the 70 years of captivity, Gabriel now talks about 70 weeks of years when God’s promise to Israel of everlasting righteousness would be fulfilled. He then gives the parameters of the 70 Weeks which starts at the decree to restore and build Jerusalem. After the end of the 69th week (483 years) the Messiah is cut off. The 70th week will happen in the future when the Anti-christ makes a covenant with Israel (vv. 20-27). *Explain the timeframe of the 70 weeks of Daniel. Why is there a gap between the 69th and 70th week?*

I Chronicles— Written by Ezra (Jewish tradition) approximately 430 B.C., I Chronicles and II Chronicles were one book but were divided into two books during the second century B.C. by the Greek Translators of the Septuagint Old Testament. It was originally written for those who returned to Jerusalem from Babylon to teach them the history of King David and the worship in the temple developed by Him. I Chronicles focuses on the genealogies from Adam to all the tribes of Israel, on the history of David as a king, and on the description of the worship of the temple and organization of the nation. This book showed the Jewish people where they fit into God’s plan, and the need of staying faithful to Yahweh while they wait for the restoration of the monarchy with the appearing of the Messiah. I Chronicles was written from a priestly perspective explaining that God has a purpose for Israel as well as a positive perspective by omitting the sins of David and Solomon.

I Chronicles 1— The genealogies of I Chronicles 1 begin all the way back to Adam and continue on to the descendents of Abraham, Isaac and Ishmael, Esau and Israel, and all the descendents of Esau. *Why are genealogies given in the Bible?*

I Chronicles 2— This is the genealogy of the sons of Israel (vv. 1-2) and the descendants of Judah down to David. The writer makes use of Genesis 38 as well as the book of Ruth (4:18-22) to compile his list of descendants. “The Chronicler traces the line of Judah through his son Perez, grandson Hezron (vv. 5, 9), and great-grandsons Ram (vv. 10-17), Jerahmeel (vv. 9-42), and Caleb/Chelubai (vv. 8-20, 42-55).” #13, p. 560. *Who was Zeruah (v. 16), and what were the names of her three sons?*

I Chronicles 3— This chapter chronicles the descendents of David, beginning with all of his sons, the descendents of Solomon through the whole line of the kings, and then David’s descendents from the exile to Babylon (605 B.C.) and their return to Jerusalem (536 B.C.) up to about 400 B.C. *Who were Nathan’s parents, and why is he important (v. 5)? See Luke 3:30 and Zechariah 12:12*

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Psalms 130-131, Daniel 10-12, Job 1-3, I Chronicles 4-9 (#100)

Psalm 130— A repentant heart waits expectantly for God’s mercy and forgiveness. *Why is the psalmist so confident that God will hear and answer his prayer?*

Psalm 131— The psalmist extols the virtues of humility and the state of being at peace with oneself. *How does a person gain these virtues? See verse 3.*

Daniel 10— The last three chapters of Daniel give us His final vision revealing the near and far prophecy of the future. While mourning before God for three weeks and seeking His wisdom about the future of God’s people in the last days, Daniel sees a radiant, glorious being who is described in the same terms as the glorified Jesus Christ in Revelation 1:13-14. Then an angel touches Daniel and encourages him to not fear. The angel says that he needed extra help from Michael, one of the chief princes, in order to come to Daniel since he was opposed by the prince of Persia during the previous three weeks. The angel revealed that he would show to Daniel future events concerning the struggles between various kingdoms and the final victory of God’s people and kingdom in the last days. Then he would leave Daniel and return to fight against the prince of Persia. *This chapter reveals the spiritual warfare in the heavenlies between God’s angels and Satan’s evil angels. Give other verses in the Bible showing this warfare, and explain how this is affecting our world today and our own struggle with evil.*

Daniel 11— In this chapter the angel gives to Daniel the detailed unfolding of future history which has to do with four kings of Persia. The fourth king of Persia, Xerxes, was fighting against Greece (v. 2). Verse 4 speaks of a warrior king of Greece (Alexander the Great) that has his kingdom divided into four parts after his death (vv. 3-4). Verses 5-20 give a detailed prophecy of the struggle between two of the kingdoms, the king of the North (Seleucids) and the king of the South (Ptolemies). The prophecy given by the angel to Daniel is described in such vivid detail that liberal scholars who do not believe in God’s foreknowledge say these verses must be history written after the events had taken place. Through the use of a study Bible you can follow step by step how these prophecies were fulfilled (vv. 5-20). From the kings of the north (Seleucids) will come Antiochus Epiphanes (175 to 164 B.C.) who will persecute the Jews and set up the abomination of desolation in the temple, but “the people who know their God will stand firm and take action (v. 32 ESV).” Verses 35-45 now change to the far fulfillment of prophecy which happens at the “time of the end (v. 35)” when the Antichrist “will say outrageous things against the God of gods (v. 36 HCSB).” These verses give us a summary of the details of the 70th Week of Daniel. *As we read the prophecy of verses 2 to 35 given to Daniel in 539 B.C., we are given unprecedented detail about what actually happened in past history with absolute accuracy. What does this say about God’s attributes and ability? How does this encourage us? What does this say about prophecy given in the Bible that has not yet been fulfilled?*

Daniel 12— This last chapter prepares Daniel for the end of his life and a time of rest in death while he is awaiting the resurrection (v. 13). Michael the archangel will protect Israel in the greatest time of distress against Satan’s attacks (v. 1 and Revelation 12:7). The angel tells of the final resurrection of the just and unjust and of the rewards for those who lead many to righteousness. Two angels are standing by the river bank and speak of the time of the end and give the length of time for this to be finished. *Read the following verses from Daniel and Revelation; Daniel 7:25, 12:7, 12:11, Revelation 11:2-3, 12:6, 14, 13:5, and Matthew 24:15-22. In what way are these passages similar when referring to a period of time? Exactly what is this 3 ½ year period of time that is referred to in these verses?*

Job—No one is sure who wrote the book of Job but it has been speculated that it was Moses, Solomon, or Elihu using a number of sources to bring the story together. This book is not fiction. Job was a real person in a real place who suffered real trials (Ezek. 14:14-20, James 5:11). It is hard to determine exactly when the book was written, but it is thought to have been written sometime between Abraham and the exile. However, the story itself takes place much earlier, possibly about the time of Abraham, sometime between 2100 B.C. to 1500 BC. It is set in the land of Uz, most likely somewhere northeast of Palestine, near desert land between Damascus and the Euphrates River. There are several key verses in this book: 2:3; 7:1; 19:25-26. The main purpose is sometimes misunderstood. Many people think it is the question “Why do the righteous suffer?” but in reality the main purpose is to raise and answer the question, “Is our God worthy of our worship and service, or must He ‘buy’ us with His blessing?” This book also asks the question “Where can wisdom be found?” Throughout this book you will be confronted with all kinds of human points of view. None of these are completely sound theology. You must dig through the content to find the slivers of sound theology buried in piles of human interpretation and misinterpretation. The only truly sound theology in this book that needs no digging to find is when God Almighty speaks. That is where true wisdom is found, in the words of our Creator.

Job 1 – The book opens with a description of who Job is and what kind of a man he is. He is upright and blameless and feared God. Once the introduction of Job and the explanation of how righteous he is finishes, we are transported to heaven for a meeting between God and Satan (the Accuser). As you are reading this chapter, it is important to note that Job was unaware of the meeting between God and Satan or of Satan’s challenge to God. It is also important to note that it was God who pointed out Job to Satan and highlighted how righteous he was. It is at this point (Job 1:9-11) that the central question is raised. With God’s permission, Satan sets out to prove that God has to buy our love. Within a short span of time, Job loses all his children, all his livestock, and all his material possessions and is left with only his health and his wife. *Why did God point Job out to Satan? When you have faced tragedy and loss in your life, have you drawn closer to God or pulled away?*

Job 2 – Satan did not get the response that he wanted or thought that he would. Job did not curse God, instead he praised him (Job 1:21). This goes to show that Satan can’t see the future like God can, nor it seems, can he see what’s in your heart. But this does not deter him. If anything, he is persistent (Luke 4:13). There is no record of how long it was from the end of chapter 1 to the beginning of chapter 2, but Satan approached God again. God again pointed out Job. This time Satan asked to attack his personal health (2 Cor. 12:1-10). Many times, we can endure personal loss, but personal physical pain and suffering can be our downfall. So God allowed Satan to cover Job with painful sores/boils from the soles of his feet to the top of his head. It was at this point that Satan used Job’s wife against him as well. She urges him to curse God and die. Again, it doesn’t say how long Job was

suffering, but his three friends finally show up to “comfort” him. What kept Job praising God through these experiences?

What kept Job praising God through these experiences?

Job 3 – Job finally opens his mouth to speak. He does not curse God as Satan hoped. Instead, he curses the night he was conceived and the day he was born (Jeremiah did the same thing later on Jer. 20:14-18). In a poetic way, Job is saying that he wished he had never been born and that he longed for death so that his suffering would end.

While Job did not curse God, he cursed the day he was born and the night he was conceived. Could this be considered wrong? If so, how?

1 The MAP, Making the Bible Meaningful, Accessible, and Practical, Nick Page, Zondervan 2002; 2 How to Read the Bible Book by Book, Gordon D. Fee & Douglas Stuart, Zondervan 2002; 3 Nelson's Quick Reference Chapter-By-Chapter Bible Commentary, Warren W Wiersbe, Nelson 1991. These references are only for the book of Job.

I Chronicles 4— In this chapter the list of the descendants of Judah is completed (vv. 1-23). In the middle of the genealogy the man Jabez stands out as more honorable than his brothers because of his bold prayer (vv. 9-10). The land of the tribe of Simeon was surrounded by the tribe of Judah and the genealogy of Simeon is given next (vv. 23-43). *What were the four prayer requests of Jabez that God granted? What lesson can we learn from this?*

I Chronicles 5— The genealogies of the tribes of Reuben, Gad, and half of the tribe of Manasseh, who settled on the land east of Jordan, are listed in this chapter. Reuben, who was the firstborn of Jacob, should have received the birthright but was disqualified because of immorality. These three tribes waged war against their enemies and gained the victory (vv. 18-22). These tribes were carried off to Assyria in 722 B.C. for their idolatry and never returned to their land (vv.23-26). *What were the two reasons these three tribes gained victory over the Hagarites and their allies? What lesson can we learn from this (vv. 18-22)?*

I Chronicles 6— As with the line of Judah and King David, so the detailed genealogies of tribe of Levi and the family of Aaron were of great importance since service in the temple including the offering of sacrifices could not be performed without proper authentication of those involved. This chapter begins with the three sons of Levi; Gershom, Kohath, and Merari. Aaron descends from Kohath and is chosen by God to begin the High Priestly line.

The chapter also gives the names of the Levites who were put in charge of the music under David including Asaph who had written many Psalms. Finally, since the Levites were not given designated specific territory, cities that were scattered throughout Israel were given to them to live in (vv. 54-81). *Who was Zadok, and why was he important? See verses 8, 53, I Chronicles 12:28, II Samuel 15:24-29, I Kings 1:38-39, 2:35, Ezekiel 40:46, and 48:11.*

I Chronicles 7— This chapter gives to us the descendants of Issachar (vv. 1-5), Benjamin (vv. 6-11), Naphtali (v. 13), Manasseh (vv. 14-19), Ephraim (vv. 19-29), and Asher (vv. 30-40). *Why was Zelophehad famous? See Numbers 36:1-12.*

I Chronicles 8— A more detailed genealogy of Benjamin is given since the first king of Israel came from Benjamin (Saul). Also, Benjamin was the only tribe that stayed with Judah after the fall of the Northern Kingdom (722 B.C.). *Who are five famous descendants of Benjamin? See verse 33, Esther 2:5-7, and Philippians 3:5.*

I Chronicles 9— Here we see the genealogies of those who returned from exile including the faithful (v. 3-9), the priests (vv. 10-13), the Levites (vv. 14-16), the gatekeepers (vv. 27), and people of various ministries (vv. 28-34). Lastly, the genealogy of King Saul is given as a transition from his reign to that of the reign of King David which occupies the rest of the book. *What were the duties of the gatekeepers? See verses 22-32.*

Sources for summary and questions: 1. Serendipity Bible for Groups, c. 1988 Littleton, CO. 2. MacArthur Study Bible ESV, 1997 Thomas Nelson, Inc. 3. Life Application Bible HCSB c. 1988 Tyndale House Publishers, Inc. 4. The Complete Bible Companion c.2014 Barbour Publishing, Inc. Uhrichsville, OH. 5. ESV Study Bible c. 2008 Crossway Bibles, Wheaton, IL. 6. The World Bible Handbook, Lawrence Richards, Word Inc. Waco, TX. 7. The Quest Study Bible NIV, c. 1994 Zondervan Publishing & Christianity Today, Grand Rapids, MI & Wheaton, IL. 8. The Transformation Study Bible, c. 2009, David C. Cook. 9. Key Ideas Bible Handbook, Ron Rhodes, c. 2016, Harvest House Publishers, Eugene, OR. 10. 500 Questions & Answers from the Bible, c. 2006, Barbour Publishing, Uhrichsville, OH. 11. Homan Bible Handbook, c.1992, Homan Bible Publishers, Nashville, TN. 12. Moody Bible Commentary, c. 2014, Moody Publishers, Chicago, IL. 13. Life Essentials Study Bible, c. 2011, Holman Bible Publishers, Nashville, TN. 14. The Message, c. 2002, Eugene Peterson, NavPress Publishing Group, Colorado Springs, CO. 15. NIV Study Bible, c. 2011, Zondervan, Grand Rapids, MI. 16. Understanding the Bible, c.2000, Holman Publishers, Nashville, TN.