

Proverbs 15, Habakkuk 2-3, Zephaniah 1-3, Haggai 1 (#129) Revised 2024

Proverbs 15 — Read the verses listed and then write down the verse in Proverbs 15 that seems to be similar or opposite in meaning. 1. Hebrews 4:13 ___ 2. 1 Kings 12:13-16 ___ 3. Isaiah 1:11, 15 ___ 4. 1 Kings 1:11-12 ___ 5. James 4:10 ___ Choose from these verses in Proverbs 15 — 1, 3, 8, 13, 16, 20, 22, 32, or 33.

Habakkuk 2 — The author becomes a watchman on his watchtower who waits expectantly for the way the Lord would answer him. The Lord assures him that though His judgment may be delayed, it will certainly come right on time. Then the Lord gives a major guiding principle when He says, “the righteous shall live by his faith (v. 4b NIV).” When the world seems to be in such chaos, by faith we know God is sovereign and in full control, and in the proper time righteousness will prevail. Habakkuk receives insight from Yahweh directly on how He methodically works to bring judgment on the wicked and justice to the righteous. God gives five “woe” oracles in this chapter describing the sins of five different classes of evil doers, and ends with the judgment that those five groups will receive judgment for their transgressions. To answer Habakkuk’s question, God says that there will be a time when Babylon will be judged for its wickedness. *What does it mean to live by faith?*

Habakkuk 3 — Now the prophet turns to prayer and praise in order to remember God’s mighty deeds. He asks the Lord to do what He said He would do to discipline the people of Judah at the hands of the Chaldeans, but in His wrath to remember mercy (vv. 1-2). Habakkuk recounts Yahweh’s marvelous deeds in saving Israel from the tyranny of Egypt 800 years earlier, and then uses various descriptions of the Lord’s awesome power on behalf of Israel. God led His people with a mighty hand to victory from Mount Paran (Sinai) through the dessert and into the Promised Land. Habakkuk now quietly waits for the day of distress that surely will come upon his own people because of their evil deeds at the hands of the Chaldeans. The failure of their crops and the death of their animals would come, but he knew he could rejoice in the God of his salvation since Yahweh’s strength was available to overcome all circumstances. Knowing the fact that God is in full control of the World, and that those who serve Him are the ultimate victors, enables us to run like a deer on precipitous mountain heights with Him. *The Chaldeans were about to come and destroy Jerusalem, demolish the temple, kill many, and carry thousands off to Babylon. How could Habakkuk say, “Yet I will triumph in Yahweh; I will rejoice in the God of my salvation (v. 19 HCSB)?” What was the Apostle Paul’s reaction and advice when he was in jail in Rome? See Philippians 4:4-7.*

Zephaniah — The author, Zephaniah, was a descendent of the godly King Hezekiah and was instrumental in the revival of Judah under King Josiah in 621 B.C. He was a contemporary of Jeremiah and Habakkuk. Zephaniah denounced the sins of idolatry, materialism, and greed in Judah, and was jealous for the Lord's reputation as well as for the well-being of the faithful remnant that walked in God's ways. Zephaniah announces the Day of the Lord when righteous Yahweh must judge wicked Judah because of its rejection of His authority and laws. He also declares judgment on the surrounding nations including Philistia, Moab, and Assyria for their wickedness and for their opposition to Israel. Although the book is a dark proclamation of the Day of the Lord, Zephaniah finishes his writing by prophesying the final restoration of God's people and the coming of the Messiah.

Zephaniah 1 — The prophet announces the dreadful day of the Lord's wrath that "will completely sweep away everything from the face of the earth (v. 2 HSCB)." This chapter is mostly a judgment on Judah for Baal worship and idolatry. Yahweh will search Jerusalem with lamps to assure that no evil doer will go unpunished. The day of reckoning will also come on their priests, leaders, officials, and the king's sons who are complacent in their sins and think the Lord will do nothing to them, either good or bad. Verses 14 to 18 seem to describe both the near fulfillment of the Lord's retribution on Jerusalem and Judah at the hands of the Babylonians, and the far fulfillment in the last days when the whole earth will be consumed on the day of the Lord's wrath. *Verses 15 and 18 seem to be speaking of the day of the Lord's wrath that will happen during the Great Tribulation that will come upon the whole earth. Will Christians be able to escape the Great Tribulation in which the **wrath of God** is poured out on the people of the earth as it says in verses 15 and 18 as well as Revelation 6:15-17? If so, how will they escape it? See I Thessalonians 1:10, 4:13-18, and 5:1-9.*

Zephaniah 2 — Zephaniah now gives a solemn warning to all who do not want to experience the burning anger of the Lord on the day of His reckoning. He cries out, "Seek righteousness, seek humility; perhaps you will be sheltered on the day of the Lord's anger (v. 3b NIV)." Even though judgment is certain to come in the near future, hope is given that God will protect the righteous. Verses 4 to 15 turn the focus on the judgment of the nations that surround Judah from west (Philistia, verses 4-7) to east (Moab and Ammon, verses 8-11), and from south (Cushites, verse 12) to north (Assyria, verses 13-15). In time, after suffering God's discipline, the Lord their God will return to the remnant of Judah and restore their fortunes. *The prophet warns Judah about the clouds and distress that are coming due to her sin. What hope was there for them at that time and for us today when we clearly see the warning signs of God's coming judgment? See verse 3.*

Zephaniah 3 — The prophet returns to the theme of God’s judgment on Judah and Jerusalem because of her rebellion, oppression, and disobedience. All of the leaders, including the princes, judges, prophets, and priests were motivated by self-interest and did not fear the Lord, but actually became more corrupt and more evil than before. Zephaniah encourages the righteous to wait on the Lord because He will judge the nations and consume the whole earth (vv. 1-8). Then the Lord will restore the people’s speech so it will be cleansed from all pride and deceitfulness. Only the humble and meek will be left, and they will live in safety with nothing to make them afraid. During this Kingdom Age, the King of Israel, Yahweh, will delight to live among His people and they will respond with joyful songs and great gladness. *What promises does the Lord give to Israel in verse 20? See also Ezekiel 37:11-14.*

Haggai — About 80 years have passed between the ministries of Zephaniah and Haggai, and now in 520 B.C. both Haggai and Zechariah prophesy to the Jews that have returned to Jerusalem from their exile in Babylon in order to encourage them to finish the rebuilding of the temple that they had begun 16 years earlier. From the time they returned from Babylon in 536 B.C. to Jerusalem, their intentions were to rebuild the temple immediately. The work on the temple had been stopped because of the opposition and intimidation of the surrounding people. After 16 years they had lost their desire to finish the temple and were more interested in their own houses and estates. Although the lineage and the hometown of Haggai is unknown, Ezra says that he was successful in calling the citizens to repentance and action (Ezra 6:14).

Haggai 1 — Haggai prophesied to Zerubbabel, the governor, and to Joshua, the high priest, that the time had come to complete the temple in Jerusalem. He asks a revealing question to the people. “Is it time for you yourselves to dwell in your paneled houses, while this house lies in ruins (v. 4 ESV)?” Although God’s temple was in ruins, the homes of the people were finished and trimmed in fine cedar thus showing their misplaced priorities. Haggai challenged the people to think carefully how they were really doing financially and materially. Because of ignoring Him, the Lord was withholding many blessings including bountiful harvests, warm cloths, and good wages. Unlike the people of Judah before the deportation to Babylon, the entire remnant of the people obeyed the voice of the Lord and feared God. The Lord stirred up the hearts of Zerubbabel, Joshua, and all the people, and they began again the work on the temple (September 15, 520 B.C.). *“And he who earns wages, earns wages to put into a bag with holes (v. 6c NKJV).” When have you seen financial famine where you put your wages into a bag with holes in it? How has God spoken to you about your financial priorities and spending habits? #1 p.1218 What was the command of Jesus about laying up treasures on earth? See Matthew 6:19-21.*

Sources for summary and questions: 1. Serendipity Bible for Groups, c. 1988 Littleton, CO. 2. MacArthur Study Bible ESV, c. 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. Halley's Bible Handbook, c. 2000 Zondervan Publishing, Grand Rapids, MI. 10. 500 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 Holman Bible Publishers, Nashville, TN. 13. Moody Bible Commentary, c. 2014 Moody Publishers, Chicago, IL.

Proverbs 16, Haggai 2, Malachi 1-4, Esther 1 (#130) Revised 2024

Proverbs 16 — *What does the Lord do in the following verses: 2, 3, 5, 7, and 33?*

Haggai 2 — The prophet gathers Zerubbabel, Joshua, and the remnant of the people to declare that although Solomon's temple was magnificent, the final glory of the temple they are building will surpass it in grandeur. The Lord encourages them to be strong and promises them His presence. As with other prophets, he speaks of the future millennial reign of the Messiah when His glory will fill the temple, and He will provide peace (vv. 1-9). Haggai prophesies two months later (December 18, 520 B.C.) that although the people were bringing offerings and sacrifices, their disobedience in not building the temple has caused them to be defiled and sinful. Now on this day, as they are laying the foundation of the temple, Yahweh in His grace promises that from this day on, because of their obedience in building the temple, God will give them a bountiful harvest (vv. 10-19). On this same day Zerubbabel, the son of Shealtiel, was affirmed as the person who represents the Davidic line of the Messiah that was interrupted by the rejection of his grandfather Jehoiachin (Jeremiah 22:24). *In what way were Zerubbabel and his father Shealtiel significant in the line of Christ? See Matthew 1:12-13 and Luke 3:27.*

Malachi — This book, written about 430 B.C., was the last book in the Old Testament, and Malachi was the last of the Old Testament prophets. This prophecy was written to confront God's people with their sins and to restore their relationship to the Lord. The writing style of Malachi was to use a series of questions and answers by both God and the people, in order to awaken the people to their disobedience and unfaithfulness. His purpose was to bring them to genuine repentance. In the last chapter, Malachi announces the coming of the prophet Elijah before the dreadful day of the Lord. After Malachi, the next prophet to appear (400 years later) was John the Baptist, who came in the spirit of Elijah to prepare the way for the first coming of Jesus the Messiah.

Malachi 1 — In the previous 85 years, the temple and the walls of Jerusalem were rebuilt but the people began to cool off spiritually and allow old sinful patterns to return. First, the Lord shows His love for Israel by choosing Jacob over Esau (vv. 1-6). Israel did not reciprocate that love, but rather despised His name by offering blind and crippled sacrifices that demonstrated an attitude of almost indifference toward their relationship with Yahweh. The Lord of Hosts wants His name to be great among the nations everywhere, but Judah had profaned His name by offering defective sacrifices (vv. 7-14). *Israel despised the Lord by offering defective animals as a sacrifice thinking that any animal would be acceptable to God. How do we as Christian offer defective sacrifices to the Lord instead of giving Him our*

best? Is the Lord really worth our best in every area of our lives? Is there any area you personally fall short?

Malachi 2 — Since the priests were not honoring the name of the Lord of Hosts, they would be cursed. In place of clearly teaching God’s Word, they caused many to stumble by their instruction. Instead of being a messenger of the Lord, they had violated the covenant of Levi and showed partiality in the way they have carried out their ministry. Because of this evil, the descendants of the priests would suffer, would be despised, and would be humiliated before the people (vv. 1-9). After condemning the priests, the Lord now speaks of the ways the people have lived faithlessly. First of all, they have married foreign wives who serve alien gods. “May all men who do this be cut off from Judah with their descendants (v. 12)!” A second evil the men are committing that makes their sacrifices offered to the Lord unacceptable is that they have acted treacherously against the wife of their youth. Instead of being faithful to the covenant made before the Lord, they have divorced their wives even though the wives have continued faithful to them. The Lord’s desire is to have godly offspring from the marital union (vv. 10-16). People expect God to bless them even though they do evil and disavow the covenant He made with them (v. 17). *Why did God say that He “hates divorce” according to this chapter? See verses 13-16 (NKJV, NIV 84, and NLT).*

Malachi 3 — Verse 1 gives us two messengers, John the Baptist (Matthew 11:10) and the Messiah, Jesus Christ. The emphasis of these verses is Christ’s second coming when He comes in judgment. He will purify the priests of Levi so that they will present offerings to the Lord in righteousness. Malachi then lists a series of sins committed by those who do not fear the Lord (vv. 1-6). A major responsibility of the Jews was to bring the tithes and offerings to the temple to support the priests so that they can fully dedicate themselves to the Lord. Malachi says they were robbing God because the tithe belongs to the Lord. If they would but test the Lord, He would rebuke the devourer of the crops and bless them with bountiful harvests (vv. 7-12). Then the Jews say “It is useless to serve the Lord!” Instead of serving God for who He is, they selfishly said, “If I serve God, what will I get out of it?” God responds by saying that those who honor and serve Him will have their names written in a book of remembrance, and that this remnant will be His special possession and receive His compassion (vv. 13-18). *Although tithing was never given as a command in the New Testament, it is a principle of giving that began before the Law (Genesis 14:18-20, 28:20-22), and was given to Israel under the law (Leviticus 27:30-33). Do you give the full tithe or more of your earnings to the Lord? If not, are you willing to test the Lord in this? Principles in the New Testament about giving are found in Luke 6:38 and II Corinthians 9:6-8. This is a personal question.*

Malachi 4 — As the Old Testament comes to an end, the Lord gives a final warning for those who choose to live wicked lives. However, for those who fear the name the Lord of Hosts, there will be healing and blessing. The people of Judah are commanded to follow the statutes and ordinances that Moses gave at

Mount Horeb (Sinai). Now God's prophets will be silent for 400 years, but Malachi announces the next prophet to come, John the Baptist, who comes in the spirit of Elijah. Elijah, however, will come before the great and awesome Day of the Lord.

The name, "The Lord of Hosts" appears 23 times in this small book, and more frequently than any other book in the Old Testament. Why is God called the "Lord of Hosts," and why is this name for God so important in the postexilic (after exile) period? See II Kings 6:17 and Matthew 26:53. Why is the fact that God is the "Lord of Hosts" such a comfort to us?

Esther — "Yet who knows whether you have come to the kingdom for such a time as this (4:14b NKJV)." This is the key verse of this most exciting book which demonstrates boldly the providence and sovereignty of God and His tender care for His chosen people, but never once mentions the name of God. This book took place from about 483 to 473 B.C., in the Persian city of Susa where King Xerxes (Ahasuerus in Hebrew) had a royal winter palace. The events happened about 30 years before the story of Nehemiah. Esther and Mordecai are the key people in this true-life drama which clearly displays their courage and strength. As a person reads the twists and turns of the book of Esther they must cry out, "only God."

Esther 1 — In the first scene of this reality drama, during the third year of King Xerxes, the king welcomes his officials, staff, nobles, and also the officials from the twenty provinces of the Media-Persia Empire to a celebration lasting 180 days that will display the greatness of his magnificent splendor. The six months of festivities ended with a week-long banquet when all of the people of the province were invited to come and enjoy an open bar (wine) with unlimited drinking. On the last day of the feast an inebriated King Xerxes commanded Queen Vashti to appear in order to display her beauty to all the men, but she refused the king's command. The king conferred with his royal advisors after being rebuffed by the queen. The consensus of his wise counselors was that she must be removed as queen, or it would give incentive for women of the kingdom not to obey their husbands. The bigger picture seems to be that if a king cannot control his wife how can he control his vast kingdom? *Was Queen Vashti right in refusing the king's command? What did King Xerxes do wrong?*

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Proverbs 17, Esther 2-10 (#131) Revised 2024

Proverbs 17 — *In chapter 17, give the verse where it is found and the wisdom that is expressed about the following themes; (1) grandchildren and fathers, (2) a joyful heart and a crushed spirit, (3) an intelligent and understanding person, (4) two things that are detestable to the Lord, and (5) a friend and a brother.*

Esther 2 — The second scene describes an all-out effort to find a queen in place of the deposed Vashti. Beautiful young women are taken from all of the twenty provinces of the kingdom and brought to Susa to be a part of the king's harem and to prepare themselves for a night with the king so that he could decide which one would become queen. Now Mordecai, a Jewish man who was a Benjaminite, was the legal guardian of his cousin Hadassah (that is, Esther). Esther was also taken into the King's harem because of her great beauty and had won the favor of Hegai who was in charge of the harem. After being taken to the king, Esther won the favor, love, and approval of King Xerxes more than any of the other young women, and so she became the queen. During this period Esther obeyed Mordecai's orders and never revealed her ethnicity as Jewish. In an important subplot, Mordecai finds out that two men who guarded the king's entrance conspired to assassinate the king. Mordecai reveals to Esther the scheme, and she alerts the king who after an investigation to verify the treason has the two men hanged on the gallows. *Where do we see the providence of God in the first two chapters of Esther?*

Esther 3 — In the third scene the real-life villain Haman, the Agagite, becomes more and more powerful and is second only to the king. Upon the king's decree, all were to bow down and pay homage to Haman when he passed by. Mordecai, the descendent of Kish from the tribe of Benjamin, did not bow down to Haman, a descendent of King Agag of the Amalekites. Haman was filled with so much rage when Mordecai would not bow down that he not only wanted to kill Mordecai, but also all the Jews in the twenty provinces of the kingdom. The clueless king agreed to Haman's proposal to kill all of the Jews and sealed it with his signet ring. Couriers quickly took to the provinces of the kingdom the letters announcing the decree that proposed a complete extermination of the Jews on the 13th day of Adar, which was about eleven months away. *What does this chapter say about the person and character of (1) Mordecai, (2) Haman, and (3) King Xerxes?*

Esther 4 — In the fourth scene Mordecai goes into great mourning when he hears about the decree to kill all the Jews in the entire kingdom. Hearing of Mordecai's loud and bitter crying and his wearing of sackcloth and ashes, Esther tries to have him clothed but he refuses. After sending her attendant Hathach to go to him and find out what was happening, Mordecai told him everything and gave him a copy of the written decree to show to Esther and asked her to plead personally to the king for her people. Esther relayed the message to Mordecai that if anyone approaches the king in the inner courtyard without being summoned, they would suffer the death penalty with the exception being that the king extends the gold scepter to that person. Esther had not been summoned to appear before the king for the last 30 days. After warning Esther that her own life was in jeopardy if she didn't act, Mordecai said, "Yet who knows whether you have come to the kingdom for such a time as this (NKJV)?" Esther had Mordecai gather all the Jews in Susa in order to fast for her for three days, and then she would approach the king. "If I perish, I perish," she said. *Obviously, Esther had become queen by God to save the Jews from extermination. What vision has God implanted in your heart for His kingdom? Or, if you could serve the Lord in any way, what need is there in Christ's kingdom that you are passionate about fulfilling?*

Esther 5 — After three days of fasting, Esther dressed in her royal clothing and stood in the inner courtyard. Upon seeing the queen, the king extended the gold scepter toward her. The king was pleased to see Esther and offered to give her whatever she wanted up to half of the kingdom. She requested that the king come to a banquet that very day which she had prepared, and that he bring Haman with him. At the banquet that day the king asked her what her petition was, but Esther requested that the king and Haman come to a second banquet that she will prepare for them the next day, and then she will ask her petition. When Haman went home that night he was filled with joy and in good spirits because of his good fortune and summoned his friends and wife to join him. Displaying great pride, he boasted of his glorious wealth, his many sons, and the fact that the queen only invited him and the king to the dinner. When he described the great hatred he had for Mordecai, his wife and friends suggested he build a gallows 75 feet high on which to hang him. He had the gallows built that very night with the intention of asking the king for permission to hang Mordecai the next day. *Queen Esther immediately won the favor of the king upon her entrance. What do you think was going through the mind of King Xerxes when she sought and received his approval?*

Esther 6 — The next scene is in the King's bedroom chamber where he is tossing and turning and not able to sleep. To help him sleep he orders the book that records the daily events of his kingdom to be read to him. When he hears about how Mordecai thwarted an assassination plot against him, he asks what honor Mordecai has received for doing this. His attendants say that he has received no recognition. At that moment Haman was in the court to ask King Xerxes permission to hang Mordecai. When asked by the king what should be done for the man the king wants to honor, Haman could only think that he must be that man the king wanted to honor. Then the king tells Haman to do the exact thing he had suggested and to do it to Mordecai. Mordecai was dressed in royal robes and was led on horseback by Haman. After finishing with Mordecai, Haman hurried home to tell the horrible news to his family. *What great defect do we see in the life of Haman in this chapter? See verses 5-10 and Proverbs 16:18.*

Esther 7 — The king and Haman come to the second feast prepared by Esther. The king again asks Esther what her petition is, and she requests the king to spare her life and the lives of her people since Haman had sold them out to destruction, death, and extermination. Upon hearing this, the king was angered and went to the palace garden. When the king returned, he found Haman falling on the couch where Esther was reclining, he became exceedingly angry and ordered Haman to be hanged on the gallows that had been built for Mordecai.

Esther 8 — Queen Esther is rewarded with the estate of Haman, and Mordecai takes Haman's place as second in command to the king. Although the law against the Jews had to stand because it was irrevocable, the king allowed Esther and Mordecai to make another decree to offset the first decree without canceling it. The second decree gave the Jews a right to defend themselves if attacked. Now many of the ethnic groups became Jews because it was dangerous not to be a Jew. *What godly character traits do we see in Esther in chapters 7 and 8, and what rewards did Esther and Mordecai receive for their steadfastness?*

Esther 9-10 — In the final scene the tables are turned so that when the 13th day of the 12th month (Adar) arrived, the Jews gained the upper hand against their enemies by attacking those who were determined to destroy them. The Jews had the help of all the other nationalities because the fear of the Jews and Mordecai had fallen on them. The Jews killed 800 of their enemies in two days in Susa including the slaying of the ten sons of Haman, and 75,000 men were killed in the other provinces, but they did not take any plunder. Mordecai and Esther sent out a letter to all the Jews in all the provinces to establish the 14th and 15th days of Adar as days of celebration of Purim throughout all their generations. Mordecai became the second in command and was loved by all of the Jews because he sought the well-being of all of the Jewish people. *Why didn't the Jews take any plunder from their enemies?*

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Proverbs 18-24 (#132) Revised 2024

Proverbs 18 — Verse 22 says, “A man who finds a wife finds a treasure, and he receives favor from the Lord (NLT).” List as many of the good qualities of your wife you can think of, and share them with her. If you are single, list the qualities you would like to see in your wife if you were to marry.

Proverbs 19 — What are the two verses in this chapter that deal with the 9th commandment?

Proverbs 20 — Read the following verses: Proverbs 6:9-11, 19:15, 20:4, 13, 22:13, and 24:32-34. What is the lesson that these verses teach us? What did Paul teach about this theme? See II Thessalonians 3:6-10.

Proverbs 21 — Explain three ways the power of the Lord is manifested. See verses 1, 30, and 31.

Proverbs 22 — Verse 6 says, “Train up a child in the way he should go; even when he is old he will not depart from it (ESV).” Briefly give some of the elements necessary in order to properly train a child so that he or she will live a godly life when that child becomes an adult?

Proverbs 23 — What are the consequences of becoming addicted to alcohol or any other substance? See verses 29-35.

Proverbs 24 — What should be our reaction when thugs, rapists, terrorists, murderers, evil people, or even our personal enemies receive justice? How can we keep from gloating? See verses 17-18.

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Proverbs 25-31 (#133) Revised 2024

Proverbs 25 — *How are we to treat our enemies and those that do evil to us? See verses 21-22, Matthew 5:44, and Romans 12:19-21.*

Proverbs 26 — *What are the sins caused by the tongue in verses 20 to 28?*

Proverbs 27 — *What do the following verses say about tomorrow: Verse 1, Matthew 6:34, and James 4:13-17? What advice do these verses give us?*

Proverbs 28 — *What advice does this chapter give us about rich people, poor people, and greed?*

Proverbs 29 — *Who should we not fear? Who should we fear and trust? Why? See verse 25 and Matthew 10:28.*

Proverbs 30 — *What lessons can we learn from each of the four creatures mentioned in verses 24 to 28? See also Proverbs 6:6-8.*

Proverbs 31 — *Chapter 31:10-31 speaks of the woman with noble character. Give the inner qualities of this woman that are described in the following verses: (1) verse 11 (2) verses 13,15,18,27, (3) verses 16, 18, (4) verse 20, (5) verse 26 and, (6) verse 30.*