

One Year Through the Bible

Week 39: September 22nd through 28th

Daily Scripture Reading:	
Sunday:	Ezra 2; Ps. 1,121
Monday:	Ps. 119
Tuesday:	Ezra 3:1-7; Ps. 107,111
Wednesday:	Ps. 112,113,114
Thursday:	Ezra 3:8-13; Ps. 66,84,116
Friday:	Ps. 125,129; Ezra 4; Hag. 1,2
Saturday:	Zech. 1-3

Bible Chapter Titles	
Ezra	
2.	The Returning Remnant
3.	Temple Foundations Laid
4.	Opposition, Letter to Artaxerxes, Work Stopped
Psalms	
1	The Blessed Man
121	The Traveler's Psalm
119	"The Word of God" Psalm
107	Thanksgiving for Affliction
111	"Reverend is His Name" Psalm
112	God's Plan is Greater than the Pressures of Life
113	From Dunghill to Ruler
114	When Israel Went Out of Egypt
66	Worthy Worship Psalm
84	"Sons of Grace" Psalm
116	"Dying Grace" Psalm
125	Security for the Trusting
129	Comfort in Affliction
Haggai	
1.	Two Messages: Rebuke & Commendation
2.	Three Messages: Encouragement, Blessing, & Destruction of Gentile Power
Zechariah	
1-6a.	Eight Night Visions

Ezra 2

1. Chapter 2 details the names and numbers of the faithful remnant that returned to Israel's covenant land of promise.
2. Eleven tribal leaders are named (Ezr. 2:2). The Nehemiah account lists 12 tribal leaders (Neh. 7:7).
3. Returning men are indicated by their families, and the land allotments of their inheritance (Ezr. 2:3-35).
4. The Priests, Levites, and other temple servants are particularly featured as the main purpose for the Return is to rebuild the temple (Ezr. 2:36-54 cf. 1:3).

5. A number of Jews were unable to document their lineage (Ezr. 2:59,60), including some of the priests (Ezr. 2:61-63).
6. The total number of the exiles returning with Zerubbabel was 49,897 out of an estimated population of two or three million Jewish people (Ezr. 2:64,65).

Psalm 1

1. Psalm one describes the humble believer who lives his life according to the revealed Word of God.
2. The Babylonian captivity produced a new synagogue mode of Bible study and worship that is reflected in many of the exilic and post-exilic psalms.
3. Failure to separate from worldliness leads a believer into progressive levels of involvement in evil (Ps. 1:1). Fleeing from all of this is a tremendous blessing.
4. The believer must meditate on the Word of God day & night (Ps. 1:2). Such occupation with Christ produces spiritual prosperity in every endeavor (Ps. 1:3).
5. The alternative to walking with the LORD is to pursue the course of wickedness, and perish (Ps. 1:4-6).

Psalm 121

1. Psalm 121 is a psalm of ascent, sung by pilgrims as they made their way to Jerusalem for the required feasts (Ps. 120-134).
2. Psalm 121 is the Travelers Psalm, rejoicing in the faithfulness of the LORD to protect the believer in every location (Ps. 121:3,7,8).
3. The psalm focuses on physical dangers and spiritual dangers for the traveler. Such is the focus of the LORD when He promises protection for Jacob when he fled Canaan (Gen. 28:15).
4. Ultimately, this psalm finds fulfillment not with the Z/E/N Returnings, but with the Regathering of Israel by the Lamb (Rev. 7:16,17).

Psalm 119

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1. Psalm 119 is an acrostic psalm, with twenty-two eight-verse stanzas beginning with the letters of the Hebrew alphabet.
2. The author is unknown, and the majority of traditions assign it to David, with a prominent minority of opinion favoring an exilic author.
3. Eight separate Hebrew words for the Word of God are featured throughout the 176 verses of this psalm.
 - a. דֶּרֶךְ derek ^{#1870}: *way, road, course of life*. Used 590x in the OT. (Ps. 119:1,3,5,14,26,27,29,30,32,33,37,59,168). 1st use: Gen. 3:24.
 - b. תּוֹרָה towrah ^{#8451}: *law, instruction*. Used 219x in the OT. (Ps. 119:1,18,29,34,44,51,53,55,61,70,72,77,85,92,97,109,113,126,136,142,150,153,163,165,174). 1st use: Gen. 26:5.
 - c. עֵדָה 'edah ^{#5713}: *testimony, witness*. Used 26x in the OT (14x in Ps. 119); always plural & always of laws as Divine testimonies. (Ps. 119:2,22,24,46,59,79,95,119,125,138,146,152,167,168). 1st use: Gen. 21:30.
 - d. פִּקּוּדֵיִם piqqwrdym ^{#6490}: *precept, statute*. Used 24x in OT (21x in Ps. 119). (Ps. 119:4,15,27,40,45,56,63,69,78,87,93,94,100,104,110,112,8,134,141,159,168,173). 1st use: Ps. 19:8.
 - e. חֹק choq ^{#2706}: *statute, ordinance*. Used 121x in the OT. (Ps. 119:5,8,12,23,26,33,48,54,64,68,71,80,83,112,117,118,124,135,145,155,171) 1st use: Gen. 47:22(twice),26.
 - f. מִצְוָה mitzwah ^{#4687}: *commandment*. Used 181 times in the OT. (Ps. 119:6,10,19,21,32,35,47,48,60,66,73,86,96,98,115,127,131,143,151,166,172,176). 1st use: Gen. 26:5.
 - g. מִשְׁפָּט mishpat ^{#4941}: *judgment, justice, right, custom*. Used 421x in the OT. (Ps. 119:7,13,20,30,39,43,52,62,75,84,91,102,106,108,120,121,132,137,149,156,160,164,175). 1st use: Gen. 18:19
 - h. דְּבָר דabar ^{#1697}: *word, thing, matter*. Used 1439x in the OT. (Ps. 119:9,16,17,25,28,42,43,49,57,65,74,81,89,101,105,107,114,130,139,147,160,161,169). 1st use: Gen. 11:1.
4. The psalmist is a believer under maximum testing—afflicted and mocked by those who should know better (vv.23,78,86,157,161), and remaining faithful to God’s Word in every circumstance.
5. The acrostic:
 - א: The only life of blessedness is the life that is dedicated to God’s Word (vv.1-8).
 - ב: The only life of purity is the life that is dedicated to God’s Word (vv.9-16).
 - ג: The only life of abundance is the life that is dedicated to God’s Word (vv.17-24).
 - ד: God’s Word is the believer’s provision for the revival of an aggrieved soul (vv.25-32).
 - ה: Believers must keep themselves teachable, and trust in the LORD to teach them (vv.33-40).
 - ו: The believer’s love and trust for God’s Word will motivate him to speak that Word in every witnessing opportunity (vv.41-48).
 - ז: God’s Word is eternally valuable, and the humble believer will pursue it no matter how the world derides him (vv.49-56).
 - ח: The believer who loves God’s Word rejoices in sharing that devotion with other like-minded believers (vv.57-64).
 - ט: The believer under God’s Word can appreciate the value of forgiveness & affliction, and the infinite value of God’s Word (vv.65-72).
 - י: God’s Word places us in the proper Creator/creature perspective (vv.73-80).
 - יא: God’s Word provides us with the proper perspective on time (vv.81-88).
 - יב: God’s Word provides us with the proper perspective on God’s faithfulness (vv.89-96).
 - יג: The youngest of believers has the deepest of wisdom when he abides in the Word of God (vv.97-104).
 - יד: Believers in the darkest moments of their lives can trust God’s Word even up to the moment when the LORD ends his life (vv.105-112).
 - טו: Believers who pursue God’s Word will come into conflict with those who reject God’s Word (vv.113-120).
 - טז: Believers leave their judgments in the hands of the LORD (vv.121-128).
 - יז: Believers who long for God’s Word enjoy freedom from iniquity’s dominion (vv.129-136).
 - יח: God’s Word provides us with the proper perspective of righteousness (vv.137-144).
 - יט: God’s Word motivates us to exhaustive prayer (vv.145-152).
 - כ: God’s Word provides us with the proper perspective of our Advocate (vv.153-160).
 - כא: The believer who abides in God’s Word can rejoice in any circumstance (vv.161-168).

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☞: Believers live one day at a time as a lost sheep in daily need of God's Word (vv.169-176).

Ezra 3

1. The seventh month was the month for the Feast of Trumpets (Lev. 23:23-25), Day of Atonement (Lev. 23:26-32), and the Feast of Tabernacles (Lev. 23:33-44). The returning exiles were blessed to build an altar and observe the first sacrifices in Jerusalem in over 50 years.
2. The two leaders of this worship were the Davidic heir Zerubbabel and the Aaronic heir Jeshua (Ezr. 3:2).
3. The returning exiles worshipped even as they assembled their building materials, and even as they lived in fear of the surrounding peoples (Ezr. 3:3-7).
4. Construction gets underway in the second month of the second year of their return (Ezr. 3:8-13).
 - a. The young men rejoiced at the laying of the foundation.
 - b. The old men lamented at the same event.

Psalms 107

1. Psalm 107 is a song of rejoicing by the returnees from the exile (Ps. 107:1-3).
 - a. They had physically returned from captivity in the land of their adversaries.
 - b. They had spiritually been redeemed from the power of the Adversary.
2. The unbeliever hungers and thirsts in a spiritual wilderness (Ps. 107:4-9).
3. The unbeliever and carnal believer function in the darkened bondage of this world system (Ps. 107:10-16).
4. The LORD is waiting eagerly to forgive and restore the rebellious fool who repents and draws near to Him (Ps. 107:17-22).
5. Creation paints an awesome picture of the majesty of God (Ps. 107:23-32).
6. God curses a land, and blesses a land according to His wisdom for the cursing and blessing of His people (Ps. 107:33-43).

Psalms 111

1. Psalm 111 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. Psalm 111 is an acrostic psalm, with two letters of the Hebrew alphabet per verse in vv.1-8, and three letters of the Hebrew alphabet per verse in vv.9,10.
3. Believers should strive for greater capacity for appreciation regarding every good work that God performs on his behalf.
4. It is our privilege and blessing to study (NIV: ponder) the works of God.
5. It is our privilege and blessing to rejoice in the eternal faithfulness of God's eternal covenants.

Psalms 112

1. Psalm 112 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. Psalm 112 is an acrostic psalm, and follows the same alphabetical pattern of Psalm 111.
3. Psalm 111 dealt with the privilege and blessing of studying God's works, but Psalm 112 outlines the privilege and blessing of obeying God's Word.
4. The believer who abides in the Word and remains obedient to the LORD will reap abundant spiritual blessings in time.

Psalms 113

1. Psalm 113 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. This portion of Psalms is called the Hallel (Ps. 113-118). These psalms were sung at Passover, Pentecost, & Tabernacles.
3. It is our privilege to praise the LORD all day every day.
4. The LORD is worthy of praise because He is high (Ps. 113:4,5), but He is worthy of even more praise because He is low (Ps. 113:6).
5. The LORD lifts up the lowly and sets them on high (Ps. 113:7-9; Lk. 1:52; Jms. 2:5; Phil. 2:8-11).

Psalms 114

1. Psalm 114 celebrates the Exodus out of Egypt.

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2. The Red Sea and the Jordan River were both parted in the process of Israel's redemption and entrance into promise.
3. The skipping of the mountains and hills occurred as a response to the terror of the LORD's presence.
4. The provision of water from the rock painted the picture of Jesus Christ and the living water He supplies.

Psalm 66

1. Psalm 66 looks forward to a day in which the entire world will praise and worship the LORD (Ps. 66:1-4).
2. The Millennium will provide the opportunity for all the nations to "come and see" (Ps. 66:5-7) and "come and hear" (Ps. 66:16).
3. The nation of Israel will rejoice in the LORD's faithfulness (Ps. 66:8-12).
4. Individual believers will rejoice in the LORD's faithfulness (Ps. 66:13-20).

Psalm 84

1. Believers focused on heaven will sing for joy at the dwelling places in the Father's house (Ps. 84:1-4; Jn. 14:2).
2. Believers focused on heaven will go from strength to strength through any testing of sorrow (Ps. 84:5-7).
3. Believers focused on heaven will be prayerful and confident in any testing of our faithfulness (Ps. 84:8-12).

Psalm 116

1. A consistent prayer life builds a believer's capacity for love with the LORD (Ps. 116:1,2).
2. The psalmist endured a life-threatening situation (Ps. 116:3,4,8,9,15), and was comforted by the Psalms of David (Ps. 18:1-6) as he trusted the LORD.
3. We cannot repay the LORD for His grace towards us (Ps. 116:12), but we can praise Him for all eternity.

Psalm 125

1. Psalm 125 is a Song of Ascent (Ps. 120-134), sung by pilgrims as they ascended to

Jerusalem for the annual feasts. See the notes on Ps. 120 in Study Guide #15.

2. The psalmist anticipates the day when the Gentile scepter will finally be lifted from Jerusalem (Ps. 125:3).
3. The LORD will lead away the wicked when He establishes the kingdom of the righteous (Ps. 125:4,5).

Psalm 129

1. Psalm 129 is another Song of Ascent (Ps. 120-134).
2. Believers who are walking with the LORD are persecuted but not forsaken, struck down but not destroyed (Ps. 129:1,2; 2nd Cor. 4:9).
3. The glory of Zion (Millennium) will be the time when those who hated her will be done away with (Ps. 129:5-8).

Ezra 4

1. The Adversary of Israel motivated the adversaries of Israel to hinder the temple project (Ezr. 4:1ff.).
 - a. They attempted to infiltrate and join in the work project (Ezr. 4:2,3). Their claim to worshiping YHWH was partially true according to their hybrid Samaritan religion (2nd Kgs. 17:29-41).
 - b. They engaged in terrorism to discourage the temple building project (Ezr. 4:4,5,24).
 - c. They engaged in political activism to halt the wall building project (Ezr. 4:6,7). They file a *הַטָּעַן* ^{#7855} *sitnah*: legal *accusation* (from *שָׂטָן* ^{#7853} *satan*: *adversary, accuser*).
2. There is no recorded response by Ahasuerus to their indictment (Ezr. 4:6).
 - a. He is known in secular history as Xerxes I (485-465BC).
 - b. He is the King of Persia featured in the Book of Esther. It is perhaps her influence, and/or Mordecai's influence that keeps Ahasuerus from responding to the Ezra 4:6 letter.
3. Artaxerxes responded to the letter of Bishlam, Mithredath & Tabeel by ordering a total halt to all building projects in Jerusalem (Ezr. 4:7-23).
 - a. The son of Xerxes I, Artaxerxes I (Longimanus) reigned from 464-423BC.
 - b. Dispatched Ezra to Jerusalem in 458BC (Ezr. 7).
 - c. Allowed his cupbearer Nehemiah to rebuild the city walls in 445BC (Neh. 2:1-8).

Haggai

Ἀγγαῖος

חגי

Focus	Completion of the Latter Temple 1:1 1:15	Glory of the Latter Temple 2:1 2:9	Present Blessings of Obedience 2:10 2:19	Future Blessings through Promise 2:20 2:23
Divisions	“Consider your ways! . . . My house that is in ruins”	“The glory of this latter temple shall be greater”	“From this day forward I will bless you”	“I will shake heaven and earth”
Topics	Temple of God		Blessings of God	
	First Rebuke (Present)	First Encouragement (Future)	Second Rebuke (Present)	Second Encouragement (Future)
Place	Jerusalem			
Time	September 1, 520BC	October 21, 520BC	December 24, 520BC	December 24, 520BC

Haggai could be titled “Get With the Program.” Like a drill sergeant, Haggai rebuked the returnees for taking so long in rebuilding the temple.

Title: The Hebrew, Greek, & English titles all come from the proper name of the prophet who delivered the message of the book.

Author: Almost nothing whatsoever is known about “Haggai the Prophet.” His name means “festive” but it was no party for the returnees listening to

his message.

Haggai 1

- Chapter 1 contains the first of four messages that Haggai delivered over a four month period of time.
- Haggai’s message is directed to Zerubbabel the governor & Jehozadak the high priest (Hag. 1:1).
 - Zerubbabel was the grandson of King Jehoiachin, and the heir to the throne of David in the line of Christ (Matt. 1:12). He is not a Davidic King, but a Persian governor.
 - Joshua (Jeshua) was the son of Jehozadak & grandson of Seraiah the last high priest of Jerusalem.
- The LORD rebuked the returnees for their misplaced priorities (Hag. 1:2-11). They had rebuilt their own houses but left the temple unfinished.
- The LORD admonishes them to consider their ways (Hag. 1:5).

- Zerubbabel, Joshua & all the returnees responded positively to the LORD’s rebuke (Hag. 1:12-15).

Haggai 2

- Chapter 2 contains messages two through four of Haggai’s short ministry.
- In message #2 Haggai asks the elders who remembered Solomon’s temple to make comparisons (Hag. 2:1-9).
 - Ezra’s temple cannot compare with Solomon’s.
 - Neither temple can compare with the temple yet to come (Ezekiel’s temple).
- In message #3 Haggai uses the people’s own knowledge of ritual purity and defilement to illustrate their need of an attitude adjustment (Hag. 2:10-19).
- In message #4 Haggai speaks to Zerubbabel the Persian governor (Hag. 2:20-23).
 - He communicates the LORD’s promise to replace the signet ring which he removed in the days of Coniah (Jehoiachin) (Jer. 22:24).

Focus	Eight Visions					Four Messages			Two Burdens			
	1:1		6:15			7:1		8:23	9:1		14:21	
Divisions	Call to Repentance		Eight Visions		Crowning of Joshua	Question of the Fasts			First Burden: Rejection of the Messiah		Second Burden: Reign of the Messiah	
	1:1	1:6	1:7	6:8	6:9	6:15	7:1	8:23	9:1	11:17	12:1	14:21
Topics	Pictures					Problems			Predictions			
	Israel's Fortune					Israel's Fasting			Israel's Future			
Place	Jerusalem											
Time	While Building the Temple 520-518BC						After Building the Temple c.480-470BC					

- b. The Millennial blessings described here show how the son of Zerubbabel will rule to the glory of God (cf. Matt. 1:12-16).

Zechariah is the Book of the Coming Christ. The prophet encouraged the returning exiles to finish building the temple as a part of the preparations for the coming Messiah.

Zechariah compliments Isaiah, Jeremiah, Ezekiel & Daniel as a great writing prophet who faithfully anticipated the coming Messiah.

Title: The Hebrew, Greek, & English titles all come from the proper name of the prophet who delivered the message of the book.

Author: Zechariah joins Jeremiah & Ezekiel as a prophet-priest. He was the son of Berechiah and grandson of Iddo—a priest who returned to Jerusalem with Zerubbabel & Jeshua. While Haggai was likely quite elderly, Zechariah was likely quite young.

Zechariah

Ζαχαρίας

זְכַרְיָהּ

Zechariah 1

- Zechariah's first message (Zech. 1:1-6) comes in between Haggai's second and third messages. He calls upon the returnees to not repeat the mistakes that led to the captivity.
- Three months later, and two months after Haggai's final message, Zechariah receives a series of eight night-visions (Zech. 1:7ff.).
 - The rider on the red horse (Zech. 1:7-17).
 - The four horns & four craftsmen (Zech. 1:18-21).
 - The man with the measuring line (Zech. 2).
 - Joshua the High Priest (Zech. 3).
 - The golden lampstand & two olive trees (Zech. 4).
 - The flying scroll (Zech. 5:1-4).
 - The ephah and the women (Zech. 5:5-11).
 - The four chariots (Zech. 6:1-8).
- The first night vision (Zech. 1:7-17).

- Zechariah has an angelic narrator (Zech. 1:14) who accompanies him and offers explanation.
 - A man riding on a red horse. Behind him were three other horsemen—red, sorrel & white horses (Zech. 1:8).
 - These are not to be identified with the chariots of the 8th vision (Zech. 6:1-8).
 - Nor are they the white, red, black & ashen horsemen of the apocalypse (Rev. 6:1-8).
 - The horsemen patrol the earth and establish peace through Persia (Zech. 1:11).
 - With the world at peace the Angel of the LORD cries out to the LORD and asks "how long?"
 - The LORD of Hosts assures the Angel of the LORD that His perfect timing is bringing about blessing to Zion.
- The second night-vision (Zech. 1:18-21).
 - Zechariah sees the four horns (rulers) responsible for the scattering of the Jews.

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- b. Zechariah sees four angelic craftsmen that are sent to throw down the Gentile powers that afflicted the Jews.

Zechariah 2

1. Chapter 2 contains the third of the eight night-visions that Zechariah received.
2. Zechariah sees another angel who is tasked with the rebuilding of Jerusalem (Zech. 2:1).
3. The LORD dispatches another angel to instruct Zechariah's narrator to inform Zechariah of the circumstances of Millennial Israel (Zech. 2:2-13).

Zechariah 3

1. Night vision #4 is a view of Joshua the High Priest, and how he stands in heaven.
 - a. In the courtroom of heaven, the Angel of the LORD (Lord Jesus Christ) is our advocate (1st Jn. 2:1).
 - b. In the courtroom of heaven, Satan is our accuser (Rev. 12:10).
2. The LORD called upon the LORD to rebuke Satan (Zech. 3:2).
 - a. The (Angel of the) LORD Jesus Christ did not rebuke the Devil, but called upon the LORD (God the Father) to do so.
 - b. Joshua has no condemnation as he is a brand plucked from the fire (born-again believer).
3. Joshua's eternal reward is seen, as his filthy garments are removed and he is clothed with festal robes.
 - a. The turban is a special blessing in eternity reward for Joshua's faithful service.
 - b. Governance in eternity is a reward based upon faithfulness in time (Lk. 19:11-27)—as is free access to angelic realms of heaven (Rev. 3:4,5; cf. Rev. 3:12).
4. Just as Zerubbabel has Messianic Kingship promises given to him (Hag. 2:20-23), Joshua receives Messianic Priesthood promises given to him (Zech. 3:8-10). Branch is a title for Jesus Christ (Zech. 6:12; Isa. 4:2; 11:1; 53:2; Jer. 23:5,6).