

TTB2022-301 – Week 27 – July 3 to 9

TTB2022-301, Week 27, July 3 to 9	TTB2022-308, Week 34, Aug 21 to 27
TTB2022-302, Week 28, July 10 to 16	TTB2022-309, Week 35, Aug 28 to Sept 3
TTB2022-303, Week 29, July 17 to 23	TTB2022-310, Week 36, Sept 4 to 10
TTB2022-304, Week 30, July 24 to 30	TTB2022-311, Week 37, Sept 11 to 17
TTB2022-305, Week 31, July 31 to Aug 6	TTB2022-312, Week 38, Sept 18 to 24
TTB2022-306, Week 32, Aug 7 to 13	TTB2022-313, Week 39, Sept 25 to Oct 1
TTB2022-307, Week 33, Aug 14 to 20	

TTB2022-301 – Week 27 – July 3 to 9	1
Day 184 – July 3 - Sin and Captivity Isa. 1:1-20; 28; 2 nd Kgs. 17:5-41; 18:9-12	1
Day 185 – July 4 - Judgment Precedes Blessing Isa. 1:21-31; 2-5	2
Day 186 – July 5 - God the Divine Judge Isa. 13-16; 2 nd Kgs. 16:19,20; 2 nd Chr. 28:26,27	4
Day 187 – July 6 - Hezekiah’s Revival 2 nd Chr. 29-31	6
Day 188 – July 7 - Some Proverbs of Solomon Prov. 25-29	6
Day 189 – July 8 - A Virtuous and Capable Wife Prov. 30-31	7
Day 190 – July 9 - Yearning For God Psa. 42-46	10
Answers to TTB2022-213 Exercises	11
TTB2022-301 Exercises	11

Day 184 – July 3 - Sin and Captivity Isa. 1:1-20; 28; 2nd Kgs. 17:5-41; 18:9-12

Isaiah Chapter One

- The Book of Isaiah is properly called a “vision” (Isa. 1:1; 2nd Chr. 32:32).
 - חֲזוֹן chāzown ^{#2377}: vision, oracle, prophecy (1st Sam. 3:1; Dan. 8:1,2).
 - The time-frame from Uzziah (790-739BC) to Hezekiah (715-686BC) matches the time-frame for Hosea (Isa. 1:1; Hos. 1:1).
 - While Hosea addressed the northern kingdom, Isaiah ministered in the south.
- The Lord calls all heaven and earth to bear witness—Israel is a faithless son (Isa. 1:1-9).
 - The animal realm understands the Sovereignty of God, but Israel does not.
 - Although addressing the kingdom of Judah, the Lord addresses all Israel.
- The Lord is “sick and tired” of Judah’s external religious show (Isa. 1:10-15).
- Judah’s only option at this point is to repent and confess (Isa. 1:16,17).
- The call to repentance is a direct invitation to Judah, and yet a much larger invitation to all believers (Isa. 1:18-20; Psa. 51:7; 1st Jn. 1:9).

Isaiah Chapter Twenty-Eight

- Chapters twenty-eight through thirty-five form a section of warning. Six woes are pronounced in this section (Isa. 28:1; 29:1,15; 30:1; 31:1; 33:1). Isa. 29-35 are covered from Day 203-205.
- The first woe is issued to Ephraim—the northern kingdom of Israel (Isa. 28:1).

3. Israel was totally given over to drunkenness, led by the example of their prophets and priests (Isa. 28:7,8).
4. The pattern for accurate Bible teaching is established here (Isa. 28:9,10,13).
 - a. Accurate Bible teaching begins with the milk teachings for infants, and proceeds from there (v.9).
 - b. Accurate Bible teaching is progressive, comprehensive, and cumulative (v.10).
5. Isaiah's prophecy concerning stammering lips and a foreign tongue is very important (Isa. 28:11,12,13b).
 - a. Isaiah prophecies that God will use Gentiles to preach a (gospel) message of rest (Isa. 28:11,12).
 - b. Israel's rejection of the gospel message, as taught in Gentile languages, will result in their national dispersion (Isa. 28:13b).
 - c. This passage is quoted by the Apostle Paul to teach that tongues were designed as a sign to unbelievers—especially unbelieving Jews who refused to return to the Lord (1st Cor. 14:21,22a).
 - d. The fulfillment of this prophecy was the destruction of Jerusalem by the Romans in 70AD. Therefore, the purpose for tongues, as taught in the Book of Acts is no longer pertinent today.
6. Isaiah also repeats an earlier prophecy (Isa. 8:14,15), making reference to the Christ: the Cornerstone (Isa. 28:16; Rom. 9:33; 1st Pet. 2:6 cf. Ps. 118:22).

Second Kings Chapter Seventeen

2. Explanation is made for why the exile of Israel was necessary (2nd Kgs. 17:7-18).
3. The influence of Israel had also brought defilement upon the kingdom of Judah (2nd Kgs. 17:19-23).
4. The Assyrians brought a collection of gentile peoples to settle the land of Israel in place of the Jews (2nd Kgs. 17:24-41).

Second Kings Chapter Eighteen

2. Hezekiah bravely defied Assyria, while observing Israel's captivity to Assyria (2nd Kgs. 18:7-12).

Day 185 – July 4 - Judgment Precedes Blessing Isa. 1:21-31; 2-5

Isaiah Chapter One

(Outline continues from yesterday)

6. Jerusalem the harlot is rebuked for her evil, but also promised a restoration by grace (Isa. 1:21-31).

Isaiah Chapter Two

1. Chapters two begins with a picture of the coming eschatological theocratic kingdom of the Lord.
2. Israel will be the center of the world stage during the eschatological theocratic kingdom of the Lord (Isa. 2:2-4).

- a. Israel is an earthly nation in the midst of, and raised above all other earthly nations (v.2).
 - b. The gentile nations will look to Israel to teach them the Word of God (v.3).
 - c. The Lord will administer executive, legislative, and judicial authority over all the nations (v.4a).
 - d. The Lord will also oversee a world-wide disarmament program (v.4b).
3. In anticipation of the glory to be revealed, Judah is admonished to walk in the light (Isa. 2:4-11).
 4. The glory to be revealed will be a day of reckoning for those who have gloried in their own pride (Isa. 2:12-22).

Isaiah Chapter Three

1. The Lord God of Hosts inflicts national Divine discipline upon Judah for their faithlessness (Isa. 3:1-12).
2. The Lord's particular attention is focused upon the elders and princes who should have exercised Godly leadership and steered Judah away from idolatry (Isa. 3:13-15).
3. The Lord's particular attention is also focused upon the daughters of Zion, who became as big a stumbling block as the daughters of Moab & Midian ever were (Isa. 3:16-4:1; Num. 25:1,6).

Isaiah Chapter Four

1. The promised restoration of Judah will be accomplished by the Branch—the Lord Jesus Christ (Isa. 4:2; 11:1; 53:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12).
2. The Millennial Reign of Jesus Christ will begin with only born-again believers populating the earth (Isa. 4:3).
 - a. The spirit of judgment and the spirit of burning refers to the judicial execution of all unbelievers who survive the Tribulation, but who have no part in the Millennium (Isa. 4:4).
 - b. The Gentile judgment is the sheep & goat judgment of Matthew 25 (vv.31-46).
 - c. The Jewish judgment is the wilderness judgment of Ezekiel 20 (vv.33-38).

Isaiah Chapter Five

1. Isaiah composes a song for his well-beloved (Isa. 5:1-7).
 - a. Isaiah had the spiritual maturity to enjoy an intimate love relationship with the Lord (v.1a).
 - b. Isaiah had the grace orientation to understand all of Israel's blessings were the work of the Lord (vv.1b,2).
 - c. The vineyard was in terrible condition, but it wasn't the Lord who fell short (vv.3-7).
2. The Lord pronounces His judgment upon Judah in a series of six Woes (Isa. 5:8-23).
 - a. Their real estate conglomerates, and cooperative farming industries violated the principles of their land inheritance (vv.8-10).
 - b. Their wealth and prosperity promoted a neglect for spiritual life (vv.11,12). Like Israel to the north, this spiritual life negligence will result in their captivity (vv.13-17; cf. Hos. 4:6).
 - c. Their pursuit of evil only intensified, as they failed to see the Lord working in their midst (vv.18,19).

- d. They are pleased to substitute their own goodness for the Lord's (v.20).
 - e. They are pleased to substitute their own wisdom for the Lord's (v.21).
 - f. They are pleased to promote their own wealth at the expense of others—following Israel's abusive & predatory materialism (vv.22,23).
3. As a consequence for Judah's unrepentant evil, they are promised the fire of God's judgment (Isa. 5:24-30).
 - a. The whole world will be arrayed against the Jews (v.26).
 - b. Fighting them will be hopeless (vv.27-30).

Day 186 – July 5 - God the Divine Judge Isa. 13-16; 2nd Kgs. 16:19,20; 2nd Chr. 28:26,27

Isaiah Chapter Thirteen

1. Chapter Thirteen begins a series of messages against Babylon (Isa. 13:1-22; 14:1-23; 21:1-10; 39:5-8; 43:14,15; 48:12-22).
 - a. Original Babylon was Nimrod's rejection of God's plan for the nations (Gen. 10:8-10).
 - b. A subsequent Babylon, 18th century BC was Hammurabi's empire of written law.
 - c. At the time of Isaiah, Assyria was the dominant world power, in which Babylon was a troublesome province.
 - 1) Within 100 years of Isaiah's prophecies, Nabopolassar will successfully revolt and overthrow the Assyrian empire and the neo-Babylonian (Chaldean) empire will arise.
 - 2) Nebuchadnezzar, the son of Nabopolassar, will be the tool of the Lord's judgment against Judah in 586BC.
 - d. Post-captivity Babylon was a Jewish intellectual center until the middle ages (cf. 1st Pet. 5:13), eclipsed by Islamic Baghdad and disappearing from world history.
 - e. Eschatological "Babylon" is also identified as eschatological "Rome," introduced by the Hebrew prophets (Isa., Jer., Ezek., Dan.) with the ultimate revelation by the Apostle John (Rev. 14-18).
 - f. While it is cumbersome to write and speak about Nimrod's Babylon, Hammurabi's Babylon, Nebuchadnezzar's Babylon, Talmudic Babylon, and Eschatological Babylon—the cumbersome distinctions are quite useful for providing clarity in prophetic studies.
 - 1) Some prophecy scholars and authors reference a revived Babylon.
 - 2) Some prophecy scholars and authors reference a revived Roman Empire.
2. The message of Isaiah 13 is called an "oracle." **נִצְטָ** *massā'* #4853: load, burden, utterance, oracle (Isa. 13:1; 14:28; 15:1; 17:1; 19:1; 21:1,11,13; 22:1; 23:1; 30:6).
3. The Lord musters a mighty army from a far country "to destroy the whole land" (Isa. 13:1-5).
4. It is not immediately clear which army is in view, until the following context establishes the time-reference as the Day of the Lord (Isa. 13:6-16).
5. The destruction of Babylon, in conjunction with the end-times Day of the Lord, is seen as final and eternal (Isa. 13:17-22).

Isaiah Chapter Fourteen

1. The Lord promises a restoration to Israel, and the eschatological theocratic kingdom blessings of Israel are then described (Isa. 14:1,2).
2. Israel's establishment in kingdom glory will prompt a taunt against the world forces of darkness (Isa. 14:3-23).
 - a. The oppressor and his fury will cease when he is imprisoned in the abyss for a thousand years (Isa. 14:4; Rev. 20:1-3).
 - b. The power behind wicked rulers is broken (Isa. 14:5,6) as the rod of iron is given to Christ (Ps. 2:9; Rev. 12:5; 19:15).
 - 1) Babylon represents much more than a single earthly empire.
 - 2) It is mentioned more times in the Bible than any other city, other than Jerusalem.
 - 3) When the Lord began to establish His plan for nations, Babel stood in opposition to His plans (Gen. 11:1-9).
 - 4) In the end-times it will be "Babylon" once again which stands opposed to the LORD (Rev. 14:8; 16:19; 17:5; 18:2,10,21).
 - c. The earth rejoices in the rest it enjoys (Isa. 14:7,8; Rom. 8:19-22).
 - d. The denizens of hell celebrate Satan's fall (Isa. 14:9-11), and will have all eternity to ponder the failure of his rebellion against God (Isa. 14:15-17).
 - e. The Lord reflects back to the fall of Satan, and his five declarations of "I will" (Isa. 14:12-14; Lk. 10:18; Rev. 12:3,4).
 - 1) "Lucifer" is the Latin name for Hēylēl Ben-Shāchar—the name of Satan prior to his fall (Isa. 14:12 Vulg., KJV, NKJV).
 - 2) His heart was lifted up in pride to exalt himself (Isa. 14:13,14; Ezek. 28:15-17).
 - f. This passage concludes with a vivid description of eternal hell (Isa. 14:18-23).
3. The Lord returns His attention back to Isaiah's generation, and pronounces judgment upon Assyria (Isa. 14:24-27).
4. Isaiah pronounces ten other **נִבְיָה** massā' oracles, beginning with Philistia (Isa. 14:28-32).

Isaiah Chapter Fifteen

1. Isaiah's next **נִבְיָה** massā' oracle centers on Moab (Isa. 15:1-16:14).
2. Moab's judgment is sudden (Isa. 15:1), and causes the Lord's heart to cry out (Isa. 15:5; 16:11).

Isaiah Chapter Sixteen

1. Moab's only answer will be to submit to Jerusalem, and offer the proper tribute of worship to the Davidic Messiah/King (Isa. 16:1-5). This will result in a restoration of the fortunes of Moab (Jer. 48:47).
2. The Lord returns His attention to the present time with a three year prophecy concerning Moab's degradation (Isa. 16:13,14).

Day 187 – July 6 - Hezekiah's Revival 2nd Chr. 29-31**2nd Chronicles Chapter Twenty-Nine**

1. Chapter 29 begins a 4 chapter passage on the 29 year reign of good King Hezekiah (2nd Chr. 29-32; 2nd Kgs. 18-20; Isa. 36-39).
2. Hezekiah was the greatest of the Kings of Judah (2nd Kgs. 18:5).
3. Hezekiah's first order of business was to reopen the Lord's temple for business (2nd Chr. 29:3-36).
 - a. He refers to the Levites as his "sons" (v.11).
 - b. He supervises the Levitical cleansing of the temple (vv.12-19).
 - c. He supervises the restoration of temple worship (vv.20-36).

2nd Chronicles Chapter Thirty

1. Chapter 30 describes the first great Passover instituted by King Hezekiah (2nd Chr. 30:1-27). This event was not recorded by the author of 2nd Kings.
2. The Passover invitation goes out to Judah & Benjamin, plus Ephraim & Manasseh (2nd Chr. 30:1), and ultimately to all the inhabitants of the Kingdoms of Israel & Judah (2nd Chr. 30:6-12).
3. The Passover was held in the second month, according to the alternate date permitted under Mosaic Law (2nd Chr. 30:2,3; Num. 9:10-12).
4. Hezekiah's Passover required a bit of flexibility—which Hezekiah prayed to the Lord about, and received gracious permission for (2nd Chr. 30:13-22).
5. The entire Passover was such a blessing, everyone decided to do another 7 days (2nd Chr. 30:23-27). Again, this is not commanded under Mosaic Law, but was blessed by the Lord under Hezekiah's leadership.

2nd Chronicles Chapter Thirty-One

1. Chapter 31 describes Hezekiah's leadership in conducting a national spiritual revival (2nd Chr. 31:1-21; 2nd Kgs. 18:4).
2. The people responded to Hezekiah's leadership, and provided their required first fruits, tithes, and heaps of freewill offerings (2nd Chr. 31:3-8).
3. Faithful giving to the Lord results in faithful provision from the Lord (2nd Chr. 31:9,10).
4. The key to all of Hezekiah's service was his heart: good, right & true before the Lord (2nd Chr. 31:20,21).

Day 188 – July 7 - Some Proverbs of Solomon Prov. 25-29**Proverbs Twenty-Five**

1. Proverbs 25-29 are an additional collection of approximately 100 of Solomon's proverbs, collected and preserved during the reign of Hezekiah, from 729 to 686BC (Prov. 25:1).
 2. The chapter begins with a collection of wisdom as it applies to kings (Prov. 25:2-7).
 3. Wisdom teaches the believer to work out their own differences with their neighbors (Prov. 25:8-10; cf. 1st Cor. 6:1-8).
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4. Wisdom teaches the believer to communicate effectively for blessing (Prov. 25:11-13), and not boast falsely (Prov. 25:14).
5. Wisdom teaches the believer to love their enemy (Prov. 25:21,22; Rom. 12:20).
6. Lack of spiritual self-discipline leaves a believer as vulnerable as an unwall city (Prov. 25:28).

Proverbs Twenty-Six

1. Proverbs takes a certain amount of discernment in the application of wisdom (Prov. 26:4,5; Ecc. 3:7b).
2. Proverbs 26 is the primary passage for addressing the fool (vv.1-12).
3. Additional comment is made concerning the sluggard (Prov. 26:13-16), busybodies (v.17), & practical jokers (vv.18,19).
4. The final section highlights the deceptive whisperer (Prov. 26:20-28).

Proverbs Twenty-Seven

1. Wisdom teaches the believer to live one day at a time (Prov. 27:1; Jas. 4:13-16).
2. Wisdom warns the believer against self-promotion (Prov. 27:2; 2nd Cor. 10:12,18).
3. Wisdom distinguishes between a true friend and a deceitful enemy (Prov. 27:6).
4. Wisdom teaches believers how to meet the needs of our fellow believers (Prov. 27:10).
5. Iron sharpens iron. Believers walking in the light are an assistance to other believers walking in the light (Prov. 27:17).
6. Wisdom teaches the believer to live prudently, and to trust in the Lord for our basic needs (Prov. 27:23-27).

Proverbs Twenty-Eight

1. Wisdom provides boldness for the believer (Prov. 28:1; 2nd Tim. 1:7; Acts 4:13).
2. The absolute standard of the Word of God is the determinate factor for how a believer relates to the unbeliever (Prov. 28:4).
3. Wisdom teaches the believer to confess his sins, and keep short accounts (Prov. 28:13).

Proverbs Twenty-Nine

1. Hardness of heart leads to an irreparable spiritual condition (Prov. 29:1).
2. Wisdom teaches the believer to have Divine viewpoint concerning the poor (Prov. 29:7).
3. Unbelievers typically hate believers, because they hate the light, but believers love unbelievers, as they are burdened for their soul (Prov. 29:10).

Day 189 – July 8 - A Virtuous and Capable Wife Prov. 30-31

Proverbs Thirty

1. Agur the son of Jakeh is the author of Proverbs 30.
 - a. אָגוּר ^{#94}: *gathered*.
 - b. יָאֵחַ ^{#3348}: *blameless*.

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- c. Some have viewed “Gathered” the son of “Blameless” poetic language referring to Solomon the son of David.
 - d. It is better to accept that Agur is otherwise unknown to readers of Scripture, as are his two pupils, Ithiel and Ucal.
2. Agur begins his proverbial message with a declaration of humility (Prov. 30:2,3), and a stated desire to know by name the Holy One and His Son (Prov. 30:4).
 3. Agur teaches the primacy of Scripture (Prov. 30:5,6).
 4. Agur had two basic daily prayer requests (Prov. 30:7-9).
 - a. The spiritual-life request—protect him from the false message of evil (Prov. 30:8a).
 - b. The temporal-life request—provide him with sufficient provision for the day (Prov. 30:8b,c).
 - 1) Not too much (Prov. 30:9a).
 - 2) Not too little (Prov. 30:9b).
 5. Agur describes a generation that follows Satan’s self-centered system (Prov. 30:11-17).
 6. Agur describes the necessity for wisdom in romantic relationships (Prov. 30:18,19).
 - a. The x, x+1 formula occurs once again here, highlighting the x+1 item: the way of a man with a maid.
 - b. Romantic relationships may soar high (the eagle) indicating great happiness.
 - c. Romantic relationships may slither low (the serpent) indicating great misery.
 - d. Romantic relationships are subject to stormy winds (the ship) indicating the precarious nature of romance.
 - e. Wisdom in romantic relationships is particularly vital because the world system has a totally different standard for sexual activity (Prov. 30:20).
 7. Agur describes the nature of improper promotion (Prov. 30:21-23), and the wisdom that is often found in little things (Prov. 30:24-28).
 8. Agur illustrates examples of majestic parades (Prov. 30:29-31), and the dangers of self-exaltation (Prov. 30:32,33).

Proverbs Thirty-One

1. King Lemuel is the author of Proverbs 31.
 - a. לְמוּאֵל *l'muw'el* ^{#3927}: *for God*.
 - b. Some have viewed Lemuel as a mother’s name (Bathsheba’s name) for Solomon.
 - c. It is better to accept the fact that Lemuel and his mother are otherwise unknown to the readers of Scripture.
 2. Lemuel’s mother warned him against dangers to his throne (Prov. 31:2-7).
 - a. Women (Prov. 31:3).
 - b. Alcohol (Prov. 31:4-7).
 3. Lemuel’s mother admonished him to fulfill his responsibilities to the afflicted and needy (Prov. 31:8,9).
 4. The Virtuous Woman (Prov. 31:10-31) is a song taught by Lemuel’s mother (Prov. 31:1).
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- a. The song is an acrostic psalm—each verse beginning with sequential letters of the Hebrew alphabet.
- b. Psalms began with “the ideal man” (Psa. 1:1-3), and Proverbs concludes with “the ideal woman” (Prov. 31:10-31).
5. The acrostic:
- א. Every woman should strive to be an אִשְׁת־חַיִל ’ēsheth-chayil: woman of excellence (Prov. 31:10; Ruth 3:11). Every man should search for such a woman to be his wife.
- ב. A husband can בָּטַח *bātach*^{#982} *trust* his wife (Prov. 31:11), because he trusts in the Lord (Psa. 22:4,5), who provided this wife for him (Prov. 18:22; 19:14).
- ג. She should גָּמַל *gāmal*^{#1580} *express* bountiful goodness to her husband (Prov. 31:12; Rom. 12:10).
- ד. Her bountiful goodness comes as she דָּרַשׁ *dārash*^{#1875} *hunts for* craft materials (Prov. 31:13).
- ה. She הָיְתָה *hāyāh*^{#1961} *becomes* like merchant ships bringing her food from afar (Prov. 31:14).
- ו. She rises early to start the day right (Prov. 31:15). {The acrostic “cheats” here}
- ז. She also engages in productive financial endeavors on behalf of the family income, as she זָמַם *zāmam*^{#2161} *considers* wise real-estate investments.
- ח. She חָגְרָה *chāgar*^{#2296} *girds* her loins with strength and makes her arms strong (Prov. 31:17).
- ט. Her Godly work leaves a good טָעַם *tā’am*^{#2938} *taste* in her mouth as she understands the value of her work-assignment (Prov. 31:18).
- י. Her יָד *yād*^{#3027} *hands* and palms are busy at night (Prov. 31:19) so that
- כ. Her כַּף *kaph*^{#3709} *palms* and hands can be gracious to the poor and needy (Prov. 31:20).
- ל. She לֹא *lō’*^{#3808} *does not* fear for her household, because the Lord has graciously provided for them (Prov. 31:21).
- מ. She does not crave her husband’s gifts, as she has manufactured her own מְרִבְדִים *marbaddiyim*^{#4765} *bedding* and formal wear (Prov. 31:22).
- נ. Her husband is {another acrostic-saving cheat} נֹדָע *nowdā’*^{#3045} *known* because of her Godliness and blessing towards him (Prov. 31:23).
- ס. She has additional income through selling סָדִינָן *cādiyn*^{#5466} *linen wraps* and belts (Prov. 31:24).
- ע. She has dressed herself with spiritual עֹז *ōz*^{#5797} *strength* and dignity (Prov. 31:25; 1st Tim. 2:9,10; 1st Pet. 3:3,4).
- פ. Her פִּה *peh*^{#6310} *mouth* is a source of wisdom and kind teaching for her children (Prov. 31:26).
- צ. She is a צַפְפָּה *tsāphāh*^{#6822} *watchman* for the ways of her household (Prov. 31:27).
- ק. Her children and her husband קוּמִים *quwm*^{#6965} *rise* (Prov. 31:28) to bless her and praise her for—
- ר. Excelling in comparison to רַב *rab*^{#7227} *many* other noble women (Prov. 31:29).

- ו. Outer beauty is שֶׁקֶר ^{#8267} *deceitful* and empty. Women should be striving for inner beauty, and that should be the priority for men to seek as well (Prov. 31:30).
- ז. Men are commanded {cheat!} תִּנְנוּ-לָהּ *to grant* the woman of excellence the fruit of her hands (Prov. 31:31; 1st Pet. 3:7).

Day 190 – July 9 - Yearning For God Psa. 42-46

Psalm Forty-Two

1. Many Hebrew manuscripts unite Psalm 42 & 43 into one Psalm. Even if they are separate psalms, Psalm 43 is clearly the sequel to Psalm 42.
 - a. Ps. 42-49 are the first seven (or eight) psalms in Book 2 of the canonical Psalter.
 - b. The Sons of Korah also composed Ps. 84,85,87,88*. *double credited with Heman the Ezrahite (TTB Day 140).
 - c. TTB Day 190 covers the first batch of these Sons of Korah psalms. TTB Day 191 covers the rest.
2. The psalmist declares his desperate need for God's Word, as he reflects upon the joyous days of worship in times past (Ps. 42:1-4).
3. The refrain is a rhetorical question—why am I in despair? (Ps. 42:5,11; 43:5).
4. The psalmist admits the despair of his soul, and rests in the grace and truth which sustains him while abroad (Ps. 42:6-10).

Psalm Forty-Three

1. The psalmist composes a sequel to Psalm 42, when he begins his return to Jerusalem.
2. The psalmist prays for, and expects that the Lord will faithfully bring him into His presence (Ps. 43:1-4).
 - a. Either into God's presence in Jerusalem, or
 - b. God's presence in eternity.
3. The psalmist includes the refrain from Psalm 42. Why am I in despair? (Ps. 43:5).

Psalm Forty-Four

1. The setting for Psalm 44 is not known. Sennacherib's invasion of Judah is an excellent speculation, however, as the circumstances of 2nd Kgs. 18 fit well with the subject matter of the psalm.
2. The psalmist is possibly even a king, who submits to God as his king (Ps. 44:4,6).
3. The psalmist reviews the Lord's faithfulness in previous generations (Ps. 44:1-3).
4. The psalmist reviews the Lord's faithfulness in previous battles during the current generation (Ps. 44:4-8).
5. The psalmist struggles to understand why the Lord is currently rejecting them, and handing them to their enemies (Ps. 44:9-16).
6. The psalmist could understand it better if they were in apostasy, but they are not (Ps. 44:17-19).
7. The psalmist can only conclude that God is asleep, and prays that He might wake up soon to rescue them (Ps. 44:20-26).

Psalm Forty-Five

1. Psalm 45 is a song of praise to the glorious King (Ps. 45:1,2).
2. The King is a mighty conqueror, and yet one who champions truth, meekness, and righteousness (Ps. 45:3-5).
3. The King is God Himself, whose God has anointed Him (Ps. 45:6,7; Heb. 1:8,9).
4. The God-King has a Bride prepared for Him (Ps. 45:8-15).
5. The people of the King will no longer be oriented to their fathers—they will be oriented to their sons, the heirs of the King (Ps. 45:16,17).

Psalm Forty-Six

1. Believers can trust in the Lord for all things (Ps. 46:1-3).
 - a. Even if He floods the earth (vv.2,3).
 - b. Which He promised to never do again (Gen. 9:11).
2. Believers can look forward to the river of life (Rev. 22:1; Ezek. 47:1-12) and the city of God (Ps. 48:1-3; Heb. 11:10; Rev. 3:12).
3. While looking ahead, the psalmists highlight the next world-wide judgment of the Lord by means of fire (Ps. 46:5-11; Mic. 1:4; Nah. 1:5,6; 2nd Pet. 3:7,10,12).

Answers to TTB2022-213 Exercises

1. Uzziah and Jeroboam II
2. For their brutality against Edom.
3. God's absolute standard of righteousness.
4. Six months
5. Ahaz
6. To all the world
7. Isaiah
8. "Before the flood"
9. Forty to fifty years.
10. Israel continually refused to repent.

TTB2022-301 Exercises

1. Which Babylonian king was the tool of the Lord's judgment against Judah in 586 BC?
Answer:
2. Proverbs 25 to 29 contain approximately 100 of _____ proverbs, collected during the reign of Hezekiah.
Answer:
3. Who is the author of Proverbs 30?
Answer:
4. Which proverb suggests that every woman should strive to be a woman of excellence?
Answer:
5. What refrain from Psalm 42 is included in Psalm 43?
Answer:
6. In what scripture did the Lord promise never again to flood the earth?
Answer:
7. The prophecies of Isaiah and Hosea occur in the same time frame. [True/False]
Answer:

8. What chapter of Isaiah is quoted by the Apostle Paul to teach that tongues were designed as a sign to unbelievers?

Answer:

9. When the Millennial Reign of Jesus Christ begins, there will be both unbelievers and believers living on the earth. [True/False]

Answer:

10. Isaiah chapter 13 begins a series of messages against _____.

Answer:

11. Who was the Babylonian king who overthrew the Assyrian empire?

Answer:

12. Who is considered the greatest of the kings of Judah?

Answer:
