

# 1 Chronicles

**Author:** Tradition has it that 1 and 2 Chronicles were written by \_\_\_\_\_.

**Key Chapters:**

1. Chapter 17 – David’s desire to build a temple for God & God’s covenant with David
2. Chapter 29 – The people give towards the building of the temple and Solomon becomes king

**Key Verses:**

1. 4:9, 10 – \_\_\_\_\_ prayer
2. 11:1, 2 – The desire of all of Israel for David to be king
3. 17:1-15 – God would bless David with a Son who would be the \_\_\_\_\_
4. 28:4 – God \_\_\_\_\_ David
5. 29:2-9 – The people willingly give for the temple in abundance

**Themes:**

1. Making a place for God
2. Be willing to give your \_\_\_\_\_ to God

**Key People:** David, Solomon

**Key Places:** Jerusalem, Hebron

**The Date of Writing:** The Book of 1 Chronicles was likely written around \_\_\_\_\_ B.C.

## General Thoughts and Overview of 1 Chronicles

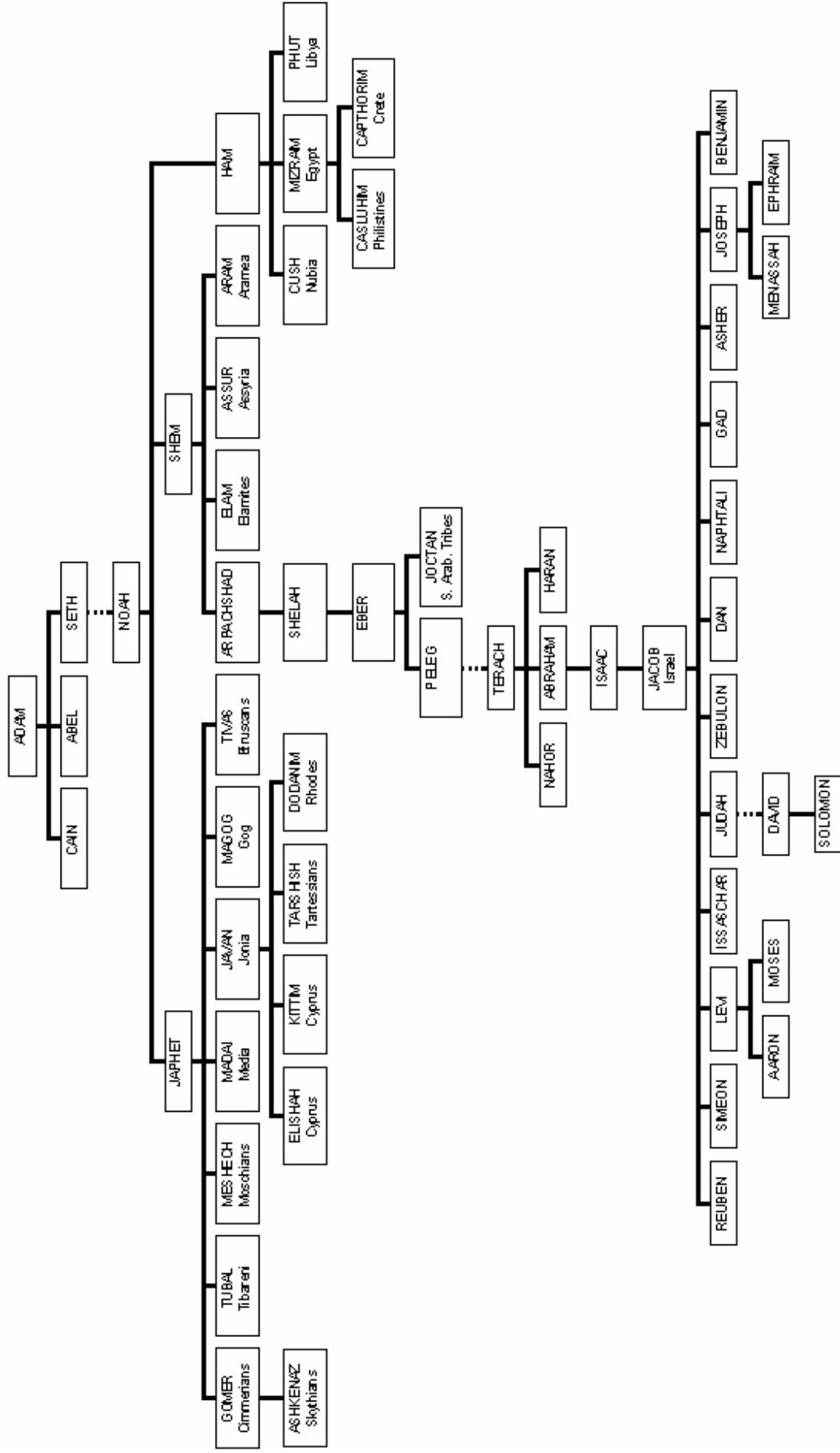
1. **Purpose of Writing:** Even though 1 Chronicles begins with Adam, and covers briefly the genealogy from Adam through the tribes of Israel down to the kings, the Books of 1 & 2 Chronicles end up covering much of the same information as 1 & 2 Samuel and 1 & 2 Kings.
2. 1 & 2 Chronicles focuses more on the priestly aspect of the time period. The Book of 1 Chronicles was written after the Babylonian exile to help those returning to Israel understand how to worship God.
3. The history of 1 & 2 Chronicles begins with the unified kingdom and after the division it focused on the Southern Kingdom, the tribes of Judah, Benjamin and Levi. These tribes tended to be more faithful to God.
4. The first \_\_\_\_\_ chapters of 1 Chronicles are dedicated to lists and genealogies. Further lists and genealogies are scattered throughout the rest of 1 Chronicles.
5. In between, the Book of 1 Chronicles records David's ascension to the throne and his actions thereafter.
6. 1 Chronicles concludes with David's \_\_\_\_\_, and his son Solomon becoming the King of all Israel.
7. **Practical Application:** God keeps up with his children. He knows ALL their names and keeps them recorded in a book. What may be dry and almost meaningless to us matters most to God because these names and people are His children. So are we, and the book He has listed our names in is the Book of Life (Luke 10:20; Philippians 4:3).
8. The books of Samuel, Kings, and Chronicles record the history of the Jews from the last judge, Samuel, and the enlistment of the first king, Saul, to the exile of the nation to Babylon.
9. 1 & 2 Kings were written from the viewpoint of the \_\_\_\_\_, while 1 & 2 Chronicles present the \_\_\_\_\_ viewpoint of Jewish history.
10. The emphasis in Chronicles is on the Levites, the building of the temple, God’s covenant as recorded in Deuteronomy, and the city of Jerusalem.
11. 1 & 2 Kings gives us the \_\_\_\_\_ record of Israel and 1 & 2 Chronicles gives us the \_\_\_\_\_ record.

12. It is interesting to note what is omitted from the record:
  - a. David's long conflict with Saul
  - b. The rivalry with Ish-bosheth
  - c. David's sin with Bathsheba
  - d. David's family problems with Amnon and Absalom
  - e. Adonijah's attempt to get the throne from Solomon
  - f. The sins of Solomon
  - g. Much of the history of the kings of Israel (Northern 10 Tribes)
13. The emphasis of the books of 1 & 2 Chronicles is on the \_\_\_\_\_ of Judah – David and his descendants that reign from Jerusalem.
14. It is interesting to see the priestly viewpoint that almost idolizes both David and Solomon. David provided the wealth for the building of the temple, as well as the songs, musical instruments, and organization for the Levites; and Solomon built the temple.
15. Chronicles shows God blessing His people when they \_\_\_\_\_ His will and disciplining them when they disobey.
16. Chronicles has a distinctive interpretation of the moral character of the kings – only the positive qualities of David and Solomon are detailed, which contrast with the way of Samuel & Kings detail the sins.
17. As mentioned already, it is very important that 1 Chronicles begins with \_\_\_\_\_, thus proving Genesis chapters 1-4 are historical and not just allegory or a story.

# A Simple Outline of the Events of 1 Chronicles

- I. **Genealogies** (1:1-9:44) – from Adam to David
- II. **The Death of King Saul** (10:1-14)
- III. **The Reign of King David** (11:1-29:30)
  - A. David is Anointed King at \_\_\_\_\_ (11:1-3)
  - B. David's warriors (11:4-12:40)
  - C. David moves Ark (13:1-14)
  - D. David establishes himself in Jerusalem (14 - 16)
    - 1. David builds his palace in Jerusalem (14:1-2)
    - 2. David's children (14:3-7)
    - 3. David defeats Philistia (14:8-17)
    - 4. David brings the Ark to Jerusalem and assigns duties to Levites (15:1-16:7)
    - 5. David's Psalms (Psalms 105, 95, 106) (16:8-36)
    - 6. Provisions made for regular worship (16:37-43)
  - E. God makes a covenant with David (17:1-27)
  - F. David's victories (18:1-20:8)
  - G. David's census and punishment (21:1-22:1)
  - H. David gathers material to build Temple (22:2-19)
  - I. David makes Solomon king (23:1)
  - J. David organizes priests and Levites (23:2-26:32)
  - K. David's administrators (27:1-34)
  - L. David charges Solomon and people to build Temple (28:1-29:5)
  - M. Tribal leaders give toward Temple construction (29:6-9)
  - N. David's prayer (29:10-19)
  - O. Special worship service (29:20-22a)
  - P. Solomon anointed king (29:22b-25)
  - Q. Concluding notes on David, and his Death (29:26-30)

Old Testament genealogy and the peoples of the world  
 American Anthropologist, New Series, Vol. 75, No. 5, (Oct., 1973), p. 1657-1669  
 Note: CHINATHI (descendant of HAM) not displayed because of size



## 2 Chronicles

**Author:** Tradition has it that 1 and 2 Chronicles were written by \_\_\_\_\_.

**Key Chapters:**

1. Chapter 6 – Solomon’s prayer for the temple.
2. Chapter 7 – Solomon dedicates the temple.
3. Chapter 34 – Discovery of the book of the law in the temple.

**Key Verses:**

1. 1:7-12 – Solomon’s prayer for \_\_\_\_\_.
2. 6:30 – Solomon’s prayer for God to hear and forgive those who repent and turns towards Him.
3. 7:12-22 – God promises He would answer Solomon’s prayer for the children of Israel. Verse 14 is one of the greatest verses on \_\_\_\_\_.
4. 34:27 – God promises not to judge Judah during Josiah’s reign because he humbled himself when he heard the law read and realised the sin of his people.
5. 36:23 – Cyrus the king of Persia will honour God and command the rebuilding of the Temple in Jerusalem

**Themes:**

1. There is no respect nor reward from God without a reverential relying on Him.
2. The righteousness of a nation is based on its leaders.

**Key People:** Solomon, Rehoboam, Hezekiah, Jehoshaphat, Josiah, Uzziah, Manasseh

**Key Places:** Jerusalem

**The Date of Writing:** The Book of 2 Chronicles was likely written around \_\_\_\_\_ B.C.

### **General Thoughts and Overview of 2 Chronicles**

1. **Purpose of Writing:** The Books of 1 & 2 Chronicles cover mostly the same information as 1 & 2 Samuel and 1 & 2 Kings. 1 & 2 Chronicles focus more on the \_\_\_\_\_ aspect of the time period. The Book of 2 Chronicles is essentially an evaluation of the nation's religious history from Solomon until the Captivity to Babylon.
2. Proverbs 14:34 is a perfect verse that exemplifies 2 Chronicles. It says, “Righteousness exalteth a nation: but sin is a reproach to any people.”
3. The decline of Judah is disappointing, but emphasis is given to the spiritual reformers who zealously seek to turn the people back to God.
4. Little is said about the bad kings or of the failures of good kings; only \_\_\_\_\_ is stressed.
5. Since 2 Chronicles takes a priestly perspective, the Northern Kingdom of Israel is rarely mentioned because of her false worship and refusal to acknowledge the Temple of Jerusalem.
6. 2 Chronicles concludes with the final destruction of Jerusalem and the Temple.
7. **Problem Text Issues:** 1 & 2 Kings and 1 & 2 Chronicles are easy targets for finding “contradictions” between the lists contained in these books. A few of the “problems” include:
  - a. King Ahaziah being either 42 or 22 years old at ascension (2 Chronicles 22:2 and 2 Kings 8:26).
  - b. Jehoiachin being either 8 years old or 18 (2 Chronicles 36:9 and 2 Kings 24:8)
8. **Practical Application:** Even the best of men will \_\_\_\_\_, and fail big (as with Solomon), but God desires to forgive and heal those who will humbly pray and repent. That goes for any individual all the way up to an entire nation!
9. 2 Chronicles shows that no worthy project can be completed without the help of God. The failures of Solomon, and of all kings shows that God hates \_\_\_\_\_ and will not tolerate it.

10. 2 Chronicles records at least \_\_\_\_\_ revivals in the history of Judah (Chapters 15, 20, 23, 24, 25, 29, 31)
11. Chronicles has a good deal of respect for foreigners:
  - a. An Ishmaelite is recorded among David's in-laws (1 Chronicles 2:17)
  - b. Several foreigners are listed among David's Mighty Men (1 Chronicles 11:10-47)
  - c. One of the ancestries of the Jerahmeelites is an Egyptian slave who was married to one of the clan's noblewomen (1 Chronicles 2:35-41)
  - d. Foreigners are listed among those who participated in Hezekiah's Passover celebration (2 Chronicles 30:25)
12. There is a marked emphasis in Chronicles on the \_\_\_\_\_ of the nation. Chronicles often omits materials that might compromise the ideal of single-minded acceptance.
13. Genealogies describe \_\_\_\_\_, but are used to describe the social structure of the nation at some point in time or to establish the influence of some social unit by signifying its ancestor's origins.
14. Two forms of Biblical genealogies:
  - a. A \_\_\_\_\_ linear genealogy has a single name marking each generation. It is well suited for tracing a line of linear descent. It can occur as a simple list of names.
  - b. The \_\_\_\_\_ genealogy shows one line severing into several others. The purpose is to show the kinship of different families. It is not concerned with the times that these lines branched off.
15. The goal of the books of Chronicles is to maintain \_\_\_\_\_ and \_\_\_\_\_ purity and are based on genealogies. It was written to encourage those who had been disillusioned by hardships. This explains the rehearsals of Judah's former God-given victories.
16. A Jew had to know their \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ relationships because property ownership was supposed to stay within the tribe.
17. Most of the names mentioned in Chronicles are not well known, while some are very famous, but God used all of them to accomplish His purposes.
  - a. Thank God for the forgotten people who helped the famous people get there!
18. Scattered throughout these genealogies are the names of people who are given special recognition. Reflecting on them can teach us some important spiritual lessons.
19. The reigns of Asa, Jehoshaphat, Joash, Hezekiah, and Josiah are emphasized because of the religious reforms and Temple restorations associated with them.
20. The books were written after the Babylonian exile and when the remnant had returned to Judah. There is now no king and the people are returning, not to rebuild a throne but rather a Temple. Nehemiah was not yet sent to rebuild the wall and city until after the rebuilding of the Temple. This revival in any nation begins with God and surely the emphasis in Chronicles is to convince the returning remnant that their only true security and safety lay in their renewed consecration to God.

# An Outline of 2 Chronicles

- I. **The Reign of King \_\_\_\_\_** (1:1-9:31) – The Wise King who gets Bored
  - A. Solomon's dream and gift of wisdom (1:1-13)
  - B. Solomon's horses and chariots (1:14-17)
  - C. Temple (2:1-7:22)
    - 1. Temple is built (2:1-5:1)
    - 2. Dedication of Temple (5:2-6:11)
    - 3. Solomon's dedicatory prayer (6:12-42)
    - 4. Dedication continues (7:1-11)
    - 5. God speaks with Solomon (7:12-22)
  - D. Solomon's greatness (8:1-9:28)
    - 1. Building projects (8:1-11)
    - 2. Worship (8:12-15)
    - 3. Summary note (8:16)
    - 4. Shipping (8:17-18)
    - 5. Queen of Sheba (9:1-9)
    - 6. Exotic materials (9:10-11)
    - 7. Queen of Sheba departs (9:12)
    - 8. Incredible wealth (9:13-28)
  - E. Conclusion (9:29-31)
- II. **The Reign of Rehoboam** (10:1-12:16) – A Spoiled King
  - A. Becomes king (10:1)
  - B. Acts foolishly (10:2-15)
  - C. Northern tribes rebel (10:16-19)
  - D. Reign (11:1-12:12)
  - E. Concluding notes (12:13-16)
- III. **The Reign of Abijah** (13:1-14:1a) – a good king
- IV. **The Reign of Asa** (14:1b-16:14) – a good king
  - A. Reforms (14:1b-8)
  - B. Defeat of Ethiopia (14:9-15)
  - C. Prophecy of Azariah (15:1-7)
  - D. Reform and covenant (15:8-19)
  - E. Later sin and cruelty (16:1-10)
  - F. Death (16:11-14)
- V. **The Reign of Jehoshaphat** (17:1-19:3) – a good king
  - A. Peace of his reign (17:1-19)
  - B. Dealings with Ahab (18:1-19:3)
    - 1. Alliance (18:1-3)
    - 2. Prophecy of Micaiah (18:4-27)
    - 3. Defeat in battle and death of Ahab (18:28-34)
    - 4. Prophecy of Jehu (19:1-3)
  - C. Reforms (19:4-11)
  - D. Prayer and victory over Moab and Ammon (20:1-30)
  - E. Concluding notes (20:31-34)
  - F. Failure in shipping (20:35-37)
- VI. **The Reign of Jehoram** (21:1-20) – an evil king – followed the kings of Israel
- VII. **The Reign of Ahaziah** (22:1-9) – an evil king
- VIII. **The Reign of Queen Athaliah** (22:10-23:21) – an evil queen
- IX. **The Reign of Joash** (24:1-27) – a great king

- A. Initial obedience and success (24:1-14)
  - B. Death of Jehoiada, the priest (24:15-16)
  - C. Later disobedience and failure (24:17-27)
- X. **The Reign of Amaziah** (25:1-28) – a good king
- XI. **The Reign of Uzziah the leper king** (26:1-23) – a good king
- XII. **The Reign of Jotham** (27:1-9) – a good king
- XIII. **The Reign of Ahaz** (28:1-27) – a wicked king
- XIV. **The Reign of Hezekiah** (29:1-32:33) – a great king
- A. Introductory notes (29:1-2)
  - B. Reform of Jewish life back to the Bible (29:3-31:21)
    - 1. Temple repaired and worship restored (29:3-36)
    - 2. Passover celebrated (30:1-27)
    - 3. High places destroyed (31:1)
    - 4. Temple provisions (31:2-12a)
    - 5. Priests and Levites organized (31:12b-19)
    - 6. Concluding notes (31:20-21)
  - C. Sennacherib's (the Assyrian empire) attack (32:1-23)
    - 1. Preparation for invasion (32:1-8)
    - 2. Sennacherib's psychological warfare (32:9-19)
    - 3. Defeat of Sennacherib (32:20-23)
  - D. Hezekiah's illness and recovery (32:24-26)
  - E. His Greatness (32:27-31)
  - F. Concluding notes (32:32-33)
- XV. **The Reign of Manasseh** (33:1-20) – an evil king who gets right with God
- XVI. **The Reign of Amon** (33:21-25) – an evil king
- XVII. **The Reign of Josiah** (34:1-35:27) – a great king
- A. Introductory notes (34:1-2)
  - B. Reform (34:3-35:19)
    - 1. High places destroyed (34:3-7)
    - 2. Temple repaired (34:8-13)
    - 3. Book of the Law (34:14-33)
      - a. Discovery of the book (34:14-21)
      - b. Prophecy of Huldah, the prophetess (34:22-28)
      - c. Renewal of covenant (34:29-33)
    - 4. Celebration of Passover (35:1-19)
  - C. Death in battle against Egypt (35:20-25)
  - D. Concluding notes (35:26-27)
- XVIII. **The Reign of Jehoahaz** (36:1-3) – an evil king
- XIX. **The Reign of Jehoiakim** (Eliakim) (36:4-8) – an evil king
- A. Introductory notes (36:4-5)
  - B. Nebuchadnezzar conquers Judah (36:6-7)
  - C. Concluding notes (36:8)
- XX. **The Reign of Jehoiachin** (37:9-10) – an evil king
- XXI. **The Reign of Zechariah** (37:11-21) – an evil king
- A. Introductory notes (37:11-12)
  - B. Sin of Zechariah and people (37:13-16)
  - C. Babylon destroys Jerusalem (37:17-21)
- XXII. **The Decree of Cyrus the Persian** (37:22-23) – For Israel to Return to their land!

List of kings of Judah	List of kings of Israel – All Evil
<p>1. <b>Rehoboam</b> c.928-917, 1 Kings 11-12; 2 Chronicles 10-12</p> <p>2. <b>Abijam</b> c.917-908</p> <p>3. <b>Asa</b> c.908-867, 1 Kings 14:31-15:24; 1 Chronicles 3:10; 2 Chronicles 13-16</p> <p>4. <b>Jehoshaphat</b></p> <p>5. <b>Jehoram</b></p> <p>6. <b>Ahaziah</b></p> <p>7. <b>Athaliah</b></p> <p>8. <b>Jehoash</b></p> <p>9. <b>Amaziah</b> c.798-769, defeated by Israel, 2 Kings 14:7-22</p> <p>10. <b>Uzziah</b> c.784-733, prince-regent, then king, 2 Kings 15:1-7; 2 Chronicles 26:1-3</p> <p>11. <b>Jotham</b></p> <p>12. <b>Ahaz</b></p> <p>13. <b>Hezekiah</b> c.727-698, 2 Kings 16:20, 18-20; 1 Chronicles 3:13, 4:39</p> <p>14. <b>Manasseh</b> c.690-638, sacrificed his son to Molech, 2 Kings 21:2-7</p> <p>15. <b>Amon</b></p> <p>16. <b>Josiah</b> c.638-609, c.621 found Law Scroll in Temple, 1 Kings 13; 2 Kings 22-23; 2 Chronicles 34-35</p> <p>17. <b>Jehoahaz</b></p> <p>18. <b>Jehoiakim</b></p> <p>19. <b>Jeconiah</b></p> <p>20. <b>Zedekiah</b> c.597-587, conquered by Nebuchadnezzar II</p>	<p>1. <b>Jeroboam</b> c.928-907, 1 Kings 11-14</p> <p>2. <b>Nadab</b> c.907-906, 1 Kings 14:20, 15:25-31</p> <p>3. <b>Baasha</b> ben Ahijah c.906-883, killed entire Jeroboam family, 1 Kings 15:16-16:7</p> <p>4. <b>Elah</b>, 1 Kings 16:8-10</p> <p>5. <b>Zimri</b>, 1 Kings 16:11-14</p> <p>6. <b>Omri</b> c.882-871, founded Samaria c.879, 1 Kings 16:15-24</p> <p>7. <b>Ahab</b> c.871-852, 2 Kings 3</p> <p>8. <b>Ahaziah</b></p> <p>9. <b>Jehoram</b> c.851-842, 2 Kings 1:17, 3:1, 5-9; 2 Chronicles 22:5-6</p> <p>10. <b>Jehu</b> c.842-815, 2 Kings 9-12</p> <p>11. <b>Jehoahaz</b> c.814-800, 2 Kings 10:35, 13:1-9</p> <p>12. <b>Jehoash</b> (Joash) c.800-784, sacked Jerusalem, raided Temple c.785, 2 Kings 13:12-20, 14:8-14; 2 Chronicles 25:14-24</p> <p>13. <b>Jeroboam II</b> c.784-748, last important ruler of Israel, 2 Kings 14:23</p> <p>14. <b>Zachariah</b></p> <p>15. <b>Shallum</b></p> <p>16. <b>Menahem</b></p> <p>17. <b>Pekahiah</b></p> <p>18. <b>Pekah</b></p> <p>19. <b>Hoshea</b> c.732-722, conquered by Shalmaneser V</p>

## Ezra

**Author:** Tradition has it that the Prophet \_\_\_\_\_ wrote the Book of Ezra. It is interesting to note that once Ezra appears on the scene in Ezra chapter 7, the author of the Book of Ezra switches from writing in the third person, to first person.

### **Key Chapters:**

1. Chapter 7 – God raises up Ezra and sends him to the people in Jerusalem.
2. Chapter 9 – Ezra’s prayer
3. Chapter 10 – Israelites get right with God over their sins.

### **Key Verses:**

1. 3:11 – The rejoicing for the foundation of the Temple being laid
2. 6:14 – Temple is finished, and the Jews encouraged by the preaching of Haggai and Zechariah
3. 7:6, 10-12 – Just how great was this man Ezra. His heart was prepared to seek the law and teach its statutes and judgments to the Israelites.

### **Themes:**

1. How to be a successful \_\_\_\_\_ for God.
2. Be a \_\_\_\_\_ of the Scriptures

**Key People:** Ezra, Zerubbabel, Haggai, Zechariah, Jeshua, Rehum, Shimshai

**Key Places:** Jerusalem

**The Date of Writing:** The Book of Ezra was likely written between 460 and 440 B.C.

## *General Thoughts and Overview of Ezra*

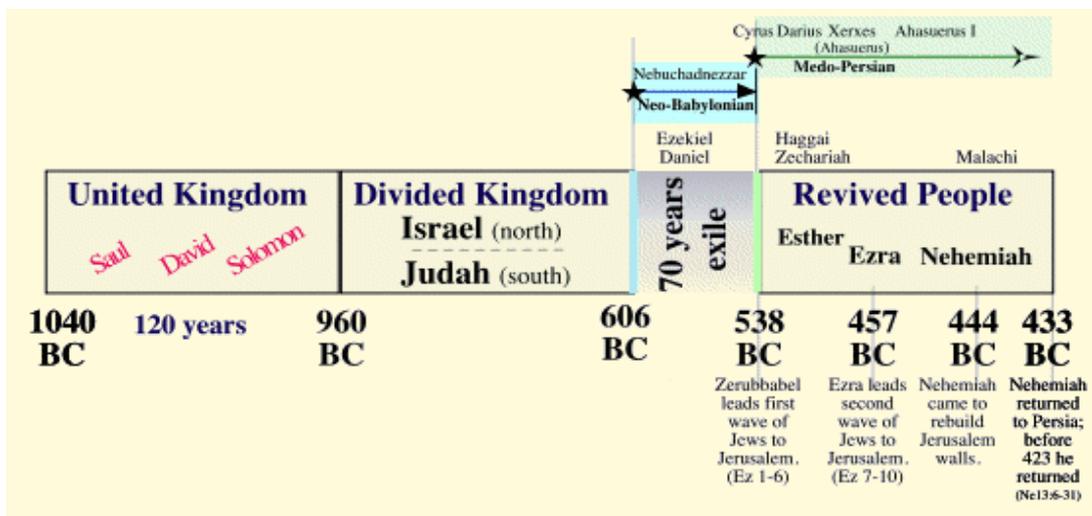
1. **Purpose of Writing:** The Book of Ezra is devoted to events occurring in the land of Israel at the time of the return from captivity and subsequent years, covering a period of approximately 100 years, beginning in 538 B.C.
2. The emphasis in Ezra is on the rebuilding of the Temple. The book contains extensive genealogical records, principally for the purpose of establishing the claims to the priesthood on the part of the descendants of Aaron. These were needed to know who was supposed to be the High Priest.
3. The book may be divided as follows:
  - a. The First Return under Zerubbabel, and the Building of the Second Temple (Ezra chapters 1–6)
  - b. The Ministry of Ezra (Ezra chapters 7–10)
4. Since well over half a century elapsed between chapters 6 and 7, the characters of the first part of the book had died by the time Ezra began his ministry in Jerusalem.
5. Ezra is the one person who is prominent in both the books of Ezra and Nehemiah. Both books end with prayers of confession for sin (Ezra 9; Nehemiah 9) and a subsequent separation of the people from the sinful practices into which they had fallen.
6. Some of the encouraging messages of Haggai and Zechariah, who are introduced in this narrative (Ezra 5:1), may be seen in the prophetic books that bear their names.
7. The Book of Ezra covers the return from captivity to rebuild the Temple up to the decree of Artaxerxes (445 BC), the event covered at the beginning of the Book of Nehemiah. \_\_\_\_\_ was the main prophet in the day of Ezra, and \_\_\_\_\_ was the prophet in the day of Nehemiah.
8. Because of Ezra, Israel made it back to worshipping God in the Temple. God didn’t leave Ezra to do this single-handedly; he gave him substantial and special help in the person of Nehemiah, whose work providentially converged with his.
9. The idea of the Jews being the “People-of-God” was recovered and preserved through the efforts of Ezra and Nehemiah. Ezra used Worship and Bible to do it. Ezra engaged the people in the worship of God, the most all-absorbing, comprehensive act in which men

and woman can engage. This is how our God-formed identities become most deeply embedded in us. Ezra led them into an obedient listening to the words of Scripture. Listening and following God's revelation are the primary ways in which we keep attentively obedient to the living presence of God among us.

10. The book of Ezra affirms that the God of Israel is the God of the entire earth.
11. Ezra had a strong belief in God's sovereignty, claiming the Lord is the one who moved the heart of Cyrus to issue a proclamation for the release of the people of Israel from Babylon.
12. The book of Ezra presents the \_\_\_\_\_ as a renewed people of God.
13. Prior to exile, many families, including some of the priests, had intermarried with peoples of pagan nations and this was one of the reasons for the exile.
14. In the restoration of Judea, a remnant takes pains that only those who can prove their identity with older established faithful families will be able to be a part of the restored nation or be able to minister at the altar before God.
15. Ezra returns with the second emigration and finds that intermarriages have again taken place between the people of Judea and the surrounding pagan peoples.
16. He becomes severe in rebuking the people and reminding them, in view of God's judgment by exile, this sin of intermarriage is reprehensible.
17. The \_\_\_\_\_ were the result of intermarried groups who worship the Lord and various pagan gods.
18. The book of Ezra is concerned with \_\_\_\_\_.
19. Ezra is devoted to the study and execution of the Bible and dedicated to teaching its decrees and laws.
20. Ezra tells how the first emigrants, as soon as they arrived in Judea, become involved immediately with the erection of the \_\_\_\_\_, providing for the reestablishment of the worship of the Lord.
21. Two languages are present in Ezra. In Chapters 4:7-6:18 and 7:12-26 it is \_\_\_\_\_, while the rest of the book is in \_\_\_\_\_.
22. The two emigrations of Jewish people to the land of Israel, the reestablishment of life in Jerusalem, and the rebuilding of the temple are his main subject materials.
23. Chapters 1-6 cover the 23 years from the edict of \_\_\_\_\_ to the rebuilding of the temple in Jerusalem (538-515 B.C.).
24. Chapters 7-10 deal with the events after Ezra returned from Babylon (458 B.C.).
25. There are \_\_\_\_\_ returns from Babylon to the land of Israel (in 538, 458, and 444 B.C.), just as there had been \_\_\_\_\_ deportations from the land to Babylon (605, 597, and 586 B.C.).
  - a. The first return was led by Zerubbabel in 538 B.C. The rebuilding of the temple was of vital importance for this group.
  - b. The second return was under Ezra in 458 B.C. The people needed reforming; they needed to return to their covenant obligations.
  - c. The third return was led by Nehemiah in 444 B.C. Nehemiah's concerns were to rebuild the walls of Jerusalem and to lead the people back to obedience to the Lord.
26. The captivity cured the Jews of \_\_\_\_\_ and gave them a desire to know and obey the Word. Yet they forgot their lessons quickly!
27. Ezra was a devoted student of scriptures, and a man who was greatly burdened for the spiritual welfare of his people.
28. The name Ezra means "Help".
29. Ezra's faith in the Lord is seen by his willingness to undertake the dangerous journey from Babylon to Jerusalem without the aid of a \_\_\_\_\_ escort.

# An Outline of the Book of Ezra

- I. **The Decree of Cyrus the Persian** (1:1-4)
- II. **Return of the Exiles Led by Sheshbazzar to Jerusalem** (1:5-11)
- III. **Return of Exiles Led by Zerubbabel and Jeshua to Jerusalem** (2:1-6:22)
  - A. List of those who returned (2:1-67)
  - B. Temple building fund (2:68-69)
  - C. Living arrangements (2:70)
  - D. Rebuilding of Temple (3:1-6:18)
    - 1. Initial preparations (3:1-9)
    - 2. Laying the foundation (3:10-13)
    - 3. Opposition halts the rebuilding (4:1-24)
    - 4. Haggai, Zechariah, Zerubbabel, and Jeshua encourage people (5:1-2)
    - 5. Darius allows rebuilding to continue (5:3-6:13)
    - 6. Work proceeds well (6:14)
    - 7. Completion of Temple (6:15)
    - 8. Dedication of Temple (6:16-18)
  - E. Celebration of Passover (6:19-22)
- IV. **The Work of Ezra** (7:1-10:44)
  - A. Introduction (7:1-6)
  - B. Ezra's journey and companions (7:7-10)
  - C. Artaxerxes' letter empowering Ezra (7:11-26)
  - D. Ezra's expression of thanks to God (7:27-28)
  - E. Ezra's journey (8:1-36)
    - 1. His companions (8:1-20)
    - 2. Prayer and fasting for a safe journey (8:21-23)
    - 3. Priests and Levites carry gold, silver, and vessels (8:24-30)
    - 4. Journey (8:31-32)
    - 5. Gold, silver, and vessels delivered (8:33-34)
    - 6. Further actions after arrival in Jerusalem (8:35-36)
  - F. Problem of Jews who married non-Jewish women (9:1-10:44)
    - 1. Ezra discovers the problem (9:1-4)
    - 2. Ezra's prayer of confession (9:5-15)
    - 3. People seek to repent (10:1-5)
    - 4. Required meeting in Jerusalem (10:6-8)
    - 5. Ezra leads people in confession (10:9-15)
    - 6. Investigative committee formed (10:16-17)
    - 7. List of those married to non-Jewish women (10:18-44)



# **Nehemiah**

**Author:** It is highly likely that either Nehemiah or Ezra was the author.

## **Key Chapters:**

1. Chapter 2 – Nehemiah is given favour before the king and returns to Jerusalem to inspect the walls.
2. Chapter 4 – Sanballat conspires against Nehemiah to stop the wall being built.
3. Chapter 6 – The wall is finished after 52 days of building.
4. Chapter 8 – Nehemiah has Ezra read the law and EVERY Jew attends and listens intently.
5. Chapter 13 – Nehemiah’s reforms.

## **Key Verses:**

1. 1:3 – Nehemiah’s told of a defenceless Jerusalem and them under affliction.
2. 1:11 – Nehemiah’s prayer to help his people.
3. 2:20 – Nehemiah’s proclamation of faith that God would prosper them in rebuilding the walls of Jerusalem.
4. 4:14-23 – Prepared for attack while building the wall.
5. 6:15, 16 – Wall is finished and the enemies of Israel lament.
6. 8:1-10 – Ezra reads the law to all who attends, and it brings revival to the people.

## **Themes:**

1. Repairing and \_\_\_\_\_ for God.

**Key People:** Nehemiah, Ezra, Tobiah, Sanballat, Eliashib

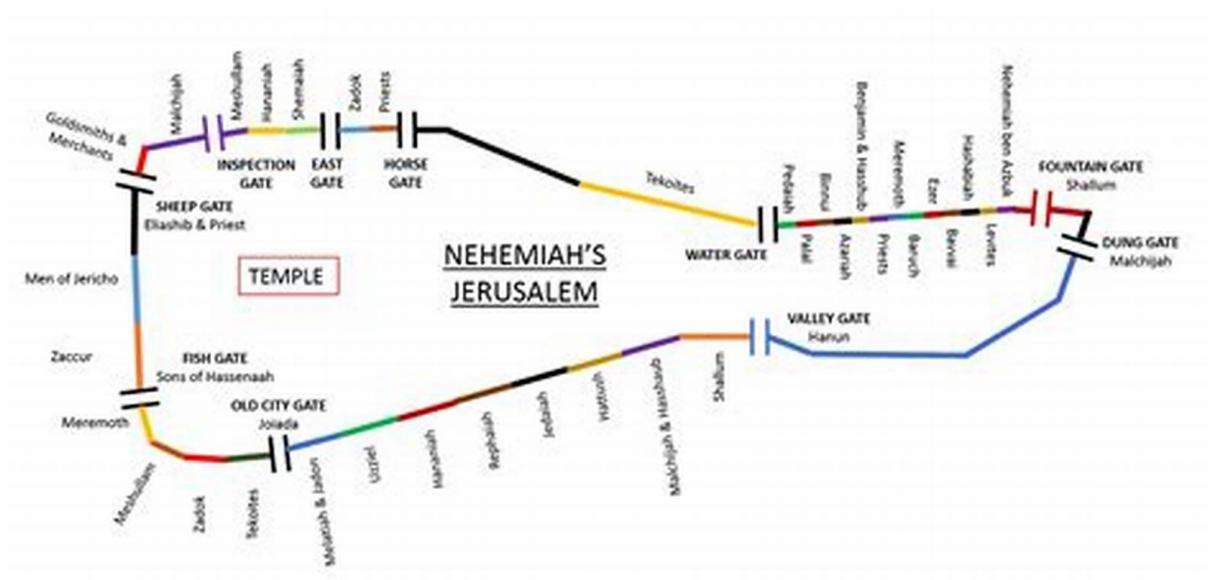
**Key Places:** Shushan, Jerusalem

**The Date of Writing:** Nehemiah was likely written between 445 and 420 B.C.

## ***General Thoughts and Overview of Nehemiah***

1. **Purpose of Writing:** Nehemiah was a Hebrew in Persia when the word reached him that the Temple was being reconstructed. He grew anxious knowing there was no wall to protect the city. Nehemiah invited God to use him to save the city. God answered his prayer by softening the heart of the Persian king. Artaxerxes gave not only his blessing, but also supplies to be used in the project.
2. Through opposition and accusations the wall was built and the enemy silenced. The people rejoiced, and Nehemiah went back to Persia. After 12 years he returned to find the walls strong but the people weak. He set about the task of teaching the people morality and he didn’t mince words... "I contended with them, and cursed them, and smote certain of them, and plucked off their hair" (13:25).
3. Nehemiah is given permission by the king of Persia to return to Jerusalem, where he rebuilds the walls of the city and is made governor. The people, inspired by Nehemiah, give tithes of much money, supplies and manpower to complete the wall in a remarkable \_\_\_\_\_ days, despite much opposition. This united effort is short-lived, however, because Jerusalem falls back into apostasy when Nehemiah leaves for a while. But, he then returns to re-establish true worship through prayer and by encouraging the people to revival by reading and adhering the Word of God.
4. **Practical Application:** Each of us ought to have genuine compassion for others who have spiritual or physical hurts. To feel compassion, yet, do nothing to help, is unfounded Biblically. At times we may have to give up our own comfort in order to minister properly to others. We must totally believe in a cause before we will give our time or money to it with the right heart. When we allow God to minister through us, even unbelievers will know it is God's work.
5. The name Nehemiah means “Jehovah \_\_\_\_\_”.
6. The name of Nehemiah’s father, Hachaliah, means “Whom Jehovah \_\_\_\_\_”.

7. One of the by-products of the revival under Ezra seems to have been an effort on the part of the Jews to rebuild the walls of Jerusalem.
8. The book of Nehemiah covers a period of at least 20 years, from December 445 to 425 B.C.
9. The careers of Ezra and Nehemiah overlap, as may be seen in Nehemiah 8:1-9 and 12:26 and it is probable that \_\_\_\_\_ prophesied during the governorship of Nehemiah.
10. No portion of the Old Testament provides us with a greater incentive to dedicated and to discerning zeal for the work of God.
11. Nehemiah had risen to a position of prominence in his pagan environment serving as King Artaxerxes personal cupbearer. The cupbearer was one of the most \_\_\_\_\_ people by the king.
12. This important position in the king's court gives insight into Nehemiah's life and character. A mighty monarch such as the king of Persia would select for that position a man who was wise, discrete, and consistently honest and trustworthy.
13. Nehemiah's position reveals much about his intellectual capabilities, his emotional maturity, and his spiritual condition.
14. Nehemiah was the one man standing between the king and the \_\_\_\_\_. His job was to taste for poison whatever was brought to the king.
15. Nehemiah knew the most important thing to do was to do the \_\_\_\_\_ of God. He could not come down from building the wall.
16. A great lesson on learning to build is that you have to clear out all the \_\_\_\_\_ and lay a firm foundation.



# An Outline of the Book of Nehemiah

- I. **Nehemiah in Babylon** (1:1-2:8)
  - A. Nehemiah learns of conditions in Jerusalem (1:1-3)
  - B. Nehemiah prays to God (1:4-11)
  - C. Nehemiah asks Artaxerxes to allow him to go and help (2:1-8)
- II. **Nehemiah's Journey to Jerusalem** (2:9-10)
- III. **Nehemiah's First Term as Governor in Jerusalem** (2:11-13:3) – The **Tirshatha**
  - A. Inspection of Jerusalem (2:11-16)
  - B. Rebuilding the walls (2:17-6:19)
    - 1. Nehemiah encourages people (2:17-18)
    - 2. Opposition from other governors (2:19)
    - 3. Nehemiah further encourages people (2:20)
    - 4. People who worked on wall (3:1-32)
    - 5. Outside opposition continues (4:1-3)
    - 6. Nehemiah's prayer (4:4-5)
    - 7. Wall rebuilt to half its height (4:6)
    - 8. Continued outside opposition (4:7-8)
    - 9. Prayer for help (4:9)
    - 10. Nehemiah's plans to protect workers (4:10-23)
    - 11. Financial reform (5:1-19)
      - a. Abolishment of interest on loans (5:1-13)
      - b. Nehemiah and his servants live simply (5:14-19)
    - 12. Continued outside plots foiled by Nehemiah (6:1-14)
    - 13. Completion of wall and reaction to it (6:15-19)
  - C. Nehemiah's plan for guarding Jerusalem (7:1-4)
  - D. Census (7:5-69)
  - E. Offerings for rebuilding (7:70-72)
  - F. Peace in the land (7:73a)
  - G. Nehemiah and Ezra (7:73b-10:39)
    - 1. Ezra reads and interprets law (7:73b-8:18)
    - 2. People's confession of sin (9:1-5)
    - 3. Ezra's prayer (9:6-37)
    - 4. Covenant renewal (9:38-10:39)
  - H. Further census information (11:1-12:26)
  - I. Dedication of the wall (12:27-43)
  - J. Support for and service of the priests and Levites (12:44-47)
  - K. Exclusion of those of foreign descent (13:1-3)
- IV. **Nehemiah's Second Term as Governor in Jerusalem** (13:4-31)
  - A. The priest Eliashib does wrong (13:4-5)
  - B. Nehemiah returns to Jerusalem (13:6-7a)
  - C. Nehemiah corrects Eliashib's mistake (13:7b-9)
  - D. Tithes provided for Levites (13:10-14)
  - E. Abolishment of business on Sabbath (13:15-22)
  - F. Abolishment of marriages between Jews and non-Jews (13:23-27)
  - G. Removal of a priest who had a non-Jewish wife (13:28-29)
- V. **Conclusion** (13:30-31)

## **Esther**

**Author:** The Book of Esther does not specifically name its author. The most popular traditions are \_\_\_\_\_ (a major character in the Book of Esther) and \_\_\_\_\_ (who would have been familiar with Persian customs).

### **Key Chapters:**

1. Chapter 2 – Esther chosen as the queen of Persia.
2. Chapter 4 – Mordecai pleads for Esther to intercede for her people.
3. Chapter 6-7 – Haman’s plan backfires and the Jews are honoured.

### **Key Verses:**

1. 2:15-18 – Esther chosen as queen over the other candidates.
2. 4:13, 14 – Mordecai’s warning to Esther to intervene or she will also be destroyed by Haman.
3. 6:6-12 – Mordecai honoured instead of Haman
4. 7:3 – Esther is given favour by the king as she reveals Haman’s plot

### **Themes:**

1. God is \_\_\_\_\_ at work in the lives of His people.
2. God’s providence in the lives of His people
3. God is always looking out for His own and is involved in our lives.

**Key People:** King Ahasuerus, Vashti, Mordecai, Haman, Esther

**Key Places:** Shushan in Persia

**The Date of Writing:** The Book of Esther was likely written between 460 and 350 B.C.

## *General Thoughts and Overview of Esther*

1. The Book of Esther is the \_\_\_\_\_ of the Historical books of the Old Testament and is kind of out of sequence because it takes the reader back to the time when the nation of Judah was captive in Persia. It is a record of how God miraculously protected it as a nation from genocide – complete destruction.
2. **Key People in the Book:**
  - a. **King Ahasuerus** (Artaxerxes, also just called Xerxes) – a very powerful Persian ruler of the day.
  - b. **Vashti** – his beautiful queen who rejects his commands once too often and is deposed.
  - c. **Mordecai** – a godly Jew who had been carried captive into Babylon and was taking care of his niece Hadassah (Esther) since her parents had been killed.
  - d. **Haman** – a wicked, selfish second-in-command over Persia who hated the Jews and attempts to just have them exterminated, but dies by his own invention.
  - e. **Esther** – her Jewish name was “Hadassah”. A Jewess who replaces Vashti as the queen of the Persian empire and who God ultimately uses to save her people from destruction.
3. **Purpose of Writing:** The purpose of the Book of Esther is the recording of the institution of the Feast of \_\_\_\_\_ and the obligation of its perpetual observation. The Book of Esther is read at the yearly Feast of Purim to commemorate the great deliverance of the Jewish nation brought about by God through a young lady named \_\_\_\_\_. The noble Esther risked her own death as she realized what was at stake. She willingly did what could have been a deadly manoeuvre as she faced off with the second in command of her husband’s kingdom, \_\_\_\_\_. She proved a wise and most worthy opponent, all the while remaining humble and respectful of the position of her husband-king.
4. Much like the story of Joseph in Genesis 41:34-37, both stories involve foreign monarchs who control the destiny of the Jews. Both accounts show the heroism of Israelite individuals who provide the means for the salvation of their people and nation. The hand of God is

evident, in that what appears to be a bad situation is indeed very much under the control of the Almighty God who ultimately has the good of the people at heart.

5. At the centre of this story is the ongoing divergence between the Jews and the Amalekites, which was recorded to have begun in the Book of Exodus. Haman's goal is the final effort recorded in the Old Testament period of the complete eradication of the Jews. His plans eventually end up with his own demise, and the elevation of his enemy Mordecai to his own position, as well as the salvation of the Jews.
6. \_\_\_\_\_ is a major theme of this book. There are \_\_\_\_\_ recorded banquets, and many of the events were planned, plotted, or exposed at these banquets.
7. Although the name of God is never mentioned in this book, it is apparent that the Jews sought His intervention when they fasted and prayed for three days (Esther 4:16).
8. In spite of the fact that the law allowing their destruction was written according to the laws of the Medes and Persians, rendering it unchangeable, the way was cleared for their prayers to be answered. Esther risked her life by going not once uninvited before the king but twice, (Esther 4:12; 8:3). She was not content with the destruction of their enemy, Haman; she was more intent on saving her people.
9. The institution of the Feast of Purim is written and preserved for all to see and is still observed today. God's chosen people, without any direct mention of His name, were granted a stay of execution through the wisdom and humility of Esther.
10. **Practical Application:** The Book of Esther shows the choice we make between seeing His hand in our circumstances in life and seeing things as merely coincidence. One can be assured that His plans will not be moved by the actions of mere evil men. One cannot but to see the Almighty exerting influence over King Xerxes timely insomnia. The silent love language our Father often uses to communicate directly to our spirit is shown in this book.
11. Esther proved to have a godly and teachable character that also showed great strength and willing obedience. In short, Esther was very different than most other girls her age and this caused her to be elevated into the position of Queen. She shows us to remain \_\_\_\_\_ and \_\_\_\_\_ even in difficulty.
12. Humanly impossible circumstances often set us up to be the vessel of untold blessing for both ourselves and others. We would do well to emulate her godly attitudes in our difficult positions. Not once is there a complaint or bad attitude exposed in the writing. Many times you will read she won the "favour" of those around her. Such favour is what ultimately saved her people. We can be granted such favour as we accept our situation in life by utilizing her example of maintaining a positive attitude, coupled with humility and the determination of leaning on God and seeking His will and favour in our circumstances. Who knows that God put us in such positions for just such a time as this?
13. Every Christian ought to go into a decision that is life changing with the philosophy, "If I perish, I perish."
14. The events in this book cover a period of \_\_\_\_\_ years, from the great feast of Xerxes (483 B.C.) to the Feast of Purim (473 B.C.)
15. Sixteen years after the first feast of Purim, Ezra led his expedition back to Jerusalem (Ezra 7:9). Thus the events of this book took place between the 6<sup>th</sup> and 7<sup>th</sup> chapters of the book of Ezra.
16. Esther nowhere mentions the name of \_\_\_\_\_, while the name of the king is mentioned at least \_\_\_\_\_ times and this heathen king is referred to over \_\_\_\_\_ times.
17. \_\_\_\_\_ and \_\_\_\_\_ are the only two books of the Bible where God is never mentioned, yet you see God throughout both books. You see God's providential care in Esther and the relationship between Jesus Christ and the \_\_\_\_\_ (His Bride) in Song of Solomon.
18. The law is never mentioned in Esther, nor are sacrifices or offerings referred to. Prayer is also never mentioned, though fasting is.

19. God's Providential Workings:

- a. Esther being chosen queen over all the other candidates (2:15-18).
- b. Mordecai discovering the plot to kill the king (2:21-23).
- c. The casting of lots for the day to destroy the Jews resulting in a date late in the year, giving time for Mordecai and Esther to act (3:7-15)
- d. The king's welcome to Esther after ignoring her for a month. (5:2)
- e. The king's patience with Esther in permitting her to hold another banquet (5:8)
- f. The king's insomnia that brought to light Mordecai's deed of unrepaid kindness to the king (6:1)
- g. The king's lapse of memory in 6:10-14 that led him to honour one of the Jews he had unknowingly agreed to slay.
- h. The king's deep concern for Esther's welfare when he had a harem to choose from (7:5)

20. Haman is a picture of the \_\_\_\_\_.

21. Ahasuerus was the title of the Persian ruler. His given name was Xerxes, and he ruled from 486-465 B.C.

22. Haman was an impulsive ruler who hated the Jews above all else and it led to his own destruction.

23. Esther and Mordecai were \_\_\_\_\_. Mordecai had raised her like his own daughter when she became an orphan.

24. Esther in the Old Testament and Joseph of Arimathea in the New Testament (John 19:38-42) were both hidden believers whom God had placed in special circumstances to partake in a special ministry.

Persian Kingdom, 550 to 330 B.C.



# An Outline of the Book of Esther

- I. **King Ahasuerus and Queen Vashti of Persia (1:1-22)**
  - A. The Great Persian Empire
  - B. A 180-day banquet (1:1-4)
  - C. A special 7-day banquet (1:5-9)
  - D. Vashti's refusal to be displayed (1:10-12)
  - E. Vashti deposed (1:13-22) – the concern about her affect and influence on the society by her attitude of rebellion
- II. **Esther Becomes Queen (2:1-18)**
  - A. The search for a new (2:1-4)
  - B. Esther prepared (2:5-11)
  - C. Esther chosen (2:12-18) – not the most godly of ways of choosing, but slaves can't be particular.
- III. **Mordecai Foils an Assassination Plot against King Ahasuerus (2:19-23)**. Even though he is a slave and a captive of Persia, he cares about his king and maintains a right attitude towards him
- IV. **Haman's Plot to Kill Mordecai and all the Jews (3:1-15)**
  - A. Haman's hatred (3:1-6) – picture of Satan's hatred of God's people
  - B. Casting lots (3:7). A lot seems to have been cast, or a throw of some kind made, for each day of the month and each month of the year. The day and month which obtained the best throws were then selected.
  - C. Haman slyly convinces the king to do HIS will against the Jews (3:8-9)
  - D. The official decree is signed and circulated (3:10-15) – it is unstoppable! Except by God!
- V. **Mordecai and Esther Save the Jews (4:1-9:17)**
  - A. Mordecai weeps and fasts for wisdom about what to do (4:1-3)
  - B. Mordecai convinces Esther to intercede (4:4-17) – you have got to appeal to our authority
  - C. First banquet Esther has for king and Haman (5:1-8) – she can't quite do it yet – Can't speak about her people's plight
  - D. Haman's plan to rid himself of Mordecai (5:9-14)
    1. Haman's mounting hatred (5:9-10a)
    2. Haman reports to wife and friends (5:10b-13)
    3. His wife and friends suggest building a gallows on which to hang Haman (5:14)
  - E. King rewards Mordecai for faithful service (6:1-13)
    1. King is reminded of Mordecai's service (6:1-3)
    2. Haman unwittingly provides method for rewarding Mordecai (6:4-9)
    3. Haman forced to honour Mordecai (6:10-11)
    4. Haman's fury grows (6:12-13)
  - F. Second banquet Esther has for king and Haman (6:14-7:10)
    1. King and Haman arrive (6:14-7:1)
    2. Esther reveals Haman's treachery (7:2-6)
    3. Haman pleads for his life but his actions are misinterpreted (7:7-8)
    4. Haman hung on his gallows (7:9-10)
  - G. Physical Salvation of the Nation of Israel while in Captivity (8:1-9:17)
    1. Esther and Mordecai receive house of Haman (8:1-2)
    2. Royal proclamation allows Jews to defend themselves (8:3-14)
    3. Jews rejoice (8:15-17)
    4. Jews slaughter their enemies (9:1-17)
  - H. The Feast of Purim (9:18-32) – a kind of mockery against the ways that the Persians choose out their special days and sought their God's direction. The Jews trusted in the living God who spoke to them through the word of God and acted on their behalf in mighty ways – not ways of chance or Purim!
- VI. **Conclusion of the Book (10:1-3)**



# Job, Psalms, Proverbs

Thus begins the six “\_\_\_\_\_” books of the Old Testament (Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon and Lamentations). They are referred to as poetical because they are not really history or doctrinal (books for the head), but rather, for the heart. They basically are written *from* the heart too!

## Job

**Author:** The Book of Job was written by a man named \_\_\_\_\_ (Job 32:16).

### **Key Chapters:**

1. Chapter 1, 2 – Satan tests Job.
2. Chapter 42 – Job repents and God restores what Job lost and far much more.

### **Key Verses:**

1. 1:1 – Job is introduced as a godly and a nearly perfect man who hated evil.
2. 1:8; 2:3 – God brags to Satan about the integrity of Job.
3. 1:21, 22 – Job refuses to curse God for his sorrow and loss.
4. 23:10 – Job’s faith even when he’s being criticized.
5. 38:1, 2 – God answers Job and his friends through a whirlwind.

### **Themes:**

1. Patience in \_\_\_\_\_.
2. Suffering is not always for \_\_\_\_\_.

**Key People:** Job, Job’s wife, God, Satan, Eliphaz, Bildad, Zophar, Elihu

**Key Places:** Job’s home in Uz

**The Date of Writing:** The date of the writing of the Book of Job would be around 1900 B.C. because it matches the lifestyle of the time of \_\_\_\_\_. The writer readily knew of the sins of Adam (Job 31:33).

## *General Thoughts and Overview of Job*

1. The name Job means “\_\_\_\_\_”.
2. The Book of Job helps us to understand the following:
  - a. Satan cannot bring financial and physical destruction upon us unless it is by God's permission.
  - b. God has \_\_\_\_\_ over what Satan can and cannot do.
  - c. It is beyond our human ability to understand the "why's" behind all the suffering in the world.
  - d. The wicked will receive their just dues.
  - e. We cannot always blame our suffering and sin on our lifestyles. Suffering may sometimes be allowed in our lives to purify, test, teach, or strengthen the soul.
  - f. God remains God and deserves and requests our love and praise in all circumstances of life.
3. Job’s wife, though her name is not mentioned and is very discouraged by the loss of her children and their possessions ends up greatly blessed by God and given 10 more children.
4. Why do the righteous suffer?
  - a. This is the question raised after Job loses his family, his wealth, and his health.
  - b. Job's 3 friends, \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_, come to comfort him and to discuss his crushing series of tragedies. They insist his suffering is punishment for sin in his life.
  - c. Job, though, remains devoted to God through all of this and contends that his life has not been one of sin.

- d. A fourth man, \_\_\_\_\_, tells Job he needs to humble himself and submit to God's use of trials to purify his life.
- e. Finally, Job questions God Himself and learns valuable lessons about the sovereignty of God and his need to totally trust in the Lord. Job is then restored to health, happiness and prosperity double his earlier state.
5. **Practical Application:** Don't get \_\_\_\_\_ at God, no matter what happens in your life. Use problems to strengthen your character and bring glory to God. Refuse to be proud. Do you feel like God has left you to face your problems alone? Trust God to work in your life day by day. Let God be your source of security.
6. One of the best-known examples of undeserved suffering is recorded in the book of Job.
7. In a short period of time, Job, a wealthy and godly man, lost all of his material possessions, his children, and his health.
8. His wife gave him no \_\_\_\_\_, for she suggested he end his misery by cursing God and dying.
9. His "friends" \_\_\_\_\_ him rather than \_\_\_\_\_ him and God seemed to be ignoring Job, refusing for a long time to answer him and rise to his cause.
10. Job's intense suffering was \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.
11. Job deals with the mystery of unmerited agony, showing that in adversity God may have another purpose besides payback for transgressions and sins.
  - a. Sometimes God sends problems our way to see how we can and will handle them.
  - b. Sometimes to give others an example of what we should be.
12. Job addresses the problem of \_\_\_\_\_ in affliction.
13. Job's experience demonstrates a believer, while undergoing intense agony, may question God, but need not ever to renounce, curse, or deny Him.
14. Job teaches that to ask "why", as Job did (3:11, 12, 16, 20) is not \_\_\_\_\_. But to demand that God answer why, as Job did (13:22; 19:7; 31:15) is wrong. It is always wrong to demand.
15. Job has been heralded as a masterpiece unequalled in all literature, both by Christians and secular writers/historians.
16. Job's literary form is a combination of legal conditions, controversial disputations, and sorrowful lamentations with rich verbal communications.
17. Many of the words in this book occur nowhere else in the Old Testament.
18. Job's main lesson is this: God is sovereign in His dealings with His people and will never permit anything to come to the life of an obedient Christian that is not for his good and God's glory.
19. We do not live by \_\_\_\_\_ – being filled in; We live by \_\_\_\_\_ – having faith in.
20. We do not live by \_\_\_\_\_; we live by \_\_\_\_\_.
21. We do not live by \_\_\_\_\_, but by \_\_\_\_\_.
22. We do not live by \_\_\_\_\_, but by the \_\_\_\_\_.
23. When trials come, don't ask, "How can I get out of this?". Instead, "Lord, what can I get out of this?"
24. Everything seemingly bad happening to a believer is not based on \_\_\_\_\_ from God, but may be to show others how to handle a problem.
25. God uses His people to show the world that you can handle tragedies as a Christian.
26. God never will give you what you cannot handle but will sometimes push you to the \_\_\_\_\_ so He can grow you.
27. When going through calamities, remember that God has intrusted you with and trusts you with this suffering. He wants us to be Christians in the problems.
28. Baby Christians let \_\_\_\_\_ control their lives. Mature Christians let the \_\_\_\_\_ and its convictions control their lives.
29. Finally, Christian, remember that God doesn't have to tell us everything He is doing.

# A Detailed Outline of the Book of Job

## I. Introduction Material (1:1-2:13)

- A. Introduction (1:1-5)
- B. First Test (1:6-22) – Loss of Material Possessions and Children
  - 1. Heavenly agreement to test Job (1:6-12)
  - 2. Job loses possessions and children (1:13-19)
  - 3. Job mourns (1:20-22)
- C. Second test (2:1-10) – Loss of Personal Health
  - 1. Heavenly agreement to test Job further (2:1-6)
  - 2. Job loses his health (2:7-8)
  - 3. Job's wife suggests cursing God (2:9)
  - 4. Job accepts bad with good (2:10) - one of the greatest statements in the Bible!
- D. Job's three friends arrive (2:11-13) – they just sit and wait for 7 days!

## II. Job Curses the Day He Was Born (3:1-26)

## III. Three Cycles of Speeches (4:1-31:40)

- A. **First cycle** (4:1-14:22)
  - 1. Eliphaz (4:1-5:27)
    - a. Job does not follow own advice (4:1-6)
    - b. Righteous do not perish (4:7-11)
    - c. None is righteous but God (4:12-21)
    - d. Fools suffer (5:1-7)
    - e. God makes all things right (5:8-16)
    - f. God is disciplining Job (5:17-27)
  - 2. Job (6:1-7:21)
    - a. My condition (6:1-7)
    - b. Please finish me off, God! (6:8-13)
    - c. Worthlessness of friends (6:14-27)
    - d. Look at me! (6:28-30)
    - e. My horrible condition (7:1-6)
    - f. My life is almost over (7:7-10)
    - g. Why is God obsessed with humans? (7:11-21)
  - 3. Bildad (8:1-22)
    - a. God is just, Job's children were sinful (8:1-7)
    - b. Look to traditional wisdom (8:8-10)
    - c. Those who forget God are destroyed (8:11-19)
    - d. God will restore Job (8:20-22)
  - 4. Job (9:1-10:22)
    - a. Who can be just before God? (9:1-12)
    - b. Who can answer God? (9:13-24)
    - c. No alternative to condemnation (9:25-35)
    - d. Why does God torture humans? (10:1-17)
    - e. Why was I born? (10:18-22)
  - 5. Zophar (11:1-20)
    - a. God exacts less than Job deserves (11:1-6)
    - b. Can you know? (11:7-12)
    - c. Repent and God will restore (11:13-20)
  - 6. Job (12:1-14:22)
    - a. Traditional wisdom does not explain real life (12:1-6)
    - b. Everything knows God's power and involvement (12:7-12)
    - c. No one can withstand God (12:13-25)
    - d. Do not defend God (13:1-12)

- e. I will defend myself (13:13-19)
  - f. May God leave me alone and remove dread (13:20-28)
  - g. Let humans rest (14:1-6)
  - h. Death ends all (14:7-17)
  - i. God destroys hope (14:18-22)
- B. Second cycle (15:1-21:34)**
1. Eliphaz (15:1-35)
    - a. Job condemns himself (15:1-6)
    - b. Doesn't Job know none are righteous? (15:7-16)
    - c. The wicked suffer constantly and are doomed (15:17-35)
  2. Job (16:1-17:16)
    - a. Miserable comforters (16:1-5)
    - b. God has attacked an innocent person (16:6-17)
    - c. A cry for justice (16:18-22)
    - d. Hope is gone (17:1-16)
  3. Bildad (18:1-21)
    - a. We have wisdom too (18:1-4)
    - b. Surely God punishes the wicked (18:5-21)
  4. Job (19:1-29)
    - a. I feel rejected by God, family, and friends (19:1-22)
    - b. I know my redeemer lives and vindication will come (19:23-29)
  5. Zophar (20:1-29)
    - a. The wicked prosper only for a short time (20:1-11)
    - b. The wicked will eventually be destroyed (20:12-29)
  6. Job (21:1-34)
    - a. The wicked do prosper all their lives (21:1-16)
    - b. How often are the wicked really punished? (21:17-26)
    - c. Haven't you heard stories that contradict your wisdom? (21:27-34)
- C. Third Cycle (22:1-28:28)**
1. Eliphaz (22:1-30)
    - a. Can anyone help or hurt God? (22:1-4)
    - b. Job's wickedness is great (22:5-11)
    - c. God watches and punishes (22:12-20)
    - d. Repent and be saved (22:21-30)
  2. Job (23:1-24:25)
    - a. God might answer if I could find him (23:1-7)
    - b. I cannot find God (23:8-9)
    - c. God can certainly find me! (23:10)
    - d. I have followed His ways (23:11-12)
    - e. God has determined to destroy me (23:13-14)
    - f. I am terrified of God (23:15-17)
    - g. Why is there such great violence and injustice? (24:1-25)
  3. Bildad (25:1-6)
    - a. God's power is great (25:1-3)
    - b. Who can be righteous before God? (25:4-6)
  4. Job (26:1-31:40)
    - a. God's power is frightening (26:1-14)
    - b. I maintain my integrity (27:1-6)
    - c. The godless have no hope (27:7-12)
    - d. The wicked are punished (27:13-23)
    - e. Where is wisdom (28:1-28)
      - 1) Miners' work, though hidden from most, can be seen (28:1-11)

- 2) Wisdom cannot be found (28:12-14)
- 3) Wisdom cannot be purchased (28:15-19)
- 4) The living and dead cannot find wisdom (28:20-22)
- 5) God knows wisdom's location (28:23-27)
- 6) To fear God is wisdom (28:28)
- f. I wish I were back in my younger days (29:1-25)
- g. Now I am mocked (30:1-15)
- h. God has tortured me (30:16-23)
- i. No needy person should suffer like me (30:24-31)
- j. Final challenge (31:1-40a)
  - 1) I have tried to live right (31:1-4)
  - 2) I have not lied (31:5-8)
  - 3) I have not committed adultery (31:9-12)
  - 4) I have not mistreated my servants (31:13-15)
  - 5) I have been charitable (31:16-23)
  - 6) I have not been materialistic (31:24-28)
  - 7) I have not been spiteful (31:29-32)
  - 8) I have not concealed my sin (31:33-34)
  - 9) If only God would listen (31:35-37)
  - 10) I have not abused my tenant farmers (31:38-40a)
- k. Conclusion of Job's speeches (31:40b)

#### **IV. Elihu's Wisdom (32:1-37:24)**

##### **A. Introduction (32:1-5)**

- 1. Job's three friends cease speaking because Job believed himself to be righteous (32:1)
- 2. Elihu is angry... (32:2-5)
  - a. With Job because he justified himself rather than God (32:2)
  - b. With the friends because they could not answer Job (32:3)
  - c. Because he had maintained silence due to his youth (32:4)
  - d. Now he is angry enough to speak (32:5)

##### **B. Elihu's comments (32:6-37:24)**

- 1. Wisdom is dependent on spirit, not age (32:6-10)
- 2. I will provide my answer (32:11-22)
- 3. I am human, so Job has no need to fear (33:1-7)
- 4. Job declares himself innocent and God guilty (33:8-11)
- 5. How God works with people (33:12-33)
  - a. Teaches through dreams (33:12-18)
  - b. Teaches through pain (33:19-22)
  - c. Intercessory prayer (33:23-26)
  - d. Testimony of others (33:27-28)
  - e. God constantly teaches in these ways to save people (33:29-30)
  - f. Job should listen (33:31-32)
- 6. Job has questioned theological beliefs (34:1-9)
- 7. God is righteous and punishes wicked (34:10-34)
- 8. Job should face further trials for daring to rebel (34:35-37)
- 9. God is not helped or hurt by humans (35:1-8)
- 10. Job's pride makes his cries empty (35:9-16)
- 11. God blesses the righteous and destroys the wicked (36:1-16)
- 12. Job is obsessed with the wicked prospering (36:17-20)
- 13. Job must avoid becoming wicked (36:21-23)
- 14. God's power is great (36:24-37:13)
- 15. Can Job (or anyone) understand God or equal His power? (37:14-24)

#### **V. God Speaks with Job (38:1-42:9)**

- A. God's first speech (38:1-40:2)
  - 1. God's voice from the whirlwind questions Job (38:1-3)
  - 2. Series of questions emphasizing God's knowledge and power (38:4-39:30)
  - 3. Job is asked to respond (40:1-2)
- B. Job humbly responds (40:3-5)
- C. God's second speech (40:6-41:34)
  - 1. Will Job condemn God? (40:6-9)
  - 2. Try being God (40:10-41:34)
    - a. Try running the world in complete justice (40:10-14)
    - b. Try controlling Behemoth (40:15-24)
    - c. Try controlling Leviathan (41:1-34)
- D. Job responds (42:1-6)
  - 1. No one can thwart God (42:1-2)
  - 2. I do not understand (42:3)
  - 3. Job will question and God will answer (42:4)
  - 4. Job now has encountered God (42:5)
  - 5. Job's final response - repentance or defiance? (42:6)
- E. God speaks regarding the three friends (42:7-9)
  - 1. Friends have not spoken correctly of God as Job has (42:7)
  - 2. Friends must offer a sacrifice and Job will intercede for them (42:8)
  - 3. Friends offer a sacrifice and God accepts Job's prayer for them (42:9)

## **VI. Conclusion (42:10-17)**

- A. God restores Job's Fortunes and Life (42:10-16)
  - 1. God gives Job twice as many possessions as he previously had (42:10)
  - 2. Job's relatives and friends return with sympathy, comfort, and gifts (42:11)
  - 3. List of Job's possessions (42:12)
  - 4. Job has ten more children (42:13)
  - 5. Names of the daughters (42:14)
  - 6. Job gives his daughter an inheritance (42:15)
- B. The Death of Job (42:16-17) – probably lived to be over 200 years old