

## Psalm 132, I Chronicles 10-16, Job 4-9 (#101)

**Psalm 132**— This is a psalm remembering David’s zeal for the house of God. *What are you zealous for, or to put in another way, what causes you to weep, or what rightfully angers you?*

**I Chronicles 10**— As we come to the end of King Saul’s tragic life, he dies because of his unfaithfulness to the Lord (v. 13). The three of sons of Saul, including Jonathan, are also killed by the Philistines in battle. Fearful of torture, the wounded Saul fell on his own sword and died. Remembering how Saul had rescued them from the Ammonites, the men of Jabesh-gilead traveled all night, retrieved the bodies of Saul and his sons, and gave them a proper burial. The Philistines celebrated the victory, but it would be short lived because the new king who was chosen by God is now beginning his rise to the throne of all of Israel. *Verse 14 says that one of the reasons Saul died was that “he did not inquire of the Lord.” I Samuel 28:6 says that Saul “inquired of the Lord, but the Lord did not answer.” How do you explain this apparent contradiction, and what lesson is there in it for us?*

**I Chronicles 11**— All the people came to Hebron to anoint David as the king of Israel according to the keeping of the Lord’s Word that He spoke through Samuel. His first official act was to march up to Jerusalem and capture the stronghold of Zion from the Jebusites, which had been impregnable for four hundred years. Verses 10 to 47 give the names of David’s mighty warriors who did great exploits for David and God. Jashobeam, Eleazar, Abishai, and Benaiah were singled out for their acts of bravery. *What are four things in this chapter that show that David was a great leader? See verses 2, 4-5, 9, and 10-31. Extra question: What was Benaiah famous for, and what did he become under King Solomon? See verses 22-25 and I Kings 2:35.*

**I Chronicles 12**— This chapter explains how that over a period of time, more and more men from all over Israel defected to David until he had a mighty army. Hundreds of great warriors came from the tribes of Benjamin, Gad, and Manasseh to join David at Ziklag and at his stronghold in the desert. Finally, a total of more than 300,000 soldiers, who came to Hebron from all the tribes of Israel, were united and fully determined to make David king. David made a covenant with all the elders and people of Israel (11:3) which ended with three days of joyous celebration. *Verse 32 says about the men of the tribe of Issachar that they “understood the times and*

*knew what Israel should do.” How can we as godly Christian men be like the men of Issachar to our family, church, society, and generation?*

**I Chronicles 13**— David and all his leaders and commanders bring the ark of God from the house of Abinadab in Kiriath-jearim (Baalah) to Jerusalem. As they move the ark on a cart towards Jerusalem the oxen stumble. Uzzah then reaches out to steady the ark, and God strikes him dead. David becomes angry at the Lord’s outburst and leaves the ark at the house of Obed-edom. During the next three months while the ark is in his house, the Lord blesses his family and all he had.

**I Chronicles 14**— King Hiram of Tyre helps David build his palace for his growing family. Upon hearing of David’s ascendance to the throne of all Israel, the Philistines wanted to stop David in his tracks. As David sought the Lord’s guidance, God gave David victory over this archenemy of Israel. The result of this victory was that David’s fame spread throughout the nations, and they were terrified of him. *As you read 14:10, 14, and 16, what were the reasons David had victory over the Philistines? How do we apply this to our lives as well?*

**I Chronicles 15**— David finally realizes that the reason for Uzzah’s death was that he hadn’t followed the proper procedure in carrying the ark that was prescribed in the Law of Moses. David assembles all of Israel to bring the ark of the Lord to the place prepared for it. After bringing together gifted musicians from the tribe of Levi, and after the consecration of all of the Levites, certain ones were chosen to carry the ark of God from house of Obed-edom to Jerusalem. On this day of celebration, David, the elders of Israel, the Levites, and the singers and orchestra, all brought the ark of God to its designated place with great rejoicing. On a sad note, the chapter ends with Michal, David’s wife, despising him in her heart for his uninhibited dancing and worshiping of the Lord. *The Christian church is divided over their different expressions of worship as well as the musical genre used in worship. Michal despised David for his free and spontaneous worship of God believing that he had lost his dignity. With what type of worship and style of music are you most comfortable? Do you feel that some churches worship in ways that dishonor God? Explain.*

**I Chronicles 16**— After the ark is brought into the tent prepared for it, burnt offerings and fellowship offerings are given in God’s presence. Asaph and Zechariah are musicians who are appointed by David to regularly celebrate

before the Ark of the Covenant of God in Jerusalem. David then expresses his praise to Yahweh and decrees that thanks be given on a regular basis by Asaph and his relatives. From verses 8 to 36, three Psalms are quoted in giving praise to God. David left Zadok, the High Priest, and his fellow priests to attend to worship and offer sacrifices at the tabernacle that was still at Gibeon until a time when the temple would be built in Jerusalem. After reading the psalms of David in *verses 8 to 36, what are the commands that are given in these verses?*

**Job 4**— Eliphaz’s first response to Job. He speaks about all the good things that Job has done. Then he begins to question Job’s integrity and righteousness. He accuses Job of not practicing what he preaches. Eliphaz talks about having a dream or vision in which a spirit or ghost gave him the words to tell to Job. He asks the question about who among men can be righteous. He also declares that the innocent do not perish early, and the blameless do not have troubles. *Is his statement that the innocent do not perish true? Explain?*

**Job 5** – Eliphaz continues his response to Job. He tells Job to appeal to the angels or holy ones, but that they wouldn’t answer him. He then calls Job a fool. He says that hardship and trouble are our lot in life. He then tells Job to appeal to God because there is nothing that God can’t do. Eliphaz tells Job that his suffering is God’s judgment and discipline for his sin. He then prophesies (unbeknownst to himself) that Job will be restored. *Why did Eliphaz tell his friend, whom he was there to comfort, that he was a fool?*

**Job 6** – Job replies to Eliphaz. Job tries to justify himself and his complaining. He hopes that God will kill him so that he can die knowing that he hadn’t denied God. He then calls his friends fair-weather friends. He had hoped his friends would be a comfort, but they have only added to his distress. *When your friend is in trouble are you tempted to “help” like Eliphaz? Why or why not?*

**Job 7** – Job continues. He talks more about how his strength is failing and about what afflicts him. He then begs for God to relent and end his life so that he will not suffer anymore. Because his life is so short, he refuses to be silent. He pleads with God that he would receive justice and peace. He asks why God thinks so much about people, and

why He is so concerned with them.  
about the afterlife?

*Based on this chapter, what did these early believers understand*

**Job 8** – Bildad now speaks. He tells Job to shut up. God is just. He says Job’s children got what they deserved. And if Job would only repent, he could be restored. He tells Job to look to former generations for the truth of this. Those who trust in anything, other than God, trust in shadows and illusions. *Do evildoers prosper and the righteous suffer? Explain.*

**Job 9** – Job responds to Bildad. He agrees with Bildad but wants to know how anyone can be righteous. God is too great for men to fathom. Job cannot answer God; he can only plead for mercy. *Job has an understanding of an infinite God but does he know God in a personal way?*

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

**Psalm 133-134, I Chronicles 17-22, Job 10-15**

**Psalm 133**— This is a psalm celebrating the brotherhood of believers. Share a time when you experienced Christian unity and harmony. Describe the impression it made on you.

**Psalm 134**— This is a psalm encouraging reciprocal blessing to the Lord. What does it mean to bless the Lord?

**I Chronicles 17**— After David had built his palace, he is struck with the idea of building a house for Yahweh. The prophet Nathan immediately encourages David to do it. That night the Lord told Nathan to tell David he is not the person to build the temple, but his son would do it. Then He declared to David that He would build a house (dynasty) for him. The Lord said to David concerning one of his descendents, “I will appoint him over My house and My kingdom forever, and his throne will be established forever (v. 14 HCSB).” As David hears the plan God has for him, he sits before the Lord in worship and awe knowing that he is unworthy of such an incredible promise. David is filled with wonder and humility when he realizes God’s grace and His ability to fulfill in the future all that He has promised, culminating with the ultimate purpose that the name of Yahweh will be exalted forever. Why did God prohibit David from building the temple? See I Chronicles 22:8-10.

**I Chronicles 18**— The theme of this chapter is given in verses 6 and 13, “And the Lord gave victory to David wherever he went.” Through God’s power David subjugated the Philistines who were west of Israel, the Edomites and Amalekites in the south, the Moabites and Ammonites in the east, and Zobah and the Arameans in the north. King Tou of Hamath sent his son to congratulate David and bring large quantities of gold, silver, and bronze. Through his intimate relationship with Yahweh, David was blessed in every way and administered justice and righteousness for all his people. Being a great administrator, David assigned the duties of an expanding government and the work of the temple to capable men. “The Lord gave victory to David wherever he went.” Give the reasons why David had this winning streak.

**I Chronicles 19**— King Hanun of Ammon was suspicious of the kindness that David was trying to show to him because of David's friendship with Hanun's father. Hanun completely humiliated the emissaries who came to bring condolences to him because of the death of his father, accused them of being spies, and then sent them back to Israel. David sent Joab and all his fighting men to battle the Ammonites. Knowing that beating Israel's army would be difficult, Hanun called on the Arameans to unite with him, but both were soundly defeated. When the Arameans saw that they were defeated, they summoned the Arameans who were across the Euphrates to come and help. David then gathered all of the troops of Israel to fight against Shophach, the commander of Hadadezer's army, and won the victory over the Arameans. *How did Joab show himself to be a brilliant strategist, a valiant warrior, and a spiritual leader in this battle? See verses 8 to 13.*

**I Chronicles 20**— In the springtime when kings march out to war, David stayed in Jerusalem, and Joab led the army to victory over the Ammonites conquering the city of Rabbah (present day Ammon, Jordan). This chapter is repeated from II Samuel 11 where David commits adultery with Bathsheba although the chronicler omits this devastating history and leaves out nearly all of the history in the book of I Chronicles that shows David in a negative light. David's army is also victorious over the descendents of the giants of Gath, and three giants are slain by Sibbecai the Hushathite, Elhanan, and Jonathan, the son of Shimei, David's brother. *Who led the army to victory over the Ammonites? Who got the credit? How can we apply this to our lives? See Luke 17:10.*

**I Chronicles 21**— Because of the sins of Israel, Satan stood up against Israel and stirred up David to ask Joab and his commanders to do a census to find out how many soldiers there were in all of Israel. After more than nine months, they had counted about 1,100,000 swordsmen. When the census was finished, David realized that he had sinned, and God sent Gad the prophet to give him a choice of which punishment he would receive. Choosing the 3 days of a plague sent by God, the angel passed throughout Israel slaying 70,000 men. The plague was stopped when David bought the threshing floor from Ornan (Araunah) and sacrificed a burnt offering on an altar that was erected on that property. Although Ornan offered to give the threshing floor as a gift, David said he would not give a sacrifice to the Lord that costs him nothing. This land became the site upon which the temple of Solomon would be built. *Verse one says, "Satan stood up against Israel and incited David to count the people." In the parallel passage in II Samuel 24:1 it says, "The Lord's anger burned against Israel, and He stirred up David." Why the difference in wording between Satan inciting David and the Lord stirring up David?*

**I Chronicles 22**— Towards the end of David's life he begins to make preparations for the building of the Temple that will be constructed by his son Solomon. He instructs Solomon, who will be a man of peace and rest, to build the temple since he himself had been a man of war and had shed a lot of blood in battle during his lifetime. In the last days of his life David commands Solomon to keep the law of the Lord and be strong and courageous. He credits Yahweh for handing the land's inhabitants over to him and then encourages Solomon and the leaders of Israel to determine in their minds and hearts to seek the Lord their God and start building the temple. *What was David's attitude when he was told by the Lord that he could not build the temple for God? How is this an example to us when we are "passing the torch" to someone else who is replacing us? What other Biblical example do we have of this godly attitude? See John 3:27-30.*

**Job 10** – Job continues speaking about how much he hates his life. Job asks God what he has done wrong, and why God is oppressing him. He wonders if God is like a man that He must search so hard to find the faults in him, as if He doesn't already know them. Job talks about how God made him and wonders if He will now destroy him. He wishes God would stop searching for sin in him so that he can die in peace. *Is God out to get us and catch us in our sin as Job seems to imply in verses 13-14? Explain.*

**Job 11** – Zophar speaks. He rebukes Job wishing that God would silence him and impart true wisdom to him. He says that Job is so sinful and his sins so abound that even God has forgotten some of them. Zophar talks about how impossible it is to fully understand God and accuses Job of claiming to understand God. He says that fools can never become wise. Zophar continues in the vein that Job is suffering because of his sin. If Job would just confess his sin and put it aside, he would live in peace and prosperity. *Does God forget our sins in the way that Zophar talks about in verse 6? Explain*

**Job 12** – The discussion continues with Job defending himself with wisdom and sarcasm. He feels that he is a laughingstock to his friends even though he is a godly man. He then shows that God is unpredictable in that sometimes the good perish and the wicked prosper. God builds nations and destroys them, He brings droughts and floods, and He gives freedom to prisoners and despair to kings. God is all powerful, unfathomable, and completely sovereign. *Why did Job think God was unpredictable (vv. 15-16, 22-23) and yet still trust in Him? See Psalm 33:8-11, 18.*

**Job 13** – Job continues. He says that he is a man of understanding and is not witless like his friends have described him. He wants a chance to plead his case before God. He tells his friends to stop speaking for God. He tells them that if God truly examined them, they would be rebuked and punished. Job then asks the rhetorical question of why he risks his life in asking for an audience with God. He then shows how deep his faith and trust in God really is (v 15). Job then reiterates his desire to present his case before God in order to find answers and vindication. *So why did Job think he was risking his life by asking for an audience with God (v. 14)?*

**Job 14** – Job continues his rebuttal. He discusses how fleeting a man's life is. A man does not have the hope a tree has. When a tree is chopped down it still leaves a stump that can sprout again. When a man dies he leaves no stump, has no hope, and life is ended forever. He then talks about how much he is eagerly waiting for God to call him and restore him. Job would respond instantly. He then compares erosion to the way that God destroys men's hopes. He talks about how human beings are so wrapped up in their own issues and don't notice the glories or calamities of even their own children. *What does it mean that God has determined man's days (v. 6)?*

**Job 15** – Eliphaz continues to berate Job for being a windbag and refuses to offer him comfort. He states that Job's attitude is undermining everyone else's piety. In his eyes, Job is a terrible example to those around him for refusing to confess his sins. Eliphaz rebukes Job for thinking he is the only wise one and for being angry with God. He then tells what has traditionally been viewed as the lot of the wicked. It was the common view that everyone would get their just rewards before they died, either blessings or curses. *This last sentence gives the traditional view in Job's day that we receive in this life the consequences or rewards of our behavior, whether we did evil or good. What do you feel is the Biblical view?*

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## Psalm 135, I Chronicles 23-28, Job 16-21 (#103)

**Psalm 135** — The psalmist encourages the priests, the Israelites, and all God-fearing people to praise our worthy and sovereign LORD. *What reasons does the psalmist give to prove that God is worthy to be praised?*

**I Chronicles 23**— This chapter skips over the political intrigue of Solomon’s ascension to the throne found in I Kings 1-2 and describes the organization of the Levite’s various duties which began at the reign of King Solomon. Of the 38,000 Levites counted who were 30 years of age and above, verses 4-5 say that “24,000 are to be in charge of the work on the Lord’s temple, 6000 are to be officers and judges, 4000 are to be gatekeepers, and 4000 are to praise the Lord with instruments (HCSB).” There were three divisions of Levites according to the three sons of Levi: Gershom (vv. 7-11), Kohath (vv. 12-20), and Merari (vv. 21-23). The Levites assisted the sons of Aaron (priests) in their temple responsibilities (vv. 24-32). *What were the responsibilities of the Levites mentioned in the chapter? See verses 4-5 and 28-32.*

**I Chronicles 24**— The descendents of the sons of Aaron, Eleazar and Ithamar, had the sole right of priestly duties in the Holy Place and the Holy of Holies. The priests were divided into 24 divisions with Eleazar having 16 and Ithamar having 8, with each division serving for two weeks and chosen by lot (vv. 1-18). The rest of the Levites who were not descended from Aaron would serve the priests in their duties and were also chosen by lot (vv. 19-31). *Who in the New Testament was from the division of Abijah (v.10) and was also chosen to burn incense in the temple by lot? See Luke 1:5-10.*

**I Chronicles 25**— The Chronicler listed the three guilds set up by David to lead the worship in the temple. The families of Asaph, Jeduthun, and Heman would prophesy accompanied by lyres, harps, and cymbals. They were organized in 24 divisions and were chosen by casting lots. *Music is one of the greatest gifts given to the church. How does the Bible give importance to the ministry of music in the life of God’s people? See also Colossians 3:16, Exodus 15:1-2, Revelation 5:9-14, and Matthew 26:30. What is a song that has touched you deeply?*

**I Chronicles 26**— The gatekeepers were from the families of Korah and Merari and were the security force for the temple to keep all unauthorized people from entering and defiling it. They were responsible for the safe keeping of the temple treasuries and aiding the temple priests in the maintaining of food supplies, the preparation of the food, and many other duties (vv. 1-19). Ahijah and others were in charge of the treasuries in the temple and stored in the treasuries the plunder of war that had been gathered by Samuel, Saul, and David that had been dedicated to the Lord (vv. 20-28). Certain families of the Levites were officers and judges and put in charge of collecting tithes, offerings, and taxes for the temple as well as for civil government (vv. 29-32). *Who were the priests and kings that were aided by gatekeepers? See II Chronicles 23:4-8, 19, 31:11, 14, and 34:8-9.*

**I Chronicles 27**— This chapter focuses on the governmental and civil details of David's kingdom including twelve divisions of 24,000 soldiers with each division serving one month a year (vv. 1-15). Officers from Israel's tribes, twelve administrators of the royal property, and the king's cabinet and counselors are listed (vv. 16-34).

*Although David was a discerning and godly man, he depended on Jonathan, Ahithophel, and Hushai to give him wise counsel. To whom do you go when you need advice and counsel? What are some other godly sources for advice and counsel?*

**I Chronicles 28**— David assembled all the leaders of Israel in Jerusalem to give them a final charge to build the temple. Since David was a man of war, God chose his son Solomon to build the temple. Solomon is commanded to follow the Lord with his whole heart and a willing mind, but is warned by David that if he forsakes Yahweh, he will be rejected forever (vv. 1-10). The Lord inspired David in preparing the blueprints that gave every detail of the temple including the buildings, treasuries, upper rooms, inner rooms, and all the golden articles in the temple (vv. 11-18). Then David charged Solomon to "be strong and courageous and do the work (vv. 19-21)." *What did David do to prepare Solomon and Israel for their new temple? Chapters 22 to 28.*

**Job 16**— Job replies by asking his "comforters" to stop speaking. He says that if the tables were turned and they were in his place and he in theirs, he would not speak like them, but instead he would actually give them comfort. Job then goes on to speak about how God is crushing him into dust and how he is surrounded by enemies who taunt him. His pain is like having his intestines cut open. He then speaks about a mediator pleading his case before God. *What did Job mean by the statement of needing a mediator (witness, advocate, or arbitrator)? Was it a foreshadowing of a future event? See verses 19-21.*

**Job 17**— Job continues to speak about how his life is coming to an end. He begs God for some guarantee that before the end he will be justified. Job became an object of ridicule and shame, but he also served as a catalyst for the upright to continue in their righteousness and those who were clean to grow stronger. He then asks his friends to try again to comfort him. Job then wonders if he has any hope (v. 17). *What hope could be offered to Job or anyone else who is discouraged?*

**Job 18** – Bildad responds by asking Job to stop talking. He then speaks about the fate of the wicked and the sinner. He speaks about the calamity of the wicked which included Job and says that this is the fate of the one who doesn't know God. *Why were Job's friends so adamant that he repent of his sins?*

**Job 19** – Job replies by asking when his friends will stop tormenting him. He says that if he is a sinner it is his business and not theirs. Instead of judging him and condemning him, they should be comforting him. Job then speaks of how God has blocked him at every turn and has hemmed him in with His anger. He feels utterly alone. He begs for pity from his friends. He hopes that a Redeemer will come and justify him. *What is the great hope and comforting assurance Job gives us in this chapter? See verses 25-27.*

**Job 20** – Zophar feels insulted by Job's words and decides to rebut. Zophar continues to insist that the evil doer gets punished and suffers after a brief moment of joy and prosperity. Again the comparisons he gives of Job's circumstances and that of the life of a sinner are prominent. The evil doer will have riches, land, and houses, but it

will all be taken away on the day of God's wrath.  
See Revelation 20:11-15, 21:8.

*When do all evil doers ultimately face the wrath of God?*

**Job 21** – Job responds that the evidence he sees is the opposite of what his friends are telling him. He sees the wicked prosper and their children established. He does not see them being punished during their lifetime. They are joyful and prosperous; they seem to be blessed and served by God. Job wishes that God would punish the sinners during their lifetime so that they can see what their sins have brought about. Job then shows his friends how their logic is flawed because all around them sinners thrive, and people flock to follow after them. Job observes that the sinner does not get his just punishment in this life. *What is the best way to offer encouragement to people who are suffering whether they seem to deserve it or not?*

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## Psalm 136, I Chronicles 29, Ezra 1-6, Job 22-27 (#104)

**Psalm 136** — This is a song of adoration listing many reasons to give thanks to God. *What are your top 5 reasons to give thanks to God?*

**I Chronicles 29**— This is a transition chapter from the end of the reign of David to the beginning of King Solomon’s reign. David enumerates all of the resources of gold, silver, bronze, iron, and wood that had been stored away in preparation for the building of the temple that would be constructed under the reign of Solomon. David declares that he and all his leaders gave willingly, freely, and wholeheartedly since they recognized that all material blessings come from the bountiful hand of the Lord. He then declared a psalm of praise to the Lord for His person, greatness, power, and lordship over all creation. In thanksgiving to Yahweh, thousands of animal sacrifices were offered as they ate and drank with great joy in His presence. “The Lord highly exalted Solomon in the sight of all Israel and bestowed on him royal splendor such as no king over Israel ever had before (vv. 25 NIV).” *From verses 10 to 17, give a few of the major statements David made about God, His promises, and our lives.*

**Ezra**— The book of Ezra was written about 450 B.C. and is a history of Israel from the time King Cyrus gave the Jews the authorization to return to Jerusalem to rebuild the temple to the return of Ezra to Jerusalem in order to teach the people God’s Word, to bring their lives in line with His teachings, and to encourage them to be faithful to their faithful God. The first six chapters speak of the return of the exiles from Babylon in 538 B.C. and of the rebuilding of the temple. Chapters 7 to 10 describe the return of the second group of exiles from Babylon led by Ezra in 458 B.C. and the challenges of mixed marriages which would cause a departure toward heathen practices and idolatry. This book shows the power of God as He works in the hearts of King Cyrus, King Darius, and King Artaxerxes on behalf of His people to fulfill His purposes and promises.

**Ezra 1**— In 538 B.C. the Lord puts in the heart of King Cyrus of Persia to allow the Jews to return to Jerusalem to rebuild the temple of the Lord. The Lord also motivated the people of Judah and Benjamin along with the priests and Levites to return to Jerusalem bringing with them all the articles that Nebuchadnezzar had taken from the temple in 586 B.C.

**Ezra 2**— In honor of all those who in faith returned to their land, the name of each family leader is recorded including the number of the family members that travelled with them. Genealogical records were carefully maintained by the members of each family proving their lineage. The registry of those who

returned includes the various families of the tribes of Judah and Benjamin (vv. 3-35), the priests and temple personnel including Solomon's servants (vv. 36-58), and those with questionable credentials (vv. 59-63). A total number of 42,360 returned from Babylon and began to settle in their towns of origin. *After reading verse 1, Jeremiah 25:11-14, 29:1-11, and Isaiah 44:28, describe the character and attributes of God seen in these passages. How does this apply to our lives?*

**Ezra 3**— On the seventh month after their return from Babylon, the people erected an altar of worship to offer sacrifices during the celebration of the Festival of the Tabernacles (Booths). In the second month of the second year they began to build the temple starting with the laying of the foundation. Upon completing the foundation, there was great celebration and praise to the Lord for His goodness and faithful love. *As they celebrated the building of the foundation of the temple, there was both joy and sorrow. Explain the reactions of two different groups, and why they reacted the way they did. See verses 12-13. How should Christians handle both the successes and failures of their lives? See Philippians 3:12-14.*

**Ezra 4**— Great obstacles confront the leaders of Judah and Benjamin when their enemies from Samaria interfere, threaten, and discourage the people to keep them from building the temple. The work of building the temple was stopped for 16 years due to the effectiveness of the opposition. Verses 6 to 23 fit better between chapters 6 and 7 since the reign of King Artaxerxes was from 464 to 424 B.C. *Describe the tactics used by the Samaritan opposition to discourage and try to stop the Jews from rebuilding the temple. See verses 1 to 6. Should we as Christians expect opposition in our service to the Lord? See I Timothy 3:12.*

**Ezra 5**— Now God intervenes to get the construction work moving again by sending the prophets Haggai and Zechariah to challenge the people to finish the temple. After being strengthened by the Lord, Zerubbabel, Jeshua, and the leaders were not intimidated by Tattenai, the governor, when he questioned them about what authorization they had to rebuild the temple. The letter by Tattenai sent to King Darius contained the correct facts that were given to him by Zerubbabel as to why they had the right to build the temple. King Darius was asked to search the archives to verify the words of Zerubbabel.

*Describe the ministry of Haggai and Zechariah, its results, and how is it similar to the same gift in the New Testament? See I Corinthians 14:3.*

**Ezra 6**— King Darius searches for the scroll giving the original decree to rebuild the temple in Jerusalem and eventually finds it at the fortress of Ecbatana. The King orders Governor Tattenai and his colleagues not only to not hinder the work, but to facilitate the building of the temple by supplying the funds and materials necessary to complete it. Within four years the temple is finished (515 B.C.), and the Passover and seven-day Feast of the Unleavened is celebrated with great rejoicing and with the offering of sacrifices to Yahweh recognizing that He had changed the heart of the king. “The priests were appointed by their divisions and the Levites by their groups to the service of God in Jerusalem (v. 18 HCSB).”  
*What lesson can we learn in this chapter concerning our relationship with rulers, elected officials, or those in authority over us? See verse 22, Proverbs 21:1, and I Timothy 2:1-2.*

**Job 22** – Eliphaz accuses Job of great wickedness. He points out that God is in the highest, sees all and knows all. He says that the wicked want to be left alone, using Job’s own words against him (Job 21:14-16). Eliphaz declares that submitting to God brings peace and prosperity. He says to turn to God as your prosperity, and you will delight in Him. *In the beginning of this chapter, Eliphaz asked the question, “What pleasure would it give the Almighty if you were righteous?” Or to put it in another way, what difference does it make to God that a person lives a godly life? How would you answer that question?*

**Job 23** – Job continues to ask for an audience with God. He claims to have searched everywhere for God but is unable to find His dwelling. Job again states that he has followed God’s precepts closely and has continually walked in His path. Job says that God does whatever He pleases and that His plans terrify him. *What are God’s ultimate plans for each of us? Are you afraid of His plans?*

**Job 24** – Job continues to speak about how God doesn't seem to punish the wicked quickly. Job wants to know that there will be an ultimate judgment day for the wicked. He then speaks about all the wrongdoings that he sees that go unpunished. He shows that the innocent suffer at the hands of the wicked, but they wicked do not seem to suffer. In the end of the chapter Job says that death is the ultimate punishment for the wicked, and that they must face it the same as the righteous. In death the wicked are forgotten. *Why does God not end injustice and suffering?*

**Job 25** – Bildad responds that God is awesome. There is nothing He can't do, and His abilities and power are immeasurable. In light of that, we are insignificant and worthless. It is impossible for us to be pure in the sight of God and also impossible for us to please Him. *Are we worthless to God, or as Bildad said, "a maggot" (v. 6)?" Give scriptural evidence for your answer.*

**Job 26** – Job agrees that God is awesome and immeasurably powerful but doesn't think Bildad went far enough in explaining God's power. He goes into great detail of all the works of His hands and how mighty He is. Job shows how God is mightier than all of nature and how He sets all things into motion. All these powerful things God does are just the tip of His power. *What does Job say in verse 7 that is scientifically accurate, and that shows the divine authorship of scripture? What other scripture also speaks with amazing precision about the earth? See Isaiah 40.*

**Job 27** – Job continues by saying that God, the one who is so powerful, is the one who is denying him justice. It is God who is causing Job to suffer. But even so, Job will not deny his conscience. As long as Job lives he will proclaim his righteousness. Even though God is punishing him, Job will not turn from Him and His ways. He will continue to be good. Job then speaks about wanting his enemies to be like the wicked God ignores and destroys (See Psalm 58:6-8 and 140:10). Job continues to speak about how God punishes the wicked. Job prays for his enemies to be destroyed. *Read Matthew 5:44. How are we supposed to treat our enemies?*

*Sources for summary and questions: 1. Serendipity Bible for Groups, c. 1988 Littleton, CO. 2. MacArthur Study Bible ESV. 1997 Thomas Nelson, Inc. 3. Life Application Bible HCSB c. 1988 Tyndale House Publishers, Inc. 4. The Complete Bible Companion c.2014 Barbour Publishing, Inc. Ulrichsville, OH. 5. ESV Study Bible c. 2008 Crossway Bibles, Wheaton, IL. 6. The World Bible Handbook, Lawrence Richards, Word Inc. Waco, TX. 7. The Quest Study Bible NIV, c. 1994 Zondervan Publishing & Christianity Today, Grand Rapids, MI & Wheaton, IL. 8. The Transformation Study Bible, c. 2009,*



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