

Psalm 137-138, Ezra 7-10, I Peter 1-2, Job 28-33 (#105)

Psalm 137— This is a lament and prayer for vengeance against the Edomites and Babylonians. How do you explain the last two verses of this psalm when you compare it with the New Testament teaching on love and grace?

Psalm 138— David gives thanks to God for His love, faithfulness, and promises. Consider verses 4 and 5. Were these verses fulfilled in David's time or do they refer to the return of Christ to earth?

Ezra 7— Ezra, a descendent of Aaron and expert in the Law of Moses, was commissioned by King Artaxerxes to return to Jerusalem with as many as would go with him to appoint magistrates and judges, administer justice, and teach the law of His God to all the people who live in Judah. The hand of Yahweh his God was with Ezra so that the king encouraged the people to send large quantities of gold, silver, wheat, wine, and oil and commanded that all those who serve in the temple would be free of paying taxes. Ezra praised the Lord his God for putting in the king's mind to glorify the house of the Lord in Jerusalem and also for being able to persuade the Jewish leaders to return with him. What are the godly qualities you see in Ezra in this chapter?

Ezra 8— The family leaders with their family members accompany Ezra on his journey with a total number of men being 1496 plus their wives and children. After traveling three days, Ezra stopped to find out how many Levites accompanied them and found none. Through the gracious hand of God they persuaded 20 Levites with their families to go with them in order to share teaching duties in Judah. Ezra and all the people spent a time of prayer and fasting for protection for the long four month journey (900 miles on foot), and the Lord granted them their request. They all arrived in Jerusalem and brought with them a large treasure of gold, silver, and other articles to the house of God and offered hundreds of burnt offerings to Yahweh. In what way did Ezra show himself to be a great man of faith? Explain the circumstances. See verses 21 to 32.

Ezra 9— Ezra became devastated when he heard that many of the men had married pagan wives including leaders and officials. Tearing his garments and pulling out his hair and beard, Ezra sat appalled and cried out to the Lord in repentance and humiliation. He gave a stirring and powerful prayer of repentance mentioning that the reason God's people became slaves in Babylon was for participating in

the detestable practices of the heathen nations around them. Now with the evil of intermarriage practiced by many of the Jews, Ezra feared that they would return to the same sins that their forefathers had committed before the captivity and thus suffer the same consequences. *What was the reason Ezra said that intermarriage with the surrounding nations was wrong? See verses 10-15. Is it wrong for a Christian to marry a non-believer? See II Corinthians 6:14-16 and I Corinthians 7:39. Why?*

Ezra 10— “While Ezra prayed and confessed, weeping and falling facedown before the house of God, an extremely large assembly of Israelite men, women, and children gathered around him. The people also wept bitterly (vs. 1 HCSB).” Ezra called an assembly of everyone who lived in Judah for the purpose of confronting the sin of marrying foreign wives. Those who would not come to the meeting in Jerusalem within three days would forfeit all property and be excluded from the assembly. With nearly unanimous agreement, the people believed that this sin of marrying foreign wives was heaping great guilt on them and could eventually cause the complete annihilation of their nation. Starting with the priests and Levites, all those who had married foreign wives separated themselves from them. Because of this time of repentance and confession, the Lord worked in the heart of Nehemiah to come and lead the Jews in rebuilding the walls twelve years later. *What is the importance of repentance and confession in the life of the believer and the life of the church?*

I Peter— “But rejoice insofar as you share Christ’s sufferings, that you may also rejoice and be glad when His glory is revealed (4:13 ESV).” About 64 A.D. Peter wrote a letter of encouragement and hope to the churches and Christians scattered throughout Asia Minor who were beginning to suffer persecution at the hands of Caesar. The themes of the book are; (1) Living a life of hope and holiness (1:1-2:3), (2) Christ the cornerstone and we His chosen people (2:4-10), (3) The Church a witness in the world through submission to authorities and suffering like Jesus (2:11-3:7), (4) Responding to suffering in a way that honors Christ who set an example for us (3:8-4:19), and (5) Rewards for faithful servants, and the call to be alert, resist the enemy, and stand firm in the faith (5:1-11).

I Peter 1— Peter speaks of the living hope (gk: elpis “future certainty”) through the resurrection of Jesus Christ. Knowing that we have an imperishable inheritance stored up in heaven, we can undergo sufferings here in this life. Peter said that patient endurance under persecution proved the genuineness of our faith with the final result being the salvation of our souls. We are called to live a holy life in all our conduct since we were redeemed with the precious blood of Christ and realize that someday we will be judged impartially by Him. Since you have been born again by trusting in Christ, now you must live a life

of purity and a sincere love for all the brothers and sisters.
going through suffering and persecution at this time?

What were the reasons Christians were

I Peter 2— A new believer must thirst for the pure milk of the Word of God so that his or her life can grow and be transformed. Christ is the chief cornerstone who has called us to be a royal priesthood with Him. Our lives are to be lived by abstaining from fleshly desires and living in such a godly way among unbelievers that it will be a testimony to them. Christians are to do good and be subject to human authority in order to silence foolish people who say evil things about them. It honors God when one suffers unjustly and endures it patiently. The calling of a Christian is to bear up under suffering since our Lord first set the example by suffering unjustly and patiently entrusting “Himself to the One who judges justly (v. 23b HCSB).” *From this chapter, make two columns with the first column listing that which we are to do as Christians and the other column detailing the things we are not to do.*

Job 28 – Job continues by speaking about how man mines for hidden treasures within the earth. He asserts that men can find rare gems, gold, and silver hidden under mountains and in remote areas, but they cannot find wisdom. Wisdom is more precious than these stones, but it is impossible to find it without God. God is the only source of true wisdom and understanding. *What does it mean to fear the Lord, and why is it important?*

Job 29 – Job continues by wishing for the old days when God watched over him protectively and his riches flowed. He speaks about his place of honor and leadership and how he used his influence to help those in need. He talks about how people sought out his counsel and looked to him for advice. Go back and look at *Psalms 145* again. *Is there ever a time when God does not watch over people? Elaborate.*

Job 30 – Job illustrates how far he has fallen from the blessings and respect he previously had. Now even young men make fun of him, and lowly people, whom Job would not even let sleep in the kennel with his dogs, mock him. Job has no dignity left. God seems to have discarded him. Job cries out to God but says that God attacks him instead of helping him. He helped others in their time of trouble, but no one seems to want to help him in his hour of need. *Was God attacking Job, or was He ignoring his pleas for help? Include Biblical references with your answer.*

Job 31 – Job declares how he had made a covenant with his eyes not to gaze at a young woman. Job continues to speak about his upright life and says that he has not walked in lies or been deceitful. He wants God to judge him with honest scales. He has also been faithful to his wife and has been just to his servants. He says that he has helped the poor, the widow, and the orphan his entire life. Job did not put his trust in his wealth or gloat over his enemy’s misfortune. Again he asks God to tell him what he has done wrong. *Job said in verse one, “I made a covenant with my eyes not to look with lust at a young woman (NLT).” Have you made this covenant? What could be the consequences if we do not make this covenant a daily practice in our lives?*

Job 32 – Job’s three oldest friends have no answers left. Elihu, the youngest friend, now decides to speak up on God’s behalf. He spends the entire chapter talking about how he has listened patiently to the others speak, and how he now should have the right to speak. Elihu says that Job’s friends have not proven Job wrong, nor have they properly defended God. *Why was Elihu so angry?*

Job 33 – Elihu continues to defend his right to speak. He returns Job’s own words to him about how pure Job thinks he is. Elihu tries to defend God’s character. He says that Job is wrong in his belief that he is righteous. In Elihu’s eyes, God would not punish someone unjustly; however, he did say that sometimes God’s discipline is preventative and not punitive (vv. 19-22). He also says that God speaks to people in many ways and that perhaps Job isn’t listening properly to hear and understand what God is saying. God tries to save people from the pit, but it is up to men to listen. Elihu then speaks of angels being a mediator on man’s behalf and that the angels find a ransom for them (Read I Timothy 2:5). He speaks of how God redeems sinners and how then sinners declare how merciful God is. *What is the key difference between Elihu’s argument and the arguments of the other friends of Job?*

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.

Psalms 139, I Peter 3-5, Job 34-40 (#106)

Psalm 139— This is a song of David which celebrates God’s omniscience, omnipresence, and omnipotence. *Identify the verses in this psalm which show God’s omniscience (all knowing), omnipresence (everywhere present), and omnipotence (all powerful).*

I Peter 3— This chapter continues with Peter’s theme of submission and now includes the marriage relationship and the local church. In verses 1 to 6, the words are directed more for a Christian wife who has an unbelieving husband although the principles given apply to all marriages. When a wife lives her life with a heart of submission and gentleness, her husband can be drawn to Christ through her testimony. Husbands must be understanding and sensitive to their wives so that their prayers will be answered (vv. 1-7). In our relationships with each other in the church, Peter touches on five qualities we need to exercise: unity, sensitivity to the needs of others, brotherly love, compassion, and humility (vv. 8-12). As a Christian there are times we suffer undeservedly, and so we need give an answer of the hope we have in Christ to those who ask us. Christ suffered for our sins to bring us into a relationship with God (vv. 13-18). Verses 19 to 20 seem to say that between the time of the death of Jesus and His resurrection, Jesus visited the imprisoned spirit beings (probably fallen angels) in the realm of the dead who were condemned eternally, and He proclaimed to them His victory over Satan and his evil forces. *This chapter emphasizes the fact that Christians are to radiate a Christ-like life. List from this chapter at least 10 godly virtues or actions that a Christian should have in his life in order to be a witness to the world. Which one of these do you need most to grow in?*

I Peter 4— Peter wrote this epistle to prepare Christians for the suffering they would endure at the hands of the unbelievers and the Roman officials. Suffering does the work of transforming us into the image of Christ and prepares us for eternity. The world is surprised that we don’t participate with them in wild living, and they will someday be justly judged for their ungodly lifestyle (vv. 1-6). How can we bring glory to God? By showing our intense love to each other, practicing hospitality, and serving one another through the use of our spiritual gifts (vv. 7-11). The last eight verses of this chapter put the suffering of Christians in perspective. First, we shouldn’t be surprised by suffering but we must understand that the final outcome of that suffering will be the great joy that we experience when Christ returns. Second, it is a shame to suffer for doing evil but an immense privilege to undergo fiery trials for the name of Jesus Christ. If God allows Christians who sin to be severely disciplined in this life, you can surely believe that the ungodly who reject the gospel will receive eternal judgment in the next life. No matter what suffering you might endure in this life, you need to learn to entrust yourselves to the faithful Creator (vv. 12-19). *Do you recognize that every Christian suffers in this life one way or another (II Timothy 3:12)? How best can you prepare yourself for the suffering that will come? For anyone who has already gone through great suffering, what advice can you give the rest of us?*

I Peter 5— First, Peter exhorts the elders and pastors (shepherds) of the churches to be faithful in their calling by not by seeking money or power but by leading through a godly example. Humility is the most important ingredient needed in our relationships with each other. Since we know that God really cares for us, we can be free from cares and anxiety. We should never be caught off guard by the schemes of the Devil who can overpower us if we are caught sleeping. Remember that God never allows anything in our lives to get out of His control, and His dominion over everything is forever. *What do we need to do to prepare ourselves from being devoured by the Devil? After we have gone through a period of suffering, what will God do for us?*

Job 34 – Elihu repeats back Job’s argument that he is innocent. He then speaks about how “innocent” he thinks Job really is. Elihu tells about all the bad things that he sees in Job’s life. He then continues to defend God’s honor by saying that God can do no wrong. He punishes only those who deserve it, and only until they repent at which point He restores them. Elihu then says that no one has the right to judge God or call His justice into question. He then speaks about how God doles out justice. Elihu wants Job to repent because of his sin and rebelliousness. *Was Job rebelling against God as Elihu had accused him (v. 37)? Why or why not?*

Job 35 – Elihu continues to speak. He insists that when someone sins or when they are righteous, it has no effect on God. Sin does nothing to God, and righteousness does not give God anything. Sin and righteousness only affect people. According to Elihu, God ignores the cries of the oppressed because of their wickedness, and that Job’s case is no different. He says that Job is full of hot air and empty words. *Do our sins and our righteousness affect God (vv. 6-7)? See Genesis 6:5-6.*

Job 36 – Elihu continues to speak on God’s behalf and boasts of his own wisdom saying that his knowledge is divinely inspired. God is mighty but doesn’t hate people. He is just. He prospers the righteous and punishes the wicked. If the wicked repent then they are restored, but if not, they will perish. God’s punishment is His way of wooing us back to righteousness. According to Elihu, since Job had so many bad things happen to him, he was obviously being judged for his wickedness and needed to repent. He says that God is exalted and none can teach Him. We are to remember to extol His works and praise Him. The water cycle alone should give anyone enough evidence to show how unfathomable is God and His works. *What mistake is Elihu making in his argument that the other friends also made (8-12)? What was the one question about suffering that none of the four men addressed?*

Job 37 –Elihu continues to speak about God’s voice being like thunder, reaching the ends of the earth. God causes it to snow and rain so that everyone can see His works. God uses the weather to punish men or to show His love. Elihu asks Job if he knows how God does the things that He does. He asks if Job can actually join God in His work. He says that God is beyond our reach. *Is God beyond our reach? Site some scripture for your answer.*

Job 38 – It is finally God’s turn to speak and all others will be silenced by His words. God unleashes a barrage of questions that might be summed up in one question to Job; “Can you explain my creation?” #8 p. 865 Did Job lay the foundations of the earth? Did he give the sea its borders? Does he know where light and darkness live? God continues throughout the chapter to ask Job to speak of anything majestic he has done. *Often we want to question God for the reason He does what he does. After reading this chapter, how do you feel you should approach God?*

Job 39 – God continues to ask Job questions, this time about wildlife. He speaks about mountain goats, does, wild donkeys, wild ox, ostriches, horses, and the hawk. This essence of this chapter can be summarized in this question to Job by God; “Can you oversee my creation?” #8 p. 865 *Have you ever thought about the diversity of animals on the planet, and why they were created? What does that say about God?*

Job 40 – God then asks Job to go ahead and make his accusations. Job states how unworthy he is and decides to be silent. God asks Job if he would discredit His justice. He then asks Job to take on the mantle of deity and do the things that he was accusing God of not doing. This chapter not only shows the power and strength of God, but it also shows His restraint and mercy in not instantly wiping out all evil doers. *Have you ever wished God would do things your way? What does this chapter tell you about how God operates?*

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Psalm 140, Job 41-42, Nehemiah 1-4 (#107)

Psalm 140 — David makes an impassioned plea for deliverance, vindication, and justice from those who sought to destroy him. *Do you see any aspects to this psalm which are superseded by Jesus' teaching about forgiveness? See vv. 9-1, Matt 5:43-44, 6:12, and Luke 6:27-28.*

Job 41 – God speaks about the leviathan and how no one can tame it. If no one can tame the leviathan, then they certainly can't tame or stand up to God. No one can claim anything from God because God, as the Creator, owns everything. God continues to speak of the leviathan and how He can hold it at bay and tame it. *What was the leviathan, and what did it represent?*

Job 42 – Then Job replies to God that he spoke out of turn and without knowledge. He repented upon finally seeing God for who He really is. God then rebukes Job's friends and has each one of them to offer a burnt offering for themselves. God then says that Job will pray for them, and He will accept Job's prayer. After Job had prayed for his friends, he prospered and was restored double for what he had lost. He finally received true comfort and consolation. *Why did God tell Job to pray for his friends? Why was Job only blessed and restored after he prayed for his friends?*

Nehemiah— This is a book that relates the godly passion of Nehemiah who led the people of Jerusalem and Judah to rebuild and fortify the walls of Jerusalem in just 52 days. This book not only provides a historical account of the rebuilding of the walls of Jerusalem, but also details the reformation of the Jews who had returned to Jerusalem from Babylon which included the renewal of their covenant with Yahweh. Nehemiah had a prestigious job as the cupbearer of King Artaxerxes I of Persia but sought permission from the king to return to Jerusalem to lead the people in the construction of the walls in 445 B.C. This is the last of the historical books of the Old Testament and shows the godly passion, wisdom, and powerful leadership skills of an extraordinary man.

Nehemiah 1— In the winter of 445 B.C., a group of men led by Hanani, the brother of Nehemiah, came to Susa, the winter palace of King Artaxerxes I, to tell Nehemiah the news of the devastation and disgrace of the city of Jerusalem and of its people. Upon hearing the distressing news, Nehemiah wept and mourned for many days. In this time of intercession for his people, Nehemiah's prayer was one of extolling the person of Yahweh for who He is, and thanking God for His faithfulness to His covenant people when they keep His commands. He confesses the sins of his people for not keeping the Law of Moses and praises God for His faithfulness to bring the exiles back to Jerusalem. He then prays that the king will have compassion on him when he proposes to him a journey to

Jerusalem to build its walls.

How grieved are you over for the spiritual and physical state of God's people and the brokenness of the world? This is a personal answer. Considering Nehemiah in chapter 1, what are some steps you can take to help in solving the great needs of today? Ask God to break your heart over what breaks His heart.

Nehemiah 2— After four months of prayer and preparation, Nehemiah again appears as cupbearer before the king. Nehemiah is asked by the king why he was so sorrowful. He boldly declared that the reason for his sorrow is that the city of his ancestors is in ruins and its gates had been destroyed by fire. Nehemiah asks permission to be sent to Jerusalem to rebuild the walls and gates. All his requests to the king were granted including letters requesting from the governors of the west region to give him safe passage and to provide for the timber needed to rebuild the gates (vv. 1-10). Three days after arrival, Nehemiah went by night and inspected the broken down walls and gates in order to assess the damage and the work that had to be done. Next he challenged the leaders and the people of Jerusalem to rebuild the walls and gates sharing with them how the Lord's hand was on this project since he had the full support of the King (vv. 11-20). *Why was it that having the walls and gates broken down was both a danger and a disgrace to the people of Jerusalem?*

Nehemiah 3— "Eliashib the high priest and his fellow priests began rebuilding the Sheep Gate. They dedicated it and installed the doors. After building the wall to the Tower of the Hundred and the Tower of Hananel, they dedicated it (v. 1 HCSB)." Chapter three gives the description of the rebuilding of the various gates and walls beginning with the Sheep Gate in the northeast corner of Jerusalem and then works its way in counterclockwise order around the complete city of Jerusalem. With each gate and stretch of wall, the names of those who were involved in the construction and the work they accomplished are given. *This chapter mentions that the builder "made repairs across from his house (v. 10)," and "Immer made repairs opposite his house (v. 29)." What were the reasons that the repairs of the walls and gates were done by the people who lived close to those walls and gates? What does verse 5 say about the nobles of Tekoa? How can this apply to us?*

Nehemiah 4— When Sanballat, Tobiah, and others realized that Nehemiah and the people were actually going to build the walls and the gates, they became furious and began to heap insults and ridicule on the Jews. Sanballat

and Tobiah, with the Arabs, Ammonites, and Ashdodites, plotted to invade Jerusalem and throw it into confusion. However, the people of Judah prayed and prepared themselves for an attack. Nehemiah organized a plan in case they were invaded and encouraged the people to be brave by remembering their great God who will fight for them. He challenged the people to prepare for battle but also to keep on working until the walls and the gates are finished. *What steps did Nehemiah take to prepare for possible attack by the enemy? See verses 11 to 23.*

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Psalm 141-142, Nehemiah 5-10 (#108)

Psalm 141— King David prays for God to guard his heart, welcoming a righteous rebuke instead of keeping company with wicked men. *David asks God to set a guard and watch over which parts of his body?*

Psalm 142— David may be in a cave but his refuge is in God alone. *Think back to a time when you were in dire straits. Where did you find refuge from your storm?*

Nehemiah 5— After the threat of the invasion of Jerusalem from enemies outside, this chapter shows the internal dissension that takes place due to the way the rich nobles and businessmen were charging interest on their fellow Jews even to the extent of foreclosing on their property and forcing the children of the poor to be sold into slavery. Nehemiah demanded that the rich nobles who did this to their fellow countrymen must return the property they confiscated and the interest they charged them. Nehemiah set himself as an example by not charging interest to the loans he made, by sharing with many at his table on a daily basis, and by not demanding from the people the food that was allotted to the governor. *Where in the Old Testament does it say that Jews are not to exact interest on their fellow Jews when they give loans to them? What other verses in the Bible does it say that we are to give to the poor when they are in need?*

Nehemiah 6— Seeing that the work on the walls and the gates is nearly completed, Sanballat and Tobiah realize that the only way to stop the work is to intimidate and discredit Nehemiah. Three different times they do their best to cause Nehemiah to be fearful and cave in to their pressure, but he stands resolute each time and prays to God for strength. In the end, the wall and gates are completed in just 52 days, and now the surrounding nations are intimidated and lose their confidence recognizing that God has accomplished the work through them. *What were the methods Sanballat and Tobiah used against Nehemiah in this chapter, and in what ways did he respond to their various acts of intimidation? See vv. 2-4, vv. 5-9, and vv. 10-14*

Nehemiah 7— Now that the walls were rebuilt, the repopulating of the city of Jerusalem was of utter importance. Nehemiah prioritized the security of the people by appointing his brother Hanani to be in charge of choosing gatekeepers to guard the doors of the city. Verses 6 to 73 give a nearly identical genealogy that was given in Ezra 2, so that all those who lived and worked in Jerusalem could prove their ancestry. “Genealogies were lifelines that linked the Jews to the heritage of the past and to their hope for the future. Not being able to prove their ancestry meant second-class citizenship and separation from all that God had given to Israel (Romans 9:4-5).” #8 p. 777.

What were the two godly traits that qualified Hanani to be put in charge of Jerusalem? Why are these qualities important?

Nehemiah 8— Now that the walls were rebuilt, the rest of the book deals with the spiritual rebuilding and reformation of the Jews through the reading and clear explanation of the Law of Moses. From daybreak until midday, Ezra stood on a specially built platform and read the Law while he was flanked by the Levites who gave a clear understanding of what was read. As the Word of God was read the people were weeping. They were encouraged not to mourn but to rejoice and celebrate. As they were reading they understood about the Feast of Booths (Tabernacles) that was to be observed in the seventh month. They gathered branches from the trees available and lived in booths and celebrated the festival as it hadn’t been commemorated since the days of Joshua more than 900 years earlier. *The people of Judah in this passage had a great thirst for God’s Word and wept and mourned as it impacted their minds and hearts. Hebrews 4:12 says, “The Word of God is living and powerful, and sharper than any two-edged sword (NKJV)...” Describe a time in your life in which you were greatly impacted by the Word of God as you heard it read and taught.*

Nehemiah 9— Just two days after the Feast of Booths (Tabernacles), the Israelites gathered in Jerusalem for a time of fasting, sorrow, and repentance. The first three hours they listened to the Word of God, and the next three hours they had a time of confession and worship of Yahweh. They spent an extended time of worship speaking of the greatness of God and related His faithfulness to Abraham and all his descendents. They spoke of how stiff-necked and arrogant the Israelites have been throughout their history even though God had been merciful and continued to intervene on their behalf when they cried out to Him and repented of their sins. The time of repentance ended when they all made a binding covenant to obey the Law of Moses and follow His precepts. *After reading verses 6 to 37, what do these verses say about God’s attributes, characteristics, and person.*

Nehemiah 10— The time of prayer, confession, and repentance of chapter 9 leads God’s people to sign a binding covenant to return to Yahweh in full obedience. Nehemiah, the leaders, the Levites, and the priests make personal commitments to recognize the authority of God’s law and give full allegiance to its precepts. Six vows or binding agreements are given in verses 31 to 38 which show how far they strayed from the Law of Moses. Considering the Persian taxation and poverty of many, these commitments were bold and showed their great faith by trusting in the Lord’s provision.

What were the six binding agreements that the people of Judah and Benjamin made with each other? See v. 30, v. 31a, v. 31b, vv. 32-33, v. 34, and v. 35-38.

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