

Numbers—The book of Numbers covers the nation of Israel's _____ years of wilderness _____ in the Sinai desert. The book gets its name from the two _____ " _____" or censuses taken of the Jewish nation to determine the number of _____ men, men twenty-years-old and older. The first census was taken at the beginning of this 40-year period in preparation for entering the Promised Land. The second census was taken about 40 years later, again in preparation for entering the Promised Land and exterminating the wicked Canaanites who inhabited the land. The reason for the 40-year gap was due to the people's _____ to trust God to deliver their enemies into their hands, and their refusal to enter the land. As punishment, God had the nation wander aimlessly in the Sinai desert for 40 years until the _____ generation _____ out and a new generation had been born and was ready to enter the Promised Land.

Deuteronomy—“Deuteronomy” means “_____ law,” and this book gets its name from the fact that God’s laws are given to Israel for a second time, but this time to a _____ generation of Israelites who were born during the 40-year wilderness wandering and are now poised to enter the Promised Land. Moses, the leader of the Jewish people, gives three lengthy _____, including a farewell address to the nation before his death.

The Jewish Historical Books

The historical books continue the _____ of the nation of _____ from where the book of Deuteronomy has left off. The first three historical books—Joshua, Judges, and Ruth—describe the _____ of Canaan (The Promised Land), and the _____ Period of the nation of Israel, when the nation was ruled by _____. The next six books, 1 & 2 Samuel, 1 & 2 Kings, and 1 & 2 Chronicles, trace the history of the nation of Israel’s _____ from its beginning in 1043 B.C. to its ending in 586 B.C., when the Southern Kingdom of Judah was led into Babylonian captivity. The remaining three historical books—Ezra, Nehemiah, and Esther—describe the _____ of a Jewish remnant to Jerusalem after 70 years of captivity (605–536 B.C.) in Babylon.

Joshua—This book is named after the young Jewish general, Joshua, who, after the death of Moses, was appointed by God to _____ the nation of Israel into the Promised Land.

Joshua leads the Israelites across the Jordan River and into battle to exterminate the Canaanites, the _____ inhabitants of the land. The first half of the book describes the Israelites' _____ in Canaan, the Promised Land, and the second half of the book describes how the land was _____ up between the _____ tribes of Israel. As long as Joshua was alive, the Jewish people remained faithful to the Lord.

Judges—Following the _____ of Joshua, Israel became a theocracy, _____ by God Himself. Whenever Israel fell away from serving God, God allowed foreign rulers to oppress Israel. When Israel _____, God raised up judges to deliver them. This cycle of sin, oppression, repentance, and deliverance is repeated _____ times during the 332 years of Israel's theocracy. This book gets its name from the judges that God raised up to _____ the Jewish people from foreign oppression.

Ruth—This is the beautiful love story between a wealthy landowner and a poor _____; between a _____ believer and a _____ convert to Judaism. This is a story of love and redemption. The book is named after the poor widow, Ruth, a Moabitess, who is redeemed by the wealthy Jewish land owner, Boaz. The story takes place in Israel during the time of the judges and is a reminder of how _____ can be found even amidst a world in rebellion against God. But perhaps even more significant is that from this _____ between Ruth, who was a member of the Moabites (a people cursed by God) and Boaz, a member of the Jewish or “chosen” race, would come both King _____, and then many generations later, the Jewish Messiah, _____.

1 Samuel—This book is named after Samuel, the _____ of the judges of Israel's monarchy. He was also a _____ and _____ who led the nation of Israel back toward the Lord. The book of 1 Samuel tells the story of the nation of Israel's _____ from a theocracy to a _____. God had a plan to give the nation a king, the King of all kings, Jesus! But the nation was _____ and wanted to be “like all the nations” and have a king, and they wanted him _____. So God grants their request, warning them that their request would lead to heavy _____. God selects _____ to be the nation's first king and the book of Samuel chronicles Saul's selection, his sins and his suicide! Saul's successor, chosen by God, is the shepherd boy _____, the descendant of Ruth, who, despite having been anointed secretly as king, waited to rule until Saul was _____. The book ends with Saul's suicide, the first recorded suicide in Scripture.

2 Samuel—The book of 2 Samuel continues where 1 Samuel left off, not surprisingly, since originally the two were just one book. The book of 2 Samuel records the _____-year reign of Israel's greatest king, David, and the _____ God made with him, guaranteeing to David that “your _____ and your _____ shall endure before Me _____; your _____ shall be established forever” (2 Samuel 7:16). This covenant, the Davidic Covenant, will _____ and physically be fulfilled beginning with the Millennial reign of Jesus on the Old Earth, and on into Eternity in the New Heavens and New Earth.

1 Kings—As its name implies, this book is about the kings of _____ during Israel's 457-year monarchy phase. The book starts with a _____ kingdom ruled by Solomon, Israel's third king, and ends with a _____ kingdom as a result of overtaxation and other political issues. The nation of Israel divides itself into the _____ Kingdom (Israel) consisting of _____ Jewish tribes, and the _____ Kingdom (Judah) made up of just the _____ tribes of Judah and Benjamin. The capital of the Northern Kingdom was _____ and the capital of the Southern Kingdom was _____.

2 Kings—This book continues the story of the kings of the divided kingdom period of Israel, describing how the kingdom _____ becomes the kingdom _____! Gross _____ takes place during this period so God judges both kingdoms harshly; the Northern Kingdom was conquered and dispersed by the _____ in 722 B.C., and in 586 B.C. the Southern Kingdom was conquered and led into exile by the _____. The book ends with the _____ of the monarchy period of Israel.

1 & 2 Chronicles—First Chronicles complements what is recorded in 1 & 2 Samuel. Second Chronicles complements what is recorded in 1 & 2 Kings. This is no mere repetition of events, but rather, where 1 & 2 Samuel and 1 & 2 Kings give a _____ history, 1 & 2 Chronicles give a _____ history. First and Second Chronicles virtually _____ the Northern Kingdom due to its _____, and focus primarily on the eight _____ kings who reigned in the Southern Kingdom of Judah. The Jewish _____ and worship are central in this retelling. First Chronicles begins with important genealogy tracing the line of the _____, beginning with Adam, and ending with the Jews taken into Babylonian captivity. Second Chronicles begins with the

_____ of Solomon's magnificent _____ and concludes with King Cyrus of Persia's edict to _____ that same Jewish temple some 400 years later.

Ezra—In 539 B.C. the Persian Empire defeated and took over the Babylonian Empire. The book of Ezra begins where 2 Chronicles ends, with _____, king of Persia, issuing a decree to let the Jews, after 70 years of captivity in Babylon, return to Jerusalem to _____ the city and the temple. The book is named after the Jewish _____ and _____, Ezra, who was born into Babylonian captivity, but is sent with religious and political powers by the Persian king to lead a group of Jewish exiles back to Jerusalem to _____ the Jewish temple that had been rebuilt under the leadership of Zerubbabel. Originally written as a single book in the Hebrew Bible, Ezra and Nehemiah document the _____ of God's promise that Israel will return home after _____ years of exile in Babylon and restore their ruined _____ and rebuild the _____ of Jerusalem. Zerubbabel leads the first return of almost 50,000 Jews to Jerusalem, and about 80 years later, Ezra leads almost 2,000 people in a second return to Jerusalem. Interestingly, during this same time period covered in the book of Ezra, Gautama Siddhartha, the Buddha, was in India, Confucius was in China, and Socrates was in Greece.

Nehemiah—This eponymous book records the rebuilding of the city _____ of Jerusalem through the leadership of Nehemiah, a Jew who was the cup bearer to the king of Persia. Nehemiah leads the _____ Jewish return to Jerusalem, following after Zerubbabel, who rebuilt the Jewish _____, and Ezra who “rebuilt” the Jewish _____. Nehemiah returns to Jerusalem and rebuilds the _____ around the city and reforms the backslidden Jewish people. The book of Nehemiah is the last record of God _____ to His people for the next _____ years. This 400-year _____ of God will be _____ when the angel Gabriel appears to the Jewish priest Zacharias in the Holy Place of the Jewish temple, announcing the coming birth of John the Baptist, the one who would prepare the way for the Jewish Messiah.

Esther—The events of the book of Esther take place in _____ during the same time as the events of the book of Ezra. The book describes the planned _____ of the _____ people who were living throughout the vast Persian Empire, and God's miraculous intervention to save His Chosen People through the hands of a Jewish _____ named Esther. Esther wins a Persian beauty contest held by the king and

becomes one of the _____ of the Persian king, Ahasuerus, giving her the opportunity to appeal directly to the king for the lives of the Jewish people who were about to be exterminated through the machinations of the wicked man, Haman. In an ironic twist of fate, Haman is _____ on the very gallows he had built to hang Esther's uncle, Mordecai. The book reads like a fictional tale full of ironic plot twists, but is a true and important part of the nation of Israel's history. Oddly enough, _____ is never mentioned in the book of Esther.

The Jewish Poetic Books

_____ books of _____ poetry were written during Israel's monarchy period and have been preserved as Scripture: Job, Psalms, Proverbs, Ecclesiastes, the Song of Solomon, and Lamentations. Hebrew poetry does not rhyme, but instead, the second or more following lines often parallel the _____ of the first line.

Job—The book of Job, named after its central character, is written in a combination of prose and poetry and is the true story of a devout _____ who lived about 4000 years ago during the time of the patriarchs of Israel (Abraham, Isaac, and Jacob). The book poses the question, “_____ do the righteous _____?” but oddly enough, does not fully answer the question. The majority of the book is taken up with discussions between Job and his three friends about the _____ for Job's suffering, with Elihu suggesting the best answer, that suffering can be for our _____, not just for punishment. At the end of their discussions, God, in a dramatic fashion, literally shows up, and Job's questions are _____. God _____ to Job why he had suffered, and simply expects Job to _____ Him. The man, Job, is clearly different after going through the process of suffering than he was prior to his suffering.

Psalms—The word “psalm” is a Greek word referring to “a song sung to the accompaniment of a plucked instrument.” The book of Psalms is a compilation of songs written over a period of about _____ years from the time of Moses until Israel's return from Babylonian exile. The book of Psalms was the _____ for the _____ nation of Israel during the Kingdom Period and contains songs written by King David; by King David's worship leader, Asaph; David's son, King Solomon; as well by Moses, and others, many of whom are anonymous.