

EZRA

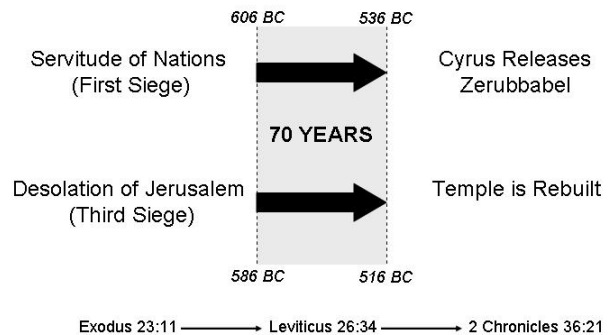
| Outline of the Book of Ezra | | |
|-----------------------------|------------------------|---|
| Ezra 1-3 | The Foundation | - King Cyrus sends Israel back - Zerubbabel & Joshua Lead |
| Ezra 4-6 | Opposition to Prophecy | - Enemies stop work for 15 years - Haggai & Zechariah encourage Israel - Revived work and Completion of Temple within 4 years |
| Ezra 7-10 | Ministry of the Word | - 60 years after the completion of the Temple - Ezra arrives with more people to teach |

70 Year Prophecy

Jeremiah 25:11-12; 29:10

Judah was taken into Babylon captivity in 3 Sieges:
606, 597, 586BC

Judah returns from Babylon in 3 Stages with Leaders:
Zerubbabel, Ezra, Nehemiah



| Post-Captivity Timeframe | | |
|--------------------------|------------------------|---|
| Year | Month | Action |
| 606-586 BC | | Israel Taken into Babylon |
| 536 BC | | 50,000 Jews under Zerubbabel return to Jerusalem |
| 536 BC | 7 th Month | They build Altar & Offer Sacrifice |
| 535 BC | 2 nd Month | Work on Temple begins and is stopped |
| 520 BC | 6 th Month | 1 st Day – Haggai’s call to Build |
| | (Sept) | 24 th Day – Building Begins |
| | 7 th Month | 21 st Day – Haggai’s Second Appeal |
| | (Oct) | |
| | 8 th Month | Zechariah’s opening address |
| | (Nov) | |
| | 9 th Month | 24 th Day – Haggai’s 3 rd & 4 th Appeals |
| | (Dec) | |
| | 11 th Month | 24 th Day – Zechariah’s visions |
| | (Feb) | |
| 518 BC | 9 th Month | 4 th Day – Zechariah’s visions |
| | (Dec) | |
| 516 BC | 12 th Month | 3 rd Day – Temple is completed |
| | (Mar) | |
| 457 BC | | Ezra comes to Jerusalem and makes Reforms |
| 444 BC | | Nehemiah rebuilds the Wall Period of Malachi |

Ezra (“Help”) and Nehemiah (“Comfort”) are the same post-captivity story and are a single book in the Hebrew Bible. Ezra, Nehemiah, and Esther all come out of the same general period of Israel's history. Ezra and Nehemiah form the final book of the Jewish Tanakh with 1 & 2 Chronicles. The Rabbi’s as well as Josephus always regarded Ezra and Nehemiah as one book; the first person to begin the tradition of separating the two books of Ezra and Nehemiah was Origen (250AD) followed by Jerome in the Vulgate (405AD).

Ezra is called the “second Exodus” because just as Israel had returned from Egypt, they were now returning from Babylon. Ezra is a shortened name of Azeriah (“The Lord helps me”).

| Babylonian Captivity | | | |
|------------------------------------|--------|------------------------------|--|
| Three Deportations of Judah | | | |
| 1. Nobility | 606 BC | Daniel | |
| 2. Tradesmen | 597 BC | Ezekiel | |
| 3. Remainder | 586 BC | *Jeremiah remained in Judah | |
| Three Returns to Judah | | | |
| 1. Judah/Benjamin (49,987) | 536 BC | Zerubbabel | |
| 2. Priests, Few Levites (1,800) | 458 BC | Ezra | |
| 3. Israelites | 444 BC | *Nehemiah returned to Persia | |

The book of Ezra transitions from Zerubbabel (Chapters 1 through 6) to Ezra (Chapters 7 through 10). Zerubbabel was a descendant of David, and represents the civil authority - the kingly line (During Zerubbabel’s lifetime, Joshua the religious authority – Zech 3:1; 6:11). Ezra, was a descendant from Aaron the priest, and represents the religious authority as a priest. While Ezra was religious leader, Nehemiah was civil authority (Neh 12:26). The Prophets fell outside of either the Civil or Religious distinction: Haggai/Zechariah during Zerubbabel/Joshua and Malachi during Nehemiah/Ezra’s time (Lk 10:24).

| Post-Captivity Leadership | | |
|-----------------------------------|--------------------------------------|---------------------------------|
| Lead Character | Zerubbabel (Chapters 1-6) | Ezra (Chapters 7-10) |
| Civil Authority/Governor | Zerubbabel | Nehemiah |
| Religious Authority/Priest | Joshua | Ezra |
| Prophet | Haggai/Zechariah | Malachi |

12 Ezra 1, 2

Read Ezra 1:1-11... The Persian King Cyrus Allows Israel to Return to Jerusalem

1:1 Ezra picks up where Chronicles ends, so the same wording is repeated (2 Chronicles 36:22). The Spirit of God stirred up Cyrus in the same way that the Spirit stirred His people (Ezra 1:5) to return to Jerusalem. God controls the lives of believers and unbelievers to accomplish His purpose.

- Two centuries before, Isaiah had spoken of Cyrus by name as being His instrument to rebuild Jerusalem (Isaiah 44:28).
- As leader of the Persian people in Anshan, Cyrus had conquered the Medes and unified the two separate Iranian kingdoms; as the king of Persia, he reigned over the new empire from 559 BC until his death while fighting in battle in 530BC, and he is the first king whose name was suffixed with the word "Great" (e.g. So-and-So “the Great”). Many ancient historians refer to Cyrus in a positive light (i.e. Heroditus; Plutarch, Cicero)
- The “Cyrus cylinder” has been considered as the world's first known charter of human rights, as there are passages in the text have been interpreted as expressing Cyrus’ respect for humanity. It

promotes a form of religious tolerance and freedom, and the abolishment of slavery. He allowed his subjects to continue worshipping their gods, despite his own religious beliefs.

- A replica of the Cyrus Cylinder has been on display at United Nations headquarters in New York City as a tribute to Cyrus

1:2 The fulfillment of Jeremiah's scripture (Jer 25:11-12, 27:22, 29:10) as God brought it to King Cyrus' mind.

1:3 Every Jew is encouraged to walk with His Lord and return to Jerusalem (Isaiah 10:20-21)

1:4 The neighbors of the Jews were encouraged to give offerings to the Jews as they Exodus, so that they could rebuild the Temple. This was similar to the treasures given to the Jews upon their leaving the Egyptian captivity (Ex 12:35-36).

1:5 Only those who God had motivated moved to rebuild Jerusalem; no one returned to walk with the Lord in Jerusalem in his own determination.

1:7 King Cyrus returned all of the treasures that had been stolen by the Babylonian King Nebuchadnezzar to be reinstated in the Jerusalem Temple. In effect, these items had been safely preserved during the time of captivity until the reinstatement in Jerusalem.

1:8 Sheshbazzar and Zerubbabel might be the same individual or possibly different governors of Judah: Sheshbazzar may have lived during the time of Cyrus while Zerubbabel lived during the time of Darius. (Ezra 5:14)

- Some scholars believe that Sheshbazzar was Zerubbabel's uncle (1 Chronicles 3:10)
- Babylonians were deep into astrology and horoscopes; they worshipped the heavens, stars and sun
 - Mithredath was a Babylonian name after a false god, Mithra (the disk of the sun);
 - Sheshbazzar was a Babylonian name after a false god, Shemesh (the sun god)

1:9-11 Some of the gold and silver items are specified while others are not; regardless, over 5,400 items (inventoried and not) were gifted to the returning Jews.

- **According to Ezra 1:3, what were the Jews in Babylon encouraged by Cyrus the Great to do?**
 - **Every Jew is encouraged to walk with His Lord and return to Jerusalem**
- **According to Ezra 1:4, what were the Gentiles in Babylon encouraged by Cyrus the Great to do?**
 - **The neighbors of the Jews were encouraged to give offerings to the Jews as they Exodus, so that they could rebuild the Temple.**
 - **This was similar to the treasures given to the Jews upon their leaving the Egyptian captivity (Ex 12:35-36).**
- **According to Ezra 1:5, which Israelites returned to Jerusalem from Babylon?**
 - **Only those who God had motivated - no one returned to walk with the Lord in Jerusalem in his own determination.**
 - **God selects a remnant with a desire to do His will and walk obediently with Him;**
 - **In this case, less than 50,00 Israelites returned to their homeland**
 - **others feared the long (900 miles) and dangerous journey**
 - **they also would have had to leave their new homes in Babylon.**
 - **The Jews had settled by the Chebar River; the farms and shops positioned beside this irrigation canal became very prosperous for the Jewish settlers.**
- **According to Ezra 1:5, what did the Israelites return to Jerusalem to do?**
 - **They moved to rebuild the Temple in Jerusalem;**
- **According to Ezra 1:6, what did their neighbors of the returning Israelites do?**
 - **Similar to the exodus from Egypt (Exodus 12:36), God's people who were traveling received provisions by their neighbors.**

- According to Ezra 1:7, what else did King Cyrus return from Babylon beyond the people?
 - King Cyrus returned all of the treasures that had been stolen by the Babylonian King Nebuchadnezzar to be reinstated in the Jerusalem Temple.
 - In effect, these items had been safely preserved during the time of captivity until the reinstatement in Jerusalem. (Jer 52:17-19; 2 Chronicles 36:10; 2 Kings 24:13; Daniel 5:2-4)
 - The Temple Utensils had been kept from the 3rd complete destruction by the earlier two deportations:
 - Jehoiakim’s Deportation in 606BC (2 Chronicles 36:7)
 - Coniah’s Deportation in 597BC (2 Chronicles 36:10)
- According to Ezra 1:8, to whom were the treasures counted out?
 - Sheshbazzar was an Aramaic name meaning “Joy in tribulation”
 - Zerubbabel might be the Hebrew name meaning “A Stranger in Babylon”
 - Sheshbazzar and Zerubbabel might be the same individual or possibly different governors of Judah: Sheshbazzar during the time of Cyrus and Zerubbabel during the time of Darius.

Read Ezra 2:1-70... The List of Israel Exiles Who Returned to Jerusalem

2:1 Those who returned to Judah went to their hometowns beyond simply amassing in Jerusalem. There were relatively few Jews who returned to Jerusalem because a generation had been born in Babylon and some had established trades and business.

2:2 Zerubbabel (“sown in Babylon”) was to be the civic leader while Joshua (Hebrew for “Jesus”) was the High Priest. Zerubbabel was in the lineage of King David and is listed in the genealogy of Jesus (Matthew 1:12-13)

- Zechariah had a vision of this Joshua on trial (Zech 3)

| Categories of Jews with Proof of Family Name and Listed by Function (Ezra 2) | |
|--|--------------------------------------|
| 1. Israelite Men | 21,972 |
| 2. Priests | 4,289 |
| 3. Levites | 74 |
| 4. Singers | 128 |
| 5. Gatekeepers | 139 |
| 6. Temple Servants | <i>Counted w/ Solomon’s Servants</i> |
| 7. Solomon’s Servants | 392 |

- Ezra took a census of the travelers signing up to leave Babylon while Nehemiah’s record was a census of those who made it to Jerusalem; the variance shows the attrition (including those who chose not to travel after signing up) as well as additions along the way.

| Israelite Men who returned to Jerusalem (Ezra 2:3-41) | | | | | | | | |
|---|----------------------------|---|-------------------|--------------------|------|--------|------------------------|------|
| | <u>Name</u> | <u>Meanings</u> | <u>Descriptor</u> | <u>Ezra 2:3-41</u> | | | <u>Nehemiah 7:8-44</u> | |
| 1. | Parosh | “A flea” | Descendants | 2, 172 | - | 9% | 2,172 | - |
| 2. | Shephatiah | “God has judged” | Descendants | 372 | - | 1.54% | 372 | - |
| 3. | Arah | “The way/a traveler” | Descendants | 775 | +123 | 3.21% | 652 | -123 |
| 4. | Pahath-moab, Jeshua & Joab | “Ruler of Moab” “Deliverer & “God is His Father” | Descendants | 2,812 | -6 | 11.65% | 2,818 | +6 |

| | | | | | | | | |
|---|--------------------------------|--|--------------|---------------|---------------|---------------|---------------|---------------|
| 5. | Elam | “A young man/virgin/secret” | Descendants | 1,254 | - | 5.19% | 1,254 | - |
| 6. | Zattu | “Seal of the Master” | Descendants | 945 | +100 | 3.91% | 845 | -100 |
| 7. | Zaccai | ‘Pure/Just’ | Descendants | 760 | - | 3.15% | 760 | |
| 8. | Bani/Binnui | “Posterity/Built” | Descendants | 642 | -6 | 2.66% | 648 | +6 |
| 9. | Bebai | “Fatherly” | Descendants | 623 | -5 | 2.58% | 628 | +5 |
| 10. | Azgad | “A strong army” | Descendants | 1,222 | -1100 | 5.06% | 2,322 | +1100 |
| 11. | Adonikam | “The Lord has risen up” | Descendants | 666 | -1 | 2.76% | 667 | +1 |
| 12. | Bigvai | “In my body” | Descendants | 2,056 | -11 | 8.52% | 2,067 | +11 |
| 13. | Adin | “Adorned” | Descendants | 454 | -201 | 1.88% | 655 | +201 |
| 14. | Ater, Hezekiah | “Bound/shut” | Descendants | 98 | - | .41% | 98 | - |
| 15. | Bezai | ‘Eggs/Fertile’ | Descendants | 323 | -1 | 1.34% | 324 | +1 |
| 16. | Jorah/Hariph | “Harvest born” | Descendants | 112 | - | .46% | 112 | |
| 17. | Hashum (<i>order</i>) | “Opulent/Magnificent” | Descendants | 223 | -105 | .92% | 328 | +105 |
| 18. | Gibbar/Gibeon | “Strong/hero” | Descendants | 95 | - | .39% | 95 | - |
| 19. | Bethlehem & Netophah | “House of Bread” & “Distillation/Dropping” | People & Men | 123 + 56 | -9 | .74% | 188 | +9 |
| 20. | Anathoth | “Answers” | Men | 128 | - | .53% | 128 | - |
| 21. | (Beth-) Azmaveth | “House of strong death (he-goat)” | People | 42 | - | .17% | 42 | - |
| 22. | Kiriatharim, Chepirah, Beeroth | “City of thickets” “A little lioness” “Wells/explaining” | People | 743 | - | 3.08% | 743 | - |
| 23. | Ramah & Geba | “Elevated/exalted” & “Hill” | People | 621 | - | 2.57% | 621 | - |
| 24. | Michmas | “Something hidden” | Men | 122 | - | .51% | 122 | - |
| 25. | Bethel & Ai | “House of God” & “Ruins” | Men | 223 | +100 | .92% | 123 | -100 |
| 26. | Nebo | “Proclaimer/Prophet” | People | 52 | - | .22% | 52 | - |
| 27. | Magbish | “Excelling/Height” | People | 156 | +156 | .65% | Unlisted | -156 |
| 28. | Elam | “A young man/virgin/secret” | People | 1,254 | - | 5.19% | 1,254 | - |
| 29. | Harim | “Destroyed/Dedicated to God” | People | 320 | - | 1.33% | 320 | - |
| 30. | Lod, Hadid & Ono | “Nativity/Generation”, “Pointed”, “Grief/Iniquity of him” | People | 725 | +4 | 3% | 721 | -4 |
| 31. | Jericho | “His sweet smell/fragrance” | People | 345 | - | 1.43% | 345 | - |
| 32. | Senaah | “Bramble/thorny/enemy” | People | 3,630 | -300 | 15.03% | 3,930 | +300 |
| 33 Lines in Ezra as Row 19 is Separated. | | | | 24,144 | -1,262 | 99.77% | 25,406 | +1,262 |

2:13 Adonikam (“My Lord has risen up”) had 666 (Rev 13:18, 15:2) descendants. As Ezra lists his traveling companions (Ezra 8:1-14) who left Babylon for Jerusalem, he mentions three of Adonikam’s descendants (Eliphelet- “the God of deliverance”, Jeuel-“God has taken/snatched away”, Shemaiah-“that hears/obeys the Lord”) and 60 men with them (Ezra 8:13).

| The Priests who returned to Jerusalem (Ezra 3:36-39) | | | | | | |
|---|-------------|----------------------------------|--|---------------------|----------|-------------------------|
| | <u>Name</u> | <u>Meanings</u> | <u>Story</u> | <u>Ezra 2:36-39</u> | | <u>Nehemiah 7:39-42</u> |
| 1. | Jedaiah | “God knows/The hand of the Lord” | The hand of the Lord | 973 | - | 23% 973 |
| 2. | Immer | “Saying/Speaking/A Lamb” | The Word, a Lamb | 1,052 | - | 25% 1,052 |
| 3. | Pashhur | “Split/Chop” | was severed | 1,247 | - | 29% 1,247 |
| 4. | Harim | “Destroyed/Dedicated to God” | and destroyed while in dedication to God the Father. | 1,017 | - | 24% 1,017 |
| No Priest were lost or added on the migration to Jerusalem | | | | 4,289 | - | 4,289 |

2:40 The 74 Levites consisted of two (witness) relatives, Jeshua and Kadmiel from a single family, Hodaviah.

2:41 The 128 Singers were from Asaph's lineage.

| The 139 Gatekeepers Descended from Six Families. (Ezra 2:42) | | | |
|--|---------|---------------------------|---|
| 1. | Shallum | “Perfect/agreeable” | The Perfect One was bound and oppressed with crookedness of twisted sin and encircled captivity. |
| 2. | Ater | “Bound/shut” | |
| 3. | Talmon | “Oppressed” | |
| 4. | Akkub | “Supplanting/crookedness” | |
| 5. | Hatita | “A bending of sin” | |
| 6. | Shobai | “Turning captivity” | |

| The Temple Servants were counted with Solomon's Descendants. (Ezra 2:43-54) | | | |
|---|--------------------------|---|--|
| 1. | Ziha | “Brightness/whiteness/drought” | Purity Exposed As having a good reputation but twisted and in need of help and redemption as the seemingly pure locust is a crooked supplanter and the locust is my covering but mercy that is great and unexpected is seen of the Lord with a messenger who was unexpected and able to cover and demolish the strength of sin that had passed over the downtrodden in sinful and afflicted dwelling places to be diminished as he was poured out by the Word With fervor asking |
| 2. | Hasupha | “Uncovered” | |
| 3. | Tabbaoth | “Good/goodness/famous” | |
| 4. | Keros | “Crooked/crookedness” | |
| 5. | Siaha, Sia | “Moving/help” | |
| 6. | Padon | “Redemption/ox yoke” | |
| 7. | Lebanah | “White” | |
| 8. | Hagabah | “Locust” | |
| 9. | Akkub* | “Pursuer/supplanter/crooked” | |
| 10. | Hagab* | “Locust” | |
| 11. | Shalmai | “My garment” | |
| 12. | Hanan | “Gracious/full of grace/mercy” | |
| 13. | Giddel | “Very great/stout” | |
| 14. | Gahar | “Lurking place” | |
| 15. | Reaiah | “God has seen/vision of the Lord” | |
| 16. | Rezin | “Good will/messenger/firm” | |
| 17. | Nekoda | “Painted/unpredictable” | |
| 18. | Gazzam | “Devouring/the fleece of them” | |
| 19. | Uzza | “Strength/goat” | |
| 20. | Paseah | “Limping/passing over/halting” | |
| 21. | Besai | “Downtrodden/a despising/dirty” | |
| 22. | Asnah* | “Thornbush” | |
| 23. | Meunim | “Dwelling places/afflicted” | |
| 24. | Nephusim, Nephishesim | “Diminished/torn in pieces” | |
| 25. | Bakbuk | “Bottle/Pour out” | |
| 26. | Hakupha | “Incitement/a commandment of the mouth” | |
| 27. | Harhur | “Fever/made warm” | |
| 28. | Bazluth, Bazlith | “Asking” | |

| | | | |
|---|----------------------------|---------------------------------------|---|
| 29. | Mehida | “Renowned/a riddle/sharpness of wit” | inciting questions of the worker of changing shades who views the battle with admiration of the conqueror having been taken captive |
| 30 | Harsha | “Workmanship/a wood/worker” | |
| 31. | Barkos | “Painter/multicolored” | |
| 32. | Sisera | “That sees a horse or swallow” | |
| 33. | Temah | “Admiration/perfection/consummation” | |
| 34. | Neziah | “Conqueror/strong/victory/pure” | |
| 35. | Hatipha | “Captured/taken captive” | having been taken captive |
| *Akkub, Hagab and Asnah listed in Ezra, but not Nehemiah | | | |
| Solomon’s Descendants were counted with The Temple Servants totaling 392. (Ezra 2:55-58) | | | |
| 1. | Sotai | “Conclusion in pleading/binding” | The end of my pleading as a reader of the Word was separation from sin as a possession greatly judged by God after pursuing sin which inhibited speed and caused fear. |
| 2. | Hassophereth, Sophereth | “Scribe” | |
| 3. | Peruda, Perida | “Recluse/separation/division” | |
| 4. | Jaalah | “Ascending/wild she-goat” | |
| 5. | Darkon | “Carrier/of possession/of generation” | |
| 6. | Giddel | “Very great/stout” | |
| 7. | Shephatiah | “God has judged” | |
| 8. | Hattil | “Howling for sin” | |
| 9. | Pochereth- hazzebaim | “Binder of the gazelles” | |
| 10. | Ami, Amon | “Mother/fear/people” | |

2:58 Gibeonites returned with Jews (Joshua 9:27)

| Some returned to Jerusalem, but could not prove their ancestry | | | | | |
|---|-------------|---|--------------------|------------------|----------------------|
| | <u>Name</u> | <u>Meanings</u> | <u>Story</u> | <u>Ezra 2:60</u> | <u>Nehemiah 7:62</u> |
| 1. | Delaiah | “God has raised and freed/poor of the Lord” | God has freed | | |
| 2. | Tobiah | “Pleasing to God” | those pleasing Him | | |
| 3. | Nekoda | “Painted/unpredictable” | in an unusual way. | 652 | +10 642 |

Read Ezra 2:61-63...Unlisted Priests Removed

2:62 This book is likened to the Lamb’s Book of Life; if the name is not found within that book, he cannot be one of the anointed as reflected in these seven verse: Philippians 4:3; Rev 3:5, 13:8, 17:8, 20:12, 15, 21:7.

2:63 The governor directed a priest to consult the Urim & Thummim to let God decide whether the individual might eat the most holy things; this would have been portion of the sacrifices that was only meant to be consumed by priests.

- The exact nature of the Urim and Thummim is unknown, although some scholars speculate that they consisted of a pair of flat, marked stones used by the priest as sacred lots to determine the will of God.
- They could give a positive answer (Judges 18:5; 20:23, 27-28; 1 Samuel 14:41-42; 23:2-4, 9-12; 30:8; 2 Samuel 2:1; 5:19), a negative answer (2 Samuel 5:23), and occasionally, no answer (1 Samuel 14:36-37; 28:6).
- Typically, David would ask a leading question: "Shall I go up against the Philistines? Wilt thou give them into my hand?" A "yes, yes" response to this double question is phrased, "And the Lord said to David, 'Go up; for I will certainly give the Philistines into your hand'" (2 Samuel 5:19).

- Though this sounds almost like a prophetic word, it is explained adequately as a "yes" answer given by the Urim and Thummim
- **According to Ezra 2:62, what was being done to validate the Israelites who were returning?**
 - Their names were being searched for in the book
 - This book is likened to the Lamb's Book of Life; if the name is not found within that book, he cannot be one of the anointed as reflected in these seven verses: Philippians 4:3; Rev 3:5, 13:8, 17:8, 20:12, 15, 21:7.
- **According to Ezra 2:63, what was the result if their names were not in the book?**
 - They could not eat the most holy things
 - They needed to consult the Urim & Thummim to let God decide towards eating the most holy things;
 - The exact nature of the Urim and Thummim is unknown, although some scholars speculate that they consisted of a pair of flat, marked stones used by the priest as sacred lots to determine the will of God.
 - They could give a positive answer (Judges 18:5; 20:23, 27-28; 1 Samuel 14:41-42; 23:2-4, 9-12; 30:8; 2 Samuel 2:1; 5:19), a negative answer (2 Samuel 5:23), and occasionally, no answer (1 Samuel 14:36-37; 28:6).
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 - Though this sounds almost like a prophetic word, it is explained adequately as a "yes" answer given by the Urim and Thummim

Read Ezra 2:64-70...Sum of Zerubbabel's Company Who Returned to Jerusalem from Babylon

- 2:64 The number of Israelites who made the return pilgrimage was 42,360. It is estimated that there were over a million Jews living in Babylon at the time; approximately 5% returned to Jerusalem.
- 2:65 The number of male and female servants who made the return pilgrimage was 7,337 as well as 200 singing men and women.
- 2:66-67 The Israelites also brought a great many donkeys (6,720) as well as horses (736), mules (245) and camels (435) – Nehemiah 7:68
- 2:68 Upon arrival in Jerusalem, some of the heads of households donated to restore the Temple's foundation.
- 2:69 The donations were according to the ability of the giver including 100 priestly garments.
- 2:70 Israelites lived in the own cities while six categories of people lived in Jerusalem including:
1.Priests 2.Levites 3.Israelites 4.Singers 5.Gatekeepers 6.Temple Servants

13 Ezra 3, 4, 5

Read Ezra 3:1-6... Returned Israelites Rebuild Altar

- 3:1 Just as Hezekiah had restored the Temple (2 Chron 31:7-8), the seventh month had also been the celebration of the opening of Solomon's Temple (2 Chron 5:3; 7:10) – even after Babylon captivity, the people would resettle in Jerusalem on the seventh month (Tisri – September/October).
- Gathering around the altar was the first congregational activity of Israel. The people of Israel gathered in Jerusalem to feast in the first, third and seventh month.
- 3:2 The two (witness) leaders, Jeshua ("Deliverer" – religious leader) and Zerubbabel ("the seed of Babylon" – civil leader), began to lead the restoration of Jerusalem. The first item to be rebuilt was the altar; all other worship falls behind the altar of sacrifice.

- 3:3 In spite of their fear of men, they faithfully made public offerings to the Lord (Ps 56:4, 11). Morning sacrifices were offered at 9:00am and evening offerings were made at 3:00pm (Ex 28:42; Num 28:3-6)
- 3:4 The Festival of Booths celebrated the care and provision of God's people as they roamed through the wilderness. (Ex 24:16; Num 19:12-38)
- 3:5 The New Moon brought Rosh Hashanah (Feast of Trumpets – The Last Trump and Resurrection from the Dead) which is only Feast at the beginning of the month with sliver of moon; all other Feasts occur at times of full moon
- 3:6 Offerings could still be made to the Lord (in the Old Testament) although the foundation, Jesus (1 Cor 3:11, 15:14) had not yet come as the Messiah. (Haggai 2:18)
- **According to Ezra 3:2, who was the head priest and civic leader leading the festivities?**
 - **The two (witness) leaders,**
 - **Jeshua (“Deliverer” – religious leader) ...Jesus in Greek**
 - **Zerubbabel (“the seed of Babylon” – civil leader),**
 - **began to lead the restoration of Jerusalem.**
 - **According to Ezra 3:2, what is the first thing rebuilt?**
 - **The first item to be rebuilt was the altar; all other worship falls behind the altar of sacrifice.**
 - **There were no walls or a Temple...just an altar – the way Abraham used to sacrifice offerings**
 - **According to Ezra 3:4, what Jewish Feast was celebrated by those who returned to Judah?**
 - **The Festival of Booths (Tabernacles) - Sukkot**
 - **The Festival of Booths celebrated the care and provision of God's people as they roamed through the wilderness.**
 - **Futuristically and Spiritually, this is about the place that the Lord has made for believers through eternity**
 - **According to Ezra 3:5, after Sukkot, what other sacrifices were re-instituted?**
 - **Regular burnt offerings; New Moon Feasts; The appointed feasts; The freewill offerings of grain and fellowship offerings.**
 - **The New Moon Feast happened at the beginning of each month**
 - **This New Moon brought Rosh Hashanah (Feast of Trumpets – The Last Trump and Resurrection from the Dead) which is only Feast at the beginning of the month with sliver of moon; all other Feasts occur at times of full moon**

Read Ezra 3:7-13... Returned Israelites Rebuild Temple

- 3:7 Just as the first Temple's construction, Sidon and Tyre (1 Kings 5) provided the logistics for the elements of the reconstruction. Cedar (the wood of royalty) was covered the entire building (1 Kings 6:18; 2 Chronicles 2:9).
- 3:8 The civil and religious leaders worked together to rebuild the Temple with leaders of the project being older than 20 years of age.
- The second month was the exact time that Solomon began his construction of the Temple that he constructed (1 Kings 6:1; 2 Chronicles 3:2)
- 3:9 The Levites supervised the workers over the Temple. Joshua and Kadmiel (from Hodaviah) are listed as Levites in the census (Ezra 2:40). The sons of Henadad are listed as builders of the wall (Nehemiah 3:18, 24) as well as those who signed a covenant contract (Nehemiah 10:9)
- 3:10 While workers constructed the Temple, Priests played trumpets and Levites played cymbals for praise
- 3:11 The laying of the foundation brought shouts of praise (Hebrew word “Hallel”) and songs of thanksgiving. Two covenant terms are used in this verse with the name Yahweh (represented by

“LORD”) as well as the Hebrew term “Hasdow” for lovingkindness (Gen 24:7) which represent God’s covenant being reestablished with the restoration of the Temple.

3:12 Those who understood the glory of an unpolluted Temple wept over the rebuilt “life.” Although the fallen Temple had begun to be restored, some remembered the glory that had existed at one time – lost opportunity due to sin. (Haggai 2:3)

- Zechariah encouraged Zerubbabel (Zech 4:10)

| Seven Tabernacles/Temples are referenced in the Bible | |
|--|-------------------------|
| 1. Tabernacle/Temple | 1 Samuel 1:9 |
| 2. Solomon’s Temple | 1 Kings 6:5, 7 |
| 3. Nehemiah/Zerubbabel | Ezra 4:1-2 |
| 4. Herod | John 2:20 |
| 5. One Defiled by Anti-Christ | 2 Thes 2:4; Daniel 9:27 |
| 6. Millennial | Ezekiel 41:1 |
| 7. Jesus | Revelation 21:3, 22 |
| <i>As this “dwelling place” (Exodus 25:8-9, 26:30) was patterned after the Heavenly Tabernacle (Rev 15:5), so were we created in God’s image</i> | |

| Believers are referenced as the “Temple of God” Seven Times in the Bible | |
|---|----------------------|
| 1. | 1 Corinthians 3:9-17 |
| 2. | 1 Corinthians 6:19 |
| 3. | 2 Corinthians 6:16 |
| 4. | Ephesians 2:20-21 |
| 5. | Hebrews 3:6 |
| 6. | 1 Peter 2:5 |
| 7. | 1 Peter 4:17 |

3:13 The sound of weeping and joy could not be distinguished as the restoration brings both, but the sound was heard by the surrounding people.

- **According to Ezra 3:10, for what were the priests praising the Lord?**
 - **Laying the foundation of the Temple – the Temple itself would take nearly 20 years to build; Haggai/Zechariah would show up to encourage building 15 years later**
 - **Believers are now the Temple (1 Cor 3:17) now Jesus as the foundation (cornerstone) of that Temple**
- **According to Ezra 3:12, what was the reaction of the elder priests towards the Temple?**
 - **The elder priests wept.**
 - **Those who understood the glory of an unpolluted Temple wept over the rebuilt “life.”**
 - **Although the fallen Temple had begun to be restored, some remembered the glory that had existed at one time – lost opportunity due to sin.**
 - **Although we celebrate repentance, we realize the lost opportunities of living in obedience**
- **According to Ezra 3:13, what could not be distinguished?**
 - **The sound of weeping and joy could not be distinguished as the restoration brings both, but the sound was heard by the surrounding people.**
 - **Emotion is a testimony to those around the believer**

Read Ezra 4:1-5... Opposition to Rebuilding the Temple

4:1 Israelites were known as the “exiles”.

4:2 Although the enemies did worship Yahweh, they also worshipped false gods as well in syncretism that tolerates multiple belief systems. (2 Kings 17:35-41)

- Esarhaddon ruled Assyria from 681BC-669BC (2 Kings 17:24-40)

- The prophet Zechariah documents that Gentiles will want to be aligned with Jews (Zechariah 8:23; 10:4; 14:9)
 - In the New Testament, Jews were challenged to extend Scripture to the Gentile.
- 4:3 This testimony of God’s restorative power attracted the attention of the worldly powers. The enemies of God wanted to “assist” but God’s people rejected the offer; worldly assistance is not needed when building for the Lord.
- 4:4 When the world understands that God’s work is a different agenda than their selfishly materialistic one, the world aggressively intimidates the workers of the Lord.
- 4:5 The Judicial system is used by the world to confine the Lord’s work until the new king commands obedience. While King Cyrus provided freedom (Jesus the Messiah as God incarnate), King Darius demanded reward for God’s people (Jesus’ second coming).
- **According to Ezra 4:2, what did Israel’s enemies want to do?**
 - They wanted to assist in building the Temple.
 - No, those were the enemies of Judah and Benjamin
 - This testimony of God’s restorative power attracted the attention of the worldly powers.
 - The enemies of God wanted to “assist” but God’s people rejected offer; worldly assistance is not needed when building for the Lord.
 - **According to Ezra 4:4, how does the world respond when God’s people reject the world’s agenda?**
 - When the world understands that God’s work is a different agenda than their selfishly materialistic one, the world aggressively intimidates the workers of the Lord.
 - **According to Ezra 4:5, how is the judicial system used?**
 - The Judicial system is used by the world to confine the Lord’s work until the new king commands obedience.
 - While King Cyrus provided freedom (Jesus the Messiah as God incarnate), King Darius demanded reward for God’s people (Jesus’ second coming).

Read Ezra 4:6-16... Opposition Sends Message to Xerxes

- 4:6 Artaxerxes and Ahasuerus are NOT the names of a king, but instead royal titles. Artaxerxes means "the great king" (from “arta” meaning “great/honored” and “kshershe” meaning “a king”) and Ahasuerus means "the venerable father." These were not the king's given names. This Artaxerxes and Ahasuerus reference Darius the Mede who is mentioned in the book of Daniel, but Artaxerxes in the book of Nehemiah is not the same Artaxerxes as in the book of Ezra.
- The construction of the post-captivity Temple began around 536BC, but it wasn’t completed until 516BC. Although the Jewish enemies attempted to slow the construction, Haggai blames the slow progress on the apathy of God’s people. (Haggai 1:2-7)
- 4:7 Enemies (Samaritans) wrote the letter in Aramaic which was the global political language.
- 4:8 The commanding officer and a secretary turned letters into weapons.
- This verse is the beginning of the Aramaic translation of Ezra. Aramaic language is used in Ezra 4:8-6:18 and then again in Ezra 7:12-26.
- 4:9 The commanding officer and secretary leveraged judges, officials and administrators who led the region.
- 4:10-11 The enemies of God’s people referred to themselves as Servants west of the Euphrates, but told the King of Persia that Jerusalem would take their allegiance (possibly via force) if Jerusalem was allowed to be re-established.

- Rehum identifies with the regions that foreigners had been exiled from as Assyria moved them into Samaria which had been the capital city of the northern kingdom.
 - Osnappar is another name of the Assyrian King, Ashurbanipal, who reigned from 668BC to 627BC.
- 4:12 This mentions the completion of the walls which may have been knocked down before Nehemiah.
- 4:13 The enemies of God’s people falsely warned the Persian King that if God’s people were allowed to become established, they would rebel against the Persian King and not pay taxes
- 4:14 The opposition pretended to be defending the king.
- 4:15 God’s enemies requested that searches be made of the history of God’s people which would reveal their rebellious nature.
- This continues today with the tragedies of the Crusades (60,000-80,000 killed), the Spanish Inquisition (32,000 killed) and the Salem Witch Trials (20 killed) being brought to the forefront; it is a common saying that “Religion has caused killed more people in the history of the world than anything else.”
 - However, scholars have calculated (in 2000) that the number of killings since the beginning of man is approximately 300,000,000 with half of those (152,000,000) being killed during the 20th century alone.
 - Communism accounts for the deaths of 110,000,000 while Nazi Germany and Nationalist China add another 30,000,000 killings.
 - All three of these atheistic associations share a core conviction of being anti-God.
 - This also does not include over 1 million fetuses being destroyed every year in the U.S. alone. Anti-Christian sentiment does indeed fodder the slaughter of the innocent.
- 4:16 The opponents of Israel told the King of Persia that he would have no subjects in that region if Jerusalem was rebuilt.
- **According to Ezra 4:6, how did the enemies try to stop construction of the Temple?**
 - **They wrote to the King of Persia – the ruling power of the world**
 - **Artaxerxes and Ahasuerus are NOT the names of a king, but instead royal titles. Artaxerxes means "the great king" (from “arta” meaning “great/honored” and “kshershe” meaning “a king”) and Ahasuerus means "the venerable father."**
 - **These were not the king's given names.**
 - **This Artaxerxes and Ahasuerus reference Darius the Mede who is mentioned in the book of Daniel, but Artaxerxes in the book of Nehemiah is not the same Artaxerxes as in the book of Ezra.**
 - **According to Ezra 4:7, what language did Israel’s opposition use to write the letter?**
 - **Enemies (Samaritans) wrote the letter in Aramaic which was the global political language**
 - **In the section of Ezra 4:8 through Ezra 6:18, the text is Aramaic.**
 - **Sections of Ezra, Nehemiah and Daniel were written in Aramaic b/c they come from captivity in Babylon where Aramaic was commonly spoken.**
 - **According to Ezra 4:13, what did the enemies of God’s people warn the Persian King?**
 - **The enemies of God’s people falsely warned the Persian King that if God’s people were allowed to become established, they would rebel against the Persian King and not pay taxes**
 - **Governments around the world are fearful of believing citizens because of the believers’ loyalty to our Spiritual King, but God says to pray for your leaders.**
 - **According to Ezra 4:15, what did the enemies encourage the King to look into about Israel?**
 - **God’s enemies requested that searches be made of the history of God’s people which would reveal their rebellious nature.**

- This continues today with the tragedies of the Crusades (60,000-80,000 killed), the Spanish Inquisition (32,000 killed) and the Salem Witch Trials (20 killed) being brought to the forefront; it is a common saying that “Religion has caused killed more people in the history of the world than anything else.”
- However, scholars have calculated (in 2000) that the number of killings since the beginning of man is approximately 300,000,000 with half of those (152,000,000) being killed during the 20th century alone.
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- All three of these atheistic associations share a core conviction of being anti-God.
- This also does not include over 1 million fetuses being destroyed every year in the U.S. alone.
- Anti-Christian sentiment does indeed fodder the slaughter of the innocent.
- According to Ezra 4:15, what did Israel’s opponents write about Jerusalem?
 - Jerusalem was rebellious – which was true. They had rebelled three times against the Babylonian authority and many more times against the spiritual authority.
- According to Ezra 4:16, were the enemies truly the faithful subjects of the King of Persia?
 - No, although the enemies of God’s people referred to themselves as Servants west of the Euphrates (Ezra 4:11), they told the King of Persia that Jerusalem would take their allegiance (possibly via force) if Jerusalem was allowed to be re-established.
 - This false loyalty to the King is similar to the Jews who exclaimed loyalty to Caesar at the crucifixion of Jesus (John 19:12-15)

Read Ezra 4:17-24... A Royal Message is Returned to Israel’s Opposition

4:17 The two (witness) enemies of God, Rehum (“merciful”) and Shimshai (“the shining one”) received word from the King. An official Scribe (Shimshai) was assigned to every Satrap (provincial governor - Rehum) as well as related to the King which was one way that the Kings kept the Satraps accountable.

- It was probably not the true King, but an imposter. Smerdis (King Artaxerxes) was the younger son of Cyrus the Great who reigned briefly and then died abruptly.
- But Smerdis’ death was not known to the people, and so in the spring of 522 BC a usurper, Gaumata, is said to have pretended to be Smerdis and proclaimed himself king before transferring the seat of government to Media.
- However, in a castle in the district of Nisaya, Gaumata was surprised and killed by Darius and his six associates in September 522.
- Smerdis/Gaumata had reigned as a Persian king over the whole Achaemenid Empire for seven months, before he was killed by Darius I in 522 BC.

4:18 The letter written in the Aramaic Semitic language (the dialect of Assyria and Babylon), but it had to be translated into the Persian language.

4:19 The “king” (an imposter) uses Babylonian records (Ezra 6:1) to validate that Jerusalem had revolted in the past. But the faithful men of God, including Jeremiah and Ezekiel had been against the Babylon rebellions.

- The unfaithful Israelites had now brought stain and reproach on the followers of God who had never rebelled against Babylon.

4:20 The term “mighty kings” must be a reference to King David and his son, Solomon, who had material success against the surrounding nations.

4:21 The request was to the point that construction on the Temple should be stopped.

4:22 There was caution of being negligent when it came to possible damage to the kings.

4:23 The enemies of the work of God brought military to stop the work that had begun.

- Beyond putting an end to the work, it is thought that the unfinished work had been destroyed, burned and knocked down to discourage any future building (Nehemiah 1:3)
- 4:24 The biases of God’s enemies had been confirmed by an evil imposter king, and the world was given freedom to physically persecute God’s people. This verse relates to Ezra 4:5.
- **According to Ezra 4:17, who responded to Israel’s enemies regarding rebuilding the Temple?**
 - **Not the King, but someone acting in the name of the King**
 - **Smerdis (King Artaxerxes) was the younger son of Cyrus the Great who reigned briefly and then died abruptly.**
 - **Smerdis’ death was not known to the people, and so in the spring of 522 BC a usurper, Gaumata, is said to have pretended to be Smerdis and proclaimed himself king before transferring the seat of government to Media.**
 - **However, in a castle in the district of Nisaya, Gaumata was surprised and killed by Darius and his six associates in September 522.**
 - **Smerdis/Gaumata had reigned as a Persian king over the whole Achaemenid Empire for seven months, before he was killed by Darius I in 522 BC.**
 - **According to Ezra 4:19, what does the King focus on regarding the construction of the Temple?**
 - **The “king” (an imposter) uses Babylonian records (Ezra 6:1) to validate that Jerusalem had revolted in the past.**
 - **But the faithful men of God, including Jeremiah and Ezekiel had been against the Babylon rebellions.**
 - **The unfaithful Israelites had now brought stain and reproach on the followers of God who had never rebelled against Babylon.**
 - **According to Ezra 4:23-24, what did Israel’s enemies do as a result of the King’s message?**
 - **The two (witness) enemies of God, Rehum (“merciful”) and Shimshai (“the shining one”) received word from the imposter King.**
 - **The enemies stopped the development of God’s people and they assaulted them.**
 - **The biases of God’s enemies had been confirmed by an evil imposter king, and the world was given freedom to physically persecute God’s people.**

Read Ezra 5:1-5... The Prophets Haggai and Zechariah Resume Construction of the Temple

5:1-2 The two (witness) prophets of Haggai & Zechariah (Rev 11) begin to prophesy and re-invigorate the restoration. Haggai preached about the need to rebuild the Temple circa 519BC, and then Zechariah preached about the same need a year later (520BC).

- Zechariah is actually the son of Berechiah and the grandson of Iddo (Zechariah 1:1)
- The workers were being encouraged, but it was God’s strength in which they were working. (Philippians 2:12-13) God’s initiative and Man’s response.

5:3 Two (witness) civil leaders, Tattenai (“that gives tributes”) and Shethar-bozenai (“empire delivering”), questioned the construction again in a fair and impartial manner.

5:4 The leaders wanted to have a list of the Israelites who were rebuilding the Temple.

5:5 God was watching over the elders, and the elders encouraged God’s work until they heard from King Darius I. Church elders should also encourage the work of the Lord as the King (Jesus) directs.

- **According to Ezra 5:1-2, which two prophets restarted the building of the Temple?**
 - **From 535BC to 520BC, the Temple went without construction; after these 15 years, the two (witness) prophets of Haggai & Zechariah (Rev 11) begin to prophesy and re-invigorate the restoration.**
- **According to Ezra 5:3, what was the response to the rebuilding by Tattenai and Shethar-bozenai?**

- Two (witness) civil leaders, Tattenai (“that gives tributes”) and Shethar-bozenai (“empire delivering”), questioned the construction again in a fair and impartial manner.
- According to Ezra 5:5, what happened during the time that leadership was inquiring of King Darius?
 - God was watching over the elders, and the elders encouraged God’s work until they heard from King Darius.
 - Church elders should also encourage the work of the Lord as the King (Jesus) directs.

Read Ezra 5:6-17... Tattenai’s Letter to Darius

5:8 The secular report correctly mentions the Lord as the “Great God” and makes reference to the diligence of God’s people.

5:10 The names of God’s people are often demanded by the secular world to hold Believers accountable for their faith.

5:11 The Jews in Jerusalem identify themselves as the servants of God (without mention of the Persian King). These impoverished and weak Israelites continue to believe that their God is the Sovereign Ruler of heaven and earth (Ezra 1:2).

5:12 The Jews were honest of the unfaithfulness of their fathers and the judgment of God via Babylon

5:13 Reference is made of the validity of Jerusalem’s reconstruction

5:14 The Jewish Temple had been demolished and the holy utensils had been removed and relocated to either the Babylonian Temple of Nabu or Marduk (the chief false gods of Babylon).

- Sheshbazzar and Zerubbabel might be the same individual or possible different governors of Judah. (Ezra 1:8)
 - Some scholars believe that Sheshbazzar was Zerubbabel’s uncle (1 Chronicles 3:10)
 - Babylonians were deep into astrology and horoscopes; they worshipped the heavens, stars and sun, and Sheshbazzar was a Babylonian name after a false god, Shemesh (the sun god)

5:15 Cyrus returned the Jewish utensils to Jerusalem with the decree for the Jews to rebuild the House of God and use the utensils for their worship.

5:16 The term “laid the foundations” is a broad manner of speech regarding making efforts to establish. Both Sheshbezzar and Zerubbabel are credited with laying the foundations of the Temple. (Haggai 2:18)

- The foundation of the altar was laid prior to the foundation of the Temple (Ezra 3:6), and when the Temple foundation was laid, there was joy and weeping (Ezra 3:10-12)
- Beyond laying a new foundation, some of the old foundation was being repaired (Ezra 4:12)

5:17 Unlike the first letter to the Persian King by Jerusalem’s enemies for the King to validate the rebellious nature of God’s people (Ezra 4:15), now God’s people request validation of the salvation by the King and reinstatement to Jerusalem. Only judgment occurs when looking at the nature of Believers, but mercy follows the focus on the Lord Jesus’ reconciliation.

- According to Ezra 5:8, how did the regional officials refer to Israel’s God?
 - “The Great God”
- According to Ezra 5:11, the Jews claim to be the servants of whom?
 - The Jews in Jerusalem identify themselves as the servants of God (without mention of the Persian King)
- According to Ezra 5:17, how does the second request from these officials differ from the first letter?

- Unlike the first letter to the Persian King by Jerusalem’s enemies for the King to validate the rebellious nature of God’s people (Ezra 4:15), now God’s people request validation of the salvation by the King and reinstatement to Jerusalem.
- Only judgment occurs when looking at the nature of Believers, but mercy follows the focus on the desires of our heavenly King.

14 Ezra 6, 7, 8

Read Ezra 6:1-10... Persia’s King Darius Responds to Jerusalem Inquiry

6:1 Darius uses the Babylonian library to review the historical precedent

6:2 The Persian kings spent their winters at Shushan and their summers at Achmetha (Ecbatana) in the provincial Mede palace. The significant records were not found in Babylon, but in the palace of the King.

- Xenophon’s secular document “Cyropaedia” reveals that King Cyrus lived in three locations throughout any given year:
 - Babylon in the Winter
 - Susa in the Spring
 - Ecbatana in the Summer
 - During Cyrus first year of reigning, he stayed in Ecbatana which was a Median capital situated more north than the other two cities.

6:3 As before, the width of the Temple would be 90 feet long (1 Kings 6:2).

6:4 The walls were to be slabs of stone with an interior lining of wood. In ancient times, it was a common practice to support cement walls with wooden beams.

- Stone represents permanence as the members of the Trinity are everlasting, but one became flesh represented by wood.
- This cost of the building of the Temple would be funded by the Lord (royal treasury) until it was “paid in full”

6:5 The articles of the Temple had been preserved during the captivity.

6:6-7 The secular influences are warned by the king to stay away from the house of God

6:8 The secular taxes of the regional treasury were to be used to finance the construction.

| Items used in Temple service were to be provided without fail. Seven representative items are listed: (Ezra 6:9) | | | | |
|---|----------|--------------------------|--|--|
| 1. | Bulls/Ox | Burnt Offering | Servanthood | Ps 144:14; Prov 14:4; Is 1:3; Amos 6:12; 1 Cor 9:9; 1 Tim 5:18 |
| 2. | Rams | Burnt Offering | Leader of the Flock | Ex 29:15-24 |
| 3. | Lambs | Burnt Offering | Humble Sacrifice | 1 Pet 1:19; Jn 1:29, 36, Acts 8:32; Is 40:11, 53:6-7; Rev 5:6 |
| 4. | Wheat | Sustenance of Priesthood | Provision & Sacrifice of Christ’s Body and Believers | Job 31:40; Ps 81:16; Mt 3:13, 13:25-30; Jn 12:24; Acts 27:38 |
| 5. | Salt | Sustenance of Priesthood | Preservation & Incorruptibility | Lev 2:13; 2 Ki 2:20, 21; Mt 5:13, 9:50; Col 4:6 |
| 6. | Wine | Sustenance of Priesthood | Joy | Gen 14:18; Ps 60:3, 104:15; Prov 23:30-31; Jer 51:71; Mt 11:19; Jn 2:3-10; 15:11; Lk 5:37-39; Eph 5:18 |

| | | | | |
|----|-----|--------------------------|---------------------------|---|
| 7. | Oil | Sustenance of Priesthood | Anointing (of the Spirit) | Lev 2:1-2; Dt 33:24; Ps 23:5; Is 61:1; Lk 4:17; Acts 19:38; 2 Cor 1:21; 1 Jn 2:20, 27 |
|----|-----|--------------------------|---------------------------|---|

6:10 The King understood the relationship of a pleasing sacrifice resulted in answered prayer

- **According to Ezra 6:7, what was the King of Persia’s response to the second letter?**
 - **Stay away from the construction site and leave them alone**
 - **Also, the royal revenue (from the taxes of the region) should pay for the construction**
 - **Whatever is needed by the builders should be given daily (without fail)**

Read Ezra 6:11-15...The Persian King Defends the Builders of Jerusalem

6:11 This death by hanging was the judgment that Christ endured when He became sin in our stead.

6:12 Darius calls on God to judge anyone who is an obstacle. The phrase concerning where “God has caused His name to dwell” is an exact quote from Jewish Scripture. (Deut 12:11, 21, 14:23-24, 16:2, 6, 11; 26:2; 1 Kings 5:3-5, 8:16-20, 29; 8:44, 48; 9:3, 7)

6:13 Believers should continue to be diligent (conscientious, meticulous, careful) in obedience to the King’s commands

6:14 The two (witness – Rev 11) prophets of Haggai and Zechariah encouraged the elders to persevere in the reconstruction. The prophetic books continue to bless and encourage.

| Persian Kings Rebuilding Jerusalem | |
|---|--------------------------------|
| 1. Cyrus | Initial Return with Zerubbabel |
| 2. Darius | Haggai, Zechariah, Ezra |
| 3. Artaxerxes | Nehemiah |

6:15 The Temple is finished in 516BC

- **According to 6:11, what was the judgment on anyone who is an obstacle to constructing the house?**
 - **This death by hanging was the judgment that Christ endured when He became sin in our stead.**
 - **Darius calls on God to judge anyone who is an obstacle**
 - **Believers should continue to be diligent (conscientious, meticulous, careful) in obedience to the King’s commands**
- **According to 6:14, who were the two Prophetic witnesses to the Temple construction?**
 - **The two (witness – Rev 11) prophets of Haggai and Zechariah encouraged the elders to persevere in the reconstruction.**
 - **The prophetic books continue to bless and encourage.**

Read Ezra 6:16-22...The Celebration of the Completion of the Temple

6:16 God’s people (who are called “exiles”) celebrate the house of God.

- The Hebrew word “Hanukah” is translated as “dedication” and would later become a Jewish Celebration when Judas Maccabees successfully took the Temple back from Antiochus Epiphanes.

6:17 Although the timing, size and processes of this second Temple were meant to mirror Solomon’s Temple, this second Temple was on a much smaller scale relative to Solomon’s grandeur. Twelve goats (one for each tribe) were offered as a sin offering

| Comparison of (Re-)Dedications | | | |
|---|-------------------------------|-----------------------------------|----------------------------------|
| Solomon (1 Ki 8:63; 2 Chron 7:5) | Asa (2 Chron 15:11) | Josiah (2 Chron 35:7-9) | Zerubbabel (Ezra 6:17) |

| | | | | |
|--------------|--------------------------------|--|--|---|
| Cattle | 22,000 | 700 | Josiah: 3,000 Leaders: 300 Levites:500 | 100 |
| Sheep | 120,000 | 7,000 | Josiah: 30,000 Leaders: 2,600 Levites: 5,000 | 200 Rams 400 Lambs |
| Goats (male) | | | | 12 |
| | Initial Construction of Temple | Rededication of the People to Wholeheartedly Seek the Lord | Cleansing after Manasseh (2 Chron 33:7; 34:8-13) | Post-Captivity Reconstruction of the Temple |

6:21 The Israelites were not exclusive only to themselves, but instead, they were select with only the worshippers of Yahweh. All nations were welcomed to join in the worship with a total dedication to Yahweh (proselytes).

6:22 The Lord is the source of joy; unleavened represents a life without sin. This verse refers to the “King of Persia” as the “King of Assyria” in showing his power and even more so, the power of God to change hearts.

- **How were the Israelites referenced in Ezra 6:16 & 19?**
 - **God’s people (who are called “exiles”) celebrate the house of God**
- **According to Ezra 6:17, what was the sin offering that was offered?**
 - **Twelve goats (one for each tribe) were offered as a sin offering**
- **According to Ezra 6:22, who gave the Israelite exiles joy? Ezra 6:22**
 - **The Lord is the source of joy; unleavened represents a life without sin.**

Read Ezra 7:1-10...Ezra Arrives in Jerusalem

7:1 Ezra’s ancestry led back sixteen generations to Aaron

| Ezra’s Ancestry (Ezra 7:1-5) | | |
|---------------------------------|---------------------------|---------------------------|
| Priest | Meaning of Name | Storyline (Uninspired) |
| 1. Seraiah | “Prince of the Lord” | The Prince of the Lord |
| 2. Azariah | “Helped by God” | Is assisted by God. |
| 3. Hilkiah | “God is my Portion” | God is my portion |
| 4. Shallum | “Retribution” | His retribution |
| 5. Zadok | “Just” | Is just |
| 6. Ahitub | “My Brother is Good” | My Brother is Good |
| 7. Amariah | “God has Said/Promised” | God has promised |
| 8. Azariah | “Helped by God” | To help |
| 9. Meraioth | “Obstinate/Rebellious” | The obstinate |
| 10. Zerariah | “Jehovah has Risen” | Jehovah has risen |
| 11. Uzzi | “Power/Strength” | In strength |
| 12. Bukki | “Void” | And from the void |
| 13. Abishua | “My Father is Deliverance | He delivers |
| 14. Phinchas | “Oracle” | As is prophesied |
| 15. Eleazar | “God Helps” | God helps |
| 16. Aaron | “Lofty; Exalted” | And exalts. |

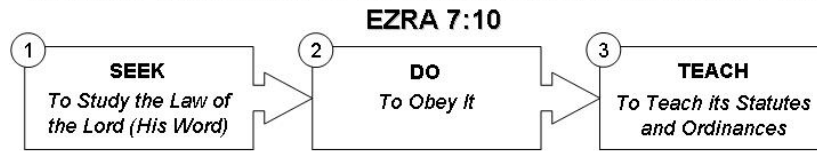
7:6 Ezra’s defining characteristic was that he was an expert in the Scriptures. The king granted him all that he requested (Jn 16:23)

7:7 Ezra was accompanied by six categories of people: 1.Israelites 2.Priests 3.Levites 4.Singers 5.Gatekeepers 6.Temple Servants

7:8-9 It took Ezra four months to make the trip from Babylon to Jerusalem; progress was slow over the fertile crescent with the number of people traveling in Ezra’s company.

7:10 Statutes (Precepts/Principles) and Ordinances (Judgments/Verdicts) were taught by Ezra.

The gracious hand of God was on Ezra because
Ezra had determined in his heart to Walk a Threefold Path



- **According to Ezra 7:5, from what ancestor did Ezra descend?**
 - Ezra was a descendant of Aaron, Eleazar, and Phinehas
- **According to Ezra 7:6, who gave the Law of Moses?**
 - The Lord God of Israel
- **According to Ezra 7:8-9, how long did Ezra travel from Babylon to Jerusalem?**
 - Four Months
- **According to Ezra 7:10, what three objectives did Ezra pursue?**
 - Study the Law of the Lord
 - Obey the Law of the Lord
 - Teach the Law of the Lord
 - **Statutes (Precepts/Principles) and Ordinances (Judgments/Verdicts)**

Read Ezra 7:11-14...Persia's King Artaxerxes Responds by Letter

7:11 Ezra was an expert in matters concerning the Lord's Commandments (Firm Directives) and Statutes (Precepts/Principles)

7:12 Artaxerxes was symbolic of the true "king of kings" (Jesus with term used three times in the New Testament – 1 Tim 6:15; Rev 17:14, 19:16) was giving freedom to the student of His Word.

- This verse is the beginning of the second section of Aramaic translation in Ezra. Aramaic language is used in Ezra 4:8-6:18 and then again in Ezra 7:12-26.

7:13 The king gives the freedom to be reinstates anyone who desires to be restored.

7:14 The king's seven counselors can be likened to the sevenfold Spirit before the Lord (Is 11:2)

- **According to Ezra 7:11-12, what did King Artaxerxes of Persia consider Ezra to be?**
 - Ezra was an expert in matters concerning the Lord's Commandments (Firm Directives) and Statutes (Precepts/Principles)
 - Believers should be expert in the law of God

Read Ezra 7:15-28...Persia's King Artaxerxes Responds by Letter

7:15-16 Three supplies for the resources of the Temple: 1.The King/Counselors 2.Babylonians 3.Freewill Offerings of Israelites

7:17 These resources are to be used for the procurement of offerings (bulls, rams, lambs, grain offering, drink offering)

7:18 After the offering to the Lord, the remainder of wealth can be used as individually deemed best.

7:19 Ezra was to convey to Jerusalem the articles of the Temple that had been removed by Babylon.

The articles were set apart for holy use of worship in the Temple.

7:20 Ezra was given a "blank check" to fund any needs for the restoration of the Temple in Jerusalem.

7:21 The King of Persia (Artaxerxes) orders the royal treasures in the Mideast to make funds available to Ezra as he liked.

7:22 An amount was to be made available to God's people for five items: 1.Silver (redemption) 2.Wheat 3.Wine 4.Oil 5.Salt Salt would be supplied to God's people without limit.

7:23 The civil authority understood that disobedience of God's law brought about "acts of God" and judgment on the nation.

7:24 Church (Temple) is exempt from paying taxes

7:25 It wasn't Ezra's wisdom, but God's wisdom in him. Judges were to be assigned according to their knowledge of the Word of the Lord instead of personal agendas and subjective opinions. Those who did not know the Word of God were to be taught.

7:26 There would be judicial support of for the Word of the Lord. Judgment and punishment would be executed depending on the gravity of the sin; these varying judgments infer a continuum of sin – some being worse than others (although all sin is rebellion against God). Jesus talked about the "greater sin" (John 19:11) and "the least of these commandments" (Matthew 5:19) and "the weightier matters of the law" (Matthew 23:23); indeed, some sins are regarded as more serious by God (James 3:1, Luke 12:48).

7:27 God put this freedom and generosity into the King's heart; all good things come from the Lord.

7:28 God used the king to encourage Ezra to recruit additional leaders to join him in the restoration of Jerusalem.

- **According to Ezra 7:17, what use did the King command for the silver and gold that the priests and Levites took with them to Jerusalem?**
 - Buy sacrificial offerings to the Lord
 - With anything leftover, Ezra was to do with the rest whatever seemed best to him
 - Every believer should give first to the worship and work of the Lord, and then follow God's calling with whatever remains.
- **According to Ezra 7:23, what did the King of Persia understand about Jehovah?**
 - The civil authority understood that disobedience of God's law brought about "acts of God" and judgment on the nation.
- **According to Ezra 7:24, how much were the Priests and Levites to be taxed?**
 - Throughout the OT, the Church (Temple) is exempt from paying taxes
- **According to Ezra 7:25, why was Ezra considered wise?**
 - It wasn't Ezra's wisdom, but God's wisdom in him.
- **According to Ezra 7:25-26, how were judges selected?**
 - Judges were to be assigned according to their knowledge of the Word of the Lord instead of personal agendas and subjective opinions.
 - Those who did not know the Word of God were to be taught.
- **According to Ezra 7:28, who was encouraged by God's effects on the King's mind?**
 - Ezra - God used the king to encourage Ezra to recruit additional leaders to join him in the restoration of Jerusalem.

Read Ezra 8:1-14...The Families that Traveled with Ezra from Babylon to Jerusalem

8:1 This verse is written in first-person as Ezra documents the families that returned to Jerusalem from Babylon with him.

8:2 Three individuals are listed separately in joining Ezra in his return: 1.Gershom(Phinehas) 2.Daniel(Ithamar) 3.Hattush(David)

| Family Leaders recruited by Ezra to return to Jerusalem | | | | | | |
|--|-------------|--------------------------------|------------------------------|-----------------|---------------|------------|
| (Ezra 8:1-14) | | | | | | |
| | <u>Name</u> | <u>Meanings</u> | <u>Story</u> | <u>Ancestor</u> | <u>Father</u> | <u>Men</u> |
| 1. | Gershom | "To cast out/expel/a stranger" | I was cast out as a stranger | Phinehas | | |
| 2. | Daniel | "God is my judge" | with God as my judge | Ithamar | | |
| 3. | Hattush | "Assembled/forsaking sin" | but I forsook sin | David/Shecaniah | | |
| 4. | Zechariah | "God has remembered" | and God remembered | Parosh | | 150 |
| 5. | Eliehoenai | "To God are my eyes" | when I looked towards Him | Pahath-moab | Zerahiah | 200 |
| 6. | Shecaniah | "Habitation of the Lord" | in His dwelling place | Zattu | Jahaziel | 300 |
| 7. | Ebed | "Servant/laborer/slave" | the enslaved | Adin | Jonathan | 50 |
| 8. | Jeshaiah | "Deliverance of God" | was delivered by God | Elam | Athaliah | 70 |
| 9. | Zebadiah | "God has given" | and given | Shephatiah | Michael | 80 |
| 10. | Obadiah | "Servant of God" | His servant | Joab | Jehiel | 218 |

| | | | | | | |
|-----|-----------|----------------------------------|-------------------------|----------|-----------|-----|
| 11. | Shelomith | “Teach” | to teach | Bani | Josephiah | 160 |
| 12. | Zechariah | “God has remembered” | when God remembered | Bebai | Bebai | 28 |
| 13. | Johanah | “God graciously gives; gracious” | and was gracious | Azgad | Hakkatan | 110 |
| 14. | Eliphelet | “God, His deliverance” | in deliverance. | Adonikim | | 60 |
| | Jeuel | “God has taken/snatched away” | He has taken away | | | |
| | Shemaiah | “who hears/obeys the Lord” | those who hear and obey | | | |
| 15. | Uthai | “My iniquity” | keeping our sin | Bigvai | | 70 |
| | Zaccur | “Mindful” | in mind | | | |

Read Ezra 8:15-30...Ezra Prepared to Return to Jerusalem at the Ahave River

8:15 Ezra’s group camped at the river for three (revelation) days finding no Levites among them

| Ezra Send Emissaries to Recruit Levites for Ministry at the Temple in Jerusalem (Ezra 8:16) | | |
|--|-----------|---------------------------|
| Leaders in Ezra’s Traveling Company | | |
| 1. | Eliezer | “The Lord is my God” |
| 2. | Ariel | “Lion of God” |
| 3. | Shemaiah | “God Heard” |
| 4. | Elnathan | “Gift of God” |
| 5. | Jarib | “Supplanter” |
| 6. | Elnathan | “Gift of God” |
| 7. | Nathan | “God has given” |
| 8. | Zechariah | “God has Remembered” |
| 9. | Meshullam | “Peace/Paid for/Friend” |
| Teachers in Ezra’s Traveling Company | | |
| 1. | Joiarib | “God establishes Justice” |
| 2. | Elnathan | “Gift of God” |

8:17 Ezra sent word to Iddo that he should provide Levites to minister at the Temple in Jerusalem. Iddo was the man in charge of Casiphia which must have been a community of priests.

8:18-19 God blessed the request with Levites: Sherebiah (a man of insight) was given with 18 other Levites to travel with Ezra. Two (witness) men, Hashabiah and Jeshaiah, are named as descendants of Merari with 20 other men.

8:20 220 Temple Servants also traveled with Ezra.

8:21 Effective fasting begins with humility, and Believers should still seek the “right way” for us, our children, and possessions.

8:22 Ezra wanted to be a testimony to the king, so he did not request man’s protection, but instead relied on God’s.

8:23 God granted Ezra traveling mercies

8:24 Two (witness) priests are named, Sherebiah and Hashabiah, along with 10 others numbered.

8:25 Prior to departing Babylon, all of the contributions were weighed out and counted. These contributions were offered from the King, Counselors and Leaders as well as Israelites in Babylon.

| Treasure Taken by Ezra from Babylon to Jerusalem (Ezra 8:26-27) | |
|--|--|
| 1. | 24 Tons of Silver |
| 2. | Silver Articles weighing 7.500 pounds |
| 3. | 7.500 pounds of Gold |
| 4. | Twenty Gold Bowls worth 1,000 gold coins |
| 5. | Two Articles of fine gleaming bronze (as valuable as gold) |

8:28 Holy articles were given to the holy people (priests) for safekeeping

8:29 Ezra conveyed stern responsibility for the wealth entrusted to each carrier from Babylon to Jerusalem. In Jerusalem, the wealth would be weighed again before the Leading Priests, Levites and heads of Israel's families.

8:30 The wealth was conveyed by the Levites and priests who traveled with Ezra.

- **According to Ezra 8:21, what was the first activity when the travel group gathered?**
 - **Fasted and prayed**
- **According to Ezra 8:21, why did Ezra want to fast?**
 - **So that they could humble themselves before God and ask for a safe journey**
- **According to Ezra 8:22, why didn't Ezra ask the King for protection?**
 - **Ezra cared about his testimony to the King - Ezra wanted to be a testimony to the king, so he did not request man's protection, but instead relied on God's.**

Read Ezra 8:31-36...Ezra Arrives in Jerusalem

8:31 God protected the caravan from ambush during their pilgrimage.

8:32 Upon arrival in Jerusalem the group rested for three (revelation) days before reckoning the treasure that had been carried.

8:33 After three days of rest, the wealth was measured.

8:34 All of the wealth and treasures was accounted that had been entrusted for passage.

8:35 One bull (12) was given for each tribe with 96 rams, 77 lambs, and one male goat (12) for each tribe's sin offering.

- **According to Ezra 8:31, who protected the traveling party from ambush on the trip?**
 - **God protected Ezra's traveling company as they conveyed much wealth to Jerusalem**
- **According to Ezra 8:32, how long after arrival in Jerusalem did the traveling party rest?**
 - **Three days**
 - **Upon arrival in Jerusalem the group rested for three (revelation) days before reckoning the treasure that had been carried.**

15 Ezra 9, 10

Read Ezra 9:1-5.... Ezra Devastated by Lack of Sanctification

9:1 All three statuses of God's people (1.Israelites 2.priests 3.Levites) had kept "one foot in the world" with idol worship (Ex 33:2; Judges 3:4-6)

9:2 God should be preeminent in any relationship, but God's people had been unequally yoked with unbelievers (2 Corinthians 6:14).

9:3-4 Believers should be sensitive to the effects of sin even to the point of devastation.

9:5 Believers should not be concerned with humiliation before man.

- **According to Ezra 9:1, what was reported to Ezra?**
 - **God's people had kept "one foot in the world" with idol worship (Ex 33:2; Judges 3:4-6)**
 - **All three categories of God's people had become polluted by the world: 1.Israelites 2.priests 3.Levites**
 - **Israel was not sanctified, but instead they mixed with the world and became married to it**
- **According to Ezra 9:2, what had become mixed with the common Canaanite inhabitants?**
 - **Holiness means set apart for God's purposes.**
 - **God should be preeminent in any relationship, but God's people had been unequally yoked with unbelievers (2 Corinthians 6:14).**

- **According to Ezra 9:3-5, how did Ezra respond to the sin of God’s people?**
 - **Ezra tore his clothing, pulled out his hair and sat down devastated.**
 - **Believers should be sensitive to the effects of sin even to the point of devastation.**
 - **Believers should not be concerned with humiliation before man.**

Read Ezra 9:6-15.... The Confession of Ezra

9:6-8 Sin can result in guilt which brings embarrassment and shame that hampers a relationship with the Lord.

9:9 *“Even in our slavery, God has given us new life and light to our eyes. Though we are slaves, our God has not abandoned us in our slavery.”*

9:12 God’s commands were explicit and directly violated (Deut 7:1-4)

9:13 Ezra admits the wickedness of the Israel and that the Lord has punished them much less than they deserve.

9:14 The intermarriage is with idolaters. Ezra emphasizes that the issue with intermarriage was the wicked practices instead of their nationality.

9:15 God has chosen and redeemed a few, but what happens when even the remnant rebel against the Lord?

- **According to Ezra 9:6, how did Ezra describe himself before the Lord in prayer?**
 - **Ezra was ashamed - Sin can result in guilt which brings embarrassment and shame that hampers a relationship with the Lord.**
- **According to Ezra 9:9, how did Ezra characterize Israel?**
 - **As Slaves.**
 - **While enslaved in Babylon (and Egypt), the Lord remembered His people and returned them to the Promised Land**
 - *“Even in our slavery, God has given us new life and light to our eyes. Though we are slaves, our God has not abandoned us in our slavery.”*
- **According to Ezra 9:12, had God explicitly told the Israelites to not be unequally yoked with unbelievers?**
 - **Yes, God’s commands were explicit and directly violated (Deut 7:1-4)**
- **According to Ezra 9:14, what was wicked about the intermarriages?**
 - **The wicked practices of idolatry were the issue and not the various nationalities.**
- **According to Ezra 9:15, why could the remnant not stand in the presence of the Lord?**
 - **Their shame from their sin**
 - **God had chosen and redeemed a few, but then even the remnant rejected God’s law for the world.**

Read Ezra 10:1-17...Israel Sent Away Foreign Families

10:1 Ezra was a spectacle to men, women and children as he prayed, wept and fell on his face.

10:2 Shecaniah (“Habitation of the Lord” – Ezra 8:3, 5) declared the unfaithfulness of God’s people, but he had an idea on how to repent to restore God’s good graces.

10:3 Put away those (wives/children) who would distract from God (Malachi 2:14-16).

10:4 In dealing with sin, Believers should “be strong and take action” (Dt 31:6)

- This passage is “descriptive” and not “prescriptive.” The New Testament explains how unequal relationships should be treated (1 Cor 7:10-15)
- The traditional Hebrew word for “marriage” is not used in this passage, but instead another Hebrew word is used that means to “cohabit.” This Hebrew word is used only one other time in the Old Testament in Nehemiah when Jewish men were also living with the Gentile women.
- The Israelite men were divorcing their Jewish wives to have relations with Gentile women (Malachi 2:11-16).

- This would continue to be an issue (Nehemiah 13:23-29)
- 10:5-6 Although restorative action and an oath had taken place, Ezra still went without food and water in mourning for the sin of God’s people.
- 10:7 Israelites who had returned to Jerusalem refer to themselves as “exiles.”
- 10:8 The “exiles” had three (revelation) days to repent before time ran out, and when it was too late, they would lose all of their possessions and be excommunicated from fellowship (1 Cor 5:3-5)
- 10:9 The exiles were trembling from fear of judgment, but God also sent rain (blessing – Ps 72:6; Hos 6:3, 10:12; Ez 34:26)
- 10:10 Ezra pronounces that those who were unequally yoked had been unfaithful to the Lord.
- 10:11 Three-step repentance is outlined: 1.Confess 2.Do His Will 3.Separate from the Sin
- 10:12 All of Israel agreed to submit and obey to become right with the Lord.
- 10:13 A methodical three-month approach of systematically appearing before the elders occurred.
- 10:14 Each offender was to come before the elders and judges at a specified time, so that the Lord’s wrath would not fall upon Israel.
- 10:15 Those opposed to repenting were Tikvah’s offspring (same family as Huldah the prophetess (2 Kings 22:14) who were supported by several Levites (2 Chron 34:12, Ezra 8:16) (Neh 8:7; 11:16)
- 10:16 The heads of each family searched within their family to identify those who had sinned.
- 10:17 The process of identifying Israelites who had married idolaters took three months (Ezra 10:13)
- **According to Ezra 10:2, what action did Ezra and the leaders of Israel not take?**
 - **Pray...this was the solution of Shecaniah (Ezra 10:2)**
 - **Judges Chapters 17-21 show that man increasingly destroys situations by trying to fix them**
 - **According to Ezra 10:3-4,**
 - **A separate Biblical example of a godly man who sent away his worldly wife/child was Abraham:**
 - **Hagar was sent from Abraham (Gen 21:10-13)**
 - **This was Hagar’s idea that God supported (Gen 16:6-9)**
 - **A separate Biblical example of an Israelite who attempted to kill Gentiles who were in a covenant relationship with Israel:**
 - **Gibeonites (Joshua 9, 2 Samuel 21)**
 1. **A Treaty was made, and Israel was cursed for not keeping it**

Read Ezra 10:18-44...The Names of Israel’s Offenders are Documented

10:18 The sin of intermingling with the world had escalated to the family of the high priest Jeshua son of Jozadak.

| Post-Captivity Exiles Who Married Foreign Women (Ezra 10:18-44) | | | | |
|---|-------------|-----------------|---|---|
| | Name | Grouping | Meanings | Storyline |
| 1. | Maaseiah | Jeshua | “The work of the Lord” | The work of the Lord Is to help Fight adversaries |
| 2. | Eliezer | Jeshua | “Help/God is help” | |
| 3. | Jarib | Jeshua | “An adversary/fighting/avenging” | |
| 4. | Gedaliah | Jeshua | “Made great by God/God is my greatness” | God is great |
| 5. | Hanani | Immer | “God is gracious/mercy” | With gracious mercy And He is my portion |
| 6. | Zebadiah | Immer | “gift of God/the Lord is my portion” | |
| 7. | Maaseiah | Harim | “The work of the Lord” | The work of the Lord By those whose God is the Lord |
| 8. | Elijah | Harim | “Whose God is the Lord” | |
| 9. | Shemaiah | Harim | “He who hears/obeys the Lord” | Is to hear & obey God’s living one |
| 10. | Jehiel | Harim | “God’s Living One” | |

| | | | | |
|-----|----------------|-------------|--|--|
| 11. | Uzziah | Harim | “My strength is God; God has helped” | <p>Helps and strengthens</p> <p>Those who look towards Him. For the work of the Lord God hears And has given To the one who receives from Him. God has made And God has given Hear me Lord As we gather together</p> <p>At your gate</p> <p>And praise The God of help. Your perfect Shadow Is my light We exalt the Lord Who unites Under God as King. The strength Of those God has helped. God is King To those He builds up</p> <p>As a gift. God has remembered God’s living one Who is His servant And fears death.</p> <p>God is the Lord Who we look to Restore</p> <p>It is the gift of God To the one who fears death God has given a gift Of His powerful Grace. The Lord has given mercy That flows to me In my time of affliction. Those devoted To His Reign As His witness.</p> <p>Those who return</p> |
| 12. | Elioenai | Pashhur | “Toward the Lord are my eyes” | |
| 13. | Maaseiah | Pashhur | “The work of the Lord” | |
| 14. | Ishmael | Pashhur | “God hears” | |
| 15. | Nethanel | Pashhur | “God has given” | |
| 16. | Jozabad | Pashhur | “Whom the Lord bestows” | |
| 17. | Elasah | Pashhur | “God has made” | |
| 18. | Jozabad | Levites | “Whom the Lord bestows” | |
| 19. | Shimei | Levites | “Famous/Hear me Lord” | |
| 20. | Kelaiah/Kelita | Levites | “Voice of the Lord/Gathering together” | |
| 21. | Pethahiah | Levites | “Loosed of the Lord/Gate of the Lord” | |
| 22. | Judah | Levites | “Praise” | |
| 23. | Eliezer | Levites | “Help/God is help” | |
| 24. | Shallum | Gatekeepers | “Perfect/Agreeable” | |
| 25. | Telem | Gatekeepers | “Their dew/their shadow” | |
| 26. | Uri | Gatekeepers | “My light” | |
| 27. | Ramiah | Parosh | “Exaltation of the Lord” | |
| 28. | Izziah | Parosh | “God unites” | |
| 29. | Malchijah | Parosh | “God is King” | |
| 30. | Mijamin | Parosh | “Right hand” | |
| 31. | Eleazar | Parosh | “Help of God/God has helped” | |
| 32. | Malchijah | Parosh | “God is King” | |
| 33. | Benaiah | Parosh | “God has built/Built up by the Lord” | |
| 34. | Mattaniah | Elam | “Gift of God” | |
| 35. | Zechariah | Elam | “God has remembered” | |
| 36. | Jehiel | Elam | “God’s living one” | |
| 37. | Abdi | Elam | “My servant” | |
| 38. | Jeremoth | Elam | “One that fears death; eminences” | |
| 39. | Elijah | Elam | “God is the Lord” | |
| 40. | Elioenai | Zattu | “Toward God are my eyes” | |
| 41. | Eliashib | Zattu | “The God of conversion; whom God will restore” | |
| 42. | Mattaniah | Zattu | “Gift of God” | |
| 43. | Jeremoth | Zattu | “One that fears death; eminences” | |
| 44. | Zabad | Zattu | “God has given/endowed/gift” | |
| 45. | Aziza | Zattu | “The Powerful” | |
| 46. | Jehohanan | Bebai | “God is gracious/grace” | |
| 47. | Hananiah | Bebai | “The Lord has given/grace/mercy” | |
| 48. | Zabbai | Bebai | “Flowing/wanderer/pure” | |
| 49. | Athlai | Bebai | “My hour/my time/afflicted” | |
| 50. | Meshullam | Bani | “Peaceable/befriended/devoted” | |
| 51. | Malluch | Bani | “Reigning/Counselor” | |
| 52. | Adaiah | Bani | “The witness of the Lord/God has adorned” | |
| 53. | Jashub | Bani | “A returner/he returns/a dwelling place” | |

| | | | | |
|-----|-----------|------------|---|-------------------------------------|
| 54. | Sheal | Bani | “Request” | Request |
| 55. | Jeremoth | Bani | “One that fears death/eminences” | From one who fears death |
| 56. | Adna | Pahathmoab | “Eternal rest/delight/pleasure” | To receive eternal rest. |
| 57. | Chelal | Pahathmoab | “As night/perfection” | At night |
| 58. | Benaiah | Pahathmoab | “God has built/Built up by the Lord” | God has built up |
| 59. | Maaseiah | Pahathmoab | “The work of the Lord” | His work. |
| 60. | Mattaniah | Pahathmoab | “Gift of God” | The gift of God |
| 61. | Bezalel | Pahathmoab | “In the shadow (protection) of God” | Is His covering of protection |
| 62. | Binnui | Pahathmoab | “Building up” | He builds up |
| 63. | Manasseh | Pahathmoab | “God has made me forget/forgotten” | And has made me forget. |
| 64. | Eliezer | Harim | “Help/God is help” | God helps |
| 65. | Isshijah | Harim | “God lends” | And gives |
| 66. | Malchijah | Harim | “God is King” | As the King |
| 67. | Shemaiah | Harim | “He who hears/obeys the Lord” | To the one who hears |
| 68. | Shimeon | Harim | “Harkening/that hears and obeys” | And obeys. |
| 69. | Benjamin | Harim | “Son of my right hand” | The Son of strength |
| 70. | Malluch | Harim | “Reigning/Counselor” | Reigns |
| 71. | Shemariah | Harim | “God is my Guard/whom God guards” | God is my protector |
| 72. | Mattenai | Hashum | “Liberal” | With generous |
| 73. | Mattattah | Hashum | “Gift of the Lord” | Gifts from the Lord. |
| 74. | Zabad | Hashum | “God has given/endowed/gift” | God has given gifts |
| 75. | Eliphelet | Hashum | “God is his deliverance” | Of His deliverance. |
| 76. | Jeremai | Hashum | “My height/throwing forth waters” | In my elevation |
| 77. | Manasseh | Hashum | “God has made me forget/forgotten” | God has made me forget |
| 78. | Shimei | Hashum | “Famous/Hear me Lord” | Hear my prayers Lord |
| 79. | Maadai | Bani | “Pleasant/testifying” | That testify |
| 80. | Amram | Bani | “Exalted people/kindred of the High/sheaves/handfuls of corn” | With God’s community |
| 81. | Uel | Bani | “Desiring God/will of God” | That desires to do the will of God. |
| 82. | Benaiah | Bani | “God has built/Built up by the Lord” | God has built up |
| 83. | Bedeiah | Bani | “Servant of God” | His servant. |
| 84. | Cheluhi | Bani | “Robust” | With robust |
| 85. | Vaniah | Bani | “Nourishment” | nourishment |
| 86. | Meremoth | Bani | “Myrrh of death/exaltation/heights” | Although prepared for death |
| 87. | Eliashib | Bani | “The God of conversion; whom God will restore” | God will restore |
| 88. | Mattaniah | Bani | “Gift of God” | The gift of God |
| 89. | Mattenai | Bani | “Liberal” | Is liberal |
| 90. | Jaasu | Bani | “They will make” | They will make |
| 91. | Bani | Bani | “Built/posterity” | A posterity |
| 92. | Binnui | Bani | “Building up” | That builds up. |
| 93. | Shimei | Bani | “Famous/Hear me Lord” | Hear me Lord |

| | | | | |
|------|-------------|------|--|--|
| 94. | Shelemiah | Bani | “God is my happiness/my peace/whom God repays” | That God is my happiness & peace. God has given To His witness the smiter. Rejoice In the Lord God is my helper And my happiness. |
| 95. | Nathan | Bani | “Given/giving/rewarded” | |
| 96. | Adaiah | Bani | “The witness of the Lord/God has adorned” | |
| 97. | Machnadebai | Bani | “Smiter” | |
| 98. | Shashai | Bani | “Rejoicing/mercy/linen” | |
| 99. | Sharai | Bani | “My Lord/my prince/my song” | |
| 100. | Azarel | Bani | “God is helper” | |
| 101. | Shelemiah | Bani | “God is my happiness/my peace/whom God repays” | |
| 102. | Shemariah | Bani | “God is my Guard/whom God guards” | |
| 103. | Shallum | Bani | “Perfect/Agreeable” | |
| 104. | Amariah | Bani | “The Lord says/the integrity of the Lord” | |
| 105. | Joseph | Bani | “Supplanter/increaser/addition” | |
| 106. | Jeiel | Nebo | “Snatched away by God” | |
| 107. | Mattithiah | Nebo | “Gift of God” | |
| 108. | Zabad | Nebo | “God has given/endowed/gift” | |
| 109. | Zebina | Nebo | “Bought/flowing/selling/buying” | |
| 110. | Jaddai | Nebo | “Friend” | |
| 111. | Joel | Nebo | “He that wills/commands” | |
| 112. | Benaiah | Nebo | “God has built/Built up by the Lord” | |

- **The Final Verse of Bible books often summarize the entire book; how would Ezra 10:44 symbolize the book of Ezra?**
 - **God’s people (saved by Him) easily become polluted by the world**

A Chronological Time Line

| DATE | EVENTS | JEWISH WRITING | FOREIGN POWER | JEWISH LEADER | PROPHETS overlapping |
|------|---|----------------------|---------------|---------------------------------|----------------------|
| 722 | DEPORTATION OF ISRAEL TO ASSYRIA. "Lost tribes of Israel" do not return. Samaritans live in the land of Israel | Isaiah, Micah, Hosea | Assyria | Hosea (Israel) Hezekiah (Judah) | Isaiah, Micah, Hosea |
| 686 | Battle of Carchemish – Egypt & Assyria defeated & end of Assyrian Empire. Darius and group deported to Babylon | Jeremiah | Assyria | | Jeremiah |
| 587 | Ezekiel and 10,000 captives deported | Lamentations | Babylon | | Daniel |
| 586 | FALL OF JERUSALEM & TEMPLE BURNED | | Babylon | | Ezekiel |
| | 40,000 deported to Babylon (II Kings 24:1, 10-16, 18; II Chron. 36:11-21; Jer. 52:1-11; Ezek. 1:1-2; Dan. 1:1-7) Jeremiah and group live in Egypt (Jer. 42:15-22; 44:26-28) | | | | |
| 539 | Babylon surrenders to Cyrus "the Great" RESTORATION PERIOD BEGINS | | Media-Persia | | |
| 536 | First group returns from Captivity under ZERUBBABEL (Ezra 1:2-4). Restore the Altar & worship | | | Zerubbabel | Zerubbabel |
| 535 | Second year of Return – Foundation of the TEMPLE begins and stopped by opposition | | | Ezra | |
| 520 | Rebuilding of Temple Resumes | | | | Haggai |
| 516 | Temple Finished and Dedicated | | | | |
| 473 | Darius is Queen of Persia | Ezra | | | |
| 458 | Second group returns to Jerusalem. Synagogues & Scrieves founded | Ezra | | Nehemiah | Malachi |
| 445 | Nehemiah Rebuilds the Walls of Jerusalem | Nehemiah | | | |
| 433 | Nehemiah returns and institutes Reforms | Malachi | | | |
| | OLD TESTAMENT IN STORY ENDS WITH THE BOOK OF MALACHI | | | | 400 silent years |