

# **EZRA CHAPTERS 3 & 4 – Worship Restored at Jerusalem; Resistance to Rebuilding the Temple; Rebuilding of Jerusalem Opposed.**

## OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – **Phil Twente, cell #714 425 9221**; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

## INTERPRETATION

## APPLICATION

### **EZRA – Genealogies The priestly line of Ezra:**

*Ezr 7:1 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,  
Ezr 7:2 the son of Shallum, the son of Zadok, the son of Ahitub,  
Ezr 7:3 the son of Amariah, the son of Azariah, the son of Meraioth,  
Ezr 7:4 the son of Zerahiah, the son of Uzzi, the son of Bukki,  
Ezr 7:5 the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest—*

### **Descendants of Levi**

*1Ch 6:1 The sons of Levi were Gershon, Kohath, and Merari.  
1Ch 6:2 The sons of Kohath were Amram, Izhar, Hebron, and Uzziel.  
1Ch 6:3 The children of Amram were Aaron, Moses, and Miriam. And the sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar.  
1Ch 6:4 Eleazar begot Phinehas, and Phinehas begot Abishua;  
1Ch 6:5 Abishua begot Bukki, and Bukki begot Uzzi;  
1Ch 6:6 Uzzi begot Zerahiah, and Zerahiah begot Meraioth;  
1Ch 6:7 Meraioth begot Amariah, and Amariah begot Ahitub;  
1Ch 6:8 Ahitub begot Zadok, and Zadok begot Ahimaaz;  
1Ch 6:9 Ahimaaz begot Azariah, and Azariah begot Johanan;  
1Ch 6:10 Johanan begot Azariah (it was he who ministered as priest in the temple that Solomon built in Jerusalem);  
1Ch 6:11 Azariah begot Amariah, and Amariah begot Ahitub;  
1Ch 6:12 Ahitub begot Zadok, and Zadok begot Shallum;  
1Ch 6:13 Shallum begot Hilkiah, and Hilkiah begot Azariah;  
1Ch 6:14 Azariah begot Seraiah, and Seraiah begot Jehozadak.  
1Ch 6:15 Jehozadak went into captivity when the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar.*

### **STEPS IN RESTORATION: For a nation or for an individual!**

1. **Coming back!** (Letter to the Ephesians)
2. **Rebuilding the altar** – sacrifices, shedding of blood, to the cross of Christ!
3. **Back to the House of God** - Commencing worship - the body of Christ – service, testimony!
4. **Resistance!** Enemy offers to join! Compromise; Direct Hindrance; Misrepresentation
5. **Revival of the Word of God** – reading/mediating!



### **TIME LINE – BOOKS OF EZRA – (“Bible Hub” online)**

537 BC	The Proclamation of Cyrus	Ezra 1
<b>537 BC</b>	The Exiles Return	Ezra 2
<b>535 BC</b>	<b>Temple Work Begins (70 yrs. from 605BC)</b>	<b>Ezra 3</b>
<b>534 BC</b>	<b>Adversaries Hinder Temple Work</b>	<b>Ezra 4</b>
<b>534 BC</b>	<b>Artaxerxes Orders Work Stopped</b>	<b>Ezra 4:17</b>
520 BC	Tattenai's Letter to Darius	Ezra 5
520 BC	Temple Work Resumed by Darius' Decree	Ezra 6
(Books of <b>Haggai &amp; Zechariah</b> occur here)		
515 BC	Completion and Dedication of the Temple	Ezra 6:16
(Book of <b>Esther</b> occurs here)		
458 BC	Ezra Journeys to Jerusalem	Ezra 7
458 BC	Ezra Commissioned by Artaxerxes	Ezra 7:11
<b>457 BC</b>	Families Return to Jerusalem with Ezra	Ezra 8
457 BC	Ezra's reforms	Ezra 9
456 BC	Ezra's Prayer About Intermarriage	Ezra 10

### **BOOK OF ESTHER (about 60 yrs. from 1<sup>st</sup> return)**

483 BC	Queen Vashti Deposed	Esther 1
478 BC	Esther Becomes Queen	Esther 2
478 BC	Mordecai Thwarts a Conspiracy	Esther 2:21
474 BC	Haman Seeks Revenge on the Jews	Esther 3
473 BC	Mordecai Informs Esther of Haman's Plot	Esther 4
473 BC	Esther Prepares a Banquet	Esther 5
473 BC	The King Honors Mordecai	Esther 6
473 BC	Haman Is Hanged	Esther 7
473 BC	Xerxes' Edict on Behalf of Esther and Jews	Esther 8
472 BC	Purim Instituted	Esther 9
472 BC	Xerxes' Tribute to Mordecai	Esther 10

### **BOOK OF NEHEMIAH (about 100 years from 1<sup>st</sup> return)**

445 BC	Nehemiah's Prayer for the Exiles	Nehemiah 1
<b>444 BC</b>	<b>Artaxerxes L. Sends Nehemiah to Jerusalem</b>	<b>Nehemiah 2</b>
444 BC	Builders of the Walls Named	Nehemiah 3
444 BC	Builders Overcome Ridicule	Nehemiah 4
444 BC	Nehemiah Abolishes Debt and Bondage	Nehemiah 5
444 BC	Sanballat's Plot	Nehemiah 6
444 BC	Completion of the Wall	Nehemiah 6:15
444 BC	Census of Returned Exiles	Nehemiah 7
444 BC	Ezra Reads the Law	Nehemiah 8
444 BC	Israelites Fast and Repent	Nehemiah 9
444 BC	Israelites Seal the Covenant	Nehemiah 10
<b>444 BC</b>	<b>People Settle in Jerusalem</b>	<b>Nehemiah 11, 12</b>
432 BC	Nehemiah Restores Laws	Nehemiah 13

# EZRA CHAPTERS 3 & 4 – Worship Restored at Jerusalem; Resistance to Rebuilding the Temple; Rebuilding of Jerusalem Opposed.

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## INTERPRETATION

## APPLICATION

### EZRA CHAPTERS 3&4 – Worship

#### Restored in Jerusalem; Rebuilding the Altar

*Ezr 3:1 And when the seventh month had come, and the children of Israel were in the cities, the people gathered together as one man to Jerusalem.*

*Ezr 3:2 Then Jeshua (father of Ezra (7:1), grandson of Seraiah) the son of Jozadak and his brethren the priests, and Zerubbabel the son (nephew?? -- 1Ch 3:17-19 And the sons of Jeconiah were Assir, Shealtiel his son, [18] and Malchiram, Pedaiiah, Shenazzar, Jecamiah, Hoshama, and Nedabiah. [19] The sons of Pedaiiah were Zerubbabel and Shimei. The sons of Zerubbabel were Meshullam, Hananiah, Shelomith their sister, [20] and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-Hesed—five in all. ) of Shealtiel and his brethren, arose and built the altar of the God of Israel, to offer burnt offerings on it, as it is written in the Law of Moses the man of God.*

*Ezr 3:3 Though fear had come upon them because of the people of those countries, they set the altar on its bases; and they offered burnt offerings on it to the LORD, both the morning and evening burnt offerings.*

*Ezr 3:4 They also kept the Feast of Tabernacles, as it is written, and offered the daily burnt offerings in the number required by ordinance for each day.*

*Ezr 3:5 Afterwards they offered the regular burnt offering, and those for New Moons and for all the appointed feasts of the LORD that were consecrated, and those of everyone who willingly offered a freewill offering to the LORD.*

*Ezr 3:6 From the first day of the seventh month they began to offer burnt offerings to the LORD, although the foundation of the temple of the LORD had not been laid.*

*Ezr 3:7 They also gave money to the masons and the carpenters, and food, drink, and oil to the people of Sidon and Tyre to bring cedar logs from Lebanon to the sea, to Joppa, according to the permission which they had from Cyrus king of Persia.*

#### Restoration of the Temple Begins;

*Ezr 3:8 Now in the second month of the second year of their coming to the house of God at Jerusalem, Zerubbabel the son of Shealtiel, Jeshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began work and appointed the Levites from twenty years old and above to oversee the work of the house of the LORD.*

**v. 1 seventh month ...** In the *seventh month*, important on the spiritual calendar, they celebrated the Day of Atonement, the Feast of Trumpets, and of Tabernacles. **people gathered together as one man:** An encouraging sign of obedience among those returning. Even though they had small resources and great work to be done, they took the time and money to observe the commands to gather in Jerusalem for the major feasts.

**v. 2 Jeshua . . . and Zerubbabel:** The two main leaders begin their work with building the altar. Significantly, they **built the altar** on the same ground where it had once stood. In the Jewish mind, there was only *one* place where the altar and the temple could stand: on God's holy hill, in His holy land. **Arose and built the altar of the God of Israel:** Long before rebuilding the temple, they wisely and correctly started with building the **altar** for **burnt offerings** and other sacrifices. How remarkable!!

**v. 3 They had no security, no walls! ...fear .... the people of those countries:** In building this altar they formally announced their presence and proclaimed their intention to rebuild the temple. Fear will almost always accompany doing the Lord's work. The fear of the people will indeed stop the work of rebuilding the temple for 15 years

**vs. 4-6 kept the Feast of Tabernacles:** This great feast, one of Israel's three major feasts, celebrated God's faithfulness to Israel during the wilderness journey from Egypt to the Promised Land. During this feast the families of Israel were to “camp out” in temporary shelters, reminding them of how their forefathers lived during the exodus and in this case, similar their being in exile, when in returning to destroyed cities, they were forced to live this way until they could properly rebuild. **They offered the regular burnt offering . . . all...feasts of the LORD . . . freewill offering to the LORD:** This describes the regular resumption of sacrifice at the altar, and all this was done before **the foundation of the temple** had been laid.

**v. 7 ...money to the masons and the carpenters:** Once the work of restoration began at the altar of sacrifice, they hired the workers they needed to build the temple. **Cedar logs..** The cedars of Lebanon were known for their excellent timber. They wanted to use the best materials possible - the same materials that Solomon used in building the first temple, though will far fewer resources. **the permission ....from Cyrus king of Persia:** This **permission** (or grant)gave legal allowance to build the temple, but also included financial support from the royal treasury. God directed the building of the second temple to likewise be built with Gentile cooperation.

**v. 1** Following an arduous 900 mile, 4-5 month journey, the people in two or so, gathered themselves together (as one man) obediently began by rebuilding the altar., in the seventh month, The seventh month is an important month Feast of Trumpets; Day of Atonement; Feast of Tabernacles. A remarkable picture here! **How important is the “altar” in your relationship with the Lord?**

**v. 2** Notice the importance of **first establishing the altar for sacrifices! God want that relationship with Him, accomplished by the sacrifice of His Son**, more than just having a beautiful building (temple).

*1Ch 3:17-19 And the sons of Jeconiah were Assir, Shealtiel his son, [18] and Malchiram, Pedaiiah, Shenazzar, Jecamiah, Hoshama, and Nedabiah. [19] The sons of Pedaiiah were Zerubbabel and Shimei. The sons of Zerubbabel were Meshullam, Hananiah, Shelomith their sister, [20] and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-Hesed—five in all. )*  
*Jer 22:30 Thus says the LORD: 'Write this man (Jeconiah) down as childless, A man who shall not prosper in his days; For none of his descendants shall prosper, Sitting on the throne of David, And ruling anymore in Judah.' "*

**v. 3** Notice the **first blood in fifty years is being offered! Many of the people has never seen burnt offerings! Now resistance occurs!** When doing the work of God, resistance will always come from the people, who don't know the Lord. Satan and the workers of iniquity will always be present, too!

**v. 4** What will these people remember during the Feast of Tabernacles as they lay in their booths, looking at the stars? **How often do you remember all the ways/things the Lord has faithfully brought you. Ps. 137:1-6**

**vs. 5-7** We should note their faithfulness and boldness in instituting all the sacrifices and offerings in the fact of strong opposition! **Resistance will always follow spiritual obedience.**

## EZRA CHAPTERS 3 & 4 – Worship Restored at Jerusalem; Resistance to Rebuilding the Temple; Rebuilding of Jerusalem Opposed.

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### INTERPRETATION

### APPLICATION

*Ezr 3:9 Then Jeshua with his sons and brothers, Kadmiel with his sons, and the sons of Judah, arose as one to oversee those working on the house of God: the sons of Henadad with their sons and their brethren the Levites.*

*Ezr 3:10 When the builders laid the foundation of the temple of the LORD, the priests stood in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, according to the ordinance of David king of Israel.*

*Ezr 3:11 And they sang responsively, praising and giving thanks to the LORD: "For He is good, For His mercy endures forever toward Israel." Then all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.*

*Ezr 3:12 But many of the priests and Levites and heads of the fathers' houses, old (ancient) men who had seen the first temple, wept with a loud voice when the foundation of this temple was laid before their eyes. Yet many shouted aloud for joy, (What emotion!)*

*Ezr 3:13 so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the sound was heard afar off.*

### Resistance to Rebuilding the Temple:

*Ezr 4:1 Now when the adversaries of Judah and Benjamin heard that the descendants of the captivity were building the temple of the LORD God of Israel,*

*Ezr 4:2 they came to Zerubbabel and the heads of the fathers' houses, and said to them, "Let us build with you, for we seek your God as you do; and we have sacrificed to Him since the days of Esarhaddon king of Assyria, who brought us here."*

**NOTE 2Ki 17:27-29** *Then the king of Assyria commanded, saying, "Send there one of the priests whom you brought from there; let him go and dwell there, and let him teach them the rituals of the God of the land." [28] Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD [29] However every nation continued to make gods of its own, and put them in the shrines on the high places which the Samaritans had made, every nation in the cities where they dwelt.*

**vs. 8-9** Work begins on the temple. *In the second month (same month which Solomon's temple began) of the second year of their coming to the house of God at Jerusalem:* The work seemed to begin as soon as it could, allowing for the logistical preparations. The site was called *the house of God at Jerusalem* before the temple was built and while the former temple was still a ruin.

*Appointed the Levites ....to oversee the work:* The Law of Moses commanded that the Levites begin their service at thirty years of age. They adopted David's revised practice of 20 years being starting point.

**vs. 10-11.** *When the builders laid the foundation of the temple of the LORD:* What a memorable scene! The priests, dressed in ceremonial *apparel*; the musicians ready to praise the LORD with instruments and song. They *sang responsively* in an arranged presentation. *praised the LORD, because....foundation of the house of the LORD was laid:* It was an appropriately joyful occasion. Since the Babylonian destruction of the temple there had been no proper place for sacrifice and worship. This altar/temple rebuilding was an important step in the long and difficult process of the restoration of Biblical worship and service to God. Spring of 736, exactly 70 years from their date of captivity!

**v. 12-13** *Old men who had seen the first temple, wept with a loud voice when the foundation of this temple was laid before their eyes:* The older men knew that his temple would never match up to the glory of the first. They also remembered the horrible end of the first temple, and these combined with the joy of the restoration to make profound mixed feelings in the *old men.* *Yet many shouted aloud for joy:* The younger, who had no remembrance of the prior temple, felt nothing but joy in seeing this important step in the restoration of the temple and its worship. *could not discern the noise of the shout of joy from the noise of the weeping of the people:* This profound scene showed the depth of the mixed feelings among the people, one part crying aloud with *sorrow*; the other shouting aloud for *joy*; and on the same occasion too, in which both sides felt an equal interest!"

**v. 1** *the adversaries:* There was a remnant of the lowest and poorest of the land that was left behind in the exile. These people, adversaries, were not happy that *Judah and Benjamin* had come back to Judea. *building the temple....:* The noise from the dedication ceremony was heard, signaling that the returning Jews were serious about re-establishing a permanent presence.

**v. 2** *we seek your God :* These adversaries wanted to become partners in the building work, either to ruin it or to influence it to their benefit. They did this on the claim that *we seek your God as you do.*

**vs. 8-9** In *1 Chron. 23:27*, we read that David in establishing the division of the Levites, lowered the Mosaic law age from 30 years to twenty years. The 74 Levites most likely were all at least 20 years old.

**vs. 10-11** Can you just imagine how exciting and how joyful it must have been to begin the rebuilding of the temple? This, indeed, was a most important part of the restoration of nation's Biblical sacrifice, worship and service to the Lord. **When is the last time you have responded with a "great shout" (singing "He is good")! in response to the worshipping such an awesome God?**

**v. 12** There was a danger in their weeping. "The backward look which discounts present activity is always a peril. Regrets over the past which paralyze work in the present are always wrong. Moreover all such regrets, as in this case, are in danger of blinding the eyes to the true value and significance of the present.

**v. 13 Hag 2:3-4, 9** *'Who is left among you who saw this temple in its former glory? And how do you see it now? In comparison with it, is this not in your eyes as nothing? [4] Yet now be strong, Zerubbabel,' says the LORD; 'and be strong, Joshua, son of Jehozadak, the high priest; and be strong, all you people of the land,' says the LORD, 'and work; for I am with you,' says the LORD of hosts. Hag 2:9 'The glory of this latter (millennial) temple shall be greater than the former,' says the LORD of hosts. 'And in this place I will give peace,' says the LORD of hosts."*

**v. 1** How do we respond to adversaries that rise up against our following the will of the Lord?

**v. 2** Notice the importance of not compromising in any way with the enemy, especially when tempted by "we seek your God as you do"! **THERE IS ONLY ONE GOD!!!!!!**



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## INTERPRETATION

## APPLICATION

*Ezr 4:3 But Zerubbabel and Jeshua and the rest of the heads of the fathers' houses of Israel said to them, "You may do nothing with us to build a house for our God; but we alone will build to the LORD God of Israel, as King Cyrus the king of Persia has commanded us."*

*Ezr 4:4 Then the people of the land tried to discourage the people of Judah. They troubled them in building, Ezr 4:5 and hired counselors against them to frustrate their purpose all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.*

### **Rebuilding of Jerusalem Opposed!**

*Ezr 4:6 In the reign of Ahasuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.*

*The Letter to King Artaxerxes*

*Ezr 4:7 In the days of Artaxerxes also, Bishlam, Mithredath, Tabel, and the rest of their companions wrote to Artaxerxes king of Persia; and the letter was written in Aramaic script, and translated into the Aramaic language.*

*Ezr 4:8 Rehum the commander and Shimshai the scribe wrote a letter against Jerusalem to King Artaxerxes in this fashion:*

*Ezr 4:9 From Rehum the commander, Shimshai the scribe, and the rest of their companions—representatives of the Dinaites, the Apharsathchites, the Tarpelites, the people of Persia and Erech and Babylon and Shushan, the Dehavites, the Elamites,*

*Ezr 4:10 and the rest of the nations whom the great and noble Osnapper took captive and settled in the cities of Samaria and the remainder beyond the River—and so forth.*

*Ezr 4:11 (This is a copy of the letter that they sent him) To King Artaxerxes from your servants, the men of the region beyond the River, and so forth:*

*v. 3 Zerubbabel and Jeshua and the rests.... said to them:* All the returned exiles were unified in agreeing upon this answer to the Samaritans. *You may do nothing with us to build....* They refused the help of the Samaritans, knowing they had the permission of *King Cyrus*. It was an important step of faith to refuse a partnership that might have seemed helpful.

*vs. 4-5 people of the land tried to discourage....* This response to the refusal revealed their evil intent. They now would attack the work through discouraging the workers, troubling the builders, and lobbying against them in the court of *King Cyrus*, ..., *even until the reign of Darius king of Persia*.

*v. 6 reign of Ahasuerus, in the beginning . . . they wrote an accusation:* The Samaritan adversaries tried to stop the work by influencing the king against the builders.

*vs. 7-11 the letter was written in Aramaic script, and translated into the Aramaic language.* Starting at [Ezr 4:8](#) and continuing all the way until 6:18, everything is written in Aramaic (instead of Hebrew) instead of Hebrew; [Ezr 7:12-26](#) is also in Aramaic.

*v. 3 What an wonderful example of not compromising with the enemy? Notice they had just gotten back from 70 years of captivity! What would you have done?*

*v. 4 There is never spiritual progress without resistance! Spiritual warfare! Fiery darts. Evil suggestions. Resistance will come at least three different ways! Compromise; Direct hindrance; Misrepresentation*

*v. 5* By taking out this section unto itself and simply reading from *e* to [Ezr 4:24](#), we see that the work of building the *temple* was interrupted for several years during the reigns of *Cyrus king of Persia, even until the reign of Darius king of Persia*.

*vs. 6-11* There are two other kings described in this chapter: *Ahasuerus* (Xerxes, who reigned between 485 and 465 B.C.) and Artaxerxes (Longimanus)I (who reigned between 464 and 424 B.C.). Even after the temple was finished under Zerubbabel, the Samaritans continued to oppose the work of rebuilding the *city* of Jerusalem, and this ongoing resistance is briefly chronicled in this section of [Ezr 4:4-23](#).

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### INTERPRETATION

### APPLICATION

*Ezr 4:12 Let it be known to the king that the Jews who came up from you have come to us at Jerusalem, and are building the rebellious and evil city, and are finishing its walls and repairing the foundations.*

*Ezr 4:13 Let it now be known to the king that, if this city is built and the walls completed, they will not pay tax, tribute, or custom, and the king's treasury will be diminished.*

*Ezr 4:14 Now because we receive support from the palace, it was not proper for us to see the king's dishonor; therefore we have sent and informed the king,*

*Ezr 4:15 that search may be made in the book of the records of your fathers. And you will find in the book of the records and know that this city is a rebellious city, harmful to kings and provinces, and that they have incited sedition within the city in former times, for which cause this city was destroyed.*

*Ezr 4:16 We inform the king that if this city is rebuilt and its walls are completed, the result will be that you will have no dominion beyond the River.*

*The King Orders the Work to Cease*

*Ezr 4:17 The king sent an answer: To Rehum the commander, to Shimshai the scribe, to the rest of their companions who dwell in Samaria, and to the remainder beyond the River: Peace, and so forth.*

*Ezr 4:18 The letter which you sent to us has been clearly read before me.*

*Ezr 4:19 And I gave the command, and a search has been made, and it was found that this city in former times has revolted against kings, and rebellion and sedition have been fostered in it.*

**v. 12** *are building the rebellious and evil city, and are finishing its walls and repairing the foundations:* This indicates that the work they complained against was not the work of rebuilding the temple, because that work was already completed. This was resistance to the work of rebuilding the city and its walls.

**v. 13** *will not pay tax, tribute, or custom:* That was a false accusation. They recalled the prior sins of Jerusalem (*the rebellious and evil city*) and attributed them to these chastened, returned, exiles.

**v. 14** *It was not proper for us to see the king's dishonor:* They skillfully and craftily shaped their words to claim they were supporting and protecting the king. *Now because we receive support from the palace:* We live with the king's help and must be faithful to him.

**vs. 15-16** *This city is a rebellious city, harmful to kings and provinces:* Again skillfully calling attention to Jerusalem's sinful past, the Samaritans argued that allowing the building work to continue would make it so that the king of Persia would *have no dominion beyond the River*.

**vs. 17-19** *It was found that this city in former times has revolted against kings, and rebellion and sedition have been fostered in it:* The Samaritan letter to stop the work was a combination of truth and lies, and here the Persian king focused on the *truth* in the letter - the sinful and tragic past of Jerusalem.

**v. 12** Notice how the enemy always shades the truth and promotes lies!

**vs. 13-14** We should note how bringing money into any political situation always has a great worldly impact!

**vs. 15-19** In a similar pattern our adversaries - Satan and his angels, the enemies of our soul - often attack us with a combination of truth and lies. They tell us of our great sin (an accusation that is often true), **but they lie about the greater work of Jesus**. Satan also accuses us before the God.

**REVIVE US AGAIN** – William Mackay – Joslin Grove Choral

*We praise Thee, O God! For the Son of Thy love, For Jesus Who died, And is now gone above.*

*Refrain: Hallelujah! Thine the glory. Hallelujah! Amen. Hallelujah! Thine the glory. Revive us again.*

*We praise Thee, O God! For Thy Spirit of light, Who hath shown us our Savior, And scattered our night. (Refrain)*

*Revive us again; Fill each heart with Thy love; May each soul be rekindled With fire from above. (Refrain)*

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### INTERPRETATION

### APPLICATION

*Ezr 4:20 There have also been mighty kings over Jerusalem, who have ruled over all the region beyond the River; and tax, tribute, and custom were paid to them.*

*Ezr 4:21 Now give the command to make these men cease, that this city may not be built until the command is given by me.*

*Ezr 4:22 Take heed now that you do not fail to do this. Why should damage increase to the hurt of the kings?*

*Ezr 4:23 Now when the copy of King Artaxerxes' letter was read before Rehum, Shimshai the scribe, and their companions, they went up in haste to Jerusalem against the Jews, and by force of arms made them cease.*

*Ezr 4:24 Thus the work of the house of God which is at Jerusalem ceased, and it was discontinued until the second year of the reign of Darius king of Persia*

**v. 20** *There have also been mighty kings over Jerusalem:* Artaxerxes I also noted that in times past there were in fact powerful kings of Judah, who had the power to **tax** and impose **tribute** on their neighbors. In his mind, it meant that Judah had the potential to return to this powerful past. **Who have ruled over all the region beyond the River** (Euphrates): Both David and Solomon carried their conquests beyond this river.

**vs. 21-22** *Now give the command to make these men cease:* The letter from the Samaritan adversaries was successful. Artaxerxes King of Persia, perhaps the most powerful man in the world at that time, commanded that the work be stopped.

**v. 23** *By force of arms made them cease:* The adversaries moved quickly on the decree of Artaxerxes and used it to make the work stop immediately.

**v. 24** The previous work of rebuilding the temple in the days of Darius is again considered. **Thus the work of the house of God which is at Jerusalem ceased:** Through the kinds of tactics of the Samaritans mentioned in the broad survey of [Ezr 4:4-23](#), these adversaries succeeded b. **Until the second year of the reign of Darius:**

**vs. 20-24** This shows us that the work did not stop forever. Though the adversaries attacked through both subversive partnership and lies to authorities, and seemed to succeed with their second tactic, they could not succeed forever against God and His people. Their only victory was to *delay* the work some 15 years, not to *defeat* it.

**Read Haggai (520 BC August-December) Chap.1:3-2:1 Then we see the Word of God revived!!!**

**Who was Darius in the Bible? - Answer:** There are **three references to rulers named Darius in the Bible.**

The **first**, chronologically, occurs in the book of Daniel, where the ruler is called **Darius the Mede (Daniel 6:1)**. This Darius ruled for only two years (538–536 BC) and is best known as the ruler who promoted Daniel to a high position in the kingdom and then cast him into the lions' den, much against his better judgment. When he saw that Daniel was unhurt by the lions, Darius decreed that “people must fear and reverence the God of Daniel. Daniel 6:28 refers to “the reign of Darius and the reign of Cyrus the Persian,” showing that Darius and Cyrus ruled concurrently. This has caused Bible scholars to posit that Darius was appointed viceroy over Babylon by his nephew, King Cyrus. **The book of Ezra mentions another Darius (second Darius mentioned), also known as Darius I.** He was the son of Hystaspes, the founder of the Persian dynasty. Darius I was king of Persia from **521 to 486 BC**. His reign followed that of Cyrus the Great. Darius I is presented as a good king who helped the Israelites in several ways. Prior to Darius's reign, the Jews who had returned from the Babylonian Captivity had begun rebuilding the temple in Jerusalem. At that time, Israel's enemies did everything in their power to disrupt the construction, and they had succeeded in halting the building during the reigns of the kings Ahasuerus and Artaxerxes (Ezra 4:1–24). **When Darius became king, construction of the temple resumed in the second year of his reign. But the Jews' enemies again attempted to thwart their efforts. A third reference to a ruler named Darius occurs in Nehemiah 12:12,** which refers to the “reign of Darius the Persian.” It is unclear, but most historians believe it to be Darius Codomannus (336–331 BC), the last king of the Persian monarchy who was defeated by Alexander the Great.