

THE
BOOK
OF
EZRA
By
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Ezra KJV

Chapter 1

1:1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

1:2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah.

1:3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.

1:4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

1:5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

1:6 And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

1:7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

1:8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

Ezra Commentary

Chapters One and Two

“Now in the first year of Cyrus King of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation thru-out all his kingdom and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah”—Ezra 1:1, 2. Comp. ¹2 Chron. 36:22, 23.

The name Ezra means help. Ezra was more than a help to his people Israel. We have this interesting bit of history from his pen. It covers a period of about 80 years, 536 to 456 B. C. Twelve years later, Nehemiah appeared on the scene and labored with Ezra. The book, falls naturally into two great divisions, marked by two deportations to Jerusalem. The first six chapters embrace the first deportation in 536 B. C.; and the last four chapters, the second deportation, led by Ezra in 458 B. C. For convenience in studying the record, we will observe 12 divisions.

1. The first deportation. Jeremiah had prophesied a captivity of the Jews of 70 years duration, which came to pass. The first five chapters of Daniel are occupied with that period, viz, the duration of the Babylonish empire. Cyrus, the first king of the Medo-Persian empire overthrew the former and became the second world-ruler of the divinely decreed Gentile times, which cover 2520 years, beginning with 606 B. C. By taking Babylon, Cyrus freed the Jews from captivity. He was a remarkable character. Isaiah wrote of him, giving his name, before he was born, and a hundred years before he liberated the Jews. Read Isa. 45:1-13 and you will appreciate his place and words the more. When Jehovah wants something accomplished, He has the instrument prepared for the occasion. How safe and happy are we who trust Him fully and always. He announces His plans beforehand; then fulfills them. Nebuchadnezzar had destroyed the house of God in God’s will; then 70 years later, Cyrus gave orders to rebuild it in God’s will.

2. The names and numbers of those who went up to Jerusalem at the first are given in chapter two. Among the prominent names, were Zerubbabel

¹ 2 Chronicles 36:22, 23 “Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.”

1:9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

1:10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

1:11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them* of the captivity that were brought up from Babylon unto Jerusalem.

Chapter 2

2:1 Now these *are* the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2:2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

2:3 The children of Parosh, two thousand an hundred seventy and two.

2:4 The children of Shephatiah, three hundred seventy and two.

2:5 The children of Arah, seven hundred seventy and five.

2:6 The children of Pahathmoab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.

2:7 The children of Elam, a thousand two hundred fifty and four.

2:8 The children of Zattu, nine hundred forty and five.

2:9 The children of Zaccai, seven hundred and threescore.

2:10 The children of Bani, six hundred forty and two.

2:11 The children of Bebai, six hundred twenty and three.

and Jeshua (Joshua) who became respectively governor and high priest. Sheshbazzar, chap. 1:8, was another name for Zerubbabel. Also Nehemiah and Mordecai went up. Ezra went and returned—¹Neh. 12:1. “The Nethinims” should not be overlooked. There were 392 in the first going up, and 220 in the second—Chaps. 2 and 8:20. That was rather a religious title than a national. Nethinims means dedicated, or devoted ones. They stood in sharp contrast with the “princes and rulers” who led in the trespass of intermarrying with the nations—Chap. 9. ²Nehemiah 10:28 is a clear commentary on the Nethinims. They were unlike the Gibeonites, who served Israel by compulsion, because they were caught in their trickery. With others the Nethinims voluntarily “separated themselves from the people of the land unto the law of God.” “They clave to their brethren. They speak to us of an entire surrender to the Lord. We call such saints full overcomers today. The total number of the first deportation was 103 less than 50,000. see also Neh. 7.

¹ Nehemiah 12:1 “Now these *are* the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,”

² Nehemiah 10:28 “And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;”

Chapter 2 KJV (cont'd)

2:12 The children of Azgad, a thousand two hundred twenty and two.

2:13 The children of Adonikam, six hundred sixty and six.

2:14 The children of Bigvai, two thousand fifty and six.

2:15 The children of Adin, four hundred fifty and four.

2:16 The children of Ater of Hezekiah, ninety and eight.

2:17 The children of Bezai, three hundred twenty and three.

2:18 The children of Jorah, an hundred and twelve.

2:19 The children of Hashum, two hundred twenty and three.

2:20 The children of Gibbar, ninety and five.

2:21 The children of Bethlehem, an hundred twenty and three.

2:22 The men of Netophah, fifty and six.

2:23 The men of Anathoth, an hundred twenty and eight.

2:24 The children of Azmaveth, forty and two.

2:25 The children of Kirjatharim, Chephirah, and Beeroth, seven hundred and forty and three.

2:26 The children of Ramah and Gaba, six hundred twenty and one.

2:27 The men of Michmas, an hundred twenty and two.

2:28 The men of Bethel and Ai, two hundred twenty and three.

Chapter 2 KJV (cont'd)

2:29 The children of Nebo, fifty and two.
2:30 The children of Magbish, an hundred fifty and six.
2:31 The children of the other Elam, a thousand two hundred fifty and four.
2:32 The children of Harim, three hundred and twenty.
2:33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.
2:34 The children of Jericho, three hundred forty and five.
2:35 The children of Senaah, three thousand and six hundred and thirty.
2:36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
2:37 The children of Immer, a thousand fifty and two.
2:38 The children of Pashur, a thousand two hundred forty and seven.
2:39 The children of Harim, a thousand and seventeen.
2:40 The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.
2:41 The singers: the children of Asaph, an hundred twenty and eight.
2:42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.
2:43 The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
2:44 The children of Keros, the children of Siaha, the children of Padon,
2:45 The children of Lebanah, the children of Hagabah, the children of Akkub,
2:46 The children of Hagab, the children of Shalmi, the children of Hanan,
2:47 The children of Giddel, the children of Gahar, the children of Reaiah,

Chapter 2 KJV (FIN.)

2:48 The children of Rezin, the children of Nekoda, the children of Gazzam,
2:49 The children of Uzza, the children of Paseah, the children of Besai,
2:50 The children of Asnah, the children of Mehunim, the children of Nephusim,
2:51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
2:52 The children of Bazluth, the children of Mehida, the children of Harsha,
2:53 The children of Barkos, the children of Sisera, the children of Thamah,
2:54 The children of Neziah, the children of Hatipha.
2:55 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,
2:56 The children of Jaalah, the children of Darkon, the children of Giddel,
2:57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.
2:58 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.
2:59 And these *were* they which went up from Telmelah, Telharsa, Cherub, Addan, *and* Immer: but they could not shew their father's house, and their seed, whether they *were* of Israel:
2:60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.
2:61 And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:
2:62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.
2:63 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.
2:64 The whole congregation together *was* forty and two thousand three hundred *and* threescore,
2:65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women.
2:66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;
2:67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.
2:68 And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:
2:69 They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.
2:70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

Chapter 3

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

3:2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* written in the law of Moses the man of God.

3:3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* burnt offerings morning and evening.

3:4 They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt offerings by number, according to the custom, as the duty of every day required;

3:5 And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

3:6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.

3:7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

3:8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

3:9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

Chapter Three

3. Altar erected and the feasts observed makes the next division—Chap. 3:1-7. We infer from chapter 7:9, that the people were at least four months in journeying from Babylon to Jerusalem. Therefore, in the seventh month (V. 1), they builded an altar upon which to offer sacrifices. That was a wise beginning. It speaks to us of beginning our lives at Calvary, and doing everything as based upon Christ's atoning death for us. "Fear was upon Israel because of the people of those countries" ("*fear was upon them because of the people of those countries*" *KJV*)—Chap. 3:3. The cross, typically, was their protection. If we find refuge from God's wrath against sin by faith in Jesus' death for us, we are also safe from the power of Satan and wicked men.

We have supposed, that the temple must be rebuilt at the close of this age before the Jews could offer sacrifices. But here we learn, that on returning to Jerusalem after the seventy years captivity, they offered burnt offerings and kept the third feast, the feast of tabernacles, before anything was done toward restoring the temple. Why may it not be after a similar fashion in these days? We are expecting to learn any day, that Israel are offering sacrifices somewhere in Jerusalem. Will we hasten off to glory beforehand? God knows. We are believing, hoping and longing for the trumpet to blow.

4. The foundation of the temple was laid in the next year—Chap. 3:8-13. It was not a cold, formal affair. The trumpeters and singers performed happily after the ordinance of David. "And they sang together by course in praising and giving thanks unto the Lord, because He is good; for His mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord"—Chap. 3:11. Should not we praise our God more vehemently and shout much louder, because He has laid a great foundation for an eternal salvation and a sublime spiritual structure, by the death and resurrection of His Son? What brokenness of spirit, what tears of joy, what volumes of mellow praises redemption deserves from us in Christ Jesus.

Chapter 3 KJV (FIN.)

3:10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

3:11 And they sang together by course in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

3:12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

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 noise was heard afar off.

Chapter 4

4:1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

4:2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.

4:3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4:4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

4:5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

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

4:7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

4:8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

4:9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

4:10 And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.

Chapter Four

5. The building of the temple was retarded by the people of the land—Chap. 4. First, the adversaries of Israel said, “Let us build with you; for we seek God, as ye do” (“*Let us build with you: for we seek your God, as ye do*”—Chap. 4:2 *KJV*). Satan sought at once to trip God’s people. What a warning to us, not to allow the world to join with us in building the church, much less not appeal to the world for help. We should say as did the Jews, “We ourselves together will build unto the Lord God of Israel”—Chap. 4:3. We need none but God and ourselves. Thousands of saints are snared by a fifty-fifty business with the world, which ties their hands and shuts out divine power.

Second, when the enemy could not get in by craft, then they troubled the Jews and hindered their work. They hired folks to frustrate their plans for seven years of Cyrus’ reign. During the seven years’ reign of Ahasuerus and the eight months’ reign of Artaxerxes (Pseudo-Smerdis), their foes wrote to the kings to have the building stopped. “So it ceased unto the second year of the reign of Darius (Hystaspes) king of Persia,” that was 520 B. C.—Chap. 4:24. There was possibly some cause of that hindrance among the Jews themselves, as is intimated by the later prophecy of Haggai. Some of them were showing more interest in their own homes than in God’s house. We should always give his cause the preference.

Chapter 4 (cont.)

4:11 This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

4:12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof*, and joined the foundations.

4:13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not pay toll, tribute, and custom, and *so* thou shalt endamage the revenue of the kings.

4:14 Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

4:15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

4:16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

4:17 *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

4:18 The letter which ye sent unto us hath been plainly read before me.

Chapter 4 (FIN.)

4:19 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein.

4:20 There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them.

4:21 Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

4:22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

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

4:24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Chapter 5

5:1 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

5:2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

5:3 At the same time came to them Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

5:4 Then said we unto them after this manner, What are the names of the men that make this building?

5:5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

5:6 The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

5:7 They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace.

5:8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

5:9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

5:10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

5:11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.

Chapter Five and Six

6. Haggai and Zechariah prophesied and the building of the temple was resumed—Chap. 5. The Lord always stirs up someone to lead out in bringing about a revival. The prophets brought the message of God, which wrought conviction. Then the officers began to build the temple. No sooner had they begun, then the enemy arose to oppose them, saying, “Who hath commanded you to build this house and to make up this wall?” (“*Who commanded you to build this house, and to make up these walls?*”—Chap. 5:9 KJV). Governor Tatnai wrote to king Darius, complaining against the Jews for building; but they refused to be hindered anymore. Therefore, God came forth in their behalf.

7. Darius made a decree (520 B. C.) that the Jews should not be interfered with in their work of building—Chap. 8. This Darius (Hystaspes) reigned from 521 to 485 B. C. Having made search in the records of the kings; he found the decree which Cyrus had made 16 years previous, that God had ordered him to build for Him a house. From that time forward, the building went up without any more delay. Hence, we read, “And this house was finished on the third day of the month Adar (the twelfth month), which was in the sixth year of the reign of Darius the king”—Chap. 6:15. That was 516 B. C. The children of Israel kept the dedication of that temple with joy. They brought offerings of many bullocks, rams and lambs; and they kept the 8assover on the fourteenth day of the first month of the next year. They observed also the feast of unleavened bread; “for the Lord had made them joyful and turned the heart of the king of Assyria unto them to strengthen their hands in the work”—Chap. 6:22. When we yield to His Word, God fights for us against our foes, makes the wrath of men to praise Him and fills our hearts with gladness and adoration to Him. We prove His faithfulness and great goodness again and again. “There is no want to them that fear Him”—Psa. 34:9.

Chapter 5 KJV (cont.)

5:12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

5:13 But in the first year of Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house of God.

5:14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made governor;

5:15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

5:16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished.

Chapter 5 KJV (FIN)

5:17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

Chapter 6

6:1 Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

6:2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

6:3 In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

6:4 *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:

6:5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6:6 Now *therefore*, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

6:7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

6:8 Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.

Chapter 6 KJV (FIN)

6:9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

6:10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

6:11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.

6:12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

6:13 Then Tatnai, governor on this side the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily.

6:14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

6:15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

6:16 And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,

6:17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

6:18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as it is written in the book of Moses.

6:19 And the children of the captivity kept the 9assover upon the fourteenth *day* of the first month.

6:20 For the priests and the Levites were purified together, all of them *were* pure, and killed the 9assover for all the children of the captivity, and for their brethren the priests, and for themselves.

6:21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

6:22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

Chapter 7

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,

7:2 The son of Shallum, the son of Zadok, the son of Ahitub,

7:3 The son of Amariah, the son of Azariah, the son of Meraioth,

7:4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

7:5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

7:6 This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

7:7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

7:8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

7:9 For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

7:10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.

7:11 Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

7:12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

7:13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

Chapters Seven and Eight

8. Second deportation to Jerusalem, led by Ezra—Chaps. 7 and 8. It was in the seventh year (457 B. C.) of the reign of Artaxerxes (Longimanus, or long-handed), who reigned over Persia, 465 to 425 B. C. Artaxerxes in this place is a significant type of Jesus Christ as King. Let us observe at least five striking points of comparison.

First, his name means “venerable, or honored king.” Arta, or Arya, is the old name for Persian, and means “great, honored, venerable.” Kshershe, the root word, means “king.” Ahasuerus (¹Esther 1:1) is from the same root and has the same meaning. They were used interchangeably as official titles. Now who else is Jesus Christ destined to be but the “great, venerable and honored King?” Indeed, Isa. 9:6 declares that He “shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” Our captured hearts adore Him gladly as such. We cannot speak too highly of Him. We fail to find terms of adequate praise and adoration by which to extol our coming Bridegroom. The most high-sounding titles we ascribe to Him and our most vociferous notes of honor are feeble, as compared with His deservings; but He accepts them and is pleased. We hope to glorify Him more in our glorified bodies. Hallelujah for the hope!

Second, Artaxerxes announced himself to be “king of kings”—Chap. 7:12. And such he was, being one of the rulers of the second world empire by divine rite. Cyrus had said, “The Lord God of heaven hath given me all the kingdoms of the earth”—Chap. 1:2. Even as God had declared concerning the first Gentile world empire, saying, “And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him and his son and his son’s son”—Jer. 27:6, 7. These were each king of kings during their dominions.

Much more will our glorious Bridegroom be “King of kings and Lord of lords” for a millennium of years ²1 Tim. 6:13 and ³Rev. 17:14 and 19:16.

Every knee shall bow before Him and every tongue acknowledge Him

¹ Esther 1:1 “Now it came to pass in the days of Ahasuerus, (this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces☺)”

² 1 Timothy 6:13 “I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;”

³ Revelation 17:14 “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.”

Revelation 19:16 “And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

7:14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

7:15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem,

7:16 And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:

7:17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

7:18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

7:19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

7:20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

7:21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

7:22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

7:23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

In those days—¹Isa. 45:23 and ²Phil. 2:11. Even the unregenerate will yield feigned obedience unto the Lord; for Satan and his angels will be bound in the pit—³Psa. 18:44 and 66:3 and 81:15 R. V. Men will be utterly powerless before the rightful Despot of the fifth universal empire.

Third, Artaxerxes' authority. This is emphatically expressed by seven positive utterances by him. Twice he said, "I make a decree"—once concerning the people going with Ezra, and once to all the treasurers that Ezra should have whatever he required—Chap. 7:13, 21. He assured Ezra that he was "sent of the king to enquire concerning his land and people" ("*sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem*" KJV)—Chap. 7:14. He gave orders to "deliver before the God of Jerusalem" ("*deliver thou before the God of Jerusalem*"—Chap. 7:19 KJV) the vessels given to him for his use there—V. 19. He said with vehemence, "Whatsoever is commanded by the God of heaven, let it be diligently done"—V. 23. He safeguarded all the Jewish officers from all taxation, saying, "We certify you, * * * not to impose toll, tribute, or custom upon them" ("*Also we certify you...it shall not be lawful to impose toll, tribute, or custom, upon them.*"—Chap. 7:24 KJV)—V. 24. He gave Ezra full authority to "set magistrates and judges" over to Israel in Judah and Jerusalem—V. 25. And finally, "whosoever will not do the law of thy God, let judgment be executed speedily upon him" ("*And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him*" KJV)—Chap. 7:26. He had unbounded authority, and he made it manifest. He was a dictator indeed.

Much more shall Jesus Christ reign supreme. He exclaimed soon after His resurrection, saying, "All authority hath been given unto me in heaven and on earth" ("*All power is given unto me in heaven and in earth.*"—Matt. 28:18 KJV). "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you; and lo, I am with you all the days even unto the consummation of the age" ("*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the*

¹ Isaiah 45:23 "I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."

² Philippians 2:11 "And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father."

³ Psalms 18:44 "As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me."

Psalms 66:3 "Say unto God, How terrible *art thou* in thy works! Through the greatness of thy power shall thine enemies submit themselves unto thee."

Psalms 81:15 "The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever."

7:24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

7:25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.

7:26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.

7:27 Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

7:28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

Chapter 8

8:1 These *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

8:2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

8:3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

8:4 Of the sons of Pahathmoab; Elihoenai the son of Zerahiah, and with him two hundred males.

8:5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

8:6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

8:7 And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males.

Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”—Matt. 28:19, 20 KJV) (that is, the millennial.) Inasmuch as our Lord is now only in the place of Mediator, at the right hand of His Father's throne (¹Heb. 1:3 and ²Rev. 3:21), He is not yet exercising that kingly authority. During this church period of 1900 years, Jesus has been the Lord and Head of His body, the church. His ministers have not been making disciples of the nations for the millennial kingdom on earth, which ³Matt. 28:19, 20 demanded. They have been the agents of “gathering out a people to His name,” whom He beforehand called “My church”—Matt. 16:18. Comp. ⁴Acts 15:14. When we perceive that Matt. 28:16-20 pertains to Christ's millennial reign and not at all to this dispensation, it is plain why the disciples apparently disobeyed Jesus' words and baptized in His name only and not in the name of the Trinity. All the doings of the church are in the name of Jesus Christ, including water baptism, because He is her Head; and He will be the Bridegroom of the bride company in the coming ages. He is not King now, except in surrendered hearts. Hence, He cannot exercise regal authority outwardly.

He is not yet crowned universal King on His own throne (as far as we know). We hope to be transported to heaven before His coronation, according to Rev. 4. We shall reign with Him. We shall be joined with Christ in judging the world. When the above citation in Matthew will be fulfilled by Jewish missionaries on earth, the church will be enjoying her Lord in glory. The bride will enjoy her honeymoon of a thousand years, while Israel will be evangelizing the nations. Study Isa. 60 with ⁵Acts 15:14-17. These facts explain why some of us do not seem to have the visible success that many others seem to have, in getting sinners saved. We are moved by the whole counsel of God to feed and build up those who are saved in view of them being fitted for their destined

¹ Hebrews 1:3 “Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”

² Revelation 3:21 “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

³ Matthew 28:18, 19 “And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.**”

⁴ Acts 15:14 “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.”

⁵ Acts 15:15-17 “And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.”

8:8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

8:9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

8:10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

8:11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

8:12 And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males.

8:13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

8:14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

8:15 And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

8:16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

8:17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

8:18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

8:19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

Heavenly place—¹Acts 20:32. He means to put us on exhibition in the ages to come—²Eph. 2:4-8. Most folk want to be on display now; hence, refuse to let the Spirit by the Word “work effectually in them” (“*which effectually worketh also in you that believe.*”—*1 Thess. 2:13 KJV*) and “fulfill all the good pleasure of His goodness and the work of faith with power” (2 Thess. 1:11) in them—1 Thess. 2:13 and 2 Thess. 1:11. If you insist on being in the limelight here, our gracious Lord will let you go in your way; but you will miss the acme glory light and blush in a far lesser place in the future ages. Do you want a position far removed from the throne of glory? Then continue to make for yourself a place and name down here. Continue to be chummy with everybody, the meanwhile looking out for number ONE, your own self. Let us exercise the authority of faith over ourselves now; then we will be privileged to exercise regal authority with Christ hereafter.

Fourth, Artaxerxes honored the God of Israel. He mentioned the name of God 16 times in his interesting charge to Ezra. He spoke of “the God of heaven” and “the God of Israel”; of the “law of God, the house of God, the will of God and the wisdom of God” in a captivating manner (Chap. 7). Much more, one of the most impressive facts in Jesus’ life, was the honor He bestowed upon His heavenly Father. He sought His Father’s will continually in frequent times of devotion. He said, “I seek not mine own will, but the will of Him that sent me” (“*I seek not mine own will, but the will of the Father which hath sent me.*”—*John 5:30 KJV*). “The Father that sent me beareth witness of me”—John 8:18. “The Father hath not left me alone”—John 8:29. “I honor my Father” (John 8:49) and “my Father honoreth me” (“*it is my Father that honoureth me*”—*John 8:54 KJV*). “But that the world may know, that I love the Father, and as the Father gave me commandment, even so I do”—John 14:31. “For the Father loveth the Son, and sheweth Him all things that Himself doeth; and He will shew Him greater works than these that ye may marvel”—John 5:20. The Son mentions the Father more than a hundred times in John’s Gospel record alone.

Fifth, the fullness of the king’s grant to Ezra is another point of likeness between himself and King Jesus. Note the following seven overflowing statements. “Silver freely offered to the God of Israel” (“*And to carry the silver and gold, which the king and his counsellors have freely offered unto the God*

¹ Acts 20:32 “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

² Ephesians 2:4-8 “But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:”

8:20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

8:21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

8:22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him.

8:23 So we fasted and besought our God for this: and he was intreated of us.

8:24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

8:25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

8:26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

8:27 Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold.

8:28 And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers.

8:29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

8:30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

of Israel—Chap. 7:15 KJV). “All thou canst find” (“*And all the silver and gold that thou canst find*”—Chap. 7:16 KJV). “Whatsoever Ezra shall require” (“*whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you*”—Chap. 7:21 KJV). “Whatsoever is commanded by the God of heaven”—Chap. 7:23. And “whosoever.” How typical of the words of Christ! Only His words are far more abundant and reach way beyond in their unbounded wealth of meaning and grant of privileges and blessings. Jesus said to the disciples, “Freely ye have received; freely give”—Matt. 10:8. “Give, and it shall be given unto you, pressed down, shaken together and running over” (“*Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over*”—Luke 6:38 KJV). “Ask what ye will”—John 15:7. “If ye ask anything of the Father in my name, it shall be granted unto you” (“*Whatsoever ye shall ask the Father in my name, he will give it you.*”—John 16:23 KJV). “Whatsoever thing ye desire, when ye pray believe that ye do receive them, and ye shall have them” (“*What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*”—Mark 11:24 KJV). “If thou canst believe, all things are possible to him that believeth”—Mark 9:23. “Whatsoever thou spendest more, when I come again, I will repay thee”—Luke 10:35. “He that eateth of this Bread shall live forever”—John 6:58. “He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water”—John 7:38. “He that followeth me shall not walk in darkness”—John 8:12. “And I will pray the Father and He shall give you another Comforter, that He may abide with you forever”—John 14:16. “He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you”—John 14:26. How unspeakably rich and happy we are in Christ Jesus. Amen and amen! With this, Artaxerxes typical resemblance to Christ ends.

Chapter 8 KJV (FIN)

8:31 Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

8:32 And we came to Jerusalem, and abode there three days.

8:33 Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

8:34 By number *and* by weight of every one: and all the weight was written at that time.

8:35 *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats *for* a sin offering: all *this was* a burnt offering unto the LORD.

8:36 And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

Chapter 9

9:1 Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

9:2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

9:3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

9:4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

9:5 And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

9:6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens.

9:7 Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

9:8 And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

Chapter Nine

9. Israel's transgression—Chap. 9:1-5. They had not separated themselves from the nations. Verse 2 expresses it—"For they have taken of their daughters for themselves and for their sons; so that the holy seed have mingled themselves with the people of the lands: yea, the hand of the princes and rulers hath been chief in this trespass." It is a great calamity for saints to intermarry with sinners or have any fellowship in any manner with them. They tie their hands thus and limit their activities for God. Their usefulness and happiness are sure to be curtailed. Hence, the injunction, "Come out from among them and be ye separate, saith the Lord"—2 Cor. 6:17. Study closely and calmly Paul's advice in this matter—¹2 Cor. 6:14-18. God cannot be a Father in actual experience to those who flirt with the world and have fellowship therewith.

10. Ezra's prayer—Chap. 9:6-11. Ezra, as identified with the Jews in their crime, cried out to God. He said, "O my God, I am ashamed and blush to lift up my face to thee my God"—V. 6. He confessed their sins to God and acknowledged His justice in chastising them. Their sin was the greater, considering God's goodness in leaving a remnant of the people to escape. He showed wondrous grace by delivering them and giving them favor with the kings, so that they could rebuild the temple. His cry was effectual. Spiritual saints are always grieved and pained at the carnality and worldliness of other believers. Much of their most effectual ministry is intercession for those who pray little, but talk incessantly and flirt with the world. Shallow saints will probably never know the pools of hot tears and the hours of sighs and groans, which their conduct has occasioned.

11. Ezra's entreaty—Chap. 9:12-15. "Now therefore, give not your daughters unto their sons; neither take their daughters unto your sons, nor seek their peace, or their wealth forever, that ye may be strong and eat the good of the land and leave it for an inheritance to your children forever"—V. 12. A carnal pity, steeped in self-interest, often seeks the welfare of the wicked professedly. Jesus said, "Let the dead bury the dead; but go thou" ("*Let the dead bury their dead: but go thou*"—*Luke 9:60 KJV*) in God's way. Rubbing up against the world weakens believers without fail. It induces a sickly appetite for the Word and robs the next generation of its spiritual right. What legacy

¹ 2 Corinthians 6:14-18 "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

9:9 For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

9:10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

9:11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

9:12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

9:13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this;

9:14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

9:15 O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.

have we to leave to our children if a life of prayer and faith, a career of devotion to God and spirituality do not follow us? How can any believer be so criminal as to live for himself and court a Christ-rejecting world? He makes himself Christ's enemy—(¹Phil. 4:18) and the devil's prey.

¹ Philippians 4:18 "But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God."

Chapter 10

10:1 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.

10:2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

10:3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

10:4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.

10:5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

10:6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

10:7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

10:8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

10:9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, on the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain.

Chapter Ten

12. Israel's confession—Chap. 10. Ezra's prayer proved effectual. A very great congregation of adults and children came to him. "The people wept very sore"—V. 1. They entered into a covenant to put away their strange wives and husbands. Four men were appointed to look after the matter. They were 106 days accomplishing the task; for the number of transgressors exceeded 100. How very gracious is our God. "If any man (any saint) sin, we have an Advocate with the Father, Jesus Christ the Righteous"—1 John 2:1. Praise God for His unbounded mercy, and praise Jesus for His untiring intercession. And praise Him more abundantly for His keeping love and power of those who yield to be kept. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart... of a contrite spirit and trembleth at my Word"—Isa. 57:15 and 66:2.

Chapter 10 KJV (cont.)

10:10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

10:11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

10:12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

10:13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing.

10:14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

10:15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this *matter*: and Meshullam and Shabbethai the Levite helped them.

10:16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

10:17 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

10:18 And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

10:19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.

10:20 And of the sons of Immer; Hanani, and Zebadiah.

10:21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

10:22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

10:23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

Chapter 10 KJV (FIN)

10:24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

10:25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

10:26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

10:27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

10:28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

10:29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

10:30 And of the sons of Pahathmoab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

10:31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

10:32 Benjamin, Malluch, *and* Shemariah.

10:33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

10:34 Of the sons of Bani; Maadai, Amram, and Uel,

10:35 Benaiah, Bedeiah, Chelluh,

10:36 Vaniah, Meremoth, Eliashib,

10:37 Mattaniah, Mattenai, and Jaasau,

10:38 And Bani, and Binnui, Shimei,

10:39 And Shelemiah, and Nathan, and Adaiah,

10:40 Machnadebai, Shashai, Sharai,

10:41 Azareel, and Shelemiah, Shemariah,

10:42 Shallum, Amariah, *and* Joseph.

10:43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

10:44 All these had taken strange wives: and *some* of them had wives by whom they had children.