

The Teachings of Ezra

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The Teachings of Ezra

by Jonathan Cooper

First Edition on 8/10/2025

Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through!

This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper

4/29/2024

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Chapter 1

Ezra 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,"

- Cyrus was the king of Persia.
- Cyrus issued a proclamation.
- Cyrus issued his proclamation in the first year of his reign.
- When Cyrus issued a proclamation he was fulfilling a prophecy that God gave through Jeremiah.
- Jeremiah was a prophet.
- The prophecies of Jeremiah came from God.
- Jeremiah prophesied that Cyrus would issue a proclamation to build the second temple.
- The reason Cyrus issued a proclamation was because God stirred up his spirit.
- God has the ability to stir up people's spirits.
- God has control over our actions.
- God has control over the actions of kings.
- The proclamation that Cyrus issued was sent throughout his entire kingdom.
- The proclamation that Cyrus issued was put into writing.

Ezra 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."

- Cyrus reigned over all the kingdoms of the earth.
- The reason Cyrus reigned over the kingdoms of the earth was because God put him into that position of authority.
- God decides who reigns over the kingdoms of this world.
- God controls who is in authority.
- The people who are in authority are there because God put them there.
- God is the God of heaven.
- God commanded Cyrus to build a temple in Jerusalem.
- Jerusalem is located in Judah.
- God wanted a second temple built to replace the first one (which had been destroyed).

Ezra 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."

- Cyrus told the people of God to go to Jerusalem.
- Cyrus told the people of God to build the Lord a temple in Jerusalem.
- Cyrus said that the God of Israel is God.
- Cyrus wanted the Jews to go to Jerusalem and build a temple for the Lord, who gave Cyrus his kingdom and who reigned over the world.

Ezra 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."

- Cyrus commanded the people of the place where the Jews lived to supply the Jews with silver so they could use it to build a temple in Jerusalem.
- Cyrus commanded the people of the place where the Jews lived to supply the Jews with gold so they could use it to build a temple in Jerusalem.
- Cyrus commanded the people of the place where the Jews lived to supply the Jews with goods so they could use it to build a temple in Jerusalem.
- Cyrus commanded the people of the place where the Jews lived to supply the Jews with animals so they could use it to build a temple in Jerusalem.
- Cyrus commanded the people of the place where the Jews lived to give the Jews offerings for the temple in Jerusalem.
- Cyrus did more than just allow the Jews to return to Judah. He *commanded* them to return to Judah and Jerusalem.
- Cyrus did more than just allow the Jews to begin work on the second temple. He *commanded* them to work on it, and he told the people of his kingdom to give them resources to help construct it.

Ezra 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."

- The leaders of the tribe of Judah rose up to go to Jerusalem and build the temple.
- The leaders of the tribe of Benjamin rose up to go to Jerusalem and build the temple.
- The priests rose up to go to Jerusalem and build the temple.
- The Levites rose up to go to Jerusalem and build the temple.
- There were others who went as well. They were those whose spirit God stirred up for this project.
- A group of Jews gathered together to go to Jerusalem and build the temple.
- There were some Jews who went to return to Judah and Jerusalem, but there were many who didn't.
- There are times when God stirs up people's spirits so that they carry out His will.
- God wanted work on the second temple to begin, so He stirred up the spirits of people so they would go and work on it.

Ezra 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."

- The Jews who were going to Jerusalem to work on the second temple gathered vessels of silver.
- The Jews who were going to Jerusalem to work on the

second temple gathered vessels of gold.

- The Jews who were going to Jerusalem to work on the second temple gathered goods.
- The Jews who were going to Jerusalem to work on the second temple gathered animals.
- The Jews who were going to Jerusalem to work on the second temple gathered precious things.
- The Jews who were going to Jerusalem to work on the second temple gathered offerings that were freely given.
- The Jews who went to Jerusalem to begin construction on the second temple didn't travel empty handed. They brought with them many precious and valuable items.

Ezra 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;"

- The vessels from the first temple had been taken from Jerusalem by Nebuchadnezzar.
- Nebuchadnezzar had placed the vessels from the first temple inside the temple of the idols that he worshiped.
- Cyrus brought out the vessels that Nebuchadnezzar had taken from the first temple.

Ezra 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."

- Cyrus the king had a treasurer.
- The treasurer of Cyrus was named Mithredath.

- The person who brought out the vessels which were used in the first temple was the treasurer Miredath.
- The treasurer of Persia counted the vessels from the first temple.
- The treasurer of Persia gave the vessels from the first temple to the prince of Judah.
- The prince of Judah was Sheshbazzar.
- The vessels that were taken from the first temple were returned to the Jews so that they could be used in the second temple.

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

- The goods from the first temple included 30 chargers of gold. (A "charger" is a basin.)
- The goods from the first temple included 1000 chargers of silver.
- The goods from the first temple included 29 knives.

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

- The goods from the first temple included 30 basins of gold. (These may have been smaller or of a lesser quality than the first set.)
- The goods from the first temple included 410 basins of silver, of a lesser quality than the first.
- The goods from the first temple included 1000 other vessels.

Ezra 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."

- The goods from the first temple included a total of 5,400 vessels of gold and silver.
- Sheshbazzar (the prince of Judah) led the group of Jews from Babylon to Jerusalem.
- The group of Jews that returned to Jerusalem to build the temple carried with them an enormous amount of treasure of silver and gold. They didn't return empty handed.

Chapter 2

Ezra 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;"

- The people in this chapter were the children of those who were carried away into captivity to Babylon.
- The parents of these people lived in Judah before they were carried away into captivity.
- The person who took these Jews into captivity was Nebuchadnezzar.
- Nebuchadnezzar was the king of Babylon.

- The people in this chapter returned to Jerusalem.
- The people in this chapter returned to Judah.
- The people in this chapter returned to their own cities (the place their ancestors were from).

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

- These people returned with Zerubbabel to Jerusalem.
- Jeshua returned with Zerubbabel to Jerusalem.
- Nehemiah returned with Zerubbabel to Jerusalem.
- Seraiah returned with Zerubbabel to Jerusalem.
- Reelaiah returned with Zerubbabel to Jerusalem.
- Mordecai returned with Zerubbabel to Jerusalem.
- Bilshan returned with Zerubbabel to Jerusalem.
- Mizpar returned with Zerubbabel to Jerusalem.
- Bigvai returned with Zerubbabel to Jerusalem.
- Rehum returned with Zerubbabel to Jerusalem.
- Baanah returned with Zerubbabel to Jerusalem.

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

- Parosh had children.
- 2172 of the male descendants of Parosh returned with Zerubbabel to Jerusalem.

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

- Shephatiah had children.
- 372 of the male descendants of Shephatiah returned with Zerubbabel to Jerusalem.

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

- Arah had children.
- 775 of the male descendants of Arah returned with Zerubbabel to Jerusalem.

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

- Pahathmoab had children.
- Jeshua had children.
- Joab had children.
- Pahathmoab was a descendant of Jeshua.
- Pahathmoab was a descendant of Joab.
- 2812 of the male descendants of Pahathmoab returned with Zerubbabel to Jerusalem.

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

- Elam had children.

- 1254 of the male descendants of Elam returned with Zerubbabel to Jerusalem.

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

- Zattu had children.
- 945 of the male descendants of Zattu returned with Zerubbabel to Jerusalem.

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

- Zaccai had children.
- 760 of the male descendants of Zaccai returned with Zerubbabel to Jerusalem.

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

- Bani had children.
- 642 of the male descendants of Bani returned with Zerubbabel to Jerusalem.

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

- Bebai had children.
- 623 of the male descendants of Bebai returned with Zerubbabel to Jerusalem.

Ezra 2:12: "The children of Azgad, a thousand two hundred

twenty and two."

- Azgad had children.
- 1222 of the male descendants of Azgad returned with Zerubbabel to Jerusalem.

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

- Adonikam had children.
- 666 of the male descendants of Adonikam returned with Zerubbabel to Jerusalem.

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

- Bigvai had children.
- 2056 of the male descendants of Bigvai returned with Zerubbabel to Jerusalem.

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

- Adin had children.
- 454 of the male descendants of Adin returned with Zerubbabel to Jerusalem.

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

- Ater had children.
- Ater was a descendant of Hezekiah.

- 98 of the male descendants of Ater returned with Zerubbabel to Jerusalem.

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

- Bezai had children.
- 323 of the male descendants of Bezai returned with Zerubbabel to Jerusalem.

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

- Jorah had children.
- 112 of the male descendants of Jorah returned with Zerubbabel to Jerusalem.

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

- Hashum had children.
- 223 of the male descendants of Hashum returned with Zerubbabel to Jerusalem.

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

- Gibbar had children.
- 95 of the male descendants of Gibbar returned with Zerubbabel to Jerusalem.

Ezra 2:21: "The children of Bethlehem, an hundred twenty

and three."

- Bethlehem had children. (Bethlehem is the name of a city, so this may be a reference to a man known as "the Bethlehemite".)
- 123 of the male descendants of Bethlehem returned with Zerubbabel to Jerusalem. (It's not clear if this verse is talking about the city of Bethlehem or a specific individual who was named Bethlehem. Many of the cities of Israel were named after either specific people, or groups of people.)

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

- 56 men whose ancestors were originally from Netophah returned with Zerubbabel to Jerusalem. (Netophah was a village about 3 miles south of Jerusalem.)

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

- 128 men whose ancestors were originally from Anathoth returned with Zerubbabel to Jerusalem. (Anathoth was a village about 2 miles northeast of Jerusalem.)

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

- Azmaveth had children.
- 42 of the male descendants of Azmaveth returned with Zerubbabel to Jerusalem.

Ezra 2:25: "The children of Kirjatharim, Chephirah, and

Beeroth, seven hundred and forty and three."

- Kirjatharim had children.
- Chephirah had children.
- Beeroth had children.
- 743 men from the families of Kirjatharim, Chephirah, and Beeroth returned with Zerubbabel to Jerusalem.

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

- Ramah had children.
- Gaba had children.
- 621 men from the families of Ramah and Gaba returned with Zerubbabel to Jerusalem.

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

- 122 men whose ancestors were from Michmas returned with Zerubbael to Jerusalem. (The city Michmash was about 7 miles north of Jerusalem.)

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

- 223 men whose ancestors were from Bethel and Ai returned with Zerubbael to Jerusalem. (Bethel and Ai were cities.)

Ezra 2:29: "The children of Nebo, fifty and two."

- Nebo had children.
- 52 of the male descendants of Nebo returned with Zerubbabel to Jerusalem.

Ezra 2:30: "The children of Magbish, an hundred fifty and six."

- Magbish had children.
- 156 of the male descendants of Magbish returned with Zerubbabel to Jerusalem.

Ezra 2:31: "The children of the other Elam, a thousand two hundred fifty and four."

- Elam had children.
- There was more than one Elam.
- 1254 of the male descendants of the "other Elam" returned with Zerubbabel to Jerusalem.

Ezra 2:32: "The children of Harim, three hundred and twenty."

- Harim had children.
- 320 of the male descendants of Harim returned with Zerubbabel to Jerusalem.

Ezra 2:33: "The children of Lod, Hadid, and Ono, seven hundred twenty and five."

- Lod had children.
- Hadid had children.
- Ono had children.
- 725 of the male descendants of the families of Log, Hadid, and Ono returned with Zerubbabel to Jerusalem.

Ezra 2:34: "The children of Jericho, three hundred forty and five."

- Jericho had children. (Jericho is the name of a city, so this may be a reference to a specific famous person from Jericho.)
- 345 of the male descendants of Jericho returned with Zerubbabel to Jerusalem. (It's not clear if this verse is talking about the city of Jericho or a specific individual.)

Ezra 2:35: "The children of Senaah, three thousand and six hundred and thirty."

- Senaah had children.
- 3630 of the male descendants of Senaah returned with Zerubbabel to Jerusalem.

Ezra 2:36: "The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three."

- This section of the chapter is talking about the priests who returned with Zerubbabel to Jerusalem.
- There were priests who accompanied Zerubbabel to Jerusalem.

- Jedaiah was a descendant of Aaron.
- Jedaiah was from the tribe of Levi.
- Jedaiah was from the house of Jeshua.
- Jedaiah had children.
- 973 priests from the line of Jedaiah returned with Zerubbabel to Jerusalem.

Ezra 2:37: "The children of Immer, a thousand fifty and two."

- Immer was a descendant of Aaron.
- Immer was from the tribe of Levi.
- Immer had children.
- 1052 priests from the line of Immer returned with Zerubbabel to Jerusalem.

Ezra 2:38: "The children of Pashur, a thousand two hundred forty and seven."

- Pashur was a descendant of Aaron.
- Pashur was from the tribe of Levi.
- Pashur had children.
- 1247 priests from the line of Pashur returned with Zerubbabel to Jerusalem.

Ezra 2:39: "The children of Harim, a thousand and seventeen."

- Harim was a descendant of Aaron.

- Harim was from the tribe of Levi.
- Harim had children.
- 1017 priests from the line of Harim returned with Zerubbabel to Jerusalem.

Ezra 2:40: "The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four."

- This section of the chapter is talking about the Levites who returned with Zerubbabel to Jerusalem.
- There were Levites who accompanied Zerubbabel to Jerusalem.
- Jeshua was from the tribe of Levi.
- Jeshua had children.
- Kadmiel was from the tribe of Levi.
- Kadmiel had children.
- Hodaviah was from the tribe of Levi.
- Hodaviah had children.
- 74 Levites from the families of Jeshua, Kadmiel, and Hodaviah returned with Zerubbabel to Jerusalem.

Ezra 2:41: "The singers: the children of Asaph, an hundred twenty and eight."

- This section of the chapter is talking about the singers who returned with Zerubbabel to Jerusalem.
- There were singers who accompanied Zerubbabel to Jerusalem.

- The singers were all descendants of Asaph.
- Asaph had children.
- 128 singers from the line of Asaph returned with Zerubbabel to Jerusalem.

Ezra 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."

- This section of the chapter is talking about the porters who returned with Zerubbabel to Jerusalem.
- There were porters who accompanied Zerubbabel to Jerusalem.
- There were porters from the descendants of Shallum.
- Shallum had children.
- There were porters from the descendants of Ater.
- Ater had children.
- There were porters from the descendants of Talmon.
- Talmon had children.
- There were porters from the descendants of Akkub.
- Akkub had children.
- There were porters from the descendants of Hatita.
- Hatita had children.
- There were porters from the descendants of Shobai.
- Shobai had children.
- 139 porters from the families of Shallum, Ater, Talmon,

Akkub, Hatita, and Shobai returned with Zerubbabel to Jerusalem.

Ezra 2:43: "The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,"

- This section of the chapter is talking about the Nethinims (temple assistants) who returned with Zerubbabel to Jerusalem.
- There were temple assistants who accompanied Zerubbabel to Jerusalem.
- There were temple assistants from the descendants of Ziha.
- Ziha had children.
- There were temple assistants from the descendants of Hasupha.
- Hasupha had children.
- There were temple assistants from the descendants of Tabbaoth.
- Tabbaoth had children.
- Some of the descendants of Ziha accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Hasupha accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Tabbaoth accompanied Zerubbabel to Jerusalem.

Ezra 2:44: "The children of Keros, the children of Siaha, the children of Padon,"

- There were temple assistants from the descendants of Keros.
- Keros had children.
- There were temple assistants from the descendants of Siahah.
- Siahah had children.
- There were temple assistants from the descendants of Padon.
- Padon had children.
- Some of the descendants of Keros accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Siahah accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Padon accompanied Zerubbabel to Jerusalem.

Ezra 2:45: "The children of Lebanah, the children of Hagabah, the children of Akkub,"

- There were temple assistants from the descendants of Lebanah.
- Lebanah had children.
- There were temple assistants from the descendants of Hagabah.
- Hagabah had children.
- There were temple assistants from the descendants of Akkub.
- Akkub had children.

- Some of the descendants of Lebanah accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Hagabah accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Akkub accompanied Zerubbabel to Jerusalem.

Ezra 2:46: "The children of Hagab, the children of Shalmi, the children of Hanan,"

- There were temple assistants from the descendants of Hagab.
- Hagab had children.
- There were temple assistants from the descendants of Shalmi.
- Shalmi had children.
- There were temple assistants from the descendants of Hanan.
- Hanan had children.
- Some of the descendants of Hagab accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Shalmi accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Hanan accompanied Zerubbabel to Jerusalem.

Ezra 2:47: "The children of Giddel, the children of Gahar, the children of Reaiah,"

- There were temple assistants from the descendants of Giddel.
- Giddel had children.
- There were temple assistants from the descendants of Gahar.
- Gahar had children.
- There were temple assistants from the descendants of Reaiah.
- Reaiah had children.
- Some of the descendants of Giddel accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Gahar accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Reaiah accompanied Zerubbabel to Jerusalem.

Ezra 2:48: "The children of Rezin, the children of Nekoda, the children of Gazzam,"

- There were temple assistants from the descendants of Rezin.
- Rezin had children.
- There were temple assistants from the descendants of Nekoda.
- Nekoda had children.
- There were temple assistants from the descendants of Gazzam.
- Gazzam had children.

- Some of the descendants of Rezin accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Nekoda accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Gazzam accompanied Zerubbabel to Jerusalem.

Ezra 2:49: "The children of Uzza, the children of Paseah, the children of Besai,"

- There were temple assistants from the descendants of Uzza.
- Uzza had children.
- There were temple assistants from the descendants of Paseah.
- Paseah had children.
- There were temple assistants from the descendants of Besai.
- Besai had children.
- Some of the descendants of Uzza accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Paseah accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Besai accompanied Zerubbabel to Jerusalem.

Ezra 2:50: "The children of Asnah, the children of Mehunim, the children of Nephusim,"

- There were temple assistants from the descendants of Asnah.
- Sanah had children.
- There were temple assistants from the descendants of Mehunim.
- Mehunim had children.
- There were temple assistants from the descendants of Nephusim.
- Nephusim had children.
- Some of the descendants of Asnah accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Mehunim accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Nephusim accompanied Zerubbabel to Jerusalem.

Ezra 2:51: "The children of Bakbuk, the children of Hakupha, the children of Harhur,"

- There were temple assistants from the descendants of Bakbuk.
- Bakbuk had children.
- There were temple assistants from the descendants of Hakupha.
- Hakupha had children.
- There were temple assistants from the descendants of Harhur.
- Harhur had children.

- Some of the descendants of Bakbuk accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Hakupha accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Harhur accompanied Zerubbabel to Jerusalem.

Ezra 2:52: "The children of Bazluth, the children of Mehida, the children of Harsha,"

- There were temple assistants from the descendants of Bazluth.
- Bazluth had children.
- There were temple assistants from the descendants of Mehida.
- Mehida had children.
- There were temple assistants from the descendants of Harsha.
- Harsha had children.
- Some of the descendants of Bazluth accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Mehida accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Harsha accompanied Zerubbabel to Jerusalem.

Ezra 2:53: "The children of Barkos, the children of Sisera, the children of Thamah,"

- There were temple assistants from the descendants of Barkos.
- Barkos had children.
- There were temple assistants from the descendants of Sisera.
- Sisera had children.
- There were temple assistants from the descendants of Thamah.
- Thamah had children.
- Some of the descendants of Barkos accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Sisera accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Thamah accompanied Zerubbabel to Jerusalem.

Ezra 2:54: "The children of Nezhiah, the children of Hatipha."

- There were temple assistants from the descendants of Nezhiah.
- Nezhiah had children.
- There were temple assistants from the descendants of Hatipha.
- Hatipha had children.
- Some of the descendants of Nezhiah accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Hatipha accompanied Zerubbabel to Jerusalem.

Ezra 2:55: "The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,"

- Solomon had servants.
- Sotai was one of Solomon's servants.
- Sotai had children.
- Sophereth was one of Solomon's servants.
- Sophereth had children.
- Peruda was one of Solomon's servants.
- Peruda had children.
- Some of the descendants of Sotai accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Sophereth accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Peruda accompanied Zerubbabel to Jerusalem.

Ezra 2:56: "The children of Jaalah, the children of Darkon, the children of Giddel,"

- Jaalah was one of Solomon's servants.
- Jaalah had children.
- Darkon was one of Solomon's servants.
- Darkon had children.
- Giddel was one of Solomon's servants.
- Giddel had children.

- Some of the descendants of Jalaah accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Darkon accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Giddel accompanied Zerubbabel to Jerusalem.

Ezra 2:57: "The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami."

- Shephatiah was one of Solomon's servants.
- Shephatiah had children.
- Hattil was one of Solomon's servants.
- Hattil had children.
- Pochereth was one of Solomon's servants.
- Pochereth had children.
- Pochereth was from Zebaim.
- Ami was one of Solomon's servants.
- Ami had children.
- Some of the descendants of Shephatiah accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Hattil accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Pochereth accompanied Zerubbabel to Jerusalem.
- Some of the descendants of Ami accompanied Zerubbabel to Jerusalem.

Ezra 2:58: "All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two."

- The number of Nethinims (temple assistants) and children of Solomon's servants who accompanied Zerubbabel to Jerusalem was 392.

Ezra 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:"

- Some of the people who accompanied Zerubbabel to Jerusalem were from the Babylonian city of Telmelah.
- Some of the people who accompanied Zerubbabel to Jerusalem were from the Babylonian city of Telharsa.
- Some of the people who accompanied Zerubbabel to Jerusalem were from the Babylonian city of Cherub.
- Some of the people who accompanied Zerubbabel to Jerusalem were from the Babylonian city of Addan.
- Some of the people who accompanied Zerubbabel to Jerusalem were from the Babylonian city of Immer.
- Some of the people who accompanied Zerubbabel to Jerusalem couldn't prove that they were Jews. They didn't have a family tree that showed their ancestry.

Ezra 2:60: "The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two."

- Some of the descendants of Delaiah accompanied

Zerubbabel to Jerusalem.

- Delaiah had children.
- The children of Delaiah couldn't prove their ancestry. They couldn't prove that they were Jews.
- Some of the descendants of Tobiah accompanied Zerubbabel to Jerusalem.
- Tobiah had children.
- The children of Tobiah couldn't prove their ancestry. They couldn't prove that they were Jews.
- Some of the descendants of Nekoda accompanied Nekoda to Jerusalem.
- Nekoda had children.
- The children of Nekoda couldn't prove their ancestry. They couldn't prove that they were Jews.
- 252 men accompanied Zerubbabel to Jerusalem from the families of Delaiah, Tobiah, and Nekoda.
- There were some people who accompanied Zerubbabel to Jerusalem even though they couldn't prove that they were Jews.

Ezra 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:"

- Some of the children of Habaiah accompanied Zerubbabel to Jerusalem.
- Habaiah was a priest.
- The children of Habaiah couldn't prove their lineage. They

couldn't prove that Habaiah was a descendant of Aaron.

- Some of the children of Koz accompanied Zerubbabel to Jerusalem.
- Koz was a priest.
- The children of Koz couldn't prove their lineage. They couldn't prove that Habaiah was a descendant of Aaron.
- Some of the children of Barzillai accompanied Zerubbabel to Jerusalem.
- Barzillai was a priest.
- The children of Barzillai couldn't prove their lineage. They couldn't prove that Habaiah was a descendant of Aaron.
- The children of Barzillai were so named because their ancestor took a wife of the daughters of Barzillai, and so they were named after her.
- Barzillai was a Gileadite.

Ezra 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."

- There were some people who claimed to be priests but couldn't prove their lineage. They couldn't show that they were descendants of Aaron.
- Those who claimed to be priests but couldn't prove their lineage were removed from the priesthood.
- Those who claimed to be priests but couldn't prove their lineage were considered to be polluted and therefore not qualified to be priests.
- Priests had to be able to prove their lineage in order to be

in the priesthood. (They had to show that they were the descendants of Aaron.)

- Only people of a certain lineage could be a priest.
- Those who weren't of the right lineage were removed from the priesthood.

Ezra 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."

- The Tirshatha (governor) said that the priests couldn't eat of the most holy things until their priesthood was verified by the Urim and the Thummim.
- In ancient times the Urim and the Thummim were used to verify the validity of those who claimed to be priests.
- In order to eat of the most holy things you had to be a priest.
- The governor protected the priesthood by weeding out those who weren't priests.
- The governor protected the most holy things by not allowing those who weren't priests to eat of it.
- The Urim and the Thummim were still in use after the Babylonian captivity.
- The Urim and the Thummim could be used to tell who was a priest and who was not.
- Just being able to prove that you were a priest from your genealogy wasn't enough. You also had to pass the test of the Urim and the Thummim.

Ezra 2:64: "The whole congregation together was forty and two thousand three hundred and threescore,"

- The number of people who went from Babylon to Jerusalem was 42,360. (This may have been just the men. It might not have included women or children.)
- A large number of people went from Babylon to Jerusalem.
- Only a small percentage of Jews went to Jerusalem after the Babylonian exile was over. A great many Jews remained in Babylon and didn't return to Judah.

Ezra 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."

- The total number didn't include servants.
- The total number didn't include maids.
- There were a total of 7,337 servants and maids (for 42,360 people).
- Among the servants and maids were 200 men and women who sang.
- There were men who sang.
- There were women who sang.
- There were male servants.
- There were female servants.

Ezra 2:66: "Their horses were seven hundred thirty and six; their mules, two hundred forty and five;"

- The group which went from Babylon to Jerusalem had 736 horses (for 42,360 people).
- The group which went from Babylon to Jerusalem had 245 mules (for 42,360 people).

Ezra 2:67: "Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty."

- The group which went from Babylon to Jerusalem had 435 camels (for 42,360 people).
- The group which went from Babylon to Jerusalem had 6,720 donkeys (for 42,360 people).

Ezra 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:"

- Some of the leaders of the Jews gave an offering for the temple.
- The leaders of the Jews gave an offering when they reached Jerusalem.
- The leaders of the Jews gave an offering that was intended to help build the second temple.

Ezra 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."

- The leaders of the Jews gave according to their ability to give.
- The leaders of the Jews gave 61,000 drams of gold. (A

dram is about 1/16th of an ounce, so this was about 3,800 ounces.)

- The leaders of the Jews gave 5,000 pounds of silver.
- The leaders of the Jews gave 100 priestly garments.
- Some of the leaders of the Jews were very wealthy, even though they had been in captivity in Babylon.

Ezra 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."

- The priest dwelt in cities in Israel.
- The Levites dwelt in cities in Israel.
- The Jews dwelt in cities in Israel.
- The singers dwelt in cities in Israel.
- The porters dwelt in cities in Israel.
- The Nethinims (temple assistants) dwelt in cities in Israel.
- The people who returned with Zerubbabel dwelt in cities throughout Israel.

Chapter 3

Ezra 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."

- The children of Israel had settled into the cities of Judah by the seventh month.

- In the seventh month, the children of Israel gathered in Jerusalem.

Ezra 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."

- Jeshua was the descendant of Jozadak.
- Zerubbabel was the descendant of Shealtiel.
- Jeshua worked to build the altar to God.
- God is the God of Israel.
- The priests worked with Jeshua to build the altar of God.
- The altar of God needed to be rebuilt.
- Zerubbabel worked to build the altar of God.
- The altar of God was rebuilt so that burnt offerings could be offered on it.
- Before the second temple was built, the altar of God was rebuilt.
- The burnt offerings were going to be offered in the way that the Mosaic Law required.
- Moses was a man of God.
- Moses was a real person who actually existed.
- Moses gave the sacrificial law to the Jews. He's the person that God used to deliver it to them.

Ezra 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."

- The altar was set upon bases. It didn't rest directly on the ground.
- When the Jews built the altar to God, they were afraid.
- The reason the Jews were afraid is because they were surrounded by enemies who wished them harm.
- In spite of opposition, the Jews rebuilt the altar to God.
- Burnt offerings were offered to the Lord on the altar.
- The morning offering was offered to God.
- The evening offering was offered to God.

Ezra 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;"

- The Jews kept the feast of tabernacles (which was to be kept in the seventh month).
- The feast of tabernacles was kept as the Mosaic Law required.
- During the feast of tabernacles, the Jews offered the sacrifices that were to be offered during each day.
- Each day of the feast of tabernacles had certain offerings that were supposed to be offered. (The feast of tabernacles lasted a week.)

Ezra 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."

- After the feast of tabernacles, the people offered the continual burnt offering. (This may be a reference to the evening and morning offerings.)
- After the feast of tabernacles, the people offered the sacrifices that were required for the new moons.
- After the feast of tabernacles, the people offered the sacrifices that were required for the feasts that were in the Mosaic Law. (There were seven feasts in the Law.)
- The people offered freewill offerings to the Lord.

Ezra 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."

- People began to offer sacrifices to God starting on the first day of the seventh month.
- Although people began to offer sacrifices to God, the foundation of the temple hadn't been laid yet.
- People began offering sacrifices on the altar before the foundation of the temple was laid.

Ezra 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."

- The Jews gave money to masons to help build the second temple.

- Masons were involved in building the second temple.
- The Jews gave money to carpenters to build the second temple.
- Carpenters were involved in building the second temple.
- The Jews donated food to help build the second temple.
- The Jews donated drink to help build the second temple.
- The Jews donated oil to help build the second temple.
- The Jews hired people from Zidon to help build the second temple.
- The Jews hired people from Tyre to help build the second temple.
- The Jews obtained cedar trees from Lebanon to help build the second temple.
- The second temple had cedars from Lebanon.
- The cedars from Lebanon were transported to Jerusalem by sea.
- Cyrus was the king of Persia.
- Cyrus provided the cedar trees from Lebanon.
- Cyrus donated to help fund the construction of the second temple.

Ezra 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."

- The construction of the second temple began the year after the Jews returned to Jerusalem.
- The construction of the second temple began the second month of the second year.
- Zerubbabel was one of the leaders in the project to build the second temple.
- Zerubbabel was the descendant of Shealtiel.
- Jeshua was one of the leaders in the project to build the second temple.
- Jeshua was the descendant of Jozadak.
- The priests worked in the project to build the second temple.
- The Levites worked in the project to build the second temple.
- The Jews who had traveled from Babylon to Jerusalem worked in the project to build the second temple.
- The people appointed Levites to work in the temple.
- The Levites had to be 20 years old or older in order to work in the temple.

Ezra 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."

- Jeshua and his sons worked together on the project to build the second temple.

- Jeshua worked with Kadmiel and his sons on the project to build the second temple.
- Jeshua worked with the Jews (the descendants of Judah) to build the second temple.
- The temple was the house of God.
- The descendants of Henadad were the construction workers who built the second temple.
- The construction workers worked with the Levites to build the second temple.

Ezra 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."

- The workers laid the foundation of the temple of the Lord.
- The priests were present when the foundation of the second temple was laid.
- The priests were wearing their priestly garments.
- The priests had trumpets.
- The Levites were present when the foundation of the second temple was laid.
- The Levites who were present were the descendants of Asaph.
- The Levites had cymbals.
- The priests were there to praise the Lord.
- The Levites were there to praise the Lord.

- David was the one who commanded the use of music in the temple to praise the Lord.
- David was a real person who actually existed.
- In the temple, trumpets were used to praise the Lord.
- In the temple, cymbals were used to praise the Lord.
- David was the king of Israel.
- The laying of the foundation of the second temple was treated as a special event, and celebrated with music.

Ezra 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."

- When the foundation of the second temple was laid, the priests and the Levites sang together.
- The priests and the Levites praised the Lord.
- The priests and the Levites gave thanks to the Lord.
- The Lord is good.
- We must praise the Lord because He is good.
- We must give thanks to the Lord because He is good.
- The mercy of God toward Israel endures forever.
- The laying of the foundation of the second temple was a demonstration of the goodness of God.
- The laying of the foundation of the second temple was a demonstration of God's mercy toward Israel.
- God will never take away His mercy from Israel.

- When the foundation of the second temple was laid, the people shouted with a great shout.

Ezra 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:"

- Some of the priests who were present were old enough to have seen the first temple.
- Some of the Levites who were present were old enough to have seen the first temple.
- Some of the leaders who were present were old enough to have seen the first temple.
- Those who were old enough to have seen the first temple were called "ancient men".
- Those who were old enough to have seen the first temple wept when the foundation of the temple was laid. (This is because it was clear to them that the second temple wasn't as good as the first temple, and what had been lost wouldn't be regained.)
- Those who were old enough to have seen the first temple wept with a loud voice. They were deeply grieved.
- Those who weren't old enough to have seen the first temple shouted for joy.

Ezra 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."

- The shouting and the weeping were so loud that people couldn't tell the difference between the joy and the crying.
- The people shouted with a loud shout.
- The shouting was heard from a long distance away.

Chapter 4

Ezra 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;"

- The adversaries of the tribes of Judah and Benjamin heard that the Jews were building the temple of the Lord.
- God is called the God of Israel.
- The Jews are called the "children of the captivity".
- The Jews who had returned to Judah had enemies.
- The enemies of the Jews didn't want a temple to be built to the God of Israel.

Ezra 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."

- The adversaries of the Jews tried to stop the construction of the temple by joining the construction effort.
- The adversaries of the Jews falsely claimed that they also worshiped the God of Israel and offered Him sacrifices.

- The adversaries of the Jews lied in order to try to join the construction effort.
- The adversaries of the Jews claimed that they were brought to the land by Esarhaddon.
- Esarhaddon was the king of Assur.
- The adversaries of the Jews approached Zerubbabel and the leaders of Israel and asked to join the construction effort.

Ezra 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."

- Zerubbabel didn't allow the adversaries of the Jews to join the construction effort.
- Jeshua didn't allow the adversaries of the Jews to join the construction effort.
- The leaders of Israel didn't allow the adversaries of the Jews to join the construction effort.
- Zerubbabel said that the Jews would built the temple to God by themselves.
- Cyrus had commanded the Jews to rebuild the temple.
- Cyrus was the king of Persia.
- Zerubbabel said that Cyrus had given the commandment to rebuild the temple to the Jews, and the Jews were going to be the ones to build it.
- Zerubbabel wasn't deceived by the lies of the enemies of

the Jews. He didn't allow them to join the project.

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

- The adversaries of the Jews lived in the land.
- The adversaries of the Jews fought against their efforts to build the temple.
- The adversaries who lived in the land weakened the Jews.
- The adversaries who lived in the land created problems for the Jews.
- The adversaries who lived in the land didn't want the Jews to build a temple to the God of Israel.

Ezra 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."

- The adversaries who lived in the land hired counselors to stop the Jews from building the second temple.
- The adversaries who lived in the land fought against the rebuilding of the temple during the entire reign of Cyrus.
- Cyrus was the king of Persia.
- The adversaries who lived in the land fought against the rebuilding of the temple from the reign of Cyrus to the reign of Darius.
- Darius was the king of Persia.
- The adversaries who lived in the land fought against the rebuilding of the temple for years.

Ezra 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."

- The adversaries who lived in the land wrote a letter to Ahasuerus.
- The letter was written at the beginning of the reign of Ahasuerus.
- The letter was a false accusation against the Jews that was designed to stop them from building a temple to God.
- Since the adversaries had been unable to get Cyrus or Darius to stop the rebuilding of the second temple, the adversaries wrote a letter to Ahasuerus and tried to get him to stop it.

Ezra 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."

- The adversaries who lived in the land wrote a letter to Artaxerxes.
- The letter was written by Bishlam.
- The letter was also written by Mithredath.
- The letter was also written by Tabeel.
- The letter was also written by the companions of Bishlam, Mithredath, and Tabeel.

- Bishlam was the enemy of the God of Israel. He didn't want the Jews to build a temple to the Lord.
- Mithredath was the enemy of the God of Israel. He didn't want the Jews to build a temple to the Lord.
- Tabeel was the enemy of the God of Israel. He didn't want the Jews to build a temple to the Lord.
- The companions of Bishlam, Mithredath, and Tabeel were enemies of the God of Israel. They didn't want the Jews to build a temple to the Lord.
- Artaxerxes was the king of Persia.
- The letter was written in the Syrian language.
- Bishlam was an enemy of the Jews.
- Mithredath was an enemy of the Jews.
- Tabeel was an enemy of the Jews.
- The companions of Bishlam, Mithredath, and Tabeel were enemies of the Jews.

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

- The letter was also written by Rehum.
- Rehum was the chancellor.
- Rehum was the enemy of the God of Israel. He didn't want the Jews to build a temple to the Lord.
- The letter was also written by Shimshai.
- Shimshai was the scribe.
- Shimshai was the enemy of the God of Israel. He didn't

want the Jews to build a temple to the Lord.

- The letter was an accusation against Jerusalem.
- The letter was written to Artaxerxes the king.
- Rehum was an enemy of the Jews.
- Shimshai was an enemy of the Jews.

Ezra 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,"

- Rehum contributed to the letter.
- Shimshai contributed to the letter.
- The companions of Rehum and Shimshai contributed to the letter.
- The Dinaites contributed to the letter.
- At this time the Dinaites lived in the land of Israel.
- The Dinaites were the enemy of the God of Israel. They didn't want the Jews to build a temple to the Lord.
- The Apharsathchites contributed to the letter.
- At this time the Apharsathchites lived in the land of Israel.
- The Apharsathchites were the enemy of the God of Israel. They didn't want the Jews to build a temple to the Lord.
- The Tarpelites contributed to the letter.
- At this time the Tarpelites lived in the land of Israel.
- The Tarpelites were the enemy of the God of Israel. They

didn't want the Jews to build a temple to the Lord.

- The Apharsites contributed to the letter.
- At this time the Apharsites lived in the land of Israel.
- The Apharsites were the enemy of the God of Israel. They didn't want the Jews to build a temple to the Lord.
- The Archevites contributed to the letter.
- At this time the Archevites lived in the land of Israel.
- The Archevites were the enemy of the God of Israel. They didn't want the Jews to build a temple to the Lord.
- The Babylonians contributed to the letter.
- At this time the Babylonians lived in the land of Israel.
- The Babylonians were the enemy of the God of Israel. They didn't want the Jews to build a temple to the Lord.
- The Susanchites contributed to the letter.
- At this time the Susanchites lived in the land of Israel.
- The Susanchites were the enemy of the God of Israel. They didn't want the Jews to build a temple to the Lord.
- The Dehavites contributed to the letter.
- At this time the Dehavites lived in the land of Israel.
- The Dehavites were the enemy of the God of Israel. They didn't want the Jews to build a temple to the Lord.
- The Elamites contributed to the letter.
- At this time the Elamites lived in the land of Israel.
- The Elamites were the enemy of the God of Israel. They didn't want the Jews to build a temple to the Lord.
- In the land of Israel, the Jews were surrounded by

enemies who opposed them and tried to fight them. They faced enormous opposition from many people.

- The land of Israel was filled with foreigners who hated God, who fought against Him, and who tried to stop people from worshipping Him.

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

- The Dinaites were brought to Israel by Asnapper.
- The Apharsathchites were brought to Israel by Asnapper.
- The Tarpelites were brought to Israel by Asnapper.
- The Apharsites were brought to Israel by Asnapper.
- The Archevites were brought to Israel by Asnapper.
- The Babylonians were brought to Israel by Asnapper.
- The Susanchites were brought to Israel by Asnapper.
- The Dehavites were brought to Israel by Asnapper.
- The Elamites were brought to Israel by Asnapper.
- Asnapper was great.
- Asnapper was noble.
- Asnapper settled these nations in the cities throughout the land (in Samaria, Israel, and Judah).
- When the Jews returned to Israel, the cities of the land were filled with foreigners who hated them.
- The foreign nations that were in Israel when the Jews returned hated the Jews.

- The foreign nations that were in Israel when the Jews returned hated God.
- The foreign nations that were in Israel when the Jews returned didn't want the Jews to build a temple to God.
- The foreign nations that were in Israel when the Jews returned fought against the construction of the second temple.

Ezra 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."

- All of these people sent a letter to Artaxerxes.
- Artaxerxes was the king.
- The adversaries of the Jews referred to themselves as the servants of the king.
- The adversaries of the Jews referred to themselves as those who lived on "this side of the river". (This seems to be a reference to the Jordan river.).

Ezra 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."

- The people who wrote the letter lied about their intentions. They weren't honest with the king.
- The people who wrote the letter lied about what the Jews were doing. In order to stop the Jews from building the temple of the Lord, they lied and claimed the Jews were engaged in rebellion against the king.

- The adversaries of the Jews referred to Jerusalem as a rebellious city.
- The adversaries of the Jews referred to Jerusalem as a bad city.
- The adversaries of the Jews tried to stop the building the second temple by claiming they were opposing the reconstruction of Jerusalem (its walls and foundations).
- The adversaries of the Jews accused the king of sending a bunch of Jews to them. They depicted the Jews as foreigners who didn't belong in the land, and who were bothering the people who already lived in the land by stirring up rebellion against the king.
- There are times when the wicked people use deceptive and lying tactics to stop the worship of God, claiming that they're opposed to one thing when in reality they're opposed to something else altogether.

Ezra 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."

- The adversaries of the Jews claimed that if the Jews rebuilt Jerusalem they would rebel against the king, which would damage the revenue the king depended on.
- Since the adversaries of the Jews could find no fault in reconstructing the temple, they instead lied about what was really going on.
- The adversaries of the Jews tried to stop the rebuilding of the temple through lies.
- The adversaries of the Jews claimed that any attempts to

rebuild the city of Jerusalem or the wall around Jerusalem was an act of rebellion against the king that would endanger the king's finances.

- The adversaries of the Jews didn't want to see the city of Jerusalem rebuilt.
- There are times when wicked people tell lies in order to fight against the enemy of God.

Ezra 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;"

- The adversaries of the Jews lied about why they sent this letter. They claimed the reason they sent it was because they received money from the king and didn't want to see the Jews rebel and cut off money from the king. However, in reality they just hated the Jews and hated the God of Israel.
- The adversaries of the Jews were receiving funding from the king.
- The adversaries of the Jews claimed they were sending this letter for the good of the king, when in reality they just hated the Jews and hated God.
- There are times when wicked people lie about their motives in order to fight against the people of God.

Ezra 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."

- The adversaries of the Jews claimed that the current generation of Jews should be punished because of the things that former generations had done a long time ago.
- Since the adversaries of the Jews couldn't claim that the current generation of Jews had done anything bad, they instead told the king that the current generation of Jews should be punished for what their ancestors had done.
- There are times when wicked people claim that the people of God should be punished for the deeds of their ancestors.
- The adversaries of the Jews asked the king to look into the history of Jerusalem to see what had happened in the past, and then punish the current generation of Jews for those historical events.
- The adversaries of the Jews claimed that Jerusalem was a rebellious city.
- The adversaries of the Jews claimed that Jerusalem was a dangerous city.
- The adversaries of the Jews claimed that Jerusalem was destroyed because it had rebelled in the past.
- The adversaries of the Jews expected the king to have records of the history of Jerusalem.

Ezra 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."

- The adversaries of the Jews told the king that if Jerusalem was rebuilt and its walls were established again, the city

would surely rebel against the king and the king would lose an important revenue stream. They said this in spite of the fact they had no evidence the Jews were planning on rebelling. In fact, the adversaries didn't even try to provide any evidence to the king that what the Jews were doing was part of a rebellion against him.

- In order to stop the Jews from building a temple to the Lord, the adversaries of the Jews lied and claimed the Jews were rebelling against the king.
- What the adversaries of the Jews actually wanted was to stop the rebuilding of the temple. However, they claimed they were just trying to stop the Jews from rebelling against the king. They didn't mention what they really wanted, because rebuilding the temple of God had no impact on the king whatsoever. Therefore they lied about their real motive.
- There are times when the wicked tell lies about the people of God in order to stop the worship of God.

Ezra 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."

- The king sent a reply.
- The reply was addressed to Rehum.
- The reply was also addressed to Shimshai.
- The reply was also addressed to the other people who contributed to the letter that falsely accused the Jews.

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

- The letter was read to the king. The king was aware of what the letter said, and its accusation against the Jews.

Ezra 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."

- The king commanded a search of the records of Jerusalem, to determine what its history had been.
- The king discovered that Jerusalem had a history of rebelling against kings.

Ezra 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."

- The king discovered that mighty kings had ruled over Jerusalem.
- The king discovered that in former times the kings of Jerusalem had reigned over territory that went beyond the river. (This seems to be a reference to the Jordan river.)
- The king discovered that in former times the kings of Jerusalem received tribute.

Ezra 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."

- The king commanded the enemies of the Jews to stop the reconstruction of Jerusalem.
- The king decided to hold the current generation of Jews responsible for what their ancestors had done, even though the current generation of Jews was only building a temple to God and wasn't trying to rebel against anyone.
- The king believed the false accusation of the enemies of the Jews and accepted it at face value.

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

- The king commanded the enemies of the Jews to make sure that the city of Jerusalem wasn't rebuilt.
- The king claimed that if Jerusalem was rebuilt it would bring damage to him.

Ezra 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."

- The letter was written by Artaxerxes the king.
- The king's letter was read to Rehum.
- The king's letter was also read to Shimshai.
- The king's letter was also read to the companions of Rehum and Shimshai.
- The recipients of the letter quickly went to Jerusalem and forced the Jews to stop their reconstruction efforts.
- The recipients of the letter used force and power to stop

the Jews from any further rebuilding efforts.

- There are times when the wicked are successful in using lies against the people of God. There are times when their lies work, and they're able to accomplish their goals.
- The people of God don't always win. There are times when the wicked win the battle and triumph through their wicked and lying schemes.
- The recipients of this letter hated the Jews and hated God so much that they wasted no time in using this letter against the Jews. They acted with tremendous haste.

Ezra 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."

- Although the king only commanded the Jews to stop rebuilding Jerusalem, the enemies of the Jews used the letter to stop them from rebuilding the temple (even though the king said nothing about the temple, and the letters didn't address the temple at all).
- The enemies of God were successful in halting the construction of the second temple. Their lies worked, and the construction of the temple stopped.
- The work on the second temple stopped until the second year of the reign of Darius.
- Darius was the king of Persia.

Chapter 5

Ezra 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."

- Haggai was a prophet.
- Zechariah was a prophet.
- Haggai prophesied after the adversaries of the Jews stopped the construction of the second temple.
- Zechariah prophesied after the adversaries of the Jews stopped the construction of the second temple.
- Zechariah was a descendant of Iddo.
- Haggai prophesied to the Jews who were in Judah and Jerusalem.
- Zechariah prophesied to the Jews who were in Judah and Jerusalem.
- Haggai prophesied in the name of the God of Israel.
- Zechariah prophesied in the name of the God of Israel.

Ezra 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."

- Zerubbabel restarted construction on the second temple.
- Jeshua restarted construction on the second temple.
- Zerubbabel was a descendant of Shealtiel.

- Jeshua was a descendant of Jozadak.
- The reason the people restarted construction of the second temple was because of the prophecies of Haggai and Zechariah.
- The temple is called the house of God.
- The temple was being built at Jerusalem.
- The prophets Haggai and Zechariah helped in the effort to build the second temple.
- Haggai was a prophet of God.
- Zechariah was a prophet of God.

Ezra 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?"

- Tatnai was the governor of Judah.
- Tatnai demanded the Jews tell them who commanded them to build the temple of God.
- Shetharboznai demanded the Jews tell them who commanded them to build the temple of God.
- The companions of Shetharboznai demanded the Jews tell them who commanded them to build the temple of God.

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

- The governor wanted to know the names of the people

who were building the temple of God.

Ezra 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."

- The eye of God was upon the leaders of the Jews.
- The leaders of the Jews couldn't stop working on the second temple.
- The reason the leaders of the Jews couldn't stop working on the second temple was because the eye of God was upon them.
- God was driving them to finish the construction of the second temple.
- The issue of the reconstruction of the temple came before Darius.
- A letter was sent to Darius about this issue.
- At this time Darius had authority over the land of Judah. It was part of his kingdom.
- God has the ability to drive people to perform a work.
- God has the ability to compel people to work, to the point where they can't stop but must continue.
- There are times when God compels people to work.

Ezra 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:"

- Tatnai sent a letter to Darius.
- Darius was king.
- Shetharboznai was also a part of the letter that was sent to the king.
- The companions of Shetharboznai were also part of the letter that was sent to the king.
- The companions of Shetharboznai were the Apharsachites.
- The Apharsachites had settled in Israel, on "this" side of the river. (This seems to be a reference to the Jordan river.)

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

- This chapter includes a copy of the letter that Tatnai and his companions sent to Darius about the construction of the second temple.
- The letter was addressed to Darius.
- Darius was the king.

Ezra 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."

- Tatnai went to the province of Judea.
- Judea was one of the provinces of the kingdom of Darius.
- Tatnai went to the place where the temple of "the great

God" was being built.

- The temple was being built with large stones.
- The temple was being built with timber.
- The timber was being used for the walls of the temple.
- The construction of the temple was going rapidly.
- The construction of the temple was prospering. It was going well.

Ezra 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?"

- The elders of the Jews were the leaders of the construction project.
- Tatnai wanted to know who commanded the elders to build the temple.

Ezra 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."

- Tatnai asked the elders for their names. He wanted to know the names of the people who were leading this construction project.

Ezra 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."

- The elders identified themselves not by name, but by

saying they were the servants of God.

- God is the God of heaven.
- God is the God of earth.
- The elders were rebuilding the temple which existed many years ago.
- The first temple was constructed by a great king of Israel.

Ezra 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."

- The ancestors of the Jews provoked the God of heaven.
- When the Jews provoked God, He became angry.
- Because the Jews provoked God, He gave them over to Nebuchadnezzar.
- Nebuchadnezzar was the king of Babylon.
- Nebuchadnezzar was a Chaldean.
- Nebuchadnezzar destroyed the temple.
- Nebuchadnezzar carried the Jews away to Babylon.
- The reason the first temple was destroyed was because the Jews provoked God to wrath.
- The Jews understood that it was their fault the first temple had been destroyed.
- The Jews understood that God was the one who gave them over to Nebuchadnezzar, and that God had exiled them to Babylon.

Ezra 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."

- Cyrus was a king.
- Cyrus was the king of Babylon.
- Cyrus made a decree to build the temple.
- The temple was the house of God.
- Cyrus made the decree to build the temple in the first year of his reign.
- The person who gave the Jews the command to build the temple was Cyrus.

Ezra 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;"

- In the first temple there were vessels of gold.
- In the first temple there were vessels of silver.
- Nebuchadnezzar took the vessels out of the first temple.
- The first temple was in Jerusalem.
- Nebuchadnezzar brought the vessels from the first temple to the temple of Babylon.
- Cyrus took the vessels that Nebuchadnezzar had taken and returned them to the Jews.

- Cyrus gave the vessels to Sheshbazzar.
- Cyrus made Sheshbazzar governor.
- The vessels that Nebuchadnezzar had taken were still at the temple in Babylon when Cyrus was king.

Ezra 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."

- Cyrus told Sheshbazzar to take the vessels to the temple in Jerusalem.
- Cyrus told Sheshbazzar to build the house of God in Jerusalem.

Ezra 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."

- Sheshbazzar laid the foundation of the temple.
- The second temple was being built at Jerusalem.
- The elders told Tatnai that the work had began during the reign of Cyrus but the temple hadn't been finished yet.

Ezra 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."

- Tatnai asked the king to search the historical records for

the edict of Cyrus that authorized the Jews to build the temple.

- Tatnai asked the king what he wanted done concerning this construction project.
- Tatnai thought that if there was a record of the decree of Cyrus, it would be in the king's treasure house.
- The king had a treasure house.
- The king's treasure house was at Babylon.

Chapter 6

Ezra 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."

- Darius received the letter from the governor of Judea.
- Darius made a decree to search for the decree of Cyrus.
- The search was made in the house of the rolls (scrolls).
- The house of the rolls (scrolls) was where the treasures of Babylon were stored.

Ezra 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:"

- A roll was found at Achmetha.
- The roll was found in the palace at Achmetha.
- Achmetha was a province of the Medes.

Ezra 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;"

- Cyrus was the king.
- Cyrus made this decree in the first year of his reign.
- The decree concerned the house of God.
- The house of God was located in Jerusalem.
- Cyrus decreed that a house of God should be built at Jerusalem.
- Sacrifices were offered at the house of God.
- Cyrus decreed that the foundations of the house be laid.
- Cyrus decreed that the height of the temple should be 90 cubits.
- Cyrus decreed that the breadth of the temple should be 90 cubits.

Ezra 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:"

- Cyrus decreed that the temple should be built with three rows of large stones.
- Cyrus decreed that the temple should be built with a row of new timber.
- Cyrus decreed that the house of the king should pay the expenses of building the temple.

Ezra 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."

- Cyrus decreed that the vessels from the first temple be brought to the temple at Jerusalem.
- Nebuchadnezzar took the vessels out of the first temple and brought them to Babylon.
- Some of the vessels that Nebuchadnezzar took were made of silver.
- Some of the vessels that Nebuchadnezzar took were made of gold.
- Cyrus wanted the vessels that Nebuchadnezzar had taken to be restored to the house of God at Jerusalem.

Ezra 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:"

- Darius commanded Tatnai to leave the temple construction project alone.
- Darius commanded Shetharboznai to leave the temple construction project alone.
- Darius commanded the Apharsachites to leave the temple construction project alone.
- The Apharsachites were from beyond the river. (This seems to be a reference to the Jordan river.)

Ezra 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."

- Darius didn't want anyone to interfere with the construction of the house of God (the temple).
- Darius wanted Tatnai to leave the governor of the Jews alone.
- Darius wanted Tatnai to leave the elders of the Jews alone.
- Darius wanted the house of God to be built.

Ezra 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."

- Darius commanded Tatnai to pay the expenses of the construction project so that the work wasn't hindered.
- The expenses of the construction project were to be paid from the king's goods, out of the tribute that was paid to the king.
- Not only did Darius command Tatnai to not interfere with the construction project, but he also commanded Tatnai to help the effort by paying for its expenses out of the king's tribute money.
- Darius helped pay for the construction of the second temple.

Ezra 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:"

- Darius commanded that the priests at Jerusalem be given young bullocks each day for sacrifices to God.
- Darius commanded that the priests at Jerusalem be given rams each day for sacrifices to God.
- Darius commanded that the priests at Jerusalem be given lambs each day for sacrifices to God.
- Darius commanded that the priests at Jerusalem be given wheat each day for sacrifices to God.
- Darius commanded that the priests at Jerusalem be given salt each day for sacrifices to God.
- Darius commanded that the priests at Jerusalem be given wine each day for sacrifices to God.
- Darius commanded that the priests at Jerusalem be given oil each day for sacrifices to God.
- Darius financed the sacrifices at the second temple.
- Darius wanted the priests at Jerusalem to offer burnt offerings to the God of heaven.
- Young bullocks were used in sacrifices.
- Rams were used in sacrifices.
- Lambs were used in sacrifices.
- Wheat was used in sacrifices.
- Salt was used in sacrifices.
- Wine was used in sacrifices.

- Oil was used in sacrifices.

Ezra 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."

- Darius wanted the priests at Jerusalem to offer sacrifices to the God of heaven.
- Darius wanted the priests to pray for the life of the king.
- Darius wanted the priests to pray for the life of his sons.
- Darius wanted the priests to offer sacrifices that were a sweet savor to God.

Ezra 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."

- Darius decreed that anyone who changed his decree should have their house destroyed.
- Darius decreed that anyone who changed this decree should be executed.
- Anyone who changed this decree was to be executed by being hanged on the ruins of their house.
- Darius decreed that anyone who changed his decree should have their house turned into a dunghill.
- Darius defended the construction of the second temple. He didn't want anyone to interfere with it, he helped pay for it, and he provided animals to be sacrificed.

Ezra 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."

- Darius prayed that God would destroy all kings who sought to destroy the temple at Jerusalem.
- Darius prayed that God would destroy all people who sought to destroy the temple at Jerusalem.
- God has caused His name to dwell at Jerusalem.
- Darius made this decree.
- Darius commanded that his decree be carried out speedily.

Ezra 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."

- Tatnai carried out the decree of the king.
- Tatnai was the governor of Judea.
- Shetharboznai carried out the decree of the king.
- The companions of Shetharboznai carried out the decree of the king.
- Darius was the king.
- The decree of Darius was carried out speedily.

Ezra 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."

- The elders of the Jews worked on the project to build the second temple.
- The construction effort of the second temple prospered.
- The effort prospered through the prophesying of Haggai.
- The effort prospered through the prophesying of Zechariah.
- Haggai was a prophet.
- Zechariah was a prophet.
- Zechariah was the descendant of Iddo.
- One of the key factors in the construction of the second temple were the prophecies of Haggai and Zechariah. They played a key role in motivating the Jews to resume the construction effort, and helping them prosper to finish it.
- There are times when God uses prophecies to motivate people to action.
- The construction of the second temple was completed.
- God was the one who commanded that the second temple be built.
- Cyrus gave a command to build the second temple.
- God worked through Cyrus to complete the construction of the second temple.
- Darius gave a command to build the second temple.
- God worked through Darius to complete the construction of the second temple.

- Although Artaxerxes gave a command to stop the construction of the second temple, God worked through him as well.
- God worked through kings to accomplish His will.
- God reigns over the will of kings.

Ezra 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."

- The temple was finished on the third day of the month.
- The temple is called a house.
- The temple was finished in the month Adar.
- The temple was finished in the sixth year of the reign of Darius.
- Darius was a king.

Ezra 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."

- There was much rejoicing when the house of God was dedicated.
- The children of Israel rejoiced.
- The priests rejoiced.
- The Levites rejoiced.
- The Israelites were called the "children of the captivity".
- After the temple was completed, it was dedicated.

Ezra 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."

- When the temple was dedicated, 100 bullocks were offered.
- When the temple was dedicated, 200 rams were offered.
- When the temple was dedicated, 400 lambs were offered.
- When the temple was dedicated, 12 goats were offered as a sin offering for Israel.
- When the people offered a sin offering for Israel, one goat was offered for each of the 12 tribes of Israel.

Ezra 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."

- The priests were separated into their divisions.
- The Levites were separated into their courses.
- The reason the priests were separated into their divisions was so that they might serve God at Jerusalem.
- The reason the Levites were separated into their courses was so that they might serve God at Jerusalem.
- The priests were separated according to what was written in the book of Moses.
- The Levites were separated according to what was written in the book of Moses.

- Moses was the one who wrote the books of the Bible that explain the sacrificial system, as well as the duties of the priests and Levites.

Ezra 6:19: "And the children of the captivity kept the passover upon the fourteenth day of the first month."

- The Jews kept the Passover.
- The Passover was kept on the 14th day of the month.
- The Passover was kept on the first month.

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

- The priests were purified.
- The Levites were purified.
- Since the priests and Levites were purified, they were able to keep the Passover.
- The priests and Levites needed to be purified in order for the nation to keep the Passover.
- The priests killed the Passover for the Jews. (This seems to be a reference to killing the sacrificial Passover lamb for each Jewish family.)
- The priests helped the people celebrate the Passover.
- The priests helped the other priests celebrate the Passover.
- The priests themselves celebrated the Passover.

Ezra 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,"

- The Jews who celebrated the Passover were those who had been captives in Babylon.
- The Jews who celebrated the Passover were those who had separated themselves from the filthiness of the pagans who lived around them.
- In order to celebrate the Passover, the Jews had to purify themselves. They had to separate themselves from the unclean and wicked practices of the pagans who lived around them.
- At this time the land was filled with pagans.
- The Jews who purified themselves from the wicked pagans who lived around them sought the Lord.
- God is the God of Israel.
- The Jews celebrated the Passover by eating of the sacrificial lamb.
- We need to separate ourselves from the wickedness of the pagans of the land.
- We need to seek God.
- Those who seek God must be different from the pagans of the land.

Ezra 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."

- The Jews kept the feast of unleavened bread.
- The Jews kept the feast for seven days.
- The Jews kept the feast with joy.
- God made the Jews joyful.
- The reason the king of Assyria helped the Jews was because God turned the king's heart toward the Jews.
- God has control over the hearts of kings.
- There are times when God changes the heart of kings in order to accomplish His will.
- God has control over people's hearts.
- God caused the king of Assyria to strengthen the Jews so that they could finish building the second temple.
- The temple which the Jews built was the house of God.
- God is the God of Israel.
- God has the ability to make people joyful.
- There are times when God fills people with joy.
- There are times when God works through others (including pagans) in order to strengthen people so they can accomplish His will and finish His work.

Chapter 7

Ezra 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,"

- Ezra was the descendant of Sheraiah.
- Sheraiah was the descendant of Azariah.
- Azariah was the descendant of Hilkiah.
- Ezra was a male.
- Ezra was alive during the reign of Artaxerxes.
- Artaxerxes was a king.
- Artaxerxes was the king of Persia.

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

- Hilkiah was the descendant of Shallum.
- Shallum was the descendant of Zadok.
- Zadok was the descendant of Ahitub.

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

- Ahitub was the descendant of Amariah.
- Amariah was the descendant of Azariah.
- Azariah was the descendant of Meraioth.

Ezra 7:4: "The son of Zerariah, the son of Uzzi, the son of Bukki,"

- Meraioth was the descendant of Zerariah.
- Zerariah was the descendant of Uzzi.

- Uzzi was the descendant of Bukki.

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

- Bukki was the descendant of Abishua.
- Abishua was the descendant of Phinehas.
- Phinehas was the descendant of Eleazar.
- Eleazar was the descendant of Aaron.
- Aaron was the chief priest.
- Ezra was a direct descendant of Aaron.
- Ezra was a priest.
- Ezra could prove that he was a direct descendant of Aaron. He could prove his lineage.

Ezra 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."

- Ezra left Babylon.
- Ezra was a scribe.
- Ezra knew the law of Moses.
- God gave the law of Moses to Israel.
- God was the God of Israel.
- God gave Israel the law through Moses.
- Moses was a real person who actually existed.

- The king granted Ezra's request.
- The reason the king granted Ezra's request was because God moved the king to do so.
- God has control over the actions of kings.

Ezra 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."

- When Ezra left Babylon, he was joined by some Jews.
- When Ezra left Babylon, he was joined by some priests.
- When Ezra left Babylon, he was joined by some Levites.
- When Ezra left Babylon, he was joined by some singers.
- When Ezra left Babylon, he was joined by some porters.
- When Ezra left Babylon, he was joined by the Nethinims (temple assistants).
- Ezra and his group of people left Babylon to go to Jerusalem.
- Ezra and his group of people left Babylon in the seventh year of the reign of Artaxerxes.

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

- Ezra and his group of people arrived in Jerusalem in the fifth month.
- When Ezra and his group of people arrived in Jerusalem it was still the seventh year of the reign of Artaxerxes.

Ezra 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."

- Ezra and his group of people left Babylon on the first day of the first month of the seventh year of the reign of Artaxerxes. This means it took five months to make the trip from Babylon to Jerusalem.
- Ezra and his group of people arrived in Jerusalem on the first day of the fifth month of the seventh year of the reign of Artaxerxes.
- The reason Ezra and his group were able to safely travel from Babylon to Jerusalem was because God protected them.
- God is good.

Ezra 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."

- Ezra prepared his heart to seek the law of God.
- Ezra prepared his heart to obey God.
- Ezra prepared his heart to teach Israel God's statutes.
- Ezra prepared his heart to teach Israel God's judgments.
- We must seek the law of God.
- We must obey the law of God.
- We must teach others the law of God.

- We must prepare our heart to seek God.
- We must prepare our heart to seek God's law.
- We must prepare our heart to teach others God's law.

Ezra 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."

- Artaxerxes was the king.
- Artaxerxes gave a letter to Ezra.
- Ezra was a priest.
- Ezra was a scribe.
- Ezra was a scribe of the commandments of God.
- Ezra was a scribe of the statutes of God.
- This portion of this book contains the letter that Artaxerxes gave to Ezra.

Ezra 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."

- Artaxerxes called himself the king of kings.
- Artaxerxes wrote this letter to Ezra.
- Ezra was a priest.
- Ezra was a scribe of the law of the God of heaven.
- Artaxerxes wished that perfect peace be upon Ezra.
- God is the God of heaven.

Ezra 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."

- Artaxerxes decreed that all of the Jews in his kingdom who wanted to go up to Jerusalem were at liberty to join Ezra.
- Artaxerxes decreed that all of the Jewish priests in his kingdom who wanted to go up to Jerusalem were at liberty to join Ezra.
- Artaxerxes decreed that all of the Levites in his kingdom who wanted to go up to Jerusalem were at liberty to join Ezra.

Ezra 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;"

- Artaxerxes said that he and his counselors were sending Ezra to Jerusalem.
- Artaxerxes had seven counselors.
- Artaxerxes said that Ezra was going to Jerusalem to inquire about Judah and Jerusalem.
- Ezra followed the law of God.
- Ezra had a copy of the law of God.

Ezra 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,"

- The king gave an offering to the God of Israel.
- The counselors of the king gave an offering to the God of Israel.
- The offering which was given to Ezra included silver.
- The offering which was given to Ezra included gold.
- Ezra was commanded to carry the offering that was given by the king and his counselors to Jerusalem.
- Artaxerxes said that the habitation (dwelling place) of God was in Jerusalem. (This seems to be a reference to the temple, which this book calls the house of God.)

Ezra 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:"

- The king gave Ezra permission to carry whatever other freewill offerings the people gave for the temple to Jerusalem.
- There were other people who gave an offering for the temple of God.
- There were priests who gave an offering for the temple of God.
- People willingly gave to the temple of God.
- Ezra was authorized to collect whatever freewill offerings he could find in the entire province of Babylon.
- Part of the freewill offerings consisted of silver.

- Part of the freewill offerings consisted of gold.
- The house of God (the temple) was located in Jerusalem.

Ezra 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."

- The freewill offering was intended to purchase bullocks.
- The freewill offering was intended to purchase rams.
- The freewill offering was intended to purchase lambs.
- The freewill offering was intended to purchase meat (food) offerings.
- The freewill offering was intended to purchase drink offerings.
- The offerings were to be offered upon the altar of the temple.
- The temple is called the house of God.
- The temple was located in Jerusalem.

Ezra 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."

- The king gave Ezra permission to do whatever he thought best with whatever money was left over, according to the will of God.

Ezra 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."

- Ezra was also given vessels for use in the temple.
- Ezra was commanded to transport the vessels to the temple in Jerusalem.
- The king called God the God of Jerusalem.

Ezra 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."

- The king told Ezra that if he needed anything else for the temple, the king would pay for it out of the king's treasure house.
- Artaxerxes donated to help finance the operation of the temple of God at Jerusalem.

Ezra 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,"

- Artaxerxes made a decree to the treasurers who were beyond the river. (This seems to be a reference to the Jordan river, and the treasurers who were in Judah.)
- Ezra was a priest.
- Ezra was a scribe.
- Ezra was a scribe of the law of God of heaven.
- God is the God of heaven.
- Artaxerxes told the treasurers who were in Judah to give

Ezra whatever he needed.

Ezra 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."

- Ezra was authorized to receive up to 100 talents of silver.
- Ezra was authorized to receive up to 100 measures of wheat.
- Ezra was authorized to receive up to 100 baths of wine.
- Ezra was authorized to receive up to 100 baths of oil.
- Ezra was authorized to receive as much salt as he needed.

Ezra 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?"

- Artaxerxes commanded his treasurers to do whatever the God of heaven commanded be done for the house of the God of heaven (the temple).
- The reason Artaxerxes did all of those things is because he didn't want the wrath of God to fall upon his kingdom. He didn't want the wrath of God to come upon him or his children.

Ezra 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."

- Artaxerxes decreed that it was illegal to impose any sort of tax upon the priests of the temple.
- Artaxerxes decreed that it was illegal to impose any sort of tax upon the Levites of the temple.
- Artaxerxes decreed that it was illegal to impose any sort of tax upon the singers of the temple.
- Artaxerxes decreed that it was illegal to impose any sort of tax upon the porters of the temple.
- Artaxerxes decreed that it was illegal to impose any sort of tax upon the Nethinims (assistants) of the temple.
- Artaxerxes decreed that it was illegal to impose any sort of tax upon those who served in the temple.
- There were priests who served in the temple of God in Jerusalem.
- There were Levites who served in the temple of God in Jerusalem.
- There were singers who served in the temple of God in Jerusalem.
- There were porters who served in the temple of God in Jerusalem.
- There were Nethinims (assistants) who served in the temple of God in Jerusalem.

Ezra 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."

- Artaxerxes commanded Ezra to set magistrates that knew

the law of God over the Jews.

- Artaxerxes commanded Ezra to set judges that knew the law of God over the Jews.
- Ezra had wisdom.
- Ezra's wisdom came from God.
- Artaxerxes commanded Ezra to teach the law of God to those who didn't know it.

Ezra 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."

- Artaxerxes commanded that those who disobeyed the law of God should be punished.
- Artaxerxes commanded that those who disobeyed the law of the king should be punished.
- The judgment could be death.
- The judgment could be banishment.
- The judgment could be confiscating the person's possessions.
- The judgment could be imprisonment.
- Ezra was authorized to enforce the law of God in the land of Judah.

Ezra 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:"

- The reason Artaxerxes wrote this letter and made these decrees was because God put it into his heart.
- God has the power to put things into the heart of rulers.
- There are times when God puts things into the heart of rulers, and moves them to act.
- God has power over the heart of rulers.
- Ezra blessed God for moving Artaxerxes to issue those decrees.
- The decrees of Artaxerxes helped beautify the second temple.
- The second temple was located in Jerusalem.
- Ezra rejoiced that the second temple would be beautified.

Ezra 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."

- The reason the king and his counselors showed mercy to Ezra was because God moved them to do so.
- God has the power to cause rulers to show mercy to people.
- There are times when God moves rulers to show mercy to people.
- Ezra received mercy from the king.
- Ezra received mercy from the king's counselors.
- Ezra received mercy from the king's princes.

- Artaxerxes had counselors.
- Artaxerxes had mighty princes.
- The hand of God strengthened Ezra.
- Ezra gathered the chief men of Israel, and they went with him from Babylon to Jerusalem.

Chapter 8

Ezra 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."

- This chapter lists the chief men of Israel who accompanied Ezra when he left Babylon.
- Ezra left Babylon during the reign of Artaxerxes.
- Artaxerxes was the king.

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

- Gershom went with Ezra.
- Gershom was one of the chief men of Israel.
- Gershom was one of the descendants of Phinehas.
- Daniel went with Ezra.
- Daniel was one of the descendants of Ithamar.
- Hattush went with Ezra.
- Hattush was one of the descendants of David.

Ezra 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."

- Zechariah went with Ezra.
- Zechariah was one of the chief men of Israel.
- Zechariah was one of the descendants of Shechaniah.
- Zechariah was one of the descendants of Pharosh.
- 150 men accompanied Zechariah.

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

- Elihoenai went with Ezra.
- Elihoenai was one of the chief men of Israel.
- Elihoenai was the descendant of Zerahiah.
- Zerahiah was the descendant of Pahathmoab.
- 200 men accompanied Elihoenai.

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

- The son of Jahaziel went with Ezra.
- Jahaziel was one of the chief men of Israel.
- Jahaziel was the descendant of Shechaniah.
- 300 men accompanied the son of Jahaziel.

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

- Ebed went with Ezra.
- Ebed was one of the chief men of Israel.
- Ebed was the descendant of Jonathan.
- Jonathan was the descendant of Adin.
- 50 men accompanied Ebed.

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

- Jeshaiah went with Ezra.
- Jeshaiah was one of the chief men of Israel.
- Jeshaiah was the descendant of Athaliah.
- Athaliah was the descendant of Elam.
- 70 men accompanied Jeshaiah.

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

- Zebadiah went with Ezra.
- Zebadiah was one of the chief men of Israel.
- Zebadiah was the descendant of Michael.
- Michael was the descendant of Shephatiah.
- 80 men accompanied Zebadiah.

Ezra 8:9: "Of the sons of Joab; Obadiah the son of Jehiel, and

with him two hundred and eighteen males."

- Obadiah went with Ezra.
- Obadiah was one of the chief men of Israel.
- Obadiah was the descendant of Jehiel.
- Jehiel was the descendant of Joab.
- 218 men accompanied Obadiah.

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

- The son of Josiphiah went with Ezra.
- Josiphiah was the descendant of Shelomith.
- 160 men accompanied the son of Josiphiah.

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

- Zechariah went with Ezra.
- Zechariah was one of the chief men of Israel.
- Zechariah was the descendant of Bebai.
- 28 men accompanied Zechariah.

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

- Johanan went with Ezra.
- Johanan was one of the chief men of Israel.
- Johanan was the descendant of Hakkatan.

- Hakkatan was the descendant of Azgad.
- 110 men accompanied Johanan.

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

- Eliphelet went with Ezra.
- Jeiel went with Ezra.
- Shemaiah went with Ezra.
- Eliphelet was the descendant of Adonikam.
- Jeiel was the descendant of Adonikam.
- Shemaiah was the descendant of Adonikam.
- 60 men accompanied Eliphelet, Jeiel, and Shemaiah.
- Eliphelet was one of the chief men of Israel.
- Jeiel was one of the chief men of Israel.
- Shemaiah was one of the chief men of Israel.

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

- Uthai went with Ezra.
- Zabbud went with Ezra.
- Uthai was one of the chief men of Israel.
- Zabbud was one of the chief men of Israel.
- Uthai was the descendant of Bigvai.
- Zabbud was the descendant of Bigvai.

- 70 men accompanied Uthai and Zabbud.

Ezra 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."

- Ezra gathered the group together at the river that runs to Ahava.
- The group remained there for three days.
- The group lived in tents.
- Ezra examined the group that had gathered and found people and priests, but no Levites.
- Before Ezra made the trip to Jerusalem, he stopped to make sure that he had everyone he needed.

Ezra 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."

- Ezra called a meeting.
- Ezra called Eliezer to the meeting.
- Ezra called Ariel to the meeting.
- Ezra called Shemaiah to the meeting.
- Ezra called Elnathan to the meeting.
- Ezra called Jarib to the meeting.
- Ezra called Nathan to the meeting.
- Ezra called Zechariah to the meeting.

- Ezra called the other Elnathan to the meeting.
- Ezra called Meshullam to the meeting.
- Eliezer was one of the chief men of Israel.
- Ariel was one of the chief men of Israel.
- Shemaiah was one of the chief men of Israel.
- Elnathan was one of the chief men of Israel.
- Jarib was one of the chief men of Israel.
- Nathan was one of the chief men of Israel.
- Zechariah was one of the chief men of Israel.
- Meshullam was one of the chief men of Israel.
- Ezra called Joiarib to the meeting.
- Joiarib was a man of great understanding. He was a wise man.
- Elnathan was a man of great understanding. He was a wise man.
- Ezra gathered the leaders of Israel.
- Ezra gathered the wise men of Israel.

Ezra 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."

- Ezra sent the men he had gathered (the chief men and wise men of Israel) to Iddo.
- Iddo was the chief at Casiphia.

- Ezra gave them a message for Iddo.
- The message was also for the Nethinims (the temple assistants).
- There were Nethinims (temple assistants) at Casiphia.
- Ezra told the chief men of Israel to go to Casiphia and ask Iddo for people to serve in the temple in Jerusalem.

Ezra 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;"

- The leaders of Israel brought back a man of understanding.
- The person they brought back was a descendant of Mahli.
- The person they brought back was a descendant of Levi.
- The person they brought back was a Jew.
- The leaders of Israel also brought back Sherebiah.
- Sherebiah was accompanied by his sons.
- Sherebiah was accompanied by a total of 18 people.
- The reason the leaders of Israel brought people back was because the hand of God was upon them. God blessed them.
- God is good.

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

- The leaders of Israel also brought back Hashabiah.

- Hashabiah was accompanied by Jeshaiiah.
- Jeshaiiah was a descendant of Merari (which means he was a Levite).
- Jeshaiiah was accompanied by his sons.
- Jeshaiiah was accompanied by a total of 20 people.

Ezra 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."

- The leaders of Israel also brought back Nethinims (temple assistants).
- The position of Nethinim was created by David.
- David appointed the Nethinims to serve the Levites.
- There were people whose job was to serve the Levites.
- 220 Nethinims (temple assistants) returned to Ezra with the leaders of Israel.

Ezra 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."

- Ezra proclaimed a fast.
- The fast was proclaimed while the group was still at the river of Ahava.
- The fast was proclaimed before the group left Babylon to travel to Jerusalem.

- In the fast, the people afflicted themselves in the presence of God.
- The purpose of the fast was to seek the right path for them, for their children, and for their goods. They wanted a safe road that would take them to Jerusalem.
- The reason Ezra proclaimed a fast was to ask God to protect them while they traveled to Jerusalem.
- Ezra wanted God to protect the people.
- Ezra wanted God to protect the children who were with them.
- Ezra wanted God to protect the treasure that they were carrying to the temple in Jerusalem.
- The group included children.

Ezra 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."

- Ezra didn't ask the king for a band of soldiers to protect them on the journey.
- Ezra was ashamed to ask the king for protection.
- Ezra had told the king that the hand of God was upon those who sought Him.
- Ezra had told the king that the wrath of God was against those who forsook Him.
- Since Ezra told the king that God protected those who sought Him and was against those who forsook Him, Ezra

didn't want to ask the king for soldiers to protect them. After all, he had just told the king that God would protect them. If he had asked for soldiers it would have made God look weak and powerless.

- The hand of God is upon all those who seek Him, for their good.
- The power of God is against all those who forsake Him.
- The wrath of God is upon all those who forsake Him.
- We must seek God.
- We must not forsake God.

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

- The people fasted.
- The people prayed that God would protect them on the journey.
- God heard their prayer.
- Ezra didn't just assume that God would protect them. Instead he and the entire group fasted and prayed, and earnestly sought the protection of God.

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

- Ezra separated 12 of the leaders of the priests.
- One of the priests that Ezra separated was Sherebiah.
- One of the priests that Ezra separated was Hashabiah.
- Sherebiah was one of the leaders of the priests.

- Hashabiah was one of the leaders of the priests.

Ezra 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:"

- Ezra divided the silver that was being transported among 12 chosen priests.
- Ezra divided the gold that was being transported among 12 chosen priests.
- Ezra divided the vessels that were being transported among 12 chosen priests.
- The silver had been donated to the temple of God by the king, his counselors, his lords, and the people of Israel.
- The gold had been donated to the temple of God by the king, his counselors, his lords, and the people of Israel.
- The vessels had been donated to the temple of God by the king, his counselors, his lords, and the people of Israel.
- Ezra sought to keep the treasure which the group was carrying safe by putting it into the custody of 12 chosen priests.
- 12 priests were responsible for keeping the treasure safe on the trip from Babylon to Jerusalem.
- The treasure wasn't put into the custody of one person. Instead it was put into the custody of 12 people.

Ezra 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;"

- The group had 650 talents of silver.
- The group had silver vessels that weighed 100 talents.
- The group had 100 talents of gold.
- Ezra put 650 talents of silver into the custody of 12 chosen priests.
- Ezra put vessels weighing 100 talents of silver into the custody of 12 chosen priests.
- Ezra put 100 talents of gold into the custody of 12 chosen priests.

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

- The group had 20 basins of gold that weighed 1000 drams. (A dram is about 1/16th of an ounce.)
- The group had 2 vessels of fine copper.
- The vessels of copper were as precious as if they had been made of gold.
- Ezra put 20 basins of gold into the custody of 12 chosen priests.
- Ezra put 2 vessels of fine copper into the custody of 12 chosen priests.

Ezra 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."

- The 12 priests who were entrusted with the treasures were holy.
- The vessels that were entrusted to the 12 priests were holy.
- Ezra made sure that the holy vessels of the temple were being carried by priests who were also holy.
- The silver which was entrusted to the 12 priests was a freewill offering that was being made to God.
- The gold which was entrusted to the 12 priests was a freewill offering that was being made to God.
- Ezra called God the God of their fathers.

Ezra 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."

- Ezra commanded the 12 chosen priests to watch the treasure and keep it safe.
- The 12 chosen priests were to guard the treasure until it was brought to Jerusalem.
- Once the treasure was transported to Jerusalem it would be given to the leaders of the priests.
- Once the treasure was transported to Jerusalem it would be given to the Levites.
- Once the treasure was transported to Jerusalem it would be given to the leaders of the Jews.
- Once the treasure was transported to Jerusalem it would be weighed.

- Once the treasure was transported to Jerusalem it would be brought to the chambers of the temple.
- The treasure was weighed before it was given to the 12 chosen priests.
- The 12 chosen priests were told that once the group reached Jerusalem, the treasure would be weighed again. This would ensure that all of it had arrived safely.
- The 12 chosen priests were made responsible for safeguarding the treasure.

Ezra 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."

- The priests took the silver.
- The priests took the gold.
- The priests took the vessels.
- The Levites took the silver.
- The Levites took the gold.
- The Levites took the vessels.
- The priests brought the treasure with them to Jerusalem to the temple.
- The Levites brought the treasure with them to Jerusalem to the temple.

Ezra 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."

- The group departed from the Ahava river on the 12th day of the first month.
- The group left to go to Jerusalem.
- The hand of God was upon the group.
- God saved the group from enemies.
- God saved the group from robbers.

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

- The group arrived in Jerusalem.
- The group remained in Jerusalem for three days.

Ezra 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;"

- On the fourth day the silver was weighed.
- On the fourth day the gold was weighed.
- On the fourth day the vessels were weighed.
- The treasure was weighed in the temple.
- Meremoth weighed the treasure.
- Meremoth was the descendant of Uriah the priest.
- Eleazar was with Meremoth when he weighed the treasure.
- Eleazar was the descendant of Phinehas.

- Meremoth did not weigh the treasure alone. There were other people with him.
- Jozabad was with Meremoth when he weighed the treasure.
- Jozabad was the descendant of Jeshua.
- Noadiah was with Meremoth when he weighed the treasure.
- Nodiah was the son of Binnui.
- There were Levites present when Meremoth weighed the treasure.
- Jozabad was a Levite.
- Noadiah was a Levite.

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

- The treasure was counted by number.
- The treasure was weighed.
- The weight of the treasure was recorded.

Ezra 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."

- The Jews who had been taken into captivity and then returned to Judah offered burnt offerings to God.
- 12 bullocks were offered to God for all Israel.

- 96 rams were offered to God.
- 77 lambs were offered to God.
- 12 male goats were offered to God as a sin offering.

Ezra 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."

- The commission from the king was delivered to the king's lieutenants.
- The commission from the king was delivered to the king's governors on this side of the river. (This seems to be a reference to the Jordan river.)
- The king's lieutenants and governors helped the Jews.
- The king's lieutenants and governors helped the temple of God.

Chapter 9

Ezra 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."

- The princes told Ezra that some Jews were living like the pagans of the land, and committing the same abominations that the pagans were.
- There were Canaanites in the land.

- There were Hittites in the land.
- There were Perizzites in the land.
- There were Jebusites in the land.
- There were Ammonites in the land.
- There were Moabites in the land.
- There were Egyptians in the land.
- There were Amorites in the land.
- The Canaanites were committing abominations in the sight of God.
- The Hittites were committing abominations in the sight of God.
- The Perizzites were committing abominations in the sight of God.
- The Jebusites were committing abominations in the sight of God.
- The Ammonites were committing abominations in the sight of God.
- The Moabites were committing abominations in the sight of God.
- The Egyptians were committing abominations in the sight of God.
- The Amorites were committing abominations in the sight of God.
- The priests were guilty of this sin.
- The Levites were guilty of this sin.
- The common people were guilty of this sin.

- God doesn't want His people to live like pagans, and commit the same abominations that they do.

Ezra 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."

- The people had married pagans.
- The people who married pagans were living like the pagans, and committing the same abominations that the pagans committed.
- The people were marrying their sons to pagan women.
- The Jews were a holy seed, set apart for God.
- The holy seed of God was being intermingled with pagans, and was being corrupted.
- The princes of Israel were guilty of this sin.
- The rulers of Israel were guilty of this sin.
- The leadership of Israel were leading the way in this sin. It seems that they were guilty of it themselves, and their example was teaching the rest of the nation to sin.
- God doesn't want His people to marry those who are His enemies.

Ezra 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."

- Ezra didn't know this was happening until he was told

about it.

- Ezra became greatly upset when he heard this news.
- When Ezra heard this news he tore his garment.
- When Ezra heard this news he tore his mantle.
- When Ezra heard this news he tore hair out of his head.
- When Ezra heard this news he tore hair out of his beard.
- Ezra had a beard.
- When Ezra heard this news he sat down, astonished.

Ezra 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."

- Those who trembled at the word of God came to Ezra.
- There were some Jews who trembled at the word of God.
- We should tremble at the word of God.
- When the Jews intermarried with pagans and lived like pagans, they were committing a transgression. They were doing something that was wrong in the sight of God.
- Ezra remained astonished until the time of the evening sacrifice.
- At this time, the priests were offering a sacrifice in the temple every evening.

Ezra 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,"

- Ezra got up at the time of the evening sacrifice.
- Ezra's heart was heavy.
- Ezra had torn his garment.
- Ezra had torn his mantle.
- Ezra fell upon his knees.
- Ezra spread out his hands to God.
- The God of Israel was Ezra's God.
- Ezra responded to this terrible sin by falling down before God and praying.

Ezra 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."

- The sin of Israel made Ezra ashamed.
- Ezra was ashamed to lift up his face to God because he knew the nation of Israel was guilty of sin.
- Ezra was ashamed, even though he wasn't guilty of that sin. He was ashamed because he knew the Jews were guilty of the sin.
- The Jews were guilty of terrible iniquity.
- The iniquity of the Jews was very large. Ezra said that it reached up to the heavens.

Ezra 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."

- The ancestors of the Jews were guilty of terrible sin.
- The Jews had been guilty of terrible sins from ancient times until the time of Ezra.
- The reason God gave the Jews over to their enemies was because of all the sins they had committed against Him.
- God delivered the Jews over to their enemies.
- God delivered the kings of Israel over to their enemies.
- God delivered the priests of Israel over to their enemies.
- The common Jewish people had been guilty of terrible sins since ancient times.
- The kings of Israel had been guilty of terrible sins since ancient times.
- The priests of Israel had been guilty of terrible sins since ancient times.
- The nation of Israel in Ezra's time was also guilty of terrible sins, just like their forefathers. Nothing had changed.
- The enemies of the Jews put them to death.
- The enemies of the Jews took them as captives.
- The enemies of the Jews took their possessions.
- The Jews were filled with confusion.
- The reason God turned the Jews over to their enemies to be killed was because of the many sins they had committed against Him.

- The reason God turned the Jews over to their enemies to be taken as captives was because of the many sins they had committed against Him.
- The reason God turned the Jews over to their enemies to have their possessions taken was because of the many sins they had committed against Him.

Ezra 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."

- God had shown grace to the Jews.
- God allowed a remnant of the Jews to escape.
- God had given the Jews a holy place.
- God had lightened the eyes of the Jews. He had lifted them up.
- God had begun to revive the Jews while they were captives.

Ezra 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."

- The Jews were captives.
- Although the Jews were captives, God hadn't forgotten them.
- God had extend His mercy to the Jews.

- God had caused the kings of Persia to show mercy to the Jews.
- God had begun to revive the Jews.
- The fact that the Jews had been able to build the second temple was an act of mercy from God.
- The fact that the Jews had been able to begin rebuilding Jerusalem was an act of mercy from God.
- The fact that the Jews had been able to begin rebuilding the wall around Jerusalem was an act of mercy from God.

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

- God had shown great mercy to the Jews by reviving them, by saving a remnant of them, and by allowing them to build the second temple. Yet the Jews responded to this great mercy by committing terrible sins, which was the very thing that caused the wrath of God to fall upon their ancestors.
- The Jews had forsaken God's commandments.
- We must not forsake God's commandments.
- We must obey God's commandments.

Ezra 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."

- God used the prophets to command the people to obey

Him.

- The prophets are the servants of God.
- God warned Israel before they entered into the promised land that the land they were about to enter was an unclean land which had been made filthy by the people who lived there.
- When the Israelites first entered the promised land, it was an unclean land. The pagans who lived there were guilty of abominations and had filled the land with uncleanness.

Ezra 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."

- God warned Israel before they entered into the promised land that they must not give their daughters to the sons of the pagans who lived in the land.
- God warned Israel before they entered into the promised land that they must not marry their sons to the daughters of the pagans who lived in the land.
- God warned Israel before they entered into the promised land that they must not seek the peace or welfare of the pagans who lived at the land. Israel was to be in a perpetual state of war against them.
- God warned Israel before they entered into the promised land that in order for them to be a strong nation, they had to wage war against the pagans who lived in the land. They must not intermarry with them or make peace with

them.

- God warned Israel before they entered into the promised land that in order for them to enjoy the bounty of the land, they had to wage war against the pagans who lived in the land. They must not intermarry with them or make peace with them.
- God warned Israel before they entered into the promised land that in order for them to remain in the land and leave it to their children as an inheritance, they had to wage war against the pagans who lived in the land. They must not intermarry with them or make peace with them.

Ezra 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;"

- God had punished the Jews for their evil deeds and their enormous sins against Him.
- God had punished the Jews less than their sins deserved. God could have punished them even more but He didn't.
- God had delivered the Jews. They were now in the land again, they were rebuilding Jerusalem, and the second temple had been built and was operational.
- The sins of the ancestors of the Jews were directly tied to their intermarrying with the pagans of the land, which was something God had forbidden them from doing. Ultimately their sins led to them being punished and evicted from the land, and yet the Jews of Ezra's day were committing that very same sin.

Ezra 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?"

- The Jews of Ezra's day were breaking the commandments of God.
- The Jews of Ezra's day had joined with pagans who were committing abominations in the sight of God.
- Ezra knew that this sin was going to cause God to be very angry with the Jews.
- Ezra was afraid that this sin would cause God to utterly consume the Jews until there was no remnant left.

Ezra 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."

- God is righteous.
- God is the God of Israel.
- The Jews had escaped utter destruction. A remnant still existed and was in the promised land.
- The sins of the Jews were manifest in the sight of God. They weren't hidden from Him.
- The Jews couldn't stand before God because of their sin.

Chapter 10

Ezra 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."

- Ezra prayed.
- Ezra confessed the sin of the Jews.
- Ezra confessed the sins of the Jews, even though he wasn't guilty of committing that sin. It seems that he was interceding with God on behalf of his nation.
- Ezra wept.
- Ezra cast himself down in front of the temple.
- When Ezra wept and prayed, a very large group of people gathered around him.
- There were men in the group.
- There were women in the group.
- There were children in the group.
- The group greatly wept.

Ezra 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."

- Shechaniah was the descendant of Jehiel.
- Shechaniah was one of the descendants of Elam.
- Shechaniah told Ezra that the Jews had sinned against God by marrying pagan women.

- Shechaniah told Ezra that although the Jews had sinned, there was hope.

Ezra 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."

- Shechaniah said that the Jews should make a covenant with God to separate themselves from their pagan wives, and from the children that were born from those marriages.
- Shechaniah said that this covenant should be made by all those who trembled at the commandment of God.
- Shechaniah said that the people should make this covenant and then follow through with it and obey it.
- Shechaniah suggested that the Jewish men should separate from their pagan wives. (However, there was no mention of Jewish women separating from their pagan husbands. It seems that the men could divorce their pagan wives, but the wives couldn't divorce their pagan husbands.)

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

- Shechaniah told Ezra to arise and handle this situation.
- Shechaniah told Ezra that the group would be with him.
- Shechaniah told Ezra to be of good courage.
- Shechaniah told Ezra to see this matter through to the

end.

Ezra 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 swore."

- Ezra arose after Shechaniah spoke to him.
- Ezra made the chief priests swear to do this. He made them swear to separate from their pagan wives and from the children that came from those marriages.
- The chief priests were guilty of marrying pagan women.
- Ezra made the Levites swear to do this. He made them swear to separate from their pagan wives and from the children that came from those marriages.
- The Levites were guilty of marrying pagan women.
- Ezra made the Jews swear to do this. He made them swear to separate from their pagan wives and from the children that came from those marriages.
- The Jews were guilty of marrying pagan women.

Ezra 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."

- Ezra went from the temple to the chamber of Johanan.
- The temple is called the house of God.
- Johanan had a chamber.
- Johanan was the descendant of Eliashib.

- When Ezra entered the chamber he didn't eat any bread.
- When Ezra entered the chamber he didn't drink any water.
- Ezra fasted.
- Ezra mourned because of the sin that the Jews were committing.
- The reason Ezra fasted was because he was mourning over the sin of the Jews.

Ezra 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;"

- A proclamation was made throughout Judah and Jerusalem that all of the Jews should gather at Jerusalem.
- The Jews are called the children of the captivity. It seems that the Jews who were in the land were the children of those who had been taken into captivity.

Ezra 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."

- The Jews were given three days to gather at Jerusalem.
- Any Jew who didn't go to Jerusalem within three days was to have all of his possessions taken from him.
- Any Jew who didn't go to Jerusalem within three days was to be removed from the congregation.
- The punishment for not coming to Jerusalem was set by

the counsel of the princes of Israel.

- The punishment for not coming to Jerusalem was set by the elders of the princes of Israel.
- The Jews were required to go to Jerusalem. Those who didn't go would be greatly punished.
- The princes of Israel helped in this matter.
- The elders of Israel helped in this matter.

Ezra 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."

- All the men of Judah gathered to Jerusalem within three days.
- All the men of Benjamin gathered to Jerusalem within three days.
- The Jews gathered on the ninth month.
- The Jews gathered on the 20th day of the month.
- The people sat in the street of the temple.
- The people trembled.
- The reason the people trembled was because of the terrible sin that had been committed.
- On that day there was an abundance of rain.
- The people sat outside in the rain.
- The people also trembled because of the rain.

Ezra 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."

- Ezra stood up.
- Ezra was a priest.
- Ezra addressed the crowd.
- Ezra told the Jews that they had sinned against God.
- Ezra told the Jews that they had married pagan women.
- Ezra told the Jews that marrying pagan women increased the sins of the nation. They were making a bad situation worse by increasing their guilt in the sight of God.
- Ezra told the Jews they had sinned by marrying pagan women.

Ezra 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."

- Ezra commanded the Jews to confess their sin to God.
- Ezra called God the God of their fathers.
- Ezra commanded the Jews to please God (by confessing their sin and making this situation right).
- Ezra commanded the Jews to separate themselves from the pagans who lived in the land.
- Ezra commanded the Jews to separate themselves from the pagan women they had married.
- Ezra only addressed the situation of Jewish men who had married pagan women. (Nothing was said about the

Jewish women who married pagan men, and the people who gathered to hear Ezra speak were men and not women.)

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

- The entire congregation responded to Ezra with a loud voice.
- The congregation said that they must do what Ezra said. They agreed they had to separate themselves from their pagan wives.

Ezra 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."

- The congregation told Ezra that there were many people who had committed this sin.
- The congregation told Ezra that the time of year was a time of much rain.
- The congregation told Ezra that since it was a time of much rain, they couldn't keep standing outside in the rain while this situation was dealt with.
- The congregation told Ezra that there were so many people involved in this sin that it would take more than just one or two days to handle the matter.
- The congregation agreed that marrying pagan women was a sin against God. They had transgressed the law of God.

Ezra 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."

- The congregation asked that the rulers take charge of this matter.
- The congregation asked that the rulers set an appointed time for those who had taken pagan wives to come and meet with the elders and judges, so they could divorce their pagan wives.
- The congregation wanted the rulers to set a schedule so that people could come before elders and judges and get divorces.
- The congregation wanted to divorce their pagan wives so that the wrath of God would no longer be against them.
- The wrath of God was upon the congregation because they had sinned against Him.
- The congregation wanted the elders of every city to be involved in this. That way the people of those cities could go to the elders and judges of that city and get divorces.

Ezra 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."

- Jonathan was employed to help carry out these divorces.
- Jonathan was the descendant of Asahel.
- Jahaziah was employed to help carry out these divorces.

- Jahaziah was the descendant of Tikvah.
- Meshullam helped Jonathan and Jahaziah in this matter.
- Shabbethai helped Jonathan and Jahaziah in this matter.
- Meshullam was a Levite.
- Shabbethai was a Levite.

Ezra 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."

- The Jews worked together to carry out this plan.
- Ezra was a priest.
- Ezra was separated to examine this matter.
- Ezra worked with certain of the leaders of the Jews to examine this matter.
- Ezra began examining this matter on the first day of the tenth month.
- The people who had married pagan women were divided according to the house of their ancestors. They were separated by their ancestry.
- The people who had married pagan women were also separated by name.

Ezra 10:17: "And they made an end with all the men that had taken strange wives by the first day of the first month."

- Ezra and the leaders of the Jews finished the divorces by

the first day of the first month. It took two months in order to process all of the divorces.

- Ezra and the leaders worked with Jewish men who divorced their pagan wives. (There's once again no mention of Jewish women divorcing their pagan husbands. Only Jewish men were given divorces.)

Ezra 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."

- Some of the sons of the priests had married pagan women.
- Maaseiah had married a pagan woman.
- Eliezer had married a pagan woman.
- Jarib had married a pagan woman.
- Gedaliah had married a pagan woman.
- Maaseiah was a descendant of Jeshua.
- Jeshua was a descendant of Jozadak.
- Eliezer was a descendant of Jeshua.
- Jarib was a descendant of Jeshua.
- Gedaliah was a descendant of Jeshua.
- Four of the descendants of Jeshua had married pagan women.

Ezra 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."

- Maaseiah promised to divorce his pagan wife.
- Eliezer promised to divorce his pagan wife.
- Jarib promised to divorce his pagan wife.
- Gedaliah promised to divorce his pagan wife.
- Maaseiah was guilty of marrying a pagan wife, which was a sin.
- Eliezer was guilty of marrying a pagan wife, which was a sin.
- Jarib was guilty of marrying a pagan wife, which was a sin.
- Gedaliah was guilty of marrying a pagan wife, which was a sin.
- Maaseiah, Eliezer, Jarib, and Gedaliah offered a ram for the sin they had committed (which was marrying pagan wives). They had to pay for their sin through a sacrifice.

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

- Hanani had married a pagan woman.
- Zebadiah had married a pagan woman.
- Hanani was a descendant of Immer.
- Zebadiah was a descendant of Immer.
- Two of the descendants of Immer had married pagan women.

Ezra 10:21: "And of the sons of Harim; Maaseiah, and Elijah,

and Shemaiah, and Jehiel, and Uzziah."

- Maaseiah had married a pagan woman.
- Elijah had married a pagan woman.
- Shemaiah had married a pagan woman.
- Jehiel had married a pagan woman.
- Uzziah had married a pagan woman.
- Maaseiah was a descendant of Harim.
- Elijah was a descendant of Harim.
- Shemaiah was a descendant of Harim.
- Jehiel was a descendant of Harim.
- Uzziah was a descendant of Harim.
- Five of the descendants of Harim had married pagan women.

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

- Elioenai had married a pagan woman.
- Maaseiah had married a pagan woman.
- Ishmael had married a pagan woman.
- Nethaneel had married a pagan woman.
- Jozabad had married a pagan woman.
- Elasah had married a pagan woman.
- Elioenai was a descendant of Pashur.
- Maaseiah was a descendant of Pashur.

- Ishmael was a descendant of Pashur.
- Nethaneel was a descendant of Pashur.
- Jozabad was a descendant of Pashur.
- Elasah was a descendant of Pashur.
- Six of the descendants of Pashur had married pagan women.

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

- There were Levites who married pagan women.
- Jozabad had married a pagan woman.
- Shimei had married a pagan woman.
- Kelaiah had married a pagan woman.
- Kelaiah was also called Kelita.
- Pethahiah had married a pagan woman.
- Judah had married a pagan woman.
- Eliezer had married a pagan woman.
- Jozabad was a Levite.
- Shimei was a Levite.
- Kelaiah was a Levite.
- Pethahiah was a Levite.
- Judah was a Levite.
- Eliezer was a Levite.
- Six of the Levites had married pagan women.

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

- There was a singer in the temple who married a pagan woman.
- Eliashib married a pagan woman.
- Eliashib was a singer in the temple.
- There were porters in the temple who married pagan women.
- Shallum married a pagan woman.
- Telem married a pagan woman.
- Uri married a pagan woman.
- Shallum was a porter in the temple.
- Telem was a porter in the temple.
- Uri was a porter in the temple.
- One singer had married a pagan woman.
- Three porters had married pagan women.

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

- Ramiah married a pagan woman.
- Jeziah married a pagan woman.
- Malchiah married a pagan woman.
- Miamin married a pagan woman.

- Eleazar married a pagan woman.
- Malchijah married a pagan woman.
- Benaiah married a pagan woman.
- Rajiah was a descendant of Parosh.
- Jeziah was a descendant of Parosh.
- Malchiah was a descendant of Parosh.
- Miamin was a descendant of Parosh.
- Eleazar was a descendant of Parosh.
- Malchijah was a descendant of Parosh.
- Benaiah was a descendant of Parosh.
- Seven of the descendants of Parosh had married pagan women.

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

- Mattaniah married a pagan woman.
- Zechariah married a pagan woman.
- Jehiel married a pagan woman.
- Abdi married a pagan woman.
- Jeremoth married a pagan woman.
- Eliah married a pagan woman.
- Mattaniah was a descendant of Elam.
- Zechariah was a descendant of Elam.
- Jehiel was a descendant of Elam.

- Abdi was a descendant of Elam.
- Jeremoth was a descendant of Elam.
- Eliah was a descendant of Elam.
- Six of the descendants of Elam had married pagan women.

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

- Elioenai married a pagan woman.
- Eliashib married a pagan woman.
- Mattaniah married a pagan woman.
- Jeremoth married a pagan woman.
- Zabad married a pagan woman.
- Aziza married a pagan woman.
- Elioenai was a descendant of Zattu.
- Eliashib was a descendant of Zattu.
- Mattaniah was a descendant of Zattu.
- Jeremoth was a descendant of Zattu.
- Zabad was a descendant of Zattu.
- Aziza was a descendant of Zattu.
- Six of the descendants of Zattu had married pagan women.

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

- Jehohanan married a pagan woman.
- Hananiah married a pagan woman.
- Zabbai married a pagan woman.
- Athlai married a pagan woman.
- Jehohanan was a descendant of Bebai.
- Hananiah was a descendant of Bebai.
- Zabbai was a descendant of Bebai.
- Athlai was a descendant of Bebai.
- Four of the descendants of Bebai had married pagan women.

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

- Meshullam married a pagan woman.
- Malluch married a pagan woman.
- Adaiah married a pagan woman.
- Jashub married a pagan woman.
- Sheal married a pagan woman.
- Ramoth married a pagan woman.
- Meshullam was a descendant of Bani.
- Malluch was a descendant of Bani.
- Adaiah was a descendant of Bani.
- Jashub was a descendant of Bani.
- Sheal was a descendant of Bani.

- Ramoth was a descendant of Bani.
- Six of the descendants of Bani had married pagan women.

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

- Adna married a pagan woman.
- Chelal married a pagan woman.
- Benaiah married a pagan woman.
- Maaseiah married a pagan woman.
- Mattaniah married a pagan woman.
- Bezaleel married a pagan woman.
- Binnui married a pagan woman.
- Manasseh married a pagan woman.
- Adna was a descendant of Pahathmoab.
- Chelal was a descendant of Pahathmoab.
- Benaiah was a descendant of Pahathmoab.
- Maaseiah was a descendant of Pahathmoab.
- Mattaniah was a descendant of Pahathmoab.
- Bezaleel was a descendant of Pahathmoab.
- Binnui was a descendant of Pahathmoab.
- Manasseh was a descendant of Pahathmoab.
- Eight of the descendants of Pahathmoab had married pagan women.

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

- Eliezer married a pagan woman.
- Ishijah married a pagan woman.
- Malchiah married a pagan woman.
- Shemaiah married a pagan woman.
- Shimeon married a pagan woman.
- Eliezer was a descendant of Harim.
- Ishijah was a descendant of Harim.
- Malchiah was a descendant of Harim.
- Shemaiah was a descendant of Harim.
- Shimeon was a descendant of Harim.

Ezra 10:32: "Benjamin, Malluch, and Shemariah."

- Benjamin married a pagan woman.
- Malluch married a pagan woman.
- Shemariah married a pagan woman.
- Benjamin was a descendant of Harim.
- Malluch was a descendant of Harim.
- Shemariah was a descendant of Harim.
- Eight of the descendants of Harim had married pagan women.

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

- Mattenai married a pagan woman.
- Mattathah married a pagan woman.
- Zabad married a pagan woman.
- Eliphelet married a pagan woman.
- Jeremai married a pagan woman.
- Manasseh married a pagan woman.
- Shimei married a pagan woman.
- Mattenai was a descendant of Hashum.
- Mattathah was a descendant of Hashum.
- Zabad was a descendant of Hashum.
- Eliphelet was a descendant of Hashum.
- Jeremai was a descendant of Hashum.
- Manasseh was a descendant of Hashum.
- Shimei was a descendant of Hashum.
- Seven of the descendants of Hashum had married pagan women.

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

- Maadai married a pagan woman.
- Amram married a pagan woman.
- Uel married a pagan woman.
- Maadai was a descendant of Bani.

- Amram was a descendant of Bani.
- Uel was a descendant of Bani.

Ezra 10:35: "Benaiah, Bedeiah, Chelluh,"

- Benaiah married a pagan woman.
- Bedeiah married a pagan woman.
- Chelluh married a pagan woman.
- Benaiah was a descendant of Bani.
- Bedeiah was a descendant of Bani.
- Chelluh was a descendant of Bani.

Ezra 10:36: "Vaniah, Meremoth, Eliashib,"

- Vaniah married a pagan woman.
- Meremoth married a pagan woman.
- Eliashib married a pagan woman.
- Vaniah was a descendant of Bani.
- Meremoth was a descendant of Bani.
- Eliashib was a descendant of Bani.

Ezra 10:37: "Mattaniah, Mattenai, and Jaasau,"

- Mattaniah married a pagan woman.
- Mattenai married a pagan woman.
- Jaasau married a pagan woman.
- Mattaniah was a descendant of Bani.

- Mattenai was a descendant of Bani.
- Jaasau was a descendant of Bani.

Ezra 10:38: "And Bani, and Binnui, Shimei,"

- Bani married a pagan woman.
- Binnui married a pagan woman.
- Shimei married a pagan woman.
- Bani had a descendant who was also named Bani.
- Binnui was a descendant of Bani.
- Shimei was a descendant of Bani.

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

- Shelemiah married a pagan woman.
- Nathan married a pagan woman.
- Adaiah married a pagan woman.
- Shelemiah was a descendant of Bani.
- Nathan was a descendant of Bani.
- Adaiah was a descendant of Bani.

Ezra 10:40: "Machnadebai, Shashai, Sharai,"

- Machnadebai married a pagan woman.
- Shashai married a pagan woman.
- Sharai married a pagan woman.
- Machnadebai was a descendant of Bani.

- Shashai was a descendant of Bani.
- Sharai was a descendant of Bani.

Ezra 10:41: "Azareel, and Shelemiah, Shemariah,"

- Azareel married a pagan woman.
- Shelemiah married a pagan woman.
- Shemariah married a pagan woman.
- Azareel was a descendant of Bani.
- Shelemiah was a descendant of Bani.
- Shemariah was a descendant of Bani.

Ezra 10:42: "Shallum, Amariah, and Joseph."

- Shallum married a pagan woman.
- Amariah married a pagan woman.
- Joseph married a pagan woman.
- Shallum was a descendant of Bani.
- Amariah was a descendant of Bani.
- Joseph was a descendant of Bani.
- 27 of the descendants of Bani had married pagan women.

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

- Jeiel married a pagan woman.
- Mattithiah married a pagan woman.

- Zabad married a pagan woman.
- Zebina married a pagan woman.
- Jadau married a pagan woman.
- Joel married a pagan woman.
- Benaiah married a pagan woman.
- Jeiel was a descendant of Nebo.
- Mattithiah was a descendant of Nebo.
- Zabad was a descendant of Nebo.
- Zebina was a descendant of Nebo.
- Jadau was a descendant of Nebo.
- Joel was a descendant of Nebo.
- Benaiah was a descendant of Nebo.
- Seven of the descendants of Nebo had married pagan women.

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

- All of these men had married pagan women.
- Some of these men had children with the pagan women they had married.
- These men put away their pagan wives.
- Even the men who had children with their pagan wives put them away.
- Out of the entire Jewish population that was in Judah and Jerusalem at the time, 113 men from 17 families had married pagan women.

- Even though only 113 men out of the entire nation were guilty of this sin, Ezra was greatly distressed.
- Even though only 113 men out of the entire nation were guilty of this sin, the wrath of God was upon the Jews for this.