יינר אן במנוטוביון שבעהו היוחיה אינן משפיק ומחבים כל שוואי זו היינר אן במנוטוביון בעורה היוחיה אינן משפיק ומחבים כל שוואי זו היוחה יכר פוני טוע וחינר ובעור אראויף שבע עבירה שער הארגי שר אנגר מיכווהם הטרג לייה האונויני ביכר ביר או ואומאי ערו פועראבים ביים אנגר מיכווהם הטרג לייה בי על לגבן אין ונקט בדירן דם לי בי דייון לא ער מינו הערג לי אנא ער מארג (הבה לאוזיה אימו אוזיך עלאו מפרים ער מיזה ביר או אומורה שני אנגר ער היו לוגר איז או אומאי ערון פעראבים אר מיזה ביים אומורה שני אר מארג לייד איז או נקט או אוביראו אומאיר ער מיזה ביים אומרה שני אור ער מארג לייד איז או נקט או אוביראו אומיראי ער מיזה ביים אומרה שני אור מידר ביר היו לוגר איז אומיראי או אוראיראינו איניין אונגראיניים איניים איז איז איניים אומיראיניים איניין אונגראיניין איניים איניין אומיראיניים איניין איניין אונגראיניין איניין אווויין איניין איני

ועיצ קוב בבתות ואיר כל עמין ניצר ונילבאין קרב ככבותי חיך אותת שלטולאבאתם ענייה להמנוחה לותן הט בן מנוחה לנחלו ב אושולו אנוקה אייחסלים של אאת מנוחת עלי עד ובלפיק לוטורא בלמתינה אין במתנה שלמאלילו לאוץ בעין ואל את הי היים היאלה אין יקבו בבשות כדו לקשה ניוסרו הבחו ווא היה שם הקוד לאבירת לבין ובואו בתרי שיון לאשני היא חסב להילי דו שי שימי ביתל לבין ובואו בתרי שיון לאשני היא חסב להילים וושי שימי ביתל אוגל שבמרכ ולעל ג׳ אותר מון שבי גי אלא לאון וויגות בלמת מו תס בניתן בה מטחה למנים אים הבין חלים בקיתם וקלה ולגרני ישלאקור בניתן בל מנות לא ניה אים אים הבין היא בקיתם וקלה ולגרני ישלאקור בניתן בל מנות לא ניה אלים אים הגילו מנותו במארכו לא שימי מונון לעי אים או כי ארבר בי נבי מי בראלא לאון איווי או אים אים מונון לעי בי אוש היבי ומרכב ביו בי מי בי ג'און לאווו היא אים אים המרו במות באו גובא בי ארבר בי נבי מי בי אבי ובי בקי אותו או איווי בי ולמרח לני אבאו פניהדוני טבעוב וסני ופיהלד למנו כזן אחי לתקרוב עי לכמות וכלראוי שוי למעותה לתיאשאולאח ערן ווומנים היעותלה למבחתים החובבחהא ללאבר ועהדייוול ערווילם נותלתו לאריחבו אל הווים לבתותני לאבדו העריד עתו ה פורמן גרן למאר דומו לו אילאטה תחום לבמו לארנב כלים באיקולגומנהוא אילו הן איאו נלום שלאמור אין לבמור נוכלן הקורי אל הנחנה חומה אילא לשמוח לאי בין אמעות בלמער ברצולמה מילן צימן המרבין הולה וקועי או הסולק בין מות המולה

INHER

のいんのういろい עורעטוירהפי שטה בית וכותך נחגענו

Chap.111. Thepeoples zeale. 55 C The children of Solomous fer-uants. The children of Sotai, the chil-bien of Sophereth, the children of Be-

ritioa, the children of Jaalah, the children of Darkon, the children of Goode, so the children of Goode, so the children of Bother and the children of Poether of Darkon, the children of Poether of Darkon, the children of arm, so all the 'Asthmans, and the children of Sall the childr

pren of * Solomous feruants, were three bern of "Solomons feruints, were there bundreb nucleic and Dibo. 59 Anothelie were they ubliefly territ up from Tel- nucleich, Tel- Donta, Geperuk, Abdan...ad Jinnier, burthey could not therbe their fathers houde, and there lifed, buberher they was of Jifzael. 60 The fullowing of Lehob barn of Tabhal), the children of Jacko bar fire humaric lifter and nobe.

a. (1.2) and of the thildren of the prieffs: the children of babaiah, the children of Isas, the children of 23 arvillai, (Which tooke a which of the banghters of * 25 ar

sillai the Gilcadite, and was called af ter their name.) 62 Ehele fought their regifter among

thole that here rectioned by genealo-gie, but they here not found : therefore were they [†] as polluted , put from the

63 Ano the || Litchatha faib buto them, that they fhould not eate of the moff boly thungs, till there fhood by a picfl buth? Citing Buth Thummin. 64. C The whole Congregation to

64. C. 2016 topole Configregation to-gether, bas fourtie and those thouland, three humbred and threefcore: 65 25 club on there bere feuen thou-mands, of bhom there were feuen thou-

fand, three hundred thirtie and feuen : and there were among them two hunand there were among them two hum-bee fungingmen, and finging women. 66 Their holes were feuen humbred, thirthe and fice : their mules, two hum-back fourte and fue: 67 Their tamels, foure humbred,

67 Elser cancels, foure pumpeo, bitry and hue theraffers, fare thouland, fourn humbred and tubente. 68 C.Jiu lower of the thefe of the far-thers, ubbenthey came to the boule of the H ω as H bithis at Jerunalem, of fered freely for the boule of God, to fet HDBUIL bender. it bp in his place :

69 They gave after their abilitie, but to the *treakure of the worke, threeftoge and one chousand dynamines of golde, and fue thousand pound of filter, and one hundged prefis garments.

70 So the puelts and the Leutes, and fome of the people, and the fingers, and the pozters, and the Rethining, bibelt in their cities, and all Ifrael in their cities.

TheAltar.

CHAP. III. The Altar is fet vp. 4 Offerings frequente

the Temple are laid in great ioy & mou

A D When the anth moneth War he anth the children in the de were the control the start of the start the control the start of the start the start of the start of

ther, as one man to Fernfaten. 2. Then flood bp | Jeffua the forme of Josabat, a bis brethern the puelts, and "Zerubabet the forme of Sheat-tiel, and his brethen, and builder the

Alta: of the Gob of Sitcart, and builboo the Alta: of the Gob of Sitcart, to offer burnt offrings thereon, as: "" burntern in the lab of Spofes the name of Gob. 3 Alto they let the attar by on the bas-fes, (for letar was by on them, becaute of the people of the from strings thereon offered burnt offerings thereon burn the L = 0 & B, even burnt offerings.

4 They hept allo the feat of tabers nates," as in builten, and "office the paper builten officings, by number, areas built of the uniform, "as the bucket of c

stand of the function of the standard of the s the LOBB, that were conferrated, and of energy one that willingly offred, offered a free will offering bato the LORD. 6 From the first day of the feuenth

moneth, began they to offer burnt offer rings buto the LORD: but the found Tangia Sund the 2 Star Start for the transfer barion of the temple of the L S B bas not yet lato. 7 They gaue money allo butto the malons, and to the "carpenters, and but neate, and butke, and oyle, but othern mater, and butke, and oyle, but othern

nicate, and bankle, and oyle, burotherm """ of Zubon, And to them of Theyes to bank Croat recess from Lebanon to the feat and the second second second second they have been been been been been as Escalar the formation of the second real second second second second seco

THE PROBLEM WITH PARAGRAPHS

Chapters, paragraphs & verses are a late invention of European scholars

Bible not written that way originally

This poses a problem with the Book of Ezra

BREAK AFTER VS. 6, NOT VS. 7

Paragraph break ought to be here at end of vs. 6:

Typical Western Bibles place the break here at end of vs. 7:

 Vs 6 ends a thought
Vs. 7 connects directly with vs. 8 also had 200 men and women singers.^{*q*} ⁶⁶They had 736 horses,^{*r*} 245 mules, ⁶⁷435 camels and 6,720 donkeys.

669

4S 2Sa 19:35

2:66 r Isa 66:20 2:68 s S Ex 25:2

2:70 tS ver 1;

S 1Ch 9:2;

2:65

⁶⁸When they arrived at the house of the LORD in Jerusalem, some of the heads of the families^s gave freewill offerings or the families^s gave freewill offerings or the rebuilding of the house of the house of the house of the y gave to the treasury for this work they gave to the treasury for this work 1,000 drachmas of gold, 5,000 micase of silver and 100 priese, garments.

⁷⁰The priests, the Levites, the singerine gatekeepers and the temple servants settled in their own towns, along with some of the other people, and the rest of the Israelites settled in their towns.^{*t*}

REBUILDING ALTAR

) When the seventh month came and **3** the Israelites had settled in their $|_{bS Ex 29:39}$; *v* the people assembled *v* as one $\frac{Nu}{3:4} \stackrel{28:1-8}{c_{S}} \stackrel{28:1-8}{c_{S}} \stackrel{28:1-8}{c_{S}}$ man in Jerusalem. They Joshua^w son of Nu 29:12-38; $\int zz dak^x$ and his fellow priests and $z \in \mathbb{R}$ Ne 8:14-18; -ubbabel son of Shealtiely and his asso- 3:5 ds Nu 28. tiates began to build the altar of the God 11,14; Col 2:16 eLev 23:1-44; Israel to sacrifice burnt offerings on it, |SNu 29:39 3:7 f1Ch 22:15 accordance with what is written in the gS 1Ch 14:1 Law of Moses^z the man of God. ³Deh Isa 35:2; 60:13 spite their fear^{*a*} of the peoples around $|^{iS Ezr}_{2.0 + 1V}|_{2.0 + 1V}$ 3:8 /1Ki 6:1 them, they built the altar on its founda- $|^{3507}_{\text{kZec 4:9}}$

tion and sacrificed burnt offerings on it to the LORD, both the morning and evening sacrifices.^b ⁴Then in accordance with what is written, they celebrated the Feast of Tabernacles^c with the required number of burnt offerings prescribed for each day. ⁵After that, they presented the regular burnt offerings, the New Moon^d sacrifices and the sacrifices for all the appointed sacred feasts of the LORD, e as well as those brought as freewill offerings to the LORD. On the first day of the seventh month they began to offer burnt offerings to the LORD, though the foundaon of the LORD's temple had not yet been 12....

EZRA 3:8

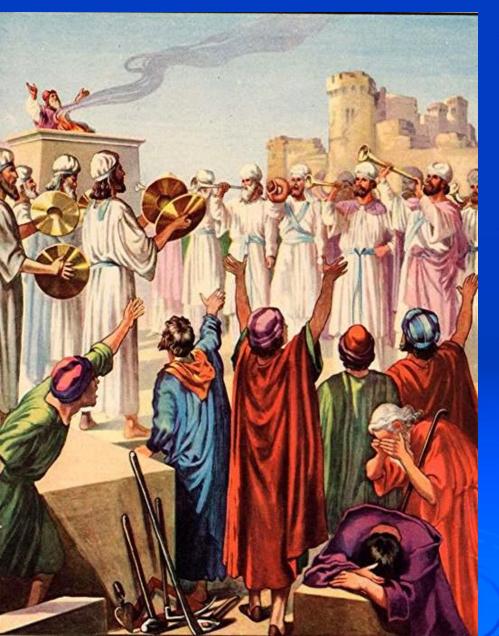
REBUILDING TEMPLE

⁷Then they gave money to the masons and carpenters,^{*f*} and gave food and drink and oil to the people of Sidon and Tyre, so that they would bring cedar logs^{*g*} by sea from Lebanon^{*h*} to Joppa, as authorized by Cyrus^{*i*} king of Persia. ⁸In the second month^{*j*} of the second year after their arrival at the house of God in Jerusalem Zerubhabel^{*k*} son of

God in Jerusalem, Zerubbabel^k son of Shealtiel, Jeshua son of Jozadak and the rest of their brothers (the priests and the

^d69 That is, about 1,100 pounds (about 500 kilograms)^e69 That is, about 3 tons (about 2.9 metric tons)

LAYING THE TEMPLE FOUNDATION



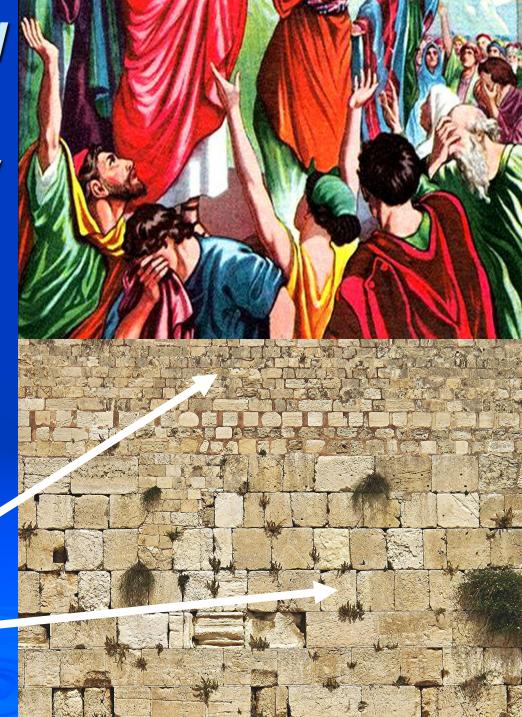
Beth Ha-Elohim Yerushalayim = the House of The God of Jerusalem

"Coming to the House of God" refers to a later time, during the reign of Darius

2 kinds of songs sung at the celebration: songs of praise and songs of thanksgiving

JOY & SORROW

- Exuberance by some
- Weeping and wailing by some of the old men
- Foundation no doubt smaller than Solomon's Temple
- Stones were smaller and less impressive
- In Temple Mount today we see irregular small stones (Muslims)
- Also the larger grand stones made by the Jews



EZRA CHAPTER 4: THE OPPOSITION





H.G.M. Williamson: "The work of God in all ages has known the pressures and persecutions of those who would frustrate its advance"

Opposition groups report to the Persians that Jews will rebel

- Spiritual maturity: Becoming comfortable with being uncomfortable
- Jews who returned expected smooth seas but were surprised to find vehement opposition

Jews of modern Israel ask why God would return them, but block them from building the Temple?



NO CHRISTIANS ALLOWED



OPPOSITION IS NORMAL

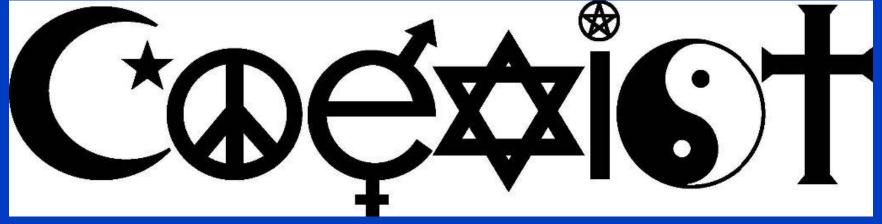
- God-Pattern is that for God's worshippers risk, discomfort and opposition are to be expected
- 2Tim 3:10 -13
- John 15:18, 19
- God decided to create a cooperative venture with humans to bring redemption to the world
- He has placed much responsibility in our hands to deliver His message of salvation

DISCOMFORT AND OPPOSITION GOES WITH THE TERRITORY

- "We're supposed to be surrounded.....!"
- It's not that if we're surrounded we're doing something wrong, it's when we're NOT that something's wrong
- Modern Israel and the modern Church often tries to alleviate discomfort by appeasing the opposition
- Romans 7:15 25



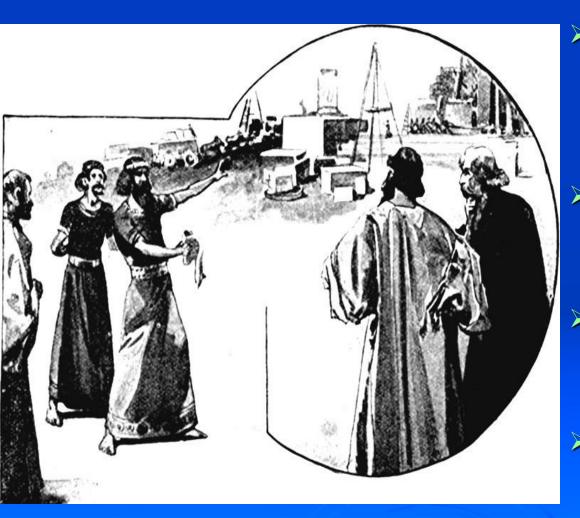
CAN'T WE ALL JUST GET ALONG?



Vs. 1 "When the ENEMIES of Judah and Benjamin..."

- Zerubbabel refuses the Samarians offer of joining forces to build the Temple
- First saw these enemies in Chapter 3 when they threatened the Jews about their rebuilding plans
- Enemies claim to "seek your God", and have been "sacrificing to Him" during Jews' absence
- To them, Yehoveh was just another god.....He was the god of Jerusalem

"You and we have nothing in common..."



This less-than-cordial response brought immediate consequences Samarians bribed Persian officials to stop progress on building > Darius began to rule in 521 B.C. and there was still no Temple It appears that the 1st foundation had to be replaced by a 2nd one

"You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you:



- Joy and enthusiasm was met with immediate opposition
- Were the Jews' troubles self-made ?
- Should they have acted "in love" and accepted the Samarians offer for the sake of peace and goodwill?
- This rationale of love & mercy that we might merge with "the enemy" has led to acceptance of homosexuality and embracing Gay marriage in many denominations (among other things)
- Salt and light is NOT achieved by compromising with what God calls EVIL !
- Obedience is what God's worshippers are called to, despite the personal cost