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11 Apr 2017 Speaker #7

***Mission Accomplished − From Without to Within***

**Ezra 6:13-22**

Cyclical Inductive Outline Manuscript

**Topic:** Restoration

**Subject:** God expects us to respond to the completion of His work

**Complement:** by remembering His sovereignty and consecrating our heart and works to Him.

**Purpose:** The listeners will remember God's sovereign hands upon their lives, and be compelled to consecrate themselves to Him.

# Introduction

### Many ministry leaders prospered in their ministries, but some fell away from the faith. We have read news of how some church leaders were involved in adulterous affairs, scams**, financial scandals, sexual immorality** or abuse of leadership. Most of them were well-known pastors of mega churches, authors, conference speakers or movement leaders. They had to step down from their ministry roles when those sinful deeds became exposed, and their credibility were badly affected. We are shaken by such news, which often happened when their ministries seem to be soaring.

For instance,the City Harvest mega church scandal is the biggest corruption seen in Singapore**.** CHC had grown rapidly to 30,000 members since 1994. In 2015, Kong Hee and five other church leaders were convicted of fraud worth 50 million Sing dollars! They mismanaged and broke the trust of their stakeholders, by using their church funds to invest in Sun Ho's singing career.

Rick Warren pointed out that "the most damaging sin a leader can commit is to betray the trust of his people."

A research done by Focus on the Family and Fuller Seminary revealed that the United States lose pastors because they seek an immoral path instead of God's, seeking intimacy where it must not be found. Shockingly, these pastors tend to be very educated, but seem to have the ability to sin on Saturday and preach the Word on Sunday, yet without thinking something is wrong! Pride and arrogance drive pastors to fall into the pool of sin.

That was what happened to Uzziah as recorded in 2 Chronicles 26:15-16, that when "Uzziah became powerful, his pride led to his downfall. He was unfaithful to the Lord his God."

### None of us is perfect and cannot be sure that we will never fail God in our life. So, how would you guard yourself against the pitfall of being successful in ministry? If you are saying that such things wouldn't happen to me, we need to be aware how vulnerable all of us are. We need to watch out. None of us are immune to temptations and sin. As we are warned in 1 Corinthians 10:12 that "Therefore let him who thinks he stands take heed that he does not fall."

### Today, we are going to find out how does God expect us to respond in successfully accomplishing His work entrusted to us.

### Let's turn our Bible to Ezra chapter 6. The context of Ezra 6 is that the first batch of Israelite post-exilic Jews were sent to return to their homeland to rebuild the temple of God in Jerusalem, which was destroyed in 586 BC. However, they faced external oppositions and investigation that hindered the building work. Chapter 6 verse 1-5 informs us that after a major search through the archives, a record of the decree issued by King Cyrus was found, which contained details supporting the rebuilding of the temple of God in Jerusalem. Thus, in verse 6-12, King Darius instructed Tattenai not to obstruct the rebuilding work of the temple by the Jews, instead to contribute to the rebuilding funds and the daily sacrifices needed at the temple, and anyone who failed to comply to his decree will suffer a horrible fate.

### Finally, the second temple was completed in 515 BC. Hence, it took about 21 years to complete since it started in 536 BC. Due to some interruptions in between, the building work had to stop from 535 to 520 BC.

### The passage from Ezra 6:13-22 shows three amazing things that came out of the tedious rebuilding work of God's temple, which we could learn from.

(What God expects of His people upon successfully completing His work is, firstly to ...)

I. Remember God's sovereignty in accomplishing His plan (verse 13-15)

God does so in unexpected ways and not by humans' efforts alone.

A. God used various people in amazing ways to help the post-exilic Jews in rebuilding the temple. We learned that God used pagan rulers, such as the King Darius of Persia and Tattenai, the governor of the province Beyond the River, to contribute materially to the Israelites in their rebuilding work. In the ancient Near East, people believed in local deities. That was why even though King Darius was a pagan, he acknowledged in verse 12, the "God who caused His name to dwell (in Jerusalem)" as a powerful Overseer and sovereign over all people. With the view that Yahweh was a local deity in Jerusalem rather than the Creator and Lord of the universal, Darius asked the Israelites to intercede on his behalf to seek the Lord's mercy and protection upon him and his descendents, on top of his own pagan deities.

God used the prophets, Haggai and Zechariah, to encourage the builders that helped them to be successful in the work.

God provides open doors, direction and means for the Israelites, through the kings of Persia to show them favour with decree supportive of the temple rebuilding project. As such, they had royal supplies of construction materials. Also, God used the great rulers to serve and support the needs of the lowly builders. God's ways are so amazing!

B. Do you believe that God can also use non-Christians to show grace and kindness to you to help you overcome your challenges?

For example, there are government policies in Singapore that help those who struggle in society with practical aids. Such as government subsidies and various support for retired elderly living alone, the handicapped, low income earners, or tuition grants for students. There could be peers who voluntarily offer you encouragement and support in times of need. Neighbors who lend you a helping hand. There was once on a mission trip to West Timor, I worked with non-Christian students from SMU to put up a skit for a children's Christmas program. Those students were gifted in music, and spontaneously form a band playing Christian songs that they learned a couple of days earlier, for a church outreach program. I believe God wanted them to be exposed to the Christmas message by personally participating in delivering it to others.

(Besides remembering God's sovereign acts, God expects us to ...)

II. Repent and consecrate our works to Him (verse 16-18)

It is so as to restore our broken relationship with God.

A. During the celebration of the completed temple, the Israelites consecrated the completed temple to God with generous offerings. They also gathered and repented as a nation of Israel. It was because during the period of exile from 586-515 BC, there was no temple or alternative platform for the Jews Diasporas to purify themselves from their sin. Over the years, they were heavily influenced by paganism practiced by the surrounding nations and that defiled them. The sins of Israel accumulated and needed to be cleansed through making sin offering to the Lord, which could only happened after the second temple had been rebuilt. The sin offering made for all Israel expressed faith and encouraged the Israelite community that atonement for sin was still available to them after many years of repeated sin, as they were still regarded as God's covenant people.

Also, priests and Levites were ordained and dedicated to carry out God's work in the temple. The purpose of dedicating the newly built temple was to set it apart and consecrate it to Yahweh for sacred purpose.

B. We need to identify with the sin committed as a body of Christ and sincerely repent, then will God forgive us and accept our service to Him. Let's not tolerate sin, lust and pride in your own heart, nor immorality and idolatry in our church. Instead, we are to keep short accounts with God, whether in big or small ways, we all sin every day. Sin can block your intimacy with God and drag you into bondage. Whether be it judgmental attitude, impure motives, unkind attitude towards others, exhibiting religious superiority, or disregarding the Lordship of Christ in our lives, we are to bring it all to God.

Thank God for His new mercy offer to you daily because of His great love for you. Never ignore your sins, but deal with them as soon as you recognize them. Make a daily habit of seeking spiritual restoration through confession, repentance, reconciliation, restitution, accountability, and renewing your mind with God's Word. Ask yourself, when was the last time you confessed your sin before God? Never stop confessing your sin even as a leader. Admit your iniquities to God and even grieve over them. As [**Carey Nieuwhof**](https://disqus.com/home/forums/cnieuwhof/)highlighted,"Confession is designed to stop what sin starts." The God of the Bible is a God of second-chance, and restores those who confess and repent.

(When we recall God's sovereignty and depart from our self-centered ways, God expects that to lead us to ...)

III. Consecrate our hearts to God (verse 19-22)

That is to let God renew our worship to Him.

A. Having experienced God's amazing grace through the rebuilding project, the post-exilic Israelites were overflowing with gratitude and joy to the Lord. That led them to cleanse and consecrate themselves to worship God through partaking of the feasts.

It was the first Passover festival celebrated in the new second temple, and one after about 70 years since the Israelites last partook of the feast of the Passover. For the returned remnants of Israel, the celebration of the feasts at this time may signify the end of the exile and the restoration of fellowship with Yahweh through temple worship. Therefore, it was indeed an occasion worth celebrating.

Verse 21 tells us that only those Israelites who returned from exile and those proselytes who had joined the people of Israel in the worship of Yahweh with "whole-hearted allegiance" and separated themselves from impurity, had the privilege of partaking in the feasts. Thus, the celebration is for an special community that "seek the Lord God of Israel".

B. God renews our heart of worship to Him by His grace, that compels us to respond to Him in adoration.

If people ask you, "how has God been good to you?", how would you respond? Had God protected you from a near accident, blessed you in ways that you feel undeserving, or provided a way for you in almost hopeless situations?

Do earnestly spend time with God daily to reflect upon His goodness to you, and worship Him for who He is to you.

With repentance and cleansing, God grants us restoration and renews our heart of worship to Him.

# (In summary, God desires that the successful completion of His work will bring you to...)

# Conclusion

### Remember God's sovereign acts of grace, and consecrate your heart and works to Him. (MI)

### Dedicate yourself to God in response to His divine favor. (MI restated)

### Application: Ask God to lead you in recalling His sovereign acts of grace in your life, in repenting of any sin, and consecrating yourself to Him. Resolve to make your devotion to God as the center of every aspect of your life.

### Prayer: Dear heavenly Father, thank you for redeeming us, imperfect and broken people and for teaching us life lessons through Your Word. We as a church are but communities of sinners who need your forgiveness and transformation from within us. Help us to be better servants of Yours who handle our lives with grace and truth, and depend on the assurance in the finished work of Christ on the cross, rather than our own striving to gain our worth and identity. We thank and praise You for Your mercies are new each day, and Your love endures forever. Bring us to seek Your face daily and consecrate our lives and works of our hands to You. May Your plans and purposes be accomplished in and through our lives. In Jesus' Almighty Name we pray. Amen.

**Narrative Homiletical Outline**

***Mission Accomplished − From Without to Within***

**Ezra 6:13-22 (Cyclical Inductive form)**

*Purpose:*The listeners will remember God's sovereign hands upon their lives, and be compelled to consecrate themselves to Him.

# Introduction

### Interest: Many ministry leaders prospered in their ministries, but some fell away from the faith.

### Need: None of us is perfect and cannot be sure that we will never fail God in our life. How would you guard yourself against the pitfall of being successful in ministry?

### Subject: How does God expect us to respond for successfully accomplishing His work entrusted to us?

### Background: The first batch of Jewish exiles had returned home and were rebuilding the temple of God in Jerusalem, but they faced external oppositions that hindered the work.

### Preview: The passage from Ezra 6 shows three amazing things that came out of the tedious rebuilding work of God's temple, which we could learn from.

### Text: Ezra 6:13-22

(What God expects of His people upon successfully completing His work is, firstly to ...)

I. Remember God's sovereignty in accomplishing His plan, in unexpected ways and not by humans' efforts alone.

A. Pagan rulers (kings of Persia and Tattenai) and prophets (Haggai and Zechariah) were used by God in amazing ways to help the post-exilic Jews in rebuilding the temple. (verse 13-15 and 8-10)

B. God can use both non-Christians and Christians to show grace and kindness to you to help you overcome your challenges.

(Besides remembering God's sovereign acts, God expects us to ...)

II. Repent and consecrate our works to Him, so as to restore our broken relationship with God

A. The Jews repented as a nation of Israel, consecrated the completed temple to God with generous offerings, and dedicated priests and Levites to carry out God's work in the temple. (verse 16-18)

B. When we identify with the sin committed as a body of Christ and sincerely repent, God will forgive us and accept our service to Him.

(When we recall God's sovereignty and depart from our self-centered ways, God expects that to lead us to ...)

III. Consecrate our hearts to God, who renews our worship to Him.

A. The post-exilic Jews, having experienced God's amazing grace, were overflowing with gratitude and joy that they cleansed and consecrated themselves to worship God through partaking of the feasts. (verse 19-22)

B. God renews our heart of worship to Him by His grace, that compels us to respond to Him in adoration.

# (In summary, God desires that the successful completion of His work will bring you to...)

# Conclusion

### Remember God's sovereign acts of grace, and consecrate your heart and works to Him. (MI)

### Dedicate yourself to God in response to His divine favor. (MI restated)

### Application: Ask God to lead you in recalling His sovereign acts of grace in your life, in repenting of any sin, and consecrating yourself to Him. Resolve to make your devotion to God as the center of every aspect of your life.

### Prayer.

**Narrative Exegetical Outline**

1. Study of text — Ezra 6:13-22

"13Then Tattenai, the governor of *the province* beyond the River, Shethar-bozenai and their colleagues carried out *the decree* with all diligence, just as King Darius had sent. 14And the elders of the Jews were successful in building through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they finished building according to the command of the God of Israel and the decree of Cyrus, Darius, and Artaxerxes king of Persia. 15This temple was completed on the third day of the month Adar; it was the sixth year of the reign of King Darius.

16And the sons of Israel, the priests, the Levites and the rest of the exiles, celebrated the dedication of this house of God with joy. 17They offered for the dedication of this temple of God 100 bulls, 200 rams, 400 lambs, and as a sin offering for all Israel 12 male goats, corresponding to the number of the tribes of Israel. 18Then they appointed the priests to their divisions and the Levites in their orders for the service of God in Jerusalem, as it is written in the book of Moses.

19The exiles observed the Passover on the fourteenth of the first month. 20For the priests and the Levites had purified themselves together; all of them were pure. Then they slaughtered the Passover *lamb* for all the exiles, both for their brothers the priests and for themselves. 21The sons of Israel who returned from exile and all those who had separated themselves from the impurity of the nations of the land to *join* them, to seek the Lord God of Israel, ate *the Passover*. 22And they observed the Feast of Unleavened Bread seven days with joy, for the Lord had caused them to rejoice, and had turned the heart of the king of Assyria toward them to encourage them in the work of the house of God, the God of Israel." (Ezra 6:13-22; NASB)

a. Background context:

When Cyrus reigned as king of Persia, the Lord led him to issue a decree to permit the people of Israel (who were exiles from the Babylonian captivity) to return to Jerusalem and to rebuild the house of the Lord (1:1-4). While in the midst of rebuilding the temple of God, the returned exiles faced opposition from their adversaries (4:1-5). Later, the work had to be stopped as ordered by King Artaxerxes, because of the adversaries' false accusations against them (4:6-23). Until the period when Darius reigned as king of Persia, the Lord encouraged the Jews in Jerusalem through the prophets Haggai and Zechariah, and led them to resume the rebuilding of the temple (4:24 - 5:2).

Then, Tattenai (the governor of the province Beyond the River), requested King Darius to undertake an investigation to verify about the rebuilding work by the Jews (5:3-17). After a major search through the archives, a record of the decree issued by King Cyrus was found, which contained details supporting the rebuilding of the temple of God in Jerusalem (6:1-5). Thus, King Darius instructed Tattenai not to obstruct the rebuilding work of the temple by the Jews, instead to contribute to the rebuilding funds and the daily sacrifices needed at the temple, and anyone who failed to comply to his decree will suffer a horrible fate (6:6-12).

b. Questions with answers:

1. What is the setting of this passage (6:13-22)?

The events took place during the period when Darius reigned as King of Persia from 521 to 486 BC (6:13,15). King Darius had sent the first batch of post-exilic Jews to return to Jerusalem to rebuild the temple of God, which was destroyed during the fall of Jerusalem in 586 BC. During those years of their exile in Babylon, the Jews Diasporas did not have a temple for the worship of Yahweh nor to practice its religious activities. They had gone through much suffering and were heavily influenced by paganism practiced by the surrounding nations and that defiled them.

1. What caused King Darius to take seriously the rebuilding of the temple of the Jews in Jerusalem?

It was the discovery of the initial decree issued by King Cyrus that led King Darius to endorse it and with his authority, he helped ensure the successful completion of the rebuilding project. It could also be out of a sense of respect for King Cyrus' decree.[[1]](#footnote-1) Though King Darius was a pagan, he acknowledged the "God who caused His name to dwell (in Jerusalem)" as a powerful Overseer and sovereign over all people (verse 12). The people living in the ancient Near East believed in local deities,[[2]](#footnote-2) as illustrated in Ezra 5:8. Thus, King Darius may thought that Yahweh is the local deity of the Jews in Jerusalem, and may not necessarily regarded Him as the Creator and Lord of the universe.

In Ezra 6:10, King Darius explained the importance of not only supporting the rebuilding of the Jerusalem temple, but also in making provision for the temple offerings. The reasons were to enable the Jews to "offer pleasing sacrifices to the God of heaven and pray for the life of the king and his sons". It may seemed that King Darius was seeking to please the God of Israel and make peace with Him, so as to find favour and blessing from Him through the intercession of God's people, on top of his pagan deities. Even though King Darius did not know Yahweh personally, he was asking the Jews to help him by serving as a mediator on his behalf to seek the Lord's mercy and protection upon him and his descendents. Also, he might be concerned for the religious practices to be carried out correctly without lacking any essential offerings.[[3]](#footnote-3)

1. What is the significance behind the rebuilding of the temple in Jerusalem for the Jews?

During the period of exile, from 586-515 BC, there was no temple or alternative platform for the Jews to purify themselves from their sin. Over the years, the sins of Israel accumulated and needed to be cleansed through making sin offering to the Lord, which could only happened after the second temple had been rebuilt.[[4]](#footnote-4) Thus, it was with the intention of restoring various aspects of the temple worship for the post-exilic Jews to that which existed during the pre-exilic period, that is, the Solomon's temple. For example, the temple was rebuilt at the exact same location as Solomon's temple, the reinstating of the priests and Levites to serve in the temple of God, the various offerings and keeping of ceremonial feasts such as the Passover and Feast of the Unleavened Bread. For the Jews, the rebuilding of the second temple was a restoring of temple worship to Yahweh, a privilege they used to enjoy prior to exile. Also, with the new temple rebuilt, it regained their sense of identity found in the covenant with Yahweh who dwell in Jerusalem, as it was diminished during the exile in a foreign land, where they were scattered and treated unjustly with despise as Jews diasporas.

1. Why was it necessary for the details of the offerings made at the dedication of the temple to be mentioned (verse 17)?

It was perhaps to show how costly the offerings were, yet the Lord provided all those for the people of Israel. Also, it reflected a huge contrast in the significantly reduced number of animals (100 bulls, 200 rams, 400 lambs, and 12 male goats) sacrificed at the rebuilt temple dedication, with the abundant amount (22,000 oxen and 120,000 sheep) sacrificed at the dedication of the first temple by Solomon (1 Kings 8:63). This reflected that the post-exilic community was much poorer as compared to the past, prior to their exile.

The 12 male goats represented the 12 tribes of Israel (verse 17), even though most of the returnees were from the tribe of Judah, Benjamin and Levi (Ezra 1:5).[[5]](#footnote-5) The text does not explain where those representatives of each of the remaining tribes among the exiles could have come from.4 Probably, "the 12 goats for the sin offering show that the postexilic community still envisioned a unified Israel consisting of 12 tribes", despite the reality that only 3 had survived.7 Nevertheless, the sin offering made for all Israel expressed faith and encouraged the Jewish community that atonement for sin was still available to them as they were still regarded as God's covenant people.[[6]](#footnote-6) The purpose of dedicating the newly built temple was to set it apart and consecrate it to Yahweh for sacred purpose.

1. How long did it take for the rebuilding of the temple to be completed?

The temple rebuilding project started in 536 BC and was completed in 515 BC, during the reign of Darius I.[[7]](#footnote-7) Hence, it took about 21 years to complete, due to some interruptions in between that caused the building work to stop from 535 to 520 BC.2 It was about 70 and a half years after the previous temple had been destroyed in 586 BC.

1. Why and how did the priests and Levites purify themselves? (verse 20)

They purified themselves through a ritual washing with water (Exodus 29:4; Numbers 8:7), which was required for them to be considered clean before they could perform their religious service in the temple. It was for the purpose of consecrating themselves in order to be considered holy and acceptable to carried out the sacred service.

1. What is the significance for the Jews to keep the Passover and the Feast of Unleavened Bread after having completed the second temple? (verse 19-22)

The Passover commemorated the passing over of God's judgment from the Israelites' ancestors when He striked Egypt (Exodus 12:1-14; Leviticus 23:5). The 7-day Feast of Unleavened Bread commemorated God's deliverance of the Israelites' ancestors from the Egyptian bondage (Exodus 12:15-20; Leviticus 23:6-8). The Feast of Unleavened Bread took place immediately on the following day after the Passover feast.

It was the first Passover festival celebrated in the new second temple. For the returned remnants of Israel, the celebration of the feasts at this time may signify the end of the exile and the restoration of fellowship with Yahweh along with the temple worship. Particularly, since they had experienced how God worked in amazingly ways to provide for the rebuilding project even through pagan kings, they were all the more encouraged and appreciative as they finally gathered to participate in the temple worship. Noting that by the time the second temple was completed, it was about 70 years since the Jews last partook of the feast of the Passover.7 Therefore, it was indeed an occasion worth celebrating and the Jews were filled with joy and thanksgiving to the Lord (verse 22).

The festivals were also special for the Jews because only "the sons of Israel who returned from exile and all those who had separated themselves from the impurity of the nations of the land" had the privilege of partaking in the feasts (verse 21). Meaning, it included the "proselytes" or newcomers who joined the people of Israel in the worship of Yahweh with "whole-hearted allegiance", but excluded those regarded as impure, such as the Samaritans.[[8]](#footnote-8),[[9]](#footnote-9) Thus, it was for an exclusive community that "seek the Lord God of Israel".

1. Why did the author label as "king of Assyria" (in verse 22) when Darius and Cyrus were both kings of Persia (verse 14)?

The reference to the "king of Assyria" could be for the purpose of reminding the Jews of the Assyrians who were cruel and deported them out Israel, but that had ended with the fall of the Assyrian Empire in 609 BC.7 After that, the Persian Empire took over what was previously Assyria. Thus, in a way, Darius could (indirectly) be referred to as the ruler of Assyria.8 Perhaps, the title had the effect of bringing fear to the Jews, since the Assyrian kings were previously used by Yahweh to discipline the Israelites. Later, the situation turned around as Yahweh used another "king of Assyria" (i.e., Darius) to show special favour to the Jews.[[10]](#footnote-10) Ultimately, Yahweh rules and reigns over all, above earthly kings and authorities, throughout history.10

1. What does this passage intend to teach the readers about God and His people?

God showed His care and providence for His people of Israel, despite of the opposition and obstacles faced in the rebuilding project. God proved Himself faithful in keeping His promises in every situation, from bringing the Jews back to their homeland to the rebuilding of the temple and restoring of true worship. In God's sovereignty, He was actively at work through the decrees of pagan Persian kings to show special favour and support in the rebuilding of the temple (verse 14b), so the ultimate source of decree was ordained by Yahweh Himself. The prophets and the Persian kings served as God's channels to fulfill His plan and purpose. Thus, all credits go to Yahweh, who is named first in the acknowledgement list (verse 14b).

After suffering terribly during the exile, the people of God learned obedience by keeping God's law, including their responsibilities as God's covenantal people and in the temple worship (verse 16-22). For example, the priests and Levites were reinstated and "purified" and the people "separated" themselves from those defiled individuals, so as to worship Yahweh according to His terms and conditions. Having seen God at work, especially in providing royal supplies of materials for constructing the temple, ought to inspire faith and encourage the Jews to press on in rebuilding the temple of God.

The Lord preserved the faith of the post-exilic remnants of Israel. The Lord placed hope in their hearts to rebuild the temple as a nation of Israel and to restore their worship of Yahweh. As they returned to Yahweh whole-heartedly, He restored their covenant relationship and identity as God's people.

2. Exegetical Outline

I. The way God expected the Israelites to respond to the temple completion was to remember His sovereign acts through various people to accomplish His plan. (v.13-15)

A. Tattenai was used by God to contribute materially to the Jews in their rebuilding work. (v. 13 with reference to v. 8-10)

B. The prophets were used by God to encourage the builders, which helped them to be successful in the work. (v. 14a)

C. The Israelites were being directed by God who worked through the kings of Persia to show them favour with decree supportive of the temple rebuilding project. (v. 14b)

II. The way God expected the Israelites to respond to the temple completion was to consecrate the temple to Him. (v. 16-18)

A. The Israelites celebrated the temple completion with generous offerings to set it apart for God along with national repentance. (v. 16-17)

B. Priests and Levites were ordained to perform God-given duties in the temple. (v.18)

III. The way God expected the Israelites to respond to the temple completion was to consecrate their hearts to Him. (v. 19-22)

A. The priests and Levites underwent cleansing to prepare the Passover feast. (v. 19-20)

B. The post-exilic Jews and proselytes consecrated themselves to worship God and partook the feast. (v. 21)

C. They did so with an overflowing joy as recipients of God's special kindness through pagan king. (v. 22)

3. CPT/ EI:

The ways God expected the Israelites to respond to the temple completion were, to remember His sovereignty and consecrate the temple and their hearts to Him.

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2. John A. Martin, "Ezra," *The Bible Knowledge Commentary*: *An Exposition of the Scriptures by Dallas Seminary Faculty: Old Testament*, (Wheaton, Ill: Victor Books, 1988), 662. [↑](#footnote-ref-2)
3. Mervin Breneman, *Ezra, Nehemiah, Esther: An Exegetical and Theological Exposition of Holy Scripture*. The New American Commentary 10, (Nashville, TN : Broadman & Holman, 1993), 116-117. [↑](#footnote-ref-3)
4. Charles F. Fensham, *The Books of Ezra and Nehemiah*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1982), 94. [↑](#footnote-ref-4)
5. Breneman, *Ezra, Nehemiah, Esther: An Exegetical and Theological Exposition of Holy Scripture*, 120. [↑](#footnote-ref-5)
6. Kidner, *Ezra and Nehemiah: An introduction & Commentary*, 67. [↑](#footnote-ref-6)
7. Martin,"Ezra,"664. [↑](#footnote-ref-7)
8. 7 Martin,"Ezra,"664.

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9. Williamson H.G.M., *Ezra, Nehemiah*, Word Biblical Commentary 16, (USA: Word Books, 1985), 85. [↑](#footnote-ref-9)
10. Fensham, *The Books of Ezra and Nehemiah*, 97. [↑](#footnote-ref-10)