

Ezra

Raising Godly Generations

2. The Influence of Ezra —Ezra 7 – 10

(1) The Return Under Ezra — Ezra 7 – 8

• *Ezra 7:*

• *We now see Ezra, the skilled scribe:*

1. Who Was Ezra? —7:1–5

(1) Ezra does not appear in this book until here.— 7:1a
• The Temple has been completed and dedicated, and the proper order of offerings resumed.

(2) Who Ezra was —7:1b–5

- A son of Aaron through Eleazar, Phinehas, Abishua, Zadok, etc. He was of the priestly family, but not the same as Jeshua (3:2). —7:1–5
- This establishes the priestly authority of Ezra.

2. Ezra Went up from Babylon —7:6–10

(1) Ezra’s office and qualifications —7:6

- He was “ready scribe in the law of Moses” —7:6
- As “a ready scribe in the Law of Moses,” he was an authority in the Law and a teacher of that Law. —7:6
- Even at that time scribes were teachers of God’s Word. He had studied the Scriptures and could teach them well.
- The “hand of the LORD his God” was upon him. —7:6 Also 7:9.

(2) Ezra went up from Babylon —7:6–9

- 1. The king granted all Ezra’s request. —7:6
 - This was according to the hand of the LORD his God upon him.
- 2. Those who went with him —7:7
 - Some of the children of Israel
 - Of the Priests, the Levites, the singers, the Porters, and the Nethinims.
- 3. The time —7:8–9
 - The 7th year of the king, the 5th month of. This was 456 B.C.
 - He began his trip the first day of the 1st month.
 - He arrived on the first day of the 5th month.
 - Again, this was “according to the good hand of his God upon him.”

(3) Ezra’s preparation —7:10

- This is why the LORD’s hand of blessing was upon him.

“Salting the Oats”

Ezra 7:1–10 — What qualities about Ezra do we see here that would be good for us to emulate?

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- (2) The LORD had extended mercy to Ezra —7:28
- This mercy was before the king and his court.
 - Ezra was strengthened as the hand of the LORD his God was upon him
 - He gathered “out of Israel chief men” to go with him.

• *Ezra 8:*

• *Ezra’s wise, careful leadership is seen in this chapter.*

5. The Traveling Companions of Ezra —8:1–14
- The names are of families — the total is 1,496.

6. Seeking for Levites —8:15–20

- (1) He gathered the people at the river —8:15
- He brought those families together.
 - He abode in tents for 3 days.
 - He searched for “the sons of Levi,” but there were none.

- (2) He sent to Casiphia for “ministers.” —8:16–17
- He was making sure that the Priests and Nethinims went with him.
 - He sent to the leaders for ministers for the house of God.

- (3) They brought some “ministers.” —8:18–20
- Of Mahli (son of Levi) —Sherebiah and his sons —18 Levites —8:18
 - Of Merari (son of Levi) —Hashabiah and Jeshaiiah and their sons —20 Levites —8:19
 - Of Nethinims —220 Nethinims —8:20
 - These were probably descendants of the Gibeonites (Josh. 9:27).
 - David and the princes had appointed them to serve the Levites.

7. A Fast for Protection —8:21–23

• Ezra’s powerful testimony of trust.

- (1) He called a fast. —8:21
- He began by calling for a fast “to seek of Him the right way for” them — that is, for protection. —8:21

- (2) The LORD was entreated for them. —8:22–23

- 1. He was ashamed to seek help from the king —8:22
- 2. They fasted and the LORD heard. —8:23
 - So they fasted and the LORD was entreated of them — 8:23
 - See Isa. 31:1: “Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!”

“Salting the Oats”

Ezra 8 — How can we follow Ezra’s example for God’s work today?

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(2) The Reformation Under Ezra —Ezra 9–10

• *Ezra 9:*

1. Bad News — No Separation —9:1–2

(1) Abominations —9:1

- The people were doing according to the abominations of the Canaanites, etc. —9:1
- Ezra arrived in Jerusalem a number of years after the first return under Zerubbabel. The Temple had been rebuilt but not the walls of the city. However, this sin had become rampant.

(2) Inter-marriage causing those abominations —9:2

- They had intermarried and mingled with the people of the land —9:2
- Separation was commanded for them, see Exod. 23:32–33; Deut. 7:2–3 and other passages.
- Israel is called “the holy seed.”
- This is the way their problems began (see Judges).
- The leaders were the chief offenders in this. They had led.

2. Ezra’s Sorrow —9:3–4

(1) The sorrow of Ezra —9:3

- What Ezra did reveals his sorrow at their sin. —9:3
- Did he pull out all his hair?
Had he been High Priest (which he wasn’t) he could not have plucked out his hair (Lev. 21:10). Ezra did show extreme grief. The plucking of the hair was a means of showing mourning.

(2) God fearing men joined Ezra in grief —9:4

- Those who feared God’s Word assembled with him. They revered the Word of God.
- It is not now much our Bible is marked up with notes and underlining, or how full our notebooks are. *Do we revere His word?*

3. Ezra’s Prayer —9:5–15

(1) Shameful confession —9:5–9

- His prayer was one of shameful confession.
- He said, “our iniquities” —He identified himself with them.
- It is a but a remnant —9:8
Ezra 9:8 “nail,” cf. Isa. 22:22–23. The nail is Christ!

(2) His request —9:10–15

- 1. Ezra then asks, “O our God, what shall we say after this?” —9:10a

“Salting the Oats”

Ezra 9:1–2 — How does the sin Ezra found in Jerusalem effect the people of God and the work of God today?

Ezra 9:3–15 — How should we relate Ezra’s response to this sin to our lives and ministries today?

