

DOWNLOAD PDF THE EARLY RESTORATION (EZRA 3-6, 1 ESDRAS, HAGGAI, ZECHARIAH 1-8, AND ISAIAH 56-66)

Chapter 1 : Zerubbabel | Revolv

The fall of Jerusalem (2 Kings , 2 Chronicles 36, Habakkuk, Jeremiah, and the letter of Jeremiah) --After the fall: Jews in Judah and Babylon (Lamentations, Psalm , Obadiah, and Ezekiel) --Return from exile (Ezra and Isaiah , and) --The early restoration (Ezra , 1 Esdras, Haggai, Zechariah , and Isaiah

About years earlier, Jeremiah had prophesied that the Babylonian captivity would last 70 years Jer. Cyrus proclaimed his edict 67 years after the first Babylonian deportation from Judah B. Important matters were put in writing in the ancient Near East. Vernon McGee regarded the phrase "the word of the LORD" as the theme of the book of Ezra, because there are 10 direct references to it in this book 1: However, Isaiah presented him as an unbeliever Isa. Evidently he was a polytheist and worshipped several gods. He also recorded how he restored prisoners to their own lands, as Ezra 1 describes. He said he hoped the people under his authority would pray for him to Bel and Nebo. The fact that Cyrus used this title for the Lord suggests that He was prompted by Jewish advisors. Cyrus not only gave permission for the Jews to return to Jerusalem v. He also urged their neighbors to support this project financially v. To speak this way of foreign deities was in keeping with his conciliatory policy. Like their contemporaries at Elephantine [in Egypt], by the fifth century B. Perhaps even more thoroughly than the prophet had intended! Those who gave to the reconstruction project evidently included Jews who decided to remain in Babylon, as well as Babylonian Gentiles. Many Jews chose not to return because they did not want to leave their possessions. They should have returned. Thus will the heavenly Canaan be replenished, though many perish in Babylon; and the gospel-offer will not be made in vain. When one army defeated the other, the victors would take the images of their defeated foes captive, and lock them up, to testify to the impotence of those gods. Achaemenes, who ruled from about to B. There is no evidence that the Babylonians took the ark of the covenant to Babylon, or that the returning Jews brought it with them back to the Promised Land. Most scholars speculate that the Babylonians broke it up when they sacked the temple. Josephus wrote that the ark was not in the holy of holies in the second temple. Another less likely view is that Sheshbazzar and Zerubbabel were the same individual cf. However, Sheshbazzar seems to have been the leader and governor when the first group of captives returned. It seems most probable that Zerubbabel succeeded his uncle as the chief man in the restoration leadership, since Zerubbabel became the governor of Judah Hag. These were, therefore, most likely not two names for the same man cf. Perhaps the writer used it since, throughout this chapter, the Exodus from Egypt seems to have been in the background of his thinking. There are frequent mentions of the leaders of the Israelites during the wilderness wanderings as princes of the people. Thus this title of Sheshbazzar may be in harmony with that comparison. Verses 9 and 10 give the following quantities.

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Chapter 2 : Eng | Project Gutenberg Self-Publishing - eBooks | Read eBooks online

The Early Restoration. Ezra , 1 Esdras, Haggai, Zechariah , and Isaiah Box The Books of Esdras The Book of Haggai Zechariah Isaiah

Did All of the Jews Return? By far, most of the expatriated Jews chose not to return to Jerusalem at this time, a decision that indicates how well they had been absorbed into the Babylonian way of life. Vessels of Silver and Gold The Lord saw to it that the exiles did not return empty handed; neither did the children of Israel at the time of the Exodus from Egypt see Exodus Precious items were collected to be used to adorn the temple as the Lord had specified. That Cyrus would allow such wealth to be gathered for the temple is an indication of how seriously he viewed the prophecy of Isaiah concerning him. Sheshbazzar is identified in Ezra 1: Many scholars have therefore identified Sheshbazzar and Zerubbabel as the same person. The evidence seems to favor the idea of two separate persons. Both were of the royal line of Judah, and both were probably appointed by Cyrus. Zerubbabel has become the more famous in history because he outlived the older Sheshbazzar. Zerubbabel was a descendant of Jehoiachin, the king who was carried away captive into Babylon see Enrichments A and G , which descent means he was of the royal Davidic line. Zerubbabel was also an ancestor of Jesus Christ see Matthew 1: Zerubbabel was the governor of Judah see Haggai 2: The second temple in Jerusalem is often called the temple of Zerubbabel. Haggai and Zechariah prophesied favorably about the role and trustworthiness of Zerubbabel see Haggai 2: The name Jeshua appears in the book of Ezra but is also spelled Joshua in Haggai. This man, Jeshua, was the high priest see Haggai 1: Zerubbabel and Jeshua, being motivated by the prophetic inspiration of Haggai and Zechariah, together directed the rebuilding of the temple see Ezra 6: Who Were the Nethinims? By marrying out of the covenant, some Israelites lost the right to have their descendants officiate in the priesthood. Who Was the Tirshatha? The Tirshatha was the title of the governor of Judea under the Persians. The Altar Was Rebuilt First Jeshua, the high priest, and Zerubbabel, the governor, cooperated to direct the rebuilding of the temple. The altar was necessary so that worship and sacrifice could begin again according to the pattern laid down by Moses see Leviticus 17. The altar was made ready for the sacrifices of the week of Succoth feast of Tabernacles and for other high holy days. Two choirs, or a choir and soloist, sang alternately. It is likely that the shout was similar to the Hosanna Shout used in connection with modern solemn assemblies. McConkie, *The Promised Messiah*, pp. Why Did the Older Priests Weep? Josephus explained that the remembrance of the former temple caused the old priests to weep. The temple of Solomon had been beautiful and sumptuously adorned. Now, because of the extreme poverty of the returning exiles, the second temple was greatly inferior to the first. Later when these foreign Samaritans intermarried with some of the Israelites, both a mixed race of Samaritans and a variant form of the worship of Jehovah developed. Such were the circumstances in the New Testament times. This variant religion was heavily intermingled with pagan and other unauthorized religious practices, which the Jews saw as highly offensive. When Zerubbabel refused their help, the Samaritans were understandably angry and sought revenge by writing to the king of Persia and accusing the Jews of rebellion. What Was the Syrian Tongue? It was the international diplomatic language of the Persian Empire. Asnappar is the Aramaic version of Ashurbanipal, the name of the province that included Judea and Syria. The Hand of the Lord Intervened in the Building of the Temple After many years, prophets of God appeared in Jerusalem to provide the inspired direction and incentive to continue the temple building. Zerubbabel had returned to Jerusalem about sixteen years previously and had been frustrated in his temple building project. The Lord answered Daniel and raised up two prophets in Jerusalem: Darius recognized the role of God in human affairs. During his reign, Darius adopted the religion of Zoroastrianism for the Persian Empire. Darius probably thought that the god he worshiped also wanted the temple of Judah rebuilt. And, the decrees of one king were often honored by his successors. The second temple in Jerusalem was completed in B. In general plan it was patterned after the Temple of Solomon, though in many of its dimensions it exceeded its prototype. The court was divided into a section for priests

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only and another for the public; according to Josephus the division was effected by a wooden railing. An altar of unhewn stone was erected in place of the great brazen altar of old. The Holy Place was graced by but one candlestick instead of ten; and by a single table for the shew-bread instead of the ten tables overlaid with gold which stood in the first Temple. We read also of a golden altar of incense, and of some minor appurtenances. The Most Holy Place was empty, for the Ark of the Covenant had not been known after the people had gone into captivity. Critical scholars specify the following features characteristic of the Temple of Solomon and lacking in the Temple of Zerubbabel: Notwithstanding these differences the Temple of Zerubbabel was recognized of God and was undoubtedly the site or seat of Divine revelation to duly constituted prophets. It was the temple of Zerubbabel that King Herod refurbished and made very beautiful. He added many courtyards and surrounding buildings that made it one of the wonders of the world at the time of Jesus. See Notes and Commentary on Haggai 2: Who Was the King of Assyria? The king of Assyria was the Persian monarch, the king of what was once Assyrian territory. Artaxerxes is favourably disposed towards the Jews, and Ezra the scholar and teacher direct descendant of the high priests is given official sanction to teach the law and appoint magistrates in his homeland, to offer sacrifices and beautify the temple. Josephus spoke of the circumstances in Jerusalem at the time of Ezra and how he was assigned to correct the situation Ezra is known as Esdras in the Josephus account. Ezra was a man of great faith, and one moved by the Spirit of the Lord. He petitioned King Xerxes for permission to return with more Jews. Xerxes agreed and wrote a letter to the governors of Judah. Ezra, the scribe of the law, was charged by the Persian king to teach the people in Jerusalem of the law and then set up a judgment system for the lawbreakers see Ezra 7: Talmage explained the system of scribes set up by Ezra and the consequences of that system in future generations: In the days of Ezra and Nehemiah these specialists in the law constituted a titled class, to whom deference and honor were paid. According to Talmudic record, the organization consisted of one hundred and twenty eminent scholars. The scope of their labors, according to the admonition traditionally perpetuated by themselves, is thus expressed: Be careful in judgment; set up many scholars, and make a hedge about the law. They followed this behest by much study and careful consideration of all traditional details in administration; by multiplying scribes and rabbis unto themselves; and, as some of them interpreted the requirement of setting up many scholars, by writing many books and tractates; moreover, they made a fence or hedge about the law by adding numerous rules, which prescribed with great exactness the officially established proprieties for every occasion. Ezra is faced with a long and dangerous journey at a time of great unrest. And having boasted his confidence in God, he can hardly now apply to the king for an escort! Who Were the Sons of Levi? Any male member of the tribe of Levi was a Levite, but a priest had to be a descendant of Aaron, who was also of the tribe of Levi. Priests were thus a subgroup of the Levites. The sons referred to in Ezra 8: The priests and Levites in Jerusalem had allowed the temple service to seriously deteriorate. Many of them had gone out to make a living because the temple was not supported sufficiently to allow them to serve full time. Some of them had even taken wives of the pagan nations, as had many other Jewish citizens. All of this horrified Ezra and many of the faithful who had told him of the problem see Ezra 9: Intermarriage with people from some of the surrounding nations was expressly forbidden by the Lord because it led to idolatry see Deuteronomy 7: Idolatry had led to the downfall of the Israelite nation, but even the horrors of defeat and exile had not taught the people their lesson. It was an important step for the people of Judah in preparing themselves to be worthy of the temple and the sacred land to which the Lord had prophesied they would return. It appears that the covenant renewal led by Ezra and described in Nehemiah 8–10 occurred at about this same time see Notes and Commentary on Nehemiah 8– He charges them with cancelling several other places through the same spirit of enmity and opposition. Points to Ponder Trusting in the Lord One of the most often repeated lessons of the scriptures is that Jehovah is actively engaged in the affairs of all nations, not just in the affairs of the chosen people of Israel, as Ezra clearly showed. They were a tiny nation in bondage, surrounded by nations stronger than they were. How could they be preserved? Only by the divine intervention of a Supreme Deity who watches over the present while He plans for ages to come. This time in Jewish history was the low ebb in the life of a nation destined

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yet to become a giant in the earth. What is true for nations is true for individuals. Do you rest tranquilly in your own trust in the Lord? You should appreciate the following remarks of President Brigham Young: Who of this congregation can realise for one moment, that the Lord would notice so trifling an affair as the hairs you have combed from your heads this morning? Yet it is so, not one hair has fallen to the ground without the notice of our Father in heaven. To convince the ancient Apostles of His care over them, Jesus selected the most trifling things, in their estimation, to illustrate to their minds that the least thing escaped not His notice. Are not two sparrows sold for a farthing?

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Chapter 3 : 1 Esdras - WikiVisually

The Early Restoration (Ezra , 1 Esdras, Haggai, Zechariah , and Isaiah) History Box Chronology of the Late Sixth Century BCE The Book of Haggai.

Thus, a "prophet" in the Bible is primarily a "spokesperson for God," someone who receives messages from God and conveys them to other people. If a prophet speaks words that are not from God, he or she is considered a false prophet or sometimes called a prophet of another god e. The messages transmitted by the biblical prophets are not only or primarily about the future, but about the past and present as well. Note that I say "future possibilities" rather than "future events," because when biblical prophets speak about the future, it is usually not about what will inevitably happen, but rather about what might happen, depending on how people choose to react and act: So God tries to teach Jonah further that God is more interested in mercy and forgiveness than in punishment and destruction! At least one crucial point about the nature of biblical "prophecy," namely, that even when prophets speak about the future, they are not predicting an inevitable, unalterable future! Rather, they are warning people about a possible future that might come upon them if they continue in their evil ways and do not turn back to God. Some texts may even presuppose that people will not repent, and thus will be punished for their wickedness; but if they do, even contrary to all expectations, then the disasters foretold by the prophets will not come about after all! The messages God wishes to convey through the prophets to the people are often preceded by some very familiar phrases: Examples are found throughout the Bible, esp. Anointing people to rule as king 1 Sam 9: Which books of the Bible are considered "prophetic"? The answer depends on which Bible you mean! Jews, Protestants, Catholics, and Orthodox Christians all use slightly different versions of the Bible, count different books among the "prophets," and arrange them in different orders in their respective Bibles. The books of Daniel and Lamentations, however, are not considered part of this group, but instead are found among the miscellaneous "Writings" Ketuvim in the third main section of the Hebrew Bible. In all Christian Bibles, the books of Joshua, Judges, Samuel, and Kings are not classified as "prophetic books" but rather considered to be "historical books. Catholic Bibles contain all of the above, but also include the book of Baruch and a longer version of Daniel with two additional chapters Orthodox Christian Bibles contain the same books as the Catholic versions, but they are arranged in a significantly different order. For more details and a visual overview of all of the above, see my Comparative Chart of Jewish and Christian Bibles. The categorization of a biblical book can significantly affect how you interpret it, especially in the case of the Book of Daniel. Is this a "prophetic" book much like all the other prophets, as some Protestant Christians emphasize? Or is it somewhat "prophetic" but more accurately described as an "apocalyptic" book, as other Protestants and most Catholics maintain? Or is it not really "prophetic" at all, but rather belonging to a different literary genre that should be read differently, as most Jews agree? Moreover, most biblical scholars emphasize that in order to interpret the writings of the biblical prophets properly, one must understand the historical context in which the prophets lived, since they were primarily addressing the people and political situations of their own day. To complicate matters, the canonical order of the prophetic books how they are arranged in our Bibles is not the same as the historical order when they were originally written: Daniel more prophetic Hellenistic Era: Seleucids early 2nd Cent. Daniel more apocalyptic Prophecy and Prophets in Ancient Israel: In addition to the prophets who have separate biblical books named after them and who are sometimes also mentioned in other biblical books , quite a few other people are also called "prophet" or "prophetess" in the Hebrew Bible. Many of them are true prophets who speak on behalf of the God of Israel , while some are false prophets who serve other gods of other nations. Moreover, whole groups of prophets lit. The following are some of the most important individuals referred to as "prophets" of God: Within the Torah the first five "Books of Moses" , only a few examples: Daniel is never called a "prophet" in the Hebrew Bible! Although all of these prophets speak on behalf of God, rather than on their own authority, how they came to be prophets or when God first

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commissioned them for this role is only rarely narrated or alluded to in the Bible. The best know stories include: The call of Samuel 1 Sam 3: Several biblical texts mention explicit criteria for distinguishing true vs. Most of the NT references to "prophets" mentioned times in the NT, of which are in the Gospels and Acts are to the prophets of the OT, either generically as a group or often explicitly naming individual prophets esp. In addition to these references to the ancient Hebrew prophets, the NT also refers to certain people of its own day as "prophets," including John the Baptist, Jesus, and many early Christian leaders, either individually or generically: The word "prophet" refers both to John the Baptist Mark Acts of the Apostles: Five men are named as "prophets and teachers" of the church in Antioch: Other individuals named as Christian prophets include Judas and Silas The four daughters of the evangelist Philip "had the gift of prophesying" Near the beginning of Revelation, in the letter to the church in Thyatira, a woman named Jezebel is also denounced as a false "prophetess" Rev 2: In addition to all these individuals who are named prophets, the gift of "prophecy" Gk. In several letters, Paul speaks of "prophecy" as one of the gifts given to some Christians for the benefit of the community: Paul also refers to praying and "prophesying" and other spiritual practices as normal parts of the worship services of his early Christian communities: See 1 Cor This page is still under construction; more will be added some day, although I cannot "predict" when!

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Chapter 4 : Login - Oxford Biblical Studies Online

The Kingdom of Judah in the Eighth and Early Seventh Centuries BCE (2 Kings , 2 Chronicles , Isaiah , and Micah)
History Box Chronology of the Eighth and Seventh Centuries BCE.

Before that date, it had been included in the Book of Ezra ; but in Latin Christian bibles from the 13th century onwards, the Books of Ezra and Nehemiah become separated; a separation that became canonised with the first printed bibles in Hebrew and Latin. Summary The events take place in the second half of the 5th century BCE. Listed together with the Book of Ezra as Ezra-Nehemiah , it represents the final chapter in the historical narrative of the Hebrew Bible. Further editing probably continued into the Hellenistic era. The king appoints him as governor of Judah and he travels to Jerusalem. After 12 years in Jerusalem , he returns to Susa but subsequently revisits Jerusalem. He finds that the Israelites have been backsliding and taking non-Jewish wives, and he stays in Jerusalem to enforce the Law. In the 20th year of Artaxerxes I of Persia , Nehemiah, cup-bearer to the King in Susa the Persian capital , learns that the wall of Jerusalem is destroyed. Nehemiah returns to Jerusalem, carrying letters of authorisation from the king; he inspects the walls. The enemies of the Jews – Sanballat of Samaria, Tobiah the Ammonite, Geshem the Arab, and the men of Ashdod – plot to attack Jerusalem which necessitates the Jews working with weapons in their hands. Nehemiah sees that the Jewish nobles are oppressing the poor, and forces the cancellation of all debt and mortgages; while previous governors have been corrupt and oppressive, he has been righteous and just. Sanballat accuses Nehemiah of planning rebellion against Artaxerxes, and he is opposed even by Jewish nobles and prophets, but the wall is completed. Nehemiah appoints officials and sets guards on the wall and gates; he plans to register the Jews, and finds the Census of those who had returned earlier. Nehemiah assembles the people and has Ezra read to them the law-book of Moses; Nehemiah, Ezra and the Levites institute the Feast of Booths , in accordance with the Law. The priests, Levites and the Israelite people enter into a covenant, agreeing to separate themselves from the surrounding peoples and to keep the Law. Jerusalem is repopulated by the Jews living in the towns and villages of Judah and Benjamin. A list of priests and Levites who returned in the days of Cyrus the first returnees from Babylon is presented; Nehemiah, aided by Ezra, oversees the dedication of the walls and the rebuilt city. After 12 years Nehemiah returns to Susa; he later comes back to Jerusalem, and finds that there has been backsliding in his absence. Historical background The book is set in the 5th century BCE. Judah is one of several provinces within a larger satrapy a large administrative unit within the Achaemenid Empire. The capital of the empire is at Susa. Nehemiah is a cup-bearer to king Artaxerxes I of Persia – an important official position. At his own request Nehemiah is sent to Jerusalem as governor of Yehud, the official Persian name for Judah. His task is to rebuild the walls and to re-populate the city. He faces opposition from three powerful neighbours, the Samaritans , the Ammonites , and the Arabs , as well as the city of Ashdod , but manages to rebuild the walls. He then purifies the Jewish community by enforcing its segregation from its neighbours and enforces the laws of Moses. Jerome himself rejected the division in his Vulgate translation of the Bible into Latin from the Hebrew; and consequently no early Vulgate manuscripts separate the two books, [4] and they remained undivided as a single book in the 8th century commentary of Bede , and in the 9th century bibles of Alcuin and Theodulf of Orleans. Composition and date The combined book Ezra–Nehemiah of the earliest Christian and Jewish period was known as Ezra and was probably attributed to Ezra himself; according to a rabbinic tradition, however, Nehemiah was the real author but was forbidden to claim authorship because of his bad habit of disparaging others. These have sometimes been identified as another, separate work, the Ezra Memorial EM , but other scholars believe the EM to be fictional and heavily altered by later editors. Both the Nehemiah and Ezra material are combined with numerous lists, Censuses and other material. The first edition of the combined Ezra–Nehemiah may date from the early 4th century BC; [6] further editing continued well into the following centuries. See also Esdras References Albright, William The Biblical Period from Abraham to Ezra: Gruen editors , Hellenistic Constructs: Essays

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In Culture, History, and Historiography, p.

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Chapter 5 : Table of contents for The Old Testament

*The Early Restoration (Ezra , 1 Esdras, Haggai, Zechariah , and Isaiah) History * Box Chronology of the Late Sixth Century BCE The Book of Haggai.*

This happened, he says, in the second year of Darius the king. Interpreters differ as to this time; for they do not agree as to the day or year in which the Babylonian captivity began. Some date the beginning of the seventy years at the ruin which happened under Jeconiah, before the erasing of the city, and the destruction of the Temple. It is, however, probable, that a considerable time had passed before Haggai began his office as a Prophet; for Babylon was taken twenty years, or little more, before the death of king Cyrus; his son Cambyses, who reigned eight years, succeeded him. The third king was Darius, the son of Hystaspes, whom the Jews will have to be the son of Ahasuerus by Esther; but no credit is due to their fancies; for they hazard any bold notion in matters unknown, and assert anything that may come to their brains or to their mouths; and thus they deal in fables, and for the most part without any semblance of truth. It may be sufficient for us to understand, that this Darius was the son of Hystaspes, who succeeded Cambyses, for I omit the seven months of the Magi; for as they crept in by deceit, so shortly after they were destroyed; and it is probable that Cambyses, who was the first-born son of Cyrus, had no male heir. Hence it was that his brother being slain by the consent of the nobles, the kingdom came to Darius. He, then, as we may learn from histories, was the third king of the Persians. Daniel says, in the Daniel 5: But between writers there is some disagreement on this point; though all say that Cyrus was king, yet Xenophon says, that Cyaxares was ever the first, so that Cyrus sustained only the character, as it were, of a regent. But Xenophon, as all who have any judgement, and are versed in history, well know, did not write a history, but fabled most boldly according to his own fancy; for he invents the tale that Cyrus was brought up by his maternal grandfather, Astyages. But it is evident enough that Astyages had been conquered in war by Cyrus. Here Xenophon fables, and gives range to his own invention, for it was not his purpose to write a history. He is a very fine writer, it is true; but the unlearned are much mistaken who think that he has collected all the histories of the world. Xenophon is a highly approved philosopher, but not an approved historian; for it was his designed object fictitiously to relate as real facts what seemed to him most suitable. He fables that Cyrus died in his bed, and dictated a long will, and spoke as a philosopher in his retirement; but Cyrus, we know, died in the Scythian war, and was slain by the queen, Tomyris, who revenged the death of her son; and this is well known even by children. Xenophon, however, as he wished to paint the image of a perfect prince, says that Cyrus died in his bed. We cannot then collect from the Cyropaeda, which Xenophon has written, anything that is true. But if we compare the historians together, we shall find the following things asserted almost unanimously: Daniel calls Darius, who reigned in Babylon, the Mede; but he is Cyaxares. This I readily admit; for he reigned by sufferance, as Cyrus willingly declined the honor. And Cyrus, though a grandson of Astyages, by his daughter Mandane, was yet born of a father not ennobled; for Astyages, having dreamt that all Asia would be covered by what proceeded from his daughter, was easily induced to marry her to a stranger. When, therefore, he gave her to Cambyses, his design was to drive her to a far country, so that no one born of her should come to so great an empire: Cyrus then acquired a name and reputation, no doubt, only by his own efforts; nor did he venture at first to take the name of a king, but suffered his uncle, and at the same time his father-in-law, to reign with him; and yet he was his colleague only for two years; for Cyaxares lived no longer than the taking of Babylon. I come then now to our Prophet: We may readily conclude that more than twenty years had elapsed since the people began to return to their own country. Some say that the Jews returned to their country in the fifty-eighth year of their captivity; but this is not true, and may be easily disproved by the words of Daniel as well as by the history of Ezra. Daniel says in the ninth chapter Daniel 9: And as this happened not in the first year of Darius, the son of Hystaspes, but about the end of the reign of Belshasar before Babylon was taken, it follows that the time of the exile was then fulfilled. But if we grant that the people returned in the fifty-eighth year, the truth of prophecy will not appear.

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Since then seventy years had elapsed when Babylon was taken, and Cyrus by a public edict permitted the Jews to return to their country, God at that time stretched forth his hand in behalf of the miserable exiles; but troubles did afterwards arise to them from their neighbors. Some under the guise of friendship wished to join them, in order to obliterate the name of Israel; and that they might make a sort of amalgamation of many nations. Then others openly carried on war with them; and when Cyrus was with his army in Scythia, his prefects became hostile to the Jews, and thus a delay was effected. Then followed Cambyses, a most cruel enemy to the Church of God. Hence the building of the Temple could not be proceeded with until the time of this Darius, the son of Hystaspes. But as Darius, the son of Hystaspes, favored the Jews, or at least was pacified towards them, he restrained the neighboring nations from causing any more delay as to the building of the Temple. He ordered his prefects to protect the people of Israel, so that they might live quietly in their country and finish the Temple, which had only been begun. And we may hence conclude that the Temple was built in forty-six years, according to what is said in the second chapter of John 2: But as liberty to build the Temple was given to the Jews, we may gather from what our Prophet says, that they were guilty of ingratitude towards God; for private benefit was by every one almost exclusively regarded, and there was hardly any concern for the worship of God. Hence the Prophet now reproves this indifference, allied as it was with ungodliness: An habitation on mount Sion had been chosen, we know, by God, that thence might come forth the Redeemer of the world. As then this business was neglected, and each one built his own house, justly does the Prophet here reprove them with vehemence in the name and by the command of God. Thus much as to the time. And he says in the second year of Darius, for a year had now elapsed since liberty to build the Temple had been allowed them; but the Jews were negligent, because they were too much devoted to their own private advantages. And he says, that the word was given by his hand to Zerubbabel, the son of Shealtiel, and to Joshua, the son of Josedech. We shall hereafter see that this communication had a regard without distinction to the whole community; and, if a probable conjecture be entertained, neither Zerubbabel nor Joshua were at fault, because the Temple was neglected; nay, we may with certainty conclude from what Zechariah says, that Zerubbabel was a wise prince, and that Joshua faithfully discharged his office as a priest. Since then both spent their labor for God, how was it that the Prophet addressed them? The Lord, no doubt, intended to connect Zerubbabel and Joshua with his servant as associates, that they three might go forth to the people, and deliver with one mouth what God had committed to his servant Haggai. This then is the reason why the Prophet says, that he was sent to Zerubbabel and Joshua. Let us at the same time learn, that princes and those to whom God has committed the care of governing his Church, never so faithfully perform their office, nor discharge their duties so courageously and strenuously, but that they stand in need of being roused, and, as it were, stimulated by many goads. I have already said, that in other places Zerubbabel and Joshua are commended; yet the Lord reproved them and severely expostulated with them, because they neglected the building of the Temple. This was done, that they might confirm by their authority what the Prophet was about to say: Zerubbabel is called the son of Shealtiel: But this seems not probable. I therefore regard Zerubbabel to have been the son of Shealtiel. He is said to have been the governor of Judah; for it was necessary that some governing power should continue in that tribe, though the royal authority was taken away, and all sovereignty and supreme power extinguished. Yet the Lord in the meantime preserved some remnants, that the Jews might know that that promise was not wholly forgotten. This then is the reason why the son of Shealtiel is said to be the governor of Judah. It now followsâ€” Copyright Statement These files are public domain.

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Chapter 6 : Table of Contents

The Early Restoration (Ezra , 1 Esdras, Haggai, Zechariah , and Isaiah)HistoryBox Chronology of the Late Sixth Century BCE Ezra Box AramaicBox The Books of EsdrasThe Book of HaggaiZechariah Isaiah A Look Back and Ahead

Both are called governors of Judah and are both credited with laying the foundation of the Temple. A number of explanations have been proposed, including: This quotation from the Book of Haggai illustrates the messianic expectations that are often associated with Zerubbabel. This term is often associated with King David. Walter Rose concludes that: Scholars have also analyzed the phrase "I will take you. The most widely debated part of this prophecy is the phrase, "wear you like a signet ring. Rose interprets this passage by comparing it to the passage in Jeremiah The real trope consists of the personification of Yahweh, who is likened to the owner of a signet". Many scholars have interpreted the following passage from Haggai as identifying Zerubbabel as a king of the land of Judah, a continuation of the Davidic line: Other scholars see it as a prophecy proclaiming that Zerubbabel will become king. According to Sara Japhet: From what is described in the prophecyâ€”the overthrow of the kingdoms of the nations as the first stage in the choosing of Zerubbabelâ€”we may conclude that Haggai sees Zerubbabel as a king, whose kingdom is made possible by a change in the political structure. All this, however, is only hinted at in the prophecy of Haggai and not stated explicitly". Lemaire interprets the author of Haggai as wanting Zerubbabel to be appointed to a lesser role: Zerubbabel was not the ruler of a nation, but the governor of a province. Yet, such a provisional situation posed no inherent threat to the promise of the Davidic house". One reads only about a mutual destruction of political and military forces masterminded by God. On the basis of these observations, I think it is safe to conclude that there is no reason to assume that divine intervention which does not mention autonomous rule or submission of the nations to Zerubbabel Hag. Any other references to Zerubbabel throughout this book are guesses or theories as to his significance. Upon that are seven lamps, each with seven lips. There are two olive trees, one to the right of the bowl and one to the left. The explanation, told by the angel that Zechariah is conversing with, is as follows: Before Zerubbabel you shall become a plain! And he shall bring forth the capstone with shouts of "Grace, grace to it! Though conventional wisdom often understood it to be Zerubbabel and Joshua , Boda argues that, because of the important role that prophets were said to play in the reconstruction of the Temple in Zech 8: Then Zechariah is told to fashion a crown out of the silver and gold, set it on the head of Joshua son of Jehozadak, and tell him the following: Here is a man whose name is Branch Hebrew: There shall be a priest by his throne, with peaceful understanding between the two of them. Should this have been the intention of the author, then the restoration of the Davidic line of kings would be imminent, as Zerubbabel is a member of the line of David 1 Chron 3: There is some evidence for this link, namely that Zerubbabel was the governor of Judah at the time of Zechariah, he was frequently associated with Joshua Ezra 3: However, there are several reasons that complicate this association. The first is that Joshua is the one crowned, not the Branch. The next is that Zerubbabel is not mentioned. The third is that the references to Zerah appear to anticipate a future event, while Zerubbabel existed in the present. Rather, Zechariah maintains hope for a Davidic king in the future, without tying down the prophecy directly to Zerubbabel. The mention of Zerubbabel in the book of Ezra primarily serves the purpose of describing the return to Judah following the exile from Babylon and the construction of the Second Temple. According to the authors of the Book of Ezra, "when the seventh month cameâ€”Jeshua son of Jozadak along with his fellow-priests, and Zerubbabel son of Shealtiel, with his colleagues, set to work to build the altar of the God of Israel". According to a letter from Tattenai the governor of the province Beyond the River to King Darius I, Sheshbazzar started the Temple, but it lay under construction for a long time. This is a contradiction, however, as Zerubbabel was said in Zechariah 4: According to the Book of Ezra, "the house was completed on the third day of the month of Adar, in the sixth year of the reign of King Darius. Nehemiah The reference to Zerubbabel in the Book of Nehemiah is rather brief. The author of the Book of Nehemiah only refers to Zerubbabel in passing when the

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author states that: The Book of Nehemiah provides no new information regarding Zerubbabel; however, Nehemiah seems to have replaced Zerubbabel as governor Neh. The sons of Zerubbabel: Meshullam and Hannaniah; they had a sister Shelomith. There were five others: Unlike the passages in Nehemiah , Haggai , and Ezra , 1 Chronicles appears to state that Zerubbabel is not the son of Shealtiel , but rather the son of Pedaiah. For a further explanation of this contradiction please see the section on Zerubbabel and his family. Potentially, Shealtiel became the legal heir to the throne, if the Davidic monarchy were restored. The Hebrew Bible has conflicting texts regarding whether Zerubbabel is the son of Shealtiel or of Pedaiah. Several texts that are thought to be more-or-less contemporaneous explicitly call "Zerubbabel the son of Shealtiel" Ezra 3: The Seder Olam Zutta also supports that position. The text which identifies Zerubbabel as a son of Pedaiah could be a scribal error. It occurs in a part of the text where the Hebrew seems discongruent and possibly garbled 1 Chronicles 3: There may be other problems with these verses as well. Therefore, with one descending from David and the other from Aaron, these two officials have the divine authority to rebuild the Temple. These genealogies do not match the genealogy presented in 1 Chronicles; various explanations have been suggested. Zerubbabel in Apocrypha Zerubbabel is mentioned in both the books of Sirach and 1 Esdras. Sirach "How shall we magnify Zerubbabel? He was like a signet ring on the right hand" Sirach Notably, Ezra is missing from this honor. This portion of the text of Sirach is a list and brief description of the famous rulers, prophets, and ancestors of the kingdom of Judah beginning in chapter Scholars have long debated the source of the competition and the Praise of Truth. Cook mentions other views of the Praise of Truth: It differs totally from the other three in being not a courtly speech but a lofty hymn. The hymn is unlikely to be Jewish in origin, otherwise the praise would have been of Wisdom, but its elevated tone clearly appealed to the Jewish editor. Gentlemen, why are not women strong, since they do such things? This speaker is told in parentheses to be Zerubbabel, but this detail was likely tacked onto a secular, Hellenized tale about the power of wine , kings , truth , and women. After Zerubbabel wins the competition, he is given sanction to rebuild the Temple and return the sacred Temple vessels that Nebuchadnezzar II had preserved after the conquest of Babylon. It is also probable that the author of 1 Esdras included this reference to Zerubbabel to alleviate any confusion about the difference between Zerubbabel and Sheshbazzar that was apparent in the original book of Ezra. This is because many scholars believe that 1 Esdras is a Greek version of the Book of Ezra. However, there are a few details that appear in 1 Esdras and not in the Book of Ezra. The second discrepancy is that the author of 1 Esdras claims that it was "Zerubbabel who spoke wise words before King Darius of Persia" 1 Esd. However, there is no passage similar to this in the Book of Ezra. Finally 1 Esdras mentions a person called Sanabassar as the Governor of Judah and that it was he who laid the foundation for the first temple 1 Esd. Sanabassar may refer to Shashbazar. However, according to the Book of Ezra, Zerubbabel is the governor of Judah and he laid the foundation for the Temple. He was given sanction to rebuild the Temple and return the sacred Temple vessels that Nebuchadnezzar II had preserved after the conquest of Babylon. Zorobabel and the Darius contest in other texts Alcuin Blamires[34]: Walker observes that De Vega used several historical sources in addition to 1 Esdras. The last work dates from Some modern critics[34] view "women" as the focus as they were often belittled in biblical and medieval texts. It is very similar to the style of the prophecy given in 1 Enoch. The prophecy contains messianic imagery and Zerubbabel is told the future of the city of Jerusalem. One of the firm and long-standing followers and friends of the Prophet Isaiah, and descendant of the Davidic Dynasty. External links Wikisource has the text of the Encyclopedia Americana article Zerubbabel. Wikimedia Commons has media related to Zorobabel.

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The Early Restoration (Ezra , 1 Esdras, Haggai, Zechariah , and Isaiah) Judah in the Fifth Century BCE (Ezra , Nehemiah, Zechariah , Joel, Malachi, and 2 Esdras) History Rewritten (Chronicles)

On their arrival in their own land, the exiles, it would seem, proceeded first of all to their several cities, reconnoitring the ground, as it were, and at first taking no step that could arouse the hostility or jealousy of the previous inhabitants. After a while, however, "when the seventh month was come," they ventured with some misgivings to restore and rebuild the great altar of burnt sacrifice, which Solomon had formerly erected in the principal court of the temple, directly opposite to the porch 2 Kings The restoration of the altar thus considerably preceded even the commencement of the temple; the one being essential to the Jewish service, which could not exist without sacrifice, while the other was only a convenient and desirable adjunct. The altar must have been completed by the last day of the sixth month see verse 6. The seventh month was Tisri, and corresponded nearly to our October. It was the most sacred month of the Jewish year, commencing with a blowing of trumpets and a holy convocation on the first day Le Zerubbabel and Joshua determined to risk a disturbance rather than defer the restoration of the altar beyond the commencement of this sacred month. The people gathered themselves together. The people were bound to attend the feast of tabernacles Exodus The restoration of the altar and the re-establishment of the daily sacrifice having been announced, there was a general influx of the country Israelites into Jerusalem to witness the proceedings. The position of Jeshua, both here and in Ezra 3: Haggai, however Ezra 1: His father, Jozadak, or Josedech, was the son of Seraiah, high priest at the destruction of Jerusalem 1 Chronicles 6: The name Jeshua is a mere variant of Joshua, and so corresponds to Jesus, of whom Jeshua may be regarded as a type. His brethren the priests. As being all of them equally descended from Aaron, the priests were "brethren. See note on Ezra 2: Such other members of the royal house as had returned with him. As it is written in the law. It was an express command of God to the Israelites that sacrifice should be offered only at Jerusalem in the place which he should appoint. Moses the man of God. That is, "the Prophet;" but the phrase is emphatic, and characteristic of Ezra. They built the new altar upon the foundations of the old one, making it exactly conform to them. This was done, no doubt, to indicate that the religion which the exiles brought back from Babylon was in every respect identical with that which they had possessed before they were carried thither. Many moderns hold the contrary; but it has not yet been proved that the sojourn at Babylon modified the religious ideas of the Jews in any important particular. For fear was upon them. Or, "though fear was upon them. We must remember that their neighbours were not Persians, but descendants of various idolatrous nations—Hamathites, Babylonians, Susianians, Elamites, Cuthaeans, etc. Though the exiles had permission from Cyrus to raise up not only their altar, but their temple, it was not at all certain that his nominal subjects would passively submit. It was as if a modern Turkish Sultan should decree the erection of a Christian altar and a grand Christian cathedral at Kerbela or Bussorah, towards the verge of his empire. There would be great danger in acting on such a decree. Burnt offerings morning and evening. So the law required see Exodus Emboldened by their successful restoration of the altar of burnt sacrifice, Zerubbabel and Jeshua allowed the people to gather themselves together and celebrate the autumnal festival, though they can scarcely have made it on this occasion a "feast of ingathering. According to the mode of celebration prescribed in the law; i. The daily burnt offerings by number, according to the custom. The offerings for each day of the festival are carefully laid down in Numbers We must understand that all the particulars there enjoined were carefully observed. Having set up the altar, and celebrated the particular festival which the revolving year happened to have brought round, and which it would have been wrong to neglect, the exiles re-established permanently three things: The daily sacrifice; 2. The celebration of the new moons and other regular feasts; and 3. The practice of allowing the people to bring offerings whenever they pleased, to be offered on the great altar by the priest or priests in attendance. The continual burnt offering. This is beyond a doubt the daily morning and evening sacrifice, called "the continual burnt offering" in

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Exodus The clause is not modified by the succeeding words, which are additional, not exegetical, and which should not be translated, as in the A. V both of the new moons, but, "and those of the new moons. And of every one that willingly offered. Nor was this all. The practice was resumed of sacrificing on the great altar at any time any free-will offerings that individual Israelites might bring see Leviticus 1: Thus provision was made for all that was most essential in the ritual of religion, while the temple itself still remained unbuilt see Numbers When the restoration of religion had pro-greased thus far, the civil and ecclesiastical rulers turned their attention to that object which had been specially mentioned in the "decree of Cyrus" Ezra 1: And, first of all, it was necessary to collect building materials, wood and stone, which were the chief materials of the first temple, and which Cyrus had particularized in a supplementary decree Ezra 6: They gave money also unto the masons. The exiles had no doubt been employed by the Babylonian monarchs to a large extent in building, as their ancestors had been during their sojourn in Egypt Exodus 1: Consequently, among those who returned there were many masons and carpenters. These were now set to work by Zerubbabel, and received their wages in money. And meat, and drink, and oil, unto them of Zidon, and to them of Tyre. The Phoenicians, on the other hand, received their wages in kind. As Phoenicia was a narrow strip of country, and grew but little corn, it had always to depend mainly for its supplies of food on its neighbours, and generally drew the greater part from Palestine see Acts Hiram had furnished materials to Solomon for the first temple on condition of receiving wheat, barley, wine, and oil 2 Chronicles 2: Zerubbabel made a similar arrangement at the present time with the Tyrians and Sidonians. To bring cedar trees from Lebanon to the sea of Joppa. Having cut the timber in the mountains, the Phoenicians conveyed it to the coast, perhaps sometimes letting it pass down the rivers, and, collecting it on the coast into large rafts or "flotes" 2 Chronicles 2: Hence it was conveyed by land a distance of thirty-five miles to Jerusalem. Lebanon cedar was in great request in the East, and appears to have been cut and carried off both by the Egyptians and the Assyrians. The forests must in the ancient times have been far more extensive than at present. According to the grant that they had of Cyrus. A special grant of Phoenician timber, made by Cyrus, seems to be intended. The third chapter begins much as the second chapter concluded, with a picture of the restored Israelites in their respective "cities" or homes. But they do not stay there very long. The temple and the temple worship, for which they had laid by Ezra 2: These verses tell us of the consequent action next taken in that direction— 1. They left their "cities" for the city of God; of their own consent they "gathered themselves together" , with one consent "as one man". What stirred them all in this manner? The fact, apparently, that the "seventh month" was "come," or was "approaching" Keil. Certainly, connected with that month there were many things which might well have this effect. How important this month ecclesiastically, and from the point of view of the temple worship. On the first day, besides the new moon, came the festival known as the feast of trumpets Numbers On the tenth the great day of atonement, the great fast of the Jewish year Numbers From the fifteenth to the twenty-second was celebrated the third of the three great annual feasts, viz; that of tabernacles or ingathering. No other month was equally distinguished. No subsequent month of the twelve was distinguished by any universal call to the temple precincts. The next such call would be five months afterwards, in the passover month. How important, again, this seventh month, as the first month of the civil year, the month from which the Sabbatical and Jubilee years were computed Le Historically, also, as being a month in which one of the special captivity fasts see Zechariah 7: How fit a month, therefore, in every way, for making a beginning of some kind. It is by such conjunctions, perhaps, that God most frequently signifies his guiding will to his willing people comp. If the time for action was now so near, who should take the lead in regard to it? Who, of course, but the natural leaders. The leaders in the Church first "Jeshua," etc. But not the leaders in Church only; "Zerubbabel and his brethren," as laymen, also having their interest in it. Together they resolved to begin by rebuilding the sacrificial altar, that which had stood in the old temple before the holy place and in the court of the priests. Why did they begin in this way? Partly owing to the tenor of the "law of Moses," that being a law of sacrifices from beginning to end see Hebrews 9: This consideration would probably tell especially on Jeshua and the priests; as the example of David, next, who desired to build the house, but was only permitted to "find out" its "place," and so far to

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begin it as to consecrate as it were its altar 1 Chronicles There would also be a third reason to influence both sets of leaders alike. By this time the returned remnant would find the hostility of their new neighbours awakened. Only surprised at first to hear of their return comp. In this condition of danger how natural to follow the example of Samuel, and sacrifice to Jehovah.

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Chapter 8 : Haggai - In the second year - Verse-by-Verse Commentary

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Fall of Judea and the Masada. Josephus has Zerubbabel returning immediately after the decree of Cyrus. The letter to Ahasuerus is the letter to Cambyses, and construction is completed in the reign of Darius I with Ezra and Nehemiah returning in that reign, and the prophets Haggai and Zechariah being raised up in the second year of that reign also. According to him, construction would be completed in BCE. The time sequence is too convenient and, had things gone according to the earliest contingency allowed by the prophecy, there would have been no need for the missions of Haggai and, to a lesser extent, Zechariah to order them to get on with the job Hag. Josephus further identifies the provisioning decree for the return of Ezra with Xerxes and the husband of Esther as Artaxerxes I. The problem is that Ahasuerus or Ahasaerus is the Persian of Xerxes. Further information, which is illuminating, is that there were six generations of Levites involved from the return of Zerubbabel and the commencement until the completion in the reign of Darius the Persian Neh. From the arrival of Jeshua with Zerubbabel until the reign of Darius the Persian, it is recorded at Nehemiah. However, it is conclusive that there were five generations born to Jeshua prior to the reign of Darius the Persian, who is the king that issued the decree for the construction of the Temple, and in whose reign it was completed. In spite of the fact that Jeshua had a number of sons who were present with him when the foundations of the Temple were laid after the second year Ezra 3: Allowing 20 years per generation and allowing that Jaddua had himself become a priest prior to this king, Zerubbabel was approximately years old and therefore Jeshua would have been approximately years old at the construction; and they died shortly after. The use of term arose at Ezra 5: The priesthood relinquished sacrificial duty at fifty years of age. The Temple, therefore could not have been constructed earlier than BCE. It should also be noted that Iddo returned with Zerubbabel. During the high priesthood of Joiakim, the priesthood had also passed two generations, so we see that Zechariah was named among the Levites, from the time of Iddo. When Zechariah speaks of the plumb bob in the hands of Zerubbabel and of the High Priest Jeshua, it is as a marvel and a sign of God that not only should Zerubbabel lay the foundations but also that he should still hold a line at its completion. We know from Nehemiah 12 that Zechariah was priest under Joiakim. Therefore, the premise of activity from great age seems to stand. The prophecy of Zechariah relates to the significance of the construction of the Temple and the seventy weeks of years from the reign of Darius II in the second year, and its development, completion and restitution. Non-biblical Evidence A most telling corroboration of the biblical narrative comes from Aramaic Letters, translated by H. Ginsberg and published in *The Ancient Near East: An anthology of texts and pictures* ed. Pritchard, Princeton, , pp. This fortress had been manned by Jews and other non-Jewish Semites since the days of the Egyptian kingdom preceding the invasion of the Medo-Persians. An impressive Temple had been built there and was long standing when Cambyses invaded Egypt. During at least some of that time the leader of the Jews of the garrison was a Jew by the name of Yedoniah. In the fifth year of Darius II, i. So do you count from fou[rteen days of the month of Nisan and] obs[erve the passover!], and from the 15th to the 21st day of [Nisan observe the festival of unleavened bread]. Be ritually clean and take heed. Do not br[ing] it into your dwelling but seal it up between these date[s. By order of King Darius. To] my brethren Yedoniah and the Jewish garrison, your brother Hanani[ah]. The instruction including beer is a construction based on Jewish tradition. This celebration by order of Darius in the fifth year of his reign throughout the Jewish people even into Elephantine is that Passover celebration referred to in Ezra 6: The fifth year of Darius II was the year before the completion of the Temple, and it is curious that men and women of the Jewish garrison at Elephantine on the 3rd of Phanenoth a month in the Egyptian calendar in year 5 took up a collection of two shekels per head, totalling 12 karash and 6 shekels at 20 light shekels to the karash, this is shekels. This

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collection was dedicated to the God, Yaho Yah[o]weh. It is curious that the non-Jews of the garrison appear to have donated also to the extent of 7 karash for Ishumbethel, the male Aramean divinity, and 12 karash for Anathbethel, the female deity who was synonymous with Anath, wife of Baal. This levy of the fifth year was the equivalent of a special levy and was probably for the decoration of the Temple at Jerusalem. Whether the other contributions went to other areas in the Levant to pagan temples or they were contributions to the Temple construction on behalf of the Aramean cults we can only guess. However, it may be an indication of the extent to which the people had mixed themselves with the Gentile populace, as we know happened from Ezra 9: What we do know is that on the 20th Marheshwan in the 17th year of King Darius, i. After Arsames had returned to Darius, the priests of the god, Khnub, in the fortress at Elephantine, conspired with the commander in chief, Vidaranag to wipe out the Temple of Yaho at Elephantine. His son, Nefayan, who was in command of the fortress at Syene, was summoned and ordered to destroy the Temple at Elephantine "in the Fortress of Yeb". He and the Egyptians and other troops entered and razed the Temple to the ground and smashed the stone pillars and the five great gateways but leaving the doors standing. They carried off the basins of gold and silver and all the other artefacts. Vidaranag was later killed and eaten by dogs. The letter also reveals that when the disaster occurred a letter was sent to the High Priest in Jerusalem, who was named Johanan, so that we now know that the High Priest in the year BCE was Johanan. This establishes beyond doubt that the Darius the Persian referred to at Nehemiah The letter also reveals that they wrote to Ostanes, the brother of Anani, and the nobles of the Jews. These gentlemen did not reply "Never a letter have they sent to us. The Jews at Elephantine wore sackcloth and fasted from Tammuz of the 14th year of Darius, i. They requested assistance to rebuild their Temple in a most appealing manner, and also informed the Governor that they had written to Delaiah and Shelemiah, the sons of Sanballat, the Governor of Samaria. Presumably they wanted them to intercede for them with the Governor. This Sanballat was the Horonite mentioned at Nehemiah 2: This had disqualified him from office as High Priest. The first era was of the watches in the days of Joiakim, son of Jeshua, and the current era was referred to as "the days of Nehemiah, the Governor and Ezra the priest, the scribe". This appears to further confirm the division of time around the high priesthood who were dead i. Joiakim was the father of Eliashib, and the current era of the living priesthood, which included Eliashib as the oldest of the living high priesthood. Jaddua appears to be included at Nehemiah The impression from both biblical and non-biblical sources is that the high priesthood deteriorated after the days of Joiakim. Eliashib, Johanan and Jaddua do not appear to have devoted due diligence to their duties. The non-reply to the Jews at Elephantine by Johanan and the lack of participation in the activities of Ezra and Nehemiah indicate that they neglected their duties. The intermarriage, pollution, and desecrations are further substantiated by the letters from Elephantine. A memorandum recorded that Bagoas and Delaiah wrote to the garrison instructing that Arsames be informed that the Temple was to be rebuilt at Elephantine with the meat offering and incense to be made on the altar as it used to be. No mention of sacrifice was made so as not to affect the sensitivities of Arsames, a Mazdean who would have regarded the contact of fire with dead bodies as profane. It is further recorded that the Jews at Elephantine under Yedoniah in the end had to petition Arsames, promising no burnt offerings in the Temple and a payment of a thousand ardabs of barley texts in Pritchard, *ibid*. It seems as though the Temple was finished in BCE. The elders of the high priesthood died and some form of lack of direction occurred, with Eliashib, Johanan and Jaddua inactive to some degree. What is important about these texts is that they provide corroborative texts of biblical information, and they demonstrate the literal accuracy of the Bible. They also demonstrate that the tradition of the BCE construction date is an impossibility. Another important corroboration of the biblical text is found in the Aramaic Letters. This demonstrates the extent of intermarriage occurring up to Ezra and Nehemiah. In the 25th year of Artaxerxes, the couple were divorced and the agreement is preserved among the Aramaic Letters. Mibtahiah was even forced to make oath by an Egyptian goddess Sati for the dissolution, and the split of her dowry is recorded. In BCE he fought a civil war in Persia and, throughout this, the Jews remained loyal, accounting for their favourable treatment. The Myth of the Decree of Artaxerxes The Bible at no stage mentions any decree

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by Artaxerxes that was related to the construction of the Temple except to cease construction, as related in Ezra 4: When the provisioning decree was issued, the Temple had already been constructed, regardless of whether the decree was issued by Xerxes I or Artaxerxes I or II. In no version known to ancient history, either biblical or non-biblical, is Artaxerxes I credited with any decree favourable to the construction of the Temple or provisioning the Levites. This is a more modern invention. Theologians who make claim for Artaxerxes I, especially in relation to the 2, days or to the seventy weeks of years at Daniel 9: Where the Bible differs from historical sources it is consistently being proved more correct as knowledge increases. Seventy Weeks of Years The significance of the prophecy of the seventy weeks of years at Daniel 9: The matter ends with the closure of the Temple at Leontopolis in Egypt see below. The first Anointed One is Nehemiah, who re-established the Temple priesthood by BCE 7 weeks of years and cleansed the Sabbaths and re-instituted the tithe. He completed the walls of the fortress of the Temple and the walls of the city and reorganised Jerusalem. Atonement for sin and everlasting righteousness could not be deemed to have been brought in or completed while the ceremonial law was still being enacted. The completion of the prophecy, therefore, was dependent upon removal or elimination of the place of sacrifice. For, while sacrifice still continued in the Temple, the Messiah was not yet supreme or his sacrifice could not be said to have truly eliminated the daily sacrifice, even though it was effected by his death. This prophecy has still not ended, and not as a split week as some claim, but in the fact that the decreed end has not yet been poured out upon the desolator, i. If the decree was taken from BCE from the reign of Darius 1 to follow on directly from the 70 weeks of years, then the end of the prophecy was in 26 BCE, which seems to relate to nothing. Josephus is clearly wrong regarding the commencement, and his extensions of the Chaldean dynasty seem to be aimed at extending their reigns to extend dates of the Persian kings to give the prophecy of 70 weeks of years some meaning from Cyrus. Amongst the Sons of Zadok, the 70 weeks of years had an entirely different meaning related to the ages of men, but that is beyond the scope of this work see Appendix for an analysis of Josephus. The alteration of the construction of the Temple from Darius II to Darius I appears to be a post-Christian contrivance adapted by Josephus which attempts to undermine the significance of the prophecy of the 70 weeks of years, and is probably the intention of the apocryphal 1 Esdras, which is in error. The 70 weeks of years did not commence from the reign of Darius I or from a non-existent decree of Artaxerxes I, but rather from Darius II. It is the positive proof of the Messiahship of Christ and does not require non-scriptural juggling of three-and-a-half or uncompleted seven-year periods. Christ stated this at Matthew This was repeated at Luke

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Chapter 9 : What is Biblical Prophecy? What Biblical Prophecy is NOT, and What It Really IS

Lucidly written by leading biblical scholars Michael D. Coogan and Cynthia R. Chapman, this balanced, engaging, and up-to-date introduction to the Hebrew scriptures distills the best of current scholarship.

The Vulgate of Jerome includes only a single book of Ezra, but in the Clementine Vulgate 1, 2, 3 and 4 Esdras are separate books. Medieval Latin manuscripts denoted it 4 Esdras, which to this day is the name used for it in modern critical editions, [7] [8] which are typically in Latin, the language of its most complete exemplars. This text is sometimes also known as Apocalypse of Ezra chapters 3-14 known as the Jewish Apocalypse of Ezra or 4 Ezra, chapters 15-2 as 5 Ezra, and chapters 15-16 as 6 Ezra. These are generally considered to be late additions possibly third century to the work. It was also often cited by the Fathers of the Church. In the Eastern Armenian tradition it is called 3 Ezra. Wellhausen, Charles, and Gunkel [citation needed] have shown that the original composition was in Hebrew, which was translated into Greek, and then to Latin, Armenian, Ethiopian and Georgian, but the Hebrew and Greek editions have been lost. Slightly differing Latin, Syriac, Arabic, Ethiopic, Georgian, and Armenian translations have survived; the Greek version can be reconstructed without absolute certainty, of course from these different translations, while the Hebrew text remains a bit more elusive. The first vision takes place as Ezra is still in Babylon. He asks God how Israel can be kept in misery if God is just. Similarly, in the second vision, Ezra asks why Israel was delivered up to the Babylonians, and is again told that man cannot understand this and that the end is near. In the third vision Ezra asks why Israel does not possess the world. Uriel responds that the current state is a period of transition. Here follows a description of the fate of evil-doers and the righteous. Ezra asks whether the righteous may intercede for the unrighteous on Judgment Day, but is told that "Judgment Day is final". The fourth is of a woman mourning for her only son, who is transformed into a city when she hears of the desolation of Zion. Uriel says that the woman is a symbol of Zion. The fifth vision concerns an eagle with three heads and twenty wings twelve large wings and eight smaller wings "over against them". The eagle is rebuked by a lion and then burned. The explanation of this vision is that the eagle refers to the fourth kingdom of the vision of Daniel, with the wings and heads as rulers. The final scene is the triumph of the Messiah over the empire. The sixth vision is of a man, representing the Messiah, who breathes fire on a crowd that is attacking him. This man then turns to another peaceful multitude, which accepts him. Ezra produces the ninety-four books Codex Amiatinus, 8th century. Finally, there is a vision of the restoration of scripture. God appears to Ezra in a bush and commands him to restore the Law. Ezra gathers five scribes and begins to dictate. After forty days, he has produced ninety-four books: Make public the twenty-four books that you wrote first, and let the worthy and the unworthy read them; but keep the seventy that were written last, in order to give them to the wise among your people. Most Latin editions of the text have a large lacuna [13] of seventy verses between 7: In Robert Lubbock Bensly and James published a critical edition restoring the lost verses; it is this edition that is used in the Stuttgart edition of the Vulgate. The restored verses are numbered 7: Second Esdras turns around a radical spiritual conversion of Ezra in a vision, where he stops to comfort a sobbing woman who turns instantly into a great city 2 Esd. On this pivotal event, one scholar writes that Ezra is badly frightened, he loses consciousness and calls for his angelic guide. The experience described is unique not just in 4 Ezra but in the whole Jewish apocalyptic literature. Its intensity complements the pressure of unrelieved stress evident in the first part of the vision, and it resembles the major orientation of personality usually connected with religious conversion. As the angel tells Ezra at the end of Chapter 10 in the Authorised Version: And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see; and then shalt thou hear as much as thine ears may comprehend. For thou art blessed above many other and art called with the Highest and so are but few. But tomorrow at night thou shalt remain here and so shall the Highest show thee visions of the high things which the Most High will do unto them that dwell upon earth in the last days. So I slept that night and another

DOWNLOAD PDF THE EARLY RESTORATION (EZRA 3-6, 1 ESDRAS, HAGGAI, ZECHARIAH 1-8, AND ISAIAH 56-66)

like as he commanded me 2 Esd. Many assume that they probably date from a much later period perhaps late third century and may be Christian in origin; it is possible, though not certain, that they were added at the same time as the first two chapters of the Latin version. It is possible that they are Jewish in origin, however; Critics question whether even the main body of the book, not counting the chapters that exist only in the Latin version and in Greek fragments, has a single author. Kalisch, De Faye, and Charles hold that no fewer than five people worked on the text. However, Gunkel points to the unity in character and holds that the book is written by a single author; it has also been suggested that the author of II Esdras wrote the Syriac Apocalypse of Baruch. Hidden under two layers of translation it is impossible to determine if the author was Roman, Alexandrian, or Palestinian. The scholarly interpretation of the eagle being the Roman Empire the eagle in the fifth vision, whose heads might be Vespasian , Titus and Domitian if such is the case and the destruction of the temple would indicate that the probable date of composition lies toward the end of the first century, perhaps 90â€”96, though some suggest a date as late as The chapters corresponding to 4 Ezra, i. It may also be found in many larger English Bibles included as part of the Biblical Apocrypha , as they exist in the King James version, the Revised Standard Version, and the earliest editions of the Catholic Douay-Rheims Bible , among others. Psalm 77 Attend, O my people, to my law: Clement VIII placed it in an appendix to the Vulgate with other apocrypha , "lest they perish entirely".