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Cherish the call on Jesus

The fifth chapter of Ezra describes some of the internal contradictions and conflicts faced by the Jews in the process of rebuilding the temple and walls of Jerusalem, and how to resolve them. At the beginning of this chapter, the enemies of the Jews again brought proceedings against the king of Persia in an attempt to prevent the rebuilding of Jerusalem. However, in the process, the king of Persia summoned Ezra and asked him to explain the actions and plans of the Jews. Ezra expressed very clearly their reasons for rebuilding the temple and walls, which was supported and approved by the king of Persia.

"Who are we? We are servants of the God of heaven and earth." Yes, we are servants, but our master is great, who is it? He is the God of heaven and earth. Use this sentence as a self-positioning, on the one hand, to recognize one's own humility, but on the other hand, to honor the master's transcendence. "Heaven and earth", that is, beyond space, God certainly transcends time. This servant of God who transcends time and space. This self-positioning is very important, and it brings us to think together today, there will be difficulties, but how to look at yourself has become an important factor in whether we can overcome difficulties. This group of homeless Jews who had returned to their homeland to rebuild the temple identified themselves as servants but servants of God in heaven.

Verses 3–5 mention that it was God, not man, who really ordered the temple to be built, and that the eyes of the people were now focused on God, so they took their names and no longer feared persecution from their enemies, because they knew God would be responsible for them. If a man's eyes are fixed on trouble, he will stop God who is willing to show grace to those who wait on Him. If a man's eyes are set on God, God will open the way. The eye of faith pierces through

the clouds and sees God seated on the throne of heaven. No matter how thick the clouds are, as soon as God's Word comes out, they will disperse. Although the governor of Hexi had the right to force the people to stop work and wait for a reply from King Darius, his attitude was not hostile; Therefore the people saw that the eyes of God were on them, because there was no authority other than of God.

The chapter then describes a number of divisions and controversies among the leaders in Jerusalem, primarily related to the distribution of finances and power. Ezra resolved these issues through a fair ruling, ensuring the smooth progress of the project.

Finally, the chapter mentions a number of figures, including the kings of Persia, Tiskan, and Ezra, among others, as well as some of their records and letters. The prophet Jeremiah's prophecy that he would return to his homeland joyfully after seventy years of exile (Jeremiah 25, 30) was fulfilled in the eyes of all nations. Shebasar led more than 40,000 men to return to their ruined homes for the first time in 537 B.C. (the end of the Spring and Autumn Period in China) to rebuild the temple. The building of the temple was opposed by the Samaritans, who had migrated to Palestine from other lands, and could not be continued; It was not until the return of the second group led by Zerubbabel that they were encouraged by the prophets Haggai and Zechariah to overcome all odds and complete the new temple in the spring of 515 B.C. Half a century later, Ezra, a scribe who was proficient in the law, led another group back to his homeland with the edict of Artaxerxes, king of Persia. He organized the Law of Moses, codified it, and put the social atmosphere in order and put it on the right track. One of the most striking aspects of his reform work was the prohibition of intermarriage with foreigners in order to preserve the unity of the nation and faith.

Overall, the chapter highlights some of the internal contradictions and conflicts faced by the Jews during the reconstruction process, as well as the just and wise decisions made by Ezra as a leader, which were important in ensuring the smooth running of the project.

We pray:

Pray that the Lord will also lead us, who are we? We are also servants, whose servants are we? Servant of the Risen Lord Jesus Christ. When we understand this self-orientation, which is the person of each of us before the Lord, then of course we must be humble and confident, and we will not be arrogant in our self-confidence, because we are servants of this resurrected Lord Jesus Christ. Pray that the Lord will lead each of us as servants of Jesus Christ, whether we are in ministry or full-time ministry, to be servants of the Lord and serve Him faithfully. May our hearts be stirred up by You to revive Your work so that the testimony of Your Church may be restored and strengthened. May Your children have a spirit of sorrow and contrition, and the determination and strength to live a life of sanctification, so that You may be glorified.

Pray in the name of the Lord Jesus Christ, amen.

Ezra 5

5:1 At that time the prophet Hagai and Zecharia, the son of Iddo, spoke words of encouragement to the Jews of Judah, and Jerusalem, in the name of the god Israel.

5:2 So Solobabel, the son of Saratiel, and Jeshua, the son of Josada, set forth their hands to build the house of God in Jerusalem, where the prophets of God were to help them.

5:3 Then the governor of Hexi, Da Nai, and Sheta Bosnai, and their comrades, came and asked, "Who has decreed that you should build this temple and build this wall?"

5:4 We told them what the names of the people who built the temple were. 5:5 And the eyes of God were on the elders of Judah, so that the Governor and others did not stop their work until they told Dariu to receive his reply. 5:6 The governors of Hexi, Da Nai, and Shitaboni, and their fellow party were the Arphazarcas who lived in Hexi, and they told the king of Darius. 5:7 It is written in this book that I wish the king of Ugu peace in all matters .

5:8 The king should have thou know, "We went to Judah, and came to the house of the Most Great God, which was built of great stone, with beams and timber in the wall, and the work was swift, and their hands were prosperous.

5:9 Then we asked the elders, "Who has decreed that you should build this temple and build this wall?"

5:10 And he asked them their names, and they were to record the names of their heads, and to tell them to the king.

5:11 They replied, "We are servants of the God of heaven and earth, and the temple that was built many years before the rebuilding was built by a great king of Israel."

5:12 But because our fathers provoked the God of heaven to anger, and God delivered them into the hand of Nebuchadnezzar king of Babylon of the Chaldeans, he destroyed the house and carried the people captive to Babylon.

5:13 But in the first year of Cyrus the king of Babylon, he decreed that this temple of God should be built.

5:14 The silver and gold and the vessels of the temple were taken by Nebuchadnezzar from the temple in Jerusalem and brought to the temple of Babylon, which the kings of ancient kings had taken out of the temple of Babylon and gave to those appointed governors. the name is shebasa . 5:15 And he said unto him, Let these vessels be taken away and put in the house of Jerusalem, and the house of God may be built in the place where it is.

5:16 So this was the foundation for the foundation of the temple of Jerusalem, which has not yet been built.

5:17 Now if the king thinks it is beautiful, then he shall investigate the treasury of the king of Pabillon and see if the king of Cyrus has decreed that the house of God should be built in Jerusalem. What is the king's heart, let us know what it is.

The fifth chapter of the book of Ezra focuses on some of the internal contradictions and conflicts faced by the Jews in the process of rebuilding the temple and walls of Jerusalem, and how to resolve them. At the beginning of this chapter, the enemies of the Jews again brought proceedings against the king of Persia in an attempt to prevent the rebuilding of Jerusalem. However, in the process, the king of Persia summoned Ezra and asked him to explain the actions and plans of the Jews. Ezra expressed very clearly their reasons for rebuilding the temple and walls, which was supported and approved by the king of Persia.

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Ezra 5 contains a number of important passages, the most prominent of which is the following: "At that time Zechariah, the son of the prophet Haggai and Iddo, spoke words of encouragement to Judah and the Jews of Jerusalem, in the name of the God of Israel. So the elders of Judah and Benjamin arose and built the temple with those who had returned to Jerusalem, whom had been called by God's prophet Haggai and Zechariah, the grandson of Iddo. And so they built it, according to the command of the God of Israel, and the will of Cyrus king of Persia, until the temple was completed in the reign of Darius king of Persia. (Ezra 5:1-2) This passage emphasizes the role of God's Word and commands. The prophets Haggai and Zechariah were called by God to convey God's will to the Jews and the people of Jerusalem, encouraging them to build the temple. The elders of Judah and Benjamin obeyed God's command to build the temple with those returning from exile, keeping God's rules. This passage also emphasizes the support and blessings of the Persian king. King Cyrus of Persia issued a decree authorizing the rebuilding of the temple and provided funds and resources to ensure the smooth progress of the works. This shows that God's plan includes not only divine revelation and guidance, but also the support of worldly forces and resources.

Thus, this passage in Ezra 5 emphasizes the importance of God's Word and the support of the Persian kings, as well as their influence on the Jews to rebuild the temple. It also demonstrates God's faithfulness and protection of the Jews, and His plan will be accomplished.

Ezra 5 records the process by which the Israelites continued to rebuild the temple in the face of hostile forces. this

The theological centrophism of the chapter deals with God's leadership and protection and obedience to God's will.

Theological Central Ideas:

God's Guidance and Protection: In Ezra 5, the prophets Haggai and Zechariah encouraged the Israelites to continue rebuilding the temple through divine revelation. They reminded the people of Israel that God was with them and that He would lead them

Complete this project. God also protects them so that hostile forces cannot thwart God's plan.

Obedience to God's will: In Ezra 5, the Israelites submit to God's will and continue to rebuild the temple. They listened to the words of the prophets, understood God's heart, and decided to do God's will, even in the face of obstacles and difficulties. Theological gains:

Trust in God's leading and protection: Ezra 5 teaches us to trust in God's guidance and protection. When we are facing

In times of difficulty and challenge, we should rely firmly on God as our helper and protector.

Obedience to God's will: Ezra 5 reminds us to be obedient to God's will. God's will is the best, and we should listen to His Word, submit to His leading, and walk in His ways.

Overall, Ezra 5 teaches us to trust in God's leading and protection, and to submit to God's will. these

Theology will help us to continue to grow in our faith and to be steadfast in God's will.