

36. Ezra - 'Ezrah

(Version 4.1 - 1-26-17)

Chapter 1

1:1 And in the first year of Cyrus, king of Persia,
for the sake of fulfilling the word of YAHWEH
by the mouth of Yirmyah,

YAHWEH stirred up the breath *itself* **nx**
of Cyrus, king of Persia.

And he caused a proclamation to pass over
into all his kingdom, even also in writing, saying,

Yirmyah means YAHWEH will exalt.
ruach means wind, breath.
Traditionally this is translated as "spirit". This can not be a correct translation. The word 'spirit' did not exist until the Greek culture existed. The term was "invented" by them. Neither the Hebrews nor the Persians had any such concept. To speak of the kings' breath being being stirred up however, makes perfect sense.
In Hebrew culture the breath was seen as the very essence of a person. It reflected their inner nature itself, their character.
It was viewed as penetrating to the deepest parts of the person and therefore represented what was "within them".

1:2 "Thus said Cyrus, king of Persia,
'YAHWEH, 'The Elohim of The Heavens,
has given to me all the kingdoms of the earth.
And He Himself has given a charge to me
to build a house for Him in Yerushalaim which is in Yahudah.

1:3 Whoever is among you of all His people,
may his Elohim be with his people!
And let him go up to Yerushalaim which is in Yahudah.
And let him build The House *itself* **nx** of YAHWEH,
The Elohim of Yisra'el.
He is The Elohim Who is in Yerushalaim.

1:4 And all those remaining
from all the places where he sojourns,
let the men of his place help him with silver and with gold,
and with goods and with animals,
besides the voluntary offerings for The House of The Elohim
which is in Yerushalaim.' "

1:5 And the heads of the fathers of Yahudah and Binyamin,
and the priests and the Levites,
with all those whose breath *itself* **nx**
The Elohim had stirred up,
rose up for the sake of going up and for the sake of building
The House *itself* **nx** of YAHWEH which is in Yerushalaim.

1:6 And everyone all around them
strengthened *them* with their hands,
with objects of silver, with gold, with goods and with animals,
and with precious things, in addition to everything
that was voluntarily offered by itself.

1:7 And the king, Cyrus,
brought out the utensils *themselves* **nx**
of The House of YAHWEH
which Nebukadnetzar had brought from Yerushalaim
and put in the house of his gods.

1:8 And Cyrus, king of Persia, brought them out
into the hand of Mithredath, the treasurer.
And he accounted for them to Sheshbazzar,

the leader of Yahudah.

1:9 And these were their numbers.

Thirty gold dishes, one thousand silver dishes,
twenty nine knives,

1:10 thirty gold basins,
next, four hundred and ten silver basins,
and one thousand other utensils.

1:11 All the utensils of gold and of silver
were five thousand four hundred.
Sheshbazzar caused all of them
to go up with those of the captivity
who were going up from Babel to Yerushalaim.

Chapter 2

2:1 And these are the children of the province,
those going up from exile,
the captives whom Nebukadnetzar, king of Babel,
had exiled to Babel,
but who returned to Yerushalaim and Yahudah,
each person to his own city,

2:2 who came with Zerubbabel.

Yahshua, Nehemyah, Serayah, Re'elayah, Mordekai, Bilshan,
Mispar, Bigwai, Rehum, Ba'anah.

The number of the men of the people of Yisra'el:

Zerubbabel means born in Babel.
Yahshua (from Yahowshua, traditionally, Joshua) means
YAH is deliverance.
Nehemyah means comfort of YAH.
Serayah means YAH has prevailed.
Re'elayah means YAH has caused to reel.
Mordekai - of foreign derivation.
Bilshan - meaning uncertain.
Mispar means a number; a record.
Bigwai - foreign origin.
Rehum means compassionate.
Ba'anah means in/with affliction.

2:3 sons of Parosh,
two thousand one hundred and seventy two;

Parosh means a flea.

2:4 sons of Shephatyah,
three hundred and seventy two;

Shephatyah means YAH has judged.

2:5 sons of Arah,
seven hundred and seventy five;

Arah means travelling one.

2:6 sons of Pahath-Mo'ab, of the sons of Yashua and Yo'ab,
two thousand eight hundred and twelve;

Pahath-Mo'ab means pit of Mo'ab.
Mo'ab means of my father.
Yo'ab means YAH is my father.

2:7 sons of Elam,
one thousand two hundred and fifty four;

Elam means distant; eternal.

2:8 sons of Zattu,
nine hundred and forty five;

Zattu meaning uncertain.

2:9 sons of Zakkai,
seven hundred and sixty;

Zakkai means pure.

2:10 sons of Bani,
six hundred and forty two;

Bani means built.

2:11 sons of Bebai,
six hundred and twenty three;

Bebai - of foreign origin.

2:12 sons of Azgad,
one thousand two hundred and twenty two;
Azgad means fierce troop.

2:13 sons of Adonikam,
six hundred and sixty six;
Adonikam means the Sovereign has raised up.

2:14 sons of Bigwai,
two thousand and fifty six;
Bigwai - of foreign origin.

2:15 sons of Adin,
four hundred and fifty-four;
Adin means given to pleasures.

2:16 sons of Ater, of Hizkiyah,
ninety-eight;
Ater means maimed.
Hizkiyah means strengthened by YAH.

2:17 sons of Betsai,
three hundred and twenty three;
Betsai means domineering.

2:18 sons of Yoram,
one hundred and twelve;
Yoram means flowing.

2:19 sons of Hashum,
two hundred and twenty three;
Hashum means enriched.

2:20 sons of Gibbar,
ninety five;
Gibbar means mighty man.

2:21 sons of Bet Lechem,
one hundred and twenty three;
Bet Lechem means house of food, bread.

2:22 men of Netophah,
fifty six;
Netophah means distilled.

2:23 men of Anathoth,
one hundred and twenty eight;
Anathoth means answers.

2:24 sons of Azmaveth,
forty two;
Azmaveth means strength of death.

2:25 sons of Kiryat Yearim, Kephirah, and Be'ereth,
seven hundred and forty three;
Kiryat Yearim means city of forests.
Kephirah means walled village.
Be'ereth means wells.

2:26 sons of Ramah and Geba,
six hundred and twenty one;
Ramah means a height.
Geba means a hill.

2:27 men of Mikmas,
one hundred and twenty two;
Mikmas means hidden.

2:28 men of Bet El and Ai,
two hundred and twenty three;
Bet El means house of El.
Ai means a ruin.

2:29 sons of Nebo,
fifty two;
Nebo - of foreign derivation.

2:30 sons of Magbish,
one hundred and fifty six;
Magbish means stiffening; frozen.

2:31 sons of the other Elam,
one thousand two hundred and fifty four;

2:32 sons of Harim,

three hundred and twenty;

Harim means devoted.

2:33 sons of Lod, Hadid, and Ono,
seven hundred and twenty five;

Lod - meaning uncertain.
Hadid means sharp; severe.
Ono means powerful.

2:34 sons of Yericho,
three hundred and forty five;

Yericho means fragrance.

2:35 sons of Sena'ah,
three thousand six hundred and thirty.

Sena'ah means thorny.

2:36 The priests:

sons of Yedayah, of the house of Yahshua,
nine hundred and seventy three;

Yedayah means YAH knows.

2:37 sons of Immer,
one thousand and fifty two;

Immer means talkative.

2:38 sons of Pashhur,
one thousand two hundred and forty seven;

Pashhur means a claw.

2:39 sons of Harim,
one thousand and seventeen.

2:40 The Levites:

sons of Yahshua and Kadmi'el, of the sons of Hodavyah,
seventy four.

Kadmi'el means in front of El.
Hodavyah means majesty of Yah.

2:41 The singers:

sons of Asaph,
one hundred and twenty eight.

Asaph means collector.

2:42 Sons of the gatekeepers:
sons of Shallum, sons of Ater,
sons of Talmon, sons of Akkub,
sons of Hatita, sons of Shobai,
one hundred and thirty nine in all.

Shallum means a reward.
Ater means closed up.
Talmon means oppressive.
Akkub means insidious.
Hatita means explorer.
Shobai means captor.

2:43 The Nethinim:

sons of Tziha, sons of Chasupha, sons of Tabba'oth,

Nethinim means givers. These were the Temple servants.
Tziha means parched.
Chasupha means nakedness.
Tabba'oth means seals; signets.

2:44 sons of Keros, sons of Si'aha, sons of Padon,

Keros means ankle.
Si'aha means to converse.
Padon means ransom.

2:45 sons of Lebanah, sons of Hagabah, sons of Akkub,

Lebanah means white; i.e., the moon.
Hagabah means locust.

2:46 sons of Hagab, sons of Shalmal, sons of Hanan,

Hagab means locust.
Shalmal means my peace offerings.
Hanan means favored.

2:47 sons of Giddel, sons of Gahar, sons of Re'ayah,

Giddel means stout.
Gahar means to hide; lurker.
Re'ayah means Yah has seen.

2:48 sons of Retzin, sons of Nekoda, sons of Gazzam,

Retzin means delight.
Nekoda means distinctive.
Gazzam means one who devours.

2:49 sons of Uzza, sons of Paseah, sons of Besai,

Uzza means strength.
Paseah means skipped over.
Besai means domineering.

2:50 sons of Asnah, sons of Me'unim, sons of Nephusim,

Asnah - meaning uncertain.
Me'unim means resident.
Nephusim means scatterings.

2:51 sons of Bakbuk, sons of Hakupha, sons of Harhur,

Bakbuk means gurgling.
Hakupha means bent, crooked.
Harhur means inflamed.

2:52 sons of Batsluth, sons of Mehida, sons of Harsha,

Batsluth means a peeling; onion.
Mehida means junction.
Harsha means knotted.

2:53 sons of Barkos, sons of Sisera, sons of Temah,

Barkos - meaning uncertain.
Sisera - meaning uncertain.
Temah - meaning uncertain.

2:54 sons of Netziyach, sons of Hatipha.

Netziyach means conspicuous.
Hatipha means thief; grabber.

2:55 Sons of Shelomoh's servants: sons of Sotai,
sons of Sophereth, sons of Peruda,

Shelomoh means peaceful. This is Solomon.
Sotai means roving.
Sophereth means a scribe.
Peruda means break through.

2:56 sons of Ya'ala, sons of Darkon, sons of Giddel,

Ya'ala means climbing one.
Darkon - meaning is uncertain.
Giddel means stout.

2:57 sons of Shephatyah, sons of Hattil, sons of Pokereth
Tzebaim, sons of Ami.

Shephatyah means Yah has judged.
Hattil means waving, fluctuating.
Pokereth Tzebaim means trapper of gazelles
Ami means my people.

2:58 All the Nethinim and the children of Shelomoh's servants
were three hundred and ninety two.

2:59 And these were the ones going up from Tel Melah,
Tel Harsha, and Kerub:

Addan, Immer.

But they were not able to show their father's house
or their seed, whether they were from Yisra'el:

Addan means firm.
Immer means talkative.

2:60 sons of Delayah, sons of Tobiyah, sons of Nekoda, six
hundred and fifty two;

Delayah means Yah has delivered.
Tobiyah means my goodness is of of Yah.

2:61 and of the sons of the priests:

sons of Habayah, sons of Hakkots, sons of Barzillai,
who took a wife from the daughters of Barzillai the Gil'adite,

and was called by their name.

Habayah means Yah has hidden.
Hakkots - meaning uncertain.
Barzillai means iron hearted.

2:62 These sought their record among they themselves
having been enrolled by genealogy.
But they were not found.

And they were defiled, apart from the priesthood.

2:63 And the governor said to them
they were not to eat of the most set apart things
until a priest was standing before the Urim and Tummim.

Urim means lights.
Tummim means perfections.
These were objects kept in the breastpiece of the Great Priest. They were used to determine YAHWEH's directions to His people. It is not known now what they were. It's generally thought they consisted of two objects, one light colored and the other dark colored, or one gold and one silver, so that there was a distinct difference between them. One represented "yes", the other "no".

2:64 The entire assembly as one
was forty two thousand three hundred and sixty,

2:65 besides their male and female servants.

These were seven thousand three hundred and thirty seven.
They also had two hundred men and women singers.

2:66 Their horses were seven hundred and thirty six,
their mules, two hundred and forty five,

2:67 their camels, four hundred and thirty five,
asses, six thousand seven hundred and twenty.

2:68 And from of the heads of the fathers,
at their coming to The House of YAHWEH
which is in Yerushalaim,
they offered themselves freely to The House of The Elohim,
for the sake of establishing it in its place.

2:69 According to their ability
they gave to the treasury for the work
sixty one thousand gold drachmas,
and five thousand minas of silver,
and one hundred priestly garments.

2:70 And the priests and the Levites, and some of the people,
and the singers, and the gatekeepers, and the Nethinim,
dwelt in their cities.

And all Yisra'el was in their cities.

Chapter 3

3:1 And the seventh month arrived.

And the children of Yisra'el were in the cities.

The people gathered as one man to Yerushalaim.

3:2 And Yahshua, son of Yotzadak,
and his brothers, the priests,
and Zerubbabel, son of She'alti'el,
and his brothers rose up.

And they built the slaughter site *itself* מזבח
of The The Elohim of Yisra'el

for the sake of offering olahs upon it
as it has been written in The Torah of Moshe,
the man of The Elohim.

Yotzadak means Yah is just.
mitzbeach - an altar. The word is based on **zabach** - to
slaughter an animal; by implication, a sacrifice.

It's difficult for Western minds to comprehend what it was like to experience the function of an "altar". For us it's viewed as a fancy platform at the front of a church. But the sacrificial system of the Hebrews was a bloody, messy, and smelly affair. For this reason the term "slaughter site" is used in this text. That's exactly what it was.

An *olah* is traditionally called a burnt offering. It represents total surrender to YAHWEH.

Torah does not mean 'law'. The word means instruction. What is given in the "Torah" is the instruction YAHWEH gave to Moshe, not only at Sinai, but also at several other points as he led the children of Yisra'el, especially as they were ready to enter the Promised Land.

3:3 And they erected the slaughter site upon its bases, because of the peoples of the lands.

And they offered olahs upon it to YAHWEH, olahs for the morning and olahs for the evening.

3:4 And they prepared The Festival of Succoth *itself* **nx** as it is written, and the daily olahs by number according to the regulations, the word for the day according to the day,

Succoth is traditionally known as The Feast of Booths. It served to remind the people of their time in the wilderness as they came out of Egypt.

3:5 and afterward, the continual olahs, and *those* for New Moons, and *those* for all the appointed times of YAHWEH those having been set apart, and for everyone who willingly of themselves offered a voluntary offering to YAHWEH.

3:6 From the first day of the seventh month they began to offer olahs to YAHWEH. But the foundation of The Temple of YAHWEH had not been laid.

3:7 And they gave silver to the rock cutters and to the craftsmen, and food, and drink, and oil to the Tzidonians and Tzorians for the sake of causing them to bring cedar logs from Lebanon to the sea at Yapho, according to the authority of Cyrus, king of Persia.

3:8 And in the second month of the second year of their coming to The House of The Elohim, to Yerushalaim, Zerubbabel, son of She'alti'el, and Yahshua son of Yotzadak, and the rest of their brothers, the priests and the Levites, and all those who having come from the captivity to Yerushalaim, began.

And they established the Levites *themselves* **nx** from twenty years old and upward for the sake of overseeing the work of The House of YAHWEH.

3:9 And Yahshua stood up, his sons and his brothers, Kadmi'el and his sons, the sons of Yahudah together as one, for the sake of overseeing concerning those working on The House of The Elohim; the sons of Henadad with their sons and their kindred, the Levites.

3:10 And the builders laid the foundation of the Temple of YAHWEH *itself* **nx**. And they caused the priests to stand,

wearing their apparel, with *the silver* trumpets.
and the Levites, the sons of Asaph, with cymbals,
for the sake of praising **YAHWEH Himself** **nx**
according to the hand of David, king of Yisra'el.

3:11 And they responded
by praising and giving thanks to **YAHWEH**,
"Indeed, He is good!
Indeed, to eternity is His kindness concerning Yisra'el!"

And all the people shouted greatly with praise to **YAHWEH**
on account of the foundation having been laid
of The House of **YAHWEH**.

3:12 But many of the priests, and Levites,
and the heads of the fathers,
the old men who had seen *the first house itself* **nx**,
when the foundation of this house was laid in their sight
were weeping with a loud voice.
And many were shouting with joy as they lifted up their voices.

3:13 And the people could not distinguish
the sound of the joyful shouting
from the sound of the weeping of the people
because the people were shouting with a loud shout.
And the sound was heard far away.

Chapter 4

4:1 And the oppressors of Yahudah and Binyamin
heard that the children of the captivity
were building The Temple of **YAHWEH**,
The Elohim of Yisra'el.

4:2 And they came near to Zerubbabel
and to the heads of the fathers.
And they said to them, "Let us build with you.
Indeed, we seek your Elohim as you do.
But we have not been sacrificing
since the days of Esarhaddon, king of Ashshur,
he himself **nx** having caused us to come here."

4:3 But Zerubbabel and Yahshua
and the rest of the heads of the fathers of Yisra'el
said to them,
"It is not for you and for us to build a house for our Elohim.
Indeed, we ourselves together will build
for the sake of **YAHWEH**, The Elohim of Yisra'el,
according to what King Cyrus, king of Persia,
has commanded us."

4:4 And it existed that the people of the land
were weakening the hands of the people of Yahudah
and frightening *they themselves* **nx** as they were building,
4:5 even hiring advisors against them
for the sake of frustrating their plans
all the days of Cyrus, king of Persia,
even until the kingdom of Darius, king of Persia.

4:6 And in the reign of Ahasuerus, at the beginning of his reign,
they wrote an accusation against those
dwelling in Yahudah and Yerushalaim.

4:7 And in the days of Artaxerxes
Bishlam, Mithredath, Tabe'el,
and the rest of his companions
wrote to Artaxerxes, king of Persia.

And the letter had been written in Aramaic.
And it was being interpreted with Aramaic.

4:8 Rehum, the governor, and Shimshai, the scribe,
wrote a letter against Yerushalaim
to King Artaxerxes according to this.
4:9 Then *wrote* Rehum, the governor,
and Shimshai, the scribe, and the rest of their companions,
the Dinaites, and the Apharsachites, the Tarpelites,
the Apharsites, the Archevites, the Babylonians,
the Susanchites, the Dehavites, *and* the Elamites,
4:10 and the rest of the nations
whom Asnapper, the great and the noble
had taken into captivity
and had settled in the cities of Shomeron
and the rest beyond the River, even at such a time.

4:11 This is a copy of the letter which they sent to him:
To Artaxerxes The King,
from your servants, the mortals beyond The River.

'And now,
4:12 let it be known to the king
that the Yahudeans who came up from you
have come to us at Yerushalaim.
And they are building the rebellious and evil city.
And they are completing its walls
and repairing the foundations.

4:13 Now let it now be known to the king
that if this city is built and the walls are completed
they will not give tribute, tax, or custom.
And the revenue of the king will be damaged.

4:14 Now then, because we
have received maintenance from the palace,
then it was not appropriate for us
to witness disrespect for the king.
Therefore we have sent
and caused it to be made known to the king
4:15 in order that a search may be made
in the scroll of the records of your fathers,
and you find it in the scroll of the records,
and you recognize that this city is a city of the rebellious,
even causing loss to kings and provinces.
And revolt was being done in it from the days of long ago,
on account of which this city was utterly destroyed.

4:16 We ourselves are making known to the king
that if this city is rebuilt and its walls are completed,
then you will have no portion beyond The River.

4:17 The king sent a message:
To Rehum, the governor, and Shimshai, the scribe,
to the rest of their companions
who are dwelling at Shomeron,
and the rest beyond the River:
Shalom! And now:

4:18 The letter which you have sent to us
has been plainly read before me.
4:19 And I made a decree.
And it has been searched.
And it was found that this city from the days of long ago
has lifted itself up against kings.
And rebellion and revolt have been done in it.
4:20 And mighty kings have existed over Yerushalaim.

And they have ruled over everything beyond The River.
And tribute, tax, and toll were being paid to them.

4:21 Now, make a decree
for the sake of causing these men to cease,
and that this city is not to be built
until the command is given from me.

4:22 And take heed of failure to do this.
Why should the damage increase to the hurt of the kings?

4:23 Now when a copy of the letter,
which was from King Artaxerxes,
had been read before Rehum,
and Shimshai, the scribe, and their companions,
they went up with haste to Yerushalaim to the Yahudeans.
And they caused them to cease by force and strength.

4:24 At that time the work ceased
on The House of The El which is at Yerushalaim.
And it existed as ceased until the second year
of the reign of Darius, king of Persia.

Chapter 5

5:1 Then Haggai the prophet,
and Zekaryah, the prophet, son of Iddo,
prophesied concerning the Yahudeans
who were in Yahudah and Yerushalaim
in the Name of The El of Yisra'el Who was over them.

Haggai means festive.
Iddo means timely.
Zekaryah means Yah has take note of.

5:2 At that time Zerubbabel, son of She'alti'el,
and Yahshua, son of Yotzadak, rose up.
And they began to build The House of The El
which is in Yerushalaim.
And the prophets of The El were being a help to them.

5:3 At that time Tattenai, a governor beyond The River,
and Shethar-Bozenai, and their companions came to them.
And according to this they said this to them,
"Who has made a decree for you to build this House
and to complete this wall?"

5:4 Then on account of this we told them the names
of the men who were building this building.

5:5 And the eye of their El
was upon the elders of the Yahudeans.
And that they did not cause them to cease
until the matter went to Darius.
And then they replied with a letter concerning this.

5:6 *This is* a copy of the letter that Tattenai,
a governor beyond the River, had sent,
he and Shethar-Bozenai, and his companions,
the Apharsachites beyond the River, to Darius, the king.

5:7 They sent a letter concerning this.
And according to this it was written in it:
To Darius, the king:
Every shalom!

5:8 Let it be known to the king that we have gone
into the province of Yahudah,
to The House of The Great El.

And it is being built with great stones.
And timber is being placed in the walls.
And this work is going quickly.
And it is prospering in their hands.

5:9 Then we asked the elders of these
according to this manner.
We said, "Who has made a decree
for you to build this House and to complete these walls?"

5:10 And we also asked their names of them
for the sake of causing you to know,
whose names we are writing of the men among their leaders.

5:11 And according to this manner they replied to us saying,
"We ourselves are the servants of The El of heaven and earth.
And we are building The House
which had been built many years before this.
And a great king of Yisra'el had built it and completed it.

5:12 However, our fathers provoked to anger
The El of The Heavens.
He gave them into the hand
of Nebukadnetzar, king of Babel, the Chaldean.
And he demolished this House.
And he exiled the people to Babel.

5:13 But in the first year of Cyrus, the king of Babel,
Cyrus the king made a decree to build this House of The El.

5:14 And also the utensils of The House of The El,
of the gold and the silver which Nebukadnetzar had taken
from the Temple that was in Yerushalaim
and had brought them to the Temple of Babel,
Cyrus, the king, brought those out from the temple of Babel.
And he caused them to be delivered
to one named Sheshbazzar, whom he had made governor.

5:15 And he said to him, 'Take these utensils!
Go! Deposit them in The Temple which is in Yerushalaim.
And let The House of The El be built upon its place.'

5:16 Then this same Sheshbazzar came.
He laid the foundation of The House of The El
which is in Yerushalaim.
And since that time, even until now, it has been being built.
But it has not been completed."

5:17 And now, if it seems good to the king,
let him search in the house of the treasure of the king
which is there in Babel
whether it is so that a decree was made
by Cyrus, the king, for the sake of building
this House of The El at Yerushalaim.
And let the decision of the king be sent to us concerning this."

Chapter 6

6:1 At that time Darius, the king, made a decree.
And they searched in the house of the scrolls
where the treasures of Babel had been deposited there.

6:2 And at Ahmeta, in the palace
which is in the province of Media, a scroll was found.
And this is the record that was written within it:

6:3 "In the first year of Cyrus, the King,
Cyrus, the king, made a decree
concerning The House of The El in Yerushalaim.
"The house is to be built
in the place where sacrifices were being offered.

And its foundations being laid,
its height *is to be* sixty cubits, its width sixty cubits,
6:4 three rows of great stones and a row of new timber.
The expenses are to be given from the house of the king.

6:5 And also, the utensils of The House of The El,
the gold and silver which Nebukadnetzar
had taken from The Temple which is in Yerushalaim
and had brought to Babel, they are to be returned.
And they are to go to the Temple
which is in Yerushalaim, to its place.
And you are to deposit them in The House of The El.”

6:6 And now, Tattenai, governor beyond The River,
and Shethar-Bozenai, and your companions,
the Apharsachites, beyond the River,
you are to be far from there!

6:7 Leave the work of this House of The El alone!
The governors of the Yahudeans
and the elders of the Yahudeans
are to build this House of The El upon its place!

6:8 And moreover, I make a decree
as to what you are to do with the elders of these Yahudeans
for the sake of building this House of The El.
Even from the property of the king,
of the tribute from beyond The River,
the expenses are diligently to be given to these men,
who are not to be stopped!

6:9 And whatever they need,
even young bulls and rams, and lambs,
for the olahs to The El of The Heavens,
wheat, salt, wine, and oil,
according to the decree of the priests
who are at Yerushalaim,
it is to be given to them day by day without fail,
6:10 those who are offering soothing aromas
to The El of The Heavens,
and who are praying for
the life of the king and his children.

6:11 And I also make a decree that any mortal
who causes this word to be altered,
a timber will be pulled from his house.
And it will be stood up.
He will be hung upon it.
And his house will be made a dunghill on account of this.

6:12 And may The El who has caused His Name to dwell there
overthrow any king or people
who cause their hand to be extended for the sake of altering,
for the sake of ruining this House of The El
which is in Yerushalaim!
I myself, Darius, make a decree!
Let it be done diligently!

6:13 Then Tattenai, governor beyond The River,
Shethar-Bozenai, and their companions who were before them
diligently did according to what Darius the king had sent.

6:14 And the elders of the Yahudeans were building.
And they prospered on account of the prophesying
of Haggai, the prophet, and Zekaryah, son of Iddo.
And they built it.
And they finished it because of the discretion

of The El of Yisra'el,
and because of the decree of Cyrus,
and Darius, and Artaxerxes, king of Persia.

6:15 And this House was finished
on the third day of the month of Adar,
which was in the sixth year of the reign of Darius the king.

6:16 And the children of Yisra'el, the priests, and the Levites,
and the rest of the children of the captivity
made a dedication of this House of The El with joy.

6:17 And they caused to approach
for the sake of the dedication of this House of The El,
one hundred bulls, two hundred rams, four hundred lambs,
and as an offense offering concerning all Yisra'el,
twelve male goats,
according to the number of the tribes of Yisra'el.

6:18 And they stationed the priests according to their divisions
and the Levites according to their divisions
concerning the service of The El at Yerushalaim
according to what is written in the scroll of Moshe.

6:19 And the children of the captivity
performed The Passover itself **nx**
on the fourteenth day of the first month.

6:20 Indeed, the priests and the Levites as one
had undefiled themselves.
All of them were undefiled.
And they slaughtered The Passover
for all the children of the captivity,
and for their kindred, the priests, and for themselves.

6:21 And the children of Yisra'el, those returning from the exile,
and all those having separated themselves
from the defilement of the nations of the land
for the sake of seeking **YAHWEH**, The Elohim of Yisra'el, ate.

6:22 And they prepared The Festival of Unleavened Bread
seven days with joy.
Indeed, **YAHWEH** had caused them to rejoice!
And He had turned around the heart
of the king of Ashshur concerning them,
for the sake of strengthening their hands
in the work of The House of The Elohim, The El of Yisra'el.

Chapter 7

7:1 And after these things
in the kingdom of Artaxerxes, king of Persia,
Ezra, son of Serayah, son of Azaryah, son of Hilkiyah,
7:2 son of Shallum, son of Tzadok, son of Ahitub,
7:3 son of Amaryah, son of Azaryah, son of Merayot,
7:4 son of Zerahyah, son of Uzzi, son of Bukki,
7:5 son of Abishua, son of Phinehas,
son of El'azar, son of Aharon, the great priest,
7:6 Ezra, he himself, went up from Babel.
And he himself was a scribe,
skillful in the Instruction of Moshe,
which **YAHWEH**, The Elohim of Yisra'el, had given.

And the king gave into his hand everything he requested,
on account of the hand of **YAHWEH**, his Elohim,
being upon him.

7:7 And some of the children of Yisra'el,
and the priests, and the Levites,
and the singers, and the gatekeepers,
and the Nethinim went up to Yerushalaim
in the seventh year of Artaxerxes, the king.

7:8 And he came to Yerushalaim in the fifth month.
It was in the seventh year of the king.

7:9 Indeed, on the first *day* of the first month
he himself began the ascent from Babel.
And on the first *day* of the fifth month he came to Yerushalaim
on account of to the good hand
of his Elohim *being* over him.

7:10 Indeed, Ezra had prepared his heart
for the sake of seeking
the Instruction *itself* ~~nn~~ of YAHWEH,
and for the sake of doing it,
and for the sake of teaching in Yisra'el
the rules and regulations.

It's important to consider **torah** in this verse.
Traditionally it's taught to mean "law". However,
the word actually means **instruction**.
It includes far more than just "laws".
Torah includes every instruction YAHWEH has ever given to
His people. Even the teachings of The New Covenant are,
technically
speaking, "Torah".
Think of it this way, all of Scripture is His "Owner's Manual",
His Instruction Manual to teach His people what He desires.
If one does not follow His instructions
the product will be "ruined".

7:11 And this is a copy of the letter which the king, Artaxerxes,
gave to Ezra, the priest, the scribe,
a scribe of the words of the directives of YAHWEH,
and of His rules concerning Yisra'el:

7:12 Artaxerxes, king of kings,
to Ezra, the priest, a scribe of the law
which The El of The Heavens has perfected.

And now,

7:13 I myself make a decree that all those in my kingdom
from the people of Yisra'el and the priests and Levites
who are willing to go up to Yerushalaim, may go with you.

7:14 Therefore, you are being sent
by the king and his seven counselors,
for the sake of inquiring about Yahudah and Yerushalaim
concerning the law of your El which is in your hand,

7:15 and for the sake of carrying the silver and the gold
which the king and his counselors

have freely offered to The El of Yisra'el,
for Whom His dwelling is in Yerushalaim,

7:16 and all the silver and the gold
that you discover in all the province of Babel,
along with the donation of the people
and the priests, freely offered
for The House of their El in Yerushalaim.

7:17 Therefore, because of this,
diligently purchase with this silver
bulls, rams, lambs, and their grain offerings,
and their drink offerings.

And offer them upon the slaughter site

which is in The House of your El in Yerushalaim.

7:18 Whatever is good to you and your kindred
with the rest of the silver and the gold
is for the sake of doing according to the desire of your El.

7:19 And the utensils which are being given to you
for the service of the House of your El,
deliver before the El of Yerushalaim.

7:20 And the rest of the needs of The House of your El,
which falls to you to give,
give from the treasure house of the king.

7:21 And I, I myself, Artaxerxes the king,
do make a decree to all the treasurers
who are beyond The River
that whatever Ezra the priest,
the scribe of the law of the El of The Heavens
requests of you, diligently perform,
7:22 up to one hundred talents of silver,
and up to one hundred kors of wheat,
and up to one hundred baths of wine,
and up to one hundred baths of oil,
and salt without reckoning.

7:23 Whatever is ordered by The El of The Heavens,
let it be diligently done for the sake of The House
of The El of The Heavens.
indeed, why should there be wrath
against the kingdom of the king and his sons?

7:24 And furthermore we are making known to you
that there is no authority to impose tax, excise, or tribute
on any of the priests and Levites,
singers, gatekeepers, Nethinim,
and servants of this House of The El.

7:25 And you yourself, Ezra,
according to the wisdom of your El which is in your hand,
appoint magistrates and judges
who are to be judging all the people
who are beyond The River,
to everyone knowing know the laws of your El.
And those who do not know, teach them.

7:26 And anyone who does not do
the law of your El and the law of the king,
let the judgment be diligently executed upon him,
whether it be death, or banishment,
or confiscation of goods, or imprisonment.

7:27 Blessed be **YAHWEH**, The Elohim of our fathers,
Who has put according to this in the heart of the king,
to beautify The House of **YAHWEH** *itself* **nn**
which is in Yerushalaim,

7:28 and has extended kindness to me
before the king and his counselors,
and before all the mighty leaders of the king.

And I myself was strengthened according to this
by the hand of **YAHWEH**, my Elohim, *being* upon me.
And I assembled the leaders from Yisra'el
for the sake of going up with me.

Chapter 8

8:1 These are the heads of their fathers,
and the genealogy of those going up with me from Babel,
in the kingdom of King Artaxerxes.

Note: The meanings of the names are not listed here
since many of them are duplicates, already given,
and/or foreign names whose meaning is unknown.

8:2 of the sons of Phinehas, Gershom;
of the sons of Itamar, Dani'el;
of the sons of David, Hattush;
8:3 of the sons of Shekanyah, of the sons of Parosh, Zekaryah,
and registered with him were one hundred and fifty males;
8:4 of the sons of Pahath-Mo'ab,
Elyeho'eynai son of Zerahyah,
and with him two hundred males;
8:5 of the sons of Shekanyah, the son of Yahazi'el,
and with him three hundred males;
8:6 and of the sons of Adin, Ebed, son of Yahonathan,
and with him fifty males;
8:7 and of the sons of Elam, Yeshayah son of Athalyah,
and with him seventy males;
8:8 and of the sons of Shephatyah, Zebadyah, son of Mika'el,
and with him eighty males;
8:9 of the sons of Yo'ab, Obadyah, son of Yehi'el,
and with him two hundred and eighteen males;
8:10 and of the sons of Shelomith, the son of Yosiphyah,
and with him one hundred and sixty males;
8:11 and of the sons of Bebai, Zekaryah, son of Bebai,
and with him twenty-eight males;
8:12 and of the sons of Azgad, Yohanan son of Hakkatan,
and with him one hundred and ten males;
8:13 and of the last sons of Adonikam,
whose names are these;
Eliphelet, Yei'el, and Shemayah,
and with them sixty males;
8:14 and of the sons of Bigwai, Uthai and Zabbud,
and with them seventy males.

8:15 And I assembled them at the river that flows to Ahava.
And we encamped there three days.
And I considered among the people and among the priests.
But the sons of Levi I did not find there.

8:16 And I sent for Eli'ezer, for Ari'el,
for Shemayah, and for Elnathan, and for Yarib,
and for Elnathan, and for Nathan,
and for Zekaryah, and for Meshullam, the heads;
also for Yoyarib and Elnathan, those with understanding.

8:17 And I sent out they themselves **nx**
to Iddo, the leader at the place Kasiphya.
And I placed in their mouth words to speak
to Iddo and his kindred, the Nethinim, at the place Kasiphya,
for the sake of causing him to bring to us ministers
for The House of our Elohim.

8:18 And by the good hand of our Elohim over us,
they caused to come to us
a man of understanding of the sons of Mahli,
son of Levi, son of Yisra'el,
and Sherebyah, with his sons and brothers, eighteen;

8:19 and Hashabayah himself **nx**,
and with he himself **nx** Yeshayah of the sons of Merari,
his brothers and their sons, twenty;

8:20 and of the Nethinim,
whom David and the leaders had appointed

for the service of the Levites,
two hundred and twenty Nethinim,
all of them designated by name.

8:21 And I proclaimed a fast there at the river of Ahava
for the sake of humbling ourselves
before the face of our Elohim,
for the sake of seeking from Him
the right way for us and for our little ones,
and for all our possessions.

8:22 Indeed, I was ashamed to request from the king
soldiers and horsemen to help us
against the adversary on the way
because we had spoken to the king saying,
"The hand of our Elohim is over all those seeking Him
for the sake of good.
But His power and His anger
are against all those abandoning Him."

8:23 And we fasted.
And we prayed to our Elohim concerning this.
And He answered our prayer.

8:24 And I separated twelve from the leaders of the priests:
Sherebyah, Hashabayah, and with them, ten of their kindred.

8:25 And I weighed to them the silver *itself* תנ,
and the gold *itself* תנ, and the utensils *themselves* תנ,
the voluntary offerings for The House of our Elohim
raised by the king, and his counselors,
and his leaders, and all Yisra'el,
those being found there.

8:26 And I weighed into their hands
six hundred and fifty talents of silver,
and silver objects of one hundred talents,
one hundred talents of gold,
8:27 and twenty gold basins of a thousand drachmas,
and two utensils of fine polished copper,
as desirable as gold.

8:28 And I said to them, "You yourselves תנ
are set apart to **YAHWEH**.
And the objects are set apart.
And the silver and the gold are a voluntary offering
to **YAHWEH**, The Elohim of your fathers.
8:29 Watch! And protect them
until you weigh them before the leaders
of the priests, and the Levites,
and the heads of the fathers of Yisra'el in Yerushalaim,
in the chambers of The House of **YAHWEH!**"

8:30 And the priests and the Levites
accepted the silver, and the gold, and the utensils,
for the sake of causing them to go to Yerushalaim,
to the House of our Elohim.

8:31 Then we set out from the river Ahava
the twelfth of the first month
for the sake of going to Yerushalaim.
And the hand of our Elohim existed over us.
And He caused us to be delivered
from the hand of the adversary
and from ambush upon the way.

8:32 And we came to Yerushalaim.
And we stayed there three days.
8:33 And on the fourth day
the silver and the gold and the utensils
were weighed in the House of our Elohim
by the hand of Meremoth, son of Uriyah the priest.
And with him was El'azar, son of Phinehas.
And with them were the Levites,
Yozabad, son of Yahshua, and No'adyah son of Binnui,
8:34 according to the number and the weight of all.
And all the weight was recorded at that time.

8:35 The children of the captivity
who had come from the exile
brought near olahs to The Elohim of Yisra'el;
twelve bulls on behalf of all Yisra'el,
ninety and six rams, seven and seventy lambs,
and twelve male goats as an offense offering,
everything as an olah to **YAHWEH**.

8:36 And the orders of the king themselves **תא**
were given to the governors of the king
and the deputies beyond the River.
And they helped the people themselves **תא**
and The House of The Elohim itself **תא**.

Chapter 9

9:1 And when these things had been done
the leaders came to me saying,
"The people of Yisra'el and the priests and the Levites
have not separated themselves from the peoples of the lands,
concerning their detestable things,
those of the Kena'anites, the Hittites, the Perizzites,
the Yebusites, the Ammonites, the Mo'abites,
the Mitsraites, and the Amorites.
9:2 Indeed, they have taken from their daughters
wives for themselves and for their sons.
And the set apart seed has mingled itself
among the peoples of the lands.
And the hand of the leaders and the rulers
has been foremost in this treachery."

9:3 And when I heard this word itself **תא**
I tore my garment itself **תא** and my robe,
and I pulled out some of the hair
of my head and my beard.
And I sat down astonished.

9:4 Then all those who trembled
at the words of The Elohim of Yisra'el
gathered to me concerning the treachery of the exiles.
And I myself sat astonished until the evening sacrifice.

9:5 And at the evening sacrifice I got up from my fasting.
And with my garment and my robe torn I fell on my knees.
And I spread out my hands to **YAHWEH**, my Elohim.
9:6 And I said, "My Elohim, I am too ashamed and humiliated
to cause my face to be lifted up toward You, my Elohim.
Indeed, our moral perversities have increased
to above our heads.
And our guilt has risen to the skies.

9:7 From the days of our fathers
we ourselves *have been* among great guilt,

even until this very day.

And because of our moral perversities
we ourselves, our kings, and our priests
have been given into the hand of the kings of the lands,
to the sword, to captivity, and to plunder,
and to shame of faces, as it is this day.

9:8 And now, in a brief space of time, favor has been granted
from **YAHWEH Himself** **nx**, our Elohim,
for the sake of leaving to us an escape,
and for the sake of giving to us a peg in His set apart place
for the sake of The Elohim to enlighten our eyes
and for the sake of giving to us a little reviving in our bondage.

9:9 Indeed, we were slaves.
But in our bondage our Elohim did not abandon us.
And He extended kindness over us
before the faces of the kings of Persia
for the sake of giving to us a reviving,
for the sake of raising up **The House of our Elohim itself** **nx**,
for the sake of restoring **its ruins themselves** **nx**,
and for the sake of giving to us a wall
in Yahudah and Yerushalaim.

9:10 And now, our Elohim, what can we say after this?
Indeed, we have abandoned Your directives
9:11 which You have given as direction
by the hand of Your servants the prophets saying,
'The land which **you yourselves** **nx** are going in to possess,
the land *is* defiled by their ritual defilement
of the peoples of the lands,
by their detestable things with which they have filled it
from one end to another with their ritual defilement."

niddat - properly, rejection; by implication, impurity. The term is based on the concept of menstrual impurity.
tum'at - religious (ritual) impurity. This form was related to that which contaminates everything around it. It often referred to the contamination of The House of YAHWEH itself, which required specific steps to remove the defilement.

9:12 'And now, you are not to give your daughters
to their sons *as wives*,
nor are you to take their daughters for your sons *as husbands*.
And you are not to seek their shalom
or their goodness *even* to eternity,
in order that you will be strong,
and will eat **the goodness itself** **nx** of the land,
and leave it as an inheritance to your children until eternity.'

Verse 12 does not fit the conversation is having with YAHWEH. This appears to be a fragment inserted in the wrong place in the text.
It is addressed to the Yisra'elites.

9:13 And after all that has come upon us
on account of our bad actions
and on account of our great guilt,
since **You Yourself** **nx**, our Elohim, have been restrained
to less than our moral perversities *deserve*,
and have given us a deliverance such as this,
9:14 are we to turn back,
for the sake of breaking Your directives
and for the sake of marrying ourselves
with the people of these detestable things?
Will You not be enraged with us
until You had consumed *us*

so that there is no remnant or survivor?

9:15 **YAHWEH**, The Elohim of Yisra'el,
You Yourself **nx** are just!

Indeed, we have been left as a remnant, as it is this day.
Behold!

We are before Your face in our guilt.
Indeed, there is no one to stand before Your face
concerning this!"

Chapter 10

10:1 And as was praying, even as he was confessing,
weeping, and bowing himself down
before The House of The Elohim
a very great assembly of men and women and children,
gathered to him from Yisra'el.
Indeed, the people wept with much weeping.

10:2 And Shekanyah, son of Yehi'el,
from the sons of Elam, responded.
And he said to Ezra,
"We ourselves have acted unfaithfully against our Elohim.
And we have taken foreign wives from the peoples of the land.
But now there is hope in Yisra'el concerning this.

10:3 And now, let us cut a covenant with our Elohim
for the sake of putting away all *these* wives
and those having been born to them,
according to the counsel of **YAHWEH**,
even those who tremble
concerning the directive of our Elohim.
And let it be done according to The Instruction.

10:4 Stand up!
Indeed, the matter is upon you!
But we ourselves are with you.
Be strong and act!"

10:5 And Ezra stood up.
And he caused the leaders *themselves* **nx**
of the priests, the Levites, and all Yisra'el
to swear to do according to this word.
And they swore.

10:6 Then Ezra got up from before The House of The Elohim.
And he went into the chamber of Yahohanan, son of Elyashib.

Yahonahan means Yah has favored.
Elyashib means El will restore.

And he went there.
Food he did not eat, and water he did not drink
because he was mourning
on account of the unfaithful act of the exiles.

10:7 And they caused a proclamation
to pass over into Yahudah and Yerushalaim
for all the children of the exile
to be gathered to Yerushalaim.

10:8 And anyone who did not come
by the third day according to the counsel
of the leaders and the elders,
all his property would be devoted to destruction.
And he himself would be separated
from the assembly of the exiles.

10:9 And all the men of Yahudah and Binyamin

assembled at Yerushalaim by three days.
It was the ninth month, on the twentieth of the month.

And all the people sat in the square
of The House of The Elohim,
being caused to tremble on account of the matter,
and because of the rain.

10:10 And Ezra the priest stood up.
And he said to them,
"You, *you yourselves* **DN** have acted unfaithfully.
And you have taken foreign wives,
adding to the guilt of Yisra'el.

10:11 And now, confess it to **YAHWEH**,
The Elohim of your fathers.
And do His will!

And separate from the peoples of the land
and from the foreign wives!"

10:12 And all the assembly answered.
And they said with a loud voice, "According to this,
according to your word concerning us we will do!

10:13 However, the people are many.
And it is the time of rain.
And we are not able to stand outside.
And the work *is* not for one day, and not for two days,
because we have rebelled greatly in this matter.

10:14 Please let the leaders of the entire assembly stand.
And let all those in our cities who have taken foreign wives
come at appointed times.
And with them *will be* the elders and judges of their cities,
until the burning wrath of our Elohim
has been turned back from us on account of this matter."

10:15 Only Yonatan, son of Asah'el,
and Yahzeyah, son of Tikvah, stood against this.
And Meshullam and Shabbethai, the Levite,
supported them.

10:16 And the children of the captivity did according to this.
And Ezra the priest, with the heads of the fathers houses,
separated the men, even all of them by name.
And they sat down on the first day of the tenth month
for the sake of examining the matter.

10:17 And they finished with all the men,
those having taken foreign wives,
by the first day of the second month.

10:18 And there were found among the sons of the priests
those who had taken foreign wives
among the sons of Yahshua, son of Yotzadak,
and his kindred, Ma'aseyah, and Eli'ezer,
and Yarib, and Gedalyah.

10:19 And they gave their hand in pledge
to send out their wives,
and being guilty, *to offer* a ram of the flock,
on account of their guilt.

10:20 And from the sons of Immer:
Hanani and Zebadyah;

10:21 and from the sons of Harim:
Ma'aseyah, and Eliyah, and Shemayah,
and Yehi'el, and Uzziyah;

10:22 and from the sons of Pashhur:
 Elyo'eynai, Ma'aseyah, Yishma'el,
 Nethane'l, Yozabad, and El'asah.
 10:23 And of the Levites:
 Yozabad, Shim'i, Kelayah, he is Kelita,
 Pethahyah, Yahudah, and Eli'ezer.
 10:24 And of the singers:
 Elyashib.
 And of the gatekeepers:
 Shallum, and Telem, and Uri.
 10:25 And from Yisra'el ,
 from the sons of Parosh:
 Ramyah, and Yizziyah, and Malkiyah, and Miyamin,
 and El'azar, and Malkiyah, and Benayah;
 10:26 and from the sons of Elam:
 Mattanyah, Zekaryah, and Yehi'el, and Abdi,
 and Yeremoth, and Eliyah;
 10:27 and from the sons of Zattu:
 Elyo'eynai, Elyashib, Mattanyah,
 and Yeremoth, and Zabad, and Aziza;
 10:28 and from the sons of Bebai:
 Yahohanan, Hananyah, Zabbai, and Athlai;
 10:29 and from the sons of Bani:
 Meshullam, Malluk, and Adayah,
 Yashub, and She'al, *and* Ramoth;
 10:30 and from the sons of Pahath-Mo'ab:
 Adna, and Kelal, Benayah, Ma'aseyah, Mattanyah,
 Betsal'el, and Binnui, and Menashsheh;
 10:31 and from the sons of Harim:
 Eli'ezer, Yishshiyah, Malkiyah, Shemayah, Shim'on,
 10:32 Binyamin, Malluk, and Shemaryah;
 10:33 from the sons of Hashum:
 Mattenai, Mattattah, Zabad, Eliphelet,
 Yeremai, Menashsheh, and Shim'i;
 10:34 from the sons of Bani:
 Ma'adai, Amram, and U'el,
 10:35 Benayah, Bedeyah, Keluhu,
 10:36 Wanyah, Meremoth, Elyashib,
 10:37 Mattanyah, Mattenai, and Ya'asu,
 10:38 and Bani, and Binnui, Shim'i,
 10:39 and Shelemyah, and Nathan, and Adayah,
 10:40 Maknadebai, Shashai, Sharai,
 10:41 Azar'el, and Shelemyah, Shemaryah,
 10:42 Shallum, Amaryah, and Yoseph;
 10:43 from the sons of Nebo:
 Yei'el, Mattithyah, Zabad, Zebina, Yaddu,
 and Yo'el, *and* Benayah.
 10:44 All these had taken foreign wives.
 And some of them had wives who had borne children.