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Ezra

Ezra - Introduction

Part 1: General Introduction

Outline of Ezra

1. The first Jewish exiles return to Jerusalem from Persia (1:1–2:70)
2. The people rebuild and dedicate the temple in Jerusalem (3:1–6:22)
3. More exiles return; Ezra teaches the Law of Yahweh (7:1–8:36)
4. The problem of the people marrying foreigners, and how it is solved (9:1–10:44)

What is the Book of Ezra about?

The book of Ezra is about how the people of Israel returned from Babylon and tried to worship Yahweh again as the law required. To do this, they needed to rebuild their temple so that they could sacrifice to Yahweh. (See: Temple)

How should the title of this book be translated?

The book of Ezra is named for the priest Ezra who led the first group of Jews out of exile and back to Judah. Translators can use the traditional title "Ezra." Or they might choose a clearer title, such as "The Book about Ezra."

Part 2: Important Religious and Cultural Concepts

Why were Israelites not allowed to marry people from other nations?

Foreigners worshiped many false gods. Yahweh did not allow his people to marry foreigners because he knew that this would cause the people of Israel to worship false gods. (See: False God)

Did all of the people of Israel return to their homeland?

Many of the Jews remained in Babylon instead of returning to the land of Israel. Many of them were successful in Babylon and desired to remain there. However, this meant that they were unable to worship Yahweh in Jerusalem as their ancestors had done.

Part 3: Important Translation Issues

How does the Book of Ezra use the term "Israel"?

The book of Ezra uses the term "Israel" to refer to the kingdom of Judah. It was mostly made up of the tribes of Judah and Benjamin. The other ten tribes had ended their loyalty to any kings descended from David. God allowed the Assyrians to conquer the other ten tribes and take them into exile. As a result, they mixed with other people groups and did not return to the land of Israel. (See: Israel)

Are the events in the Book of Ezra told in the order that they actually happened?

Some of the events in the Book of Ezra are not told in the order that they happened, but are grouped according to theme. Translators should pay attention to notes that signal when events are probably out of chronological order.

Ezra 1:1 (#1)

וּבִשְׁנַת

"Now in year"

The word **now** introduces a new event in the story. Use the normal method for introducing the beginning of a true story in your language.

See: Introduction of a New Event

Ezra 1:1 (#2)

וּבִשְׁנַת אַחַת לְכוֹרֶשׁ מֶלֶךְ פָּרַס

"Now in year one of Cyrus, the king of Persia"

The original Jewish readers of this book would have known that this is not a reference to the year when Cyrus first became king of the Persians. Rather, it is a reference to the later year when, by conquering Babylon, he became king over the Jews, since Babylon is the nation that had previously conquered the Jews and taken them into exile. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "During the first year after Cyrus, the king of Persia, conquered Babylon and became ruler over the Jews"

See: Assumed Knowledge and Implicit Information

Ezra 1:1 (#3)

וּבִשְׁנַת אַחַת לְכוֹרֶשׁ מֶלֶךְ פָּרַס

"Now in year one of Cyrus, the king of Persia"

This expression could mean that sometime during the first year that he ruled over the Jews, Cyrus issued the decree that this verse describes. However, it could also mean that he issued this decree as soon as he became their ruler. Alternate translation: "As soon as Cyrus, the king of Persia, conquered Babylon and became the ruler of the Jews"

Ezra 1:1 (#4)

וּבִשְׁנַת אַחַת

"Now in year one"

The Hebrew uses a cardinal number here, **one**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, "first," in similar contexts elsewhere. If your language customarily uses ordi-

nals for the numbers of years, you can do that here in your translation. Alternate translation: “In the first year”

See: Ordinal Numbers

Ezra 1:1 (#5)

לְכֹרֶשׁ

“of Cyrus”

Cyrus is the name of a man.

See: How to Translate Names

Ezra 1:1 (#6)

פָּרַס

“Persia”

Persia is the name of an empire.

See: How to Translate Names

Ezra 1:1 (#7)

דְּבַר־יְהוָה

“the word of Yahweh”

Here, **word** refers to the thing that Yahweh spoke about. Alternate translation: “the promise that Yahweh had made”

See: Metonymy

Ezra 1:1 (#8)

דְּבַר־יְהוָה

“the word of Yahweh”

What Yahweh had said specifically was that, after 70 years in exile, the Jews would be allowed to return to their homeland. If it would be helpful to your readers, you could say that explicitly, or you could put this information in a footnote. Alternate translation: “the promise that Yahweh had made that after 70 years in exile, the Jews would be allowed to return to their homeland”

See: Assumed Knowledge and Implicit Information

Ezra 1:1 (#9)

יְהוָה

“Yahweh”

Yahweh is the name of God that he revealed to his people in the Old Testament. It occurs many times in the book, and it will be helpful to your readers if you translate it consistently each time.

See: How to Translate Names

Ezra 1:1 (#10)

מִפִּי יִרְמְיָה

“from the mouth of Jeremiah”

Here, **mouth** represents speaking. Alternate translation: “which Jeremiah spoke about” or “which Jeremiah announced”

See: Metonymy

Ezra 1:1 (#11)

הֵעִיר יְהוָה אֶת־רוּחַ כֹּרֶשׁ

“Yahweh stirred up the spirit of Cyrus”

Here the book uses one aspect of Cyrus, his spirit, to represent all of him. Alternate translation: “Yahweh put a desire to do something into Cyrus”

See: Synecdoche

Ezra 1:1 (#12)

הֵעִיר יְהוָה אֶת־רוּחַ כֹּרֶשׁ

“Yahweh stirred up the spirit of Cyrus”

Here, the book speaks of Yahweh causing Cyrus to act by saying that he **stirred up** his spirit in the way that winds might stir up calm waters and make them move around. The meaning is that Yahweh directly influenced the heart and will of Cyrus to get him to do something. Alternate translation: “Yahweh put a desire to do something into Cyrus”

See: Metaphor

Ezra 1:1 (#13)

וַיַּעֲבֶר

“So he caused” - “to pass”

The word **so** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: “As a result, he made … to be sent”

See: Connect — Reason-and-Result Relationship

Ezra 1:1 (#14)

וַיַּעֲבֶר־קוֹל בְּכָל־מַלְכוּתוֹ

“So he caused a sound to pass throughout all his kingdom”

Here, **he** means Cyrus. In this context, the **sound** is a voice speaking a message, and the voice represents the message that it speaks. But since the message could not travel by itself, ultimately the reference is to the messengers who delivered it. Alternate translation: “Cyrus sent messengers out to proclaim a decree everywhere in his empire”

See: Metonymy

Ezra 1:1 (#15)

וְגַם־בְּמִכְתָּ□□□□ב

“and also in writing”

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. The meaning is: Cyrus also put this decree in writing. You could say that explicitly if it would be helpful to your readers. Alternate translation: “and Cyrus also sent out written copies of the decree” or “and Cyrus also had his scribes write down the decree in his official records”

See: Ellipsis

Ezra 1:2 (#1)

יְהוָ□□□ה אֱלֹהֵ□□□י הַשָּׁמָ□□□יִם

“Yahweh, the God of heaven”

Here Cyrus provides some background information to inform his subjects who Yahweh is. Alternate translation: “Yahweh, the God who is above all” or “Yahweh, the God who rules in heaven”

See: Distinguishing Versus Informing or Reminding

Ezra 1:2 (#2)

כּ□□□□ל מַמְלְכ□□□ות הָאָ□□□□רֶץ

“all the kingdoms of the earth”

All is an exaggeration for emphasis. There were still some kingdoms on earth that Cyrus did not rule. However, he had conquered every other large empire in his part of the world that might have been a threat to him. Alternate translation: “to be unchallenged ruler over this entire land”

See: Hyperbole

Ezra 1:2 (#3)

נָ□□□תַן לִ□□□י

“has given to me”

This is an idiom. Alternate translation: “has made me the king over”

See: Idiom

Ezra 1:2 (#4)

לִבְנוֹת־לִ□□□ו בַ□□□□יִת

“to build for him a house”

Cyrus is not going to do the building personally. Rather, he means that he is giving the Jews, the people who worship Yahweh, permission and support to rebuild his temple, which the Babylonians had destroyed. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “to make it possible for the Jews, the people who worship him, to rebuild his temple”

See: Assumed Knowledge and Implicit Information

Ezra 1:2 (#5)

בַ□□□□יִת

“a house”

Here, **house** means a temple. Cyrus speaks of this temple as if it would be a house in which God lived, since God’s presence would be there. Alternate translation: “a temple”

See: Metaphor

Ezra 1:2 (#6)

בִּירוּשָׁלִַם אֲשֶׁ□□□□□ר בִּיהוּדָה

“in Jerusalem, which is in Judah”

Here, Cyrus provides some background information about the city where he wants the Jews to rebuild the temple of Yahweh, since many of the recipients of his message might not have known where Jerusalem was. Alternate translation: “in Jerusalem, the capital city of the province of Judah”

See: Distinguishing Versus Informing or Reminding

Ezra 1:2 (#7)

בִּירוּשָׁלִַם אֲשֶׁ□□□□□ר בִּיהוּדָה

“in Jerusalem, which is in Judah”

Jerusalem is the name of a city, and **Judah** is the name of the province in which it was located. These names occur many times in the book, and it will be helpful to your readers if you translate them consistently each time.

See: How to Translate Names

Ezra 1:3 (#1)

מִי־בָכֶ□□□□□ם מִכָּל־עַמּ□□□□ו

“Whoever among you is from all his people”

Here, **all** probably indicates that Cyrus is thinking of not only the people whom the Babylonians had taken into exile from the southern kingdom of Judah some decades before, and their descendants, but also any of the people whose ancestors the Assyrians had taken into exile from the northern kingdom of Israel nearly two centuries earlier. Cyrus now ruled over the territories to which both groups had been exiled. If any in the second group still had awareness and proof of their identity, and if they still wanted to honor and

worship Yahweh, they could also return to Jerusalem and help rebuild the temple. (However, as 1:5 indicates, it was essentially Israelites from the tribes of Judah and Benjamin who actually did return.) To make this clear, you could include this information. Alternate translation: "Which of you is an Israelite from any tribe"

See: Assumed Knowledge and Implicit Information

Ezra 1:3 (#2)

יְהִי אֱלֹהָיו עִמּוֹ

"may his God be with him"

Cyrus wishing that **God** will **be with** these Israelites is an idiom that expresses his wish that God would make their journey and the rebuilding project successful. If it is more natural in your language, you could say this at the end of the verse. Alternate translation: "May his God make him successful"

See: Idiom

Ezra 1:3 (#3)

וְיַעַל לִירוּשָׁלַם

"and may he go up to Jerusalem"

Cyrus says **go up** because the Jews would have to travel from a river valley up into the mountains in order to return from their places of exile to Jerusalem. Alternate translation: "and let him return to Jerusalem"

See: Idiom

Ezra 1:3 (#4)

לִירוּשָׁלַם אֲשֶׁר בִּיהוּדָה

"to Jerusalem, which is in Judah"

Cyrus once again provides background information about the city. Alternate translation: "to Jerusalem, in the province of Judah"

See: Distinguishing Versus Informing or Reminding

Ezra 1:3 (#5)

אֶת־בֵּית יְהוָה

"the house of Yahweh"

Here, **house** means a temple. Cyrus continues to speak of this temple as if it would be a house in which Yahweh lived, since Yahweh's presence would be there. Alternate translation: "a temple for Yahweh"

See: Metaphor

Ezra 1:3 (#6)

יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא הָאֱלֹהִים אֲשֶׁר בִּירוּשָׁלָם

"Yahweh, the God of Israel. He is the God who is in Jerusalem"

Here Cyrus provides further background information to inform his subjects who Yahweh is. Alternate translation: "Yahweh, the God whom the people of Israel worship, who should have a temple in Jerusalem"

See: Distinguishing Versus Informing or Reminding

Ezra 1:3 (#7)

אֱלֹהֵי יִשְׂרָאֵל

"the God of Israel"

The phrase **the God of Israel** does not mean that God belongs to Israel, but that this is the God whom Israel worships. Alternate translation: "the God whom Israel worships"

See: Possession

Ezra 1:4 (#1)

וְכָל־הַנִּשְׁאָר מִכָּל־הַמְּקֹמוֹת אֲשֶׁר הוּא גָר־שָׁם יְנַשְּׂאוּהוּ אַנְשֵׁי מְקֹמוֹ

"And every one who is remaining in all of the places where he is sojourning there, let the men of his place lift him"

The structure of this sentence may present difficulties for translation because the long phrase at the beginning actually describes who will receive the action, rather than who will do the action. If it would be helpful in your language, you could say first who will do the action. Alternate translation: "Let the people who live in any place where Jewish survivors are in exile help them"

Ezra 1:4 (#2)

וְכָל־הַנִּשְׁאָר

"And every one who is remaining"

This phrase refers to any Israelite who is a surviving member of the group that was taken into exile, or who is a descendant of someone in that group. The word **remaining** refers to people who are remaining or left over from a larger group. In this context, that larger group is all of the Israelites who lived in the land of Judah before the Babylonians conquered it. Alternate translation: "Any survivor of the Jews who were taken from their land"

See: Idiom

Ezra 1:4 (#3)

מִכָּל־הַמְּקֹמוֹת אֲשֶׁר הוּא גָר־שָׁם

“in all of the places where he is sojourning there”

Sojourning means living somewhere other than in one’s native land. Here, **he** refers to any Jew such as is described in the previous phrase. Alternate translation: “in any of the places where a Jew may be living in exile”

See: Idiom

Ezra 1:4 (#4)

אֲשֶׁר הוּא גָר־שָׁם

“where he is sojourning there”

Saying **where** and **there** in the same phrase like this is a characteristic Hebrew construction, but it might represent an unnecessary duplication in your language. If it would be helpful in your language, you could omit any translation of the word “there.” Alternate translation: “in which he is living”

Ezra 1:4 (#5)

יְנַשְּׂאוּהוּ אַנְשֵׁי מְקֹמוֹ

“let the men of his place lift him”

It is likely that both women and men would have helped to gather the supplies listed in the rest of this verse to support the returning Jews. So the term **men** here probably includes both groups. Alternate translation: “the people of that place should help him”

See: When Masculine Words Include Women

Ezra 1:4 (#6)

יְנַשְּׂאוּהוּ

“let” - “lift him”

Lift here is an idiom that means help. Alternate translation: “let … help him by providing him”

See: Idiom

Ezra 1:4 (#7)

הַנְּדָבָה

“the freewill offering”

The book expects readers to know that these would be extra gifts, beyond the necessities already listed. They might include money to help rebuild the temple and vessels to be used in the temple, such as the ones listed in 1:7–11. Alternate translation: “any extra gifts that they want to give”

See: Assumed Knowledge and Implicit Information

Ezra 1:4 (#8)

לְבֵית הָאֱלֹהִים אֲשֶׁר בִּירוּשָׁלִָם

“for the house of God, which is in Jerusalem”

House means a temple. Cyrus continues to speak of this temple as if it would be a house in which God lived, since God’s presence would be there. The book repeatedly uses the expressions **house**, **house of God**, and “house of Yahweh” to mean the temple in Jerusalem. It will be helpful to your readers if you translate these expressions consistently every time. Alternate translation: “for the temple that the Jews will rebuild for God in Jerusalem”

See: Metaphor

Ezra 1:5 (#1)

וַיָּקוּמוּ

“Then” - “arose”

The word **then** indicates that the sentence it introduces explains the results of what the previous verses have described. Alternate translation: “In response to this decree … prepared”

See: Connect — Reason-and-Result Relationship

Ezra 1:5 (#2)

וַיָּקוּמוּ

“Then” - “arose”

In this context, the term **arose** means that these leaders took action to get an enterprise under way. It does not indicate that these leaders had been sitting or lying down and that they stood up. Alternate translation: “Then … started making preparations”

See: Idiom

Ezra 1:5 (#3)

רָאשֵׁי הָאָבוֹת

“the heads of the fathers”

This is an abbreviated way of saying the heads of the father’s houses. Alternate translation: “the clan leaders”

See: Ellipsis

Ezra 1:5 (#4)

רָאשֵׁי הָאָבוֹת

“the heads of the fathers”

Among the Israelites, the expression “father’s house” or “house of the father” originally described an extended-family group. It later came to be used more generally to refer

to a larger clan within a tribe. In this expression, the word "house" (which does not appear in the abbreviated version here) describes all the people descended from a particular person. The term views all of those descendants as if they were one household living together. Alternate translation: "the clan leaders"

Ezra 1:5 (#5)

רָאשֵׁי

"the heads of"

Here, **heads** is a figurative way of saying leaders. Alternate translation: "leaders"

See: Metaphor

Ezra 1:5 (#6)

לִיהוּדָה וּבִנְיָמִן

"of Judah and Benjamin"

These are the names of two of the tribes of Israel. Alternate translation: "of the tribes of Judah and Benjamin"

See: How to Translate Names

Ezra 1:5 (#7)

לְכֹל הֵעִיר הָאֱלֹהִים אֶת־רוּחוֹ

"that is, all whose spirit God had stirred up"

Here the book again speaks of God causing people to act by saying that he **stirred up** their spirits the way winds might stir up calm waters and get them to move around. The meaning is that God directly influenced the hearts and wills of these clan leaders to get them to do something. Alternate translation: "all those whom God had led to act"

See: Metaphor

Ezra 1:5 (#8)

לַעֲלוֹת

"to go up"

As in 1:3, the book says **go up** because the Jews would have to travel from a river valley up into the mountains in order to return from their places of exile to Jerusalem. Alternate translation: "to return to Jerusalem"

See: Idiom

Ezra 1:6 (#1)

וְכָל־סְבִיבֹתֵיהֶם

"And all those around them"

All is an exaggeration for emphasis. Every person who lived near a returning Jew did not necessarily provide support. But the expression indicates that the Jews received very generous support from many of their neighbors. Alternate translation: "And the people of their communities"

See: Hyperbole

Ezra 1:6 (#2)

חִזְּקוּ בְיָדֵיהֶם

"strengthened their hands"

Here, **hands** represents strength and power. This expression means that the neighbors of the Jews gave them greater capacity to act and fulfill their project by supplying them with the items listed. Alternate translation: "enabled them by giving them"

See: Metaphor

Ezra 1:6 (#3)

לְבַד עַל־כָּל־הִתְנַדֵּב

"apart from all that was freely offered"

This is a reference to the freewill offerings that are also mentioned in 1:4. Alternate translation: "in addition, the people freely gave extra gifts"

Ezra 1:7 (#1)

וְהַמֶּלֶךְ כֹּרֶשׁ הוֹצִיא

"And the king Cyrus brought out"

Cyrus did not do this work himself. He ordered others to do it. If that is not understood in your language, you can say this explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

Ezra 1:7 (#2)

אֶת־כְּלֵי בֵית־יְהוָה אֲשֶׁר הוֹצִיא נְבוּכַדְנֶצַּר מִירוּשָׁלִַם וַיִּתְּנֵם בְּבֵית אֱלֹהָיו

"the vessels of the house of Yahweh that Nebuchadnezzar had brought out from Jerusalem and had put in the house of his gods"

Vessels refers to the bowls, basins, and other objects that are listed in 1:9 and 1:10. The book assumes that readers will know that this verse is describing how Nebuchadnezzar, the king of Babylon, took these items from the temple in Jerusalem and then put them, as trophies of conquest, in a temple devoted to his own gods. If it would be helpful to your readers, you could say this explicitly in the text or in a footnote. Alternate translation: "the objects from the temple of Yahweh that Nebuchadnezzar, the king of Babylon, had

taken away from Jerusalem when he captured that city and then put in the temple of his own gods”

See: Assumed Knowledge and Implicit Information

Ezra 1:7 (#3)

נְבוּכַדְנֶצַּר

“Nebuchadnezzar”

Nebuchadnezzar is the name of a man.

See: How to Translate Names

Ezra 1:8 (#1)

וַיּוֹצִיאֵם כֹּרֶשׁ מֶלֶךְ פָּרַס עַל־יַד מִתְרְדָת הַגִּזְבָּר

“And Cyrus, the king of Persia, brought them out by the hand of Mithredath the treasurer”

Here, **by the hand of** is a metaphor that represents control and action. The expression means that Mithredath did this at the command of Cyrus and on his behalf. Mithredath would have commanded others to do the work; he would not have carried the things in his own hands. Alternate translation: “King Cyrus of Persia ordered his treasurer, Mithredath, to bring them out”

See: Metaphor

Ezra 1:8 (#2)

וַיּוֹצִיאֵם כֹּרֶשׁ מֶלֶךְ פָּרַס עַל־יַד מִתְרְדָת

“And Cyrus, the king of Persia, brought them out by the hand of Mithredath”

The implication is that these vessels had remained in the temple where Nebuchadnezzar had put them, and so **Mithredath brought them out** from there. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “King Cyrus of Persia had his treasurer, Mithredath, bring these vessels out from the temple where Nebuchadnezzar had put them”

See: Assumed Knowledge and Implicit Information

Ezra 1:8 (#3)

מִתְרְדָת

“Mithredath”

Mithredath is the name of a man.

See: How to Translate Names

Ezra 1:8 (#4)

הַגִּזְבָּר

“the treasurer”

This term describes the office of a person responsible for all of the valuable possessions of a kingdom and for the places where they are stored safely.

See: Translate Unknowns

Ezra 1:8 (#5)

וַיִּסְפְּרֵם לְשֵׁשְׁבַּצַּר

“And he counted them out to Sheshbazzar”

Here, **he** refers to Mithredath, and **them** refers to the objects for the temple. The expression **counted them out** probably does not mean that Mithredath handed Sheshbazzar the objects one at a time while announcing the number of each one. It probably means that Mithredath gave Sheshbazzar the objects along with a document that listed how many there were of each kind, as recorded in 1:9 and 1:10. Alternate translation: “Mithredath turned them over to Sheshbazzar along with a detailed list of them”

See: Idiom

Ezra 1:8 (#6)

לְשֵׁשְׁבַּצַּר

“to Sheshbazzar”

This leader of the first group of exiles to return to Judah, who is called **Sheshbazzar** here and in 1:11, 5:14, and 5:16, seems to be the same person who is called Zerubbabel in the rest of the book. The reason for the difference in names is not clear. Some interpreters suggest that he was known as Sheshbazzar in the Persian court and that he used the name Zerubbabel as governor of Judah. There are examples in the Bible of Jews having both a Persian name and a Hebrew name. It would probably be best simply to translate both names consistently where they appear without calling attention to the difference, but you could add this possible explanation in a footnote.

See: How to Translate Names

Ezra 1:8 (#7)

הַנָּשִׂיא לִיהוּדָה

“the ruler of Judah”

The book says in 5:14 that Cyrus appointed Sheshbazzar to be the governor of the province of Judah. If it would be helpful to your readers, you could use that phrase to describe him here. Alternate translation: “whom Cyrus had appointed to be the governor of the province of Judah”

Ezra 1:9 (#1)

וְאֵ֣לֶּה מִסְפָּרָ֗ם

“And this was their number”

This expression means that what follows is the number of each kind of utensil that Cyrus is returning

See: Idiom

Ezra 1:9 (#2)

מַחֲלָפִ֥ים

“knives”

This word occurs only here in the Hebrew Bible, and there is some disagreement about its meaning. It is probably a borrowed term from a related language that means “knife,” but the ancient Greek translation took its meaning to be “replacements,” that is, basins to replace others that became unusable. You may see translations that follow the ancient Greek, but we recommend following the Hebrew.

Ezra 1:10 (#1)

כְּפָוֹרֵי כֶ֣סֶף מִשְׁנִ֔ים

“bowls of silver of a second kind”

This means that these bowls were a different type of bowl than the gold ones just mentioned. This could also mean that they were second in rank of status or honor behind the gold bowls. It does not mean that the silver was of a different type than the silver in the basins described in 1:9.

Ezra 1:11 (#1)

כָּל־כֵּלִ֖ים לְזָהָ֣ב וְלַכֶּ֑סֶף חֲמֵ֣שֶׁת אֲלָפִ֔ים וְאַרְבַּ֥ע מֵא֖וֹת

“All the vessels of gold and of silver were 5400”

This expression means that the total number of these gold and silver objects was **5,400**. Verses 1:9 and 1:10 actually list only 2,499 items, and it is not clear why the numbers are different. The explanation does not seem to be that the total here includes other miscellaneous items because the last item on the list itself is other vessels. It would probably be best simply to report this total without calling attention to the difference and trying to explain it, since there is no clear reason for it.

Ezra 1:11 (#2)

הַכֹּ֣ל הֶעֱלָ֗ה שֵׁשְׁבַּצַּ֤ר עִם־הַעֲל֙וֹת הַגּוֹלָ֔ה מִבָּבֶ֖ל לִירוּשָׁלִָֽם

“Sheshbazzar brought up all this with the going up of the exiles from Babylon to Jerusalem”

Like the similar expression in 1:3, here the book says **brought up** and **going up** because the Jews had to travel from a river valley up into the mountains to return from exile to Jerusalem. Alternate translation: “Sheshbazzar brought all these vessels along when he traveled to Jerusalem with the group of Jews who had been taken away from their homeland but who were now returning from Babylon to Jerusalem”

See: Idiom

Ezra 1:11 (#3)

הַגּוֹלָ֑ה

“the exiles”

The abstract noun **exiles** refers, in this context, to the community of Jews who were living in Babylon because the Babylonians had relocated them away from their homeland when they conquered Jerusalem. If it would be helpful in your language, you could translate the idea behind this term with an equivalent phrase. Alternate translation: “the group of Jews who had been taken away from their homeland”

See: Abstract Nouns

Ezra 1:11 (#4)

מִבָּבֶ֖ל

“from Babylon”

Babylon is the name of a city. The book also uses this name for the empire that was once ruled from that city, and for the region that had been at the heart of this empire that became a province in the Persian Empire. The name occurs many times in the book, and it will be helpful to your readers if you translate it consistently each time.

See: How to Translate Names

Ezra 2:1 (#1)

בְּנֵ֣י הַמְּדִינָ֗ה

“the sons of the province”

Here, **the sons of the province** is an idiom that means that these people originated in the province of Judah. Alternate translation: “the people from the province of Judah”

See: Idiom

Ezra 2:1 (#2)

הַמְּדִינָ֗ה

“the province”

The province means the province of Judah. The book is referring to Judah by something associated with it, its status as a province.

See: Metonymy

Ezra 2:1 (#3)

הָעֹלִים

“the ones who went up”

Went up means traveled from Babylon back to Judah, since that involves going from a river valley up into the mountains. Alternate translation: “those who returned to Judah from Babylon”

See: Idiom

Ezra 2:1 (#4)

מִשְּׁבִי הַגּוֹלָה אֲשֶׁר הֶגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ־בָּבֶל לְבָבֶל

“from the captivity of the exiles whom Nebuchadnezzar, the king of Babylon, had exiled to Babylon”

The abstract nouns **captivity** and **exiles** refer to the way Nebuchadnezzar took these people prisoner and transported them away from their homeland. If it would be helpful in your language, you could translate the idea behind these terms with verbs. Alternate translation: “after Nebuchadnezzar, the king of Babylon, had captured their ancestors, transported them to Babylon, and held them there in a foreign land”

See: Abstract Nouns

Ezra 2:1 (#5)

אִישׁ לְעִירוֹ

“a man to his city”

Here, **a man** means each one or each person. Alternate translation: “returning to live in the same towns where their families had lived before”

See: Idiom

Ezra 2:2 (#1)

אֲשֶׁר־בָּאוּ עִם

“who came with”

This phrase introduces a list of the men who led this group back to Judah. Alternate translation: “traveling with”

Ezra 2:2 (#2)

זְרֻבָּבֶל יֵשׁוּעַ נְחֶמְיָה שְׂרָיָה רְעֵלָיָה מָרְדְּכַי בִּלְשָׁן מִסְפָּר בִּגְוַי רְחוּם בַּעֲנָה

“Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah”

These are the names of eleven men.

See: How to Translate Names

Ezra 2:2 (#3)

יֵשׁוּעַ

“Jeshua”

This is the high priest, who has the same name as the Levite who is introduced in 2:40. The spelling of this name varies throughout the Bible. To be clear which man is being referred to, the UST will spell this name “Joshua” for the high priest and “Jeshua” for the Levite. You may want to consider whether doing something similar would be helpful for your readers.

See: How to Translate Names

Ezra 2:2 (#4)

מִסְפַּר אַנְשֵׁי עַם יִשְׂרָאֵל

“This is the number of the men of the people of Israel”

In keeping with the practices of the time, the totals in the list that follows likely include just the men and not also the women and children. Alternate translation: “This is how many men came back from each Israelite clan and town”

Ezra 2:3 (#1)

בְּנֵי פַרְעֹשׁ אַלְפַּיִם מֵאָה שִׁבְעִים וּשְׁנָיִם

“The sons of Parosh were 2, 172”

This means that from the descendants **of Parosh**, **2,172** returned. To help make this clear for your readers, you could say something like “returned” throughout 2:3–42, after the name of each group and the number that is given.

Ezra 2:3 (#2)

בְּנֵי פַרְעֹשׁ

“The sons of Parosh”

Here, **sons** means descendants. Alternate translation: “From the descendants of Parosh”

See: Metaphor

Ezra 2:3 (#3)

פַרְעֹשׁ

“Parosh”

Parosh is the name of a man.

See: How to Translate Names

Ezra 2:4 (#1)

בְּנֵי שְׁפַטְיָה

“The sons of Shephatiah”

Here, **sons** means descendants. Alternate translation: “From the descendants of Shephatiah”

See: Metaphor

Ezra 2:4 (#2)

שְׁפַטְיָה

“Shephatiah”

Shephatiah is the name of a man.

See: How to Translate Names

Ezra 2:5 (#1)

בְּנֵי אָרַח

“The sons of Arah”

Here, **sons** means descendants. Alternate translation: “From the descendants of Arah”

See: Metaphor

Ezra 2:5 (#2)

אָרַח

“Arah”

Arah is the name of a man.

See: How to Translate Names

Ezra 2:6 (#1)

בְּנֵי־פַחַת מוֹאָב לִבְנֵי יֵשׁוּעַ יוֹאָב

“The sons of Pahath-Moab, of the sons of Jeshua and Joab”

Here, **sons** means descendants.

See: Metaphor

Ezra 2:6 (#2)

פַּחַת מוֹאָב & יֵשׁוּעַ

“Pahath-Moab,” - “Jeshua”

Pahath-Moab is the name of a man, and **Jeshua** and **Joab** are the names of two of his male descendants.

See: How to Translate Names

Ezra 2:7 (#1)

בְּנֵי עֵילָם

“The sons of Elam”

Here, **sons** means descendants. Alternate translation: “From the descendants of Elam”

See: Metaphor

Ezra 2:7 (#2)

עֵילָם

“Elam”

Elam is the name of a man.

See: How to Translate Names

Ezra 2:8 (#1)

בְּנֵי זַתּוּא

“The sons of Zattu”

Here, **sons** means descendants. Alternate translation: “From the descendants of Zattu”

See: Metaphor

Ezra 2:8 (#2)

זַתּוּא

“Zattu”

Zattu is the name of a man.

See: How to Translate Names

Ezra 2:9 (#1)

בְּנֵי

“The sons of”

Here, **sons** means descendants. Alternate translation: “From the descendants of Zakkai”

See: Metaphor

Ezra 2:9 (#2)

זַכָּי

“Zakkai”

Zakkai is the name of a man.

See: How to Translate Names

Ezra 2:10 (#1)

בְּנֵי בָנִי

“The sons of Bani”

Here, **sons** means descendants. Alternate translation: “From the descendants of Bani”

See: Metaphor

Ezra 2:10 (#2)

בָּנִ֑י

“Bani”

Bani is the name of a man.

See: How to Translate Names

Ezra 2:11 (#1)

בְּנֵ֣י בֵבָ֑י

“The sons of Bebai”

Here, **sons** means descendants. Alternate translation: “From the descendants of Bebai”

See: Metaphor

Ezra 2:11 (#2)

בֵבָ֑י

“Bebai”

Bebai is the name of a man.

See: How to Translate Names

Ezra 2:12 (#1)

בְּנֵ֣י עַזְגָּ֑ד

“The sons of Azgad”

Here, **sons** means descendants. Alternate translation: “From the descendants of Azgad”

See: Metaphor

Ezra 2:12 (#2)

עַזְגָּ֑ד

“Azgad”

Azgad is the name of a man.

See: How to Translate Names

Ezra 2:13 (#1)

בְּנֵ֣י אֲד֔וֹנִיקָֽם

“The sons of Adonikam”

Here, **sons** means descendants. Alternate translation: “From the descendants of Adonikam”

See: Metaphor

Ezra 2:13 (#2)

אֲד֔וֹנִיקָֽם

“Adonikam”

Adonikam is the name of a man.

See: How to Translate Names

Ezra 2:14 (#1)

בְּנֵ֣י בִגְוָ֑י

“The sons of Bigvai”

Here, **sons** means descendants. Alternate translation: “From the descendants of Bigvai”

See: Metaphor

Ezra 2:14 (#2)

בִגְוָ֑י

“Bigvai”

Bigvai is the name of a man.

See: How to Translate Names

Ezra 2:15 (#1)

בְּנֵ֣י עָדִ֑ין

“The sons of Adin”

Here, **sons** means descendants. Alternate translation: “From the descendants of Adin”

See: Metaphor

Ezra 2:15 (#2)

עָדִ֑ין

“Adin”

Adin is the name of a man.

See: How to Translate Names

Ezra 2:16 (#1)

בְּנֵי־אָטֵ֑ר

“The sons of Ater”

Here, **sons** means descendants. Alternate translation: “From the descendants of Ater who were descendants of Hezekiah”

See: Metaphor

Ezra 2:16 (#2)

אָטֵ֑ר לִֽיחִזְקִיָּ֖ה

“Ater, of Hezekiah”

Ater is the name of a man, and **Hezekiah** is the name of one of his descendants.

See: How to Translate Names

Ezra 2:17 (#1)

בְּנֵי בֵצָי

“The sons of Bezai”

Here, **sons** means descendants. Alternate translation: “From the descendants of Bezai”

See: Metaphor

Ezra 2:17 (#2)

בֵצָי

“Bezai”

Bezai is the name of a man.

See: How to Translate Names

Ezra 2:18 (#1)

בְּנֵי יוֹרָה

“The sons of Jorah”

Here, **sons** means descendants. Alternate translation: “From the descendants of Jorah”

See: Metaphor

Ezra 2:18 (#2)

יוֹרָה

“Jorah”

Jorah is the name of a man.

See: How to Translate Names

Ezra 2:19 (#1)

בְּנֵי חָשֻׁם

“The sons of Hashum”

Here, **sons** means descendants. Alternate translation: “From the descendants of Hashum”

See: Metaphor

Ezra 2:19 (#2)

חָשֻׁם

“Hashum”

Hashum is the name of a man.

See: How to Translate Names

Ezra 2:20 (#1)

בְּנֵי גִבָּר

“The sons of Gibbar”

Here, **sons** means descendants. Alternate translation: “From the descendants of Gibbar”

See: Metaphor

Ezra 2:20 (#2)

גִבָּר

“Gibbar”

Gibbar is the name of a man.

See: How to Translate Names

Ezra 2:21 (#1)

בְּנֵי בֵית־לָחֶם מֵאָה עֶשְׂרִים וּשְׁלֹשָׁה

“The sons of Bethlehem were 123”

The list speaks here of the **sons of Bethlehem**. This is an idiom that means that these men were from families that had originally lived in that town. Alternate translation: “From the town of Bethlehem, 123 returned”

See: Idiom

Ezra 2:21 (#2)

בֵית־לָחֶם

“Bethlehem”

Bethlehem is the name of a town.

See: How to Translate Names

Ezra 2:22 (#1)

אַנְשֵׁי נְטֹפָה חֲמִשִּׁים וְשִׁשָּׁה

“The men of Netophah were 56”

Netophah is the name of a town. Alternate translation: “From the town of Netophah, 56 returned.”

See: How to Translate Names

Ezra 2:23 (#1)

אַנְשֵׁי עֲנָתוֹת מֵאָה עֶשְׂרִים וּשְׁמֹנָה

“The men of Anathoth were 128”

Anathoth is the name of a town. Alternate translation: “From the town of Anathoth, 128 returned”

See: How to Translate Names

Ezra 2:24 (#1)

בְּנֵי עַזְמָוֶת

“The sons of Azmaveth”

The list speaks here of the **sons of Azmaveth**. This is an idiom that means that these men were from families that had originally lived in that town. Alternate translation: “From the town of Azmaveth, 42 returned”

See: Idiom

Ezra 2:24 (#2)

עַזְמָוֶת

“Azmaveth”

Azmaveth is the name of a town.

See: How to Translate Names

Ezra 2:25 (#1)

בְּנֵי קִרְיַת עָרִים כְּפִירָה וּבְאֵרוֹת

“The sons of Kirjath-Arim, Kephirah, and Beeroth”

The list speaks here of the **sons of Kirjath-Arim, Kephirah, and Beeroth**. This is an idiom that means that these men were from families that had originally lived in those towns. Alternate translation: “From the towns of Kirjath-Arim, Kephirah, and Beeroth”

See: Idiom

Ezra 2:25 (#2)

קִרְיַת עָרִים כְּפִירָה וּבְאֵרוֹת

“Kirjath-Arim, Kephirah, and Beeroth”

Kirjath-Arim, Kephirah, and **Beeroth** are the names of towns.

See: How to Translate Names

Ezra 2:26 (#1)

בְּנֵי הָרָמָה וָגָבַע

“The sons of the Ramah and Geba”

The list speaks here of the **sons of Ramah and Geba**. This is an idiom that means that these men were from families that had originally lived in those towns. Alternate translation: “From the towns of Ramah and Geba”

See: Idiom

Ezra 2:26 (#2)

הָרָמָה וָגָבַע

“the Ramah and Geba”

Ramah and **Geba** are the names of towns.

See: How to Translate Names

Ezra 2:27 (#1)

אַנְשֵׁי מִכְמָס מֵאָה עֶשְׂרִים וּשְׁנָיִם

“The men of Michmas were 122”

Michmas is the name of a town. Alternate translation: “From the town of Michmas, 122 returned”

See: How to Translate Names

Ezra 2:28 (#1)

אַנְשֵׁי בֵית־אֵל וְהָעַי מָאתַיִם עֶשְׂרִים וּשְׁלֹשָׁה

“The men of Bethel and the Ai were 223”

Bethel and **Ai** are the names of towns. Alternate translation: “From the towns of Bethel and Ai, 223 returned”

See: How to Translate Names

Ezra 2:29 (#1)

בְּנֵי נְבוֹ

“The sons of Nebo”

The list speaks here of the **sons of Nebo**. This is an idiom that means that these men were from families that had originally lived in this town. Alternate translation: “From the town of Nebo”

See: Idiom

Ezra 2:29 (#2)

נְבוֹ

“Nebo”

Nebo is the name of a town.

See: How to Translate Names

Ezra 2:30 (#1)

בְּנֵי מַגְבִּישׁ

“The sons of Magbish”

The list speaks here of the **sons of Magbish**. This is an idiom that means that these men were from families that had originally lived in those towns. Alternate translation: “From the town of Magbish”

See: Idiom

Ezra 2:30 (#2)

מַגְבִּישׁ

“Magbish”

Magbish is the name of a town.

See: How to Translate Names

Ezra 2:31 (#1)

בְּנֵי עֵילָם אַחֵר

“The sons of the other Elam”

The list speaks here of the **sons of Elam**. This is an idiom that means that these men were from families that had originally lived in this town. (“The other Elam” indicates that this is the town of that name, not the person of that name mentioned in 2:7.) Alternate translation: “From the town of Elam”

See: Idiom

Ezra 2:31 (#2)

עֵילָם

“Elam”

Here, **Elam** is the name of a town.

See: How to Translate Names

Ezra 2:32 (#1)

בְּנֵי חָרִם

“The sons of Harim”

The list speaks here of the **sons of Harim**. This is an idiom that means that these men were from families that had originally lived in this town. Alternate translation: “From the town of Harim”

See: Idiom

Ezra 2:32 (#2)

חָרִם

“Harim”

Harim is the name of a town.

See: How to Translate Names

Ezra 2:33 (#1)

בְּנֵי־לֹד חָדִיד וְאוֹנוֹ

“The sons of Lod, Hadid, and Ono”

The list speaks here of the **sons of Lod, Hadid, and Ono**. This is an idiom that means that these men were from families that had originally lived in these towns. Alternate translation: “From the towns of Lod, Hadid, and Ono”

See: Idiom

Ezra 2:33 (#2)

לֹד חָדִיד וְאוֹנוֹ

“Lod, Hadid, and Ono”

Lod, Hadid, and Ono are the names of towns.

See: How to Translate Names

Ezra 2:34 (#1)

בְּנֵי יְרִחוֹ

“The sons of Jericho”

Here, the list speaks of the **sons of Jericho**. This is an idiom that means that these men were from families that had originally lived in this city. Alternate translation: “From the city of Jericho”

See: Idiom

Ezra 2:35 (#1)

בְּנֵי סְנָאָה

“The sons of Senaah”

The list speaks here of the **sons of Senaah**. This is an idiom that means that these men were from families that had originally lived in this town. Alternate translation: “From the town of Senaah”

See: Idiom

Ezra 2:35 (#2)

סְנָאָה

“Senaah”

Senaah is the name of a town.

See: How to Translate Names

Ezra 2:36 (#1)

הַכֹּהֲנִים

“The priests”

The priests were men chosen to offer sacrifices to God on behalf of God’s people, and to perform other duties and functions to represent God to the people and to represent the people to God. Alternate translation: “This is how many men returned from each family of priests”

Ezra 2:36 (#2)

בְּנֵי יְדַעְיָה לְבֵית יֵשׁוּעַ תְּשַׁע מֵאוֹת שִׁבְעִים וּשְׁלֹשָׁה

“the sons of Jedaiah of the house of Jeshua were 973”

Here, **sons** means descendants. Alternate translation: “from the descendants of Jedaiah who were descendants of Jeshua, 973 returned”

See: Metaphor

Ezra 2:36 (#3)

יְדַעְיָה & יֵשׁוּעַ

“Jedaiah” - “Jeshua”

Jedaiah is the name of a man, and **Jeshua** is the name of one of his male descendants.

See: How to Translate Names

Ezra 2:36 (#4)

לְבֵית יֵשׁוּעַ

“of the house of Jeshua”

Here, **house** describes all the people descended from a particular person. The book is describing all of the descendants **of Jeshua** as if they were one household living together. Alternate translation: “who were descendants of Jeshua”

See: Metonymy

Ezra 2:37 (#1)

בְּנֵי אִמֵּר

“The sons of Immer”

Here, **sons** means descendants. Alternate translation: “From the descendants of Immer”

See: Metaphor

Ezra 2:37 (#2)

אִמֵּר

“Immer”

Immer is the name of a man.

See: How to Translate Names

Ezra 2:38 (#1)

בְּנֵי פַשְׁחוּר

“The sons of Pashhur”

Here, **sons** means descendants. Alternate translation: “From the descendants of Pashhur”

See: Metaphor

Ezra 2:38 (#2)

פַשְׁחוּר

“Pashhur”

Pashhur is the name of a man.

See: How to Translate Names

Ezra 2:39 (#1)

בְּנֵי חָרִם

“The sons of Harim”

Here, **sons** means descendants. Alternate translation: “From the descendants of Harim”

See: Metaphor

Ezra 2:39 (#2)

חָרִם

“Harim”

Harim is the name of a man. Alternate translation: “From the descendants of Harim”

See: How to Translate Names

Ezra 2:40 (#1)

הַלְוִיִּם

“The Levites”

The Levites were descendants of Levi. They had the special assignment of helping the priests. Alternate translation: “Some Levites also returned” or “Some of the descendants of Levi also returned”

See: Translate Unknowns

Ezra 2:40 (#2)

בְּנֵי־יֵשׁוּעַ וְקַדְמִיאֵל לִבְנֵי הוֹדַוְיָה

“the sons of Jeshua and Kadmiel, of the sons of Hodaviah”

Here, **sons** means descendants. Alternate translation: “from the descendants of Jeshua and Kadmiel, who were descended from Hodaviah”

See: Metaphor

Ezra 2:40 (#3)

יֵשׁוּעַ וְקַדְמִיאֵל & הוֹדַוְיָה

“Jeshua and Kadmiel,” - “Hodaviah”

Jeshua and Kadmiel are men’s names, and **Hodaviah** is the name of their male ancestor.

See: How to Translate Names

Ezra 2:41 (#1)

הַמְשֹׁרְרִ֖ים

“The”

The ones who sang refers to vocal musicians who led in worship, in processions, and ceremonies, producing music and chants that emphasized and enhanced the occasion.

See: Translate Unknowns

Ezra 2:41 (#2)

בְּנֵ֥י אָסָֽף

“the sons of Asaph”

Here, **sons** means descendants. Alternate translation: “who were descendants of Asaph”

See: Metaphor

Ezra 2:41 (#3)

אָסָֽף

“Asaph”

Asaph is a man’s name.

See: How to Translate Names

Ezra 2:42 (#1)

בְּנֵ֥י הַשֹּׁעֲרִ֖ים

“The sons of the gatekeepers”

Here, **sons** means descendants. Alternate translation: “Some of the descendants of the gatekeepers also returned”

See: Metaphor

Ezra 2:42 (#2)

הַשֹּׁעֲרִ֖ים

“the gatekeepers”

Here, **the gatekeepers** refers to people who had been assigned to the gates of the city of Jerusalem and to the gates of the temple within the city. They were responsible for controlling access to these places. They would open and close the gates at times and for reasons set by the authorities.

See: Translate Unknowns

Ezra 2:42 (#3)

בְּנֵי־שַׁלֻּ֥ם בְּנֵי־אָטֵ֖ר בְּנֵי־טַלְמֹ֑ן בְּנֵי־עַקּ֥וּב בְּנֵ֖י חֲטִיטָ֥א בְּנֵ֖י שֹׁבָֽי

“the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, and the sons of Shobai”

Here, **sons** means descendants. Alternate translation: “from the descendants of Shallum, Ater, Talmon, Akkub, Hatita, and Shobai”

See: Metaphor

Ezra 2:42 (#4)

שַׁלֻּ֥ם & אָטֵ֖ר & טַלְמֹ֑ן & עַקּ֥וּב & חֲטִיטָ֥א & שֹׁבָֽי

“Shallum,” - “Ater,” - “Talmon,” - “Akkub,” - “Hatita,” - “Shobai”

These are the names of six men.

See: How to Translate Names

Ezra 2:43 (#1)

הַנְּתִינִ֖ים

“The temple servants”

The term **Nethinim** describes servants who worked in the temple. Alternate translation: “The temple servants”

See: Translate Unknowns

Ezra 2:43 (#2)

הַנְּתִינִ֖ים

“The temple servants”

Alternate translation: “Some of the descendants of the temple servants also returned”

Ezra 2:43 (#3)

בְּנֵי־צִיחָ֥א בְּנֵי־חֲשׂוּפָ֥א בְּנֵ֖י טַבָּעֹֽות

“the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth”

Here, **sons** means descendants. Alternate translation: “they were from the descendants of Ziha, Hasupha, Tabbaoth” beginning a series that will continue through 2:54.

See: Metaphor

Ezra 2:43 (#4)

צִיחָ֥א & חֲשׂוּפָ֥א & טַבָּעֹֽות

“Ziha,” - “Hasupha,” - “Tabbaoth”

These are the names of three men.

See: How to Translate Names

Ezra 2:44 (#1)

בְּנֵי־קֵרֹ֥ס בְּנֵי־סִיעֲהָ֥א בְּנֵ֖י פָּדֹֽון

“the sons of Keros, the sons of Siaha, the sons of Padon”

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: “Keros, Siaha, Padon,”

See: Metaphor

Ezra 2:45 (#1)

בְּנֵי־לִבְנָה בְּנֵי־חֲגָבָה בְּנֵי עַקּוּב

“the sons of Lebanah, the sons of Hagabah, the sons of Akkub”

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: “Lebanah, Hagabah, Akkub,”

See: Metaphor

Ezra 2:46 (#1)

בְּנֵי־הָגָב בְּנֵי־שַׁלְמַי בְּנֵי חָנָן

“the sons of Hagab, the sons of Shalmai, and the sons of Hanan”

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: “Hagab, Shalmai, Hanan,”

See: How to Translate Names

Ezra 2:47 (#1)

בְּנֵי־גִדֵּל בְּנֵי־גַחַר בְּנֵי רְאָיָה

“the sons of Giddel, the sons of Gahar, the sons of Reaiah”

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: “Giddel, Gahar, Reaiah,”

See: Metaphor

Ezra 2:48 (#1)

בְּנֵי־רְצִין בְּנֵי־נְקוֹדָא בְּנֵי גַזָּם

“the sons of Rezin, the sons of Nekoda, the sons of Gazzam”

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: “Rezin, Nekoda, Gazzam,”

See: Metaphor

Ezra 2:49 (#1)

בְּנֵי־עֻזָּא בְּנֵי־פָסֵחַ בְּנֵי בֵסָי

“the sons of Uzza, the sons of Paseah, the sons of Besai”

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: “Uzza, Paseah, Besai,”

See: Metaphor

Ezra 2:50 (#1)

בְּנֵי־אַסְנָה בְּנֵי־מְעוּנִים בְּנֵי נְפִיסִים

“the sons of Asnah, the sons of Meunim, the sons of Nephusim”

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: “Asnah, Meunim, Nephusim,”

See: Metaphor

Ezra 2:51 (#1)

בְּנֵי־בַקְבּוּק בְּנֵי־חֲקוּפָא בְּנֵי חַרְחֻר

“the sons of Bakbuk, the sons of Hakupha, the sons of Harhur”

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: “Bakbuk, Hakupha, Harhur,”

See: Metaphor

Ezra 2:52 (#1)

בְּנֵי־בַצְלוּת בְּנֵי־מְחִידָא בְּנֵי חַרְשָׁא

“the sons of Bazluth, the sons of Mehida, the sons of Harsha”

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: “Bazluth, Mehida, Harsha,”

See: Metaphor

Ezra 2:53 (#1)

בְּנֵי־בַרְקוֹס בְּנֵי־סִיסְרָא בְּנֵי־תָמַח

“the sons of Barkos, the sons of Sisera, the sons of Temah”

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: “Barkos, Sisera, Temah,”

See: Metaphor

Ezra 2:54 (#1)

בְּנֵי נְצִיחַ בְּנֵי חֲטִיפָא

“the sons of Neziah, and the sons of Hatipha”

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these two men, and end the series in this verse. Alternate translation: "Neziah, and Hatipha"

See: Metaphor

Ezra 2:55 (#1)

בְּנֵי עַבְדֵי שְׁלֹמֹה

"The sons of the servants of Solomon"

Here, **sons** means descendants. Alternate translation: "Some of the descendants of the laborers who had worked for the kingdom also returned"

See: Metaphor

Ezra 2:55 (#2)

עַבְדֵי שְׁלֹמֹה

"the servants of Solomon"

By **servants of Solomon**, this list does not mean officials who served in Solomon's court. Rather, this phrase refers to people whom Solomon first conscripted as laborers. They were descendants of the groups that were living in the land of Canaan before the Israelites occupied it. They and their descendants remained conscripted laborers (slaves) under later kings. Alternate translation: "the laborers that King Solomon first conscripted" or "the laborers who had worked for the kingdom under Solomon"

See: Translate Unknowns

Ezra 2:55 (#3)

בְּנֵי־סֹטַי בְּנֵי־הַסֹּפֶרֶת בְּנֵי פְרוּדָא

"the sons of Sotai, the sons of Hassophereth, the sons of Peruda"

Here, **sons** means descendants. Alternate translation: "they were from the descendants of Sotai, Hassophereth, Peruda," beginning a series that will continue through 2:57.

See: Metaphor

Ezra 2:55 (#4)

סֹטַי & הַסֹּפֶרֶת & פְרוּדָא

"Sotai," - "Hassophereth," - "Peruda"

These are the names of three men.

See: How to Translate Names

Ezra 2:56 (#1)

בְּנֵי־יַעְלָה בְּנֵי־דַרְקוֹן בְּנֵי גִדֵּל

"the sons of Jaalah, the sons of Darkon, the sons of Giddel"

Here, **sons** means descendants. If you continue the sentence from 2:55, you can just list the names of these three men. Alternate translation: "Jaalah, Darkon, Giddel,"

See: Metaphor

Ezra 2:57 (#1)

בְּנֵי שְׁפַטְיָה בְּנֵי־חַטִּיל בְּנֵי פֹכֶרֶת הַצְּבָיִים בְּנֵי אָמִי

"the sons of Shephatiah, the sons of Hattil, the sons of Pochereth Hazzebaim, and the sons of Ami"

Here, **sons** means descendants. If you continue the sentence from 2:55, you can just list the names of these four men, and end the series in this verse. Alternate translation: "Shephatiah, Hattil, Pochereth Hazzebaim, and Ami"

See: Metaphor

Ezra 2:58 (#1)

כָּל־הַנְּתִינִים וּבְנֵי עַבְדֵי שְׁלֹמֹה שְׁלֹשׁ מֵאוֹת תִּשְׁעִים וּשְׁנָיִם

"All the temple servants and the sons of the servants of Solomon were 392"

Alternate translation: "Altogether, 392 men returned who were descendants of temple servants or of laborers who had worked for the kingdom of Solomon"

Ezra 2:59 (#1)

וְאֵלֶּה הָעֹלִים

"And these were the ones who went up"

As in 2:1, **went up** means traveled from Babylon back to Judah, since that involved going from a river valley up into the mountains. Alternate translation: "Some others returned to Judah"

See: Idiom

Ezra 2:59 (#2)

מִתֵּל מֶלַח תֵּל חַרְשָׁא כְּרוּב אַדָּן אִמֵּר

"from Tel Melah, Tel Harsha, Kerub, Addon, and Immer"

These are the names of five towns in Babylonia. Alternate translation: "who had been living in the towns of Tel Melah, Tel Harsha, Kerub, Addon, and Immer"

See: How to Translate Names

Ezra 2:59 (#3)

וְלֹא יָכְלוּ לְהַגִּיד

“but they were not able to tell”

Alternate translation: “but they had no records to prove”

Ezra 2:59 (#4)

בֵּית־אֲבוֹתָם וְזַרְעָם אִם מִיִּשְׂרָאֵל הֵם

“the house of their fathers or their seed, whether they were from Israel”

All three of these phrases, **the house of their fathers**, **their seed**, and **whether they were from Israel**, mean very similar things. They are used together to give clarity and emphasis. The first phrase refers to a person being able to name a well-known ancestor. The second phrase refers to a person being able to list his ancestors going back to the one that is well-known. The third phrase summarizes the other two: if a person cannot name an ancestor or recite his ancestry, then he cannot claim to be from Israel. If there would be no distinction between these phrases in your language, you could combine them into one phrase. Alternate translations: “that their ancestors had been Israelites” or “what clan they were from or who their ancestors were, whether they were really Israelites”

See: Parallelism

Ezra 2:59 (#5)

בֵּית־אֲבוֹתָם

“the house of their fathers”

Among the Israelites, the expressions father’s house or **house of their fathers** originally described an extended-family group. It later came to be used more generally to refer to a larger clan within a tribe. In this expression, the word “house” describes all the people descended from a particular person. The term views all of those descendants as if they were one household living together. Alternate translation: “what clan they were from”

See: Metaphor

Ezra 2:59 (#6)

וְזַרְעָם

“or their seed”

“Here, **seed** means “ancestors.” In the Bible, the term often describes a person’s descendants. But here, “”their seed““ means “whose seed they were,” so the term is describing the ancestors of these people. Alternate translation: “or who their ancestors were””

See: Idiom

Ezra 2:60 (#1)

בְּנֵי־דְלָיָה בְּנֵי־טוֹבִיָּה בְּנֵי נְקוֹדָא שֵׁשׁ מֵאוֹת חֲמִשִּׁים וּשְׁנָיִם

“The sons of Delaiah, the sons of Tobiah, and the sons of Nekoda were 652”

Alternate translation: “In this group were 652 men from the descendants of Delaiah, Tobiah, and Nekoda”

Ezra 2:60 (#2)

בְּנֵי־דְלָיָה בְּנֵי־טוֹבִיָּה בְּנֵי נְקוֹדָא

“The sons of Delaiah, the sons of Tobiah, and the sons of Nekoda”

Here, **sons** means descendants. Either the men named here were not recognized clan heads of Israel, or the 652 people could not prove that they were descendants of these men. Alternate translation: “The descendants of Delaiah, Tobiah, and Nekoda”

See: Metaphor

Ezra 2:60 (#3)

דְּלָיָה & טוֹבִיָּה & נְקוֹדָא

“Delaiah,” - “Tobiah,” - “Nekoda”

These are the names of three men.

See: How to Translate Names

Ezra 2:61 (#1)

וּמִבְּנֵי הַכֹּהֲנִים

“And from the sons of the priests”

Alternate translation: “Some of the men who returned from those towns were descendants of the priests”

Ezra 2:61 (#2)

וּמִבְּנֵי הַכֹּהֲנִים

“And from the sons of the priests”

Here, **sons** means descendants. Alternate translation: “And descendants of the priests”

See: Metaphor

Ezra 2:61 (#3)

בְּנֵי חֲבָיָה בְּנֵי הַקּוֹץ בְּנֵי בַרְזִלַּי

“the sons of Habaiah; the sons of Hakkoz; and the sons of Barzillai”

Here, **sons** means descendants. Alternate translation: “they were from the descendants of Habaiah, Hakkoz, and Barzillai”

See: Metaphor

Ezra 2:61 (#4)

חֲבַיָּה & הַקּוֹץ & בַּרְזִלַּי

“Habaiah;” - “Hakkoz;” - “Barzillai”

These are the names of three men.

See: How to Translate Names

Ezra 2:61 (#5)

אֲשֶׁר לָקַח מִבְּנוֹת בַּרְזִלַּי הַגִּלְעָדִי אִשָּׁה

“who took a wife from the daughters of Barzillai the Gileadite”

You could start a new sentence here. Alternate translation: “Barzillai married a woman who was one of the descendants of Barzillai the Gileadite”

Ezra 2:61 (#6)

מִבְּנוֹת בַּרְזִלַּי הַגִּלְעָדִי

“from the daughters of Barzillai the Gileadite”

Here, **daughters** means female descendants. Alternate translation: “from the descendants of Barzillai the Gileadite”

See: Metaphor

Ezra 2:61 (#7)

וַיִּקָּרֵא עַל־שְׁמָם

“so he was called by their name”

Alternate translation: “and he took the name of her clan as his own name”

Ezra 2:62 (#1)

אֵלֶּה בִּקְשׁוּ כְתָבָם הַמִּתְיַחְשִׂים

“These ones sought their record among the ones who were enrolled by genealogy”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “They searched for a mention of their names in the lists of people who were descendants of the priests”

See: Active or Passive

Ezra 2:62 (#2)

אֵלֶּה בִּקְשׁוּ כְתָבָם הַמִּתְיַחְשִׂים וְלֹא נִמְצָאוּ

“These ones sought their record among the ones who were enrolled by genealogy, but they were not found”

There are two possible meanings for what these people **sought** in the **record**. (1) They were seeking their own names from among a list of descendants from Israelite clan leaders. See the UST. (2) They were seeking the names of the clan leaders listed in verse 61 from among a list of names of Israelite clan leaders. Alternate translation: “The people in that group searched in the documents that had the names of the ancestors of all the clans, but they did not find the names of these men”

See: Active or Passive

Ezra 2:62 (#3)

וְלֹא נִמְצָאוּ

“but they were not found”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “but they were not able to find any mention of their names there”

See: Active or Passive

Ezra 2:62 (#4)

וְיִגֹּאֲלוּ מִן־הַכְּהֻנָּה

“And they were desecrated from the priesthood”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “So the Jewish officials did not allow them to be priests”

See: Active or Passive

Ezra 2:62 (#5)

וְיִגֹּאֲלוּ מִן־הַכְּהֻנָּה

“And they were desecrated from the priesthood”

The abstract noun **priesthood** refers to the work that a priest does and the status that a priest holds as a representative of God to the people. If it would be helpful in your language, you could translate the idea behind this term with an equivalent phrase. Alternate translation: “And so they were not allowed to serve as priests”

See: Abstract Nouns

Ezra 2:63 (#1)

הַתִּרְשָׁתָא

“the Tirshatha”

Tirshatha was the formal Persian title for the governor of a province, so this would be referring to Sheshbazzar, who may be the same person as Zerubbabel. If it would be helpful in your language, you could translate the title with a word like "governor," or you could state the title and then explain it. Alternate translation: "the Tirshatha, that is, the governor"

See: Translate Unknowns

Ezra 2:63 (#2)

וַיֹּאמֶר & לָהֶם אֲשֶׁר לֹא־יֹאכְלוּ מִקֹּדֶשׁ הַקֳּדָשִׁים

"And" - "said to them that they must not eat from the holiest holy food"

The phrase **the holiest holy food** refers to the most sacred part of the food offerings, which was reserved for only the priests to eat. Alternate translation: "told them that they would not be allowed to eat the most sacred food"

See: Idiom

Ezra 2:63 (#3)

עַד עָמֹד כֹּהֵן

"until a priest stood"

Here, **stood** is a figurative way of saying that a person had assumed the duties of his office. Here, **priest** means specifically the high priest, since he was the one who would have possession of the objects that this verse describes. Alternate translation: "until the high priest was once again on duty"

See: Metaphor

Ezra 2:63 (#4)

לְאוּרִים וּלְתֻמִּים

"with Urim and with Thummim"

This was a pair of objects that the high priest kept in the breastpiece of his robe. It is unknown exactly what type of objects they were, but they were used to answer yes-or-no questions and to decide between two alternatives. If the priest, without looking, pulled out the Urim, that meant one answer, while if he pulled out the Thummim, that meant the other answer. If it would be helpful in your language, you could describe these objects by their function rather than by their names. Alternate translation: "and could use the sacred objects to decide their cases"

See: Translate Unknowns

Ezra 2:64 (#1)

כָּל־הַקָּהָל כְּאֶחָד אַרְבַּע רִבּוֹא אַלְפַּיִם שְׁלֹשׁ־מֵאוֹת שִׁשִּׁים

"All the assembly, as one, was 42, 360"

The expression **as one** means all together. Alternate translation: "The total number of men who returned was 42,360"

See: Idiom

Ezra 2:65 (#1)

מִלְּבַד עַבְדֵיהֶם וְאַמְהֹתֵיהֶם אֵלֶּה שִׁבְעַת אֲלָפִים שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וְשִׁבְעָה

"apart from their male servants and their female servants, these were 7, 337"

Alternate translation: "not counting their 7,337 male and female servants"

Ezra 2:65 (#2)

וְלָהֶם מְשֹׁרְרִים וּמְשֹׁרְרוֹת מָאתָיִם

"and for them were 200 men who sang and women who sang"

This group of those **who sang** is a different group from those in 2:41. Those were Levites who sang in connection with Israel's worship. The group here is a class of servants who were employed to provide music for public and private events. Alternate translation: "and the 200 male and female singers whom they employed"

See: Translate Unknowns

Ezra 2:66 (#1)

סוּסֵיהֶם שְׁבַע מֵאוֹת שְׁלֹשִׁים וְשִׁשָּׁה פִּרְדֵיהֶם מָאתַיִם אַרְבָּעִים וַחֲמִשָּׁה

"Their horses were 736. Their mules were 245"

Alternate translation, beginning a sentence that will continue through the next verse: "The group also brought back with them 736 horses, 245 mules"

Ezra 2:67 (#1)

גְּמַלֵּיהֶם אַרְבַּע מֵאוֹת שְׁלֹשִׁים וַחֲמִשָּׁה חֲמֹרִים שֵׁשֶׁת אֲלָפִים שְׁבַע מֵאוֹת וְעֶשְׂרִים

"Their camels were 435. Their donkeys were 6, 720"

Alternate translation, concluding the sentence from the previous verse: "435 camels, and 6,720 donkeys"

Ezra 2:68 (#1)

וּמֵרָאשֵׁי

“And” - “some from the heads of”

The word **and** introduces a new event in the story. Use the most natural way in your language to introduce this new event.

See: Introduction of a New Event

Ezra 2:68 (#2)

וּמֵרָאשֵׁי הָאָבוֹת

“And” - “some from the heads of the fathers”

Here, **heads of the fathers** is an abbreviated way of saying the heads of father’s houses. The full expression “house of their fathers” was used in 2:59. See how you translated it there, and review the note there if that would be helpful. Alternate translation: “some of the clan leaders”

See: Ellipsis

Ezra 2:68 (#3)

וּמֵרָאשֵׁי

“And” - “some from the heads of”

Here, **heads** is a figurative way of saying leaders. Alternate translation: “And … leaders of”

See: Metaphor

Ezra 2:68 (#4)

לְבֵית יְהוָה אֲשֶׁר בִּירוּשָׁלִם & לְבֵית הָאֱלֹהִים

“to the house of Yahweh which is in Jerusalem,” - “for the house of God”

As in 1:3–4, the expressions **house of Yahweh** and **house of God** both refer to the same temple. The book speaks of this temple as if it would be a house in which God lived, since God’s presence would be there. Alternate translation: “the temple of Yahweh in Jerusalem … the temple of God”

See: Metaphor

Ezra 2:68 (#5)

לְהַעֲמִיד אוֹ עַל־מְכוֹנוֹ

“to cause it to stand upon its place”

This expression indicates that these gifts were given towards the costs of rebuilding the temple on its former site. The expression envisions the rebuilt temple as like a living thing that would **stand** in that location. Alternate translation: “to rebuild it on its former site”

See: Personification

Ezra 2:69 (#1)

לְאוֹצַר הַמְּלָאכָה

“to the treasury of the work”

The work means the project of rebuilding the temple. The **treasury** was where all of the money would be kept safely until it was needed. Alternate translation: “to the fund for rebuilding the temple”

Ezra 2:69 (#2)

זָהָב דַּרְכְּמוֹנִים שֵׁשׁ־רִבּוֹאוֹת וָאֶלֶף

“61000 gold darics”

In ancient times, **gold darics** each weighed about 8 or 8.5 grams, or about a quarter of an ounce. You could try to express this in terms of modern money values, but if you did, that could cause your Bible translation to become outdated and inaccurate, since those values can change over time. Instead, you might say something general like “61,000 gold coins,” or give the equivalent weight, or use the biblical term in the text and give the weight in a note.

See: Biblical Money

Ezra 2:69 (#3)

וְכֶסֶף מָנִים חֲמֵשֶׁת אֲלָפִים

“and 5000 silver minas”

In ancient times, **silver minas** each weighed about half a kilogram, or about 1.25 pounds. However, as in the case of darics, it would probably be best to say something general like “5,000 silver bars,” or give the equivalent weight, or use the biblical term and give the equivalent weight in a footnote.

See: Biblical Money

Ezra 2:69 (#4)

וְכָתֹנֶת כֹּהֲנִים מֵאָה

“and 100 tunics of the priests”

Tunics were the special garments that priests would wear while performing their duties in the temple. Alternate translation: “100 special garments for the priests to wear”

See: Translate Unknowns

Ezra 2:70 (#1)

וַיֵּשְׁבוּ הַכֹּהֲנִים וְהַלְוִיִּם וּמִן־הָעָם וְהַמְשֹׁרְרִים וְהַשּׁוֹעֲרִים וְהַנְתִינִים בְּעָרֵיהֶם וְכָל־יִשְׂרָאֵל בְּעָרֵיהֶם

“So the priests, and the Levites, and some from the people, and the singers, and the gatekeepers, and the

temple servants dwelt in their cities. So all Israel was in their cities"

This is a summary conclusion to the list. See how you translated each of these terms within the list: priests in v. 36, Levites in v. 40, singers in v. 41, gatekeepers in v. 42, and temple servants in v. 43. Review the notes to each of these verses if that would be helpful. Alternate translation: "So the priests, Levites, other Israelites, singers, gatekeepers, and temple servants returned to Judah and settled in the places where their ancestors had formerly lived"

Ezra 2:70 (#2)

וְכָל־יִשְׂרָאֵל בְּעָרֵיהֶם

"So all Israel was in their cities"

This sentence summarizes the previous sentence, which was itself a summary of the chapter. It shows the result of the journey, that the return of the Israelites was accomplished successfully. You could include this meaning with the previous sentence if stating it separately might be confusing for your readers because of the repetition. Its meaning is included in the alternate translation suggested for the previous sentence.

See: Parallelism

Ezra 3:1 (#1)

וַיִּגַּע

"Then" - "came"

The word **then** indicates that the events the story will now relate came after the event it has just described. If it would be helpful in your language, you could show this relationship by using a fuller phrase. Alternate translation: "After this group had returned to Judah"

See: Connect — Sequential Time Relationship

Ezra 3:1 (#2)

וַיִּגַּע הַחֹדֶשׁ הַשְּׁבִיעִי

"Then the seventh month came"

This phrase refers to the beginning of the seventh month in the Jewish religious calendar, which is the first month in the Jewish civic calendar. The phrase is actually giving the reason why the people gathered in Jerusalem at this time. It was the start of a new year, and the leadership had decided to resume community worship, including daily sacrifices, as of the beginning of that year, as 3:6 indicates. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "At the start of the seventh month, because it was the beginning of a new civic year"

See: Assumed Knowledge and Implicit Information

Ezra 3:1 (#3)

הַחֹדֶשׁ הַשְּׁבִיעִי

"the seventh month"

Alternate translation: "month seven"

See: Ordinal Numbers

Ezra 3:1 (#4)

הַחֹדֶשׁ הַשְּׁבִיעִי

"the seventh month"

You could convert the Hebrew **month** into an equivalent on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the equivalency will be different every year and the translation will not be entirely accurate. So you may just want to use the number of the Hebrew month.

See: Hebrew Months

Ezra 3:1 (#5)

וּבְנֵי יִשְׂרָאֵל בֶּעָרִים & וַיֵּאָסְפוּ הָעָם & אֶל־יְרוּשָׁלִָם

"and the sons of Israel were in their cities. And the people were gathered together" - "to Jerusalem"

Here the book repeats some background information to remind readers why the Israelites were not all in Jerusalem already and would have had to come there from various places. Alternate translation: "the Israelites came from the different places where they had settled and they gathered … in Jerusalem"

See: Distinguishing Versus Informing or Reminding

Ezra 3:1 (#6)

וּבְנֵי יִשְׂרָאֵל

"and the sons of Israel"

Here, **sons** means descendants. The book is envisioning all of the Israelites as descendants of the patriarch Jacob, who was also known as Israel. Alternate translation: "the Israelites"

See: Metaphor

Ezra 3:1 (#7)

וַיֵּאָסְפוּ הָעָם

"And the people were gathered together"

If it would be helpful in your language, you could say this with an active form. Alternate translation: "And they gathered together"

See: Active or Passive

Ezra 3:1 (#8)

כְּאִ□□□□יש אֶחָ□□□□ד

“as one man”

As one man is an idiom that means they gathered as if they were a single person, that is, all in one place at the same time for the same purpose. Alternate translation: “as if they were a single person”

See: Idiom

Ezra 3:2 (#1)

וַיָּ□□קָם

“Then arose”

The word **then** indicates that the events the story will now relate came after the event it has just described. If it would be helpful in your language, you could show this relationship by using a fuller phrase. Alternate translation: “Once everyone had gathered, arose”

See: Connect — Sequential Time Relationship

Ezra 3:2 (#2)

וַיָּ□□קָם

“Then arose”

In this context, the word **arose** means they took action to get an enterprise under way. It does not indicate that these leaders had been sitting or lying down and that they stood up. Alternate translation: “Then took action” or “Then carried out their plans”

See: Idiom

Ezra 3:2 (#3)

יֵשׁ□□□□וּעַ בֶּן־יוֹצָ□□□□ק

“Jeshua the son of Jozadak”

Jeshua is the name of a man. See how you translated it in 2:2. **Jozadak** is the name of his father.

See: How to Translate Names

Ezra 3:2 (#4)

וְאֶחָ□□□□יו הַכֹּהֲנִ□□□□ים

“and his brothers the priests”

Here, **brothers** is likely a figurative way of saying fellow priests, although it is possible that some of the biological brothers of Jeshua were included in this group. Jeshua himself was the high priest at this time. Alternate translation: “his fellow priests”

See: Metaphor

Ezra 3:2 (#5)

וּזְרֻבָּ□□□□ל בֶּן־שְׁאַלְתִּיאֵ□□□□

“and Zerubbabel the son of Shealtiel”

Zerubbabel is the name of a man. See how you translated it in 2:2. **Shealtiel** is the name of his father.

See: How to Translate Names

Ezra 3:2 (#6)

וְאֶחָ□□□□יו

“and his brothers”

Here, **brothers** appears to be a figurative way of saying fellow leaders. The other seven men listed in 2:2 as leaders of the group that returned from exile may be particularly in view. Alternate translation: “and his fellow leaders”

See: Metaphor

Ezra 3:2 (#7)

וַיִּבְנֻ□□□□ו אֶת־מִזְבַּ□□□□□□ח אֱלֹהֵ□□□□י יִשְׂרָאֵ□□□□ל לְהַעֲלֹ□□□□ת עָלָיו□□□□ עֹלֹ□□□□ת

“and they built the altar of the God of Israel to offer up burnt up offerings on it”

This was a way of resuming regular community worship even before construction began on the new temple. If it would be helpful to your readers, you could say this explicitly. Alternate translation: “and they built a new altar to the God of Israel so that the priests could start offering sacrifices right away on behalf of the community”

See: Assumed Knowledge and Implicit Information

Ezra 3:2 (#8)

עֹלֹ□□□□ת

“burnt up offerings”

The book assumes that readers will know that this means whole burnt offerings, that is, sacrifices that were burned up completely on the altar. These were offered to express a desire to be in good standing with God through the complete sacrifice of something valuable and also through the creation of an aroma, the smell of roasting meat, that was considered to be pleasing to God. If your language has a special term for such offerings, you can use it in your translation. Alternate translation: “whole burnt offerings”

See: Assumed Knowledge and Implicit Information

Ezra 3:2 (#9)

כַּכָּת□□□□וּב בְּתוֹרַ□□□□ת מֹשֶׁ□□□□ה

“as is written in the law of Moses”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "as God had commanded the people of Israel to do through Moses"

See: Active or Passive

Ezra 3:2 (#10)

מֹשֶׁה אִישׁ־הָאֱלֹהִים

"Moses, the man of God"

Here the book repeats some background information to remind readers who Moses was. Alternate translation: "Moses, that godly man" or "Moses, that man who knew God well"

See: Distinguishing Versus Informing or Reminding

Ezra 3:2 (#11)

מֹשֶׁה

"Moses"

Moses is the name of a man. It occurs many times throughout the book, and it will be helpful to your readers if you translate it consistently each time.

See: How to Translate Names

Ezra 3:3 (#1)

וַיָּכִינוּ הַמִּזְבֵּחַ עַל־מְכוֹנָתָיו כִּי בְּאֵימָה עֲלֵיהֶם מֵעַמֵּי הָאֲרָצוֹת

"And they set up the altar on its foundation, for dread was on them because of the peoples of the lands"

If it would be helpful in your language, you could reverse the order of these phrases since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: "Because they were afraid of the people from other groups who lived around them, thinking they might attack them, they wanted to ask God for help and protection, so they made rebuilding the altar their first priority" or "Because they were afraid of the people from other groups who lived around them, thinking they might try to stop them from rebuilding the temple, they wanted to get started on rebuilding as quickly as possible, and so they began right away with the altar"

See: Connect — Reason-and-Result Relationship

Ezra 3:3 (#2)

וַיָּכִינוּ הַמִּזְבֵּחַ עַל־מְכוֹנָתָיו

"And they set up the altar on its foundation"

This phrase likely means that the priests and leaders built this new altar right at the place where the altar had been located within the former temple. If it would be helpful in your language, you could say that as an alternate translation.

See: Assumed Knowledge and Implicit Information

Ezra 3:3 (#3)

כִּי בְּאֵימָה עֲלֵיהֶם מֵעַמֵּי הָאֲרָצוֹת

"for dread was on them because of the peoples of the lands"

The book does not say specifically why the Israelites were afraid of the people from other groups who lived around them. Two possibilities are that they were afraid these people might attack them or that they might try to keep them from rebuilding the temple, in both cases to stop them from re-establishing themselves in their former homeland. If it would be helpful to your readers, you could suggest one of these explanations explicitly. Alternate translation: "because they were afraid that the people from other groups who lived around them might attack them, they wanted to ask God for help and protection" or "because they were afraid that the people from other groups who lived around them might try to stop them from rebuilding the temple, they wanted to get started on rebuilding as quickly as possible"

See: Assumed Knowledge and Implicit Information

Ezra 3:3 (#4)

בְּאֵימָה עֲלֵיהֶם

"dread was on them"

Here the book uses a spatial metaphor of **dread** or fear landing **on** or resting **on** the Israelites to express that the Israelites felt that emotion. Alternate translation: "they were very afraid"

See: Metaphor

Ezra 3:3 (#5)

מֵעַמֵּי הָאֲרָצוֹת

"because of the peoples of the lands"

This was the expression that the Jews used to refer to members of other people groups, including some that the Assyrians had brought into the area who were originally from other places (**lands**) but who were now living in and around the province of Judah. Alternate translation: "people from other groups"

See: Idiom

Ezra 3:3 (#6)

וַיַּעֲל֣וּ עָלָ֗יו עֹלוֹת֙ לַיהוָ֔ה עֹלֹ֥ת הַבֹּ֖קֶר וְלָעָֽרֶב

“Then they offered up on it burnt up offerings to Yahweh, burnt up offerings at the morning and at the evening”

The word **then** at the beginning of this sentence indicates that the activity it describes took place after the events the story has been describing. Specifically, this was a continuous activity, not something the leaders did just on that occasion. If it would be helpful in your language, you could show this relationship by using a phrase such as “from that time on.” Alternate translation: “From that time on, the priests offered sacrifices to Yahweh on this altar every morning and every evening”

See: Connect — Sequential Time Relationship

Ezra 3:3 (#7)

וַיַּעֲל֣וּ עָלָ֗יו עֹלוֹת֙ לַיהוָ֔ה עֹלֹ֥ת הַבֹּ֖קֶר וְלָעָֽרֶב

“Then they offered up on it burnt up offerings to Yahweh, burnt up offerings at the morning and at the evening”

As 3:2 notes, God had commanded these daily **offerings** in the law of Moses. By resuming them, the leaders and priests were restoring the regular worship life of the community. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “From that time on, the priests offered sacrifices to Yahweh on this altar every morning and every evening. By doing that, they restored the regular worship life of the community”

See: Assumed Knowledge and Implicit Information

Ezra 3:4 (#1)

וַיַּעֲשׂ֣וּ

“Then they performed”

The word **Then** indicates that the events the story will now recount came after the event it has just related. If it would be helpful in your language, you could show this relationship by using an equivalent phrase. The next event is specifically the Festival of Tabernacles, which the law of Moses said to observe from the fifteenth through the twenty-second days of the seventh month. So that event would have taken place about two weeks after the Israelites first gathered in Jerusalem. Alternate translation: “Later that month”

See: Connect — Sequential Time Relationship

Ezra 3:4 (#2)

וַיַּעֲשׂ֣וּ אֶת־הַ֣חג הַסֻּכּ֗וֹת

“Then they performed the Festival of Huts”

This phrase describes the Israelites celebrating an observance that is also known as the Festival of Tabernacles. The purpose of this festival was to remind the Israelites how Yahweh had cared for their ancestors when they lived in temporary shelters as they traveled through the wilderness from Egypt to Canaan. If it would be helpful to your readers, you could say this explicitly. Alternate translation: “The Israelites celebrated the Festival of Tabernacles to remember how God had taken care of their ancestors when they had only temporary shelters to live in as they traveled through the wilderness from Egypt to Canaan”

See: Assumed Knowledge and Implicit Information

Ezra 3:4 (#3)

כַּכָּת֣וּב

“as is written”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “as God had commanded the people of Israel to do through Moses”

See: Active or Passive

Ezra 3:4 (#4)

וְעֹלַ֣ת יוֹם֩ בְּיוֹמ֨וֹ בְּמִסְפָּ֜ר כְּמִשְׁפַּ֣ט דְּבַר־יוֹם֮ בְּיוֹמוֹ֒

“with a burnt up offering day by day, by number according to the ordinance of the matter of the day, on its day”

These expressions refer to the way the law of Moses commanded the Israelites to offer a different number of sacrifices on each of the eight days of this festival. Alternate translation: “they offered burnt offerings every day, and on each day they offered the number of sacrifices that the law specified for that day”

See: Assumed Knowledge and Implicit Information

Ezra 3:5 (#1)

וְאַחֲרֵי כֵ֣ן

“And after this was”

This phrase indicates that the activity it describes took place after the one it has just described. If it would be helpful in your language, you could show this relationship by using a phrase such as “And from that time on.”

See: Connect — Sequential Time Relationship

Ezra 3:5 (#2)

עֹלַת תָּמִיד וְלֶחָדָשִׁים וּלְכָל־מוֹעֲדֵי יְהוָה הַמְקֻדָּשִׁים וּלְכֹל מִתְנַדֵּב נְדָבָה לַיהוָה

“a continual burnt up offering, and for the new moons, and for all the consecrated appointed times of Yahweh, and for everyone who freely offered a freewill offering to Yahweh”

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. The meaning seems to be that once the daily morning and evening sacrifices had been re-instituted, the less frequent sacrifices were resumed as well, including those for the new moon, for the annual festivals, and on the occasion of freewill offerings. You could say that explicitly if it would be helpful to your readers. Alternate translation: “the priests offered sacrifices every morning and evening, and they also offered sacrifices for the new moon festivals, for the festivals that Yahweh had commanded them to observe each year, and whenever anyone freely offered an animal to Yahweh”

See: Ellipsis

Ezra 3:6 (#1)

מִיּוֹם אֶחָד

“From day one”

The Hebrew uses a cardinal number here, **one**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, **first**, in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of days, you can do that here in your translation. Alternate translation: “Starting on the first day”

See: Ordinal Numbers

Ezra 3:6 (#2)

הֵחֵלּוּ לְהַעֲלוֹת עֹלוֹת לַיהוָה וְהֵיכַל יְהוָה לֹא יֻסָּד

“they began to offer up burnt up offerings to Yahweh, but the temple of Yahweh had not been founded”

This sentence draws a contrast between the conditions under which readers would have expected sacrifices to resume and the conditions under which they actually did resume. You could use a connecting phrase such as “even though” between the two clauses to indicate this contrast. Alternate translation: “they resumed offering sacrifices to Yahweh, even though they had not yet rebuilt the temple of Yahweh”

See: Connect — Contrast Relationship

Ezra 3:6 (#3)

וְהֵיכַל יְהוָה לֹא יֻסָּד

“but the temple of Yahweh had not been founded”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “the Jewish leaders had not yet rebuilt the temple of Yahweh”

See: Active or Passive

Ezra 3:6 (#4)

וְהֵיכַל יְהוָה לֹא יֻסָּד

“but the temple of Yahweh had not been founded”

This phrase likely means specifically that no one had laid a foundation yet for the new temple. That would have been the first step in construction. However, this seems to be a figurative way of describing the entire process of building the temple by referring to one part of that process, its first step. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “the Jewish leaders had not yet rebuilt the temple of Yahweh”

See: Synecdoche

Ezra 3:7 (#1)

וַיִּתְּנוּ

“And they gave”

Here, the word **and** indicates that the sentence it introduces will explain what people did as a result of the situation that the previous sentence described. Alternate translation: “And so they gave”

See: Connect — Reason-and-Result Relationship

Ezra 3:7 (#2)

וַיִּתְּנוּ־כֶסֶף לַחֹצְבִים וְלֶחָרָשִׁים

“And they gave silver to the masons and to the carpenters”

The implication is that the Jewish leaders did this, and the rest of the things the verse describes, in order to start construction on the new temple. If it would be helpful to your readers, you could say this explicitly. Alternate translation: “In order to start building a new temple, the Jewish leaders hired masons and carpenters”

See: Assumed Knowledge and Implicit Information

Ezra 3:7 (#3)

וַיִּתְּנוּ־כֶסֶף לַחֹצְבִים וְלֶחָרָשִׁים

“And they gave silver to the masons and to the carpenters”

Gave is an idiom that means the Jewish leaders paid money to these workers in exchange for their expected labor. The money was not a gift. Alternate translation: "And they hired masons and carpenters"

See: Idiom

Ezra 3:7 (#4)

וַיִּתְּנוּ־כֶסֶף

"And they gave silver"

Here, **silver** means money. Though the payment may have been in the form of silver bars, such as are described in 2:69, it may also have been in the form of some other type of money. The book is describing a payment by reference to something that was the most common type of money. Alternate translation: "And they paid money"

See: Metonymy

Ezra 3:7 (#5)

לַחֹצְבִים

"to the masons"

The term **masons** describes workers who build things from stone. Alternate translation: "stoneworkers"

See: Translate Unknowns

Ezra 3:7 (#6)

וְלֶחָרָשִׁים

"and to the carpenters"

The term **carpenters** describes workers who build things from wood. Alternate translation: "woodworkers"

See: Translate Unknowns

Ezra 3:7 (#7)

וּמַאֲכָל וּמִשְׁתֶּה וָשָׁמֶן לַצִּדֹנִים וְלַצֹּרִים

"and food, and drink, and oil to the Sidonians and to the Tyrians"

This phrase describes a further step that the Jewish leaders took to rebuild the temple. The words **they gave**, earlier in the sentence, apply to this phrase as well. In this case, **gave** would now have the sense of "sent," since the leaders sent the **food**, **drink, and oil** to people in distant cities. Alternate translation: "and they also sent grain and wine and olive oil to people who lived in the cities of Sidon and Tyre"

See: Idiom

Ezra 3:7 (#8)

וּמַאֲכָל וּמִשְׁתֶּה וָשָׁמֶן

"and food, and drink, and oil"

While these are all general terms that describe categories of things, the book is likely using them to refer to specific items within each category. While **food** means anything to eat, here it probably means grain, which the Israelites grew in their land and which they could transport relatively easily. Similarly, **drink** means anything to drink, but it probably means wine, and **oil** probably means olive oil, because these were both things that the Israelites also produced and could transport. Alternate translation: "and grain and wine and olive oil"

See: Synecdoche

Ezra 3:7 (#9)

לַצִּדֹנִים וְלַצֹּרִים

"to the Sidonians and to the Tyrians"

These are the names of two people groups. The terms describe the residents of the cities of Sidon and Tyre, which were located on the seacoast north of Israel.

See: How to Translate Names

Ezra 3:7 (#10)

לְהָבִיא

"to bring"

This phrase describes the purpose for which the Jewish leaders took the actions just described. If it would be helpful in your language, you could use a term such as "so that" to indicate this. Alternate translation: "so that they would bring"

See: Connect — Goal (Purpose) Relationship

Ezra 3:7 (#11)

עֲצֵי אֶרֶז

"trees of cedar"

The term **cedar** refers to large fir trees with strong, beautiful, aromatic wood that were valued for construction. Such trees grew plentifully and grew to great heights in the region of Lebanon. Alternate translation: "cedar trees"

See: Translate Unknowns

Ezra 3:7 (#12)

מִן־הַלְּבָנוֹן אֶל־יָפוֹ

"from Lebanon to the sea of Joppa"

The **sea of Joppa** is not the name of a body of water. Instead, that term refers to the coast of the Mediterranean Sea at the port city of Joppa. This full phrase means that the people

of Tyre and Sidon were to cut cedar trees in Lebanon and transport them to Israel by floating them along the seacoast to the port of Joppa. Alternate translation: "by sea from Lebanon to Joppa"

See: Idiom

Ezra 3:7 (#13)

הַלְּבָנוֹן

"Lebanon"

Lebanon is the name of a place. It was a mountainous region located along the coast of the Mediterranean Sea, north of Israel.

See: How to Translate Names

Ezra 3:7 (#14)

יָפוֹא

"Joppa"

Joppa is the name of a city.

See: How to Translate Names

Ezra 3:7 (#15)

כְּרִשְׁיוֹן כּוֹרֶשׁ מֶלֶךְ־פָּרַס עֲלֵיהֶם

"according to the permission of Cyrus, the king of Persia, given to them"

If it would be helpful in your language, you could say this with an active form. Alternate translation: "for King Cyrus of Persia had authorized them to do this"

See: Active or Passive

Ezra 3:7 (#16)

כְּרִשְׁיוֹן כּוֹרֶשׁ מֶלֶךְ־פָּרַס עֲלֵיהֶם

"according to the permission of Cyrus, the king of Persia, given to them"

If it would be helpful in your language, you could translate the abstract noun **permission** with a verb. Alternate translation: "since King Cyrus of Persia had authorized them to do this"

See: Abstract Nouns

Ezra 3:7 (#17)

כְּרִשְׁיוֹן כּוֹרֶשׁ מֶלֶךְ־פָּרַס עֲלֵיהֶם

"according to the permission of Cyrus, the king of Persia, given to them"

If it would be helpful in your language, you could put this sentence earlier or even first in the verse since it gives the reason for the actions that the rest of the verse describes. You could also show the connection by beginning the next sentence with a phrase such as "and so." Alternate translation: "King Cyrus of Persia had authorized the Jewish leaders to get the materials they needed to rebuild the temple, and so"

See: Connect — Reason-and-Result Relationship

Ezra 3:8 (#1)

וּבַשָּׁנָה הַשֵּׁנִית לְבוֹאָם

"Then in the second year of their coming"

The word **Then** at the beginning of this phrase indicates that the events the story will now relate came after the events it has just described. Alternate translation: "Then in the second year after they came"

See: Connect — Sequential Time Relationship

Ezra 3:8 (#2)

וּבַשָּׁנָה הַשֵּׁנִית לְבוֹאָם אֶל־בֵּית הָאֱלֹהִים לִירוּשָׁלִַם בַּחֹדֶשׁ הַשֵּׁנִי

"Then in the second year of their coming to the house of God in Jerusalem, in the second month"

"Then in month two of year two after arriving at the house of God in Jerusalem" or "Then in the springtime of the second year since they came to the house of God in Jerusalem" or "Seven months after they had come to the house of God in Jerusalem"

See: Ordinal Numbers

Ezra 3:8 (#3)

וּבַשָּׁנָה הַשֵּׁנִית לְבוֹאָם אֶל־בֵּית הָאֱלֹהִים לִירוּשָׁלִַם

"Then in the second year of their coming to the house of God in Jerusalem"

At this time, there was no temple in Jerusalem. So this phrase means one of two things: (1) The book could be referring implicitly to the place where God's temple belonged. It seems that the people thought of the temple site as God's temple, even though it was in ruins. Alternate translation: "In the second year after they returned from exile to the site of God's temple in Jerusalem." or (2) The book could be referring implicitly to the purpose for which they came. Alternate translation: "In the second year after they returned to Jerusalem in order to build a temple there for God."

See: Assumed Knowledge and Implicit Information

Ezra 3:8 (#4)

בֵּית הָאֱלֹהִים

“the house of God”

“the temple”

See: Metaphor

Ezra 3:8 (#5)

בַּח֣֣֣֣דֶשׁ הַשֵּׁנִ֣֣֣֣י

“in the second month”

The book does not say explicitly why the Jewish leaders started the actual construction of the new temple at this time. One possibility is that once they had ordered the necessary materials, as 3:7 describes, it took seven months for enough materials to be delivered for construction to begin. Another possibility is that the leaders waited until spring because winter would have been a bad time to start building. Yet another possibility is that they wanted to lay the foundation of this new temple in the second month of the year for ceremonial reasons, because that was the month in which King Solomon had laid the foundation of the original temple. If it would be helpful to your readers, you could put these explanations in a footnote.

Ezra 3:8 (#6)

זְרֻבָּ֣֣֣֣בֶל בֶּן־שְׁ֣֣֣֣אַלְתִּיאֵל

“Zerubbabel the son of Shealtiel”

Zerubbabel is the name of a man, and **Shealtiel** is the name of his father. See how you translated these names in 3:2.

See: How to Translate Names

Ezra 3:8 (#7)

וְיֵשׁ֣֣֣֣וּעַ בֶּן־יוֹצָדָ֣֣֣֣ק

“and Jeshua the son of Jozadak”

Jeshua is the name of a man, and **Jozadak** is the name of his father. See how you translated these names in 3:2.

See: How to Translate Names

Ezra 3:8 (#8)

וּשְׁאָ֣֣֣֣ר אֲחֵיהֶ֣֣֣֣ם ׀ הַכֹּהֲנִ֣֣֣֣ים וְהַלְוִיִּ֣֣֣֣ם

“and the rest of their brothers the priests and the Levites”

Here, **brothers** seems to be a figurative way of saying fellow leaders, since the priests and Levites were also leaders in the community like Zerubbabel, the governor, and Jeshua, the high priest. Alternate translation: “and their fellow leaders, the priests and Levites”

See: Metaphor

Ezra 3:8 (#9)

וְכָל־הַבָּאִים֣֣ מֵהַשְּׁבִ֣֣֣֣י יְרוּשָׁלִָ֣֣֣֣ם

“and all the ones who came from captivity to Jerusalem”

The abstract noun **captivity** refers to the way the Babylonians had transported many of the Jews away from their homeland when they conquered Jerusalem. (These included many of the parents or grandparents of the people here, but also some of these people themselves, as 3:12 indicates.) If it would be helpful in your language, you could translate the idea behind this term with an equivalent phrase. Alternate translation: “and the rest of the people who had returned to Jerusalem from where their enemies had taken them”

See: Abstract Nouns

Ezra 3:8 (#10)

הֵחֵ֣֣֣֣לּוּ

“began”

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete because they were understood by the original readers. If it would be helpful in your language, you could supply them from the context, or you could use a term such as “so” to indicate this. Alternate translation: “so they appointed”

See: Ellipsis

Ezra 3:8 (#11)

אֶת־הַלְוִיִּ֣֣֣֣ם מִבֶּ֣֣֣֣֣֣֣֣ן עֶשְׂרִ֣֣֣֣ים שָׁנָה֣֣ וָמַ֣֣֣֣֣֣֣֣עְלָה

“the Levites from a son of 20 years and above”

Here, **son of 20 years and above** is an idiom that indicates a person’s age. Alternate translation: “the Levites who were at least 20 years old”

See: Idiom

Ezra 3:8 (#12)

לְנַצֵּ֣֣֣֣֣֣חַ עַל־מְלֶ֣֣֣֣אכֶת בֵּית־יְהוָה

“to act as overseers for the work of the house of Yahweh”

In this context, **the work of the house** is an abbreviated way of referring to the project of constructing a temple. Alternate translation: “to supervise the construction of the temple for Yahweh”

See: Ellipsis

Ezra 3:8 (#13)

בֵּית־יְהוָה

“the house of Yahweh”

See how you translated this expression in 1:3. Alternate translation: “the temple for Yahweh”

See: Metaphor

Ezra 3:9 (#1)

וַיַּעֲמֹד

“And” - “stood”

Here, the word **and** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: “So … helped”

See: Connect — Reason-and-Result Relationship

Ezra 3:9 (#2)

יֵשׁוּעַ

“Jeshua”

Jeshua is the name of a man, but he is not the high priest mentioned in the previous verse. Rather, he is the Levite clan leader listed in 2:40 as one of the exiles who returned to Judah. See how you translated his name there.

See: How to Translate Names

Ezra 3:9 (#3)

בָּנָיו וְאֶחָיו

“his sons and his brothers”

The terms **sons** and **brothers** do not seem to be figurative here. Rather, they would describe the biological sons and brothers of Jeshua as men who worked closely with him in supervising the construction of the new temple. So it would be appropriate to use the usual terms in your language for these close relationships.

Ezra 3:9 (#4)

קַדְמִיאֵל

“Kadmiel”

Kadmiel is the name of a man. He is another Levite clan leader listed in 2:40. See how you translated his name there.

See: How to Translate Names

Ezra 3:9 (#5)

וּבָנָיו

“and his sons”

Here as well, the term **sons** does not seem to be figurative. Rather, it describes the biological sons of Kadmiel as men who helped supervise the temple construction.

Ezra 3:9 (#6)

בְּנֵי־יְהוּדָה

“the sons of Judah”

Here, **sons** does mean “descendants.”

See: Metaphor

Ezra 3:9 (#7)

בְּנֵי־יְהוּדָה

“the sons of Judah”

Judah is the name of a man. According to 2:40, Jeshua and Kadmiel were the leaders of two Levite clans that were both descended from a man named Hodaviah. It is possible that this is an alternate spelling of that same name. Alternate translation: “who were all descendants of Hodaviah”

See: How to Translate Names

Ezra 3:9 (#8)

וַיַּעֲמֹד & כְּאֶחָד לְנַצֵּחַ עַל־עֹשֵׂה הַמְּלָאכָה

“And” - “stood as one to act as overseers for the ones doing the work”

As in 2:63, **stood** is a figurative way of saying that a person assumed the duties of his office. Alternate translation: “joined together to supervise the workers”

See: Metaphor

Ezra 3:9 (#9)

כְּאֶחָד

“as one”

As one is an idiom that means these men all behaved as if they were a single person. That is, they all did the same thing; they worked unitedly towards a common goal. Alternate translation: “together”

See: Idiom

Ezra 3:9 (#10)

“for the ones doing the work at the house of God”

As in 2:69 and 3:8, **the work** means the project of rebuilding the temple. Alternate translation: “of the workers who were rebuilding the temple”

Ezra 3:9 (#11)

בְּנֵי חֵנָדָד בְּנֵיהֶם וַאֲחֵיהֶם הַלְוִיִּם

“the sons of Henadad, their sons, and their brothers the Levites”

The relationship of this list of names to the rest of the verse is not entirely clear. There are 2 possibilities. (1) This is a list of the people who did the actual construction work on the new temple under the supervision of Jeshua, Kadmiel, and their relatives. Alternate translation: "Those workers were the sons and grandsons of a man named Henadad and all the other Levites" (2) The people listed here helped Jeshua, Kadmiel, and their relatives supervise other people who did the construction work. Alternate translation: "The sons and grandsons of a man named Henadad and all the other Levites helped them supervise the workers"

See: Assumed Knowledge and Implicit Information

Ezra 3:9 (#12)

וַאֲחֵיהֶם הַלְוִיִּם

"and their brothers the Levites"

There are two possibilities for the referent of **their** here. (1) It could refer to Jeshua and Kadmiel, in which case **their brothers the Levites** would be a figurative way of saying "their fellow Levites," as opposed to their biological brothers mentioned earlier in the verse. Alternate translation: "and all the other Levites who had returned from exile" (2) However, **their** could refer to the sons of Henadad. It would still mean "fellow Levites." The only difference would be that it would also mean that Henadad and his sons and grandsons were also Levites themselves. Alternate translation: "and the others who were Levites as they were"

See: Metaphor

Ezra 3:9 (#13)

בְּנֵי חֵנָדָד בְּנֵיהֶם

"the sons of Henadad, their sons"

The **sons of Henadad** seems to mean the actual sons of a man named Henadad. Likewise, **their sons** seems to mean the actual sons of those men. The book does not mention Henadad anywhere else and it does not provide any further information about him, so it would probably be best simply to state his name. Alternate translation: "the sons and grandsons of a man named Henadad"

See: How to Translate Names

Ezra 3:10 (#1)

וְיִסְדוּ הַבֹּנִים אֶת־הֵיכַל יְהוָה

"Then the ones who were building laid the foundation of the temple of Yahweh"

The word **Then** at the beginning of this sentence indicates that it will describe something that took place after the event the story has just related. (Specifically, now that all the necessary supervisors were in place, the construction work could begin.)

See: Connect — Sequential Time Relationship

Ezra 3:10 (#2)

וְיִסְדוּ הַבֹּנִים אֶת־הֵיכַל יְהוָה

"Then the ones who were building laid the foundation of the temple of Yahweh"

There are two possibilities for the meaning of **laid the foundation**. (1) This means that the workers had finished the foundation and perhaps set the entire temple floor in stone. The ceremony with music would be to mark the completion of this important step. Alternate translation: "Then the builders completed the floor of the temple of Yahweh" or (2) It means that they started to lay the foundation, and the ceremony with the music is to mark the start of the building. Alternate translation: "Then the builders started to lay the foundation of the temple of Yahweh"

See: Assumed Knowledge and Implicit Information

Ezra 3:10 (#3)

וַיַּעֲמִידוּ הַכֹּהֲנִים מְלֻבָּשִׁים בַּחֲצֹצְרוֹת

"And they caused to stand the clothed priests with the trumpets"

Unlike in 2:63 and 3:9, here **stand** means that the **priests** and **Levites** literally stood. They took up standing positions around the foundation and played their instruments. Alternate translation: "And they had the priests, wearing their sacred garments, come to the temple site and play their trumpets"

Ezra 3:10 (#4)

מְלֻבָּשִׁים

"clothed"

If it would be helpful in your language, you could express the idea behind this passive verb form with a phrase that uses an active form. Alternate translation: "wearing their sacred garments"

See: Active or Passive

Ezra 3:10 (#5)

וְהַלְוִיִּם בְּנֵי־אָסָף בְּמְצִלְתַּיִם

"and the Levites, the sons of Asaph, with the cymbals"

The book expects readers to know that **the Levites** of this clan were vocal musicians who led the community in worship, particularly on ceremonial occasions such as this one. If it would be helpful to your readers, you could

say that explicitly. Alternate translation: “and they had the Levites who were descendants of Asaph sing and play their cymbals”

See: Assumed Knowledge and Implicit Information

Ezra 3:10 (#6)

וְהַלְוִיִּם בְּנֵי־אָסָף

“and the Levites, the sons of Asaph”

Here, **sons** means descendants. Alternate translation: “and the Levites who were descendants of Asaph”

See: Metaphor

Ezra 3:10 (#7)

“Asaph”

Asaph is a man’s name. See how you translated it in 2:41.

See: How to Translate Names

Ezra 3:10 (#8)

בְּמְצִלְתַּיִם

“with the cymbals”

The word **cymbals** refers to a set of two thin, round metal plates that are hit together to make a loud sound.

See: Translate Unknowns

Ezra 3:10 (#9)

לְהַלֵּל אֶת־יְהוָה עַל־יְדֵי דָוִיד מֶלֶךְ־יִשְׂרָאֵל

“to praise Yahweh in accordance with the hands of David, the king of Israel”

You could place this phrase at the beginning of this sentence, before the one that describes how the priests and Levites were positioned, since it explains why the leaders put them in those positions. You could then show the connection by using a word like “so” to introduce the information about the priests and Levites. Alternate translation: “To celebrate this occasion, the leaders wanted to worship Yahweh in the way that King David of Israel had commanded, so”

See: Connect — Reason-and-Result Relationship

Ezra 3:10 (#10)

עַל־יְדֵי דָוִיד מֶלֶךְ־יִשְׂרָאֵל

“in accordance with the hands of David, the king of Israel”

Here, the phrase **the hands of David, the king** is used to represent his authority to give commands. Alternate translation: “as David, king of Israel, had commanded”

See: Metonymy

Ezra 3:10 (#11)

דָוִיד מֶלֶךְ־יִשְׂרָאֵל

“David, the king of Israel”

Here the book provides some background information to describe more fully who David was. Alternate translation: “King David of Israel”

See: Distinguishing Versus Informing or Reminding

Ezra 3:11 (#1)

וְיַעֲנוּ

“Then they sang in response”

The word **then** indicates that the sentence it introduces it will describe something that took place after the event the story has just related. If it would be helpful in your language, you could show this relationship by using an equivalent phrase. Alternate translation: “once all the musicians were in place, they sang back and forth”

See: Connect — Sequential Time Relationship

Ezra 3:11 (#2)

וְיַעֲנוּ

“Then they sang in response”

Here, **they** refers to the Levite singers. **In response** probably means that first one group of them sang something, and then a second group of them sang something in reply, possibly playing instruments as well. The groups likely did this repeatedly over the course of a given song. Alternate translations: “Then the Levites sang responsively” or “Then the Levites sang antiphonally”

Ezra 3:11 (#3)

כִּי טוֹב כִּי־לְעוֹלָם חַסְדּוֹ עַל־יִשְׂרָאֵל

“For he is good, for his covenant faithfulness to Israel is to eternity”

This is at least part of the song that the Levites sang on this occasion. Based on their other occurrences in the Bible, these may be the words to a refrain that the second group sang in response to verses that the first group sang. Or this may be a song that was sung for this celebration. Either way, it may be helpful to your readers to indicate that these are the words of the singers by setting off them with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Ezra 3:11 (#4)

כִּי־לְעוֹלָם חַסְדּוֹ עַל־יִשְׂרָאֵל

“for his covenant faithfulness to Israel is to eternity”

The abstract noun **faithfulness** describes the quality of a person who will dependably keep his word and fulfill his responsibilities. **Covenant faithfulness** refers specifically to Yahweh keeping all of the promises that he has made to the people of Israel. If it would be helpful in your language, you could translate the idea behind this word with an expression such as “keep promises.” Alternate translation: “because Yahweh always keeps the promises he made to Israel”

See: Abstract Nouns

Ezra 3:11 (#5)

עַל־יִשְׂרָאֵל

“to Israel”

Here, the name **Israel** stands for the Israelite people. Alternate translation: “to the people of Israel”

See: Metonymy

Ezra 3:11 (#6)

עַל הוּסַד בֵּית־יְהוָה

“because the foundation of the house of Yahweh had been laid”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translations: “because the builders had laid the foundation of Yahweh’s temple” or “because the builders had set the temple floor in stone”

See: Active or Passive

Ezra 3:11 (#7)

עַל הוּסַד בֵּית־יְהוָה

“because the foundation of the house of Yahweh had been laid”

As in 2:10, here there are the same two possibilities for the meaning of **the foundation … had been laid**. See how you translated it there. (1) This means that the workers had finished the foundation. Alternate translation: “because the builders had completed the floor of the temple of Yahweh” or (2) It means that they had started to lay the foundation, which was the first step in building the temple. Alternate translation: “because the builders had started to lay the foundation of the temple of Yahweh”

See: Assumed Knowledge and Implicit Information

Ezra 3:12 (#1)

וְרַבִּים

“But many”

The word **But** indicates that the sentence it introduces will draw a contrast with what came just before it. That contrast is specifically between the joyful way that most of the Israelites were responding on this occasion and the sorrowful way that some of them responded. You could use a word such as “however” to indicate this contrast.

See: Connect — Contrast Relationship

Ezra 3:12 (#2)

וְרָאשֵׁי הָאָבוֹת

“and the heads of the fathers”

As in 1:5, this is an abbreviated way of saying “the heads of the father’s houses.” Review the explanatory note to this phrase in 1:5 if that would be helpful. Alternate translation: “and the clan leaders”

See: Ellipsis

Ezra 3:12 (#3)

הַזְּקֵנִים אֲשֶׁר רָאוּ אֶת־הַבַּיִת

“the old men who had seen the” - “house”

This phrase provides background information to identify these specific priests, Levites, and clan leaders further. Alternate translation: “who were old enough that they had seen the first temple”

See: Background Information

Ezra 3:12 (#4)

בֹּכִים בְּקוֹל גָּדוֹל

“were weeping with a loud voice”

The book does not say specifically why these older leaders who had seen the first temple were weeping. There are two possibilities. (1) They felt grief and loss because they remembered the first temple in all of its glory and they could not imagine that this replacement would ever be as splendid. Alternate translation: “wept loudly because they thought this new temple could never be as glorious as the first one” or (2) Seeing the community begin to restore its temple brought back memories of the terrible days in which the original temple had been destroyed and the people had had to leave their homes and go into exile. Alternate translation: “wept loudly because they remembered how the first temple had been destroyed” or just “wept loudly, remembering the past”

See: Assumed Knowledge and Implicit Information

Ezra 3:12 (#5)

בְּיָסְדוֹ זֶה הַבַּיִת בְּעֵינֵיהֶם

“at the founding of this house in their eyes”

As in 3:6, **founding** means to do the first step of constructing a building. See how you translated it there. Since it is a reference to the first step, laying a foundation, it may simply refer to starting the project generally. It could mean that the workers had begun to lay the foundation or that they had finished the foundation. Alternate translation: “when they saw the foundation that the builders laid for this temple”

Ezra 3:12 (#6)

בְּיָסְדוֹ זֶה הַבַּיִת בְּעֵינֵיהֶם

“at the founding of this house in their eyes”

Here, **eyes** represent sight. So this phrase means “when construction began on the temple in their sight.” Alternate translation: “when they saw the foundation that the builders laid for this temple”

See: Metonymy

Ezra 3:12 (#7)

אֶת־הַבַּיִת הָרִאשׁוֹן & זֶה הַבַּיִת

“the first house,” - “this house”

As often in this book, **house** is a metaphor for **temple**. Alternate translation: “the first temple … this temple”

See: Metaphor

Ezra 3:12 (#8)

וְרַבִּים

“Yet many”

The word **yet** indicates a contrast between what the people just described were doing and what the people who will be described next were doing. Alternate translation: “But many others”

See: Connect — Contrast Relationship

Ezra 3:12 (#9)

וְרַבִּים בִּתְרוּעָה בְשִׂמְחָה לְהָרִים קוֹל

“Yet many with a shout, with joy, were lifting up a voice”

To be **lifting up a voice** is an idiom that means to be speaking, shouting, or singing loudly. Alternate translation: “But many others were giving loud, happy shouts.”

See: Idiom

Ezra 3:12 (#10)

וְרַבִּים בִּתְרוּעָה בְשִׂמְחָה לְהָרִים קוֹל

“Yet many with a shout, with joy, were lifting up a voice”

The idea behind the abstract noun **joy** can be expressed with an adjective such as happy. Alternate translation: “But many others were giving loud, happy shouts”

See: Abstract Nouns

Ezra 3:13 (#1)

וְאֵין הָעָם מַכִּירִים

“So the people could not differentiate”

The word **So** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: “As a result the people could not differentiate”

See: Connect — Reason-and-Result Relationship

Ezra 3:13 (#2)

וְאֵין הָעָם מַכִּירִים קוֹל תְּרוּעַת הַשִּׂמְחָה לְקוֹל בְּכִי הָעָם כִּי הָעָם מְרִיעִים תְּרוּעָה גְדוֹלָה

“So the people could not differentiate the sound of the shout of joy from the sound of the weeping of the people. For the people were shouting a great shout”

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: “Because the people who were happy were shouting so loudly, no one could distinguish their cries from the sounds of weeping of the other people”

See: Connect — Reason-and-Result Relationship

Ezra 3:13 (#3)

וְאֵין הָעָם מַכִּירִים קוֹל תְּרוּעַת הַשִּׂמְחָה לְקוֹל בְּכִי הָעָם כִּי הָעָם מְרִיעִים תְּרוּעָה גְדוֹלָה

“So the people could not differentiate the sound of the shout of joy from the sound of the weeping of the people. For the people were shouting a great shout”

In its first occurrence here, the phrase **the people** means all the Israelites who had gathered for this ceremony. In its second occurrence, the phrase refers to one group of them, the older leaders who had seen the first temple and were weeping. In its third occurrence, it refers to another group of them, the younger Israelites who were shouting for joy. Alternate translation: “Because the people who were happy

were shouting so loudly, no one at the ceremony could distinguish their cries from the sounds of the people who were weeping”

See: Assumed Knowledge and Implicit Information

Ezra 3:13 (#4)

וְהַקּוֹל נִשְׁמַע עַד־לְמֵרָחוֹק

“and the sound was heard as far as from a remote place”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “the combined sound was so loud that those who lived far away from Jerusalem could hear it”

See: Active or Passive

Ezra 4:1 (#1)

וַיִּשְׁמְעוּ

“Now” - “heard”

The word **Now** indicates that the sentence it introduces will provide background information that will be needed to understand what the book describes next. You can translate it with the word or phrase in your language that is most similar in meaning and significance.

See: Background Information

Ezra 4:1 (#2)

יְהוּדָה וּבִנְיָמִן

“Judah and Benjamin”

Here the book is referring to the people who came from the tribe of Judah as if they were a single person, their ancestor Judah. It is referring similarly to the people of the tribe of Benjamin as if they were a single person, their ancestor Benjamin. Alternate translation: “the people of the tribes of Judah and Benjamin” or see the next note for a further possibility.

See: Personification

Ezra 4:1 (#3)

יְהוּדָה וּבִנְיָמִן

“Judah and Benjamin”

Here the book may be expressing a single idea by using two words connected with **and**. Together the two words may be a way of referring to all of the Israelites, since at this point the community consisted essentially of people from the tribes of Judah and Benjamin. Alternate translation: “the Israelites”

See: Hendiadys

Ezra 4:1 (#4)

וַיִּשְׁמְעוּ & כִּי־בְנֵי הַגּוֹלָה בּוֹנִים הֵיכָל

“Now” - “heard that the sons of the exile were building a temple”

Heard means that these enemies learned by some means that the Jews were doing this. The book is using hearing, one means of discovering things, to describe the enemies learning this. Alternate translation: “Now … learned that the Jews who had returned from exile were building a temple”

See: Synecdoche

Ezra 4:1 (#5)

בְּנֵי הַגּוֹלָה

“the sons of the exile”

As indicated in 2:1 and 8:35, the phrase **the sons of the exile** refers specifically to the group of Jewish people who returned to the land of Judah from Babylon. Babylon was the country where King Nebuchadnezzar had taken many Jews as captives after he conquered Jerusalem. Alternate translations: “the Jews who had returned from exile” or “the Jews who had returned to their homeland”

See: Idiom

Ezra 4:1 (#6)

לַיהוָה אֱלֹהֵי יִשְׂרָאֵל

“for Yahweh, the God of Israel”

This phrase provides further background information about Yahweh and it likely expresses the perspective of the enemies on the situation. Alternate translations: “Yahweh, the God they worshiped” or “Yahweh, the God whom the people of Israel worship”

See: Distinguishing Versus Informing or Reminding

Ezra 4:2 (#1)

וַיִּגְּשׁוּ

“So they came”

The word **So** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: “As a result, they went”

See: Connect — Reason-and-Result Relationship

Ezra 4:2 (#2)

וַיִּגְּשׁוּ

“So they came”

Use the motion verb that is most natural in your language. Alternate translation: “So they went”

See: Go and Come

Ezra 4:2 (#3)

“Zerubbabel”

Zerubbabel is the name of a man. See how you translated it in 2:2.

See: How to Translate Names

Ezra 4:2 (#4)

רָאשֵׁי הָאָבוֹת

“the heads of the fathers”

As in 1:5 and elsewhere in the book, this is an abbreviated way of saying “**the heads of** father’s houses.” Alternate translation: “the clan leaders”

See: Ellipsis

Ezra 4:2 (#5)

וַיֹּאמְרוּ לָהֶם נִבְנֶה עִמָּכֶם

“and they said to them, “Let us build with you”

Since the book says in the previous verse that these people were enemies of the Jews, the implication is that they were not sincere when they claimed that they wanted to help build the temple. Instead, they were probably looking for a way to hinder the building project from within. The Jewish leaders refused their offer, and that suggests that they themselves suspected that these people were insincere. If it would be helpful to your readers, you could say something like that explicitly. Alternate translation: “and attempting to deceive the Jews, they said to them, ‘We would like to help you build the temple’”

See: Assumed Knowledge and Implicit Information

Ezra 4:2 (#6)

נִדְרוֹשׁ לֵאלֹהֵיכֶם

“we seek your God”

Here, **seek** is an idiom that means to worship and pray to God or a god. Alternate translation: “we worship your God”

See: Idiom

Ezra 4:2 (#7)

מִימֵי אֵסַר חַדֹּן

“since the days of Esarhaddon”

The term **days** is used here to refer a particular period of time. Alternate translation: “since the time of Esarhaddon”

See: Idiom

Ezra 4:2 (#8)

אֵסַר חַדֹּן מֶלֶךְ אַשּׁוּר

“Esarhaddon, the king of Assyria”

Esarhaddon is the name of a man, and **Assyria** is the name of his kingdom.

See: How to Translate Names

Ezra 4:2 (#9)

הַמַּעֲלֶה אֹתָנוּ פֹּה

“the one who caused us to come up here”

These men say that Esarhaddon brought them **up** to this land because it is mountainous and, as 4:9 indicates, their ancestors formerly lived in lowland areas. Alternate translation: “the one who brought us here”

See: Idiom

Ezra 4:3 (#1)

וַיֹּאמֶר

“But” - “said”

The word **But** indicates that the sentence it introduces draws a contrast between what the men asked and what the Jewish leaders answered. You could begin the sentence with a word like “however” or “nevertheless” to indicate this contrast, or use another method that is natural in your language.

See: Connect — Contrast Relationship

Ezra 4:3 (#2)

“Zerubbabel, and Jeshua”

These are the names of two men. See how you translated them in 2:2.

See: How to Translate Names

Ezra 4:3 (#3)

רָאשֵׁי הָאָבוֹת

“the heads of the fathers”

This is an abbreviated way of saying “**the heads of** father’s houses.” See how you translated this expression in 1:5. Review the note there if that would be helpful. Alternate translation: “the clan leaders”

See: Ellipsis

Ezra 4:3 (#4)

לֹא־לָכֶם וְלָנוּ

“It is not for you and for us”

This expression is an idiom that means “it is for us alone.” Alternate translation: “You may not help us”

See: Idiom

Ezra 4:3 (#5)

בַּיִת לֵאלֹהֵינוּ

“a house for our God”

Alternate translation: “a temple for our God”

See: Metaphor

Ezra 4:3 (#6)

לֵאלֹהֵינוּ

“for our God”

Here, **our** is exclusive, excluding the non-Jewish hearers.

See: Exclusive and Inclusive ‘We’

Ezra 4:3 (#7)

לֵאלֹהֵינוּ

“for our God”

The Israelites could say that Yahweh is **our God** not in the sense that they possess or control him, but in the sense that they worship him exclusively. Alternate translation: “for the God whom we worship”

See: Possession

Ezra 4:3 (#8)

כִּי

“but”

The word **but** indicates that the clause it introduces draws a contrast between what the men asked and what the Jewish leaders were prepared to allow. To indicate this contrast, you could begin the sentence with a word or phrase such as “no,” “rather,” or “on the contrary.”

See: Connect — Contrast Relationship

Ezra 4:3 (#9)

אֲנַחְנוּ יַחַד נִבְנֶה לַיהוָה אֱלֹהֵי יִשְׂרָאֵל

“we ourselves together will build for Yahweh, the God of Israel”

We ourselves here does not include the addressees. If your language marks that distinction, be sure that this is clear in your translation. **Together** does not mean the Jewish people and these foreign peoples together. It means the whole Jewish community together. Alternate translation: “it is all of us Israelites who will build a temple for Yahweh, the God of Israel”

See: Exclusive and Inclusive ‘We’

Ezra 4:3 (#10)

“the God of Israel”

See the note to 4:1 about the significance of this phrase.

See: Distinguishing Versus Informing or Reminding

Ezra 4:3 (#11)

כַּאֲשֶׁר צִוָּנוּ הַמֶּלֶךְ כּוֹרֶשׁ מֶלֶךְ־פָּרָס

“just as the king Cyrus, the king of Persia, has commanded us”

It is implicit in the story that the Jewish leaders know that they cannot trust these foreign leaders, whom the story describes as their enemies. The Jewish leaders suggest indirectly that they do not accept their claim that they worship Yahweh. They say, “It is not for you … to build a house for our God,” and they describe Yahweh as the God of Israel exclusively. But apparently they cannot contradict the claim directly, perhaps for reasons of etiquette and diplomacy. Instead, it seems that they find convenient grounds to exclude foreigners from the temple project in the literal wording of the proclamation that Cyrus issued: “Whoever among you is from all his people … may he build the house of Yahweh, the God of Israel” (1:3). It may be possible in your translation to translate this phrase in such a way that your readers will implicitly recognize it as the convenient excuse that it apparently is. Alternate translation: “for that is what King Cyrus of Persia commanded”

See: Assumed Knowledge and Implicit Information

Ezra 4:4 (#1)

וַיְהִי

“And it happened that”

The phrase **and it happened that** introduces a new series of events in the story. Use a natural way in your language for introducing something new or different.

See: Introduction of a New Event

Ezra 4:4 (#2)

עַם־הָאָרֶץ

“the people of the land”

This expression refers to the non-Israelite people groups, listed in 4:9, whom the Assyrian kings Esarhaddon and Ashurbanipal had brought to live in the area just north of Judah in the century before the Jews were taken away into exile themselves. When the Jews returned to their homeland, those foreign groups were still living nearby. Alternate translation: “the foreign people groups living nearby”

See: Idiom

Ezra 4:4 (#3)

וַיְהִי & מְרַפְּאִים יְדֵי עַם־יְהוּדָה וּמְבַהֲלִים אוֹתָם לִבְנוֹת

“And it happened that” - “were making the hands of the people of Judah weak, and making them afraid to build”

These two phrases mean similar things. If it would be helpful in your language, you could combine them. Alternate translation: “making the people of Judah so intimidated that they stopped working on the temple” However, there is a slight distinction between the phrases. The first one describes how the people felt inwardly, and the second one explains what effect this had on their outward actions. So you could also translate the phrases separately. Alternate translation: “were intimidating the people of Judah so that they were afraid to keep working on the temple”

See: Parallelism

Ezra 4:4 (#4)

וַיְהִי & מְרַפְּאִים יְדֵי עַם־יְהוּדָה

“And it happened that” - “were making the hands of the people of Judah weak”

Here, **hands** represents power and action, so **making the hands weak** means to make someone so discouraged or intimidated that they do not use their power to act. Alternate translation: “were intimidating the people of Judah”

See: Metaphor

Ezra 4:4 (#5)

עַם־יְהוּדָה

“the people of Judah”

In this context, this expression does not refer to all of the inhabitants of the province of Judah, whatever their nationality, but rather it specifically refers to the Jews who returned from exile and settled there. In this book, **the people of Judah** and “the people of Israel” both refer to the Jewish people and mean the same thing. Alternate translation: “the Jews who had returned from exile and settled in the province of Judah”

Ezra 4:5 (#1)

וְסֹכְרִים עֲלֵיהֶם יוֹעֲצִים

“and hiring counselors against them”

Here, **counselors** means royal advisors in the Persian court. The enemies of the Jews were bribing the counselors to try to get them to influence the king against the Jews. Alternate translation: “and bribing royal advisors to work against the Jews in the Persian court”

See: Translate Unknowns

Ezra 4:5 (#2)

לְהָפֵר עֲצָתָם

“to frustrate their plans”

Alternate translation: “to keep them from successfully rebuilding the temple”

Ezra 4:5 (#3)

כָּל־יְמֵי כֹרֶשׁ מֶלֶךְ פָּרַס

“all the days of Cyrus, the king of Persia”

Days is used here to refer to a particular period of time. In this context, it would mean specifically the nine years from 538 BC, when Cyrus conquered Babylon and became ruler of the Jews, to 529 BC, when he died. Alternate translation: “throughout the rest of the reign of Cyrus as king of Persia”

See: Idiom

Ezra 4:5 (#4)

וְעַד־מַלְכוּת דָּרְיָוֶשׁ מֶלֶךְ־פָּרָס

“and until the reign of Darius, the king of Persia”

Darius did not succeed Cyrus directly, and so this means that the enemy opposition continued throughout the reigns of the successors of Cyrus until Darius became king. If it would be helpful to your readers, you could say this explicitly. Alternate translation: “and throughout the reign of his successors until Darius became king of Persia”

See: Assumed Knowledge and Implicit Information

Ezra 4:5 (#5)

דָּרְיָוֶשׁ

“Darius”

Darius is the name of a man.

See: How to Translate Names

Ezra 4:6 (#1)

וּבְמַלְכוּת

“Now in the reign of”

The word **Now** indicates that the sentence it introduces will provide some background information. You can translate it with the word or phrase in your language that is most similar in meaning and significance.

See: Background Information

Ezra 4:6 (#2)

וּבְמַלְכוּת אֲחַשְׁוֵרוֹשׁ בִּתְחִלַּת מַלְכוּתוֹ

“Now in the reign of Ahasuerus,in the beginning of his reign”

Ahasuerus ruled the Persian Empire after Darius, who was his father. So here the book is presenting some events out of chronological order. That is, it is telling about some things that happened later, before finishing the story of what happened at this time. In 4:24 the book will bring readers back to where it left off in 4:5, and then, in 5:1, it will describe how work on rebuilding the temple did resume under the reign of Darius. But first it gives accounts here of how the enemies of the Jews continued to oppose them under two later kings, Ahasuerus (described in this verse) and Artaxerxes (described in verses 7–23). The purpose may be to show that the Jews were wise to refuse the help that leaders from other nations offered, as described in 4:1–3. Since those leaders were actually enemies of the Jews, as they demonstrated by opposing them under one king after another, their offer was not sincere and they could not be trusted. If it would be helpful to your readers, you could say this explicitly. Alternate translation: “In fact, they continued to oppose them under later kings. As soon as Ahasuerus succeeded his father Darius as king”

See: Assumed Knowledge and Implicit Information

Ezra 4:6 (#3)

אֲחַשְׁוֵרוֹשׁ

“Ahasuerus”

Ahasuerus is the name of a man. He is better known as Xerxes, so you could use that name for him in your translation, if it would be helpful in your language. Use the same name here that you use in the book of Esther.

See: How to Translate Names

Ezra 4:6 (#4)

כָּתְבוּ שִׂטְנָה עַל־יֹשְׁבֵי יְהוּדָה וִירוּשָׁלָם

“they wrote an accusation against those who dwelled in Judah and Jerusalem”

If it would be helpful to your readers, you could say explicitly what the enemies of the Jews accused them of doing. (The book provides the text of their letter in 4:11–16, but it might be helpful to provide a summary in advance.) Alternate translation: “they wrote a letter in which they accused the Jews who had returned to Judah and Jerusalem of plotting to rebel against the king”

See: Assumed Knowledge and Implicit Information

Ezra 4:6 (#5)

כָּתְבוּ שִׂטְנָה

“they wrote an accusation”

The abstract noun **accusation** refers to what the enemies of the Jews said about them in the letter that they sent to the king. If it would be helpful in your language, you could translate the idea behind this word with a verb such as “accuse” or “complain.” Alternate translation: “they wrote a letter to complain”

See: Abstract Nouns

Ezra 4:6 (#6)

כָּתְבוּ שִׂטְנָה עַל

“they wrote an accusation against”

The noun **accusation** might be referring to the actual letter itself by substituting a description of the content of the letter. If it would be helpful in your language, you could use a concrete term that explains the meaning of the figurative expression. Alternate translation: “they wrote a letter, accusing”

See: Metonymy

Ezra 4:6 (#7)

יֹשְׁבֵי יְהוּדָה וִירוּשָׁלָם

“those who dwelled in Judah and Jerusalem”

In this context, this expression does not mean all the inhabitants of the province of Judah and the city of Jerusalem, whatever their nationality, but rather the Jews who returned from exile and settled in those places. Alternate translation: “the Jews who had returned from exile and settled in Judah and Jerusalem”

Ezra 4:7 (#1)

וּבִימֵי

“And in the days of”

Here the word **And** introduces another event in the sequence of actions by the enemies of the Jews. Use the form in your language that is most natural for marking events in a sequence.

See: Connect — Sequential Time Relationship

Ezra 4:7 (#2)

וּבִימֵי אַרְתַּחְשַׁשְׂתָּא

“And in the days of Artaxerxes”

The term **days** is used here to refer to a particular period of time. In this context, it means during the reign of the next Persian king, Artaxerxes, the son of Ahasuerus (Xerxes). Alternate translation: “during the reign of Artaxerxes”

See: Idiom

Ezra 4:7 (#3)

וּבִימֵי אַרְתַּחְשַׁשְׂתָּא

“And in the days of Artaxerxes”

If it would be helpful to your readers, you could explain that Artaxerxes was the next king of Persia. Alternate translation: “during the reign of the next Persian king, Artaxerxes”

See: Assumed Knowledge and Implicit Information

Ezra 4:7 (#4)

אַרְתַּחְשַׁשְׂתָּא

“Artaxerxes”

Artaxerxes is the name of a man.

See: How to Translate Names

Ezra 4:7 (#5)

בִּשְׁלָם מִתְרְדָת טָבְאֵל

“Bishlam, Mithredath, Tabeel”

These are the names of three men.

See: How to Translate Names

Ezra 4:7 (#6)

וּשְׁאָר כנותו

“and the rest of his companions”

The term **companions** here describes people who hold a similar position. Alternate translation: “and his other associates”

Ezra 4:7 (#7)

וּכְתָב הַנִּשְׁתְּוָן כְּתוּב אֲרָמִית וּמְתֻרְגָּם אֲרָמִית

“and the script of the letter was written in Aramaic and was interpreted in Aramaic”

This is background information that helps readers understand how these officials went about writing to the king. Aramaic was the official language for government correspondence within the Persian empire. These officials apparently spoke Samaritan, a language similar to Hebrew. So they had someone express their message for them in the Aramaic language. The term **interpreted** does not necessarily indicate that the officials first wrote out their letter in Samaritan, and then someone translated it into Aramaic for them. Instead, they may have told someone what they wanted to say, and that person composed the letter in Aramaic. Since Aramaic also used differently shaped letters from the ones that Hebrew and Samaritan used, that person wrote the letter using those characters. Alternate translation: “these officials arranged for someone to write their letter for them in the Aramaic script and language”

See: Background Information

Ezra 4:7 (#8)

וּכְתָב הַנִּשְׁתְּוָן כְּתוּב אֲרָמִית וּמְתֻרְגָּם אֲרָמִית

“and the script of the letter was written in Aramaic and was interpreted in Aramaic”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “and these officials hired a scribe who wrote the letter in Aramaic”

See: Active or Passive

Ezra 4:7 (#9)

וּכְתָב הַנִּשְׁתְּוָן כְּתוּב אֲרָמִית וּמְתֻרְגָּם אֲרָמִית

“and the script of the letter was written in Aramaic and was interpreted in Aramaic”

If it would be helpful in your language, you could simply say that the letter was written in Aramaic, rather than mentioning both the script and the language. Alternate translation: “and these officials hired a scribe who wrote the letter in Aramaic”

Ezra 4:7 (#10)

וּמְתֻרְגָּם אֲרָמִית

“and was interpreted in Aramaic”

We might expect that, logically, this phrase would come before the previous one, written in the **Aramaic** script, since the letter had to be composed before it was written down. But in its present position at the end of this sentence, this phrase actually serves a larger purpose within the book.

It signals readers that what follows, through 6:18, is itself written in Aramaic. Presumably the original readers, who were clearly expected to understand both languages, would have been alert to such a signal. (A long Aramaic section in the book of Daniel is introduced similarly: "Then the wise men spoke to the king in Aramaic," Daniel 2:4.) Alternate translation: "and was translated into Aramaic such as the following:"

See: Assumed Knowledge and Implicit Information

Ezra 4:8 (#1)

רְחוּם

"Rehum"

Rehum is the name of a man.

See: How to Translate Names

Ezra 4:8 (#2)

בְּעֵל־טְעֵם

"a lord of decree"

This was Rehum's official title. The expression likely means that he had the authority in that area to issue decrees on behalf of the king. The king actually tells him to do this in 4:21. Use the title for a government official with authority over a local area. Alternate translation: "the royal deputy"

See: Idiom

Ezra 4:8 (#3)

וְשִׁמְשַׁי

"and Shimshai"

Shimshai is the name of a man.

See: How to Translate Names

Ezra 4:8 (#4)

סָפְרָא

"the scribe"

This was Shimshai's official title. It does not mean that he merely handled correspondence and record-keeping for Rehum. Rather, historical sources suggest that a **scribe** such as Shimshai had important administrative responsibilities and authority of his own. Alternate translation: "the state secretary"

See: Translate Unknowns

Ezra 4:8 (#5)

אִגְּרָה חֲדָה עַל־יְרוּשְׁלֶם

"one letter against Jerusalem"

Here the book uses the term **Jerusalem** to refer figuratively, by association, to the Jews who lived in that city and, by extension, to their fellow Jews in the rest of the province of Judah. Alternate translation: "a letter against the Jews who had returned from exile"

See: Metonymy

Ezra 4:8 (#6)

כְּנָמָא

"as follows"

The phrase **as follows** would ordinarily indicate that a copy of the text of the letter comes next in the book. If that is the case, then 4:9 and 4:10 are a preamble to the letter that lists the names of the senders. Alternate translation: "and here is what they wrote to the king"

See: Metonymy

Ezra 4:9 (#1)

אֱדַיִן

"Then"

The term translated as **Then** often introduces a new episode in a story. But the book is not continuing the story here. Instead, the book is quoting a document that begins with a list of names. So it seems that here the term **Then** is introducing the document that follows. Use the term in your language that would customarily introduce a list of the senders of a letter or other document. Alternate translation: "From"

Ezra 4:9 (#2)

אֱדַיִן

"Then"

The word **then** here appears to be introducing a quotation from a document. If this is not how you would introduce a quotation in your language, then use quotation marks or whatever other punctuation or convention your language commonly uses for that purpose.

See: Quote Markings

Ezra 4:9 (#3)

רְחוּם בְּעֵל־טְעֵם

"Rehum, a lord of decree"

Rehum is the name of a man and **a lord of decree** is his title. See how you translated them in 4:8. Alternate translation: "Rehum, the royal deputy"

See: How to Translate Names

Ezra 4:9 (#4)

וְשִׁמְשַׁי סָפְרָא

“and Shimshai the scribe”

Shimshai is the name of a man and **the scribe** is his title. See how you translated them in 4:8. Alternate translation: “Shimshai the state secretary”

See: How to Translate Names

Ezra 4:9 (#5)

וּשְׁאָר כְּנָוָתְהוֹן דִּינָיֵא וַאֲפַרְסַתְכָיֵא טַרְפְּלָיֵא

“and the rest of their companions, the judges and the rulers, the officials”

As in 4:7, the term **companions** here indicates people who hold a similar position. The other three terms describe the various positions that the other people held who joined in sending this letter. Alternate translation: “and their associates, who were judges, rulers, and officials”

See: Idiom

Ezra 4:9 (#6)

וּשְׁאָר כְּנָוָתְהוֹן דִּינָיֵא וַאֲפַרְסַתְכָיֵא טַרְפְּלָיֵא

“and the rest of their companions, the judges and the rulers, the officials”

Rehum and Shimshai speak of themselves here in the third person by saying **their companions**. This was normal in their culture. If this is confusing in your language, you can use the first person. Alternate translation: “and our colleagues, who are judges, rulers, and officials”

See: First, Second or Third Person

Ezra 4:9 (#7)

וַאֲפַרְסַתְכָיֵא טַרְפְּלָיֵא

“and the rulers, the officials”

The difference between these two terms is uncertain. If it would be helpful in your language, you could combine them, as in the UST.

Ezra 4:9 (#8)

אֲפָרְסָיֵא אַרְכְּוָיֵא בָּבְלָיֵא שׁוּשַׁנְכָיֵא דְּהוּא עֵילָמָיֵא

“the Persians, the Erechites, the Babylonians, the Susaites (that is, the Elamites”

These are the names of four people groups and an alternate name by which the last group was known.

See: How to Translate Names

Ezra 4:9 (#9)

אֲפָרְסָיֵא אַרְכְּוָיֵא בָּבְלָיֵא שׁוּשַׁנְכָיֵא דְּהוּא עֵילָמָיֵא

“the Persians, the Erechites, the Babylonians, the Susaites (that is, the Elamites”

These are apparently the people groups that the officials who wrote the letter belonged to. The writers seem to feel that they can speak on behalf of their entire people groups because they would agree with the concerns that they are expressing about the Jews. You could say this explicitly if it would be helpful to your readers. Alternate translation: “on behalf of the Persians, Erechites, Babylonians, and Susaites (that is, Elamites)”

See: Assumed Knowledge and Implicit Information

Ezra 4:10 (#1)

וּשְׁאָר אֲמַיָּא דִּי הַגְּלִי אָסְנַפַּר רַבָּא וְיַקִּירָא וְהוֹתֵב הִמּוֹ בְּקִרְיָה דִּי שָׁמְרָיִן וּשְׁאָר עֲבֶר־נַהֲרָה

“and the rest of the nations whom Ashurbanipal the great and the noble caused to be exiled and caused them to dwell in the cities of Samaria, and the rest of Beyond-the-River”

This could mean one of two things. (1) It could be referring to two different sets of people groups: (a) **the rest of the nations**, which would be some further groups that, like the four listed in 4:9, Ashurbanipal exiled to the region of Samaria, and (b) **the rest of Beyond-the-River**, which would be all the other groups that were then living in the province of Beyond-the-River, however they came to live there. This is the reading of ULT. or (2) It could be referring to one set of people groups made up of all the other groups that, like the four listed in 4:9, Ashurbanipal moved to this area and resettled in the cities of Samaria and in other parts of the province. This is the reading of UST. Either way, the officials writing this letter feel that they can speak on behalf of those other groups in addition to the groups that they belong to personally.

Ezra 4:10 (#2)

אָסְנַפַּר

“Ashurbanipal”

Ashurbanipal is the name of a man. His name in Aramaic was Osnappar. He was king of Assyria from 668 to 627 B.C.

See: How to Translate Names

Ezra 4:10 (#3)

עֲבֶר־נַהֲרָה

“Beyond-the-River”

Beyond-the-River is the name of the province of the Persian Empire that contained the lands of Israel and Judah. It occurs many times throughout the book, and it will be helpful to your readers if you translate it consistently each time.

See: How to Translate Names

Ezra 4:10 (#4)

וּכְעֶנֶת

"And now"

The phrase translated **And now** is an Aramaic expression that was used in the letters of this time to introduce the main business of the letter. In 4:11, 4:17, and 7:12, it comes at the beginning of a letter, right after opening conventions such as the names of the sender and recipient and greetings. In 5:17, it comes near the end of a letter to introduce a request that the writers finally make in light of extensive background information that they provide up to that point. But here it introduces the letter itself after a long preamble that lists the names of the senders and the groups on whose behalf they feel they can speak. If your language has a comparable expression that it uses for this same purpose, you can use that in your translation. If your language would not put such an expression here, then you could leave it out.

See: Connecting Words and Phrases

Ezra 4:11 (#1)

דְּנָה־פַרְשֶׁגֶן אִגַּרְתָּא דִּי־שְׁלַחוּ עֲלֵיהִי

"This is a copy of the letter that they sent to him"

They means the men listed in 4:9. The book is interrupting its quotation after the preamble to make sure that readers know that the text of the letter itself will now follow.

See: Aside

Ezra 4:11 (#2)

דְּנָה־פַרְשֶׁגֶן אִגַּרְתָּא דִּי־שְׁלַחוּ עֲלֵיהִי

"This is a copy of the letter that they sent to him"

If you used quotation marks or some other punctuation or convention to indicate the beginning of the quotation at the start of 4:9, you should use the same means to indicate that there is a break in the quotation at the end of 4:10, and then show that the quotation resumes after this sentence.

See: Quote Markings

Ezra 4:11 (#3)

"Artaxerxes"

Artaxerxes is the name of a man. See how you translated it in 4:7.

See: How to Translate Names

Ezra 4:11 (#4)

עַבְדָּיךְ אֲנָשֵׁי עֶבֶר־נַהֲרָה

"your servants, men of Beyond-the-River"

Here the officials identify themselves as the senders of this letter, and they refer to themselves in the third person as **your servants** in order to address the king as their superior with humility and respect. Alternate translation: "from your officials in the province of Beyond-the-River"

See: First, Second or Third Person

Ezra 4:11 (#5)

עַבְדָּיךְ אֲנָשֵׁי עֶבֶר־נַהֲרָה

"your servants, men of Beyond-the-River"

In this context, **men** means people, so this phrase means people who live in Beyond-the-River province. But together with the preceding phrase, **your servants**, it means specifically those who work for the king there, that is, his royal officials. Alternate translation: "from your officials in the province of Beyond-the-River"

See: Idiom

Ezra 4:11 (#6)

וּכְעֶנֶת

"and now"

As in 4:10, the phrase translated **and now** is an Aramaic expression that introduces the main business of a letter. If your language has a comparable expression that it uses for this same purpose, you can use that in your translation. Otherwise, you do not need to represent this expression.

See: Connecting Words and Phrases

Ezra 4:12 (#1)

יְדִיעַ לֶהֱוֵא לְמַלְכָּא

"let it be known to the king"

These officials address the king in the third person as a sign of respect. If it would be helpful in your language, you could indicate this respect by using an expression such as "O king." Alternate translation: "we would like you to know, O king"

See: First, Second or Third Person

Ezra 4:12 (#2)

יְדִיעַ לֶהֱוֵא לְמַלְכָּא

“let it be known to the king”

If it would be helpful in your language, you could say this with an active form, and you could say who is doing the action. Alternate translation: “we would like you to know, O king”

See: Active or Passive

Ezra 4:12 (#3)

יְהוּדָיֵא דִּי סְלִקוּ מִן־לְוָתָךְ

“the Jews who went up from near you”

Here, as in several instances earlier in the book, **went up** means “traveled from Babylon to Judah,” since that involves going from a river valley up into the mountains. The officials describe Babylon to the king as **near you** because it was relatively much closer to the Persian royal court and more distant from Samaria. Alternate translation: “the Jews who returned to Judah from Babylon”

See: Idiom

Ezra 4:12 (#4)

סְלִקוּ

“went up”

If it is more natural in your language, you could say “came” rather than **went**.

See: Go and Come

Ezra 4:12 (#5)

עֲלֵינָא אֲתוֹ לִירוּשְׁלֶם

“have come to us at Jerusalem”

Alternate translation: “have settled near us in Jerusalem”

Ezra 4:12 (#6)

קִרְיְתָא מָרְדְּתָא ובאישתא

“the rebellious and evil city”

Here the officials are describing the inhabitants of Jerusalem by reference to something associated with them, the **city** where they live. The officials are not saying that the walls and buildings would be rebellious if they were rebuilt. Rather, they are saying that the people who have lived in this city have continually revolted against their foreign rulers. Alternate translation: “that city whose people are constantly rebelling”

See: Metonymy

Ezra 4:12 (#7)

מָרְדְּתָא ובאישתא

“rebellious and evil”

Rebellious and evil mean similar things. The officials use them together to emphasize their certainty that, because the people of Jerusalem are so evil or wicked (in this context meaning rebellious against authority), they would revolt against Artaxerxes if they were able to rebuild and fortify their city. If it would be helpful in your language, you could combine these words into a single expression. Alternate translation: “constantly rebelling”

See: Doublet

Ezra 4:12 (#8)

וְשׁוּרַיָּא שַׁכְלִילוּ וְאֻשַּׁיָּא יַחֲיטוּ

“they are completing the walls and repairing the foundations”

Here, **completing** is a way of saying “building.” Several times in this section of Ezra, the text uses the two words **repairing** and **completing** together to mean “building,” or it uses them as poetic parallels. (For example, “which a great king of Israel built and completed,” 5:11, and “to build this house and to complete this structure,” 5:3.) The term **completing** by itself here seems similarly to have the meaning of “building.” **Repairing** here could also mean “digging out.” Either way, this is a reference to preparing foundations so that buildings can be set up on them. So the officials are describing the project of restoring the city by referring to the work on two parallel parts of it, its walls and its buildings. If it would be helpful in your language, you could say this without using a similar figure of speech. Alternate translations: “they are working throughout the city to restore it” or “they are rebuilding the walls and preparing foundations for buildings”

See: Parallelism

Ezra 4:13 (#1)

כְּעַן

“Now”

The word **now** is similar to the expression “and now” in 4:10 and 4:11. Here, **now** introduces an important point within the letter. If your language has a comparable expression that it uses for this same purpose, you can use that in your translation.

Ezra 4:13 (#2)

יְדִיעַ לְהֲוֵא לְמַלְכָּא

“let it be known to the king”

As in 4:12, the officials address the king here in the third person as a sign of respect. If it would be helpful in your

language, you could indicate this respect by using an expression such as “O king.” Alternate translation: “we would like you to know, O king”

See: First, Second or Third Person

Ezra 4:13 (#3)

יְדִ֣יעַ לְהֱוֵא֩ לְמַלְכָּ֨א

“let it be known to the king”

If it would be helpful in your language, you could say this with an active form, and you could say who is doing the action. Alternate translation: “we would like you to know, O king”

See: Active or Passive

Ezra 4:13 (#4)

הֵ֣ן קִרְיָתָ֗א דָּ֤ךְ תִּתְבְּנֵא֙ וְשׁוּרַיָּ֣א יִשְׁתַּכְלְל֔וּן

“if that city is built and the walls are completed”

These two phrases mean similar things. (As noted in 4:12, **completed** is another way of saying **built** when the terms are paired like this.) Likely for emphasis, the officials say essentially the same thing twice to create an ominous sense of threat. You do not need to repeat both phrases in your translation if that might be confusing for your readers. Alternate translation: “if they are able to rebuild that city” However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase is actually stronger and more threatening, because the city walls could prevent Artaxerxes from reasserting his sovereignty by force. Alternate translation: “if they rebuild the city, and especially if they restore its protective walls”

See: Parallelism

Ezra 4:13 (#5)

הֵ֣ן קִרְיָתָ֗א דָּ֤ךְ תִּתְבְּנֵא֙ וְשׁוּרַיָּ֣א יִשְׁתַּכְלְל֔וּן

“if that city is built and the walls are completed”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “if the Jews are able to rebuild the city and restore its walls”

See: Active or Passive

Ezra 4:13 (#6)

מִנְדָּ֥ה־בְל֖וֹ וַהֲלָ֑ךְ לָ֣א יִנְתְּנ֔וּן

“they will not give tax, tribute, or custom”

Tax, **tribute**, and **custom** mean similar things. The officials use the three terms together to emphasize that the king could lose all of his income from the Jews living in Jerusalem and the province of Judah. However, there is a slight difference between the three terms. While their exact meaning is uncertain, they may refer to these three kinds of taxes: taxes based on a percentage of income, tribute money that subjects would pay on a per-person basis, and duty that they would pay on articles purchased for use or transported for sale. Alternate translation: “they will no longer pay taxes, tribute, or duty” But if you do not have three different words for different kinds of taxes in your language, you could just use one word, as in the UST. (A doublet can involve the use of more than two words.)

See: Doublet

Ezra 4:13 (#7)

וְאַפְּתֹ֥ם מַלְכִ֖ים תְּהַנְּזֵֽק

“and the revenue of the kings will suffer harm”

The officials are writing to a king who is the sole ruler of his empire, but they may be using the plural **kings** here because previous kings had accumulated much of the royal treasures. The officials may also be suggesting implicitly that not only Artaxerxes, but also his successors, will get no further revenue from the Jews if Jerusalem is rebuilt and fortified. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “and this will reduce the income of kings”

See: Assumed Knowledge and Implicit Information

Ezra 4:14 (#1)

כְּעַ֣ן

“Now”

As in 4:13, the word **now** is similar to the expression “and now” found in 4:10 and 4:11. Here it introduces another important point within the letter. If your language has a comparable expression that it uses for this same purpose, you can use that in your translation.

See: Connecting Words and Phrases

Ezra 4:14 (#2)

מְלַ֣ח הֵיכָלָא֒ מְלַחְנָ֗א

“we have eaten the salt of the palace”

This expression means that these officials are paid from the royal treasury. Alternate translation: “we are paid from the royal treasury”

See: Idiom

Ezra 4:14 (#3)

כָּל־קָבֵל דִּי־מְלַח הֵיכָלָא מְלַחְנָא

“because we have eaten the salt of the palace”

The implication is that, because these officials are paid from the royal treasury, they feel a loyalty and a sense of obligation to the king. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “because we owe our own livelihoods to you”

See: Assumed Knowledge and Implicit Information

Ezra 4:14 (#4)

וְעַרְוַת מַלְכָא לָא אֲרִיךְ לַנָא לְמֶחֱזֵא

“and it is not appropriate for us to see the nakedness of the king”

The phrase **to see the nakedness of the king** is an idiom that means “to allow the king to be dishonored.” If your language has a similar idiom you can use that, or translate the plain meaning, as in the UST.

See: Idiom

Ezra 4:14 (#5)

עַל־דְּנָה שְׁלַחְנָא וְהוֹדַעְנָא לְמַלְכָא

“on account of this we have sent and made known to the king”

The officials continue to address the king in the third person as a sign of respect. If it would be helpful in your language, you could indicate this respect by using an expression such as “O king.” Alternate translation: “and that is why we have written to you, O king, to let you know about this”

See: First, Second or Third Person

Ezra 4:15 (#1)

דִּי יְבַקַּר

“so that he may search”

Here again the officials are addressing the king in the third person as a sign of respect. They are also making their suggestion very diplomatically so that they do not appear to be telling the king what to do. Alternate translation: “and may we suggest that you search”

See: First, Second or Third Person

Ezra 4:15 (#2)

בְּסִפַר־דָּכְרָנַיָא דִּי אֲבָהָתָךְ

“in the book of the records of your fathers”

Although **book** is singular, this expression actually refers to the collection of documents that Artaxerxes possessed that recorded events and decrees from the reigns of earlier kings. He responds in 4:19 that he had his court officials search in this collection. Verses 6:1–2 describe how Darius earlier made a similar search. Alternate translation: “in the royal chronicles” or “in the archives of the previous kings”

See: Idiom

Ezra 4:15 (#3)

בְּסִפַר־דָּכְרָנַיָא דִּי אֲבָהָתָךְ

“in the book of the records of your fathers”

Here, **fathers** means “predecessors.” This would include some who were direct ancestors of Artaxerxes, including his father Ahasuerus (Xerxes) and grandfather Darius. But it also seems to include the Assyrian and Babylonian kings to whose empires the Persian kings were now the heirs. The revolts of Jerusalem that this search discovered, as reported in 4:19, were against the Babylonians. Indeed, Artaxerxes says that his officials investigated the matter back to ancient days, presumably back to the times of earlier empires. Alternate translation: “the chronicles of previous kings”

See: Metaphor

Ezra 4:15 (#4)

וְתִתְהַשְׁכַּח בִּסְפַר דָּכְרָנַיָא וְתִנְדַּע

“And you will discover in the book of the records and learn”

The words **discover** and **learn** mean similar things. The officials use the two words together to emphasize how certain it is that the chronicles will show that Jerusalem has always been rebellious. If it would be helpful in your language, you could use only one word instead of two. Alternate translation: “The chronicles will certainly confirm for you”

See: Doublet

Ezra 4:15 (#5)

דִּי קִרְיָתָא דָךְ קִרְיָא מָרְדָא וּמְהַנְזְקָת מַלְכִין וּמְדִנָן וְאֶשְׁתַּדּוּר עָבְדִין בְּגַוָהּ מִן־יוֹמָת עָלְמָא

“that that city is a rebellious city and one that has caused harm to kings and provinces, and they have made revolt in its midst since the ancient days”

These two phrases mean similar things. The officials say essentially the same thing twice for emphasis. You do not need to repeat both phrases in your translation if that might be confusing for your readers. Alternate translation: “that the people living in Jerusalem have constantly rebelled against their kings and governors and refused to pay tribute”

However, there is a slight difference in meaning. The second phrase intensifies the first phrase, and you could also choose to bring that out in your translation. Alternate translation: "that the people of Jerusalem have rebelled against emperors and governors and refused to pay tribute, long being a center of revolt"

See: Parallelism

Ezra 4:15 (#6)

וּמְהַנְזְקַת

"and one that has caused harm to"

In light of the similar expression in 4:13, "and the revenue of the kings will suffer harm," this likely means that the people of Jerusalem have refused to pay tribute to foreign emperors. Alternate translation: "and refused to pay tribute to"

See: Idiom

Ezra 4:15 (#7)

וּמְדִנָּן

"and provinces"

Here, **provinces** refers to the rulers of provinces, that is, governors. The officials are describing them by reference to something associated with them, the jurisdictions that they rule. Alternate translation: "and governors"

See: Metonymy

Ezra 4:15 (#8)

עַל־דְּנָה קִרְיָתָא דָּךְ הָחֳרֵבַת

"On account of this, that city was destroyed"

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "Because the people of Jerusalem kept rebelling against them, the Babylonians finally came and destroyed that city"

See: Active or Passive

Ezra 4:16 (#1)

מְהוֹדְעִין אֲנַחְנָה לְמַלְכָּא

"We are making known to the king"

These officials address the king in the third person as a sign of respect. If it would be helpful in your language, you could indicate this respect by using an expression such as "O king." Alternate translation: "We would like you to know, O king"

See: First, Second or Third Person

Ezra 4:16 (#2)

הֵן קִרְיָתָא דָּךְ תִּתְבְּנֵא וְשׁוּרַיָּא יִשְׁתַּכְלְלוּן

"if that city is built and the walls are completed"

See how you translated this expression in 4:13. (It may be helpful to review the two notes there that discuss the parallelism and the passive form.)

Ezra 4:16 (#3)

לְקָבֵל דְּנָה חֲלָקָא בַּעֲבַר נַהֲרָא לָא אִיתַי לָךְ

"because of this there will be no share for you in Beyond-the-River"

The implication is that if Jerusalem became a stronghold, not only would its people rebel against Artaxerxes, they would lead all of the surrounding peoples to do the same, and the Persian Empire would lose all of its territories west of the Euphrates. The expression **no share for you** likely also has the implication that the king would receive no further tribute or other revenue from the entire province. Alternate translation: "then those people will lead the entire province of Beyond-the-River to revolt against you and to stop paying tribute."

See: Assumed Knowledge and Implicit Information

Ezra 4:17 (#1)

רְחוּם בְּעֵל־טְעֵם

"Rehum, a lord of decree"

Rehum is the name of a man and **a lord of decree** is his title. See how you translated them in 4:8. Alternate translation: "Rehum, the royal deputy"

See: How to Translate Names

Ezra 4:17 (#2)

וְשִׁמְשַׁי סָפְרָא

"and Shimshai the scribe"

Shimshai is the name of a man and **scribe** is his title. See how you translated them in 4:8. Alternate translation: "Shimshai the state secretary"

See: How to Translate Names

Ezra 4:17 (#3)

וּשְׁאָר כְּנָוָתְהוֹן דִּי יָתְבִין בְּשֻׁמְרָין וּשְׁאָר עֲבַר־נַהֲרָה

"and the rest of their companions who dwell in Samaria, and the rest of Beyond the River"

As in 4:10, this could mean one of two things. (1) It could be referring to two groups: (a) the fellow officials of Rehum

and Shimshai in the region of Samaria, and (b) the people groups living in the rest of the province of Beyond-the-River, however they came to live there. This is the reading of ULT. Alternate translation: "and the rest of their fellow officials, and the people groups living in Beyond-the-River" or (2) It could be referring to one group, the fellow officials of Rehum and Shimshai who live in the region of Samaria and in other parts of the province. This is the reading of UST. Alternate translation: "the rest of their fellow officials in Samaria and in the rest of Beyond-the-River" It would probably be clearest for your readers if you followed the same reading here as you did in 4:10, whether that of ULT or UST.

See: How to Translate Names

Ezra 4:17 (#4)

וּשְׁאָר־כְּנָוָתְהוֹן

"and the rest of their companions"

As in 4:7 and 4:9, the term **companions** here indicates people who hold similar positions. Alternate translation: "and the rest of their associates" or "and the rest of their fellow officials"

See: Idiom

Ezra 4:17 (#5)

שְׁלָם

"Peace"

Peace was a conventional greeting or good wish that senders often included at the beginning of a letter at this time. (It is the Aramaic term that corresponds to the Hebrew expression "Shalom.") If your language has a similar expression that it uses for the same purpose, you can use it here. Alternate translations: "greetings" or "I hope all is well with you"

Ezra 4:17 (#6)

וּכְעֵת

"And now"

As in 4:10 and 4:11, this phrase translates an Aramaic expression that introduces the main business of a letter. If your language has a comparable expression, then use it here. If it would not use such an expression here, then you do not need to represent it in your translation.

See: Connecting Words and Phrases

Ezra 4:18 (#1)

נִשְׁתְּוָנָא דִּי שְׁלַחְתּוּן עֲלֵינָא

"The letter that you sent to us"

The implication of the plural **us** is that the king and his royal officials have received this letter. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "the letter that you sent to the king and his royal officials"

See: Assumed Knowledge and Implicit Information

Ezra 4:18 (#2)

מְפָרַשׁ קֳרֵי קָדָמָי

"has been carefully read aloud before me"

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "my officials have carefully read aloud in my presence"

See: Active or Passive

Ezra 4:18 (#3)

מְפָרַשׁ קֳרֵי קָדָמָי

"has been carefully read aloud before me"

The implication is not that the king was unable to read or unable to see, and so he needed someone to read things to him. Rather, in ancient times, writing was considered a way of conveying speech at a distance. In effect, the court officials who read this letter aloud to the king were doing so on behalf of the Samaritan officials who had sent the letter, as if they had been present themselves. So be sure that your translation does not convey or suggest the idea that the king was unable to read. Alternate translation: "my officials have carefully read out loud in my presence"

See: Assumed Knowledge and Implicit Information

Ezra 4:19 (#1)

וּמִנִּי

"So from me"

The word **so** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: "As a result, from me"

See: Connect — Reason-and-Result Relationship

Ezra 4:19 (#2)

וּמִנִּי שִׂים טְעֵם וּבַקְּרוּ

"So from me was set a decree, and they searched"

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "So I commanded my officials, and they searched"

See: Active or Passive

Ezra 4:19 (#3)

וּמִנִּי שִׂים טְעֵם וּבַקְּרוּ

“So from me was set a decree, and they searched”

The implication is that the king ordered his officials to search in the royal chronicles to investigate the charges that Rehum, Shimshai, and the others had made against Jerusalem. If it would be helpful to your readers, you could say this explicitly. Alternate translation: “I commanded my officials to search in the royal chronicles, and they investigated your claims”

See: Assumed Knowledge and Implicit Information

Ezra 4:19 (#4)

דִּי קִרְיָתָא דָּךְ & עַל־מַלְכִין מִתְנַשְּׂאָה וּמְרַד וְאֶשְׁתַּדּוּר מִתְעַבֶד־בַּהּ

“that that city” - “has risen up against kings and rebellion and revolt have been made in it”

These two phrases mean similar things. Artaxerxes says the same thing twice, in similar ways, for emphasis. You do not need to repeat both phrases in your translation if that might be confusing for your readers. Instead, If it would be helpful in your language, you could combine them. Alternate translation: “Jerusalem has continually been at the center of revolts against rulers” However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase intensifies the first by portraying Jerusalem not just as a city that has rebelled, but as a place where rebellions have repeatedly originated. Alternate translation: “Jerusalem … has rebelled against the emperors that ruled it and, in fact, that city has repeatedly been a base for revolts”

See: Parallelism

Ezra 4:19 (#5)

קִרְיָתָא דָּךְ & עַל־מַלְכִין מִתְנַשְּׂאָה

“that city” - “has risen up against kings”

That city means Jerusalem. In this context, the expression **risen up against** means to reject an authority and claim authority for oneself. Alternate translation: “the people of Jerusalem … have rebelled against the emperors who ruled them”

See: Idiom

Ezra 4:19 (#6)

קִרְיָתָא דָּךְ & עַל־מַלְכִין מִתְנַשְּׂאָה

“that city” - “has risen up against kings”

Here, Artaxerxes speaks of the people of Jerusalem by reference to something associated with them, the city where they live. Alternate translation: “the people of Jerusalem … have rebelled against the emperors who ruled them”

See: Metonymy

Ezra 4:19 (#7)

וּמְרַד וְאֶשְׁתַּדּוּר מִתְעַבֶד־בַּהּ

“and rebellion and revolt have been made in it”

Rebellion and **revolt** mean similar things. Artaxerxes uses the two terms together for emphasis, perhaps to acknowledge that the records have indeed confirmed what the officials alleged. If it would be helpful in your language, you could combine these terms. Alternate translation: “and the city has repeatedly been a base for revolts”

See: Doublet

Ezra 4:19 (#8)

וּמְרַד וְאֶשְׁתַּדּוּר מִתְעַבֶד־בַּהּ

“and rebellion and revolt have been made in it”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “and the people there have repeatedly rebelled against their rulers”

See: Active or Passive

Ezra 4:20 (#1)

וּמַלְכִין תַּקִּיפִין הֲווֹ עַל־יְרוּשְׁלֶם

“And mighty kings were over Jerusalem”

These kings are described here in a spatial metaphor as being higher than or above Jerusalem to indicate that this was the place in which and from which they ruled. Alternate translation: “And powerful kings ruled from Jerusalem”

See: Metaphor

Ezra 4:20 (#2)

וְשַׁלִּיטִין

“even rulers”

This word **even** introduces further information. Alternate translation: “in fact, they ruled”

See: Background Information

Ezra 4:20 (#3)

וְשַׁלִּיטִין בְּכֹל עֲבַר נַהֲרָה

“even rulers over all of Beyond the River”

Alternate translation: “in fact, they ruled over the whole area that is Beyond-the-River province”

Ezra 4:20 (#4)

וּמִדָּה֨ בְלוֹ֜ וַהֲלָ֗ךְ מִתְיְהֵ֤ב לְהֹון

“and tax, tribute, and custom were paid to them”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “these kings conquered other nations and made them pay tribute” or “these kings conquered other nations and made them pay taxes, tribute, and duty”

See: Active or Passive

Ezra 4:20 (#5)

וּמִדָּה֨ בְלוֹ֜ וַהֲלָ֗ךְ

“and tax, tribute, and custom”

See how you translated this phrase in 4:13. (A doublet can involve the use of more than two words.)

See: Doublet

Ezra 4:21 (#1)

“Now”

The word **Now** is similar to the expression “and now” in 4:10, 4:11, and 4:17. As in 4:13 and 4:14, it introduces an important point within a letter. If your language has a comparable expression that it uses for this same purpose, you can use that in your translation.

See: Connecting Words and Phrases

Ezra 4:21 (#2)

שִׂ֣ימוּ טְעֵ֗ם לְבַטָּלָ֤א גֻבְרָיָ֨א אִלֵּ֜ךְ

“set a decree to stop these men”

These men means the Jews. This is a reference back to the letter from the Samaritan officials in which they speak of “the Jews who went up from near you” and who “have come to us at Jerusalem” (4:12). The implication is that the Jews are to stop rebuilding the walls and buildings in Jerusalem. If it would be helpful to your readers, you could say this explicitly. Alternate translation: “issue a decree to make those Jews who returned to Jerusalem from exile stop rebuilding the walls and buildings in Jerusalem”

See: Assumed Knowledge and Implicit Information

Ezra 4:21 (#3)

וְקַרְיָתָ֨א דָ֜ךְ לָ֤א תִתְבְּנֵא֙ עַד־מִנִּ֣י טַעְמָ֔א יִתְשָׂ֖ם

“so that city may not be rebuilt until the decree is set from me”

The phrase **so that** indicates that the clause that follows describes the purpose for which Artaxerxes wants the officials to issue a decree. It is to make the Jews stop working on the walls and houses. He does not want there to be any rebuilding in Jerusalem unless he authorizes it personally. Alternate translation: “because I want this decree to prevent all rebuilding unless I issue a decree permitting it”

See: Connect — Goal (Purpose) Relationship

Ezra 4:22 (#1)

וּזְהִירִ֣ין הֱוֹ֔ו שָׁלֹ֥ו לְמֶעְבַּ֖ד עַל־דְּנָ֑ה

“And be careful of negligence of action concerning this”

This means “Be sure to act concerning this.” This is a figure of speech that expresses a strong positive meaning by using two negative expressions: **be careful of**, that is, “avoid,” together with an expression that is the opposite of what is desired: **negligence of action**. Artaxerxes wants the officials to take action. Alternate translation: “Be sure to take action in response to this situation”

See: Litotes

Ezra 4:22 (#2)

לְמָ֣ה יִשְׁגֵּ֗א חֲבָ֤לָא לְהַנְזָקַ֙ת מַלְכִֽין

“Why should the damage increase to the harm of the kings”

The implication is that if the Jews were able to rebuild and fortify Jerusalem and they revolted, then the interests of the king would be damaged because he would lose honor, as the officials suggest in their letter (4:14), and he would also lose revenue (4:13). If it would be helpful to your readers, you could say this explicitly. Alternate translation: “Why should I and other kings suffer dishonor or lose tribute money”

See: Assumed Knowledge and Implicit Information

Ezra 4:22 (#3)

לְמָ֣ה יִשְׁגֵּ֗א חֲבָ֤לָא לְהַנְזָקַ֙ת מַלְכִֽין

“Why should the damage increase to the harm of the kings”

Artaxerxes is making a statement, not asking a question. He does not expect the Samaritan officials to tell him why he should experience greater damage. Instead, he is using the question form to emphasize how important it is for the officials to get the Jews to stop rebuilding Jerusalem. If it would be helpful in your language, you could translate these

words as a statement. Alternate translation: “I should not suffer dishonor or lose tribute money.”

See: Rhetorical Question

Ezra 4:22 (#4)

לְמָה־ יִשְׁגֵּא חֲבָל לְהַנְזָקַת מַלְכִין

“Why should the damage increase to the harm of the kings”

As in 4:13, the plural **kings** here may envision that not just Artaxerxes but also his successors would lose revenue if Jerusalem leads a revolt that spreads throughout Beyond-the-River, as the Samaritan officials suggest it would. But Artaxerxes is speaking primarily of himself, in the third person, as kings sometimes did, just as their subjects addressed them in the third person to show humility and respect. (Compare, for example, the way Cyrus speaks of himself in the third person in 6:4, and Darius speaks of himself that way in 6:8 and 6:10). Alternate translation: “Why should kings suffer dishonor or lose tribute money”

See: First, Second or Third Person

Ezra 4:23 (#1)

אֱדַיִן

“Then”

The word **Then** indicates that the events the story will now relate came after the events it has just described. In your translation, you can use the expression in your language that would best indicate this relationship.

See: Connect — Sequential Time Relationship

Ezra 4:23 (#2)

מִן־דִּי פַרְשֶׁגֶן נִשְׁתְּוָנָא דִּי אַרתַחשַׁשְׂתָּא מַלְכָּא
קֳדָם־רְחוּם וְשִׁמְשַׁי סָפְרָא וּכְנָוָתְהוֹן

“from when the copy of the letter of Artaxerxes the king was read aloud before Rehum, and Shimshai the scribe, and their companions”

The implication is that a messenger brought a copy of the letter from King Artaxerxes to these officials and read it aloud to them. (See the note to 4:18 for background to the practice of reading correspondence out loud.) If it would be helpful to your readers, you could say that explicitly. Alternate translation: “as soon as messengers from King Artaxerxes brought a copy of his letter to Rehum, Shimshai the state secretary, and their associates, and read it aloud to them”

See: Assumed Knowledge and Implicit Information

Ezra 4:23 (#3)

פַּרְשֶׁגֶן נִשְׁתְּוָנָא דִּי אַרתַחשַׁשְׂתָּא מַלְכָּא קְרִי

“the copy of the letter of Artaxerxes the king was read aloud”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “messengers from King Artaxerxes read a copy of his letter aloud”

See: Active or Passive

Ezra 4:23 (#4)

“Artaxerxes”

Artaxerxes is the name of a man. See how you translated it in 4:7.

See: How to Translate Names

Ezra 4:23 (#5)

“Rehum”

Rehum is the name of a man. See how you translated it in 4:8.

See: How to Translate Names

Ezra 4:23 (#6)

וְשִׁמְשַׁי סָפְרָא

“and Shimshai the scribe”

Shimshai is the name of a man and **scribe** is his title. See how you translated them in 4:8. Alternate translation: “Shimshai the state secretary”

See: How to Translate Names

Ezra 4:23 (#7)

“and their companions”

As in 4:7, 4:9 and 4:17, the term **companions** here indicates people who hold similar positions. Alternate translation: “and their associates,”

See: Idiom

Ezra 4:23 (#8)

אֲזַלוּ בְבֶהֱילוּ לִירוּשְׁלֶם עַל־יְהוּדָיֵא

“they went in a hurry to Jerusalem against the Jews”

Alternate translation: “they hurried to Jerusalem to confront the Jews”

Ezra 4:23 (#9)

וּבַטַּלוּ הִמּוֹ בְּאֶדְרָע וְחָיִל

“and they stopped them by an arm and strength”

The phrase **an arm and strength** expresses a single idea by using two words connected with “and.” The word **strength** tells what kind of **arm** or influence these officials used: a strong arm, that is, a forcibly coercive one. If it would be helpful in your language, you could express the meaning of the two words in a single phrase. Alternate translation: “and they compelled them to stop”

See: Hendiadys

Ezra 4:23 (#10)

וּבַטֵּלוּ הִמּוֹ בְּאֶדְרָע וְחָיִל

“and they stopped them by an arm and strength”

Here, **arm** is a figurative way of referring to a person’s power, influence, and capacity for action. Alternate translation: “and they compelled them to stop”

See: Metaphor

Ezra 4:23 (#11)

וּבַטֵּלוּ הִמּוֹ בְּאֶדְרָע וְחָיִל

“and they stopped them by an arm and strength”

The implication is that these officials made the Jews stop rebuilding the walls and houses in Jerusalem. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “and they compelled them to stop rebuilding the walls and houses in Jerusalem”

See: Assumed Knowledge and Implicit Information

Ezra 4:24 (#1)

בֵּאדַיִן בְּטֵלַת עֲבִידַת בֵּית־אֱלָהָא דִּי בִירוּשְׁלֶם

“At that time the work of the house of God which is in Jerusalem stopped”

The book now returns to the point in the story where it left off at the end of 4:5. (If it would be helpful, review the note to 4:6. That note explains how the book tells of later events in 4:6–23 to show that the Jews were wise not to trust the Samaritans when they offered to help rebuild the temple during the reign of Cyrus, since they demonstrated by their repeated future opposition that they really were the enemies of the Jews.) It might be useful to include a heading before this verse to alert the reader that there is a change of timeframe at this point, such as, “Building the Temple in the Time of Darius.” Also, if it would be helpful to your readers, you could say something explicitly here that would show how the book is returning to the time of Cyrus and his immediate successors. Alternate translation: “This is how the enemies of the Jews tried, under later kings, to stop them from rebuilding Jerusalem. They attempted the same thing under King Cyrus and his successors and they were able to stop the work on the temple for a time”

See: Assumed Knowledge and Implicit Information

Ezra 4:24 (#2)

וְהֲוָת בָּטְלָא

“and it was stopped”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “and the Jews did not start rebuilding again”

See: Active or Passive

Ezra 4:24 (#3)

“Darius”

Darius is the name of a man. See how you translated it in 4:5.

See: How to Translate Names

Ezra 5:1 (#1)

וְהִתְנַבִּי

“Then” - “prophesied”

Here, the word **Then** introduces a new event in the story. Use a natural method in your language to introduce a new event here.

See: Introduction of a New Event

Ezra 5:1 (#2)

וְהִתְנַבִּי

“Then” - “prophesied”

The word **Then** indicates that the event the story will now relate took place at the time just named in 4:24, that is, in the second year of the reign of Darius as king of Persia. Alternate translation: “At that time … prophesied”

See: Connect — Simultaneous Time Relationship

Ezra 5:1 (#3)

וּזְכַרְיָה בַר־עִדּוֹא

“and Zechariah, the son of Iddo”

Zechariah is the name of a man, and **Iddo** is the name of his father.

See: How to Translate Names

Ezra 5:1 (#4)

חַגַּ֨י

“Haggai”

Haggai is the name of a man.

See: How to Translate Names

Ezra 5:1 (#5)

וְהִתְנַבִּ֤י & עַל־יְהוּדָ֨יא דִּ֜י בִּיהוּד֗ וּבִירוּשְׁלֶ֤ם

“Then” - “prophesied to the Jews who were in Judah and in Jerusalem”

The implication, based on how the Jewish leaders respond in the next verse, is that Haggai and Zechariah said specifically that the Jews should resume work on rebuilding the temple. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “told the Jews in Judah and Jerusalem that they should start rebuilding the temple again”

See: Assumed Knowledge and Implicit Information

Ezra 5:1 (#6)

בְּשֵׁ֣ם אֱלָהּ֩ יִשְׂרָאֵ֨ל

“in the name of the God of Israel”

This expression means that Haggai and Zechariah made clear that they were speaking to the Jews on behalf of God, as if God were speaking through them. Alternate translation: “as messengers of the God of Israel”

See: Idiom

Ezra 5:1 (#7)

אֱלָהּ֩ יִשְׂרָאֵ֨ל

“the God of Israel”

As in 4:1, this phrase provides further background information about Yahweh. Alternate translation: “the God whom the people of Israel worshiped”

See: Distinguishing Versus Informing or Reminding

Ezra 5:1 (#8)

עֲלֵיהֹ֖ון

“who was over them”

God is described here in a spatial metaphor as being higher than or above the Jews to indicate that they acknowledged his authority and they served and obeyed him. Alternate translation: “whom they obeyed” or “who was their king”

See: Metaphor

Ezra 5:2 (#1)

בֵּאדַ֤יִן

“Then”

Here, **Then** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: “As a result”

See: Connect — Reason-and-Result Relationship

Ezra 5:2 (#2)

זְרֻבָּבֶ֨ל בַּר־שְׁאַלְתִּיאֵ֜ל

“Zerubbabel, the son of Shealtiel”

Zerubbabel is the name of a man, and **Shealtiel** is the name of his father. See how you translated these names in 3:2.

See: How to Translate Names

Ezra 5:2 (#3)

וְיֵשׁ֣וּעַ בַּר־יוֹצָדָ֗ק

“and Jeshua, the son of Jozadak”

Jeshua is the name of a man, and **Jozadak** is the name of his father. See how you translated these names in 3:2.

See: How to Translate Names

Ezra 5:2 (#4)

קָ֣מוּ

“arose”

In this context, the word **arose** means that they took action to get a project under way. It does not indicate that these leaders had been sitting or lying down and that they stood up. Alternate translation: “took action”

See: Idiom

Ezra 5:2 (#5)

וְשָׁרֵ֣יו לְמִבְנֵ֔א בֵּ֖ית אֱלָהָ֑א

“and began to build the house of God”

Alternate translation: “and resumed work on rebuilding the temple”

See: Metaphor

Ezra 5:3 (#1)

בֵּה־זִמְנָא֙

“At that time”

The phrase **at that time** indicates that this event took place at the same time as the event that the story has just related.

If it would be helpful in your language, you could show this relationship in this case by using a phrase such as "when they did this"

See: Connect — Simultaneous Time Relationship

Ezra 5:3 (#2)

תַּתְּנַי

"Tattenai"

Tattenai is the name of a man.

See: How to Translate Names

Ezra 5:3 (#3)

עֲבֶר־נַהֲרָה

"Beyond-the-River"

Beyond-the-River is the name of the province of the Persian Empire that included Judah and Jerusalem. See how you translated it in 4:10.

See: How to Translate Names

Ezra 5:3 (#4)

וּשְׁתַר בּוֹזְנַי

"and Shethar-Bozenai"

Shethar-Bozenai is the name of a man.

See: How to Translate Names

Ezra 5:3 (#5)

וּכְנָוָתְהוֹן

"and their companions"

As often in the book, the term **companions** here indicates people who hold similar positions. Alternate translation: "and their associates"

See: Idiom

Ezra 5:3 (#6)

אֲתָא

"came"

Use the motion verb that is most natural in your language. Alternate translation: "went" or "traveled"

See: Go and Come

Ezra 5:3 (#7)

"Who set for you a decree"

See how you translated this word for **decree** in 4:19 and 4:21. Alternate translation: "Who gave you permission" or "Who authorized you"

Ezra 5:3 (#8)

בַּיְתָא דְנָה לִבְנֵא וְאֻשַּׁרְנָא דְנָה לְשַׁכְלָלָה

"to build this house and to complete this structure"

These two phrases mean essentially the same thing. As noted in 4:12, **complete** is another way of saying **build** when the terms are paired like this. The officials say essentially the same thing twice for emphasis. If that would be confusing for your readers, you could say it once and provide emphasis in a different way. Alternate translation: "to build a large temple such as this"

See: Parallelism

Ezra 5:3 (#9)

בַּיְתָא דְנָה

"this house"

"this temple"

See: Metaphor

Ezra 5:4 (#1)

אֱדַיִן

"Then"

Here, the word **Then** is indicating that the enemies asked the question in this verse right after the question they asked in the previous verse. (The word is not indicating that the two questions were asked on separate occasions.) Alternate translation: "In addition"

See: Connect — Sequential Time Relationship

Ezra 5:4 (#2)

אֲמַרְנָא לְהֹם מַן־אִנּוּן שְׁמָהָת גֻּבְרַיָּא

"we said to them, "What are the names of the men"

Here, the Aramaic text reads **we said**. The pronoun does not seem to fit the context here, because of the sudden, unexplained shift from third person "they" in verse 3 to first person "we" here. In 5:10, in their letter to Darius, Tattenai and his associates use "we" when they report that they were the ones who asked this question. So the word "we" could have been mistakenly copied into this verse from that one. Other ancient versions say "they," and it will likely be clearest for your readers if you translate the phrase in that way. Alternate translation: "they said to them, 'What are the men's names'" or "they said to them, 'Who are the men'" It is also possible that the verse is not reporting a question

in direct speech, but is simply describing what was said as a statement. In that case, **we** would refer to the Jews. Alternate translation: "we told them who the men were" or "we told them the names of the men [who were building this building."]

See: Textual Variants

Ezra 5:4 (#3)

אֲמַרְנָא לְהֹם מַן־אִנּוּן שְׁמָהָת גֻּבְרַיָּא דִּי־דְנָה בִּנְיָנָא בָּנִין

"we said to them, "What are the names of the men who are building this building"

If it would be more natural in your language, you could present this sentence as an indirect quotation, as in the UST.

See: Direct and Indirect Quotations

Ezra 5:5 (#1)

וְעֵין

"But the eye of"

Here, the word **But** indicates that the sentence it introduces draws a contrast between what Tattenai and his associates were trying to accomplish, which was an immediate end to the rebuilding of the temple, and what actually happened. You could begin the sentence with a word such as "however" to indicate this contrast.

See: Connect — Contrast Relationship

Ezra 5:5 (#2)

וְעֵין אֱלָהֲהֹם הָוָת עַל־שָׁבֵי יְהוּדָיֵא

"But the eye of God was on the elders of the Jews"

Here, **eye** stands for seeing, and in this context, seeing means giving care, protection, and favor. Alternate translation: "God was making sure that the Jewish leaders would be alright"

See: Metaphor

Ezra 5:5 (#3)

וְלָא

"and" - "not"

Here the word **and** indicates that the clause it introduces explains the results of what the previous sentence described. Alternate translation: "as a result … not"

See: Connect — Reason-and-Result Relationship

Ezra 5:5 (#4)

וְלָא־בַטִּלוּ הִמּוֹ עַד־טַעְמָא לְדָרְיָוֶשׁ יְהָךְ

"and they did not stop them until the report came to Darius"

Here the word **they** refers to Tattenai and his associates. The implication is that they did not make the Jewish leaders stop rebuilding the temple right away. Rather, they chose to wait until they could send a report about the rebuilding to Darius, to see what he would say about it. Alternate translation: "and Tattenai and his associates did not make the Jews stop rebuilding the temple right away, but they decided instead to report the matter to King Darius"

See: Assumed Knowledge and Implicit Information

Ezra 5:5 (#5)

וְאֵדַין

"and then"

This phrase indicates that this event would take place after the event the story has just described.

See: Connect — Sequential Time Relationship

Ezra 5:5 (#6)

יְתִיבוּן נִשְׁתְּוָנָא עַל־דְּנָה

"they returned the letter concerning this matter"

Here the word **they** primarily refers to Darius. As in 4:18, the plural may be used to indicate the king and his officials, who would consider the matter openly in the royal court. If this is confusing in your language, you can use the singular. Alternate translation: "he sent back a letter to tell them what to do about this"

Ezra 5:6 (#1)

"Tattenai," - "and Shethar-Bozenai"

These are the names of two men. See how you translated them in 5:3.

See: How to Translate Names

Ezra 5:6 (#2)

וּכְנָוָתֵהּ

"and his companions"

Alternate translation: "and their colleagues"

Ezra 5:7 (#1)

לְדָרְיָוֶשׁ מַלְכָּא שְׁלָמָא כֹּלָּא

"To Darius the king: All peace"

Here the book begins to quote the letter that Tattenai and his associates sent to King Darius. It may be helpful to your readers to indicate this with an opening quotation mark

or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Ezra 5:7 (#2)

“To Darius”

Darius is the name of a man. See how you translated it in 4:5.

Ezra 5:7 (#3)

שְׁלָמָא כְלָא

“All peace”

As in 4:17, this is a conventional greeting or good wish that senders at this time often included at the beginning of a letter. If your language has a similar expression that it uses for the same purpose, you can use it here. Alternate translation: “Greetings” or “We hope all is well with you”

Ezra 5:8 (#1)

יְדִיעַ ׀ לְהֱוֵא לְמַלְכָּא

“Let it be known to the king”

These officials address the king in the third person as a sign of respect. If it would be helpful in your language, you could indicate this respect by using an expression such as “O king.” Alternate translation: “We would like you to know, O king”

See: First, Second or Third Person

Ezra 5:8 (#2)

יְדִיעַ ׀ לְהֱוֵא לְמַלְכָּא

“Let it be known to the king”

If it would be helpful in your language, you could say this with an active form, and you could say who is doing the action. Alternate translation: “We would like you to know, O king”

See: Active or Passive

Ezra 5:8 (#3)

אֲזַלְנָא לִיהוּד מְדִינָתָא

“we went to Judah, the province”

Alternate translation: “we went to the province of Judah”

Ezra 5:8 (#4)

לְבֵית אֱלָהָא רַבָּא

“to the house of the great God”

Here, **the house** refers to the temple. The officials speak of it as if it were a place in which God would live. (They likely say **the great God** because the Jews told them, as they report in 5:11, that it would be a temple for the God who made heaven and earth.) Alternate translation: “to the temple of the mighty God”

See: Metaphor

Ezra 5:8 (#5)

וְהוּא מִתְבְּנֵא אֶבֶן גְּלָל וְאָע מִתְּשָׂם בְּכֻתְלֵיָא

“and it is being built of large stones, and timber is being placed in the walls”

If it would be helpful in your language, you could say these things with active forms, and you could say who was doing these actions. Alternate translation: “the Jews are building the temple out of large stones and setting timber beams in the walls”

See: Active or Passive

Ezra 5:8 (#6)

וַעֲבִידְתָּא דְּדָךְ אָסְפָרְנָא מִתְעַבְדָא וּמַצְלַח בְּיֶדְהֹם

“And this work is being done diligently and is succeeding in their hand”

You could say this with an active form, and you could say who was doing the action. The term **diligently**, used here and several more times in the book, means carefully, exactly, and efficiently. Alternate translation: “And they are doing the work carefully and efficiently and successfully”

See: Active or Passive

Ezra 5:8 (#7)

וּמַצְלַח בְּיֶדְהֹם

“and is succeeding in their hand”

Here, **hand** represents control and action. Alternate translation: “and it is succeeding at their initiative” or “and they have been able to advance the work successfully”

See: Metaphor

Ezra 5:9 (#1)

מַן־שָׂם לְכֹם טְעֵם בַּיְתָא דְנָה לְמִבְנֵיָה וְאַשַׁרְנָא דְנָה לְשַׁכְלָלָה

“Who set a decree for you to build this house and to complete this structure”

This is a quotation within a quotation. That is, the book is quoting from the letter that Tattenai and his associates

sent to King Darius, and within that letter, they are quoting what they asked the Jewish elders. It may be helpful to your readers to indicate this by setting off these words within secondary quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation.

See: Quote Markings

Ezra 5:9 (#2)

מַן־שָׂם לְכֻם טְעֵם בַּיְתָא דְנָה לְמִבְנָיָה וְאַשַׁרְנָא דְנָה לְשַׁכְלָלָה

“Who set a decree for you to build this house and to complete this structure”

See how you translated this question in 5:3. The phrases **build this house** and **complete this structure** refer to the same action, not different actions. The officials say essentially the same thing twice for emphasis. If that would be confusing for your readers, you could say it once and provide emphasis in a different way. Alternate translation: “Who said that you could build a large temple such as this”

See: Parallelism

Ezra 5:10 (#1)

וְאַף שְׁמָהָתְהֹם שְׁאֵלְנָא לְהֹם לְהוֹדָעוּתָךְ דִּי נִכְתֻּב שֵׁם־גֻּבְרַיָּא דִּי בָרָאשֵׁיהֹם

“And also we asked of them their names, to let you know, so that we could write down the names of the men who were at their head”

If it would be helpful in your language, you could put the reason before the result. (We do not know if Tattenai and his associates succeeded in writing down the list of names.) Alternate translation: “We wanted to write down the names of their leaders and to be prepared to let you know who they were, so we also asked them their names”

See: Connect — Reason-and-Result Relationship

Ezra 5:10 (#2)

גֻּבְרַיָּא דִּי בָרָאשֵׁיהֹם

“the men who were at their head”

Here, **head** is a figurative way of referring to a leader. Alternate translation: “the men who were their leaders”

See: Metaphor

Ezra 5:11 (#1)

אֲנַחְנָא הִמּוֹ עַבְדּוֹהִי דִּי־אֱלָהּ שְׁמַיָּא וְאַרְעָא

“We are servants of him who is the God of heaven and earth”

The Jewish leaders describe themselves as **servants** of God because they are speaking of a superior with humility and respect. However, in this context, the expression is also an idiom that indicates that this is the God whom they worship. Alternate translation: “We worship the God who created heaven and earth”

See: Idiom

Ezra 5:11 (#2)

אֱלָהּ שְׁמַיָּא וְאַרְעָא

“is the God of heaven and earth”

The implications of this phrase are that God created heaven and earth and therefore rightfully rules over them. Alternate translation: “is the God who created heaven and earth and rules over them.”

See: Assumed Knowledge and Implicit Information

Ezra 5:11 (#3)

וּבְנַיִן בַּיְתָא

“and we are building the house”

House means the temple. This seems to be an abbreviated way of saying the “house of God,” a figurative description of the temple as the place where God lived. Alternate translation: “and we are rebuilding the temple”

See: Metaphor

Ezra 5:11 (#4)

וּמָלֶךְ יִשְׂרָאֵל רַב בְּנָהִי וְשַׁכְלְלֵהּ

“and a great king of Israel built it and completed it”

In this section of the book, **completed** is another way of saying **built** when the two words are used together. (Review the note about this at 4:12 if that would be helpful.) So the Jewish elders are expressing a single idea by using two words connected with **and**. If it would be helpful in your language, you could express the meaning with a single word. Alternate translation: “which a great king of Israel constructed”

See: Hendiadys

Ezra 5:11–16 (#1)

אֲנַחְנָא הִמּוֹ עַבְדּוֹהִי דִּי־אֱלָהּ שְׁמַיָּא וְאַרְעָא

“We are servants of him who is the God of heaven and earth”

Starting here, and through 5:16, there is another quotation within a quotation. The book is quoting from the letter that Tattenai and his associates sent to King Darius, and

within that letter, they are quoting what the Jewish elders told them in response to their question. It may be helpful to your readers to indicate this with an opening secondary quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Ezra 5:12 (#1)

לְהֵן

“However”

The word **However** indicates that there will be a contrast between the sentence that it introduces and the previous one. This sentence expresses the opposite of what someone would hope and expect to happen after a great king built a temple for God, so you could begin the sentence with a word such as “unfortunately” to indicate this contrast.

See: Connect — Contrast Relationship

Ezra 5:12 (#2)

מִן־דִּי הַרְגִּזוּ אֲבָהָתַנָא לֶאֱלָהּ שְׁמַיָא

“because of this, that our fathers caused the God of heaven to be angry”

Here, **fathers** means ancestors. Alternate translation: “because our ancestors angered the God who rules in heaven”

See: Metaphor

Ezra 5:12 (#3)

יְהַב הִמּוֹ בְּיַד נְבוּכַדְנֶצַּר

“he gave them into the hand of Nebuchadnezzar”

Here, **hand** represents power and control. Alternate translation: “God allowed Nebuchadnezzar to conquer them”

See: Metaphor

Ezra 5:12 (#4)

יְהַב הִמּוֹ בְּיַד נְבוּכַדְנֶצַּר

“he gave them into the hand of Nebuchadnezzar”

Nebuchadnezzar alone did not conquer the kingdom of Judah. Rather, the elders are describing his armies by reference to something associated with them, the emperor who commanded them. Alternate translation: “God allowed them to be conquered by the armies of Nebuchadnezzar”

See: Metonymy

Ezra 5:12 (#5)

נְבוּכַדְנֶצַּר מֶלֶךְ־בָּבֶל

“Nebuchadnezzar, the king of Babylon”

Nebuchadnezzar is the name of a man, and **Babylon** is the name of the empire that he ruled.

See: How to Translate Names

Ezra 5:12 (#6)

כַּסְדָּאָה

“the Chaldean”

Here the elders provide some further background information about who Nebuchadnezzar was. Even though he was the ruler of the Babylonian Empire, he was not from the Babylonian people group himself, but rather from the Chaldean people group. Alternate translation: “who was from the Chaldean people group”

See: Distinguishing Versus Informing or Reminding

Ezra 5:12 (#7)

כַּסְדָּאָה

“the Chaldean”

Chaldean is the name of a people group.

See: How to Translate Names

Ezra 5:12 (#8)

וּבַיְתָה דְנָה סַתְּרֵה

“and he destroyed this house”

As in 5:11, **house** seems to be an abbreviated way of saying “house of God” or “temple.” Alternate translation: “and Nebuchadnezzar destroyed the original temple”

See: Metaphor

Ezra 5:13 (#1)

בְּרַם

“But”

Here, the word **But** indicates that the sentence it introduces draws a contrast between the way Nebuchadnezzar destroyed the temple and the way Cyrus commanded it to be rebuilt. Use a natural way in your language to indicate this contrast.

See: Connect — Contrast Relationship

Ezra 5:13 (#2)

בִּשְׁנַת חֲדָה לְכוֹרֶשׁ

“in year one of Cyrus”

The original text uses a cardinal number here, **one**, but there is not a significant difference in meaning between that and the way it uses an ordinal number, "first," in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of years, you can do that here in your translation. Alternate translation: "in the first year of Cyrus"

See: Ordinal Numbers

Ezra 5:13 (#3)

"of Cyrus"

Cyrus is the name of a man. See how you translated it in 1:1.

See: How to Translate Names

Ezra 5:13 (#4)

מַלְכָּא דִּי בָבֶל

"the king of Babylon"

Cyrus was the king of the Persian Empire, but since under his leadership the Persians had conquered the Babylonians, he also had the right to use the title **king of Babylon**. The implication may be that as the heir and successor to the throne of Babylon, Cyrus had the same power over the temple as Nebuchadnezzar, and so he could order it to be rebuilt. Alternate translation: "who conquered Babylon."

See: Assumed Knowledge and Implicit Information

Ezra 5:14 (#1)

וְאַף מָאנַיָּא דִּי־בֵית־אֱלָהָא דִּי דַהֲבָה וְכַסְפָּא דִּי נְבוּכַדְנֶצַּר הַנְפַּק מִן־הֵיכְלָא דִּי בִירוּשְׁלֶם וְהֵיבֵל הִמּוֹ לְהֵיכְלָא דִּי בָבֶל הַנְפֵּק הִמּוֹ כּוֹרֶשׁ מַלְכָּא מִן־הֵיכְלָא דִּי בָבֶל וִיהִיבוּ לְשֵׁשְׁבַּצַּר

"And also the vessels of the house of God, of gold and silver, that Nebuchadnezzar had taken out from the temple that was in Jerusalem and had brought them to the temple of Babylon—Cyrus the king took them out from the temple of Babylon and they were given to" - "Sheshbazzar"

This sentence may be hard for readers to follow because, in it, the direct object (that is, the thing that receives the action) comes first, and it consists of a very long phrase. If it would be helpful in your language, you could break this sentence into two sentences. Alternate translation: "Nebuchadnezzar had taken the gold and silver objects that were used in worship out of the temple in Jerusalem and brought them to the temple in Babylon. King Cyrus took them out of the temple in Babylon and gave them to … Sheshbazzar" See also the UST.

Ezra 5:14 (#2)

מָאנַיָּא דִּי־בֵית־אֱלָהָא

"the vessels of the house of God"

This means specifically the bowls, basins, and other objects listed in 1:9–10. These **vessels** were used during worship in the temple. Alternate translation: "the objects that were used in worship in the temple"

See: Translate Unknowns

Ezra 5:14 (#3)

וְהֵיבֵל

"and had brought"

If it is more natural in your language, rather than **had brought**, you could say "had taken"

See: Go and Come

Ezra 5:14 (#4)

וִיהִיבוּ

"and they were given"

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "and Cyrus presented them"

See: Active or Passive

Ezra 5:14 (#5)

"to" - "Sheshbazzar"

Sheshbazzar is the name of a man. See how you translated it in 1:8.

See: How to Translate Names

Ezra 5:15 (#1)

וַאֲמַר

"Then he said"

Here, **then** indicates that the event that the elders will now describe came after the events that they have just described. In your translation, you can use the expression in your language that would best indicate this relationship.

See: Connect — Sequential Time Relationship

Ezra 5:15 (#2)

וַאֲמַר־לֵהּ

"Then he said to him"

This means "Then Cyrus said to Sheshbazzar."

See: Pronouns — When to Use Them

Ezra 5:15 (#3)

אֵ֣ל מָאנַיָּ֗א שֵׁ֚ל אֲזֵל־אֲחַ֣ת הִמּ֔וֹ בְּהֵיכְלָ֖א דִּ֣י בִירוּשְׁלֶ֑ם וּבֵ֣ית אֱלָהָ֗א יִתְבְּנֵ֤א עַל־אַתְרֵהּ

“Take away these vessels. Go deposit them in the temple that is in Jerusalem, and let the house of God be built on its place”

This is a quotation within a quotation within a quotation. The book is quoting from the letter that Tattenai and his associates sent to King Darius. Within that letter, they are quoting what the Jewish elders told them in response to their question. And within that response, the elders are quoting what King Cyrus told Sheshbazzar to do. It may be helpful to your readers to indicate this by setting off this part of the verse within tertiary quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation within a quotation. Another option would be to present this as an indirect quotation, as in the UST.

See: Quotes within Quotes

Ezra 5:15 (#4)

וּבֵ֣ית אֱלָהָ֗א יִתְבְּנֵ֤א עַל־אַתְרֵהּ

“and let the house of God be built on its place”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “I authorize you to rebuild the temple on its original site”

See: Active or Passive

Ezra 5:16 (#1)

אֱדַיִן

“Then”

The elders use the word **then** to indicate that the event they will now describe came after the events they have just described. In your translation, you can use the expression in your language that would best indicate this relationship.

See: Connect — Sequential Time Relationship

Ezra 5:16 (#2)

שֵׁשְׁבַּצַּ֣ר דֵּ֔ךְ אֲתָ֖א

“that Sheshbazzar came”

The implication is that he came here, that is, from the perspective of the elders who are speaking, he came to Jerusalem. Alternate translation: “that man named Sheshbazzar came here”

Ezra 5:16 (#3)

יְהַ֣ב אֲשַׁיָּ֗א

“he laid the foundation”

Sheshbazzar did not do the work himself. If it would be helpful in your language, you could refer to others who did the work, as in the UST.

See: Assumed Knowledge and Implicit Information

Ezra 5:16 (#4)

וּמִן־אֱדַ֣ין וְעַד־כְּעַ֔ן מִתְבְּנֵ֥א וְלָ֖א שְׁלֵ֑ם

“And from then even until now it is being built, but it is not complete”

In several places the book uses the terms **built and complete** together to mean “constructed.” (Review the note about this at 5:11 if that would be helpful.) But this expression means something different here. Because there is a **not** before the second verb, here the expression means that the temple was only partially rebuilt, and then the work was interrupted. Be sure that your translation shows this difference. Alternate translation: “And ever since then, we have been trying to rebuild the temple, but we still have much work to do on it”

Ezra 5:16 (#5)

מִתְבְּנֵ֥א וְלָ֖א שְׁלֵ֑ם

“it is being built, but it is not complete”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “we have been trying to rebuild the temple, but we still have much work to do on it”

See: Active or Passive

Ezra 5:16 (#6)

וְלָ֖א שְׁלֵ֑ם

“but it is not complete”

Here the letter ends its quotation of what the Jewish elders told Tattenai and his associates. If you decided in 5:11 to mark their words as a secondary quotation, you should indicate that ending here with a closing secondary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation within a quotation.

See: Quote Markings

Ezra 5:17 (#1)

וּכְעַ֔ן

“And now”

As in 4:10 and 4:11, **and now** translates an Aramaic expression that introduces the main business of a letter. In this case, it comes near the end of the letter. If your language has a comparable expression that it uses for this same purpose, you can use that in your translation.

See: Connecting Words and Phrases

Ezra 5:17 (#2)

הֵן עַל־מַלְכָּא טָב

“if it is good to the king”

This is an idiom that means “if the king thinks that this is a good idea” or “if this advice is acceptable to the king.” Alternate translation: “if it seems good to you, O king”

See: Idiom

Ezra 5:17 (#3)

הֵן עַל־מַלְכָּא טָב

“if it is good to the king”

Tattenai and his associates address the king in third person as a form of respect. If this is confusing in your language, you can use the second person and indicate respect in another way that is natural in your language. Alternate translation: “if it seems good to you, O king”

See: First, Second or Third Person

Ezra 5:17 (#4)

יִתְבַּקַּר

“let a search be made”

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: “have your officials search”

See: Active or Passive

Ezra 5:17 (#5)

בְּבֵית גִּנְזָיָא דִי־מַלְכָּא

“in the house of the treasures of the king”

As 6:1 explains more specifically, this was the house of the books that told where the treasures had been deposited. That is, it is the building where valuable documents such as royal chronicles were stored and kept safe. It is called a house metaphorically as if these documents lived there. Alternate translation: “in the building where the royal archives are kept”

See: Metaphor

Ezra 5:17 (#6)

הֵן אִיתַי דִּי־מִן־כּוֹרֶשׁ מַלְכָּא שִׂים טְעֵם לְמִבְנֵא בֵית־אֱלָהָא דֶּן בִּירוּשְׁלֶם

“if it is that a decree was set by Cyrus the king to build this house of God in Jerusalem”

If it would be helpful in your language, you could say this with an active form. Alternate translation: “whether King Cyrus issued a decree to rebuild the temple in Jerusalem”

See: Active or Passive

Ezra 5:17 (#7)

וּרְעוּת מַלְכָּא עַל־דְּנָה יִשְׁלַח עֲלֵינָא

“And let him send to us the will of the king concerning this”

Tattenai and his associates continue to address the king in third person as a form of respect. If this is confusing in your language, you can use the second person and indicate respect in another way that is natural in your language. Alternate translation: “Please tell us, O king, what you would like us to do about this”

See: First, Second or Third Person

Ezra 5:17 (#8)

וּרְעוּת מַלְכָּא עַל־דְּנָה יִשְׁלַח עֲלֵינָא

“And let him send to us the will of the king concerning this”

Here the book ends its quotation of the letter that Tattenai and his associates sent to King Darius. If you decided in 5:7 to mark their words as a quotation, you should indicate that by ending the quotation here with a closing quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

See: Quote Markings

Ezra 6:1 (#1)

בֵּאדַיִן

“Then”

Here, **Then** indicates that the sentence it introduces explains the results of what the previous sentences described. Alternate translation: “As a result”

See: Connect — Reason-and-Result Relationship

Ezra 6:1 (#2)

דָּרְיָוֶשׁ מַלְכָּא שָׂם טְעֵם וּבַקְּרוּ

“Darius the king set a decree and they searched”

The implication is that King Darius ordered his officials to search in the royal archives to investigate the claims that the Jewish elders had made in response to the questions that Tattenai and his associates asked them. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "King Darius commanded his officials to investigate whether King Cyrus had issued a decree to rebuild the temple in Jerusalem by searching"

See: Assumed Knowledge and Implicit Information

Ezra 6:1 (#3)

"Darius"

Darius is the name of a man. See how you translated it in 4:5.

See: How to Translate Names

Ezra 6:1 (#4)

בְּבֵית סִפְרַיָּא דִּי גְנָזַיָּא מְהַחֲתִין

"in the house of the books where the treasures had been deposited"

This means the building or buildings where valuable documents such as royal chronicles were stored and kept safe. This is called a house as if those documents lived there. Alternate translation: "in the places where the kings stored their chronicles and other valuable items"

See: Metaphor

Ezra 6:1 (#5)

בְּבֵית סִפְרַיָּא דִּי גְנָזַיָּא מְהַחֲתִין

"in the house of the books where the treasures had been deposited"

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "in the places where the kings stored their chronicles and other valuable items"

See: Active or Passive

Ezra 6:1 (#6)

תַּמָּה בְּבָבֶל

"there in Babylon"

This cannot mean that the search was limited to the archives in the city of Babylon or even to the region of Babylon that had become a province in the Persian Empire because a scroll describing the decree of Cyrus was finally found in the neighboring province of Media. Rather, **Babylon** must be a general description for the whole area that was the center of power for the Babylonian and Persian empires. Alternate translation: "there in Babylonia"

See: Idiom

Ezra 6:2 (#1)

וְהִשְׁתְּכַח & מְגִלָּה חֲדָה

"And one scroll was found"

Here, **And** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: "As a result they found one scroll"

See: Connect — Reason-and-Result Relationship

Ezra 6:2 (#2)

וְהִשְׁתְּכַח & מְגִלָּה חֲדָה

"And one scroll was found"

It is implied that the officials searched before they found the scroll. If it would be helpful in your language, you could say that explicitly. Alternate translation: "After searching in the archives, they found one scroll"

See: Assumed Knowledge and Implicit Information

Ezra 6:2 (#3)

וְהִשְׁתְּכַח & מְגִלָּה חֲדָה

"And one scroll was found"

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "As a result, the officials found one scroll"

See: Active or Passive

Ezra 6:2 (#4)

בְּאַחְמְתָא & דִּי בְמָדַי מְדִינְתָּה

"at Ecbatana that is in the province of Media"

Ecbatana is the name of a city, and **Media** is the name of the province in which it was located.

See: How to Translate Names

Ezra 6:2 (#5)

וְכֵן־כְּתִיב בְּגַוָּהּ דִּכְרוֹנָה

"and the record was written within it thusly"

If it would be helpful in your language, you could say this with an active form. Alternate translation: "and the writing in the scroll said this" or "and the message in the scroll was"

See: Active or Passive

Ezra 6:3 (#1)

בִּשְׁנַת חֲדָה לְכוֹרֶשׁ מַלְכָּא

“In year one of Cyrus the king”

Here the book begins to quote what was said on the scroll that the officials found in Ecbatana. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Ezra 6:3 (#2)

בִּשְׁנַת חֲדָה לְכוֹרֶשׁ מַלְכָּא

“In year one of Cyrus the king”

The Hebrew uses a cardinal number here, **one**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, “first,” in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of years, you can do that here in your translation. Alternate translation: “In the first year of the reign of Cyrus as king”

See: Ordinal Numbers

Ezra 6:3 (#3)

“of Cyrus”

Cyrus is the name of a man. See how you translated it in 1:1.

See: How to Translate Names

Ezra 6:3 (#4)

בַּיְתָא יִתְבְּנֵא

“Let the house be built”

Starting here, and through 6:5, there is a quotation within a quotation. The book is quoting from the scroll that the officials found in Ecbatana, and within that scroll, the royal chronicles quote the decree of Cyrus. It may be helpful to your readers to indicate this with an opening secondary quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation within a quotation.

See: Quote Markings

Ezra 6:3 (#5)

בַּיְתָא יִתְבְּנֵא & וְאֵשׁוֹהִי מְסוֹבְלִין

“Let the house be built,” - “and let its foundations be raised”

The words **built** and **raised** mean similar things. They are a poetic parallel, as in Isaiah 58:12, “Your ancient ruins will be built; you will raise up the foundations of many generations.” Cyrus says basically the same thing twice for emphasis and clarity. If it would be helpful in your language, you could combine these phrases. Alternate translation: “I authorize the Jews to raise up a new temple.” However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase is more specific in that it implicitly indicates that the new temple is to be built on the site of the former one. Alternate translation: “I authorize the Jews to rebuild the temple … on the site of the former temple”

See: Parallelism

Ezra 6:3 (#6)

בַּיְתָא יִתְבְּנֵא & וְאֵשׁוֹהִי מְסוֹבְלִין

“Let the house be built,” - “and let its foundations be raised”

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: “I authorize the Jews to rebuild the temple … on the site of the former temple”

See: Active or Passive

Ezra 6:3 (#7)

בֵּית

“the house”

Alternate translation: “the temple”

See: Metaphor

Ezra 6:3 (#8)

רוּמֵהּ אַמִּין שִׁתִּין פְּתָיֵהּ אַמִּין שִׁתִּין

“Its height will be 60 cubits. Its width will be 60 cubits”

If it would be helpful in your language, you could convert these measures into modern units. Alternate translation: “The temple is to be 90 feet high and 90 feet wide”

See: Biblical Distance

Ezra 6:4 (#1)

נִדְבָכִין דִּי־אֶבֶן גְּלָל תְּלָתָא וְנִדְבָךְ דִּי־אָע חֲדַת

“with three layers of large stone and a layer of new timber”

It is no longer clear exactly what these building instructions mean. They could mean that the walls of the temple should be three layers of stone thick, with a facing of wood on the inside. They could also mean that the walls should be built

with one layer of wood on top of every three layers of stone, or that the temple was to have four stories, the lower three of stone and the top one of wood. Whatever the specifics, the implication is that the temple is to be rebuilt in the same way that Solomon originally built it, since 1 Kings 6:36 says that he built its inner court, at least, "with three courses of hewn stone, and a course of cedar beams." If it would be helpful to your readers, you could say that explicitly. Alternate translation: "and it is to be built of wood and stone just like the original one"

See: Assumed Knowledge and Implicit Information

Ezra 6:4 (#2)

וְנִפְקָתָא מִן־בֵּית מַלְכָּא תִּתְיְהֵב

"And let the cost be given from the house of the king"

Here, **house** is a metaphor for property, meaning everything that a person keeps in his house, and by extension, everything that he owns. So **house** in this context represents the wealth and income of the king. Alternate translation: "I will pay the expenses from the royal revenue"

See: Metaphor

Ezra 6:4 (#3)

וְנִפְקָתָא מִן־בֵּית מַלְכָּא תִּתְיְהֵב

"And let the cost be given from the house of the king"

If it would be helpful in your language, you could say this with an active form, and you could say who will do the action. Alternate translation: "I will pay the expenses from the royal revenue"

See: Active or Passive

Ezra 6:4 (#4)

וְנִפְקָתָא מִן־בֵּית מַלְכָּא תִּתְיְהֵב

"And let the cost be given from the house of the king"

Cyrus speaks of himself here in the third person. If this is not clear in your language, you can use the first person. Alternate translation: "I will pay the expenses from the royal revenue"

See: First, Second or Third Person

Ezra 6:5 (#1)

מָאנֵי בֵית־אֱלָהָא דִּי דַהֲבָה וְכַסְפָּא דִּי נְבוּכַדְנֶצַּר הַנְפֵּק מִן־הֵיכְלָא דִּי־בִירוּשְׁלֶם וְהֵיבֵל לְבָבֶל יַהֲתִיבוּן

"the vessels of the house of God, of gold and silver, that Nebuchadnezzar had taken out from the temple that was in Jerusalem and had brought to Babylon, must be returned"

See how you translated the very similar sentence in 5:14. If it would be helpful in your language, you could put the verb first in this sentence. Alternate translation: "I hereby return to the Jews the gold and silver objects which Nebuchadnezzar took out of the temple in Jerusalem and brought to Babylon"

Ezra 6:5 (#2)

מָאנֵי & יַהֲתִיבוּן

"the vessels of" - "must be returned"

If it would be helpful in your language, you could say this with an active form, as an imperative. Alternate translation: "return to the Jews the objects of"

See: Active or Passive

Ezra 6:5 (#3)

מָאנֵי בֵית־אֱלָהָא דִּי דַהֲבָה וְכַסְפָּא

"the vessels of the house of God, of gold and silver"

Vessels specifically means the bowls, basins, and other objects listed in 1:9–10. These were used during worship in the temple. Alternate translation: "the gold and silver objects that were used in worship in the temple"

See: Translate Unknowns

Ezra 6:5 (#4)

וְיִהֲוֹן לְהֵיכְלָא דִּי־בִירוּשְׁלֶם לְאַתְרֵהּ וְתַחֵת בְּבֵית אֱלָהָא

"And let each go to the temple that is in Jerusalem, to its place. So you must put them in the house of God"

These two phrases mean similar things. Cyrus is saying basically the same thing twice to emphasize how important it is for his officials to carry out this command. If it is confusing for your readers to repeat both phrases, you can combine them and show the emphasis in a different way. Alternate translation: "Make sure that you put these objects back in the temple, right where they belong in the house of God in Jerusalem"

See: Parallelism

Ezra 6:5 (#5)

וְתַחֵת בְּבֵית אֱלָהָא

"So you must put them in the house of God"

It may be that the sudden change to second person singular **you** here is because the document is quoting Cyrus's

words, which may have been spoken to Sheshbazzar (See 5:14). If this is confusing in your language, you can use the third person. Alternate translation: "So these things must be returned to the house of God"

See: First, Second or Third Person

Ezra 6:5 (#6)

וְתַחֵת בְּבֵית אֱלָהָא

"So you must put them in the house of God"

Here the scroll ends its quotation from the decree of Cyrus. If you decided in the middle of 6:3 to mark these words as a quotation within a quotation, you should indicate that ending here with a closing secondary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation within a quotation.

See: Quote Markings

Ezra 6:5 (#7)

וְתַחֵת בְּבֵית אֱלָהָא

"So you must put them in the house of God"

Here, the text also ends its quotation from the scroll. If you decided at the start of 6:3 to mark its words as a quotation, you should indicate that ending here with a closing primary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

See: Quote Markings

Ezra 6:6 (#1)

כְּעַן תַּתְּנַי

"Now Tattenai"

Here the book leaves out some of the material that a story would ordinarily need in order to be complete. Rather than repeating the same information from the scroll, but now as a letter to the officials, it jumps right from its quotation from the scroll that was discovered at Ecbatana and into the letter that King Darius wrote to Tattenai and his associates in response to what the scroll said. You could say this explicitly if it would be helpful to your readers. Alternate translation: "When King Darius learned from the scroll that Cyrus had ordered the temple to be rebuilt, he sent Tattenai and his associates a letter in answer to their inquiry. He told them what he had learned from the scroll and then warned them, 'Now Tattenai'"

See: Ellipsis

Ezra 6:6 (#2)

כְּעַן

"Now"

Since the book here begins to quote the letter that King Darius sent in reply to Tattenai and his associates, it may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Ezra 6:6 (#3)

"Now"

As in 4:13, 4:14, and 4:21, **now** introduces an important point within a letter. (It is similar to the expression "and now" in 4:10, 4:11, 4:17, and 5:17.) If your language has a comparable expression that it uses for this same purpose, you can use that in your translation.

See: Connecting Words and Phrases

Ezra 6:6 (#4)

תַּתְּנַי פַּחַת עֶבֶר־נַהֲרָה שְׁתַר בּוֹזְנַי וּכְנָוָתְהוֹן
אֲפַרְסְכָיֵא דִּי בַעֲבַר נַהֲרָה רַחִיקִין הֲוֹוֹ מִן־תַּמָּה

"Tattenai, the governor of Beyond-the-River, Shethar-Bozenai, and their companions, the officials who are in Beyond-the-River: be far away from there"

Since Darius addresses these men directly at the end of the sentence, instead of **their companions**, in the third person, we would expect him to say "your companions," in the second person. So it seems that the book is compressing the letter as it quotes it. Based on the other letters that the book quotes in 4:11–16, 4:17–22, and 5:7–17, the full letter probably said something like "To Tattenai, the governor of Beyond-the-River, Shethar-Bozenai, and their companions, the officials who are in Beyond-the-River. Peace. And now," followed by an explanation that the court officials had discovered a scroll that recorded the decree of Cyrus. Then would follow instructions to these men, beginning "Be far away from there!" But since the quotation from this letter in the book jumps from the list of the recipients' names right to these instructions, If it would be helpful in your language, you could use the second person throughout. Alternate translation: "Tattenai, the governor of Beyond-the-River, Shethar-Bozenai, and your associates, you officials who are in Beyond-the-River: Be far away from there"

See: First, Second or Third Person

Ezra 6:6 (#5)

“Tattenai,” - “Shethar-Bozenai”

These are the names of two men. See how you translated them in 5:3.

See: How to Translate Names

Ezra 6:6 (#6)

וּכְנָוָתְהוֹן

“and their companions”

Alternate translation: “and their associates” or “and your associates”

Ezra 6:6 (#7)

רַחִיקִין הֲוֹוֹ מִן־תַּמָּה

“be far away from there”

King Darius uses a spatial metaphor to indicate that he wants Tattenai and his associates not to interfere with what the Jews are doing in Jerusalem. The meaning is not simply that they are to stay away physically from that area, since they could still plot against the Jews from a distance (for example, by bribing officials in the royal court, as 4:5 describes). Alternate translation: “do not interfere with what is happening in Jerusalem”

See: Metaphor

Ezra 6:7 (#1)

שְׁבֻקוּ לַעֲבִידַת בֵּית־אֱלָהָא דֵּךְ

“Leave alone the work of that house of God”

This sentence means basically the same thing as the last sentence in 6:6. Darius says essentially the same thing twice for emphasis. If that would be confusing for your readers, you could combine the two sentences and express the emphasis in a different way. Alternate translation for both sentences: “do not interfere with the rebuilding of the temple in Jerusalem in any way” However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase is more specific. It says precisely what Darius wants these Samaritan officials to leave alone. Alternate translation: “Do not interfere with what is happening in Jerusalem. Do not disturb the work on the temple there!”

See: Parallelism

Ezra 6:7 (#2)

בֵּית־אֱלָהָא דֵּךְ יִבְנוּן עַל־אַתְרֵהּ

“Let” - “build that house of God on its place”

As in 5:15, this expression means “Let … rebuild the temple on its original site.” You could say that as an alternate translation.

Ezra 6:8 (#1)

וּמִנִּי שִׂים טְעֵם לְמָא דִּי־תַעֲבְדוּן עִם־שָׂבֵי יְהוּדָיֵא אִלֵּךְ לְמִבְנֵא בֵּית־אֱלָהָא דֵּךְ

“And from me is set a decree for what it is that you shall do with these elders of the Jews to build that house of God”

If it would be helpful in your language, you could say this with an active form. Alternate translation: “This is what I am commanding you to do to help the elders of the Jews rebuild that temple”

See: Active or Passive

Ezra 6:8 (#2)

וּמִנְּכָסֵי מַלְכָּא דִּי מִדַּת עֲבַר נַהֲרָה אָסְפַרְנָא נִפְקַת הֲוָא מְתְיַהֲבָא לְגֻבְרַיָּא אִלֵּךְ

“And from the treasures of the king (that is, the tribute of Beyond-the-River) let the expense be given to those men diligently”

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: “I want you officials to carefully pay the full costs of the rebuilding from the royal treasury from the tribute that you receive in Beyond-the-River province”

See: Active or Passive

Ezra 6:8 (#3)

וּמִנְּכָסֵי מַלְכָּא

“And from the treasures of the king”

Darius speaks of himself here in the third person. If that is confusing in your language, you can use the first person. Alternate translation: “And from my royal revenue”

See: First, Second or Third Person

Ezra 6:8 (#4)

דִּי־לָא לְבַטָּלָא

“so that it does not stop”

Here, **it** means the work of rebuilding the temple. Darius is using a figure of speech that expresses a strong positive meaning by using a negative word, **not**, together with a word, **stop**, that is the opposite of the intended meaning. If it would be helpful in your language, you could say this

plainly. Alternate translation: “in order to make sure that the rebuilding is completed successfully”

See: Litotes

Ezra 6:8 (#5)

“so that it does not stop”

However, since the book uses the term **stop** when describing the opposition to the temple rebuilding in 4:21, 4:23, 4:24, and 5:5, you could also choose to use that term to show the connection. Alternate translation: “because I do not want anything to stop the Jews from rebuilding that temple”

Ezra 6:9 (#1)

וּמָה־חַשְׁחָן וּבְנֵי תוֹרִין וְדִכְרִין וְאִמְּרִין ׀ לַעֲלָוָן ׀ לֶאֱלָהּ שְׁמַיָּא חִנְטִין מִלַּח ׀ חֲמַר וּמְשַׁח כְּמֵאמַר כָּהֲנַיָּא דִּי־בִירוּשָׁלֶם לְהֲוֵא מִתְיְהֵב לְהֹם יוֹם ׀ בְּיוֹם דִּי־לָא שָׁלוּ

“And whatever is needed (whether sons of bulls, or rams, or lambs for burnt up offerings to the God of heaven, wheat, salt, wine, or oil, according to the command of the priests who are in Jerusalem), let it be given to them day by day (that is, without neglect”

This sentence, like the one in 5:14, may be hard for readers to follow because the thing that receives the action comes first, and it consists of a very long phrase. This sentence continues into the next verse. If it would be helpful in your language, you could break it up into four sentences, three in this verse and the last one in verse 10. You could also use active forms instead of the two passive forms and say who would do the action in each case. Alternate translation: “The priests who are in Jerusalem will tell you what they need. This may include young bulls, rams, and lambs for burnt offerings to the God of heaven, and wheat, salt, wine, and oil. I want you to give them everything that they need every single day”

See: Active or Passive

Ezra 6:9 (#2)

וּבְנֵי תוֹרִין

“whether sons of bulls”

This expression refers to young bulls.

See: Idiom

Ezra 6:9 (#3)

לַעֲלָוָן

“for burnt up offerings”

See how you translated this in 3:2. Review the note there if that would be helpful. Alternate translation: “whole burnt offerings”

Ezra 6:9 (#4)

לֶאֱלָהּ שְׁמַיָּא

“to the God of heaven”

See how you translated this expression in 5:11. Alternate translation: “the God who rules in heaven”

Ezra 6:9 (#5)

יוֹם ׀ בְּיוֹם

“day by day”

Day by day is an idiom that means every day or every single day. Alternate translation: “every single day”

See: Idiom

Ezra 6:9 (#6)

דִּי־לָא שָׁלוּ

“that is, without neglect”

Here the king uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: “make sure that you do this”

See: Litotes

Ezra 6:10 (#1)

דִּי־לֶהֱוֹן מְהַקְרְבִין נִיחוֹחִין לֶאֱלָהּ שְׁמַיָּא וּמְצַלִּין לְחַיֵּי מַלְכָּא וּבְנוֹהִי

“so that they may be offering sweet-smelling sacrifices to the God of heaven and praying for the life of the king and his sons”

In this phrase, Darius explains the purpose for which he is commanding the actions described in the previous part of this sentence, in 6:9. If you decided to break that verse into three sentences, you can make this verse a fourth sentence of its own. If it would be natural in your language, introduce this sentence with a term to indicate that Darius is explaining his purpose here. Alternate translation: “that way, the priests can continually offer sweet-smelling sacrifices to the God who rules in heaven and pray that God will preserve my life and the life of my sons.”

See: Connect — Goal (Purpose) Relationship

Ezra 6:10 (#2)

נִיחוֹחִין

“sweet-smelling sacrifices”

The primary idea is that these sacrifices will be pleasing to God, regardless of how they actually smell. Alternate translation: “pleasing sacrifices”

See: Metaphor

Ezra 6:10 (#3)

לֵאֱלָהּ שְׁמַיָּא

“to the God of heaven”

See how you translated this expression in 5:11. Alternate translation: “the God who rules in heaven”

Ezra 6:10 (#4)

לְחַיֵּי מַלְכָּא וּבְנוֹהִי

“for the life of the king and his sons”

Darius speaks of himself here in the third person. If that would be confusing in your language, you could use the first person. Alternate translation: “that God will preserve my life and the life of my sons”

See: First, Second or Third Person

Ezra 6:10 (#5)

לְחַיֵּי מַלְכָּא וּבְנוֹהִי

“for the life of the king and his sons”

The king is speaking of the quality of his life and that of his sons, not just that they will live. Alternate translation: “that all will be well for me and my sons”

See: Synecdoche

Ezra 6:10 (#6)

וּבְנוֹהִי

“and his sons”

Here, **sons** could mean one of two things. (1) It could be literal and mean the biological sons of King Darius. (2) It could be figurative and mean descendants, specifically those whom Darius hoped would succeed him on the throne. As the note to 4:15 explains, the Persian kings spoke of predecessor kings as their “fathers,” so they may also have spoken of successor kings as their “sons.” Alternate translation: “his successors”

See: Metaphor

Ezra 6:11 (#1)

וּמִנִּי שִׂים טְעֵם דִּי

“And from me is set a decree that”

If it would be helpful in your language, you could say this with an active form. Alternate translation: “and I am commanding that”

See: Active or Passive

Ezra 6:11 (#2)

כָּל־אֱנָשׁ דִּי יְהַשְׁנֵא פִּתְגָמָא דְנָה

“for any man who changes this edict”

The phrase **any man who changes this edict** could mean giving different instructions from what the king had commanded, but it could also mean doing something against what his edict commands. 6:12 suggests that changing the edict means destroying the temple rather than ensuring that it was rebuilt and maintained. Alternate translation: “if anyone disobeys this edict”

See: Idiom

Ezra 6:11 (#3)

יִתְנְסַח אָע מִן־בַּיְתֵהּ וּזְקִיף יִתְמְחֵא עֲלֵהִי

“a beam shall be pulled from his house, and, being erect, he shall be impaled on it”

This is an implicit reference to one form of capital punishment that the Persians used. Darius assumes that the officials know what he means. Anyone who violates his order is to be lifted up and impaled on a beam of wood from his own house. That is, one end of the beam is to be sharpened so that it will pass through the body of the offender, the other end is to be planted in the ground, and he is to be impaled on the beam. Alternate translation: “pull a beam out of his house, sharpen one end, and lift him up and impale him on it”

See: Assumed Knowledge and Implicit Information

Ezra 6:11 (#4)

וּבַיְתֵהּ נְוָלוּ יִתְעֲבֵד עַל־דְּנָה

“And his house shall be made a rubbish heap on account of this”

The expression **rubbish heap** means that the house would be so thoroughly destroyed that it would look like a garbage dump. The former site of the house would not necessarily be used as an actual dump. Alternate translation: “and as a further punishment for violating my order, I command you to demolish his house”

See: Metaphor

Ezra 6:11 (#5)

יִתְנְסַח אָע מִן־בַּיְתֵהּ

“a beam shall be pulled from his house”

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: "you must pull a beam out of his house"

See: Active or Passive

Ezra 6:11 (#6)

וּזְקִיף יִתְמְחֵא

"and, being erect, he shall be impaled"

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: "then you must set the beam upright and impale him"

See: Active or Passive

Ezra 6:11 (#7)

וּבֵיתֵהּ נָוָל יִתְעֲבֵד

"And his house shall be made a rubbish heap"

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: "And you must turn his house into a rubbish heap"

See: Active or Passive

Ezra 6:12 (#1)

וֵאלָהָא דִּי שַׁכִּן שְׁמֵהּ תַּמָּה יְמַגַּר

"And may the God who has caused his name to dwell there overthrow"

This is a curse formula. In addition to the threat of severe punishment in the previous verse, here Darius adds a curse from God to anyone who would disobey his order. Use a curse formula that is natural in your language.

Ezra 6:12 (#2)

וֵאלָהָא דִּי שַׁכִּן שְׁמֵהּ תַּמָּה יְמַגַּר

"And may the God who has caused his name to dwell there overthrow"

Darius speaks of God's **name** here as if it were capable of living in a place. The phrase echoes Jewish usage, which Darius may be following deliberately to show his respect for the God whose temple he wants to be rebuilt. The phrase indicates that Jerusalem is the place from which God chose to start making himself known throughout the world. Alternate translation: "And may the God who began to make himself known from Jerusalem destroy"

See: Personification

Ezra 6:12 (#3)

וֵאלָהָא דִּי שַׁכִּן שְׁמֵהּ תַּמָּה יְמַגַּר

"And may the God who has caused his name to dwell there overthrow"

Here, **name** is a figurative way of referring to the fame or reputation of a person. In this figure, a person's fame is described by something associated with it, which is how well known their name is and how people react to hearing it. Alternate translation: "And may the God who began to make himself known from Jerusalem destroy"

See: Metonymy

Ezra 6:12 (#4)

יְמַגַּר

"may" - "overthrow"

This is an idiom that means "destroy." Alternate translation: "may ... destroy"

See: Idiom

Ezra 6:12 (#5)

כָּל־מֶלֶךְ וְעַם דִּי יִשְׁלַח יְדֵהּ

"any king or people who stretches out his hand"

Here the expression "who stretches out his hand" means to seek to do harm. Alternate translation: "any king or people who, with harmful intent, attempts"

See: Idiom

Ezra 6:12 (#6)

לְהַשְׁנָיָה לְחַבָּלָה בֵּית־אֱלָהָא דֵּךְ

"to change, to destroy that house of God"

This could mean one of two things. (1) It could mean that no one is to try to **change** the decree of Darius, in the sense of disobeying or defying, as in the previous verse, so that they can **destroy** the temple rather than ensure that it is rebuilt. In that case, this letter would be leaving out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: "to disobey my decree and destroy that temple" or (2) It could mean that no one is to alter or destroy the temple. Alternate translation: "to alter the design of that temple or destroy it"

See: Ellipsis

Ezra 6:12 (#7)

דִּי בִירוּשְׁלֶם

"which is in Jerusalem"

Here Darius repeats some background information in order to be very explicit about what temple this decree applies to. Alternate translation: “in Jerusalem”

See: Distinguishing Versus Informing or Reminding

Ezra 6:12 (#8)

אֲנָה דָרְיָוֶשׁ שָׂמֶת טְעֵם אָסְפַרְנָא יִתְעֲבֵד

“I, Darius, have set a decree. Let it be done diligently”

If it would be helpful in your language, you could say this with an active form, and you could say who is to do the action. Alternate translation: “I, King Darius, am issuing this decree. I command you to carry it out exactly and efficiently”

See: Active or Passive

Ezra 6:12 (#9)

“Darius”

Darius is the name of a man. See how you translated it in 4:5.

See: How to Translate Names

Ezra 6:12 (#10)

אָסְפַרְנָא יִתְעֲבֵד

“Let it be done diligently”

Here the text ends its quotation from the letter that King Darius sent in reply to Tattenai and his associates. If you decided in 6:6 to mark his words as a quotation, you should indicate that ending here with a closing primary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

See: Quote Markings

Ezra 6:13 (#1)

אֱדַיִן

“Then”

Here the word **Then** indicates that the sentence it introduces explains the result of what the previous sentences described. Alternate translation: “In response,”

See: Connect — Reason-and-Result Relationship

Ezra 6:13 (#2)

“Tattenai,” - “Shethar-Bozenai”

These are the names of two men. See how you translated them in 5:3.

See: How to Translate Names

Ezra 6:13 (#3)

וּכְנָוָתְהוֹן

“and their companions”

Alternate translation: “and their colleagues”

Ezra 6:13 (#4)

לְקָבֵל דִּי־שְׁלַח דָּרְיָוֶשׁ מַלְכָּא כְּנֵמָא אָסְפַרְנָא עֲבַדוּ

“did thus diligently, according to what Darius the king had sent”

The implication is that these men received the king’s response to their letter, and once they knew what he had commanded, they carried out his orders. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “received the response of King Darius to their letter and immediately carried out exactly what he had ordered”

See: Assumed Knowledge and Implicit Information

Ezra 6:14 (#1)

וְשָׂבֵי

“And the elders of”

Here the word **And** indicates that the sentence it introduces explains the result of what the previous sentence described. Alternate translation: “As a result … the leaders”

See: Connect — Reason-and-Result Relationship

Ezra 6:14 (#2)

וְשָׂבֵי יְהוּדָיֵא בָּנַיִן וּמַצְלְחִין

“And the elders of the Jews were building and prospering”

The phrase **building and prospering** expresses a single idea by using two words connected with **and**. The word **building** tells what the elders prospered or succeeded in. If it would be helpful in your language, you could express the meaning with a single phrase. Alternate translation: “And the Jewish leaders were rebuilding the temple successfully”

See: Hendiadys

Ezra 6:14 (#3)

בִּנְבוּאַת חַגַּי נביאה וּזְכַרְיָה בַּר־עִדּוֹא

“by the prophesying of Haggai the prophet and Zechariah the son of Iddo”

As in 5:1, the implication is that these two men, as God’s messengers, encouraged the Jewish leaders to persevere in the project of rebuilding the temple. Alternate translation:

"thanks to the encouragement that Haggai the prophet and Zechariah the son of Iddo gave them in messages from God"

See: Assumed Knowledge and Implicit Information

Ezra 6:14 (#4)

"Haggai"

Haggai is the name of a man. See how you translated it in 5:1.

See: How to Translate Names

Ezra 6:14 (#5)

וּזְכַרְיָ֥ה בַר־עִדּ֖וֹא

"and Zechariah the son of Iddo"

Zechariah is the name of a man, and **Iddo** is the name of his father. See how you translated their names in 5:1.

See: How to Translate Names

Ezra 6:14 (#6)

וּבְנ֖וֹ וְשַׁכְלְלֽוּ

"And they built and completed"

As in 5:11, the words **built** and **completed** connected with **and** express a single idea. In this section of the book, when the two words are used together, "completed" is another way of saying "built." (Review the note about this at 4:12 if that would be helpful.) If it would be helpful in your language, you could express the meaning with a single word. Alternate translation: "And they were able to construct the temple"

See: Hendiadys

Ezra 6:14 (#7)

וּבְנ֖וֹ וְשַׁכְלְלֽוּ

"And they built and completed"

The implication is that what the Jewish leaders **built and completed**, that is, constructed, was the temple. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "And they were able to construct the temple"

See: Assumed Knowledge and Implicit Information

Ezra 6:14 (#8)

מִן־טַ֣עַם אֱלָהּ֣ יִשְׂרָאֵ֑ל

"by the decree of the God of Israel"

Here the book speaks of the messages that God had sent through the prophets Haggai and Zechariah as a **decree** or command that God had issued to the Jewish leaders to rebuild the temple, much like the decrees that the Persian kings had issued. If it would be helpful in your language, you could describe these messages plainly. Alternate translation: "just as the God of Israel had commanded them to do through the prophets"

See: Metaphor

Ezra 6:14 (#9)

וּמִטְעֵ֣ם כֹּרֶ֗שׁ וְדָרְיָ֤וֶשׁ וְאַרְתַּחְשַׁ֙שְׂתְּא֙ מֶ֣לֶךְ פָּרֵֽס

"and by the decree of Cyrus, and Darius, and Artaxerxes, the king of Persia"

Here, the book assumes some knowledge on the part of readers, because by this point in time, only King Cyrus (1:2–4) and King Darius (6:6–12) had issued decrees for the Jerusalem temple to be rebuilt. Artaxerxes was the grandson of Darius, and he would not become king for another 50 years. Moreover, while the book anticipated the reign of Artaxerxes in 4:7–23, there it recounted how he ordered the temple rebuilding to stop. But the book is assuming that readers will know that Artaxerxes eventually did reverse himself and issue a decree for the maintenance of the Jerusalem temple. The book describes this in 7:12–26. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "and just as King Cyrus and King Darius of Persia had decreed they should do. King Artaxerxes of Persia also later decreed that they should finish the temple"

See: Assumed Knowledge and Implicit Information

Ezra 6:14 (#10)

כֹּרֶ֗שׁ וְדָרְיָ֤וֶשׁ וְאַרְתַּחְשַׁ֙שְׂתְּא֙ מֶ֣לֶךְ פָּרֵֽס

"Cyrus, and Darius, and Artaxerxes, the king of Persia"

Here the book repeats some background information to remind readers who these men were. The phrase **the king of Persia** applies to each of them. Alternate translation: "King Cyrus and King Darius of Persia and King Artaxerxes of Persia"

See: Distinguishing Versus Informing or Reminding

Ezra 6:14 (#11)

"Cyrus, and Darius, and Artaxerxes"

These are the names of men. See how you translated them in 1:1, 4:5, and 4:7.

See: How to Translate Names

Ezra 6:15 (#1)

וְשֵׁיצִיא֙

“And” - “was done”

Here the word **And** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: “As a result … they finished building”

See: Connect — Reason-and-Result Relationship

Ezra 6:15 (#2)

וְשֵׁיצִיא בַּיְתָה דְנָה

“And this house was done”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “The Jewish leaders finished rebuilding the temple”

See: Active or Passive

Ezra 6:15 (#3)

בַּיְתָה דְנָה

“this house”

As in 5:3, **house** here is a figurative way of saying temple. Alternate translation: “this temple”

See: Metaphor

Ezra 6:15 (#4)

עַד יוֹם תְּלָתָה לִירַח אֲדָר

“by day three of the month of Adar”

The Hebrew uses a cardinal number here, **three**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, **third**, in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of days, you can do that here in your translation. Alternate translation: “by the third day of the month of Adar”

See: Ordinal Numbers

Ezra 6:15 (#5)

עַד יוֹם תְּלָתָה לִירַח אֲדָר

“by day three of the month of Adar”

You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to give the number of the day and the name of the month on the Hebrew calendar. Alternate translation: “by the third day of the month of Adar”

See: Hebrew Months

Ezra 6:15 (#6)

שְׁנַת־שֵׁת לְמַלְכוּת דָּרְיָוֶשׁ מַלְכָּא

“year six of the reign of Darius the king”

The Hebrew uses a cardinal number here, **six**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, **sixth**, in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of years, you can do that here in your translation. Alternate translation: “in the sixth year of the reign of Darius as king of Persia”

See: Ordinal Numbers

Ezra 6:15 (#7)

שְׁנַת־שֵׁת לְמַלְכוּת דָּרְיָוֶשׁ מַלְכָּא

“year six of the reign of Darius the king”

If it would be helpful in your language, you could include the name of Darius’s kingdom. Alternate translation: “in the sixth year of the reign of Darius as king of Persia”

See: Assumed Knowledge and Implicit Information

Ezra 6:16 (#1)

וַעֲבַדוּ

“And” - “performed”

Here, the word **And** indicates that the event the story will now relate came after the events it has just described. If it would be helpful in your language, you could show this relationship by using a word such as “Then.”

See: Connect — Sequential Time Relationship

Ezra 6:16 (#2)

בְּנֵי־יִשְׂרָאֵל

“the sons of Israel”

Here, **sons** means “descendants.” Here the book envisions all of the Israelites as descendants of the patriarch Jacob, who was also known as Israel. The expression comprises the three groups that are listed next, the priests, Levites, and other Jews. Alternate translation: “the Israelites”

See: Metaphor

Ezra 6:16 (#3)

וּשְׁאָר בְּנֵי־גָלוּתָא

“and the rest of the sons of the exile”

As indicated in 2:1 and 8:35, the phrase **the sons of the exile** refers specifically to the group of Jewish people who returned to the land of Judah from Babylon after King Nebuchadnezzar had conquered Jerusalem and had taken many Jews as captives to Babylon. Alternate translation: "and the Jews who had returned from exile" or "and the Jews who had returned to their homeland"

See: Idiom

Ezra 6:16 (#4)

וַעֲבַדוּ & חֲנֻכַּת בֵּית־אֱלָהָא דְּנָה בְּחֶדְוָה

"And" - "performed the dedication of this house of God with joy"

The abstract noun **dedication** refers to a special ceremony the Israelites conducted to set the temple apart as a place for the worship of Yahweh. If it would be helpful in your language, you could translate the idea behind this word with a verb such as "consecrate." Alternate translation: "joyfully consecrated this temple for the worship of Yahweh"

See: Abstract Nouns

Ezra 6:16 (#5)

וַעֲבַדוּ & חֲנֻכַּת בֵּית־אֱלָהָא דְּנָה בְּחֶדְוָה

"And" - "performed the dedication of this house of God with joy"

If your language does not use abstract nouns such as **joy**, you can translate the idea behind it with an adverb such as "joyfully." Alternate translation: "joyfully dedicated this temple to God"

See: Abstract Nouns

Ezra 6:17 (#1)

וְהַקְרִבוּ לְחֲנֻכַּת בֵּית־אֱלָהָא דְּנָה

"And they offered for the dedication of this house of God"

As in the previous sentence, the abstract noun **dedication** refers to a special ceremony that the Israelites conducted. Once again you could translate the idea behind this word with a verb such as "dedicate" or "consecrate" Alternate translation: "As they dedicated this temple, they offered"

See: Abstract Nouns

Ezra 6:17 (#2)

וְהַקְרִבוּ & תּוֹרִין מְאָה דִּכְרִין מָאתַיִן אִמְּרִין אַרְבַּע מְאָה וּצְפִירֵי עִזִּין לְחַטִּיא & תְּרֵי־עֲשַׂר

"And they offered" - "100 bulls, 200 rams, 400 lambs, and 12 bucks of goats for a sin offering"

The implication, as 6:9 indicates explicitly, is that the bulls, rams, and lambs were used for whole burnt offerings. If it would be helpful, review the note to 3:2 about what whole burnt offerings were and why they were offered. Alternate translation: "they offered 100 bulls, 200 rams, and 400 lambs as whole burnt offerings and 12 male goats as a sin offering"

See: Assumed Knowledge and Implicit Information

Ezra 6:17 (#3)

וּצְפִירֵי עִזִּין

"and" - "bucks of goats"

A male goat is called a buck. So this expression, **bucks of goats**, means the same thing as male goats in 8:35

See: Idiom

Ezra 6:17 (#4)

וּצְפִירֵי עִזִּין & תְּרֵי־עֲשַׂר לְמִנְיָן שִׁבְטֵי יִשְׂרָאֵל

"and 12 bucks of goats" - "according to the number of the tribes of Israel"

The book assumes that readers will know that there were twelve tribes in Israel, so the twelve goats could symbolically represent the entire nation. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "12 male goats … one for each of the 12 tribes of Israel"

See: Assumed Knowledge and Implicit Information

Ezra 6:18 (#1)

וַהֲקִימוּ

"And they caused" - "to stand"

Here the word **And** indicates that the event the story will now relate came after the event it has just described. If it would be helpful in your language, you could show this relationship by using a word such as "Then."

See: Connect — Sequential Time Relationship

Ezra 6:18 (#2)

וַהֲקִימוּ כָהֲנַיָּא & וְלֵוָיֵא

"And they caused the priests to stand" - "and the Levites"

Here, **stand** is a figurative way of saying that a person has assumed the duties of their office. So to cause someone to stand is to appoint them to those duties and install them in that office. Alternate translation: "And they appointed the priests … and the Levites"

See: Metaphor

Ezra 6:18 (#3)

וַהֲקִימוּ כָהֲנֵיא

“And they caused the priests to stand”

Here, **they** refers to the leaders of the Jews. Alternate translation: “And the leaders of the Jews appointed the priests” or “Then the Jewish elders established the priests”

See: Pronouns — When to Use Them

Ezra 6:18 (#4)

כָהֲנֵיא בִּפְלֻגָתְהוֹן וְלֵוָיֵא בְּמַחְלְקָתְהוֹן

“the priests” - “in their divisions, and the Levites in their sections”

The book assumes that readers will know that these **divisions** and **sections** were groups of priests and Levites, respectively, that served in the temple for a week at a time. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “They appointed the priests and the Levites to groups that would serve in the temple for a week at a time”

See: Assumed Knowledge and Implicit Information

Ezra 6:18 (#5)

עַל־עֲבִידַת אֱלָהָא דִּי בִירוּשְׁלֶם

“for the service of the God who is in Jerusalem”

Here the book describes God in a spatial metaphor as if he lived in the city of Jerusalem. This is a figurative reference to the way God’s presence was in the temple in Jerusalem. Alternate translation: “to lead the worship of God in the temple in Jerusalem”

See: Metaphor

Ezra 6:18 (#6)

כִּכְתָב סְפַר מֹשֶׁה

“according to the writing of the book of Moses”

Alternate translation: “as it is written in the book of Moses” or “as God commanded in the law of Moses”

Ezra 6:19 (#1)

וַיַּעֲשׂוּ בְנֵי־הַגּוֹלָה אֶת־הַפָּסַח

“So the sons of the exile performed the Passover”

The phrase at the beginning of this sentence indicates that it explains the results of what the previous sentence described. (As 6:20 explains, because the priests and Levites had been assigned to their duties, festivals like this could be observed again.) Alternate translation: “As a result, the Jews who had returned from exile were able to celebrate Passover”

See: Connect — Reason-and-Result Relationship

Ezra 6:19 (#2)

וַיַּעֲשׂוּ

“So” - “performed”

The word **and** introduces a new event in the story. You do not need to represent it in your translation unless your language has a similar expression that it characteristically uses.

See: Introduction of a New Event

Ezra 6:19 (#3)

בְּנֵי־הַגּוֹלָה

“the sons of the exile”

See how you translated this expression in 6:16. Alternate translation: “the Jews who had returned to their homeland”

See: Idiom

Ezra 6:19 (#4)

אֶת־הַפָּסַח

“the Passover”

Passover is the name of a religious festival that the law of Moses commanded the Jews to celebrate every year to remember how God had rescued their ancestors from slavery in Egypt.

See: Translate Unknowns

Ezra 6:19 (#5)

בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן

“on day 14 of the first month”

The Hebrew uses a cardinal number here, **14**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, fourteenth, in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of days, you can do that here in your translation. Alternate translation: “on the fourteenth day of the first month”

See: Ordinal Numbers

Ezra 6:19 (#6)

בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן

“on day 14 of the first month”

You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar

calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to use the numbers of the Hebrew day and month. Alternate translation: "on the fourteenth day of the first month"

See: Hebrew Months

Ezra 6:19 (#7)

בְּאַרְבָּעָה עָשָׂר לְחֹדֶשׁ הָרִאשׁוֹן

"on day 14 of the first month"

This means the first month of the following year. Since Adar is the last month in the Jewish calendar, this was only a few weeks after the temple was finished. The implication is that the Jewish leaders had been able to complete that work and install the priests and Levites in time to celebrate this festival. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "only a few weeks later, on the fourteenth day of the first month"

See: Assumed Knowledge and Implicit Information

Ezra 6:20 (#1)

כִּי

"For"

The word **for** indicates that the sentence it introduces explains the reason why the action described in the previous sentence was possible. Alternate translation: "They were able to do this because"

See: Connect — Reason-and-Result Relationship

Ezra 6:20 (#2)

הָטַהֲרוּ הַכֹּהֲנִים וְהַלְוִיִּם כְּאֶחָד כֻּלָּם טְהוֹרִים

"the priests and the Levites had purified themselves as one, all of them were pure"

As in 3:9, **as one** is an idiom that means that these priests and Levites all behaved as if they were a single person, that is, they all did the same thing. Alternate translation: "Every single one of the priests and Levites had purified himself"

See: Idiom

Ezra 6:20 (#3)

הָטַהֲרוּ & כְּאֶחָד כֻּלָּם טְהוֹרִים

"had purified themselves as one, all of them were pure"

These two phrases mean the same thing. The book uses the repetition for emphasis and clarity. You do not need to repeat both phrases in your translation if that might be confusing for your readers. Alternate translation: "every single one had purified himself"

See: Parallelism

Ezra 6:20 (#4)

הָטַהֲרוּ

"had purified themselves"

Being pure represents being acceptable to God. Alternate translation: "performed a ceremony to show that they wanted to be acceptable to God"

See: Metaphor

Ezra 6:20 (#5)

וַיִּשְׁחֲטוּ הַפֶּסַח

"And they slaughtered the Passover"

The book assumes that readers will know that the **Passover** celebration included a special meal of lamb. Following God's instructions, the Israelites had slaughtered lambs to eat on the night before they left Egypt, and they had put the blood of the lambs on their doorframes so that God would pass over their houses and everyone inside would be safe. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "And they slaughtered lambs for the special Passover meal"

See: Assumed Knowledge and Implicit Information

Ezra 6:20 (#6)

"the Passover"

See how you translated the name of this festival in 6:19.

See: How to Translate Names

Ezra 6:20 (#7)

בְּנֵי הַגּוֹלָה

"the sons of the exile"

See how you translated this expression in 6:16. Alternate translation: "the Jews who had returned to their homeland"

See: Idiom

Ezra 6:20 (#8)

וְלַאֲחֵיהֶם הַכֹּהֲנִים

"and for their brothers, the priests"

Here, **brothers** is a figurative way of saying fellow priests, although it is possible that this group included some of the biological brothers of the priests who slaughtered the lambs. Alternate translation: "and for their fellow priests"

See: Metaphor

Ezra 6:21 (#1)

וַיֹּאכְלוּ בְנֵי־יִשְׂרָאֵל

“And the sons of Israel ate”

Sons here means descendants. The book is envisioning all of the Israelites as descendants of the patriarch Jacob, who was also known as Israel. Alternate translation: “And the Israelites ate”

See: Metaphor

Ezra 6:21 (#2)

וַיֹּאכְלוּ בְנֵי־יִשְׂרָאֵל

“And the sons of Israel ate”

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: “And the Israelites ate the Passover meal”

See: Ellipsis

Ezra 6:21 (#3)

וְכֹל הַנִּבְדָּל מִטֻּמְאַת גּוֹיֵ־הָאָרֶץ אֲלֵהֶם לִדְרֹשׁ לַיהוָה

“and every one who separated himself to them from the uncleanness of the nations of the land in order to seek Yahweh”

This could mean one of two possibilities. (1) It could be referring to people from other nations who had converted and become Jews. Alternate translation: “and anyone from another nation who had abandoned their former practices and become a Jew and would now worship and obey Yahweh” or (2) It could be referring to Israelites who had not been taken into exile but who had adopted the customs and practices of the other people groups that had come to live in the former Jewish homeland. Alternate translation: “as well as Israelites who had not gone into exile, who had adopted foreign practices, but who would now join the returned exiles in worshiping and obeying Yahweh”

See: Assumed Knowledge and Implicit Information

Ezra 6:21 (#4)

וְכֹל הַנִּבְדָּל מִטֻּמְאַת גּוֹיֵ־הָאָרֶץ

“and every one who separated himself” - “from the uncleanness of the nations of the land”

Being **separated** from uncleanness represents refusing to do things that make people unclean. Alternate translation: “and everyone who refused to do the things that made them unclean that the other people groups living in the land did”

See: Metaphor

Ezra 6:21 (#5)

מִטֻּמְאַת גּוֹיֵ־הָאָרֶץ

“from the uncleanness of the nations of the land”

Here, **uncleanness** represents being unacceptable to God. Alternate translation: “from the things that made the nations around them unacceptable to God”

See: Metaphor

Ezra 6:21 (#6)

גּוֹיֵ־הָאָרֶץ

“the nations of the land”

Like **the people of the land** in 4:4, this expression refers to the non-Israelite people groups who were living in this area. (Review the note at 4:4 if that would be helpful.) Alternate translation: “the foreign people groups living nearby”

See: Idiom

Ezra 6:21 (#7)

לִדְרֹשׁ לַיהוָה

“in order to seek Yahweh”

To **seek** Yahweh means to choose to know, worship, and obey him. Alternate translation: “to worship and obey Yahweh”

See: Metaphor

Ezra 6:21 (#8)

אֱלֹהֵי יִשְׂרָאֵל

“the God of Israel”

As in 4:1, this phrase provides further background information about who Yahweh is. In context, it helps distinguish Yahweh from the gods of the nations of the land. Alternate translation: “Yahweh, the God whom the people of Israel worshiped”

See: Distinguishing Versus Informing or Reminding

Ezra 6:22 (#1)

וַיַּעֲשׂוּ

“Then they performed”

This phrase indicates that the event the story will now relate came after the event it has just described. If it would be helpful in your language, you could show this relationship by using a phrase such as “After that.”

See: Connect — Sequential Time Relationship

Ezra 6:22 (#2)

וַיַּעֲשׂוּ חַג־מַצּוֹת שִׁבְעַת יָמִים בְּשִׂמְחָה

“Then they performed the Festival of Unleavened Bread seven days with joy”

Festival of Unleavened Bread is the name of another religious festival that the law of Moses commanded the Jews to celebrate every year to remember how God had rescued their ancestors from slavery in Egypt. The term **Unleavened Bread** refers to bread that is made without yeast or other leavening. When God freed the Israelites from slavery in Egypt, he told them to flee quickly without waiting for their bread to rise. Unleavened bread is served in the yearly Passover meal in remembrance of that time. Then for the next week after Passover, the Jews are still not to eat any leavened bread. The beginning and end of that week are marked by special ceremonies. Alternate translation: “For the next seven days, they joyfully celebrated the Festival of Unleavened Bread”

See: How to Translate Names

Ezra 6:22 (#3)

וַיַּעֲשׂוּ חַג־מַצּוֹת שִׁבְעַת יָמִים בְּשִׂמְחָה כִּי שִׂמְּחָם יְהוָה וְהֵסֵב לֵב מֶלֶךְ־אַשּׁוּר עֲלֵיהֶם לְחַזֵּק יְדֵיהֶם בִּמְלֶאכֶת בֵּית־הָאֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל

“Then they performed the Festival of Unleavened Bread seven days with joy, because Yahweh had caused them to be joyful, and had caused the heart of the king of Assyria to turn toward them, to strengthen their hands in the work of the house of God, the God of Israel”

This sentence has three main parts, each one giving the reason for what comes before it. If it would be helpful in your language, you could break the sentence into three sentences, and put the earlier part about the festival at the end. In that way, each sentence gives the result of the sentence before it. Alternate translation: “Yahweh had made the king of Assyria to feel favorable toward the Jews so that he supported the rebuilding of the temple. This had made the people very happy. As a result, they performed the Festival of Unleavened Bread seven days with joy”

See: Connect — Reason-and-Result Relationship

Ezra 6:22 (#4)

וְהֵסֵב לֵב מֶלֶךְ־אַשּׁוּר עֲלֵיהֶם

“and had caused the heart of the king of Assyria to turn toward them”

Here, **the heart** represents the thoughts and the will. Turning the king’s heart towards the Jews means that Yahweh made him think and feel differently about the Jews. Alternate translation: “and made King Darius of Persia favorable toward the Jews”

See: Metaphor

Ezra 6:22 (#5)

מֶלֶךְ־אַשּׁוּר

“the king of Assyria”

This phrase actually refers to Darius, the king of Persia. But since the Persian Empire was the heir to the Assyrian Empire, Darius could be addressed by this title as well. (See the note to 4:15 that explains that the Persian kings considered their “fathers” or predecessor kings to include the Assyrian and Babylonian kings whose empires they had absorbed.) Alternate translation: “King Darius of Persia”

Ezra 6:22 (#6)

אֱלֹהֵי יִשְׂרָאֵל

“the God of Israel”

As in 4:1, this phrase provides further background information about who Yahweh is. In context, it helps distinguish Yahweh from the gods of the nations of the land. Alternate translation: “Yahweh, the God whom the people of Israel worshiped”

See: Distinguishing Versus Informing or Reminding

Ezra 7:1 (#1)

וְאַחַר הַדְּבָרִים הָאֵלֶּה

“Now after these things”

This phrase, common in Hebrew storytelling, indicates that the book will now relate events that occurred some time after the events that it had been describing. The book had been describing the time when the Jews finished rebuilding the temple, 6:15, which was the sixth year of the reign of Darius. Now it will describe events beginning during the seventh year of the reign of Artaxerxes, who was the grandson of Darius. So nearly sixty years went by between the end of chapter 6 and the beginning of chapter 7. If your language has a similar phrase that can indicate the passage of time like this, you can use that in your translation.

See: Introduction of a New Event

Ezra 7:1 (#2)

“Artaxerxes”

Artaxerxes is the name of a man. See how you translated it in 4:7.

See: How to Translate Names

Ezra 7:1 (#3)

עֶזְרָא

“Ezra”

Here the book introduces a new, important person. Use a natural way in your language to do this. Also, since the sentence that begins here extends through verse 6, it may be helpful to your readers to make this first part of verse 1 into a complete sentence and begin another sentence with the list of Ezra’s ancestors, as in the UST.

See: Introduction of New and Old Participants

Ezra 7:1 (#4)

בֶּן־שְׂרָיָה בֶּן־עֲזַרְיָה בֶּן־חִלְקִיָּה

“the son of Seraiah, the son of Azariah, the son of Hilkiah”

In general, in the list in 7:1–5, **son** means descendant. However, in many cases a man actually is the biological son of the next man on the list. So for your translation, you will need to decide whether to use the figurative expression **son**, which can also be literally true in many cases, or the plain expression “descendant,” which is true in every case, or to say “son” for actual sons and “descendant” for descendants who are not actual sons. Choosing that last option would help to show that the men on the list have been selected to make a certain number and arrangement, as explained in the chapter introduction. Alternative translations will illustrate this last option for each verse. Here, Alternate translation: “the descendant of Seraiah, the son of Azariah, the son of Hilkiah”

See: Metaphor

Ezra 7:1 (#5)

שְׂרָיָה & עֲזַרְיָה & חִלְקִיָּה

“Seraiah,” - “Azariah,” - “Hilkiah”

These are the names of three men.

See: How to Translate Names

Ezra 7:2 (#1)

בֶּן־שַׁלּוּם בֶּן־צָדוֹק בֶּן־אֲחִיטוּב

“the son of Shallum, the son of Zadok, the son of Ahitub”

Alternate translation: “the son of Shallum, the son of Zadok, the descendant of Ahitub”

Ezra 7:2 (#2)

שַׁלּוּם & צָדוֹק & אֲחִיטוּב

“Shallum,” - “Zadok,” - “Ahitub”

These are the names of three men.

See: How to Translate Names

Ezra 7:3 (#1)

בֶּן־אֲמַרְיָה בֶּן־עֲזַרְיָה בֶּן־מְרָיוֹת

“the son of Amariah, the son of Azariah, the son of Meraioth”

Alternate translation: “the descendant of Amariah, the son of Azariah, the descendant of Meraioth”

Ezra 7:3 (#2)

אֲמַרְיָה & עֲזַרְיָה & מְרָיוֹת

“Amariah,” - “Azariah,” - “Meraioth”

These are the names of three men.

See: How to Translate Names

Ezra 7:4 (#1)

בֶּן־זְרַחְיָה בֶּן־עֻזִּי בֶּן־בֻּקִּי

“the son of Zerahiah, the son of Uzzi, the son of Bukki”

Even if you have decided to use plain terminology, unless you have chosen to use the term “descendant” throughout this list, you can say “son” in each case here because each of these men was the actual father of the man whose name precedes his. Alternate translation: “the son of Zerahiah, the son of Uzzi, the son of Bukki”

Ezra 7:4 (#2)

זְרַחְיָה & עֻזִּי & בֻּקִּי

“Zerahiah,” - “Uzzi,” - “Bukki”

These are the names of three men.

See: How to Translate Names

Ezra 7:5 (#1)

בֶּן־אֲבִישׁוּעַ בֶּן־פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן

“the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron”

Here again, unless you have chosen to use the term “descendant” throughout this list, you can say “son” in each case here because each of these men was the actual father of the man whose name precedes his. Alternate translation: “the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron”

Ezra 7:5 (#2)

אֲבִישׁוּעַ & פִּינְחָס & אֶלְעָזָר & אַהֲרֹן

“Abishua,” - “Phinehas,” - “Eleazar,” - “Aaron”

These are the names of four men.

See: How to Translate Names

Ezra 7:5 (#3)

הַכֹּהֵן הָרֹאשׁ

“the head priest”

Here the book provides some background information to remind readers of who Aaron was. Alternate translation: “the high priest”

See: Distinguishing Versus Informing or Reminding

Ezra 7:5 (#4)

הַכֹּהֵן הָרֹאשׁ

“the head priest”

Here, **head** is a figurative way of saying “leader.” Specifically, it means that Aaron was the leader of the priests, or the high priest. Alternate translation: “the high priest”

See: Metaphor

Ezra 7:5 (#5)

הַכֹּהֵן הָרֹאשׁ

“the head priest”

The book assumes that readers will know that Aaron was the first high priest to serve in the tabernacle when God gave the law to Moses, his brother. Alternate translation: “the first high priest”

See: Assumed Knowledge and Implicit Information

Ezra 7:6 (#1)

הוּא עֶזְרָא עָלָה מִבָּבֶל

“this Ezra went up from Babylon”

The book says that Ezra **went up** because he needed to travel from a river valley up into the mountains in order to go from exile in Babylon to Jerusalem. Alternate translation: “this Ezra went from Babylon to Jerusalem”

See: Idiom

Ezra 7:6 (#2)

הוּא עֶזְרָא עָלָה מִבָּבֶל

“this Ezra went up from Babylon”

If it is more natural in your language, you can say “came” instead of **went**. Alternate translation: “this Ezra came from Babylon to Jerusalem”

See: Go and Come

Ezra 7:6 (#3)

וְהוּא־סֹפֵר מָהִיר בְּתוֹרַת מֹשֶׁה אֲשֶׁר־נָתַן יְהוָה אֱלֹהֵי יִשְׂרָאֵל

“and he was a skilled scribe in the law of Moses that Yahweh, the God of Israel, had given”

This is background information that helps identify Ezra further. Alternate translation: “and he had carefully studied the law that Yahweh, the God of Israel, had given through Moses”

See: Background Information

Ezra 7:6 (#4)

וַיִּתֶּן־לוֹ הַמֶּלֶךְ כְּיַד־יְהוָה אֱלֹהָיו עָלָיו כֹּל בַּקָּשָׁתוֹ

“And the king granted to him all his request according to the hand of Yahweh his God upon him”

Here, **hand** represents action, and in this context the expression **the hand of Yahweh his God upon him** indicates that Ezra enjoyed Yahweh’s care, protection, and favor. (The expression has a similar sense to the one in 5:5, **the eye of God was on the elders of the Jews.**) Alternate translations: “And King Artaxerxes gave Ezra everything he asked for because Yahweh, his God, was helping him” or “And King Artaxerxes gave Ezra everything he asked for because Yahweh, his God, was showing him favor”

See: Metaphor

Ezra 7:7 (#1)

וַיַּעֲלוּ

“And” - “went up”

Here, **And** indicates that the event this sentence describes took place at the same time as the event the story has just related. If it would be helpful in your language, you could show this relationship in this case by using a phrase such as “At the same time … went up”

See: Connect — Simultaneous Time Relationship

Ezra 7:7 (#2)

מִבְּנֵי־יִשְׂרָאֵל

“some from the sons of Israel”

Here, **sons** means descendants. Here the book envisions all of the Israelites as descendants of the patriarch Jacob, who was also known as Israel. Alternate translation: “from among the Israelites”

See: Metaphor

Ezra 7:7 (#3)

וְהַלְוִיִּם

“and the Levites”

See how you translated this term in 2:40. Review the explanation in the note there if that would be helpful.

See: How to Translate Names

Ezra 7:7 (#4)

וְהַמְשֹׁרְרִים

“and the ones who sang”

This is the same occupational group as in 2:41. Review the explanation in the note there if that would be helpful.

Ezra 7:7 (#5)

וְהַשֹּׁעֲרִים

“and the gatekeepers”

This is the same occupational group as in 2:42. Review the explanation in the note there if that would be helpful.

Ezra 7:7 (#6)

וְהַנְּתִינִים

“and the temple servants”

See how you translated this term in 2:43. Review the explanation in the note there if that would be helpful. These men would not have worked in the temple themselves, but would be descendants of men who had worked in the temple. If it would be helpful in your language, you could say this explicitly. Alternate translation: “and descendants of the temple servants”

See: Assumed Knowledge and Implicit Information

Ezra 7:7 (#7)

וַיַּעֲלוּ & אֶל־יְרוּשָׁלִַם

“And” - “went up to Jerusalem”

The book says **went up** because these people had to travel from a river valley up into the mountains in order to return from their places of exile to Jerusalem. Alternate translation: “traveled to Jerusalem”

See: Idiom

Ezra 7:7 (#8)

וַיַּעֲלוּ & אֶל־יְרוּשָׁלִַם

“And” - “went up to Jerusalem”

If it is more natural in your language, you can say “came” instead of **went**. Alternate translation: “came to Jerusalem”

See: Go and Come

Ezra 7:7 (#9)

בִּשְׁנַת־שֶׁבַע לְאַרְתַּחְשַׁסְתְּא הַמֶּלֶךְ

“in year seven of Artaxerxes the king”

The Hebrew uses a cardinal number here, **seven**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, **seventh**, in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of years, you can do that here in your translation. Alternate translation: “in the seventh year of the reign of Artaxerxes as king of Persia”

See: Ordinal Numbers

Ezra 7:8 (#1)

וַיָּבֹא יְרוּשָׁלִַם

“And he came to Jerusalem”

Here, **he** refers to Ezra, but the statement also applies to all the others described in 7:7 who were traveling with him. Alternate translation: “And they all arrived in Jerusalem”

See: Pronouns — When to Use Them

Ezra 7:8 (#2)

וַיָּבֹא יְרוּשָׁלִַם בַּחֹדֶשׁ הַחֲמִישִׁי

“And he came to Jerusalem in the fifth month”

The **fifth month** means the fifth month in the Jewish calendar. You could convert the Hebrew month into an equivalent on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the equivalency will be different every year and the translation will not be entirely accurate. So you may just want to use the name or number of the Hebrew month. Alternate translation: “And they all arrived in Jerusalem during the fifth month of the year”

See: Hebrew Months

Ezra 7:8 (#3)

בַּחֹדֶשׁ הַחֲמִישִׁי

“in the fifth month”

Alternate translation: “in month five”

See: Ordinal Numbers

Ezra 7:8 (#4)

הִוא שְׁנַת הַשְּׁבִיעִית לַמֶּלֶךְ

“which was in the seventh year of the king”

Alternate translation: “in year seven of the reign of Artaxerxes” or since the year was mentioned at the end of the previous verse, “of that year”

See: Ordinal Numbers

Ezra 7:9 (#1)

כִּי

“For”

The word **for** indicates that the sentence it introduces will provide background information that will help readers appreciate what the book describes next. You can translate it with the word or phrase in your language that is most similar in meaning and significance. Alternate translation: “Now”

See: Background Information

Ezra 7:9 (#2)

בְּאֶחָד לַחֹדֶשׁ הָרִאשׁוֹן הוּא יְסֻד הַמַּעֲלָה מִבָּבֶל

“on the first of the first month was the beginning of the ascent from Babylon”

The book says **ascent** to characterize the journey once again as involving a significant climb in elevation. Alternate translation: “the group began its uphill trip from Babylon on the first day of the first month”

See: Idiom

Ezra 7:9 (#3)

בְּאֶחָד לַחֹדֶשׁ הָרִאשׁוֹן

“on the first of the first month”

The **first month** means the first month in the Jewish calendar. You could convert the Hebrew month into an equivalent on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the equivalency will be different every year and the translation will not be entirely accurate. So you may just want to use the name or number of the Hebrew month. Alternate translation: “on the first day of the first month of that year”

See: Hebrew Months

Ezra 7:9 (#4)

בְּאֶחָד לַחֹדֶשׁ הָרִאשׁוֹן

“on the first of the first month”

Alternate translation: “on day one of month one”

See: Ordinal Numbers

Ezra 7:9 (#5)

וּבְאָחֹד

“And on the first”

This word **and** might indicate that the sentence it introduces draws a contrast between how long this journey would be expect to take and how quickly Ezra and his companions reached Jerusalem. You could begin the sentence with a word such as “but” to indicate this contrast.

See: Connect — Contrast Relationship

Ezra 7:9 (#6)

וּבְאָחֹד לַחֹדֶשׁ הַחֲמִישִׁי בָּא אֶל־יְרוּשָׁלִַם כְּיַד־אֱלֹהָיו הַטּוֹבָה עָלָיו

“And on the first of the fifth month he came to Jerusalem, according to the good hand of his God upon him”

The implication is that the journey was accomplished quickly and safely, and that this was further evidence of God’s favor towards Ezra. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “It only took them four months to reach Jerusalem because God was helping them”

See: Assumed Knowledge and Implicit Information

Ezra 7:9 (#7)

וּבְאָחֹד לַחֹדֶשׁ הַחֲמִישִׁי בָּא אֶל־יְרוּשָׁלִַם כְּיַד־אֱלֹהָיו הַטּוֹבָה עָלָיו

“And on the first of the fifth month he came to Jerusalem, according to the good hand of his God upon him”

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the results that the first phrase describes. Alternate translation: “Because God was helping them, it only took them four months to reach Jerusalem”

See: Connect — Reason-and-Result Relationship

Ezra 7:9 (#8)

כְּיַד־אֱלֹהָיו הַטּוֹבָה עָלָיו

“according to the good hand of his God upon him”

As in 7:6, **hand** represents action, and the expression **the good hand of his God upon him** indicates that God acted with care, protection, and favor toward Ezra throughout this journey. Alternate translation: "because God was helping them"

See: Metaphor

Ezra 7:10 (#1)

כִּ֣י

"For"

The word **For** indicates that the sentence it introduces explains the reasons for what the previous sentence described. If it would be helpful to your readers, you could express this in a fuller phrase. Alternate translation: "The reason why God blessed them was that"

See: Connect — Reason-and-Result Relationship

Ezra 7:10 (#2)

עֶזְרָא֙ הֵכִ֣ין לְבָב֔וֹ

"Ezra had made his heart firm"

Here, the **heart** represents the thoughts and the will of a person. Alternate translation: "Ezra had firmly determined"

See: Metaphor

Ezra 7:10 (#3)

לִדְרֹ֥וֹשׁ אֶת־תּוֹרַ֖ת יְהוָ֑ה וְלַעֲשׂ֖וֹת

"to seek the law of Yahweh, and to do it"

Just as in 6:21 to **seek** Yahweh means choosing to know, worship, and obey him, so here **to seek the law of Yahweh and to do it** means choosing to learn his law thoroughly in order to obey it, as a way of being loyal and obedient to Yahweh himself. Alternate translation: "to learn the law of Yahweh thoroughly and to obey it"

See: Metaphor

Ezra 7:10 (#4)

וּלְלַמֵּ֖ד בְּיִשְׂרָאֵ֥ל חֹ֖ק וּמִשְׁפָּ֑ט

"and to teach statute and ordinance in Israel"

Here, the book expresses a single idea by using two words connected with **and**. The words **statute** and **ordinance** both refer to commandments in the law of Moses. The book uses the two words together to refer comprehensively to everything in the law. Alternate translation: "and to teach the people of Israel everything that the law commanded"

See: Doublet

Ezra 7:10 (#5)

בְּיִשְׂרָאֵ֥ל

"in Israel"

Here, the story refers to all of the Israelites by reference to their homeland, the country of Israel. Alternate translation: "to the people of Israel"

See: Metonymy

Ezra 7:11 (#1)

וְזֶ֣ה

"Now this is"

The word **Now** introduces a new event in the story. Use an expression in your language that would be natural for introducing a new event or a change to something different.

See: Introduction of a New Event

Ezra 7:11 (#2)

"the king Artaxerxes"

Artaxerxes is the name of a man. It also occurs in 7:12 and 7:21 in this chapter. See how you translated it in 4:7. Alternate translation: "King Artaxerxes of Persia"

See: How to Translate Names

Ezra 7:11 (#3)

לְעֶזְרָ֣א הַכֹּהֵ֣ן הַסֹּפֵ֣ר סֹפֵ֣ר דִּבְרֵ֣י מִצְוֹת־יְהוָ֣ה וְחֻקָּ֣יו עַל־יִשְׂרָאֵ֑ל

"to Ezra the priest, the scribe, a scribe of the words of the commandments of Yahweh and his statutes for Israel"

Here, the book repeats some background information to remind readers who Ezra was. Alternate translation: "to Ezra, who was a priest and a scribe, and who had carefully studied everything that Yahweh, in the law, had commanded the people of Israel to do"

See: Distinguishing Versus Informing or Reminding

Ezra 7:11 (#4)

מִצְוֹת־יְהוָ֣ה וְחֻקָּ֣יו עַל־יִשְׂרָאֵ֑ל

"the commandments of Yahweh and his statutes for Israel"

These two phrases mean similar things. The book uses them together to refer comprehensively to everything in the law. If it would be helpful in your language, you could combine the phrases in your translation. Alternate translation: "everything that Yahweh, in the law, had commanded the people of Israel to do"

See: Doublet

Ezra 7:11 (#5)

יִשְׂרָאֵל

“Israel”

The story refers here to all of the Israelites as if they were a single person, their ancestor, Israel. Alternate translation: “the people of Israel”

See: Personification

Ezra 7:12 (#1)

אַרְתַּחְשַׁסְתְּא מֶלֶךְ מַלְכַיָּא לְעֶזְרָא כָהֲנָא

“Artaxerxes, the king of kings, to Ezra the priest”

Here, the book begins to quote a letter of introduction and authorization that Artaxerxes gave to Ezra. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Ezra 7:12 (#2)

אַרְתַּחְשַׁסְתְּא מֶלֶךְ מַלְכַיָּא

“Artaxerxes, the king of kings”

Following the conventions of letter writing at the time, Artaxerxes gives his name first, as the sender. **The king of kings** was a title, meaning that he was the greatest of kings, the king that other kings obeyed. Alternate translation: “From the Great King Artaxerxes” or “From Artaxerxes, the greatest king”

See: Assumed Knowledge and Implicit Information

Ezra 7:12 (#3)

לְעֶזְרָא כָהֲנָא סָפַר דָּתָא דִי־אֱלָהּ שְׁמַיָּא

“to Ezra the priest, the scribe of the law of the God of heaven”

As was also conventional, Artaxerxes gives Ezra’s name next, as the recipient. He also includes some background information that helps identify Ezra further. Alternate translation: “Ezra, a priest of the God who rules in heaven, who has studied his law carefully”

See: Background Information

Ezra 7:12 (#4)

אֱלָהּ שְׁמַיָּא

“the God of heaven”

See how you translated this expression in 5:11. Alternate translation: “the God who rules in heaven”

Ezra 7:12 (#5)

גְּמִיר

“Peace”

As in 4:17 and 5:7, this is a conventional greeting or good wish that senders at this time often included at the beginning of a letter. If your language has a similar expression that it uses for the same purpose, you can use it here. Alternate translation: “Greetings” or “We hope all is well with you”

Ezra 7:12 (#6)

וּכְעָנָת

“And now”

And now is an Aramaic expression that was used in the letters of this time to introduce the main business of the letter. If it would be helpful, review the note about this expression at 4:10. If your language has a comparable expression that it uses for this same purpose, you could use that in your translation.

See: Connecting Words and Phrases

Ezra 7:13 (#1)

מִנִּי שִׂים טְעֵם דִּי

“from me is set a decree that”

If it would be helpful in your language, you could say this with an active form. Alternate translation: “I am issuing a decree that”

See: Active or Passive

Ezra 7:13 (#2)

עִמָּךְ

“with you”

The king is addressing Ezra, so **you** is singular and refers to Ezra here, and **you** and **your** similarly refer to him in all of their other occurrences through 7:20. If your language distinguishes between forms of you, the form for a superior addressing a respected individual would be appropriate.

See: Forms of You

Ezra 7:13 (#3)

מִן־עַמָּה יִשְׂרָאֵל

“from the people ‘Israel”

Here Artaxerxes specifies that **Israel** is the name of Ezra’s people group, perhaps because he does not expect everyone

who sees this letter to be familiar with them already. Alternate translation: “from the people known as ‘Israel’” or “from your people who are called ‘Israel’”

Ezra 7:14 (#1)

כָּל־קֳבֵל דִּי מִן־קֳדָם מַלְכָּא וְשִׁבְעַת יָעֲטָהִי שְׁלִיחַ לְבַקָּרָא עַל־יְהוּד וְלִירוּשְׁלֶם בְּדָת אֱלָהָךְ דִּי בִידֶךְ

“Because it was sent from before the king and his seven counselors to inquire about Judah and about Jerusalem by the law of your God which is in your hand”

Connecting Statement:\n\nVerses 7:14–17 are one long sentence in Aramaic. The first part (7:14–16) provides the reasons for the second part (in 7:17). If it would be helpful to your readers, you could break up that sentence into several smaller sentences. To begin with, you could make this verse a sentence of its own. To do that, you could leave off the word **Because** and express the meaning later in verse 17 with a word such as “so” or “therefore.” Alternate translation: “The king and his seven counselors are sending you to inquire about Judah and about Jerusalem by the law of your God which is in your hand.”

See: Connect — Reason-and-Result Relationship

Ezra 7:14 (#2)

כָּל־קֳבֵל דִּי

“Because”

Connecting Statement:\n\nThe word **Because** indicates that in the long sentence that follows, the next several phrases (7:14–16) will provide the reasons for what the final two phrases say (in 7:17). If you have decided to keep the long sentence, you can translate this first word with the word or phrase in your language that introduces a reason. However, if it would be helpful in your language, also consider breaking up this long sentence. Alternate translation: “Since” or “In view of the fact that”

See: Connect — Reason-and-Result Relationship

Ezra 7:14 (#3)

מִן־קֳדָם מַלְכָּא וְשִׁבְעַת יָעֲטָהִי שְׁלִיחַ

“it was sent from before the king and his seven counselors”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “I and my seven counselors are sending you”

See: Active or Passive

Ezra 7:14 (#4)

מִן־קֳדָם מַלְכָּא וְשִׁבְעַת יָעֲטָהִי שְׁלִיחַ

“it was sent from before the king and his seven counselors”

Artaxerxes speaks of himself here in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: “I and my seven counselors are sending you”

See: First, Second or Third Person

Ezra 7:14 (#5)

מִן־קֳדָם מַלְכָּא וְשִׁבְעַת יָעֲטָהִי שְׁלִיחַ

“it was sent from before the king and his seven counselors”

This could mean literally that Ezra has been in the king’s presence, that is, in his court, and that the king is sending him out from there. This phrase would show anyone who read the letter that Ezra was an important figure in the royal court. The phrase could also be a spatial metaphor indicating that Ezra is going out on the king’s behalf and with his authority. Alternate translation: “I and my seven counselors are sending you from my court” or “I and my seven counselors are sending you with my authority”

See: Metaphor

Ezra 7:14 (#6)

וְשִׁבְעַת יָעֲטָהִי

“and his seven counselors”

As in 4:5, **counselors** means royal advisors in the Persian court. The seven mentioned here appear to have been the king’s closest and most important advisors. Alternate translation: “and his seven chief royal advisors”

See: Translate Unknowns

Ezra 7:14 (#7)

לְבַקָּרָא עַל־יְהוּד וְלִירוּשְׁלֶם בְּדָת אֱלָהָךְ

“to inquire about Judah and about Jerusalem by the law of your God”

Artaxerxes is describing the Jews who are in the province of Judah, and especially its capital city of Jerusalem, figuratively, by reference to things that are associated with them, the province and city where they live. Alternate translation: “to see how carefully the Jews living in the province of Judah and the city of Jerusalem are following the law of your God”

See: Metonymy

Ezra 7:14 (#8)

לְבַקָּרָא עַל־יְהוּד וְלִירוּשָׁלֶם בְּדָת אֱלָהָךְ

“to inquire about Judah and about Jerusalem by the law of your God”

The implication, particularly in light of the powers that the king gives Ezra at the end of the letter (7:25–26), is that **inquire** means more than just to find out about. It also implies to do something about. Alternate translation: “to make sure that the Jews living in the province of Judah and the city of Jerusalem follow the law of your God”

See: Assumed Knowledge and Implicit Information

Ezra 7:14 (#9)

דִּי בִידֶךְ

“which is in your hand”

Most likely, the word **hand** here means possession, indicating that Ezra was going to bring a written copy of the law of God with him. The phrase **in your hand** could mean that Ezra literally carried a scroll of the law in his hands or that he personally owned a written copy of the law. However, the phrase **in your hand** could also imply that Ezra will use the law as he performs his responsibilities in Judah and Jerusalem. Alternate translation: “that you carry with you” or “that you have with you” or “that you will use”

See: Metaphor

Ezra 7:15 (#1)

וּלְהֵיבָלָה כְּסַף וּדְהַב דִּי־מַלְכָּא וְיָעֲטוֹהִי הִתְנַדַּבוּ לֶאֱלָהּ יִשְׂרָאֵל דִּי בֵירוּשָׁלֶם מִשְׁכְּנָהּ

“and to bring silver and gold that the king and his counselors have freely offered to the God of Israel whose dwelling is in Jerusalem”

Verses 7:14–17 are one long sentence in Aramaic. If it would be helpful to your readers, you could break up that sentence into several parts. You could make 7:14 a sentence of its own, and you could divide this verse into two sentences, with the reason first and the result second. Alternate translation: “My counselors and I have freely given silver and gold for the God of Israel who lives in Jerusalem. So I am also sending you to deliver those gifts to his temple there.”

See: Connect — Reason-and-Result Relationship

Ezra 7:15 (#2)

מַלְכָּא וְיָעֲטוֹהִי

“the king and his counselors”

As in 7:14, Artaxerxes speaks of himself here in the third person. Alternate translation: “I and my counselors”

See: First, Second or Third Person

Ezra 7:15 (#3)

דִּי בֵירוּשָׁלֶם מִשְׁכְּנָהּ

“whose dwelling is in Jerusalem”

Artaxerxes speaks of the God of Israel as if he actually lived in Jerusalem. Like Darius in 6:12, he seems to be echoing Jewish usage, likely to show his respect for the God of Israel. The phrase indicates that Jerusalem is the place from which God chose to start making himself known throughout the world. In this context it seems to refer specifically to the temple since, in the next verse, Artaxerxes associates the silver and gold that he and his counselors have given with further gifts that others may give for the house of God that is in Jerusalem. Alternate translation: “whose temple is in Jerusalem”

See: Personification

Ezra 7:16 (#1)

וְכֹל כְּסַף וּדְהַב דִּי תְהַשְׁכַּח בְּכֹל מְדִינַת בָּבֶל

“with all the silver and the gold that you find in all the province of Babylon”

If it would be helpful to your readers, you could also divide this verse into two sentences. This phrase could be the first sentence. Here, **find** is an idiom that in this context means “can obtain.” Artaxerxes is giving Ezra permission to invite everyone in the province of Babylon to contribute. Alternate translation: “I also give you permission to ask everyone living in the province of Babylon to contribute silver and gold.”

See: Idiom

Ezra 7:16 (#2)

וְכֹל כְּסַף וּדְהַב דִּי תְהַשְׁכַּח בְּכֹל מְדִינַת בָּבֶל

“with all the silver and the gold that you find in all the province of Babylon”

The implication is that these would be contributions towards the expenses of the worship of Yahweh in the temple in Jerusalem, just like the gifts described in the rest of the verse. The further implication is that, just as the king and his counselors were sympathetic to the Jews in Jerusalem and eager to please the “God of heaven” (7:23), others in the province might be eager to do so as well. If it would be helpful to your readers, you could say this explicitly. Alternate translation: “I also authorize you to ask everyone living in the province of Babylon to contribute silver and

gold towards the expenses of the worship of Yahweh in the temple in Jerusalem”

See: Assumed Knowledge and Implicit Information

Ezra 7:16 (#3)

בְּכֹל מְדִינַת בָּבֶל

“in all the province of Babylon”

Artaxerxes is describing the people who live in the province of Babylon figuratively, by reference to something associated with them, the province where they live. Alternate translation: “among everyone living in the province of Babylon”

See: Metonymy

Ezra 7:16 (#4)

בָּבֶל

“Babylon”

Babylon (also called “Babylonia”) is the name of one of the provinces in the Persian Empire. See how you translated it in 1:11. Review the note there if that would be helpful.

See: How to Translate Names

Ezra 7:16 (#5)

עִם הִתְנַדָּבוּת עַמָּא וְכָהֲנַיָּא מִתְנַדְּבִין לְבֵית אֱלָהֲהֹם דִּי בִירוּשְׁלֶם

“along with the freewill offering of the people and the priests who freely give for the house of God, which is in Jerusalem”

If you have chosen to divide this verse into two sentences, this can be the second sentence. Here, **the people** means the people of Israel, as in 7:13. Alternate translation: “I also authorize you to collect any offerings that the people of Israel and their priests want to give freely for the temple in Jerusalem.”

Ezra 7:16 (#6)

דִּי בִירוּשְׁלֶם

“which is in Jerusalem”

Like Darius in 6:12, here Artaxerxes repeats some background information in order to be very explicit about which temple his command applies to. Alternate translation: “in Jerusalem”

See: Distinguishing Versus Informing or Reminding

Ezra 7:17 (#1)

כָּל־קֳבֵל דְּנָה

“therefore”

Connecting Statement:\n\nThe word **therefore** introduces the final part of the long sentence in 7:14–17. It indicates the results of the reasons that the sentence has given so far. You can translate it with the word or phrase in your language that introduces the result of a list of reasons. However, if you have followed the suggestion to break up this long sentence into several shorter sentences, you may not need to represent that meaning here.

See: Connect — Reason-and-Result Relationship

Ezra 7:17 (#2)

בְּכַסְפָּא דְנָה

“with this money”

Connecting Statement:\n\nThe implication is that this means not just the gifts from the priests and Israelites, but also the gifts from the king, his counselors, and the people of the province of Babylon. If it would be helpful to your readers, you could indicate this more explicitly. Alternate translation: “with all of this money”

See: Assumed Knowledge and Implicit Information

Ezra 7:17 (#3)

אָסְפַּרְנָא תִקְנֻנָּא & תּוֹרִין ׀ דְּכָרִין אִמְּרִין וּמִנְחָתְהֹון וְנִסְכֵיהֹון

“diligently you shall buy” - “bulls, rams, lambs, and their grain offerings and their drink offerings”

The implication, as 6:9 indicates explicitly, is that the bulls, rams, and lambs were to be used for whole burnt offerings. If it would be helpful, review the note to 3:2 about what whole burnt offerings were and why they were offered. The book also expects readers to know that the law of Moses said that two further things should be offered together with the animals that were sacrificed in whole burnt offerings. One was a certain amount of flour mixed with oil, considered a **grain offering**. The other was a certain amount of wine, considered a **drink offering**. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “be sure to buy bulls, rams, and lambs to sacrifice as whole burnt offerings, and grain, oil, and wine for the grain offerings and drink offerings that the law says must accompany them”

See: Assumed Knowledge and Implicit Information

Ezra 7:17 (#4)

אָסְפַּרְנָא

“diligently”

In their decrees, as several examples in this book show, the Persian kings used this term **diligently** to mean carefully, exactly, and efficiently. Review the note to 5:8 about this term if that would be helpful. Alternate translation: "be sure that"

Ezra 7:17 (#5)

תִּקְנֻ֣א בְּכַסְפָּ֣א דְנָ֣ה

"you shall buy with this money"

The word **you** here is singular, referring to Ezra. However, Ezra may not have made these purchases himself. Alternate translation: "make sure that your people use this money to buy"

See: Forms of You

Ezra 7:17 (#6)

וּתְקָרֵ֣ב

"and you shall offer"

The word **you** here is singular, referring to Ezra. However, Ezra probably did not offer these sacrifices himself. Alternate translation: "and make sure that the priests offer"

See: Forms of You

Ezra 7:17 (#7)

אֱלָהֲכֽ֣ם

"your God"

The word **your** here is plural, referring to all of the Jews.

See: Forms of You

Ezra 7:18 (#1)

וּמָ֣ה דִי־ עלי֗ך וְעַל־אחיך֙ יִיטַ֣ב בִּשְׁאָ֣ר כַּסְפָּ֣א וְדַהֲבָ֣ה לְמֶעְבַּ֣ד כִּרְעוּת֔ אֱלָהֲכֽ֣ם תַּעַבְדּֽוּן

"And you may do whatever seems good to you and to your brothers to do with the rest of the silver and the gold, according to the will of your God"

Here, **brother** is a figurative way of saying "fellow Israelites," and in context it likely refers to the other Jewish leaders who would decide with Ezra what to do with the extra money. Alternate translation: "You and your fellow Jewish leaders can decide what you think your God would like you to do with any silver and gold that is left over."

See: Metaphor

Ezra 7:18 (#2)

תַּעַבְדּֽוּן

"you may do"

The word **you** here is plural, referring to Ezra and the other Jewish leaders.

See: Forms of You

Ezra 7:18 (#3)

עליך וְעַל־אחיך

"to you and to your brothers"

The words **you** and **your** here are singular, referring to Ezra.

See: Forms of You

Ezra 7:18 (#4)

אֱלָהֲכֽ֣ם

"your God"

The word **your** here is plural, referring to all of the Jews.

See: Forms of You

Ezra 7:19 (#1)

וּמָאנֵ֣י

"And the vessels"

Connecting Statement:\n\nThis sentence may be introducing a contrast between what Ezra and the other Jewish leaders could do with gold and silver that people contributed in the form of money and what they had to do with gold and silver that people contributed in the form of bowls and other objects that could be used in the temple. You could begin the sentence with a word such as "however" to indicate this contrast.

See: Connecting Words and Phrases

Ezra 7:19 (#2)

וּמָאנֵ֣י דִֽי־מִתְיַהֲבִ֣ין לָ֗ךְ לְפָלְחָ֣ן בֵּית־ אֱלָהָ֣ךְ הַשְׁלֵ֣ם קֳדָ֣ם אֱלָ֣הּ יְרוּשְׁלֶ֑ם

"And the vessels that were given to you for the service of the house of your God, deliver in full before the God of Jerusalem"

As in 1:7, **vessels** refers to bowls, basins, and other objects that could be used in worship in the temple. The ones that people contributed on this occasion are described in more detail in 8:26–27. The implication in what the king says here is that Ezra and the Jewish leaders are not to sell or melt down these objects and use the proceeds to pay for temple expenses. Rather, they must use these objects only for temple worship. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "Do not use objects that people contribute for use in the temple of your God to pay for the temple expenses. Make sure that

you deliver every one of them to Jerusalem, where they can be used in God's presence"

See: Assumed Knowledge and Implicit Information

Ezra 7:19 (#3)

לְ֖ךָ & אֱלָהֲ֑ךָ

"to you" - "your God"

Here, **you** and **your** are singular, referring to Ezra.

See: Forms of You

Ezra 7:19 (#4)

לְפָלְחָ֗ן בֵּית֙ אֱלָהֲ֔ךָ

"for the service of the house of your God"

The idea behind the abstract noun **service** can be expressed with a verb such as "use." Alternate translation: "to use in the temple of your God"

See: Abstract Nouns

Ezra 7:19 (#5)

הַשְׁלֵ֣ם

"deliver in full"

The Aramaic expression translated here as **deliver in full** means to "make complete." It is the same one that the Jewish leaders use in 5:16 when they say that the temple is not "finished" yet. In context it means that Ezra must be sure to deliver every single one of the contributed objects to the temple, so that the complete set that was donated will be reassembled there. (We see him doing this carefully in 8:26–27). Alternate translation: "make sure that you deliver every one of them"

See: Idiom

Ezra 7:19 (#6)

קֳדָ֥ם אֱלָהּ֖ יְרוּשְׁלֶֽם

"before the God of Jerusalem"

Using a spatial metaphor, Artaxerxes says that Ezra must place the objects **before** God, meaning in God's presence. Alternate translation: "to Jerusalem, where they can be used in God's presence"

See: Metaphor

Ezra 7:19 (#7)

קֳדָ֥ם אֱלָהּ֖ יְרוּשְׁלֶֽם

"before the God of Jerusalem"

As in 6:18, in another spatial metaphor, Artaxerxes describes God as if he lived in the city of Jerusalem. This is a figurative reference to the way God's presence was in the temple in Jerusalem. Alternate translation: "to Jerusalem, where they can be used in God's presence"

See: Metaphor

Ezra 7:20 (#1)

וּשְׁאָ֣ר חַשְׂחוּת֗ בֵּית֙ אֱלָהֲ֔ךָ דִּֽי־יִפֵּל־לָ֖ךְ לְמִנְתַּֽן

"And the rest of what is needed for the house of your God that falls to you to give"

The phrase **that falls to you to give** is an idiom that means "that you have responsibility to give," in other words, "that you have to provide." Alternate translation: "And anything else that you need to provide for the temple of your God"

See: Idiom

Ezra 7:20 (#2)

חַשְׂחוּת֗

"what is needed for"

If it would be helpful in your language, you could say this with an active form. Alternate translation: "whatever you might need for"

See: Active or Passive

Ezra 7:20 (#3)

אֱלָהֲ֑ךָ & לְ֖ךָ & תִּנְתַּֽן

"your God" - "to you" - "you may give"

All of the forms of **you** in this verse are singular, referring to Ezra.

See: Forms of You

Ezra 7:20 (#4)

תִּנְתַּ֣ן מִן־בֵּית֔ גִּנְזֵ֥י מַלְכָּֽא

"you may give from the house of the treasures of the king"

This does not mean, as in 5:17, the place where valuable royal documents were stored. Here, **house** likely represents all of the wealth of the king figuratively. It is a metaphor for "property," meaning everything that a person keeps in his house, and by extension everything that he owns. So it is not necessarily a physical building, but it refers in general to all the financial resources that belong to the king, as with the shorter expression **the treasures of the king** in

6:8. Alternate translation: “you may pay for from my royal treasury”

See: Synecdoche

Ezra 7:20 (#5)

בֵּית גִּנְזֵי מַלְכָּא

“the house of the treasures of the king”

Artaxerxes speaks of himself here in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: “my royal treasury”

See: First, Second or Third Person

Ezra 7:21 (#1)

וּמִנִּי

“And from me”

Connecting Statement:\n\nThis phrase indicates that the sentence it introduces explains the results of what the previous sentence described. Specifically, Artaxerxes has just said that Ezra may pay for additional expenses out of the royal treasury. Consequently, regarding providing funds to Ezra, he will now give instructions to the officials responsible for administering the royal revenue in the province where Jerusalem is located. Alternate translation: “Consequently, from me”

See: Connect — Reason-and-Result Relationship

Ezra 7:21 (#2)

וּמִנִּי אֲנָה אַרְתַּחְשַׁסְתְּא מַלְכָּא שִׂים טְעֵם

“And from me myself, Artaxerxes the king, is set a decree”

Connecting Statement:\n\nUp to this point in the letter, Artaxerxes has been addressing Ezra, and he has spoken of himself mostly in the third person. But now as he turns to address a new audience, the royal treasurers, he speaks of himself in the first person, and he uses the emphatic form **me myself** and repeats his name and title, as in 7:12. If you have been translating the king’s use of the third person for himself in this letter with the first person in your language, it may be helpful to your readers if you use some emphatic form or extended phrase here to show this transition. Alternate translation: “And I, King Artaxerxes, am personally commanding”

See: First, Second or Third Person

Ezra 7:21 (#3)

וּמִנִּי אֲנָה אַרְתַּחְשַׁסְתְּא מַלְכָּא שִׂים טְעֵם לְכֹל & דִּי כָל־דִּי יִשְׁאֲלֻנְכוֹן עֶזְרָא & אָסְפַרְנָא יִתְעֲבֵד

“And from me myself, Artaxerxes the king, is set a decree for all” - “that all that Ezra (“ - “may ask of you, let it be done diligently”

If it would be helpful in your language, you could say this with an active form. Alternate translation: “And I, King Artaxerxes, am personally commanding all of you who are … to give Ezra … anything that he asks from you, and to do it exactly and promptly”

See: Active or Passive

Ezra 7:21 (#4)

יִשְׁאֲלֻנְכוֹן

“may ask of you”

The king is now addressing the treasurers, so **you** is plural and refers to the treasurers here and in 7:24. If your language distinguishes between forms of you, the form for a superior addressing a group of people would be appropriate.

See: Forms of You

Ezra 7:21 (#5)

גִּזְבָּרַיָּא

“the treasurers”

These were royal officials responsible for administering the funds of the empire in their province.

See: Translate Unknowns

Ezra 7:21 (#6)

בַּעֲבַר נַהֲרָה

“are in Beyond-the-River”

Beyond-the-River is the name of one of the provinces of the Persian Empire. See how you translated it in 4:10.

See: How to Translate Names

Ezra 7:21 (#7)

עֶזְרָא כָּהֲנָה סָפַר דָּתָא דִּי־אֱלָהּ שְׁמַיָּא

“Ezra (the priest, the scribe of the law of the God of heaven”

Here, the king provides some background information to remind or inform the treasurers who Ezra was. Alternate translation: “Ezra, who is a priest of the God who rules in heaven, and who has carefully studied his law”

See: Distinguishing Versus Informing or Reminding

Ezra 7:22 (#1)

עַד־כְּסַף כִּכְּרִין מְאָה וְעַד־חִנְטִין כֹּרִין מְאָה וְעַד־חֲמַר בַּתִּין מְאָה וְעַד־בַּתִּין מְשַׁח מְאָה וּמְלַח דִּי־לָא כְתָב

“as much as 100 silver kikkars, and as much as 100 cors of wheat, and as much as 100 baths of wine, and as much as 100 baths of oil, and salt which is not written”

Here, the king is speaking in an abbreviated, official way, and the connection to the previous verse may not be entirely clear for all readers. He is describing how much he is authorizing Ezra to ask for from the treasury in money and supplies. If it would be helpful to your readers, you could say that explicitly, and you could also make this verse a sentence of its own. Alternate translation: “I am authorizing Ezra to ask you treasurers for up to 100 kikkars of silver, 100 cors of wheat, 100 baths of wine, 100 baths of oil, and an unlimited amount of salt.”

See: Ellipsis

Ezra 7:22 (#2)

כְּסַף כִּכְּרִין מְאָה

“100 silver kikkars”

You could try to express the modern value of this amount of silver. But since prices vary over time, that could cause your Bible translation to become outdated and inaccurate. So you could express the amount instead using the ancient measurement, the kikkar, and explain in a note that this was equivalent to about 30 kilograms. Alternatively, you could specify the weight of the silver in the text, as UST does.

See: Biblical Money

Ezra 7:22 (#3)

חִנְטִין כֹּרִין מְאָה

“100 cors of wheat”

A cor was equivalent to about 220 liters. If it would be helpful to your readers, you could express the quantity in modern measurements, as UST does, “500 bushels of wheat.” Alternatively, to help your readers recognize that the biblical writings come from a long time ago when people used different measures, you could express the amount using the ancient measurement, the cor, and explain the equivalent in modern measurements in a footnote.

See: Biblical Volume

Ezra 7:22 (#4)

וְעַד־חֲמַר בַּתִּין מְאָה וְעַד־בַּתִּין מְשַׁח מְאָה

“and as much as 100 baths of wine, and as much as 100 baths of oil”

According to ancient measurements, **baths** were equivalent to about 22 liters. Once again, if it would be helpful to your readers, you could express the quantity in modern measurements, or you could express the amount using the ancient measurement and explain its modern equivalent in a footnote. Alternate translation: “and as much as 2,200 liters of wine, and as much as 2,200 liters of oil” or “and as much as 600 gallons of wine, and as much as 600 gallons of oil”

See: Biblical Volume

Ezra 7:22 (#5)

וּמְלַח דִּי־לָא כְתָב

“and salt which is not written”

This expression means that the king is not specifying in writing a maximum amount of salt that Ezra can request, as he did for the silver, wheat, wine, and oil. Alternate translation: “and an unlimited amount of salt”

See: Idiom

Ezra 7:23 (#1)

כָּל־דִּי מִן־טַעַם אֱלָהּ שְׁמַיָּא יִתְעֲבֵד אַדְרַזְדָּא לְבֵית אֱלָהּ שְׁמַיָּא

“Everything that is from the decree of the God of heaven shall be done exactly for the house of the God of heaven”

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: “I want you to make sure that the Jewish leaders have the funds they need to do everything that the God who rules in heaven has commanded regarding worship in his temple”

See: Active or Passive

Ezra 7:23 (#2)

כָּל־דִּי מִן־טַעַם אֱלָהּ שְׁמַיָּא

“Everything that is from the decree of the God of heaven”

Here, by **decree,** Artaxerxes is likely referring to what he calls the law of the God of heaven in 7:12. He means the law of Moses, and specifically the commandments in the law for how community worship was to be conducted. Artaxerxes speaks of the law as if it were a royal decree that God had issued. Alternate translation: “Everything that the God who rules in heaven has commanded”

See: Metaphor

Ezra 7:23 (#3)

“for the house of the God of heaven”

See how you translated the expressions **the house of God** in 1:4 and **the God of heaven** in 5:11. Alternate translation: “for the temple of the God who rules in heaven”

See: Metaphor

Ezra 7:23 (#4)

דִּי־לְמָה֩ לָֽהֱוָא֨ קְצָ֜ף עַל־מַלְכ֗וּת מַלְכָּ֤א וּבְנוֹהִי

“For why should there be wrath against the kingdom of the king and his sons”

The king is making a statement, not asking a real question. He does not expect the treasurers to explain to him why there should be wrath against the kingdom. Instead, he is using the question form to emphasize how important it is for the treasurers to ensure that sufficient funds are provided so that worship in the temple can be conducted just as God has commanded, so that God will not be angry. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: “Because I do not want God to be angry with me or with any of my descendants who rule after me”

See: Rhetorical Question

Ezra 7:23 (#5)

דִּי־לְמָה֩ לָֽהֱוָא֨ קְצָ֜ף עַל־מַלְכ֗וּת מַלְכָּ֤א וּבְנוֹהִי

“For why should there be wrath against the kingdom of the king and his sons”

The implication is that Artaxerxes wants to have God’s favor, and he is concerned that God will be displeased with him instead if he does not provide for God’s temple in Jerusalem. If it would be helpful to your readers, you could say this explicitly. Alternate translation: “I do not want God to be angry with me or with any of my descendants who rule after me because I neglected his temple.”

See: Assumed Knowledge and Implicit Information

Ezra 7:23 (#6)

דִּי־לְמָה֩ לָֽהֱוָא֨ קְצָ֜ף עַל־מַלְכ֗וּת מַלְכָּ֤א וּבְנוֹהִי

“For why should there be wrath against the kingdom of the king and his sons”

God’s wrath represents God’s punishment. Alternate translation: “I do not want God to punish me or any of my descendants who rule after me because I neglected his temple”

See: Metonymy

Ezra 7:23 (#7)

מַלְכ֗וּת מַלְכָּ֤א וּבְנוֹהִי

“the kingdom of the king and his sons”

God would not actually be angry with the realm over which Artaxerxes has authority. Rather, he uses the term **kingdom** to describe himself and his descendants by reference to something associated with them. Alternate translation: “me or any of my descendants who rule after me”

See: Metonymy

Ezra 7:23 (#8)

מַלְכ֗וּת מַלְכָּ֤א וּבְנוֹהִי

“the kingdom of the king and his sons”

Artaxerxes speaks of himself here in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: “my kingdom and that of my descendants who rule after me”

See: First, Second or Third Person

Ezra 7:23 (#9)

וּבְנוֹהִי

“and his sons”

This could possibly mean the biological sons of King Artaxerxes, but since he speaks of the kingdom as belonging to them, it is more likely that this is a figurative reference to his descendants, and specifically the line of direct descendants who would rule Persia as his successors (his son, his grandson, etc.). (If it would be helpful, also review the notes to 4:15 and 6:10 about how Persian kings considered their predecessors their “fathers” and their successors their **sons**.) Alternate translation: “and my descendants who rule after me”

See: Metaphor

Ezra 7:24 (#1)

וּלְכ֣ם מְהוֹדְעִ֔ין

“And to you is made known”

If it would be helpful in your language, you could say this with an active form, and you could say who is doing the action. Alternate translation: “I am also declaring to you”

See: Active or Passive

Ezra 7:24 (#2)

כָּל־כָּהֲנַיָּ֣א וְלֵוָיֵ֣א זַמָּרַיָּ֣א תָרְעֵיָ֣א
נְתִינַיָּ֣א וּפָלְחֵ֣י בֵית־אֱלָהָ֣א דְנָ֣ה
מִנְדָּ֣ה בְלוֹ֣ וַהֲלָ֣ךְ לָ֣א שַׁלִּ֣יט לְמִרְמֵ֣א עֲלֵיהֹ֣ם

“there is no authority to set tax, tribute, or custom upon all the priests, and the Levites, the singers, the gatekeepers, the temple servants, and the servants of that house of God”

The last phrase, **the servants of that house of God**, describes what the people in the five groups listed all have in common. They all work in the temple of God. In this way, the phrase gives the reason why the treasurers may not impose taxes on anyone in any of these groups. Likely as a further way of supporting the temple, and perhaps also as a gesture of respect for God, Artaxerxes is providing an exemption from taxes for all temple personnel. If it would be helpful in your language, you could state this reason before the results that the rest of the sentence describes. Alternate translation: “because the priests, Levites, singers, gatekeepers, and temple servants all work in the temple of this God, you have no authority to set any tax, tribute, or custom upon them”

See: Connect — Reason-and-Result Relationship

Ezra 7:24 (#3)

“tax, tribute, or custom”

See how you translated this phrase in 4:13.

Ezra 7:24 (#4)

וְ□לֵוָיֵא

“and the Levites”

See how you translated this term in 2:40. Review the explanation in the note there if that would be helpful.

See: How to Translate Names

Ezra 7:24 (#5)

זַמָּ□רָיָ□א

“the singers”

This is the same occupational group as in 2:41. Review the explanation in the note there if that would be helpful.

Ezra 7:24 (#6)

□תָרֵעַיָא

“the gatekeepers”

This is the same occupational group as in 2:42. Review the explanation in the note there if that would be helpful.

Ezra 7:24 (#7)

נְתִ□ינַיָ□א

“the temple servants”

See how you translated this term in 2:43. Review the explanation in the note there if that would be helpful.

See: How to Translate Names

Ezra 7:25 (#1)

וְאַ□□□נְתְּ עֶזְרָ□□□א

“And as for you, Ezra”

Connecting Statement:\n\nThe king now returns to address Ezra personally, so **you** refers to him here, and is singular, The three instances of **your** in this verse are also singular, as is the verb **appoint**. Only the phrase **you shall teach** is plural, referring to Ezra and to those whom he will appoint. If your language distinguishes between levels of social status, the form for a superior addressing a respected individual would be appropriate.

See: Forms of You

Ezra 7:25 (#2)

כְּחָכְמַ□□□ת אֱלָהָ□□□ךְ דִּי־בִידָ□□□ךְ

“according to the wisdom of your God that is in your hand”

If your language does not use abstract nouns such as **wisdom**, you can express that idea in a different way. Alternate translation: “because the law of your God has made you wise” or “guided by the wise teachings of your God that you know so well”

See: Abstract Nouns

Ezra 7:25 (#3)

דִּי־בִידָ□□□ךְ

“that is in your hand”

Most likely, the phrase **that is in your hand** here means the same thing as in 7:14, where the law of God is described as being in Ezra’s hand. Review the note there if that would be helpful. As there, the phrase **in your hand** here could mean: (1) that Ezra knows it and uses it with great ability. Alternate translation: “that you know and use well” or (2) that Ezra personally owns a scroll of God’s wisdom. Alternate translation: “that you have with you”

See: Metaphor

Ezra 7:25 (#4)

מָ□□□נִי שָׁפְטִ□□□ין וְדַיָּנִ□□□ין דִּי־לְהֵ□□□ן דאנין

“appoint magistrates and judges who may judge”

The terms **magistrates** and **judges** mean very similar things. There are two possibilities here. (1) Artaxerxes could

be using these two terms to refer to people in slightly different roles. The first term may refer to officials who decide disputes between people, and the second term may refer to officials who interpret the law and apply it to specific situations. Alternate translation: "appoint officials who can decide disputes between people and officials who can interpret and apply the law" or (2) Artaxerxes may be using the two words together to emphasize the authority that Ezra has to ensure that the Jews in Judah and Jerusalem follow God's commandments. If you have only one term for these functions, you can just use that one term here. Alternate translation: "appoint judges so that they can judge"

See: Doublet

Ezra 7:25 (#5)

לְכָל־עַמָּהּ דִּי בַעֲבַר נַהֲרָה לְכָל־יָדְעֵי דָתֵי אֱלָהָךְ

"all the people who are in Beyond-the-River, all who know the laws of your God"

The second phrase clarifies the meaning of the first phrase, showing that Artaxerxes is referring specifically to the Jews who live in this province. He is allowing the Jews there to have their own legal system, based on the law of Moses. If it would be helpful in your language, you could say that explicitly. Alternate translation: "all the Jews living in Beyond-the-River province, who know the laws of your God"

See: Assumed Knowledge and Implicit Information

Ezra 7:25 (#6)

וְדִי לָא יָדַע תְּהוֹדְעוּן

"And you shall teach those who do not know"

The word **you** here is plural. If your language distinguishes between forms of you, the form for a superior addressing a group of people would be appropriate.

See: Forms of You

Ezra 7:25 (#7)

וְדִי לָא יָדַע תְּהוֹדְעוּן

"And you shall teach those who do not know"

The implication, in light of the plural **you**, is that Ezra and the judges he appoints are to teach the law of God to any Jews living in the province who are not familiar with it, so that they can follow it. Alternate translation: "And I want you and the judges to teach the law of God to those Jews in the province who do not know it."

See: Assumed Knowledge and Implicit Information

Ezra 7:26 (#1)

וְכָל־דִּי־לָא לֶהֱוֵא עָבֵד דָּתָא דִי־אֱלָהָךְ וְדָתָא דִי מַלְכָּא אָסְפַרְנָא דִינָה לֶהֱוֵא מִתְעֲבֵד מִנֵּה

"And everyone who will not do the law of your God and the law of the king, judgment shall be exacted from him diligently"

The implication is that the Jews in Judah and Jerusalem will still be governed by Persian law in addition to the law of Moses, but Artaxerxes is giving Ezra the authority to appoint judges who will administer and enforce both sets of laws. In this way, members of the Jewish community will have Jewish judges. Alternate translation: "The judges you appoint are diligently to punish anyone who refuses to obey the law of your God or my decrees"

See: Assumed Knowledge and Implicit Information

Ezra 7:26 (#2)

וְכָל־דִּי־לָא לֶהֱוֵא עָבֵד דָּתָא דִי־אֱלָהָךְ וְדָתָא דִי מַלְכָּא אָסְפַרְנָא דִינָה לֶהֱוֵא מִתְעֲבֵד מִנֵּה

"And everyone who will not do the law of your God and the law of the king, judgment shall be exacted from him diligently"

If it would be helpful in your language, you could say this with an active form, and you could say who is to do the action. Alternate translation: "The judges you appoint are diligently to punish anyone who refuses to obey the law of your God or my decrees."

See: Active or Passive

Ezra 7:26 (#3)

וְדָתָא דִי מַלְכָּא

"and the law of the king"

Artaxerxes speaks of himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "or obey my decrees"

See: First, Second or Third Person

Ezra 7:26 (#4)

הֵן לְמוֹת הֵן לשרשו הֵן־לַעֲנָשׁ נִכְסִין וְלֶאֱסוּרִין

"whether for death, whether for banishment, whether for confiscation of goods, or for imprisonment"

The abstract nouns **death**, **banishment**, **confiscation**, and **imprisonment** can be translated with verbs. Alternate translation: "as your judges see fit, they may execute offend-

ers, or make them leave the community, or seize the things that they own, or put them in prison"

See: Abstract Nouns

Ezra 7:26 (#5)

וְלֶאֱסוּרִין

"or for imprisonment"

Here, the book ends its quotation of the letter of introduction and authorization that King Artaxerxes gave to Ezra. If you decided in 7:12 to mark his words as a quotation, you should indicate that ending here with a closing primary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

See: Quote Markings

Ezra 7:27 (#1)

בָּרוּךְ יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ

"Blessed be Yahweh, the God of our fathers"

Connecting Statement:\n\nPreviously in the book, Ezra has been a character in a story that someone else has been telling. Here he becomes the person telling the story, and he continues to tell it through to the end of chapter 9. In effect, the letter of introduction that King Artaxerxes wrote for him has been his introduction to us as well. The book does not say specifically that Ezra will now be the narrator, although one indication is that when Ezra is telling the story, he refers to himself as "I" and to the Jewish community as "us," and another indication is that the book is now written in Hebrew again. But if it would be helpful to your readers, you could add a phrase to indicate this. Alternate translation: "When I, Ezra, received this letter from the king, I prayed, 'Thank you, Yahweh, the God of our ancestors'"

See: Introduction of New and Old Participants

Ezra 7:27 (#2)

בָּרוּךְ יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ

"Blessed be Yahweh, the God of our fathers"

Connecting Statement:\n\nThe first thing that Ezra does when he begins to tell his own story is pray to God, rather than address the audience that will hear his story. If you decided to add a phrase to introduce him as the new narrator, you could use that same phrase to introduce this prayer as a direct quotation. Alternate translation: "When I, Ezra, received this letter from the king, I prayed, 'Thank you, Yahweh, the God of our ancestors'" Otherwise, you could show that this prayer is distinct from the story by setting it off with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. The quotation should end in the middle of 7:28, after "the mighty officials of the king."

See: Aside

Ezra 7:27 (#3)

בָּרוּךְ יְהוָה

"Blessed be Yahweh"

Connecting Statement:\n\nAlthough Ezra speaks of Yahweh in the third person here, he is actually praying a prayer of thanksgiving to Yahweh. If it would be helpful in your language, you could translate his words in the second person. Alternate translation: "Thank you, Yahweh"

See: First, Second or Third Person

Ezra 7:27 (#4)

בָּרוּךְ יְהוָה

"Blessed be Yahweh"

Connecting Statement:\n\nIf it is not natural or not possible in your language to speak of a human blessing God, then you can express the idea here in a different way. Alternate translation: "I praise Yahweh" or "I thank Yahweh"

Ezra 7:27 (#5)

אֱלֹהֵי אֲבוֹתֵינוּ

"the God of our fathers"

Connecting Statement:\n\n**Fathers** here means "ancestors." Alternate translation: "the God of our ancestors"

See: Metaphor

Ezra 7:27 (#6)

נָתַן כָּזֹאת בְּלֵב הַמֶּלֶךְ לְפָאֵר אֶת־בֵּית יְהוָה אֲשֶׁר בִּירוּשָׁלִָם

"gave according to this in the heart of the king, to glorify the house of Yahweh, which is in Jerusalem"

Giving something in the king's heart, that is, putting something in it, means leading him to have certain thoughts and desires. Alternate translation: "led the king to want to glorify the temple of Yahweh in Jerusalem"

See: Metaphor

Ezra 7:27 (#7)

לְפָאֵר אֶת־בֵּית יְהוָה

"to glorify the house of Yahweh"

This expression means to make something bright, glorious, or beautiful. Artaxerxes was not doing this literally, the way that Cyrus and Darius did by supporting the physical rebuilding of the temple. Rather, Artaxerxes was making sure that the temple would always have everything it needed to keep operating. In that way he was making sure that the temple would not languish and be disrespected, but rather, always be a vibrant place that was held in honor. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to honor the temple of Yahweh" or "to make sure that the temple of Yahweh would always be a glorious place"

See: Metaphor

Ezra 7:28 (#1)

וְעָלַ֨י הִטָּה־חֶ֜סֶד לִפְנֵ֣י הַמֶּ֗לֶךְ וְיוֹעֲצָ֤יו וּלְכָל־שָׂרֵ֙י הַמֶּ֔לֶךְ הַגִּבֹּרִ֖ים

"and caused covenant faithfulness to extend to me before the face of the king, and his counselors, and before all the mighty officials of the king"

Here, the abstract noun **faithfulness** refers to a person wanting to do everything that they can to help another person. As in 3:11, **covenant faithfulness** refers specifically to Yahweh doing that for the people of Israel in order to keep the promises that he had made to them. If it would be helpful in your language, you could translate the idea behind this word with a verb such as **help**. Alternate translation: "and helped me get everything I needed from the king, as I was in his presence and in the presence of his counselors and mighty officials"

See: Abstract Nouns

Ezra 7:28 (#2)

וְעָלַ֨י הִטָּה־חֶ֜סֶד לִפְנֵ֣י הַמֶּ֗לֶךְ וְיוֹעֲצָ֤יו וּלְכָל־שָׂרֵ֙י הַמֶּ֔לֶךְ הַגִּבֹּרִ֖ים

"and caused covenant faithfulness to extend to me before the face of the king, and his counselors, and before all the mighty officials of the king"

Here, **face** represents the presence of a person. The expression means that, as Ezra stood before the king and his counselors and officials, Yahweh helped him get everything he needed from them. Alternate translation: "and helped me get everything I needed from the king, as I was in his presence and in the presence of his counselors and mighty officials"

See: Metonymy

Ezra 7:28 (#3)

וְעָלַ֨י הִטָּה־חֶ֜סֶד

"and caused covenant faithfulness to extend to me"

Ezra uses a spatial metaphor to depict help stretching out to him from Yahweh. Alternate translation: "and helped me"

See: Metaphor

Ezra 7:28 (#4)

שָׂרֵ֙י הַמֶּ֔לֶךְ הַגִּבֹּרִ֖ים

"the mighty officials of the king"

This is the end of the prayer that Ezra prays as he begins to tell his own story. If you indicated the beginning of this prayer in 7:27 with an opening quotation mark or with the corresponding punctuation or convention in your language, you should use the same means to indicate the end of a quotation here.

See: Quote Markings

Ezra 7:28 (#5)

הִתְחַזַּ֣קְתִּי כְּיַד־יְהוָ֣ה אֱלֹהַ֔י עָלַ֑י

"I gained strength according to the hand of Yahweh my God upon me"

As in 7:6, **hand** represents power and control, and the expression **the hand of Yahweh my God upon me** indicates that Ezra enjoyed Yahweh's care, protection, and favor. Alternate translation: "I was encouraged because I recognized that Yahweh my God was helping me"

See: Metonymy

Ezra 7:28 (#6)

מִיִּשְׂרָאֵ֔ל רָאשִׁ֖ים

"from Israel heads"

As 8:1 shows, **heads** here is an abbreviated way of saying **heads of father's houses**. Alternate translation: "some Israelite clan leaders"

See: Ellipsis

Ezra 7:28 (#7)

לַעֲל֖וֹת עִמִּ֑י

"to go up with me"

Ezra says **go up** because he and the group he was leading would have to travel from a river valley up into the mountains in order to return from their places of exile to Jerusalem. Alternate translation: "to return to Jerusalem with me"

See: Idiom

Ezra 8:1 (#1)

וְאֵ֣לֶּה

“Now these are”

The word **Now** introduces a new event in the story. Use a natural method in your language to introduce a new event here.

See: Introduction of a New Event

Ezra 8:1 (#2)

וְאֵ֣לֶּה רָאשֵׁ֣י אֲבֹתֵיהֶ֣ם וְהִתְיַחֲשָׂ֣ם הָעֹלִ֣ים עִמִּ֣י

“Now these are the heads of their fathers and their enrollment by genealogy, the ones who went up with me”

As in 4:3, **heads of their fathers** is an abbreviated way of saying “heads of their father’s houses.” Review the note there if that would be helpful. Alternate translation: “These are the names of the clan leaders, along with the names of their clans, of those who traveled with me”

See: Ellipsis

Ezra 8:1 (#3)

הָעֹלִ֣ים עִמִּ֣י & מִבָּבֶ֗ל

“the ones who went up with me from Babylon”

As in 7:28, Ezra says **go up** because the trip from Babylon to Jerusalem would involve a significant climb in elevation. Alternate translation: “who returned from Babylon with me”

See: Idiom

Ezra 8:1 (#4)

בְּמַלְכ֣וּת אַרְתַּחְשַׁ֣סְתְּא הַמֶּ֣לֶךְ

“in the reign of Artaxerxes the king”

As 7:8–9 indicates, this was specifically in the seventh year of the reign of Artaxerxes. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “during the seventh year of the reign of Artaxerxes as king of Persia.”

See: Assumed Knowledge and Implicit Information

Ezra 8:1 (#5)

בְּמַלְכ֣וּת אַרְתַּחְשַׁ֣סְתְּא הַמֶּ֣לֶךְ

“in the reign of Artaxerxes the king”

If you choose to make explicit the information of which year this is of the king’s reign, but your language does not use ordinal numbers, you can say “during year seven of the reign of Artaxerxes as king of Persia.”

See: Ordinal Numbers

Ezra 8:2 (#1)

מִבְּנֵ֣י פִינְחָ֗ס גֵּרְשֹׁ֣ם

“From the sons of Phinehas: Gershom”

Here, **sons** means “descendants.” Alternate translation: “From the descendants of Phinehas, Gershom”

See: Metaphor

Ezra 8:2 (#2)

פִינְחָ֗ס גֵּרְשֹׁ֣ם

“Phinehas: Gershom”

These are the names of two men.

See: How to Translate Names

Ezra 8:2 (#3)

מִבְּנֵ֣י אִיתָמָ֣ר דָּנִיֵּ֣אל

“From the sons of Ithamar: Daniel”

Here, **sons** means “descendants.” Alternate translation: “From the descendants of Ithamar, Daniel”

See: Metaphor

Ezra 8:2 (#4)

אִיתָמָ֣ר דָּנִיֵּ֣אל

“Ithamar: Daniel”

These are the names of two men.

See: How to Translate Names

Ezra 8:2 (#5)

מִבְּנֵ֣י דָוִ֣יד חַטּ֗וּשׁ

“From the sons of David: Hattush”

Here, **sons** means “descendants.” Alternate translation: “From the descendants of David, Hattush”

See: Metaphor

Ezra 8:2 (#6)

דָוִ֣יד חַטּ֗וּשׁ

“David: Hattush”

These are the names of two men.

See: How to Translate Names

Ezra 8:3 (#1)

מִבְּנֵי שְׁכַנְיָה & מִבְּנֵי פַרְעֹשׁ זְכַרְיָה

“”from the sons of Shecaniah. From the sons of Parosh: Zechariah“”

This could mean one of two things. (1) The phrase **from the sons of Shecaniah** probably applies to the end of the previous verse. 1 Chronicles 3:19–22 shows that Hattush was the grandson of Shecaniah, and that Shecaniah was either the grandson or a more distant descendant of Zerubbabel, who was a descendant of King David. (As several of the following verses show, further information like this may be provided about the clan leaders on this list.) So the end of 8:2 and the beginning of 8:3 could read: “From the descendants of King David, Hattush, one of the descendants of Shecaniah” or (2) It could mean that Zechariah was the clan leader of the descendants of Shecaniah, and that they were all descendants of a more remote ancestor named Parosh. Alternate translation: “From the descendants of Shecaniah, who were descendants of Parosh, Zechariah”

See: Assumed Knowledge and Implicit Information

Ezra 8:3 (#2)

מִבְּנֵי שְׁכַנְיָה & מִבְּנֵי פַרְעֹשׁ זְכַרְיָה

“”from the sons of Shecaniah. From the sons of Parosh: Zechariah“”

Here, **sons** means “descendants.” Alternate translation: (1) “one of the descendants of Shecaniah. From the descendants of Parosh, Zechariah” or, if you have decided that **from the sons of Shecaniah** applies to **Zechariah**, (2) “From the descendants of Shecaniah, who were descendants of Parosh, Zechariah”

See: Metaphor

Ezra 8:3 (#3)

שְׁכַנְיָה & פַרְעֹשׁ זְכַרְיָה

“”Shecaniah.“ - “Parosh: Zechariah””

These are the names of three men.

See: How to Translate Names

Ezra 8:3 (#4)

וְעִמּוֹ הִתְיַחֵשׂ לִזְכָרִים מֵאָה וַחֲמִשִּׁים

“and with him were 150 males enrolled by genealogy”

The implication is that these 150 males belonged to the same clan as Zechariah. Alternate translation: “along with 150 other men from his clan”

See: Assumed Knowledge and Implicit Information

Ezra 8:4 (#1)

מִבְּנֵי פַּחַת מוֹאָב אֶלְיְהוֹעֵינַי בֶּן־זַרְחְיָה

“From the sons of Pahath-Moab: Eliehoenai, the son of Zerahiah”

Here, **sons** means “descendants,” but **son** most likely means a biological son. Alternate translation: “From the descendants of Pahath-Moab, Eliehoenai the son of Zerahiah”

See: Metaphor

Ezra 8:4 (#2)

פַּחַת מוֹאָב אֶלְיְהוֹעֵינַי & זַרְחְיָה

“Pahath-Moab: Eliehoenai,” - “Zerahiah”

These are the names of three men.

See: How to Translate Names

Ezra 8:4 (#3)

וְעִמּוֹ מָאתַיִם הַזְּכָרִים

“and with him were 200 males”

See the note to 8:3 about this expression. Alternate translation: “along with 200 men from his clan”

See: Assumed Knowledge and Implicit Information

Ezra 8:5 (#1)

מִבְּנֵי שְׁכַנְיָה בֶּן־יַחֲזִיאֵל

“From the sons of … Shecaniah the son of Jahaziel”

Here, **sons** means “descendants,” but **son** most likely means a biological son. Alternate translation: “From the descendants of Shecaniah, the son of Jahaziel”

See: Metaphor

Ezra 8:5 (#2)

מִבְּנֵי שְׁכַנְיָה בֶּן־יַחֲזִיאֵל

“From the sons of … Shecaniah the son of Jahaziel”

Since this list has been providing the name of each clan leader, it would be unusual for it to omit the leader’s name here and state only the name of his father. Most scholars believe that the name of the clan leader was accidentally left out at one point in the copying process. Other ancient versions of the Old Testament read, “from the sons of Zattu, Shecaniah the son of Jahaziel.” If it would be helpful to your readers, you could follow those versions and include the following footnote: “The name Zattu appears in the ancient Greek and other ancient versions.” Alternate translation: “From the descendants of Zattu, Shecaniah the son of Jahaziel” If you want to translate only what is in the

Hebrew, you could follow the ULT or translate, “From the descendants of Shecaniah, the son of Jahaziel”

See: Textual Variants

Ezra 8:5 (#3)

שְׁכַנְיָ֖ה & יַחֲזִיאֵ֑ל

“Shecaniah” - “Jahaziel”

These are the names of two men.

See: How to Translate Names

Ezra 8:5 (#4)

וְעִמּ֖וֹ שְׁל֣וֹשׁ מֵא֑וֹת הַזְּכָרִ֔ים

“and with him were 300 males”

See the note to 8:3 about this expression. Alternate translation: “along with 300 men from his clan”

See: Assumed Knowledge and Implicit Information

Ezra 8:6 (#1)

וּמִבְּנֵ֖י עָדִ֑ין עֶ֣בֶד בֶּן־יוֹנָתָֽן

“And from the sons of Adin: Ebed, the son of Jonathan”

Here, **sons** means “descendants,” but **son** most likely means a biological son. Alternate translation: “From the descendants of Adin, Ebed the son of Jonathan”

See: Metaphor

Ezra 8:6 (#2)

עָדִ֑ין עֶ֣בֶד & יוֹנָתָֽן

“Adin: Ebed,” - “Jonathan”

These are the names of three men.

See: How to Translate Names

Ezra 8:6 (#3)

וְעִמּ֖וֹ חֲמִשִּׁ֥ים הַזְּכָרִֽים

“and with him were 50 males”

See the note to 8:3 about this expression. Alternate translation: “along with 50 men from his clan”

See: Assumed Knowledge and Implicit Information

Ezra 8:7 (#1)

וּמִבְּנֵ֖י עֵילָ֑ם יְשַׁעְיָ֥ה בֶֽן־עֲתַלְיָֽה

“And from the sons of Elam: Jeshaiah, the son of Athaliah”

Here, **sons** means “descendants,” but **son** most likely means a biological son. Alternate translation: “From the descendants of Elam, Jeshaiah the son of Athaliah”

See: Metaphor

Ezra 8:7 (#2)

עֵילָ֑ם יְשַׁעְיָ֥ה & עֲתַלְיָֽה

“Elam: Jeshaiah,” - “Athaliah”

These are the names of three men.

See: How to Translate Names

Ezra 8:7 (#3)

וְעִמּ֖וֹ שִׁבְעִ֥ים הַזְּכָרִֽים

“and with him were 70 males”

See the note to 8:3 about this expression. Alternate translation: “along with 70 men from his clan”

See: Assumed Knowledge and Implicit Information

Ezra 8:8 (#1)

וּמִבְּנֵ֖י שְׁפַטְיָ֑ה זְבַדְיָ֥ה בֶֽן־מִיכָאֵֽל

“And from the sons of Shephatiah: Zebadiah, the son of Michael”

Here, **sons** means “descendants,” but **son** most likely means a biological son. Alternate translation: “From the descendants of Shephatiah, Zebadiah the son of Michael”

See: Metaphor

Ezra 8:8 (#2)

שְׁפַטְיָ֑ה זְבַדְיָ֥ה & מִיכָאֵֽל

“Shephatiah: Zebadiah,” - “Michael”

These are the names of three men.

See: How to Translate Names

Ezra 8:8 (#3)

וְעִמּ֖וֹ שְׁמֹנִ֥ים הַזְּכָרִֽים

“and with him were 80 males”

See the note to 8:3 about this expression. Alternate translation: “along with 80 men from his clan”

See: Assumed Knowledge and Implicit Information

Ezra 8:9 (#1)

מִבְּנֵ֖י יוֹאָ֑ב עֹבַדְיָ֥ה בֶֽן־יְחִיאֵֽל

“From the sons of Joab: Obadiah, the son of Jehiel”

Here, **sons** means "descendants," but **son** most likely means a biological son. Alternate translation: "From the descendants of Joab, Obadiah the son of Jehiel"

See: Metaphor

Ezra 8:9 (#2)

יוֹאָ֖ב עֹבַדְיָ֑ה & יְחִיאֵ֖ל

"Joab: Obadiah," - "Jehiel"

These are the names of three men.

See: How to Translate Names

Ezra 8:9 (#3)

וְעִמּ֖וֹ מָאתַ֥יִם וּשְׁמֹנָ֛ה עָשָׂ֥ר הַזְּכָרִֽים

"and with him were 218 males"

See the note to 8:3 about this expression. Alternate translation: "along with 218 men from his clan"

See: Assumed Knowledge and Implicit Information

Ezra 8:10 (#1)

וּמִבְּנֵ֖י שְׁלוֹמִ֑ית בֶּן־יוֹסִפְיָ֖ה

"And from the sons of ... Shelomith, the son of Josiphiah"

Here, **sons** means "descendants", but **son** most likely means a biological son. Alternate translation: "From the descendants of Shelomith, the son of Josiphiah"

See: Metaphor

Ezra 8:10 (#2)

וּמִבְּנֵ֖י שְׁלוֹמִ֑ית בֶּן־יוֹסִפְיָ֖ה

"And from the sons of ... Shelomith, the son of Josiphiah"

As in 8:5, it appears that the name of the clan was accidentally left out at one point in the copying process for this verse. Since this list has been providing the name of each clan leader, it would be unusual for it to omit the leader's name here and state only the name of his father. Other ancient versions of the Old Testament in Greek say here, "from the descendants of Bani, Shelomith the son of Josiphiah." If it would be helpful to your readers, you could follow those versions and include the following footnote: "The name Bani appears in ancient Greek versions." Alternate translation: "From the descendants of Bani, Shelomith the son of Josiphiah" If you want to translate only what is in the Hebrew, you could follow the ULT or translate, "And from the descendants of Shelomith, the son of Josiphiah"

See: Textual Variants

Ezra 8:10 (#3)

שְׁלוֹמִ֑ית & יוֹסִפְיָ֖ה

"Shelomith," - "Josiphiah"

These are the names of two men.

See: How to Translate Names

Ezra 8:10 (#4)

וְעִמּ֖וֹ מֵאָ֥ה וְשִׁשִּׁ֛ים הַזְּכָרִֽים

"and with him were 160 males"

See the note to 8:3 about this expression. Alternate translation: "along with 160 men from his clan"

See: Assumed Knowledge and Implicit Information

Ezra 8:11 (#1)

וּמִבְּנֵ֖י בֵּבַ֑י זְכַרְיָ֖ה בֶּן־בֵּבָֽי

"And from the sons of Bebai: Zechariah, the son of Bebai"

Here, **sons** means "descendants," but **son** most likely means a biological son. Alternate translation: "From the descendants of Bebai, Zechariah the son of Bebai"

See: Metaphor

Ezra 8:11 (#2)

בֵּבַ֑י זְכַרְיָ֖ה & בֵּבָֽי

"Bebai: Zechariah," - "Bebai"

These are the names of three men.

See: How to Translate Names

Ezra 8:11 (#3)

וְעִמּ֖וֹ עֶשְׂרִ֥ים וּשְׁמֹנָ֛ה הַזְּכָרִֽים

"and with him were 28 males"

See the note to 8:3 about this expression. Alternate translation: "along with 28 men from his clan"

See: Assumed Knowledge and Implicit Information

Ezra 8:12 (#1)

וּמִבְּנֵ֖י עַזְגָּ֑ד יוֹחָנָ֖ן בֶּן־הַקָּטָֽן

"And from the sons of Azgad: Johanan, the son of Hakkatan"

Here, **sons** means "descendants," but **son** most likely means a biological son. Alternate translation: "From the descendants of Azgad, Johanan the son of Hakkatan"

See: Metaphor

Ezra 8:12 (#2)

עַזְגָּד יוֹחָנָן & הַקָּטָן

“Azgad: Johanan,” - “Hakkatan”

These are the names of three men.

See: How to Translate Names

Ezra 8:12 (#3)

וְעִמּוֹ מֵאָה וַעֲשָׂרָה הַזְּכָרִים

“and with him were 110 males”

See the note to 8:3 about this expression. Alternate translation: “along with 110 men from his clan”

See: Assumed Knowledge and Implicit Information

Ezra 8:13 (#1)

וּמִבְּנֵי אֲדֹנִיקָם אַחֲרֹנִים וְאֵלֶּה שְׁמוֹתָם אֱלִיפֶלֶט יְעִיאֵל וּשְׁמַעְיָה

“And from the last sons of Adonikam, and these were their names: Eliphelet, Jeuel, and Shemaiah”

The implication is that some descendants of Adonikam had still remained in Babylon even after a large number of his descendants returned to Judah with Zerubbabel some time before this, as 2:13 describes. The term **last** here indicates that these who had remained in Babylon now came with Ezra. Alternate translation: “And from the descendants of Adonikam who had remained in Babylon, the family leaders Eliphelet, Jeuel, and Shemaiah”

See: Assumed Knowledge and Implicit Information

Ezra 8:13 (#2)

אֲדֹנִיקָם & אֱלִיפֶלֶט יְעִיאֵל וּשְׁמַעְיָה

“Adonikam,” - “Eliphelet, Jeuel, and Shemaiah”

These are the names of four men.

See: How to Translate Names

Ezra 8:13 (#3)

וְעִמָּהֶם שִׁשִּׁים הַזְּכָרִים

“and with them were 60 males”

See the note to 8:3 about this expression. Alternate translation: “along with 60 men from their clan”

See: Assumed Knowledge and Implicit Information

Ezra 8:14 (#1)

וּמִבְּנֵי בִגְוַי עוּתַי וְזַכּוּר

“And from the sons of Bigvai: Uthai and Zaccur”

Sons here means “descendants.” Alternate translation: “From the descendants of Bigvai, Uthai and Zaccur”

See: Metaphor

Ezra 8:14 (#2)

וְעִמּוֹ שִׁבְעִים הַזְּכָרִים

“and with him were 70 males”

See the note to 8:3 about this expression. Here, **him** actually refers to both Uthai and Zaccur, so you can use a plural pronoun in your translation, if it would be helpful in your language. Alternate translation: “along with 70 men from their clan”

See: Assumed Knowledge and Implicit Information

Ezra 8:15 (#1)

וָאֶקְבְּצֵם אֶל־הַנָּהָר הַבָּא אֶל־אַהֲוָא וַנַּחֲנֶה שָׁם יָמִים שְׁלֹשָׁה

“And I gathered them to the river, the one that goes to Ahava, and we encamped there three days”

Them means everyone listed in 8:2–14, everyone who would be traveling with Ezra. The implication is that they all packed for the trip and set out from their homes, but then assembled at a location outside of the city of Babylon where Ezra could make sure the group was ready for the trip. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “I had everyone who was going to be traveling with me assemble on the banks of the river that flows from Babylon to Ahava. We camped there for three days so that I could make sure that we had enough temple personnel with us and that we could transport the gold and silver safely”

See: Assumed Knowledge and Implicit Information

Ezra 8:15 (#2)

הַנָّהָר הַבָּא אֶל־אַהֲוָא

“the river, the one that goes to Ahava”

The exact location of this river on whose banks the group assembled can no longer be identified. In 8:21 and 8:31, Ezra calls it the Ahava River, and you could use that same name here if that would be helpful to your readers. Alternate translation: “the Ahava River”

See: How to Translate Names

Ezra 8:15 (#3)

וַנַּחֲנֶה

“and we encamped”

As Ezra tells his story, he uses **we** in the exclusive sense, that is, it excludes the reader.

See: Exclusive and Inclusive ‘We’

Ezra 8:15 (#4)

וָאֶבֹינָה

“And I examined”

The word **And** at the beginning of this phrase indicates that this event took place at the same time as the event the story has just related. If it would be helpful in your language, you could show this relationship in this case by using a phrase such as “while we were there.”

See: Connect — Simultaneous Time Relationship

Ezra 8:15 (#5)

וָאֶבֹינָה בָעָם וּבַכֹּהֲנִים וּמִבְּנֵי לֵוִי לֹא־מָצָאתִי שָׁם

“And I examined the people and the priests, but I did not find there any from the sons of Levi”

Here, we learn that one purpose of this preliminary encampment was for Ezra to see whether he had all the temple personnel that he needed. The implication behind this statement is that Ezra looked over the whole group to make sure of this. If it would be helpful to your readers, you could say that explicitly. (We learn in 8:25 that a further purpose of the encampment was to make arrangements for the safe transportation of the money and objects that had been donated for the temple.) Alternate translation: “I looked over the whole group and discovered that it consisted of lay people and priests, but there were no Levites in our group”

See: Assumed Knowledge and Implicit Information

Ezra 8:15 (#6)

וּמִבְּנֵי לֵוִי

“but” - “any from the sons of Levi”

Here, **sons** means “descendants.” The Levites were descendants of Levi. Alternate translation: “Levites”

See: Metaphor

Ezra 8:16 (#1)

וָאֶשְׁלָחָה

“Then I sent”

Here the word **then** indicates that the sentence it introduces explains what Ezra did as a result of what the previous sentence described. Alternate translation: “As a result”

See: Connect — Reason-and-Result Relationship

Ezra 8:16 (#2)

וָאֶשְׁלָחָה לֶאֱלִיעֶזֶר לַאֲרִיאֵל לְשֶׁמַעְיָה וּלְאֶלְנָתָן וּלְיָרִיב וּלְאֶלְנָתָן וּלְנָתָן וְלִזְכַרְיָה וְלִמְשֻׁלָּם

“Then I sent for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan and for Nathan, and for Zechariah, and for Meshullam”

Here, Ezra lists the names of nine men.

See: How to Translate Names

Ezra 8:16 (#3)

רָאשִׁים

“the heads”

Unlike in 7:28, here this expression does not mean heads of father’s houses, that is, clan leaders. Rather, **heads** here has a more general meaning and is simply a figurative way of saying “leaders.” None of these nine men, with the possible exception of Zechariah, are among the clan leaders listed in 8:2–14. (And considering that three of the men whom Ezra summoned were named Elnathan, which shows that several individuals could share the same name, it is quite possible that this is a different Zechariah from either the one named in 8:3 or the one named in 8:11.) Alternate translation: “who were all leaders”

See: Metaphor

Ezra 8:16 (#4)

וּלְיוֹיָרִיב וּלְאֶלְנָתָן

“and for Joiarib, and for Elnathan”

Here Ezra lists the names of two more men.

See: How to Translate Names

Ezra 8:16 (#5)

מְבִינִים

“men of understanding”

This phrase suggests that while Joiarib and Elnathan were not community leaders like the other nine men, Ezra sent them anyway to help recruit more temple personnel because they were wise and reasonable and could be persuasive. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “because, even though they were not leaders, they were discerning”

See: Assumed Knowledge and Implicit Information

Ezra 8:17 (#1)

אוֹתָם עַל־אִדּוֹ הָרֹאשׁ בְּכָסִפְיָא הַמָּקוֹם

“them to go to Iddo, the head at the place Kasiphia”

The implication, since Ezra is trying to recruit Levites, is that Iddo was the leader of the Levites in that place. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "them to speak to a man named Iddo, who was the leader of the Levites at a place called Kasiphia"

See: Assumed Knowledge and Implicit Information

Ezra 8:17 (#2)

אִדּוֹ

"Iddo"

Iddo is the name of a man.

See: How to Translate Names

Ezra 8:17 (#3)

בְּכָסִפְיָא

"at" - "Kasiphia"

Kasiphia is the name of a place. Its exact location can no longer be identified.

See: How to Translate Names

Ezra 8:17 (#4)

וְאָשִׂימָה בְּפִיהֶם דְּבָרִים לְדַבֵּר אֶל־אִדּוֹ

"And I put in their mouth words to speak to Iddo"

Putting words in someone's mouth means telling them what to say. Alternate translation: "And I told them what to say to Iddo"

See: Metaphor

Ezra 8:17 (#5)

אִדּוֹ אָחִיו הַנְּתִינִים בְּכָסִפְיָא הַמָּקוֹם

"Iddo and his brothers, the temple servants in the place Kasiphia"

Here, **brothers** is a figurative way of referring to people who belonged to groups that could serve in the temple, as Iddo did. (It is possible that some of his biological brothers are also included in this term.) In context, Iddo is a Levite leader, while the **brothers** are said to include **temple servants**, so the term indicates both groups. Alternate translation: "Iddo and his fellow Levites and the temple servants who were also living in Kasiphia"

See: Metaphor

Ezra 8:17 (#6)

לְהָבִיא־לָנוּ מְשָׁרְתִים לְבֵית אֱלֹהֵינוּ

"to bring to us those who minister for the house of our God"

This is the purpose for which Ezra sent the messengers to Iddo. If it would be helpful in your language, you could indicate that in your translation, or you could present this as a direct quotation. Alternate translation: "so that he would send us more people who could serve in the temple of our God" or, as a direct quotation, "to say, 'Please send us some people who can serve in the temple of our God'"

See: Direct and Indirect Quotations

Ezra 8:17 (#7)

לָנוּ

"to us"

As Ezra tells his story, he uses **us** in the exclusive sense, that is, it excludes the reader.

See: Exclusive and Inclusive 'We'

Ezra 8:18 (#1)

וַיָּבִיאוּ

"And" - "they brought"

This word indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: "As a result … they brought"

See: Connect — Reason-and-Result Relationship

Ezra 8:18 (#2)

כְּיַד־אֱלֹהֵינוּ הַטּוֹבָה עָלֵינוּ

"according to the good hand of our God upon us"

As in the expression **according to the good hand of his God upon him** in 7:6, **hand** represents action, and the expression indicates that God showed Ezra favor and helped him on this occasion. Alternate translation: "because our God was helping us"

See: Metaphor

Ezra 8:18 (#3)

עָלֵינוּ & לָנוּ

"upon us," - "to us"

As Ezra tells his story, he uses **us** in the exclusive sense, that is, it excludes the reader.

See: Exclusive and Inclusive 'We'

Ezra 8:18 (#4)

אִישׁ שֶׂכֶל

“a man of insight”

Here, **insight**, that is, the ability to “see into” things, means to have good judgment. Alternate translation: “a very prudent man”

See: Metaphor

Ezra 8:18 (#5)

מִבְּנֵי מַחְלִי בֶּן־לֵוִי בֶּן־יִשְׂרָאֵל וְשֵׁרֵבְיָה

“from the sons of Mahli, the son of Levi, the son of Israel, even Sherebiah”

Sons means “descendants” in reference to Mahli, since he was a distant ancestor of the group that Sherebiah belonged to. The word **son** means “descendant” when applied to Levi, since Mahli was actually his grandson. But Levi actually was the biological son of Israel. Alternate translation: “named Sherebiah, one of the descendants of Mahli, the grandson of Levi, the son of Israel”

See: Metaphor

Ezra 8:18 (#6)

מַחְלִי & לֵוִי & יִשְׂרָאֵל וְשֵׁרֵבְיָה

“the” - “Mahli,” - “Levi,” - “Israel, even Sherebiah”

These are the names of four men.

See: How to Translate Names

Ezra 8:18 (#7)

וּבָנָיו וְאַחָיו שְׁמֹנָה עָשָׂר

“and his sons and his brothers were 18”

Since this was a small group of related people, it is quite possible that it consisted largely, if not entirely, of Sherebiah’s actual sons and brothers. So you could, in your translation, decide to treat the terms as literal. On the other hand, they could also be figurative, with **sons** meaning “descendants” and **brothers** meaning “relatives.” Alternate translation: “along with 18 of his sons and brothers” or “along with 18 of his descendants and relatives”

See: Metaphor

Ezra 8:19 (#1)

וְאֶת־חֲשַׁבְיָה וְאִתּוֹ יְשַׁעְיָה מִבְּנֵי מְרָרִי

“and Hashabiah, and with him, Jeshaiah, from the sons of Merari”

Here, **sons** means “descendants.” Alternate translation: “and they also sent us Hashabiah and Jeshaiah, from the descendants of Merari”

See: Metaphor

Ezra 8:19 (#2)

חֲשַׁבְיָה & יְשַׁעְיָה & מְרָרִי

“Hashabiah,” - “Jeshaiah,” - “Merari”

These are the names of three men.

See: How to Translate Names

Ezra 8:19 (#3)

אֶחָיו וּבְנֵיהֶם

“whose brothers and their sons”

This most likely means the brothers of Jeshaiah and the sons of Jeshaiah and of his brothers. Since, as in 8:18, this is a small group of related people, you could decide to treat the terms **brothers** and **sons** here as either literal or figurative. Alternate translation: “along with his brothers and their sons” or “along with his relatives and their descendants”

See: Metaphor

Ezra 8:20 (#1)

וּמִן־הַנְּתִינִים שֶׁנָּתַן דָּוִיד וְהַשָּׂרִים לַעֲבֹדַת הַלְוִיִּם נְתִינִים מָאתַיִם וְעֶשְׂרִים

“and 220 temple servants from the temple servants whom David with the officials had given for the service of the Levites”

Here Ezra provides some background information to help identify who these **temple servants** were. Alternate translation: “and they also brought 220 men who were from the families that David and his officials had assigned to help the Levites long ago”

See: Background Information

Ezra 8:20 (#2)

כֻּלָּם נִקְבוּ בְשֵׁמוֹת

“All of them were designated by names”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “I recorded the name of each one of them.”

See: Active or Passive

Ezra 8:21 (#1)

וָאֶקְרָא

“Then I proclaimed”

The word **then** indicates that the event the story will now relate came after the event it has just described. In your translation, you can use the expression in your language that would best indicate this relationship.

See: Connect — Sequential Time Relationship

Ezra 8:21 (#2)

צוֹם & לְהִתְעַנּוֹת

“a fast” - “to afflict ourselves”

The travelers would be afflicting themselves, that is, making themselves suffer, by denying themselves food. This was a gesture of humility and an expression that seeking God’s help was more important to them even than eating. Alternate translation: “a time of going without eating … to humble ourselves”

See: Symbolic Action

Ezra 8:21 (#3)

“the river Ahava”

See how you translated this name in 8:15. Alternate translation: “the Ahava River”

See: How to Translate Names

Ezra 8:21 (#4)

לְהִתְעַנּוֹת

“to afflict ourselves”

Here Ezra is using **ourselves** in the exclusive sense, that is, it excludes the reader.

See: Exclusive and Inclusive ‘We’

Ezra 8:21 (#5)

לִפְנֵי אֱלֹהֵינוּ

“before the face of our God”

Here, **face** represents the presence of a person. Alternate translation: “in the presence of our God”

See: Metonymy

Ezra 8:21 (#6)

אֱלֹהֵינוּ

“our God”

In this case, Ezra is using **our** in the inclusive sense, that is, it includes the reader, since he is reporting his trip to fellow believers in God. Alternate translation: “The God to whom we all belong”

See: Exclusive and Inclusive ‘We’

Ezra 8:21 (#7)

לָנוּ וּלְטַפֵּנוּ וּלְכָל־רְכוּשֵׁנוּ

“for us, and for our children, and for all our property”

As Ezra tells his story, he uses **us** and **our** in the exclusive sense, that is, it excludes the reader.

See: Exclusive and Inclusive ‘We’

Ezra 8:21 (#8)

לְבַקֵּשׁ מִמֶּנּוּ דֶּרֶךְ יְשָׁרָה לָנוּ וּלְטַפֵּנוּ וּלְכָל־רְכוּשֵׁנוּ

“to seek from him a straight way for us, and for our children, and for all our property”

The word **seek** represents asking God to do something for them. A **straight way** represents safety during travel. Alternate translation: “and to ask God to protect us while we traveled and also protect our children and all of our belongings”

See: Metaphor

Ezra 8:22 (#1)

כִּי

“For”

Here the word **For** indicates that the sentence it introduces explains the reasons for what the previous sentence described. Alternate translation: “I did this because”

See: Connect — Reason-and-Result Relationship

Ezra 8:22 (#2)

בֹּשְׁתִּי לִשְׁאוֹל מִן־הַמֶּלֶךְ חַיִל וּפָרָשִׁים לְעָזְרֵנוּ מֵאוֹיֵב בַּדָּרֶךְ

“I was ashamed to ask from the king an army and horsemen to help us from an enemy on the way”

An enemy means “any enemy,” and **on the way** means “during our journey.” Alternate translation: “I would have been embarrassed to ask the king for soldiers and horsemen to protect us from anyone who might try to harm or rob us during our journey”

Ezra 8:22 (#3)

לְעָזְרֵנוּ & אָמַרְנוּ

“to help us” - “we had spoken”

As Ezra tells his story, he uses **us** and **we** in the exclusive sense, that is, it excludes the reader.

See: Exclusive and Inclusive ‘We’

Ezra 8:22 (#4)

כִּי

“For”

Here the word **For** indicates that the sentence it introduces explains the reasons for what the previous sentence described. Alternate translation: “Because”

See: Connect — Reason-and-Result Relationship

Ezra 8:22 (#5)

“we had spoken to the king, saying, “The hand of our God is for good upon all those who seek him, but his might and his nose are against all those who forsake him”

This sentence gives the reason for the results that the previous sentence in the verse describes. If it would be helpful in your language, you could put this sentence first in the verse, before the other sentence. Then you could show the connection between the sentences by using a phrase such as “and so” after this sentence. Alternate translation: “We had told the king, ‘Our God protects everyone who obeys him, but he punishes everyone who refuses to serve him.’ And so”

See: Connect — Reason-and-Result Relationship

Ezra 8:22 (#6)

יַד־אֱלֹהֵינוּ עַל־כָּל־מְבַקְשָׁיו לְטוֹבָה וְעֻזּוֹ וְאַפּוֹ עַל כָּל־עֹזְבָיו

“The hand of our God is for good upon all those who seek him, but his might and his nose are against all those who forsake him”

This is a direct quotation. Ezra is quoting what he and his fellow travelers had told King Artaxerxes. It may be helpful to your readers to indicate this by setting off these words within quotation marks or by following whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Ezra 8:22 (#7)

יַד־אֱלֹהֵינוּ עַל־כָּל־מְבַקְשָׁיו לְטוֹבָה וְעֻזּוֹ וְאַפּוֹ עַל כָּל־עֹזְבָיו

“The hand of our God is for good upon all those who seek him, but his might and his nose are against all those who forsake him”

This is a direct quotation. If it would be more natural in your language, you could make this an indirect quotation, as in the UST.

See: Direct and Indirect Quotations

Ezra 8:22 (#8)

יַד־אֱלֹהֵינוּ & לְטוֹבָה

“The hand of our God is for good”

This expression has the same meaning as **the good hand of God** in 7:6. Here, the word **hand** represents action, and the phrase **the hand of our God is for good** means the care, protection, and favor of God. Alternate translation: “The favor of our God is”

See: Metaphor

Ezra 8:22 (#9)

אֱלֹהֵינוּ

“our God”

In this case, Ezra is using **our** in the inclusive sense, that is, it includes the reader, since he is reporting his trip to fellow believers in God. Alternate translation: “the God to whom we all belong”

See: Exclusive and Inclusive ‘We’

Ezra 8:22 (#10)

כָּל־מְבַקְשָׁיו

“all those who seek him”

To **seek him** is a metaphor for worshiping, serving, and obeying him. Alternate translation: “everyone who loves and obeys him”

See: Metaphor

Ezra 8:22 (#11)

וְעֻזּוֹ וְאַפּוֹ עַל

“but his might and his nose are against”

God’s power and anger being on people is a metonym for him punishing them. Alternate translation: “but he punishes”

See: Metonymy

Ezra 8:22 (#12)

וְעֻזּוֹ וְאַפּוֹ

“but his might and his nose”

Here, the **nose** represents anger. Alternate translation: “his power and his wrath”

See: Metaphor

Ezra 8:22 (#13)

וְעֻזּוֹ וְאַפּוֹ

“but his might and his nose”

This phrase expresses a single idea by using two words connected with **and**. The word **nose**, a figure for anger, tells how God punishes. If it would be helpful in your language, you could express the meaning with a single phrase. Alternate translation: “he wrathfully punishes”

See: Hendiadys

Ezra 8:22 (#14)

כָּל־עֹזְבָיו

“all those who forsake him”

Forsaking or abandoning God is a metaphor for refusing to serve him. Alternate translation: “all who refuse to serve him”

See: Metaphor

Ezra 8:23 (#1)

וַנָּצוּם

“So we fasted”

The word **So** indicates that the sentence it introduces explains the results of what the previous sentence described. Because Ezra was embarrassed to ask the king for protection, he and his fellow travelers earnestly prayed and fasted for God’s protection. Alternate translation: “For this reason, we fasted”

See: Connect — Reason-and-Result Relationship

Ezra 8:23 (#2)

וַנָּצוּם וַנְּבַקֵּשׁ מֵאֱלֹהֵינוּ עַל־זֹאת וַיֵּעָתֶר לָנוּ

“So we fasted and sought from our God concerning this, and he was entreated by us”

If it would be helpful in your language, you could use an active form for the last phrase. Alternate translation: “For this reason, we fasted and prayed to God about this, and he answered our prayer”

See: Active or Passive

Ezra 8:23 (#3)

וַנָּצוּם & לָנוּ

“So we fasted” - “by us”

As Ezra tells his story, he uses **we** and **us** in the exclusive sense, that is, it excludes the reader.

See: Exclusive and Inclusive ‘We’

Ezra 8:23 (#4)

מֵאֱלֹהֵינוּ

“from our God”

In this case, Ezra is using **our** in the inclusive sense, that is, it includes the reader, since he is reporting his trip to fellow believers in God. Alternate translation: “from the God to whom we all belong”

See: Exclusive and Inclusive ‘We’

Ezra 8:23 (#5)

וַיֵּעָתֶר לָנוּ

“and he was entreated by us”

As is clear from the way this expression is used elsewhere in the Bible, it means that God answered a prayer. For example, Genesis 25:21 says, “Isaac entreated Yahweh for his wife because she could not have children, and Yahweh was entreated by him, and Rebekah his wife conceived.” However, since Ezra does not describe until 8:32 how the group arrived safely in Jerusalem, the prayer had not yet been answered at this point in the story. So an alternative meaning in context would be that the group received assurance that God would answer their prayer. Alternate translation: “and he answered our prayer” or “and we felt assured that he would answer our prayer”

See: Idiom

Ezra 8:24 (#1)

וָאַבְדִּילָה

“Then I separated”

The word **Then** indicates that the event the story will now relate came after the event it has just described. In your translation, you can use the expression in your language that would best indicate this relationship.

See: Connect — Sequential Time Relationship

Ezra 8:24 (#2)

וָאַבְדִּילָה מִשָּׂרֵי הַכֹּהֲנִים שְׁנֵים עָשָׂר לְשֵׁרֵבְיָה חֲשַׁבְיָה וְעִמָּהֶם מֵאֶחֵיהֶם עֲשָׂרָה

“Then I separated 12 from the leaders of the priests to Sherebiah, Hashabiah, and with them ten from their brothers”

The Hebrew text is difficult here. One way to read it is: “Then I separated 12 from the leaders of the priests: Sherebiah, Hashabiah, and with them ten from their brothers.” But since 8:18 and 19 specifically identify Sherebiah and Hashabiah as Levites, they could not have been leaders of the priests. An ancient Greek version of the book of Ezra says “and” before

Sherebiah, so that this is a list of 24 men in total. Another way to read the Hebrew is as in the ULT, which also results in a list of 24 men. Both of these translations agree with 8:30, which says that "the priests and the Levites" received the silver and gold and objects that Ezra weighed out to them. It will likely be clearest for your readers if you translate the verse in one of the latter two ways. Alternate translation: "Then I selected 12 leaders of the priests, along with Sherebiah, Hashabiah, and ten of their fellow Levites."

See: Textual Variants

Ezra 8:24 (#3)

וָאַבְדִּילָה

"Then I separated"

This expression means to set someone or something apart for a special purpose or assignment. Alternate translation: "Then I selected"

See: Idiom

Ezra 8:24 (#4)

"to Sherebiah, Hashabiah"

These are the names of two men. See how you translated them in 8:18 and 8:19.

See: How to Translate Names

Ezra 8:24 (#5)

מֵאֲחֵיהֶם

"from their brothers"

Here, **brothers** is a figurative way of saying "fellow Levites," although it is possible that some of the biological brothers of Sherebiah and Hashabiah were included in this group. Alternate translation: "of their fellow Levites"

See: Metaphor

Ezra 8:25 (#1)

וַאשקוֹלה לָהֶם אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַכֵּלִים

"And I weighed out to them the silver and the gold and the vessels"

Ezra says he **weighed out** the money to the priests and Levites because ancient units of money such as the kikkar and the daric were actually units of the weight of precious metals. The value of the gold and silver objects would similarly have depended on their weight. Alternate translation: "I divided up the silver and gold and objects into 24 portions of equal value and gave one to each of the priests and Levites whom I had selected to transport them."

See: Biblical Money

Ezra 8:25 (#2)

וַאשקוֹלה לָהֶם אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַכֵּלִים

"And I weighed out to them the silver and the gold and the vessels"

The implication is that Ezra divided up the money and the objects into 24 portions of roughly equal value and assigned one portion to each priest and Levite to transport. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "I divided up the silver and gold and objects into 24 portions of equal value and gave one to each of the priests and Levites I had selected to transport them"

See: Assumed Knowledge and Implicit Information

Ezra 8:25 (#3)

תְּרוּמַת בֵּית־אֱלֹהֵינוּ

"the offering of the house of our God"

Alternate translation: "the gifts for the temple of our God"

See: Metaphor

Ezra 8:25 (#4)

אֱלֹהֵינוּ

"our God"

In this case, Ezra is using **our** in the inclusive sense, that is, it includes the reader, since he is reporting his trip to fellow believers in God. Alternate translation: "from the God to whom we all belong"

See: Exclusive and Inclusive 'We'

Ezra 8:25 (#5)

וְכָל־יִשְׂרָאֵל הַנִּמְצָאִים

"and all Israel (the ones who were found"

The implication is that this refers to all of the Israelites who were living specifically in the province of Babylon, since Artaxerxes had authorized Ezra to invite contributions from people living throughout that province. Alternate translation: "and all the Israelites whom we could find in the province of Babylon" or "and all the Israelites who were living in the province of Babylon"

See: Assumed Knowledge and Implicit Information

Ezra 8:25 (#6)

וְכָל־יִשְׂרָאֵל הַנִּמְצָאִים

"and all Israel (the ones who were found"

In this context, **were found** is an idiom that means "could be found" or "were there." Alternate translation: "and all the Israelites whom we could find in the province of Babylon" or "and all the Israelites who were living in the province of Babylon"

See: Idiom

Ezra 8:25 (#7)

וְכָל־יִשְׂרָאֵל

"and all Israel"

Here the story refers to all of the Israelites as if they were a single person, their ancestor, Israel. Alternate translation: "and all the Israelites"

See: Personification

Ezra 8:26 (#1)

וָאֶשְׁקְלָה עַל־יָדָם

"And I weighed out to their hand"

While Ezra likely did literally place the money and the objects in the hands of the priests and Levites, **hand** here represents control and action. Alternate translation: "I entrusted to them for safe delivery"

See: Metaphor

Ezra 8:26 (#2)

וָאֶשְׁקְלָה עַל־יָדָם

"And I weighed out to their hand"

The implication is that the list that follows is the total amount of money and objects that Ezra entrusted to the priests and Levites. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "Here are the totals of the silver, gold, and objects that I entrusted to these priests and Levites for safe delivery:"

See: Assumed Knowledge and Implicit Information

Ezra 8:26 (#3)

כֶּסֶף כִּכָּרִים שֵׁשׁ־מֵאוֹת וַחֲמִשִּׁים וּכְלֵי־כֶסֶף מֵאָה לְכִכָּרִים זָהָב מֵאָה כִכָּר

"650 kikkars of silver, and vessels of silver of 100 kikkars, 100 kikkars of gold"

Since prices of precious metals vary over time, if you tried to express the value here in modern money, that could cause your Bible translation to become outdated and inaccurate. Instead you could express the amount using the ancient measurement, the kikkar, and explain in a note that a kikkar was equivalent to about 30 kilograms of weight. Alternatively, you could specify the weight of the silver in the text, as UST does. Alternate translation: "650 kikkars of silver, silver objects weighing 100 kikkars, and 100 kikkars of gold"

See: Biblical Money

Ezra 8:27 (#1)

וּכְפֹרֵי זָהָב עֶשְׂרִים לַאֲדַרְכֹנִים אָלֶף

"and 20 bowls of gold of 1000 darics"

1,000 darics was the total value of the 20 bowls, not the value of each one. Here again you could express the amount using the ancient measurement, the daric, and explain in a note that it was equivalent to about 8 or 8.5 grams, or about a quarter of an ounce. Alternatively, you could specify the weight of the gold in the text, as UST does. Alternate translation: "20 golden bowls worth a total of 1,000 darics"

See: Biblical Money

Ezra 8:28 (#1)

וָאֹמְרָה

"And I said"

This phrase indicates that the event the story will now relate came after the event it has just described. Ezra first weighed out the silver and gold and objects to the Levites, then he spoke the following words to them. In your translation, you can use the expression in your language that would best indicate this time sequence.

See: Connect — Sequential Time Relationship

Ezra 8:28 (#2)

וָאֹמְרָה אֲלֵהֶם

"And I said to them"

Them refers to the selected priests and Levites. In the rest of this verse and in 8:29, Ezra is quoting what he told them on this occasion. It may be helpful to your readers to indicate this by setting off the words that follow with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Ezra 8:28 (#3)

אַתֶּם קְדֹשִׁים לַיהוָה וְהַכֵּלִים קֹדֶשׁ

"You are holy to Yahweh, and the vessels are holy"

Here, **holy** means "set apart for a special purpose." Alternate translation: "I have selected you for a special mission. People also donated these objects for a special purpose. They are only to be used in the temple."

See: Idiom

Ezra 8:28 (#4)

אֱלֹהֵ֣י אֲבֹתֵיכֶ֑ם

“the God of your fathers”

Here, **fathers** means “ancestors.” Alternate translation: “the God of your ancestors” or “the God whom your ancestors worshiped”

See: Metaphor

Ezra 8:29 (#1)

שִׁקְד֣וּ וְשִׁמְר֗וּ

“Watch and keep”

Here Ezra leaves out some of the words that a sentence would ordinarily need in order to be complete. He is describing what the priests and Levites must do with the objects, the silver, and the gold that were devoted to Yahweh. You could indicate that explicitly if it would be helpful to your readers. Alternate translation: “Take good care of those things”

See: Ellipsis

Ezra 8:29 (#2)

שִׁקְד֣וּ וְשִׁמְר֗וּ

“Watch and keep”

These two words work together to give one idea. Ezra uses them together to emphasize how carefully the priests and Levites need to guard the silver and gold and objects. Alternate translation: “Guard diligently”

See: Hendiadys

Ezra 8:29 (#3)

עַ֤ד־תִּשְׁקְלֻ֙ם֙

“until you weigh them out”

The implication is that when the priests and Levites arrived in Jerusalem, they would weigh out the silver, gold, and bronze to show the authorities there that they had not lost or taken any of it. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “until you could weigh them out to prove that all of it is there”

See: Assumed Knowledge and Implicit Information

Ezra 8:29 (#4)

לִפְנֵ֤י

“before the face of”

Here, **face** represents the presence of a person. Alternate translation: “in the presence of”

See: Metonymy

Ezra 8:29 (#5)

וְשָׂרֵ֣י־הָאָב֔וֹת לְיִשְׂרָאֵ֖ל

“and the leaders of the fathers of Israel”

The phrase **the leaders of the fathers** seems to be another version of the expression “the heads of the fathers,” which is an abbreviated way of saying “the heads of father’s houses.” Review the note to 1:5 if that would be helpful. Alternate translation: “and the clan leaders of Israel”

See: Ellipsis

Ezra 8:29 (#6)

הַלִּשְׁכ֥וֹת בֵּ֖ית יְהוָ֑ה

“in the chambers of the house of Yahweh”

The book assumes that readers will know that these **chambers** or rooms are specifically the storerooms in the temple, where money and objects for the temple worship were safely kept. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “in the storerooms of the temple of Yahweh”

See: Assumed Knowledge and Implicit Information

Ezra 8:29 (#7)

בֵּ֖ית יְהוָ֑ה

“the house of Yahweh”

This is the end of Ezra’s quotation of what he told the selected priests and Levites. If you decided in 8:28 to mark his words to them as a direct quotation, you should indicate the end of it here with a closing primary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

See: Quote Markings

Ezra 8:30 (#1)

וְקִבְּל֣וּ הַכֹּהֲנִ֔ים וְהַלְוִיִּ֖ם

“So the priests and the Levites received”

The word **So** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: “In keeping with what Ezra told them, the priests and the Levites took”

See: Connect — Reason-and-Result Relationship

Ezra 8:30 (#2)

מִשְׁקַל הַכֶּסֶף וְהַזָּהָב וְהַכֵּלִים

“the weight of the silver, and the gold, and the vessels”

Here Ezra is describing the money and the objects by reference to something associated with them, their weight, which was what determined their value. Alternate translation: “the silver and the gold and the objects”

See: Metonymy

Ezra 8:30 (#3)

וְקִבְּלוּ הַכֹּהֲנִים וְהַלְוִיִּם מִשְׁקַל הַכֶּסֶף וְהַזָּהָב וְהַכֵּלִים

“So the priests and the Levites received the weight of the silver, and the gold, and the vessels”

The phrase **received the weight** means that these men, after observing the silver and gold and objects that Ezra weighed out to them (8:26–27), accepted responsibility for the full amount of it according to the charge that Ezra had just given them. Alternate translation: “So the priests and the Levites accepted full responsibility for all of the silver and the gold and the objects”

See: Idiom

Ezra 8:30 (#4)

אֱלֹהֵינוּ

“our God”

In this case, Ezra is using **our** in the inclusive sense, that is, it includes the reader, since he is reporting his trip to fellow believers in God. Alternate translation: “the God to whom we all belong”

See: Exclusive and Inclusive ‘We’

Ezra 8:31 (#1)

וְנִסְעָה

“Then we set out”

As Ezra tells his story, he uses **we** and **us** in the exclusive sense, that is, it excludes the reader. Alternate translation: “Then we started traveling”

See: Exclusive and Inclusive ‘We’

Ezra 8:31 (#2)

מִנְּהַר אַהֲוָא

“from the river Ahava”

See how you translated this name in 8:15. Alternate translation: “from the Ahava River”

See: How to Translate Names

Ezra 8:31 (#3)

בִּשְׁנֵים עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן

“on day 12 of the first month”

The **first month** means the first month in the Jewish calendar. You could convert the Hebrew month into an equivalent on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the equivalency will be different every year and the translation will not be entirely accurate. So you may just want to use the number of the Hebrew month. Alternate translation: “on the twelfth day of the first month of that year”

See: Hebrew Months

Ezra 8:31 (#4)

בִּשְׁנֵים עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן

“on day 12 of the first month”

The Hebrew uses a cardinal number here, **12**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, “twelfth,” in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of days, you can do that here in your translation. Alternate translation: “on the twelfth day of the first month”

See: Ordinal Numbers

Ezra 8:31 (#5)

וְיַד־אֱלֹהֵינוּ הָיְתָה עָלֵינוּ

“And the hand of our God was upon us”

As in the expression **hand of our God upon us** in 8:18, **hand** here represents power and control. The expression indicates that God protected Ezra and the rest of the travelers on their journey. Alternate translation: “God protected us”

See: Metaphor

Ezra 8:31 (#6)

אֱלֹהֵינוּ

“our God”

In this case, Ezra is using **our** in the inclusive sense, that is, it includes the reader, since he is reporting his trip to fellow believers in God. Alternate translation: “the God to whom we all belong”

See: Exclusive and Inclusive ‘We’

Ezra 8:31 (#7)

וַיַּצִּילֵנוּ מִכַּף אוֹיֵב וְאוֹרֵב עַל־הַדָּרֶךְ

“and he delivered us from the palm of the enemy and ambush on the way”

These two phrases mean similar things. Ezra essentially says the same thing twice to emphasize how carefully God protected this group that was transporting so much treasure. If saying nearly the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: “and God protected us from any robbers along the way” However, you could also choose to bring out the slight difference in meaning. The first phrase is more general, and the second phrase describes more specifically how someone might have robbed the group. Alternate translation: “and God protected us and prevented any bandits who were hiding along the roadways from robbing us”

See: Parallelism

Ezra 8:31 (#8)

מִכַּף אוֹיֵב

“from the palm of the enemy”

Palm here is another way of saying “hand,” which represents strength and power. Alternate translation: “from hostile attacks”

See: Metaphor

Ezra 8:31 (#9)

וְאוֹרֵב עַל־הַדָּרֶךְ

“and ambush on the way”

The abstract noun **ambush** refers to the way bandits will lie in wait along a roadside to rob travelers. If it would be helpful in your language, you could translate the idea behind this word with a noun phrase. Alternate translation: “and from bandits who lie in wait along the roadside”

See: Abstract Nouns

Ezra 8:32 (#1)

וַנָּבוֹא

“So we came”

The word **so** indicates that the sentence it introduces explains the results of what the previous sentence described. The group reached Jerusalem safely because God protected them. Alternate translation: “As a result, we came”

See: Connect — Reason-and-Result Relationship

Ezra 8:32 (#2)

וַנָּבוֹא & וַנֵּשֶׁב

“So we came” - “and we stayed”

As Ezra tells his story, he uses **we** in the exclusive sense, that is, it excludes the reader.

See: Exclusive and Inclusive ‘We’

Ezra 8:32 (#3)

וַנָּבוֹא יְרוּשָׁלִָם וַנֵּשֶׁב שָׁם יָמִים שְׁלֹשָׁה

“So we came to Jerusalem, and we stayed there three days”

Ezra does not say specifically why the group waited for three days before delivering the silver and gold and objects to the temple. But the implication is that this gave them a chance to rest after their journey and arrange for the delivery. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “We reached Jerusalem safely, and after we got there, we rested for three days”

See: Assumed Knowledge and Implicit Information

Ezra 8:33 (#1)

נִשְׁקַל הַכֶּסֶף וְהַזָּהָב וְהַכֵּלִים

“the silver and the gold and the vessels were weighed out”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “each of the priests and Levites weighed out the silver and gold and objects that they had transported”

See: Active or Passive

Ezra 8:33 (#2)

אֱלֹהֵינוּ

“our God”

In this case, Ezra is using **our** in the inclusive sense, that is, it includes the reader, since he is reporting his trip to fellow believers in God. Alternate translation: “the God to whom we all belong”

See: Exclusive and Inclusive ‘We’

Ezra 8:33 (#3)

עַל יַד

“into the hand of”

As in 8:26, while the priests and Levites likely did place the money and the objects in the hands of the temple leaders,

hand here represents control and responsibility. Alternate translation: “into the custody of”

See: Metaphor

Ezra 8:33 (#4)

מְרֵמוֹת בֶּן־אוּרִיָּה

“Meremoth, the son of Uriah”

Meremoth is the name of a man, and **Uriah** is the name of his father.

See: How to Translate Names

Ezra 8:33 (#5)

אֶלְעָזָר בֶּן־פִּינְחָס

“Eleazar, the son of Phinehas”

Eleazar is the name of a man, and **Phinehas** is the name of his father.

See: How to Translate Names

Ezra 8:33 (#6)

יוֹזָבָד בֶּן־יֵשׁוּעַ

“Jozabad, the son of Jeshua”

Jozabad is the name of a man, and **Jeshua** is the name of his father.

See: How to Translate Names

Ezra 8:33 (#7)

וְנוֹעַדְיָה בֶן־בִּנּוּי

“and Noadiah, the son of Binnui”

Noadiah is the name of a man, and **Binnui** is the name of his father.

See: How to Translate Names

Ezra 8:34 (#1)

בְּמִסְפָּר בְּמִשְׁקָל לַכֹּל

“by number and weight of everything”

This means that the objects and the bars or coins of silver and gold were both counted and weighed. The implication is that this was a double confirmation of the honesty of the priests and Levites who had transported these donations. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “everything was both counted and weighed as proof that the men who had carried it had not lost or stolen anything”

See: Assumed Knowledge and Implicit Information

Ezra 8:34 (#2)

וַיִּכָּתֵב כָּל־הַמִּשְׁקָל

“And all the weight was written”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “The priests and Levites in the temple wrote down the weight of all of the silver and gold and of the objects”

See: Active or Passive

Ezra 8:35 (#1)

הַבָּאִים מֵהַשְּׁבִי בְּנֵי־הַגּוֹלָה

“The ones who had come from the captivity, the sons of the exile”

These two phrases mean the same thing. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: “The Jews who had returned from exile”

See: Parallelism

Ezra 8:35 (#2)

הַבָּאִים מֵהַשְּׁבִי בְּנֵי־הַגּוֹלָה

“The ones who had come from the captivity, the sons of the exile”

As indicated in 2:1 and 8:35, the phrase **the sons of the exile** refers specifically to the group of Jewish people who returned to the land of Judah from Babylon after King Nebuchadnezzar had conquered Jerusalem and had taken many Jews as captives to Babylon. Alternate translation: “The Jews who had returned from exile” or “The Jews who had returned to their homeland”

See: Idiom

Ezra 8:35 (#3)

הַבָּאִים מֵהַשְּׁבִי בְּנֵי־הַגּוֹלָה

“The ones who had come from the captivity, the sons of the exile”

Here the story shifts from Ezra’s first-person account to a third-person account. If that is confusing in your language, you can continue the story in first person. Alternate translation: “We who had gone into exile in Babylonia but had now returned from captivity”

See: First, Second or Third Person

Ezra 8:35 (#4)

הִקְרִיבוּ עֹלוֹת ׀ לֵאלֹהֵי יִשְׂרָאֵל פָּרִים שְׁנֵים־עָשָׂר עַל־כָּל־יִשְׂרָאֵל אֵילִים תִּשְׁעִים ׀ וְשִׁשָּׁה כְּבָשִׂים שִׁבְעִים וְשִׁבְעָה צְפִירֵי חַטָּאת שְׁנֵים עָשָׂר הַכֹּל עוֹלָה לַיהוָה

“offered burnt up offerings to the God of Israel: 12 bulls for all Israel, 96 rams, 77 lambs, 12 male goats of a sin offering. The whole was a burnt up offering to Yahweh”

The book assumes that readers will recognize that there are two types of offerings here. The bulls, rams, and lambs are offerings of the first type. They were offered in order to express a desire to be in good standing with God by creating an aroma, the smell of roasting meat, that was considered to be pleasing to God. These were completely burned up. The goats are the second type of offering. As in 6:17, the goats were a **sin offering**. These were offered as a request for forgiveness from God. As explained in Leviticus 4:22–26 and 6:24–30, only the fat of these goats was burned up. The meat of these goats was for the priests to eat. The phrase **The whole was a burnt up offering** is a summary that includes the two types of offerings, one that was completely burned up and the other that was partially burned up. Therefore the final sentence means, “All of this was properly subjected to fire on the altar as sacrifices to Yahweh.” The book assumes that readers know this. If it would be helpful in your language, you could say this explicitly. Alternate translation: “offered as burnt offerings to the God of Israel 12 bulls for all Israel, 96 rams, and 77 lambs, and as a sin offering 12 male goats. All of these sacrifices were offered to Yahweh through fire on the altar”

See: Assumed Knowledge and Implicit Information

Ezra 8:35 (#5)

הִקְרִיבוּ עֹלוֹת ׀ לֵאלֹהֵי יִשְׂרָאֵל פָּרִים שְׁנֵים־עָשָׂר עַל־כָּל־יִשְׂרָאֵל אֵילִים תִּשְׁעִים ׀ וְשִׁשָּׁה כְּבָשִׂים שִׁבְעִים וְשִׁבְעָה צְפִירֵי חַטָּאת שְׁנֵים עָשָׂר

“offered burnt up offerings to the God of Israel: 12 bulls for all Israel, 96 rams, 77 lambs, 12 male goats of a sin offering”

The numbers of animals offered are symbolic, as the book explains in the case of the bulls. There were 12 bulls **for all Israel** because there were twelve tribes of Israel. There were 12 goats for the same reason. The same symbolism seems to lie behind the 96 rams, since that number is eight times 12, although the significance of the number eight is no longer apparent. The number 77 is an intensive form of the number seven, which symbolizes completeness. If it would be helpful to your readers, you could say this explicitly. Alternate translation: “offered 12 bulls, one for each of the tribes of Israel, 96 rams, eight for each of the tribes of Israel, and 77 lambs, expressing completeness, as burnt offerings to the God of Israel, and 12 male goats as a sin offering, one for each of the tribes of Israel”

See: Symbolic Action

Ezra 8:36 (#1)

וַיִּתְּנוּ ׀ אֶת־דָּתֵי הַמֶּלֶךְ לַאֲחַשְׁדַּרְפְּנֵי הַמֶּלֶךְ וּפַחֲוֹת עֵבֶר הַנָּהָר

“And they gave the laws of the king to the satraps of the king and the governors of Beyond-the-River”

Here, **the laws of the king** seem to mean the decrees that Artaxerxes issued in the letter he gave to Ezra, and specifically the provisions that allowed Ezra to ask for support for the temple, exempted temple personnel from taxation, and allowed Ezra to appoint judges. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “Ezra and the Jewish leaders informed the royal officials and governors in Beyond-the-River province of the decrees that Artaxerxes had issued in his letter to Ezra”

See: Assumed Knowledge and Implicit Information

Ezra 8:36 (#2)

וַיִּתְּנוּ

“And they gave”

Here the story uses a third-person account rather than Ezra’s first-person account. If that is confusing in your language, you can continue the story in first person. Alternate translation: “We also gave”

See: First, Second or Third Person

Ezra 8:36 (#3)

לַאֲחַשְׁדַּרְפְּנֵי הַמֶּלֶךְ וּפַחֲוֹת

“to the satraps of the king and the governors of”

The word **satraps** refers to rulers appointed by the king to rule over his provinces, such as the province of Beyond-the-River in which Judah was located. The **governors** were lower officials who worked in the province under the direction of the satrap. Use the words that communicate this best in your language. Alternate translation: “to those who rule over the king’s provinces and to the authorities in the province of”

See: Translate Unknowns

Ezra 8:36 (#4)

וְנִשְׂאוּ אֶת־הָעָם וְאֶת־בֵּית־הָאֱלֹהִים

“And they lifted the people and the house of God”

Here, **lifted** is a metaphor that means supported and sustained. Alternate translation: “The group that had returned with Ezra supported the people of Judah and Jerusalem and the temple of God.”

See: Metaphor

Ezra 9:1 (#1)

וּכְכַל֞וֹת אֵ֣לֶּה

“Now as soon as these things were finished”

This phrase indicates that the events the story will now relate came right after the events it has just described. In your translation, you can use the expression in your language that would best indicate this relationship.

See: Connect — Sequential Time Relationship

Ezra 9:1 (#2)

וּכְכַל֞וֹת

“Now as soon as” - “were finished”

The word **now** introduces a new event in the story. If your language has a word or expression for introducing a new event, use that here.

See: Introduction of a New Event

Ezra 9:1 (#3)

הַשָּׂרִ֛ים

“the leaders”

These appear to be the same **leaders** as in 8:29, that is, clan leaders. But this is not a reference to all of them, since the ones who come to Ezra say that some of their fellow leaders have married foreign women. Alternate translation: “some of the clan leaders”

See: Assumed Knowledge and Implicit Information

Ezra 9:1 (#4)

נִגְּשׁ֥וּ אֵלַ֖י & לֵאמֹֽר

“came to me, saying”

After this phrase Ezra begins to quote what these clan leaders told him. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Ezra 9:1 (#5)

לֹֽא־נִבְדְּל֞וּ & מֵעַמֵּ֣י הָאֲרָצ֗וֹת

“have not separated themselves from the peoples of the lands”

Separation here is a spatial metaphor for behavior. As in 6:21, it means to refuse to do the same things as another group. Alternate translation: “have not refused to do the things that the other people groups living in the land do”

See: Metaphor

Ezra 9:1 (#6)

מֵעַמֵּ֣י הָאֲרָצ֗וֹת כְּתוֹעֲבֹתֵיהֶ֔ם

“from the peoples of the lands according to their abominations”

While the similar phrase in 6:21 spoke of “uncleanness,” that is, things that God does not accept, the phrase here speaks of **abominations**, that is, things that are very displeasing to God. Alternate translation: “from the things that are very displeasing to God that the other people groups living in the land do”

See: Idiom

Ezra 9:1 (#7)

מֵעַמֵּ֣י הָאֲרָצ֗וֹת

“from the peoples of the lands”

See how you translated this expression in 3:3. It refers to members of other people groups who were living in and around the province of Judah. Alternate translation: “from the other people groups living in the land”

See: Idiom

Ezra 9:1 (#8)

לַֽכְּנַעֲנִ֞י הַחִתִּ֞י הַפְּרִזִּ֞י הַיְבוּסִ֞י הָעַמֹּנִ֞י הַמֹּ֞אָבִ֞י הַמִּצְרִ֞י וְהָאֱמֹרִֽי

“of the Canaanite, the Hittite, the Perizzite, the Jebusite, the Ammonite, the Moabite, the Egyptian, and the Amorite”

These are the names of eight people groups.

See: How to Translate Names

Ezra 9:2 (#1)

כִּ֣י

“For”

Here, **For** indicates that the sentence it introduces explains the reasons for the statement that the leaders make in the previous sentence. Alternate translation: "You see,"

See: Connect — Reason-and-Result Relationship

Ezra 9:2 (#2)

נָשְׂאוּ מִבְּנֹתֵיהֶם לָהֶם וְלִבְנֵיהֶם

"they have lifted from their daughters for themselves and for their sons"

The phrase **lifted from their daughters** is an idiom that means "married some of their women." Alternate translation: "Israelite men have married women from these other groups, and they have also gotten wives for their sons from those groups."

See: Idiom

Ezra 9:2 (#3)

וְהִתְעָרְבוּ זֶרַע הַקֹּדֶשׁ בְּעַמֵּי הָאֲרָצוֹת

"so they have mixed the seed of holiness with the peoples of the lands"

Here, **mixed** is a metaphor for blending one thing into another. Alternate translation: "so they are blending the Jewish people right in with the other people groups living in the land"

See: Metaphor

Ezra 9:2 (#4)

וְהִתְעָרְבוּ זֶרַע הַקֹּדֶשׁ בְּעַמֵּי הָאֲרָצוֹת

"so they have mixed the seed of holiness with the peoples of the lands"

The implication is that as a result of these marriages, not only was a distinct Jewish lineage being lost, the Jewish people were also beginning to follow the practices of these other groups rather than the commandments of God. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "so they are blending the Jewish people right in with the other people groups living in the land, and they are starting to follow their practices rather than the law of God"

See: Assumed Knowledge and Implicit Information

Ezra 9:2 (#5)

זֶרַע הַקֹּדֶשׁ

"the seed of holiness"

As in 8:28, **holiness** means "that which is set apart for a special purpose." Here, the word refers specifically to the fact that God had set apart the Israelites to be a model community of God's followers. Alternate translation: "the Jewish people, who belong to God,"

See: Idiom

Ezra 9:2 (#6)

זֶרַע הַקֹּדֶשׁ

"the seed of holiness"

Here, **seed** means "descendants." The reference here is specifically to the descendants of Jacob, who was also known as Israel, and specifically to his descendants who were living in Judah and Jerusalem, that is, the Jews who had returned from exile. Alternate translation: "the Jewish people, who belong to God,"

See: Idiom

Ezra 9:2 (#7)

בְּעַמֵּי הָאֲרָצוֹת

"with the peoples of the lands"

As in 9:1, this expression refers to members of other people groups who were living in and around the province of Judah. Alternate translation: "with the other people groups living in this land"

See: Idiom

Ezra 9:2 (#8)

וְיַד הַשָּׂרִים וְהַסְּגָנִים הָיְתָה בַּמַּעַל הַזֶּה רִאשׁוֹנָה

"And the hand of the leaders and the rulers has been first in this unfaithfulness"

Here, **hand** represents control and action. Alternate translation: "And our clan leaders and provincial officials were actually the first ones to disobey in this way"

See: Metaphor

Ezra 9:2 (#9)

בַּמַּעַל הַזֶּה

"in this unfaithfulness"

Here, **unfaithfulness** means disobedience to God. Alternate translation: "to disobey God in this way"

See: Metaphor

Ezra 9:2 (#10)

הַשָּׂרִים וְהַסְּגָנִים

"the leaders and the rulers"

These terms mean similar things, but it seems that **leaders** may refer to the heads of the clans and that **rulers** may refer to official leaders of government. If your language uses one word for both of those, you can combine them and use that word here. Alternate translation: “our chiefs”

See: Doublet

Ezra 9:2 (#11)

בַּמַּעַל הַזֹּאת

“in this unfaithfulness”

This is the end of Ezra’s quotation of what the clan leaders told him. If you decided in 9:1 to mark their words as a direct quotation, you should indicate that here with a closing primary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

See: Quote Markings

Ezra 9:3 (#1)

קָרַעְתִּי אֶת־בִּגְדִּי וּמְעִילִי וָאֶמְרָטָה מִשְׂעַר רֹאשִׁי
וּזְקָנִי וָאֵשֵׁבָה מְשׁוֹמֵם

“I tore my garment and my robe. And I pulled out some from the hair of my head and my beard, and I sat down appalled”

By performing these actions, Ezra was demonstrating symbolically how serious a wrong the Israelites had committed. If it would be helpful to your readers, you could say this explicitly. Alternate translation: “to show how wrong it was for the Israelites to have married foreign women, I tore my tunic and my cloak, I pulled out some hair from my head and my beard, and I sat down stunned”

See: Symbolic Action

Ezra 9:3 (#2)

מְשׁוֹמֵם

“appalled”

The sense of this word is that Ezra was so overwhelmed with shock and horror that he did not move or speak. In your translation, you can use the expression in your language that would best indicate this. Alternate translation: “stunned” or “devastated”

Ezra 9:4 (#1)

וְאֵלַי יֵאָסְפוּ כֹּל חָרֵד בְּדִבְרֵי אֱלֹהֵי־יִשְׂרָאֵל
עַל מַעַל הַגּוֹלָה

“And all who trembled at the words of the God of Israel on account of the unfaithfulness of the exiles were gathered to me”

If it would be helpful in your language, you could say this with an active form. Alternate translation: “Everyone came and joined me who was just as distressed as I was about the way the Jews who had returned from exile had disobeyed the commandments of the God of Israel”

See: Active or Passive

Ezra 9:4 (#2)

כֹּל חָרֵד

“all who trembled”

Often in the Old Testament, **trembled** is a metaphor meaning to regard someone or something with respect and reverential fear. That is likely included in the meaning here, but in this context, the expression also seems to indicate an actual physical response to the situation, just as Ezra did not move or speak. Alternate translation: “everyone who was distressed”

See: Metaphor

Ezra 9:4 (#3)

בְּדִבְרֵי אֱלֹהֵי־יִשְׂרָאֵל

“at the words of the God of Israel”

This phrase does not refer to something that God said on this occasion. Rather, it refers to the commandment that God had given to the Israelites earlier not to intermarry with foreign groups, which Ezra cites in his prayer in 9:10 and 9:11. Alternate translation: “at the commandments of the God of Israel”

See: Metaphor

Ezra 9:4 (#4)

עַל מַעַל הַגּוֹלָה

“on account of the unfaithfulness of the exiles”

The abstract noun **exiles** refers in this context to the Jews who had returned to their homeland from Babylon. Here, **the exiles** seems to be equivalent to the longer phrase **the sons of the exile** in several other places in the book. If it would be helpful in your language, you could translate the idea behind this term with an equivalent phrase. Alternate translation: “because of the way the Jews who had returned to their homeland had disobeyed”

See: Abstract Nouns

Ezra 9:4 (#5)

עַל מַעַל הַגּוֹלָה

“on account of the unfaithfulness of the exiles”

As in 9:2, **unfaithfulness** means “disobedience.” Alternate translation: “because of the disobedience of the Jews who had returned to their homeland”

See: Metaphor

Ezra 9:4 (#6)

וַאֲנִי יֹשֵׁב מְשׁוֹמֵם עַד לְמִנְחַת הָעָרֶב

“And I was sitting appalled until the offering of the evening”

The **offering of the evening** was a sacrifice that the priests would offer around the time that the sun was going down. Alternate translation: “I continued to sit without moving or speaking until the time of the evening sacrifice” or “I continued to sit without moving or speaking for the rest of that day”

See: Translate Unknowns

Ezra 9:5 (#1)

קַמְתִּי מִתַּעֲנִיתִי וּבְקָרְעִי בִגְדִי וּמְעִילִי

“I arose from my humilation, and when I tore my garment and my robe”

Even though Ezra had been sitting down and he now got up, in this context the word **arise** means more than that. As in 1:5, 3:2, and 5:2, it means to take action to get an enterprise under way. Ezra had been sitting motionless to show how ashamed and upset he was. Now he began to take action to address the situation that the clan leaders had told him about. Alternate translation: “I stopped sitting motionless in my torn clothes and began to do something about the situation”

See: Idiom

Ezra 9:5 (#2)

וּבְקָרְעִי בִגְדִי וּמְעִילִי

“and when I tore my garment and my robe”

As the note to 9:3 explains, Ezra had torn his clothes to show how wrong it was for the Israelites to have married foreign women. By not changing out of his torn clothes, Ezra was continuing to show that symbolically. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “but I kept wearing my torn clothes to show how wrong it was for the Israelites to have married foreign women”

See: Symbolic Action

Ezra 9:5 (#3)

וָאֶכְרְעָה עַל־בִּרְכַּי וָאֶפְרְשָׂה כַפַּי אֶל־יְהוָה אֱלֹהָי

“And I knelt down on my knees, and spread out my palms to Yahweh my God”

These two physical gestures showed publicly that Ezra was going to pray. Alternate translation: “I knelt down and spread out my hands in a gesture of prayer to Yahweh my God.”

See: Symbolic Action

Ezra 9:6 (#1)

וָאֹמְרָה

“And I said”

After this phrase Ezra begins to quote what he said out loud in prayer on this occasion. The quotation continues through 9:15. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Ezra 9:6 (#2)

אֱלֹהַי & אֱלֹהַי

“My God,” - “my God”

Here, **My God** means that Ezra belongs to God, not that God belongs to Ezra. If that is not clear in your language, then use a different phrase. Alternate translation: “O God, to whom I belong” or “God, whom I worship”

See: Possession

Ezra 9:6 (#3)

בֹשְׁתִּי וְנִכְלַמְתִּי

“I am ashamed and humiliated”

Ashamed and **humiliated** mean very similar things. Ezra uses them together to emphasize how disgraced he feels by what the Israelites have done. If it would be helpful in your language, you could combine these terms into a single expression. Alternate translation: “I am deeply disgraced”

See: Doublet

Ezra 9:6 (#4)

לְהָרִים & פָּנַי אֵלֶיךָ

“to raise my face to you”

This means “to look at you directly” or “to look at you face to face,” and since Ezra could not do that literally with God, it is a figurative way of saying “*to address you.” Alternate translation: “even to speak to you.”

See: Metaphor

Ezra 9:6 (#5)

כִּי עֲוֹנֹתֵינוּ רָבוּ לְמַעְלָה רֹאשׁ וְאַשְׁמָתֵנוּ גָדְלָה עַד לַשָּׁמָיִם

“For our iniquities have multiplied to above the head, and our guilt has grown up as far as to the heavens”

These two phrases mean similar things. Ezra uses the repetition to emphasize how guilty the people of Israel are. If repeating the same thing twice would be confusing for your readers, you could combine the phrases into one and show the emphasis in another way. Alternate translation: “We have committed such great sins that our guilt because of them is completely overwhelming us” However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The first phrase speaks of the effects of these sins on the Israelites, while the second phrase speaks of their effects on their standing with God. Alternate translation: “We have committed such great sins that they are overwhelming us, and we know that they are making us guilty before you”

See: Parallelism

Ezra 9:6 (#6)

כִּי עֲוֹנֹתֵינוּ רָבוּ לְמַעְלָה רֹאשׁ וְאַשְׁמָתֵנוּ גָדְלָה עַד לַשָּׁמָיִם

“For our iniquities have multiplied to above the head, and our guilt has grown up as far as to the heavens”

If it would be helpful in your language, you could put this sentence first in the prayer (after **My God**), since it gives the reason for the result of Ezra feeling ashamed. You could show the connection by using a word like “so” after this phrase. Alternate translation: “we have committed such great sins that we are completely guilty, and we know that we are very guilty before you. And so”

See: Connect — Reason-and-Result Relationship

Ezra 9:6 (#7)

עֲוֹנֹתֵינוּ רָבוּ לְמַעְלָה רֹאשׁ

“our iniquities have multiplied to above the head”

Here, **multiplied** means to become much greater in number. Ezra uses that expression to describe how serious the sins of the Israelites are. Alternate translation: “we have committed so many sins that it is like they have piled up higher than our heads”

See: Metaphor

Ezra 9:6 (#8)

עֲוֹנֹתֵינוּ רָבוּ

“our iniquities have multiplied”

If it would be helpful in your language, you could express the idea behind the abstract noun **iniquities** with a phrase such as “sins that we have committed.” Alternate translation: “the great sins that we have committed”

See: Abstract Nouns

Ezra 9:6 (#9)

לְמַעְלָה רֹאשׁ

“to above the head”

Ezra uses a spatial metaphor to describe the degree to which the sins have become greater in number. Alternate translation: “to the point that they are obvious to everyone”

See: Metaphor

Ezra 9:6 (#10)

וְאַשְׁמָתֵנוּ גָדְלָה

“and our guilt has grown up”

If it would be helpful in your language, you could express the idea behind the abstract noun **guilt** with a phrase such as “make guilty.” Alternate translation: “and our sins are making us guilty”

See: Abstract Nouns

Ezra 9:6 (#11)

וְאַשְׁמָתֵנוּ גָדְלָה עַד לַשָּׁמָיִם

“and our guilt has grown up as far as to the heavens”

Here, Ezra speaks of God by reference to something associated with him, **the heavens**, which was considered to be the place where God lived. The expression **and our guilt has grown up as far as to the heavens** means that the sins have become so numerous that the pile of them has reached to God in heaven. In other words, their sin is against God himself. Alternate translation: “and our many sins have made us very guilty before you”

See: Metonymy

Ezra 9:7 (#1)

מִימֵי אֲבֹתֵינוּ

“From the days of our fathers”

The term **days** is used here to refer a particular period of time. Alternate translation: “From the time when our ancestors lived”

See: Idiom

Ezra 9:7 (#2)

אֲבֹתֵינוּ

“our fathers”

Fathers here, means “ancestors.” Alternate translation: “our ancestors”

See: Metaphor

Ezra 9:7 (#3)

עַד הַיּוֹם הַזֶּה

“until this day”

In this context, **day** does not refer to one specific day, but rather, to a more general time. Alternate translation: “until this time”

See: Idiom

Ezra 9:7 (#4)

אֲנַחְנוּ בְּאַשְׁמָה גְדֹלָה

“we are in great guilt”

Here, Ezra speaks of the disobedience of the Israelites by reference to something associated with it, the guilt that it has caused. Alternate translation: “we have consistently disobeyed you”

See: Metonymy

Ezra 9:7 (#5)

אֲנַחְנוּ

“we”

By **we** here, Ezra is referring to all of the Jewish people. See the UST.

See: Metonymy

Ezra 9:7 (#6)

בְּאַשְׁמָה גְדֹלָה

“are in great guilt”

If it would be helpful in your language, you could express the idea behind the abstract noun **guilt** with a verb such as “disobey.” Alternate translation: “consistently disobeyed you”

See: Abstract Nouns

Ezra 9:7 (#7)

נִתַּנּוּ אֲנַחְנוּ מְלָכֵינוּ כֹהֲנֵינוּ בְּיַד ׀ מַלְכֵי הָאֲרָצוֹת

“we ourselves, our kings, and our priests have been given into the hand of the kings of the lands”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: “you put us, our kings, and our priests into the hands of foreign rulers”

See: Active or Passive

Ezra 9:7 (#8)

נִתַּנּוּ אֲנַחְנוּ מְלָכֵינוּ כֹהֲנֵינוּ בְּיַד ׀ מַלְכֵי הָאֲרָצוֹת

“we ourselves, our kings, and our priests have been given into the hand of the kings of the lands”

Here, **hand** represents power and control. Alternate translation: “you allowed foreign rulers to conquer us, our kings, and our priests”

See: Metaphor

Ezra 9:7 (#9)

מַלְכֵי הָאֲרָצוֹת

“the kings of the lands”

The **kings of the lands** would be the rulers of the “people of the lands” whom Ezra mentions in 9:1 and 9:2, and of similar foreign people groups. Alternate translation: “foreign rulers”

See: Idiom

Ezra 9:7 (#10)

בַּחֶרֶב בַּשְּׁבִי וּבַבִּזָּה וּבְבֹשֶׁת פָּנִים

“by sword, by captivity, and by plunder, and by shame of face”

Other than **by sword**, these are not the means by which the foreign rulers conquered the Israelites. Rather, they are primarily things that happened to the Israelites after they were conquered. It may be helpful to make this a separate sentence. Alternate translation: “They killed some of us, they took others of us away from our homeland, they stole the things that belonged to us, and all of this has made us greatly ashamed”

See: Idiom

Ezra 9:7 (#11)

בַּחֶ֖רֶב

“by sword”

The sword represents killing, by reference to one kind of weapon that can kill a person. Alternate translation: “who killed some of us”

See: Metonymy

Ezra 9:7 (#12)

בַּשְּׁבִ֑י

“by captivity”

If it would be helpful in your language, you could express the idea behind the abstract noun **captivity** with a verb such as “take away.” Alternate translation: “who took others away from our homeland”

See: Abstract Nouns

Ezra 9:7 (#13)

וּבַבִּזָּ֗ה

“and by plunder”

If it would be helpful in your language, you could express the idea behind the abstract noun **plunder** with a verb such as “steal.” Alternate translation: “who stole the things that belonged to us”

See: Abstract Nouns

Ezra 9:7 (#14)

וּבְבֹשֶׁת פָּנִ֔ים

“and by shame of face”

If it would be helpful in your language, you could express the idea behind the abstract noun **shame** with a word such as “ashamed.” Alternate translation: “and all of this has made us greatly ashamed”

See: Abstract Nouns

Ezra 9:7 (#15)

וּבְבֹשֶׁת פָּנִ֔ים

“and by shame of face”

Here, Ezra uses the **face** to describe the whole person figuratively, by reference to one part of a person, their face, which would show their shame by its expression. Alternate translation: “and made us greatly ashamed”

See: Synecdoche

Ezra 9:7 (#16)

כְּהַיּ֥וֹם הַזֶּ֖ה

“as this day”

In this context, **day** does not refer to one specific day, but rather to a more general time that includes the day that Ezra is praying to God. Alternate translation: “and that is still our situation now”

See: Idiom

Ezra 9:8 (#1)

וְעַתָּ֖ה

“But now”

The phrase **But now** indicates that the sentence that it introduces draws a contrast between what the Israelites had been experiencing in the past and what God was now doing. Use a natural way in your language to indicate this contrast.

See: Connect — Contrast Relationship

Ezra 9:8 (#2)

כִּמְעַ֣ט־רֶ֗גַע

“according to a little moment”

Alternate translation: “for just a short time”

See: Idiom

Ezra 9:8 (#3)

הָיְתָ֣ה תְחִנָּ֗ה מֵאֵ֤ת | יְהוָה֙ אֱלֹהֵ֔ינוּ

“favor has come from with Yahweh our God”

The abstract noun **favor** refers to one person helping another person even if that person does not deserve it. If it would be helpful in your language, you could translate the idea behind this word with a phrase such as “be merciful.” Alternate translation: “Yahweh our God has been merciful to us” or “Yahweh our God has been gracious to us”

See: Abstract Nouns

Ezra 9:8 (#4)

הָיְתָ֣ה תְחִנָּ֗ה מֵאֵ֤ת | יְהוָה֙ אֱלֹהֵ֔ינוּ

“favor has come from with Yahweh our God”

Ezra speaks here of **favor** or mercy as if it could travel from Yahweh to the Jews. Alternate translation: “Yahweh our God has been merciful to us”

See: Personification

Ezra 9:8 (#5)

הָיְתָה תְּחִנָּה מֵאֵת ׀ יְהוָה אֱלֹהֵינוּ

“favor has come from with Yahweh our God”

Ezra is speaking to Yahweh in prayer, and accordingly, he addresses him in the second person in 9:6 and in 9:10–15. But here he speaks of God in the third person to show humility and respect, as people of this time did when speaking to superiors. If it would be helpful in your language, you could translate his words in the second person. Alternate translation: “you, Yahweh our God, have been merciful to us”

See: First, Second or Third Person

Ezra 9:8 (#6)

וְלָתֶת־לָנוּ יָתֵד

“and to give to us a peg”

Ezra speaks of the Jews’ current situation of safety and security in their homeland as if it were a **peg** or “stake,” such as one would pound securely into the ground in order to fasten the cords of a tent to it, or such as one would fasten to a wall in order to hang utensils on it safely and securely. If it would be helpful in your language, you could express this with a different metaphor that conveys this sense of stability and security, or express this plainly. Alternate translation: “and to bring us into a safe situation”

See: Metaphor

Ezra 9:8 (#7)

בִּמְקוֹם קָדְשׁוֹ

“in his holy place”

Here the word **holy** means “set apart for a special purpose.” The temple was God’s **holy place** because it was set apart for his worship. Alternate translation: “in his temple”

See: Idiom

Ezra 9:8 (#8)

בִּמְקוֹם קָדְשׁוֹ

“in his holy place”

Here again Ezra speaks of God in the third person. If it would be helpful in your language, you could translate his words in the second person. Alternate translation: “in your temple.”

See: First, Second or Third Person

Ezra 9:8 (#9)

בִּמְקוֹם קָדְשׁוֹ

“in his holy place”

Ezra speaks of the **peg** as if it were in God’s temple, likely because God was considered to be present there. Alternate translation: “in your presence”

Ezra 9:8 (#10)

בִּמְקוֹם קָדְשׁוֹ

“in his holy place”

Ezra may be speaking of the presence of God by association to mean the protection of God. Alternate translation: “under your protection”

See: Metonymy

Ezra 9:8 (#11)

לְהַשְׁאִיר לָנוּ פְּלֵיטָה

“to leave for us survivors”

This phrase starts with **to**, which indicates here that the phrase that follows is a result of the phrase that came before. In fact, there are four results in this verse of receiving favor from God. Each result begins with the word **to**. Use a natural way in your language to indicate that these are results of receiving favor from God.

See: Connect — Reason-and-Result Relationship

Ezra 9:8 (#12)

לְהָאִיר & אֱלֹהֵינוּ

“for our God to brighten”

Here again Ezra speaks of God in the third person. If it would be helpful in your language, you could translate his words in the second person. Alternate translation: “for you, our God, to bring light to”

See: First, Second or Third Person

Ezra 9:8 (#13)

לְהָאִיר עֵינֵינוּ אֱלֹהֵינוּ וּלְתִתֵּנוּ מְחָיָה מְעַט בְּעַבְדֻתֵנוּ

“for our God to brighten our eyes and to give us a little reviving in our slavery”

These two phrases mean similar things. Ezra uses the repetition to emphasize how merciful God has been to the community of returned exiles. If it would be helpful in your language, you could combine these phrases. Alternate translation: “and for our God to enable our community to thrive a little even under foreign domination” However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase says more specifically how God has accomplished what the first phrase describes. Alternate translation: “for our God to give

us new vitality by giving us greater freedom even though we are under foreign domination”

See: Parallelism

Ezra 9:8 (#14)

לְהָאִ֣יר עֵינֵ֔ינוּ וְ֖אֱלֹהֵ֑ינוּ

“for our God to brighten our eyes”

To **brighten** the **eyes** of a person means to give them new life and vitality in the sense of restoring someone’s happiness or well-being. Alternate translation: “for our God to give us new vitality”

See: Metaphor

Ezra 9:8 (#15)

וּלְתִתֵּ֣נוּ מִחְיָ֗ה מְעַ֤ט בְּעַבְדֻתֵּנוּ

“and to give us a little reviving in our slavery”

Since Ezra says that God has made the community more alive **in our slavery**, he seems to be referring implicitly to the greater measure of freedom that King Artaxerxes has allowed them. If it would be helpful to your readers, you could say this explicitly. Alternate translation: “by giving us greater freedom even though we are under foreign domination”

See: Assumed Knowledge and Implicit Information

Ezra 9:9 (#1)

כִּי־עֲבָדִ֥ים אֲנַ֖חְנוּ

“For we are slaves”

Ezra describes the Jewish people as **slaves**, which is an exaggeration that he uses to express humility before God. It is true that their ancestors were taken as captives to Babylon where they were forced to serve the king, and that even now they must do as the king commands, but those who have returned to Judah are allowed to manage their own daily affairs. Alternate translation: “The Babylonians made our people to be slaves”

See: Hyperbole

Ezra 9:9 (#2)

לֹ֣א עֲזָבָ֔נוּ אֱלֹהֵ֑ינוּ

“our God has not forsaken us”

Ezra continues to speak of God in the third person. If it would be helpful in your language, you could translate his words in the second person. Alternate translation: “you, our God, have not forsaken us”

See: First, Second or Third Person

Ezra 9:9 (#3)

וַיֵּט

“But he has extended”

This word **But** indicates that the sentence it introduces draws a contrast between what the Israelites might have expected God to do, since they were being punished for their disobedience, and what God actually did. You could begin the sentence with a phrase such as “on the contrary” or other method in your language to indicate this contrast.

See: Connect — Contrast Relationship

Ezra 9:9 (#4)

וַיֵּט־עָלֵ֥ינוּ חֶ֖סֶד

“But he has extended to us covenant faithfulness”

As in 7:28, Ezra uses a spatial metaphor to depict help stretching out to him from Yahweh. Alternate translation: “On the contrary, he has helped us, as he promised”

See: Metaphor

Ezra 9:9 (#5)

וַיֵּט־עָלֵ֥ינוּ חֶ֖סֶד לִפְנֵ֣י מַלְכֵ֑י פָּרַ֗ס

“But he has extended to us covenant faithfulness before the face of the kings of Persia”

Here, the abstract noun **faithfulness** refers to a person wanting to do everything that they can to help another person. As in 3:11 and 7:28, **covenant faithfulness** refers specifically to Yahweh doing that for the people of Israel because of his covenant with them, which contained the promises that he had made to them. If it would be helpful in your language, you could translate the idea behind this phrase with verbs such as “help” and “promise.” Alternate translation: “But he has helped us, as he promised, by leading the king of Persia to regard us favorably”

See: Abstract Nouns

Ezra 9:9 (#6)

לִפְנֵ֣י מַלְכֵ֑י פָּרַ֗ס

“before the face of the kings of Persia”

Here, **face** refers to the way that a person regards things, by association with the way that they use the eyes in their face to see things and the way that their facial expression shows what they think of those things. Alternate translation: “by leading the kings of Persia to regard us favorably”

See: Metonymy

Ezra 9:9 (#7)

מַלְכֵ֣י פָרַ֑ס

“the kings of Persia”

Ezra probably uses the plural **kings** to acknowledge implicitly that not just Artaxerxes, but also Cyrus and Darius before him, treated the Jews favorably by allowing them to rebuild the temple and by supporting the worship there. If it would be helpful to your readers, you could name these kings explicitly. Alternate translation: “King Cyrus, King Darius, and King Artaxerxes of Persia”

See: Assumed Knowledge and Implicit Information

Ezra 9:9 (#8)

לָתֶת־לָ֣נוּ מִחְיָ֔ה

“to give to us reviving”

As in 9:8, **reviving** or renewed life in this context seems to be a figurative expression for greater freedom. Alternate translation: “so that they gave us greater freedom”

See: Metaphor

Ezra 9:9 (#9)

לְרוֹמֵ֣ם אֶת־בֵּ֣ית אֱלֹהֵ֣ינוּ֮ וּלְהַעֲמִ֣יד אֶת־חָרְבֹתָ֣יו

“to raise up the house of our God and to cause its ruins to stand”

These two phrases mean similar things. Ezra says essentially the same thing twice, probably to emphasize how remarkable this was after all the opposition that there had been to it. If repeating both phrases in your translation might be confusing for your readers, you can combine the phrases. Alternate translation: “and allowed us to rebuild the temple of our God” However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase is stronger because it indicates that the temple had previously been destroyed but now it was being restored. Alternate translation: “and allowed us to rebuild the temple of our God by repairing its ruins”

See: Parallelism

Ezra 9:9 (#10)

לְרוֹמֵ֣ם

“to raise up”

To raise up is a figurative expression for building it. Alternate translation: “to rebuild”

See: Metaphor

Ezra 9:9 (#11)

וּלְהַעֲמִ֣יד אֶת־חָרְבֹתָ֣יו

“and to cause its ruins to stand”

Like **raise up**, **cause … to stand** is a figurative expression for building. Alternate translation: “by repairing its ruins”

See: Metaphor

Ezra 9:9 (#12)

וְלָתֶת־לָ֣נוּ גָדֵ֣ר בִּיהוּדָ֣ה וּבִירוּשָׁלִָ֑ם

“and to give to us a wall in Judah and in Jerusalem”

Ezra is not referring to a literal wall. (The walls of Jerusalem were still broken down at this time. They would not be repaired until Nehemiah came to the city over a dozen years later.) Rather, he means that the Persian kings authorized the returned exiles to re-establish their community in Judah and Jerusalem, and so the king would protect their right to live there. It is as if the Jews are already protected by this as though by a wall. Alternate translation: “and has given us a safe place to live in Judah and Jerusalem.”

See: Metaphor

Ezra 9:10 (#1)

וְעַתָּ֣ה מַה־נֹּאמַ֣ר אֱלֹהֵ֣ינוּ אַחֲרֵי־זֹ֣את

“So now, our God, what can we say after this”

Ezra is making a statement, not really asking a question. He does not expect God to tell him what excuses he can give for the disobedience of the Israelites. Instead, he is using the question form to emphasize that the Israelites really have no excuses. If it would be helpful in your language, you could translate these words as a statement. Alternate translation: “So now, our God, we really have no excuses, after all of this.”

See: Rhetorical Question

Ezra 9:10 (#2)

אַחֲרֵי־זֹ֣את

“after this”

If it would be helpful in your language, you could explain what **this** refers to. There are two possibilities. (1) It probably refers to all of the sinning that the Jews did by disobeying God. Alternate translation: “after we have continued to sin against you” or (2) It could refer to the good things that God did for the Jews even though they continually disobeyed him. Alternate translation: “after you have been much more kind to us than we deserved”

See: Assumed Knowledge and Implicit Information

Ezra 9:10 (#3)

עָזַבְנוּ מִצְוֹתֶיךָ

“we have forsaken your commandments”

As in 8:22, forsaking or abandoning God is a metaphor for disobeying him or refusing to serve him. Alternate translation: “we have disobeyed your commandments”

See: Metaphor

Ezra 9:11 (#1)

אֲשֶׁר צִוִּיתָ בְיַד עֲבָדֶיךָ הַנְּבִיאִים

“which you commanded by the hand of your servants, the prophets”

Here, **hand** represents control and action. This expression means that God gave these commandments by having the prophets speak them to the people of Israel. Alternate translation: “which you told your servants, the prophets, to speak to us”

See: Metaphor

Ezra 9:11 (#2)

לֵאמֹר

“saying”

After this phrase Ezra begins to quote what the prophets commanded the people on Yahweh’s behalf. So this is a quotation within a quotation. That is, Ezra is quoting the prayer that he prayed on this occasion, and within that prayer, he is quoting what the prophets said. It may be helpful to your readers to indicate this by setting off these words within secondary quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation.

See: Quote Markings

Ezra 9:11 (#3)

אֶרֶץ נִדָּה הִיא בְּנִדַּת עַמֵּי הָאֲרָצוֹת

“is a land of impurity by the impurity of the peoples of the lands”

The prophets speak of the land of Canaan as if it were itself impure, because it was a place where the people did things that were very displeasing to God. Alternate translation: “is a land whose inhabitants do things that are displeasing to God”

See: Metaphor

Ezra 9:11 (#4)

בְּנִדַּת

“by the impurity of”

The prophets speak of these displeasing things as if they were contaminated. Alternate translation: “because of the detestable actions of”

See: Metaphor

Ezra 9:11 (#5)

עַמֵּי הָאֲרָצוֹת

“the peoples of the lands”

See how you translated this expression in 3:3. Here it refers to members of other people groups who were living in the land of Canaan. Alternate translation: “the inhabitants”

See: Idiom

Ezra 9:11 (#6)

בְּתוֹעֲבֹתֵיהֶם אֲשֶׁר מִלְּאוּהָ מִפֶּה אֶל־פֶּה בְּטֻמְאָתָם

“by their abominations that have filled it from mouth to mouth with their uncleanness”

The term **abominations**, like the term **impurity**, refers to things that people do that are very displeasing to God. As in 9:1, the term indicates that God must judge these actions as wrong, that is, as not in accordance with his own character. The prophets speak of these things as if they were accumulating physically and filling up the land. It may be helpful to begin a new sentence here. Alternate translation: “Throughout the land, from one end to the other, they have been doing things that are very displeasing to God”

See: Metaphor

Ezra 9:11 (#7)

מִפֶּה אֶל־פֶּה

“from mouth to mouth”

Here, **mouth** is a figurative way of saying “edge,” “end,” or “extremity,” probably by analogy to the way that the mouth of an animal is typically at one end of the animal. Alternate translation: “from one end to the other”

See: Metaphor

Ezra 9:11 (#8)

בְּטֻמְאָתָם

“with their uncleanness”

The prophets also speak of these displeasing things as if they were dirty. See how you translated **uncleanness** in verse 6:21. Alternate translation: “through the things they do that are displeasing to God”

See: Metaphor

Ezra 9:12 (#1)

וְ□□□עַתָּה

“So now”

In this verse, Ezra continues quoting the prophets. The phrase **So now** introduces the results of what the previous sentence described. Use a connector in your language that can introduce a resulting action. Alternate translation: “Therefore” or “As a result”

See: Connect — Reason-and-Result Relationship

Ezra 9:12 (#2)

בָּנוֹתֵי□□□□□ם אַל־תִּתְּנ□□ו לִבְנֵי□□□□□ם

“neither give your daughters to their sons”

This expression specifically refers to giving daughters in marriage. Alternate translation: “do not arrange marriages between your daughters and their sons”

See: Idiom

Ezra 9:12 (#3)

וּבְנֹתֵי□□□ם אַל־תִּשְׂא□□ו לִבְנֵי□□□□□ם

“nor lift their daughters for your sons”

As in 9:2, to **lift their daughters for your sons** is an idiom that means “to get wives for your sons from among their daughters.” Alternate translation: “and do not get wives for your sons from their daughters”

See: Idiom

Ezra 9:12 (#4)

וְלֹא־תִדְרְשׁ□□□ו שְׁלֹמָ□□□□ם וְטוֹבָתָ□□□□ם עַד־עוֹלָ□□□□ם

“nor shall you seek their peace or their good until eternity”

Until eternity is a Hebrew expression that means **for as long as anyone can anticipate into the future**. Alternate translation: “and never do anything that contributes to their welfare or prosperity”

See: Idiom

Ezra 9:12 (#5)

וְלֹא־תִדְרְשׁ□□□ו שְׁלֹמָ□□□□ם וְטוֹבָתָ□□□□ם

“nor shall you seek their peace or their good”

The terms **peace** and **good** mean similar things. The prophets use them together to emphasize the importance of this commandment. If it would be helpful in your language, you could combine these terms into a single expression, as in the UST.

See: Doublet

Ezra 9:12 (#6)

לְמַ□□□□עַן תֶּחֱזְקָ□□□ו וַאֲכַלְתֶּ□□□□ם אֶת־טּ□□□וּב הָאָ□□□□□□רֶץ

“so that you may be strong and eat the good things of the land” - “it”

These two phrases mean similar things. The prophets say essentially the same thing twice, to emphasize the blessings that the Israelites would enjoy if they obeyed these commandments. If repeating both phrases might be confusing for your readers, you could combine them. Alternate translation: “so that you will become a prosperous nation in that place” However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase says more specifically how the nation would become strong, as the first phrase describes. Alternate translation: “so that you will become a strong nation by growing and enjoying abundant harvests”

See: Parallelism

Ezra 9:12 (#7)

לְמַ□□□□עַן תֶּחֱזְקָ□□□ו

“so that you may be strong”

The forms of **you** and **your** in this verse are plural, referring to all the Jewish people. Therefore **you may be strong** does not refer to a person’s physical strength or health, but rather to the strength of the Jewish nation. Alternate translation: “so that your nation will be strong”

See: Forms of ‘You’ — Singular

Ezra 9:12 (#8)

וְהוֹרַשְׁתֶּ□□□□□ם לִבְנֵי□□□□□ם עַד־עוֹלָם

“and cause your sons to inherit” - “until eternity”

As earlier in the sentence, **until eternity** means “for as long as anyone can anticipate into the future.” Alternate translation: “so that your descendants will always be able to live there”

See: Idiom

Ezra 9:12 (#9)

לִבְנֵי□□□□□ם

“your sons”

Here, **sons** means “descendants.” Alternate translation: “your descendants”

See: Metaphor

Ezra 9:12 (#10)

עַד־עוֹלָם

“until eternity”

After this phrase Ezra ends his quotation of what Yahweh commanded through the prophets. If you decided in 9:11 to mark their words as a secondary quotation, you should indicate that ending here with a closing secondary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation within a quotation.

See: Quote Markings

Ezra 9:13 (#1)

כָּל־הַבָּא עָלֵינוּ

“all that has come upon us”

The phrase **all that has come upon us** refers to the punishments that Ezra mentioned in 9:7. If it would be helpful in your language, you could make that information explicit. Alternate translation: “all of the things with which you punished us” or “everything that you allowed to happen to us”

See: Assumed Knowledge and Implicit Information

Ezra 9:13 (#2)

בְּמַעֲשֵׂינוּ הָרָעִים וּבְאַשְׁמָתֵנוּ הַגְּדֹלָה

“because of our evil deeds and because of our great guilt”

These two phrases mean similar things. Ezra uses the repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: “since we are so guilty because of the wrong things that we have done” However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. Alternate translation: “since we have committed such great sins, and since we are so guilty as a result”

See: Parallelism

Ezra 9:13 (#3)

חָשַׂכְתָּ לְמַטָּה מֵעֲוֹנֵנוּ

“you have restrained it to lower than our iniquities”

This is a Hebrew idiom. Alternate translation: “have not punished us as fully as our sins deserve”

See: Idiom

Ezra 9:13 (#4)

וְנָתַתָּה לָנוּ פְּלֵיטָה כָּזֹאת

“and you have given to us a survival such as this”

Ezra is referring implicitly to himself and to the other Jews who have returned from exile. Alternate translation: “and you have allowed some of us to return to our homeland”

See: Assumed Knowledge and Implicit Information

Ezra 9:14 (#1)

הֲנָשׁוּב לְהָפֵר מִצְוֹתֶיךָ וּלְהִתְחַתֵּן בְּעַמֵּי הַתֹּעֵבוֹת הָאֵלֶּה

“should we return to breaking your commandments and to intermarrying with the peoples of these abominations”

Ezra is making a statement, not really asking a question. He does not expect God to tell him whether the people should once again disobey. Instead, he is using the question form to emphasize how important it is for them to stop intermarrying with the other people groups. If it would be helpful in your language, you could translate these words as a statement or as an exclamation. Alternate translation: “we certainly should not break your commandments again by intermarrying with peoples who do things that you cannot stand!”

See: Rhetorical Question

Ezra 9:14 (#2)

בְּעַמֵּי הַתֹּעֵבוֹת הָאֵלֶּה

“with the peoples of these abominations”

As in 9:1 and 9:11, the term **abominations** refers to things that God cannot allow to have in his presence. Alternate translation: “with the people groups who do these things that God detests”

See: Idiom

Ezra 9:14 (#3)

הֲלוֹא תֶאֱנַף־בָּנוּ עַד־כַּלֶּה לְאֵין שְׁאֵרִית וּפְלֵיטָה

“Would you not be angry with us as far as completion, so that there is neither remnant nor survivors”

Once again Ezra is making a statement, not really asking a question. He does not expect God to tell him whether he would be angry with the Jews. Instead, he is using the question form to emphasize how angry God would become. If it would be helpful in your language, you could translate these words as a statement or as an exclamation. Alternate

translation: “If we did that, you would be totally angry with us, and you would not leave any of us alive.”

See: Rhetorical Question

Ezra 9:14 (#4)

הֲלֹא תֶאֱנַף־בָּנוּ עַד־כַּלֵּה

“Would you not be angry with us as far as completion”

This is a Hebrew idiom. Alternate translation: “Would you not be totally angry with us”

See: Idiom

Ezra 9:14 (#5)

לְאֵין שְׁאֵרִית וּפְלֵיטָה

“so that there is neither remnant nor survivors”

In this specific context, the terms **remnant** and **escape** mean the same thing. Ezra uses the terms together for emphasis. If it would be helpful in your language, you could combine these terms. Alternate translation: “you would not leave any of us alive.”

See: Doublet

Ezra 9:15 (#1)

יְהוָה אֱלֹהֵי יִשְׂרָאֵל צַדִּיק אַתָּה כִּי־נִשְׁאַרְנוּ פְלֵיטָה כְּהַיּוֹם הַזֶּה

“Yahweh, the God of Israel, you are righteous, for we are left as survivors, as this day”

If it would be helpful in your language, you could reverse the order of these phrases since the second phrase gives the reason for what the first phrase says. Alternate translation: “But you have ensured that a group of us would survive, just as we are right now, so we acknowledge that you, Yahweh, the God of Israel, are righteous”

See: Connect — Reason-and-Result Relationship

Ezra 9:15 (#2)

כְּהַיּוֹם הַזֶּה

“as this day”

In this context, **day** does not refer to one specific day, but rather to a more general time. Alternate translation: “as we are now”

See: Idiom

Ezra 9:15 (#3)

הִנְנוּ לְפָנֶיךָ בְּאַשְׁמָתֵנוּ כִּי אֵין לַעֲמוֹד לְפָנֶיךָ עַל־זֹאת

“Behold us, before your face in our guilt, for there is none to stand before your face on account of this”

These two phrases mean similar things. Ezra uses the repetition for emphasis as he makes this confession of guilt on behalf of the people. If it would be helpful in your language, you could combine these phrases. Alternate translation: “We have come into your presence to admit that we are guilty.” However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase is more intensive. Alternate translation: “We have come into your presence to admit that we are guilty, and none of us have any excuse for what we have done”

See: Parallelism

Ezra 9:15 (#4)

לְפָנֶיךָ

“before your face”

Here, **face** represents the presence of a person. Alternate translation: “standing in your presence”

See: Metonymy

Ezra 9:15 (#5)

אֵין לַעֲמוֹד לְפָנֶיךָ

“there is none to stand before your face”

To **stand** is a Hebrew idiom meaning to be acquitted. (For example, in Psalm 130:3, “If you, Yahweh, would mark iniquities, Lord, who could stand?” and Psalm 1:5, “The wicked will not stand in the judgment.”) Alternate translation: “none of us can plead any grounds for acquittal” or “none of us have any excuse for what we have done”

See: Idiom

Ezra 9:15 (#6)

עַל־זֹאת

“on account of this”

This is the end of Ezra’s quotation of the prayer that he prayed on this occasion. If you decided in 9:6 to mark his words as a direct quotation, you should indicate that ending here with a closing primary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

See: Quote Markings

Ezra 10:1 (#1)

וּכְהִתְפַּלֵּל עֶזְרָא

“And when Ezra prayed”

Previously in the book, Ezra was a character in a story that someone else was telling. Then starting from 7:27 he is the person telling the story, and he continues to tell it through to the end of chapter 9. Now from here to the end of the book, the story changes back to someone else talking about Ezra as a character in the story. If it would be helpful to your readers, you could continue to translate this chapter as though Ezra were telling it. Alternate translation: "And when I prayed"

See: Introduction of New and Old Participants

Ezra 10:1 (#2)

וּכְהִתְפַּלֵּ֣ל עֶזְרָא֩ וּכְהִתְוַדֹּתוֹ

"And when Ezra prayed, and when he confessed"

These two phrases mean similar things. If it would be helpful to your readers, you could combine them. Alternate translation: "While Ezra was praying this prayer of confession"

See: Parallelism

Ezra 10:1 (#3)

וּמִתְנַפֵּ֣ל לִפְנֵ֔י בֵּ֥ית הָאֱלֹהִ֖ים

"and casting himself down before the face of the house of God"

By **casting himself down** onto the ground in front of the temple, Ezra was symbolically pleading with God, who was considered to be present in the temple, the way a supplicant in this culture would get down with his face on the ground to plead with a powerful person. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "and pleading with God by falling down onto the ground in front of the temple"

See: Symbolic Action

Ezra 10:1 (#4)

לִפְנֵ֔י בֵּ֥ית הָאֱלֹהִ֖ים

"before the face of the house of God"

Here, **face** means the front of a place. Alternate translation: "in front of the temple"

See: Metaphor

Ezra 10:1 (#5)

בָּכ֑וֹ הָעָ֣ם הַרְבֵּה־בֶ֗כֶה

"the people wept an abundant weeping"

This is an idiom that means that the people wept a lot. This could refer to either loudness or length, or both. Alternate translation: "the people cried very bitterly"

See: Idiom

Ezra 10:1 (#6)

בָּכ֑וֹ הָעָ֣ם הַרְבֵּה־בֶ֗כֶה

"the people wept an abundant weeping"

The implication is that the people were weeping because they realized what a wrong thing they had done and how guilty they were because of it. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "the people began to weep very bitterly because they realized that they had sinned and were guilty"

See: Assumed Knowledge and Implicit Information

Ezra 10:2 (#1)

וַיַּ֤עַן

"Then" - "answered"

The word **then** indicates that the events the story will now relate came after the events it has just described. In your translation, you can use the expression in your language that would best indicate this relationship.

See: Connect — Sequential Time Relationship

Ezra 10:2 (#2)

שְׁכַנְיָ֣ה בֶן־יְחִיאֵ֣ל

"Shekaniah, the son of Jehiel"

Shekaniah is the name of a man, and **Jehiel** is the name of his father.

See: How to Translate Names

Ezra 10:2 (#3)

מִבְּנֵ֣י עֵילָ֗ם

"from the sons of Elam"

Sons here means "descendants." Alternate translation: "one of the descendants of Elam"

See: Metaphor

Ezra 10:2 (#4)

עֵילָ֗ם

"Elam"

Elam is the name of a man.

See: How to Translate Names

Ezra 10:2 (#5)

וַיַּ֤עַן & וַיֹּ֣אמֶר

“Then” - “answered and said”

Here the book expresses a single idea by using two words connected with **and**. Together the two words mean that Shekaniah responded to the situation that the Jews were facing. Alternate translation: “responded”

See: Hendiadys

Ezra 10:2 (#6)

וַיֹּאמֶר לְעֶזְרָא

“and said to Ezra”

After this phrase, the book begins to quote what Shekaniah said to Ezra. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Ezra 10:2 (#7)

“We ourselves have acted unfaithfully against our God”

As in 9:2 and 9:4, **acted unfaithfully** means “acted in disobedience.” Alternate translation: “We ourselves have disobeyed our God”

See: Metaphor

Ezra 10:2 (#8)

וַנֹּשֵׁב נָשִׁים נָכְרִיּוֹת מֵעַמֵּי הָאָרֶץ

“and have caused foreign women from the peoples of the land to dwell”

To **cause to dwell** is an idiom that means “to marry.” Alternate translation: “and have married foreign women from the other people groups living in the land”

See: Idiom

Ezra 10:2 (#9)

מֵעַמֵּי הָאָרֶץ

“from the peoples of the land”

This expression refers to the other people groups who were living in and around the province of Judah. Alternate translation: “the other people groups living in the land”

See: Idiom

Ezra 10:2 (#10)

וְעַתָּה

“But now”

The words **But now** indicate that the sentence it introduces draws a contrast between it and the previous sentence. The situation in the previous sentence appeared to be hopeless, but Shekaniah wants to say that the Jews can still do something about it. Indicate this contrast in a natural way in your language. Alternate translation: “nevertheless”

See: Connect — Contrast Relationship

Ezra 10:2 (#11)

וְעַתָּה יֵשׁ־מִקְוֶה לְיִשְׂרָאֵל עַל־זֹאת

“But now, there is hope for Israel concerning this”

Here Shekaniah refers to the nation of Israel as if it were a person, their ancestor, Israel. Alternate translation: “but there is still hope for the Israelites in this matter”

See: Personification

Ezra 10:2 (#12)

וְעַתָּה יֵשׁ־מִקְוֶה לְיִשְׂרָאֵל עַל־זֹאת

“But now, there is hope for Israel concerning this”

Though Shekaniah speaks of Israel, meaning the Israelites, in the third person, the term includes himself. If it would be helpful in your language, you could translate this phrase in the first person. Alternate translation: “But there is still hope for us in this matter” or “But there is still something that we can do about this”

See: First, Second or Third Person

Ezra 10:2 (#13)

וְעַתָּה יֵשׁ־מִקְוֶה לְיִשְׂרָאֵל עַל־זֹאת

“But now, there is hope for Israel concerning this”

Since Shekaniah is speaking to Ezra and the term **Israel** applies to Ezra as well, if you choose to translate this phrase in the first person, the term “us” or “we” should include the addressee, if your language makes that distinction. Alternate translation: “But there is still hope for us in this matter” or “But there is still something that we can do about this”

See: Exclusive and Inclusive ‘We’

Ezra 10:3 (#1)

נִכְרֹת־בְּרִית

“let us cut a covenant”

This is a Hebrew idiom that means “to make or enter into a covenant,” which is a solemn agreement between two parties. Alternate translation: “let us make a solemn agreement”

See: Idiom

Ezra 10:3 (#2)

לְהוֹצִיא כָל־נָשִׁים וְהַנּוֹלָד מֵהֶם

“to cause all the women to go out, and the ones who were born from them”

To cause to go out is a Hebrew idiom that means “to divorce and send away.” Alternate translation: “to divorce and send away all of these foreign wives and their children”

See: Idiom

Ezra 10:3 (#3)

וְהַנּוֹלָד מֵהֶם

“and the ones who were born from them”

If it would be helpful in your language, you could use a noun to represent this phrase that uses a passive verb form. Alternate translation: “and their children”

See: Active or Passive

Ezra 10:3 (#4)

בַּעֲצַת אֲדֹנָי

“by the counsel of my lord”

Shekaniah addresses Ezra in the third person as a sign of respect. If it would be helpful in your language, you could translate this with the second person. Alternate translation: “doing it in the way that you, my lord, advise”

See: First, Second or Third Person

Ezra 10:3 (#5)

וְהַחֲרֵדִים בְּמִצְוַת אֱלֹהֵינוּ

“and the ones who tremble at the commandment of our God”

As in 9:4, **tremble** here is a metaphor meaning to regard someone or something with respect and reverential fear. Alternate translation: “and in the way that seems right to everyone who respects the commandment of our God”

See: Metaphor

Ezra 10:3 (#6)

וְכַתּוֹרָה יֵעָשֶׂה

“And let it be done according to the law”

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: “And let us make sure that we are following what the law commands”

See: Active or Passive

Ezra 10:3 (#7)

וְכַתּוֹרָה יֵעָשֶׂה

“And let it be done according to the law”

If it would be helpful in your language, you could put this more general statement before the specific one about cutting a covenant, as in the UST.

See: Information Structure

Ezra 10:4 (#1)

קוּם

“Arise”

Here, as in several other places in the book, **arise** means to take action to get an enterprise under way. It could also mean to physically arise, since Ezra was lying prostrate on the ground. Alternate translation: “Get up and do something about this situation”

See: Idiom

Ezra 10:4 (#2)

כִּי־עָלֶיךָ הַדָּבָר

“for the matter is on you”

This is a Hebrew idiom. Alternate translation: “because this is your responsibility”

See: Idiom

Ezra 10:4 (#3)

כִּי־עָלֶיךָ הַדָּבָר

“for the matter is on you”

The implication is that this was Ezra’s responsibility because King Artaxerxes had given him the mandate to teach the Jews to follow the commandments of Yahweh and he also gave him the authority to ensure that they did follow those commandments. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “because this is your responsibility, since the king told you to teach us Yahweh’s commandments and to make sure that we follow them”

See: Idiom

Ezra 10:4 (#4)

וַאֲנַחְנוּ עִמָּךְ

“and we are with you”

Alternate translation: “and we will support you”

Ezra 10:4 (#5)

חֲזַק וַעֲשֵׂה

“Be strong and do”

Here, Shekaniah leaves out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: “Be strong and take action to address this matter”

See: Ellipsis

Ezra 10:4 (#6)

חֲזַק וַעֲשֵׂה

“Be strong and do”

After this phrase, the book ends its quotation of what Shekaniah said to Ezra on this occasion. If you decided in 10:2 to mark his words as a quotation, you should indicate their ending here with a closing quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

See: Quote Markings

Ezra 10:5 (#1)

וַיָּקָם

“And” - “arose”

Here the word **And** indicates that the sentence it introduces explains the results of what the previous sentences described. Alternate translation: “As a result”

See: Connect — Reason-and-Result Relationship

Ezra 10:5 (#2)

וַיָּקָם עֶזְרָא

“And Ezra arose”

Here also, **arose** means “took action to get an enterprise under way.” It could also mean to physically arise, since Ezra had been lying prostrate on the ground. Alternate translation: “So Ezra got up, took initiative,”

See: Idiom

Ezra 10:5 (#3)

וְכָל־יִשְׂרָאֵל

“and all Israel”

Here the book refers to the Israelites by the name of their nation. Alternate translation: “all of the Israelites”

See: Metonymy

Ezra 10:5 (#4)

וְכָל־יִשְׂרָאֵל

“and all Israel”

Here, **all Israel** is an exaggeration that is meant to express the idea that Ezra made every Israelite who was there swear an oath. If this is not clear in your language, you can state it without the exaggeration. Alternate translation: “and every Israelite who was there”

See: Hyperbole

Ezra 10:5 (#5)

לַעֲשׂוֹת כַּדָּבָר הַזֶּה

“to do according to this word”

The implication in context is that **this word** refers to Shekaniah’s recommendation that the Jews send away all the foreign wives and their children. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “to do what Shekaniah had recommended and make the Israelites send away all the foreign wives and their children”

See: Assumed Knowledge and Implicit Information

Ezra 10:6 (#1)

מִלִּפְנֵי בֵּית הָאֱלֹהִים

“from before the face of the house of God”

As in 10:1, **face** here means the front of a place. Alternate translation: “from in front of the temple”

See: Metaphor

Ezra 10:6 (#2)

וַיֵּלֶךְ אֶל־לִשְׁכַּת יְהוֹחָנָן בֶּן־אֶלְיָשִׁיב

“and he went to the chamber of Jehohanan, the son of Eliashib”

As in 8:29, **chamber** means a room, and in context here it seems to refer similarly to one of the rooms in the temple. Eliashib was the high priest, and so it is probable that one of his family members would have had a room there. The book does not say why Ezra went to one of the rooms in the temple, but the implication is that he did so in order to meet further with the community leaders and make plans for the assembly that the following verses describe. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “and he went to one of the rooms in the temple, the one that belonged to Jehohanan the grandson of Eliashib, to meet further with the leaders to make plans to call an assembly of all the returned exiles”

See: Assumed Knowledge and Implicit Information

Ezra 10:6 (#3)

יְהוֹחָנָ֣ן בֶּן־אֶלְיָשִׁ֗יב

“Jehohanan, the son of Eliashib”

Jehohanan was actually the grandson of Eliashib, so **son** means “descendant.” Alternate translation: “Jehohanan, the grandson of Eliashib”

See: Metaphor

Ezra 10:6 (#4)

יְהוֹחָנָ֣ן & אֶלְיָשִׁ֗יב

“Jehohanan,” - “Eliashib”

These are the names of two men.

See: How to Translate Names

Ezra 10:6 (#5)

וַיֵּ֣לֶךְ שָׁ֔ם לֶ֖חֶם לֹ֣א־אָכַ֑ל וּמַ֤יִם לֹא־שָׁתָ֙ה׃

“And he went there. He did not eat bread and he did not drink water”

Here the book leaves out some of the words that would ordinarily be needed in order to express a complete meaning. Alternate translation: “And when he went there, he did not eat bread or drink water”

See: Ellipsis

Ezra 10:6 (#6)

לֶ֖חֶם לֹ֣א־אָכַ֑ל וּמַ֤יִם לֹא־שָׁתָ֙ה כִּ֣י מִתְאַבֵּ֔ל עַל־מַ֥עַל הַגּוֹלָֽה

“He did not eat bread and he did not drink water, but was mourning on account of the unfaithfulness of the exiles”

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: “Because he was still grieving over the way the Jews who had returned to their homeland had disobeyed, he did not eat bread or drink water.”

See: Connect — Reason-and-Result Relationship

Ezra 10:6 (#7)

לֶ֖חֶם לֹ֣א־אָכַ֑ל וּמַ֤יִם לֹא־שָׁתָ֙ה כִּ֣י מִתְאַבֵּ֔ל עַל־מַ֥עַל הַגּוֹלָֽה

“He did not eat bread and he did not drink water, but was mourning on account of the unfaithfulness of the exiles”

Not eating or drinking was a symbolic action whose purpose was to show that Ezra was grieving over the disobedience of the exiles. If it would be helpful in your language, you could say that explicitly. Alternate translation: “To show that he was still grieving over the way that the Jews who had returned to their homeland had disobeyed, he did not eat or drink anything”

See: Symbolic Action

Ezra 10:6 (#8)

לֶ֖חֶם לֹ֣א־אָכַ֑ל וּמַ֤יִם לֹא־שָׁתָ֙ה

“He did not eat bread and he did not drink water”

The book is using **bread**, one kind of food, to represent all food, and it is using **water**, one kind of drink, to represent all drink. Alternate translation: “He did not eat or drink anything”

See: Synecdoche

Ezra 10:6 (#9)

מַ֥עַל הַגּוֹלָֽה

“the unfaithfulness of the exiles”

Here, **unfaithfulness** means disobedience. Alternate translation: “the way that the Jews who had returned to their homeland had disobeyed God”

See: Metaphor

Ezra 10:6 (#10)

מַ֥עַל הַגּוֹלָֽה

“the unfaithfulness of the exiles”

The abstract noun **exiles** describes the Jews who had returned to their homeland from Babylon. (The term seems to be equivalent to the longer phrase “the sons of the exile” that is used in several places in the book, including in the next verse.) If it would be helpful in your language, you could translate the idea behind this term with an equivalent phrase. Alternate translation: “the way the Jews who had returned to their homeland had disobeyed God”

See: Abstract Nouns

Ezra 10:7 (#1)

וַיַּעֲבִ֣ירוּ קוֹל֮ בִּיהוּדָ֣ה וִירוּשָׁלִַ֣ם

“And they caused a sound to pass throughout Judah and Jerusalem”

As in 1:1, this **sound** is the voice of messengers who speak a message, and it represents the message that the messengers speak. Refer to whichever is natural in your language: the

message, the messenger, or the messenger's voice. Alternate translation: "They sent messengers throughout Judah and Jerusalem"

See: Metonymy

Ezra 10:7 (#2)

בְּנֵי הַגּוֹלָה

"the sons of the exile"

As indicated in 2:1 and 8:35, the phrase **the sons of the exile** refers specifically to the group of Jewish people who returned to the land of Judah from Babylon where King Nebuchadnezzar had taken them (or their ancestors) as captives many years earlier when he conquered Jerusalem. Alternate translation: "the Jews who had returned from exile" or "the Jews who had returned to their homeland"

See: Idiom

Ezra 10:7 (#3)

בְּנֵי הַגּוֹלָה

"the sons of the exile"

The abstract noun **exile** refers to the way the Babylonians had taken the Jews as captives and transported them away from their homeland. If it would be helpful in your language, you could translate the idea behind this term with a verb such as "return," which would describe the present situation of some of these Jews and their descendants. Alternate translation: "the Jews who had returned to their homeland"

See: Abstract Nouns

Ezra 10:8 (#1)

כַּעֲצַת הַשָּׂרִים וְהַזְּקֵנִים

"according to the counsel of the leaders and the elders"

Alternate translation: "as the leaders and elders had specified that they must"

Ezra 10:8 (#2)

יָחֳרַם כָּל־רְכוּשׁוֹ

"all his property would be devoted to the ban"

Devoted to the ban is an idiom that refers to the complete loss of property. While in earlier times this would have meant that the property would be totally destroyed, in this context it likely meant that it would be confiscated and sold and that the proceeds would be put in the temple treasury. Alternate translation: "all of his property would be confiscated"

See: Idiom

Ezra 10:8 (#3)

יָחֳרַם כָּל־רְכוּשׁוֹ

"all his property would be devoted to the ban"

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: "the leaders would take away all of his property"

See: Active or Passive

Ezra 10:8 (#4)

וְהוּא יִבָּדֵל מִקְּהַל הַגּוֹלָה

"And he himself would be separated from the assembly of the exiles"

Separated from the assembly is a Hebrew idiom that means to be expelled from the community and no longer considered a Jew. Alternate translation: "He himself would be expelled from the Jewish community"

See: Idiom

Ezra 10:8 (#5)

וְהוּא יִבָּדֵל מִקְּהַל הַגּוֹלָה

"And he himself would be separated from the assembly of the exiles"

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: "the leaders would remove him from belonging to the Jewish community"

See: Active or Passive

Ezra 10:8 (#6)

מִקְּהַל הַגּוֹלָה

"from the assembly of the exiles"

As often in the book, the abstract noun **exiles** here refers to the group of Jews who had been transported away from their homeland but had since returned. If it would be helpful in your language, you could translate the idea behind this term with a verb such as "return." Alternate translation: "from the community of Jews who had returned to their homeland"

See: Abstract Nouns

Ezra 10:9 (#1)

וַיִּקָּבְצוּ

"So" - "gathered"

The word **so** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: “As a result … gathered”

See: Connect — Reason-and-Result Relationship

Ezra 10:9 (#2)

כָּל־אַנְשֵׁי־יְהוּדָה וּבִנְיָמִן

“all the men of Judah and Benjamin”

Since the assembly included Israelites from other tribes (for example, the priests and the Levites, who were both from the tribe of Levi), the book is using the tribes of Judah and Benjamin (or their territory), to represent all of the Israelite tribes. Alternate translation: “all of the Israelite men”

See: Synecdoche

Ezra 10:9 (#3)

כָּל־אַנְשֵׁי־יְהוּדָה וּבִנְיָמִן

“all the men of Judah and Benjamin”

The book may be describing all of the Israelites by reference to the area in which all of them were now living, which had previously been the territory of the tribes of Judah and Benjamin. Alternate translation: “all the Israelite men”

See: Metonymy

Ezra 10:9 (#4)

הוּא הַתְּשִׁיעִי בְּעֶשְׂרִים בַּחֹדֶשׁ

“It was the ninth month, on 20 in the month”

You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. You may just want to use the numbers of the Hebrew day and month. Alternate translation: “It was the twentieth day of the ninth month”

See: Hebrew Months

Ezra 10:9 (#5)

הוּא הַתְּשִׁיעִי בְּעֶשְׂרִים בַּחֹדֶשׁ

“It was the ninth month, on 20 in the month”

Since the story does not say otherwise, the implication is that this was still the same year in which Ezra returned to Jerusalem, that is, the seventh year of Artaxerxes. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “It was the twentieth day of the ninth month in the seventh year of Artaxerxes as king of Persia”

See: Assumed Knowledge and Implicit Information

Ezra 10:9 (#6)

בְּעֶשְׂרִים בַּחֹדֶשׁ

“on 20 in the month”

The Hebrew uses a cardinal number here, **20**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, “twentieth” in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of days, you can do that here in your translation. Alternate translation: “on the twentieth day of month”

See: Ordinal Numbers

Ezra 10:9 (#7)

בִּרְחוֹב בֵּית הָאֱלֹהִים

“in the open place of the house of God”

The phrase **open place** means a “plaza” or a “square” in the city where there were no buildings and so where large gatherings like this could be held. Alternate translation: “in the temple square”

See: Translate Unknowns

Ezra 10:9 (#8)

מַרְעִיד עַל־הַדָּבָר וּמַהַגְּשָׁמִים

“trembling on account of the matter and because of the rains”

As elsewhere in the book, **trembling** here may be a metaphor for regarding someone or something with respect and reverential fear. However, the people were likely trembling literally because of the rain, that is, shaking with cold. So the book is either mixing figurative and literal uses of the same term, or the people were literally shaking because they were all being called to account for a serious disobedience. Alternate translation: “deeply fearful about the issue of disobedience and shaking with cold from the rain” or “shaking with fear because they were being called to account for disobedience and shaking with cold because of the rain”

See: Metaphor

Ezra 10:10 (#1)

וַיָּקָם עֶזְרָא הַכֹּהֵן וַיֹּאמֶר אֲלֵהֶם

“And Ezra the priest rose up and said to them”

By standing up in front of the assembly, Ezra was indicating that the meeting was starting and that he was leading it. Alternate translation: “Then Ezra stood up in front of the assembly as its leader and said to the people”

See: Symbolic Action

Ezra 10:10 (#2)

עֶזְרָא הַכֹּהֵן

“Ezra the priest”

Here the book repeats some background information to remind readers who Ezra was. Alternate translation: “Ezra, who was a priest,”

See: Distinguishing Versus Informing or Reminding

Ezra 10:10 (#3)

וַיֹּאמֶר אֲלֵהֶם

“and said to them”

After this phrase, the book begins to quote what Ezra said to the assembly. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Ezra 10:10 (#4)

מְעַלְתֶּם וַתֹּשִׁיבוּ נָשִׁים נָכְרִיּוֹת

“You” - “have acted unfaithfully and have caused foreign wives to dwell”

The phrase **acted unfaithfully** means “committed disobedience.” Alternate translation: “disobeyed by marrying foreign women”

See: Metaphor

Ezra 10:10 (#5)

מְעַלְתֶּם וַתֹּשִׁיבוּ נָשִׁים נָכְרִיּוֹת

“You” - “have acted unfaithfully and have caused foreign wives to dwell”

The implication is that this was disobedience to the commandment of Yahweh. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “disobeyed the commandment of Yahweh by marrying foreign women”

See: Assumed Knowledge and Implicit Information

Ezra 10:10 (#6)

וַתֹּשִׁיבוּ נָשִׁים נָכְרִיּוֹת

“and have caused foreign wives to dwell”

See how you translated this expression in 10:2. Alternate translation: “and have married foreign women”

See: Idiom

Ezra 10:11 (#1)

וְעַתָּה תְּנוּ תוֹדָה לַיהוָה אֱלֹהֵי־אֲבֹתֵיכֶם

“But now, give praise to Yahweh, the God of your fathers”

In this context, **give praise** is an idiom that means “make confession.” The two ideas are closely related because, as one praises God for his holiness, at the same time one acknowledges one’s own lack of holiness. Alternate translation: “confess to Yahweh, the God of your ancestors, that you have sinned”

See: Idiom

Ezra 10:11 (#2)

אֱלֹהֵי־אֲבֹתֵיכֶם

“the God of your fathers”

Fathers here means “ancestors.” Alternate translation: “the God of your ancestors”

See: Metaphor

Ezra 10:11 (#3)

וַעֲשׂוּ רְצוֹנוֹ וְהִבָּדְלוּ מֵעַמֵּי הָאָרֶץ וּמִן־הַנָּשִׁים הַנָּכְרִיּוֹת

“and do his will, and separate yourselves from the peoples of the land, and from the foreign women”

With regard to the other people groups, the word **separate** means ending the alliances that had been formed with them by marriage. With regard to the foreign wives, it is a figurative term for divorce. Alternate translation: “and obey him by divorcing and sending away your foreign wives, and thereby breaking the alliances you have formed with the other people groups living in the land”

See: Metaphor

Ezra 10:11 (#4)

מֵעַמֵּי הָאָרֶץ

“from the peoples of the land”

This expression refers to the other people groups who were living in and around the province of Judah. Alternate translation: “from the other people groups that are living in the land”

See: Idiom

Ezra 10:11 (#5)

הַנָּשִׁים הַנָּכְרִיּוֹת

“the foreign women”

After this phrase, the book ends its quotation of what Ezra said to the assembly on this occasion. If you decided in 10:10 to mark his words as a quotation, you should indicate their ending here with a closing quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

See: Quote Markings

Ezra 10:12 (#1)

וַיַּעֲנוּ & וַיֹּאמְרוּ

"Then" - "answered and said"

See how you translated this expression in 10:2. Alternate translation: "Then … responded"

See: Hendiadys

Ezra 10:12 (#2)

קוֹל גָּדוֹל

"in a loud voice"

After this phrase the book begins to quote what the assembly replied to Ezra. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Ezra 10:12 (#3)

כֵּן כִּדְבָרְךָ עָלֵינוּ לַעֲשׂוֹת

"Thus, according to your word, it is on us to do"

Like the similar expression "the matter is on you" in 10:4, this is a Hebrew idiom. Alternate translation: "We agree that it is our responsibility to do what you have said"

See: Idiom

Ezra 10:13 (#1)

אֲבָל

"However"

The people were all shouting their agreement with Ezra in verse 12, but now in verses 13 and 14 it seems that one person speaks on behalf of the group, rather than all of them shouting this together. If it would be helpful in your language, you could indicate this change of speaker, as in the UST. If you do this, you may need to add a mark that indicates a closing quotation at the end of verse 12 and another mark that indicates an opening quotation before this word.

See: Assumed Knowledge and Implicit Information

Ezra 10:13 (#2)

אֲבָל

"However"

Here, **However** indicates a contrast between the previous verse and this verse. In the previous verse, the people agree that they need to fix this problem, but here they object that they cannot do it immediately. Use whatever form is most natural in your language to show this contrast.

See: Connect — Contrast Relationship

Ezra 10:13 (#3)

הָעָם רָב

"the people are many"

The implication is that there are too many people potentially involved with the problem to deal with all at once. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "there are too many people to deal with all at once"

See: Assumed Knowledge and Implicit Information

Ezra 10:13 (#4)

וְהָעֵת גְּשָׁמִים וְאֵין כֹּחַ לַעֲמוֹד בַּחוּץ

"and the time is rain showers and there is no strength to stand in the outdoors"

To say that there is **no strength** for something is an idiom in Hebrew meaning that it is too difficult. Alternate translation: "it is too much of a hardship to make everyone stand outside during the rainy season"

See: Idiom

Ezra 10:13 (#5)

וְהַמְּלָאכָה לֹא־לְיוֹם אֶחָד וְלֹא לִשְׁנַיִם כִּי־הִרְבִּינוּ לִפְשֹׁעַ בַּדָּבָר הַזֶּה

"And the work is neither for one day nor for two, for we have done much to rebel in this matter"

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: "Because so many of us have disobeyed Yahweh and married foreign women, it will take a long time to resolve this problem"

See: Connect — Reason-and-Result Relationship

Ezra 10:13 (#6)

לֹא־לְיוֹם אֶחָד וְלֹא לִשְׁנַיִם

"neither for one day nor for two"

The phrase **neither for one day nor for two** is a figurative way of saying "not a matter of a short time." Alternate translation: "something that will take a long time"

See: Idiom

Ezra 10:14 (#1)

יַעֲמִדוּ־נָא שָׂרֵינוּ לְכָל־הַקָּהָל

"Let our leaders stand for all the assembly"

Here, **stand for** is an idiom that means "represent." (In 10:16 it explains specifically how the community arranged for its leaders to be its representatives.) Alternate translation: "Let our leaders represent all of us"

See: Idiom

Ezra 10:14 (#2)

הַהֹשִׁיב נָשִׁים נָכְרִיּוֹת

"the ones who have caused foreign women to dwell"

See how you translated this expression in 10:2. Alternate translation: "those who have married foreign women"

See: Idiom

Ezra 10:14 (#3)

לְעִתִּים מְזֻמָּנִים

"at appointed times"

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "at times that you set for each one" or "when you have arranged for them to come"

See: Active or Passive

Ezra 10:14 (#4)

וְעִמָּהֶם זִקְנֵי־עִיר וָעִיר וְשֹׁפְטֶיהָ

"and with them the elders of city by city and its magistrates"

The phrase **city by city** is an idiom that means "each city." Alternate translation: "with the elders and magistrates of each city"

See: Idiom

Ezra 10:14 (#5)

חֲרוֹן אַף־אֱלֹהֵינוּ

"the burning of the nose of our God"

The idiom **burning of the nose** refers to being angry. Alternate translation: "our God's anger"

See: Idiom

Ezra 10:14 (#6)

עַד לְהָשִׁיב חֲרוֹן אַף־אֱלֹהֵינוּ מִמֶּנּוּ עַד לַדָּבָר הַזֶּה

"until the burning of the nose of our God is turned back from us as far as it concerns this matter"

When someone's anger is **turned back**, that means that the person is no longer angry. Alternate translation: "until our God is no longer angry with us for disobeying in this way"

See: Metaphor

Ezra 10:14 (#7)

לַדָּבָר הַזֶּה

"it concerns this matter"

After this phrase, the book ends its quotation of what the assembly replied to Ezra on this occasion. If you decided in 10:12 to mark their words as a quotation, you should indicate their ending here with a closing quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

See: Quote Markings

Ezra 10:15 (#1)

אַךְ

"Only"

The word **only** indicates that the sentence it introduces makes an exception from the larger group that was mentioned before. In 10:12 it appeared that the whole group was in agreement, but now we find out that there were four men who did not agree. Use a natural way to indicate this contrast that makes it clear that there were two men who opposed the idea, then two more joined them in opposing the idea. Alternate translation: "But a few, namely,"

See: Connect — Exception Clauses

Ezra 10:15 (#2)

יוֹנָתָן & וְיַחְזִיָּה & עָמְדוּ עַל־זֹאת וּמְשֻׁלָּם & וְשַׁבְּתַי & עֲזָרֵם

"Jonathan," - "and Jahzeiah," - "stood against this. And Meshullam and Shabbethai" - "supported them"

The implication is that while these four men spoke up in the assembly against investigating who among the Israelites had married foreign wives, their protests were unsuccessful. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "Jonathan … and Jahzeiah … did not want the community to investigate who had

married foreign women. And Meshullam and Shabbethai … supported them, but they were not able to convince the assembly" Alternatively, you could express this idea at the beginning of verse 16.

See: Assumed Knowledge and Implicit Information

Ezra 10:15 (#3)

יוֹנָתָ֣ן בֶּן־עֲשָׂהאֵ֣ל

"Jonathan, the son of Asahel"

Jonathan is the name of a man, and **Asahel** is the name of his father.

See: How to Translate Names

Ezra 10:15 (#4)

וְיַחְזְיָ֣ה בֶן־תִּקְוָ֣ה

"and Jahzeiah, the son of Tikvah"

Jahzeiah is the name of a man, and **Tikvah** is the name of his father.

See: How to Translate Names

Ezra 10:15 (#5)

עָמְד֣וּ עַל־זֹ֣את

"stood against this"

Here, **stood against** something means to have opposed it. Alternate translation: "did not want the community to investigate who had married foreign women"

See: Metaphor

Ezra 10:15 (#6)

וּמְשֻׁלָּ֣ם וְשַׁבְתַּ֣י

"And Meshullam and Shabbethai"

These are the names of two men.

See: How to Translate Names

Ezra 10:16 (#1)

וַיַּֽעֲשׂוּ־כֵ֣ן בְּנֵ֣י הַגּוֹלָ֑ה

"So the sons of the exile did thus"

See how you translated the expression **the sons of the exile** in 10:7. Alternate translation: "So the Jews who had returned to their homeland did what their assembly had decided"

See: Abstract Nouns

Ezra 10:16 (#2)

וַיַּֽעֲשׂוּ־כֵ֣ן בְּנֵ֣י הַגּוֹלָ֑ה

"So the sons of the exile did thus"

Since only a few were opposed to the plan, the larger group of Israelites agreed to do it. If it would be helpful in your language, you might want to express this implied information here. Alternate translation: "But since only these few opposed the plan, the group of Israelites who had returned from exile decided to do it"

See: Assumed Knowledge and Implicit Information

Ezra 10:16 (#3)

וַיִּבָּדְלוּ֩ עֶזְרָ֨א הַכֹּהֵ֜ן אֲנָשִׁ֣ים רָאשֵׁ֗י הָאָב֤וֹת לְבֵית־אֲבֹתָם֙ וְכֻלָּ֣ם בְּשֵׁמ֔וֹת

"and men (the heads of the fathers by the house of their fathers, and all of them by names) were separated to Ezra the priest"

If it would be helpful in your language, you could say this with an active form. Alternate translation: "Ezra the priest summoned the leaders of each clan by name"

See: Active or Passive

Ezra 10:16 (#4)

רָאשֵׁ֣י הָאָב֔וֹת לְבֵית־אֲבֹתָ֑ם

"the heads of the fathers by the house of their fathers"

As in 1:5 and many other places in the book, **the heads of the fathers** is an abbreviated way of saying "the heads of father's houses," and the **house of the father** or "father's house" means a clan. Alternate translation: "the leaders of each clan"

See: Ellipsis

Ezra 10:16 (#5)

עֶזְרָ֨א הַכֹּהֵ֜ן

"to Ezra the priest"

Here the book repeats some background information to remind readers who Ezra was. Alternate translation: "Ezra, who was a priest"

See: Distinguishing Versus Informing or Reminding

Ezra 10:16 (#6)

וַיֵּשְׁב֔וּ

"And they sat down"

While it is likely that these leaders conducted their inquiry while sitting down, **sat down** here is a figurative way of saying "convened" or "met to do business." Alternate translation: "They came back together"

See: Metaphor

Ezra 10:16 (#7)

בְּיוֹם אֶחָד לַחֹדֶשׁ הָעֲשִׂירִי

“on day one of the tenth month”

You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to use the numbers of the Hebrew day and month. Alternate translation: “on the first day of the tenth month”

See: Hebrew Months

Ezra 10:16 (#8)

בְּיוֹם אֶחָד לַחֹדֶשׁ הָעֲשִׂירִי

“on day one of the tenth month”

The Hebrew uses a cardinal number here, **one**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, “first,” in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of days, you can do that here in your translation. Alternate translation: “on the first day of the tenth month”

See: Ordinal Numbers

Ezra 10:16 (#9)

לְדָרִישׁ הַדָּבָר

“to seek out the matter”

Here, **seek out** means to “investigate.” Alternate translation: “to make a list of who had married foreign women”

See: Metaphor

Ezra 10:17 (#1)

וַיְכַלּוּ בַכֹּל אֲנָשִׁים

“And they finished with all the men”

Finished with is an idiom here. Alternate translation: “they succeeded in identifying all the men”

See: Idiom

Ezra 10:17 (#2)

הַהֹשִׁיבוּ נָשִׁים נָכְרִיּוֹת

“the ones who had caused foreign women to dwell”

See how you translated this expression in 10:2. Alternate translation: “who had married foreign women”

See: Idiom

Ezra 10:17 (#3)

עַד יוֹם אֶחָד לַחֹדֶשׁ הָרִאשׁוֹן

“by day one of the first month”

You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to use the numbers of the Hebrew day and month. Alternate translation: “by the first day of the first month”

See: Hebrew Months

Ezra 10:17 (#4)

עַד יוֹם אֶחָד לַחֹדֶשׁ הָרִאשׁוֹן

“by day one of the first month”

The Hebrew uses a cardinal number here, **one**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, “first,” in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of days, you can do that here in your translation. Alternate translation: “on the first day of the tenth month”

See: Ordinal Numbers

Ezra 10:17 (#5)

עַד יוֹם אֶחָד לַחֹדֶשׁ הָרִאשׁוֹן

“by day one of the first month”

If it is more natural in your language, you can put this time phrase first in the verse, as in the UST.

See: Information Structure

Ezra 10:18 (#1)

וַיִּמָּצֵא מִבְּנֵי

“And some were found from the sons of”

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. “The clan leaders identified some men from among” Alternate translation:

See: Active or Passive

Ezra 10:18 (#2)

מִבְּנֵי הַכֹּהֲנִים

“some” - “from the sons of the priests”

Here, **sons of** is a figurative expression that means "descendants of." These men are all descendants of men who had been priests in Jerusalem. Alternate translation: "among the descendants of the priests"

See: Idiom

Ezra 10:18 (#3)

אֲשֶׁר הֹשִׁיבוּ נָשִׁים נָכְרִיּוֹת

"who had caused foreign women to dwell"

See how you translated this expression in 10:2. Alternate translation: "who had married foreign women"

See: Idiom

Ezra 10:18 (#4)

מִבְּנֵי יֵשׁוּעַ בֶּן־יוֹצָדָק וְאָחָיו

"from the sons of Jeshua, the son of Jozadak, and his brothers"

Here, **the sons of Jeshua** means "the descendants of Jeshua," since Jeshua lived many years before this time, but **son of Jozadak** is literal because Jeshua was the biological son of Jozadak. **Brothers** could mean biological brothers, but it is more likely that it refers to relatives. Alternate translation: "from the descendants of Jeshua the son of Jozadak and his relatives"

See: Metaphor

Ezra 10:18 (#5)

מַעֲשֵׂיָה וְאֱלִיעֶזֶר וְיָרִיב וּגְדַלְיָה

"Maaseiah, and Eliezer, and Jarib, and Gedaliah"

These are the names of four men.

See: How to Translate Names

Ezra 10:19 (#1)

וַיִּתְּנוּ

"So they gave"

Here the word **So** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: "As a result, they gave"

See: Connect — Reason-and-Result Relationship

Ezra 10:19 (#2)

וַיִּתְּנוּ יָדָם

"So they gave their hand"

This means that the men shook hands with the clan leaders to signify that they were making a promise. Alternate translation: "So they shook hands in pledge" or "So they grasped hands with their leaders as a sign of promise"

See: Symbolic Action

Ezra 10:19 (#3)

לְהוֹצִיא נָשֵׁיהֶם

"to cause their wives to go out"

As in 10:3, **to cause to go out** is a Hebrew idiom that means to divorce and send away. Alternate translation: "that they would divorce their wives and send them away"

See: Idiom

Ezra 10:19 (#4)

וַאֲשֵׁמִים אֵיל־צֹאן עַל־אַשְׁמָתָם

"and, being guilty ones, a ram of the flock for their guilt"

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: "and that they would sacrifice a ram from their flocks as a guilt offering, since the clan leaders had found them guilty"

See: Ellipsis

Ezra 10:19 (#5)

אֵיל־צֹאן

"a ram of the flock"

A **flock** is a group of small animals such as sheep or goats. If it is unnecessary or unnatural to say that the **ram** was from a flock, then you can just say that it was a ram, as in the UST.

See: When to Keep Information Implicit

Ezra 10:20 (#1)

וּמִבְּנֵי אִמֵּר

"And from the sons of Immer"

Here, **sons** means "descendants." Alternate translation: "From the descendants of Immer"

See: Metaphor

Ezra 10:20 (#2)

חֲנָנִי וּזְבַדְיָה

"Hanani and Zebadiah"

These are the names of two men.

See: How to Translate Names

Ezra 10:21 (#1)

וּמִבְּנֵי חָרִם

“And from the sons of Harim”

Here, **sons** means “descendants.” Alternate translation: “And from the descendants of Harim”

See: Metaphor

Ezra 10:21 (#2)

מַעֲשִׂיָּה וְאֵלִיָּהוּ וּשְׁמַעְיָהוּ וִיחִיאֵל וְעֻזִּיָּה

“Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah”

These are the names of five men.

See: How to Translate Names

Ezra 10:22 (#1)

וּמִבְּנֵי פַשְׁחוּר

“And from the sons of Pashhur”

Here, **sons** means “descendants.” Alternate translation: “And from the descendants of Pashhur”

See: Metaphor

Ezra 10:22 (#2)

אֶלְיוֹעֵינַי מַעֲשִׂיָּהוּ יִשְׁמָעֵאל נְתַנְאֵל יוֹזָבָד וְאֶלְעָשָׂה

“Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah”

These are the names of six men.

See: How to Translate Names

Ezra 10:23 (#1)

הַלְוִיִּם

“the Levites”

See how you translated **Levites** in 2:40. Review the explanation in the note there if that would be helpful.

See: How to Translate Names

Ezra 10:23 (#2)

יוֹזָבָד וְשִׁמְעִי וְקֵלָיָה הוּא קְלִיטָא פְּתַחְיָה יְהוּדָה וֶאֱלִיעֶזֶר

“Jozabad, and Shimei, and Kelaiah (that is, Kelita), Pethahiah, Judah, and Eliezer”

These are the names of six men and an alternate name for one of them.

See: How to Translate Names

Ezra 10:24 (#1)

הַמְשֹׁרְרִים

“the singers”

The term **singers** refers to the same occupational group as in 2:41. Review the explanation in the note there if that would be helpful.

Ezra 10:24 (#2)

אֶלְיָשִׁיב

“Eliashib”

Eliashib is the name of a man.

See: How to Translate Names

Ezra 10:24 (#3)

הַשֹּׁעֲרִים

“the gatekeepers”

The term **gatekeepers** refers to the same occupational group as in 2:42. Review the explanation in the note there if that would be helpful.

Ezra 10:24 (#4)

שַׁלֻּם וָטֶלֶם וְאוּרִי

“Shallum, and Telem, and Uri”

These are the names of three men.

See: How to Translate Names

Ezra 10:25 (#1)

וּמִיִּשְׂרָאֵל

“And these were from Israel”

All of the men in the lists in this chapter were Israelites. So the phrase **from Israel** refers to the other Israelite men who did not belong to the clans or groups mentioned in the previous lists. If it would be helpful for your readers, you could make this clear in your translation. Alternate translation: “These were from the rest of the Israelites”

See: Assumed Knowledge and Implicit Information

Ezra 10:25 (#2)

מִבְּנֵי פַרְעֹשׁ

“From the sons of Parosh”

Here, **sons** means “descendants.” Alternate translation: “From the descendants of Parosh”

See: Metaphor

Ezra 10:25 (#3)

רַמְיָה וְיִזִּיָּה וּמַלְכִּיָּה וּמִיָּמִין וְאֶלְעָזָר וּמַלְכִּיָּה וּבְנָיָה

“Ramiah, and Izziah, and Malkijah, and Mijamin, and Eleazar, and Malkijah, and Benaiah”

These are the names of seven men.

See: How to Translate Names

Ezra 10:26 (#1)

וּמִבְּנֵי עֵילָם

“And from the sons of Elam”

Here, **sons** means “descendants.” Alternate translation: “From the descendants of Elam”

See: Metaphor

Ezra 10:26 (#2)

מַתַּנְיָה זְכַרְיָה וְיִחִיאֵל וְעַבְדִּי וְיֵרֵמוֹת וְאֵלִיָּה

“Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Elijah”

These are the names of six men.

See: How to Translate Names

Ezra 10:27 (#1)

וּמִבְּנֵי זַתּוּא

“And from the sons of Zattu”

Here, **sons** means “descendants.” Alternate translation: “From the descendants of Zattu”

See: Metaphor

Ezra 10:27 (#2)

אֶלְיוֹעֵנַי אֶלְיָשִׁיב מַתַּנְיָה וְיֵרֵמוֹת וְזָבָד וַעֲזִיזָא

“Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza”

These are the names of six men.

See: How to Translate Names

Ezra 10:28 (#1)

וּמִבְּנֵי בֵבָי

“And from the sons of Bebai”

Here, **sons** means “descendants.” Alternate translation: “from the descendants of Bebai”

See: Metaphor

Ezra 10:28 (#2)

יְהוֹחָנָן חֲנַנְיָה זַבַּי עַתְלָי

“Jehohanan, Hananiah, Zabbai, and Athlai”

These are the names of four men.

See: How to Translate Names

Ezra 10:29 (#1)

וּמִבְּנֵי בָנִי

“And from the sons of Bani”

Here, **sons** means “descendants.” Alternate translation: “From the descendants of Bani”

See: Metaphor

Ezra 10:29 (#2)

מְשֻׁלָּם מַלּוּךְ וַעֲדָיָה יָשׁוּב וּשְׁאָל יְרִמוֹת

“Meshullam, Malluk, and Adaiah, Jashub, and Sheal, Jeremoth”

These are the names of six men.

See: How to Translate Names

Ezra 10:30 (#1)

וּמִבְּנֵי פַּחַת מוֹאָב

“And from the sons of Pahath-Moab”

Here, **sons** means “descendants.” Alternate translation: “From the descendants of Pahath-Moab”

See: Metaphor

Ezra 10:30 (#2)

עַדְנָא וּכְלָל בְּנָיָה מַעֲשֵׂיָה מַתַּנְיָה בְצַלְאֵל וּבִנּוּי וּמְנַשֶּׁה

“Adna, and Kelal, Benaiah, Maaseiah, Mattaniah, Bezalel, and Binnui, and Manasseh”

These are the names of eight men.

See: How to Translate Names

Ezra 10:31 (#1)

וּבְנֵי חָרִם

“And from the sons of Harim”

Here, **sons** means “descendants.” Alternate translation: “From the descendants of Harim”

See: Metaphor

Ezra 10:31 (#2)

אֱלִיעֶזֶר יִשִּׁיָּה מַלְכִּיָּה שְׁמַעְיָה שִׁמְעוֹן

“Eliezer, Ishijah, Malkijah, Shemaiah, Shimeon”

These are the names of five men.

See: How to Translate Names

Ezra 10:32 (#1)

בִּנְיָמִן מַלּוּךְ שְׁמַרְיָה

“Benjamin, Malluk, Shemariah”

These are the names of three men.

See: How to Translate Names

Ezra 10:33 (#1)

מִבְּנֵי חָשֻׁם

“From the sons of Hashum”

Here, **sons** means “descendants.” Alternate translation: “From the descendants of Hashum”

See: Metaphor

Ezra 10:33 (#2)

חָשֻׁם מַתְּנַי מַתַּתָּה זָבָד אֱלִיפֶלֶט יְרֵמַי מְנַשֶּׁה שִׁמְעִי

“Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei”

These are the names of eight men.

See: How to Translate Names

Ezra 10:34 (#1)

מִבְּנֵי בָנִי

“From the sons of Bani”

Here, **sons** means “descendants.” Alternate translation: “From the descendants of Bani”

See: Metaphor

Ezra 10:34 (#2)

מַעֲדַי עַמְרָם וְאוּאֵל

“Maadai, Amram, and Uel”

These are the names of three men.

See: How to Translate Names

Ezra 10:35 (#1)

בְּנָיָה בֵדְיָה כלהי

“Benaiah, Bedeiah, Keluhi”

These are the names of three men.

See: How to Translate Names

Ezra 10:36 (#1)

וַנִיָּה מְרֵמוֹת אֶלְיָשִׁיב

“Vaniah, Meremoth, Eliashib”

These are the names of three men.

See: How to Translate Names

Ezra 10:37 (#1)

מַתַּנְיָה מַתְּנַי ויעשו

“Mattaniah, Mattenai, and Jaasu”

These are the names of three men.

See: How to Translate Names

Ezra 10:38 (#1)

וּבָנִי וּבִנּוּי שִׁמְעִי

“and Bani, and Binnui, Shimei”

These are the names of three men.

See: How to Translate Names

Ezra 10:38 (#2)

וּבָנִי וּבִנּוּי שִׁמְעִי

“and Bani, and Binnui, Shimei”

The ULT represents the reading of the Hebrew text, but many scholars believe that the correct reading of this verse is found in ancient Greek translations. This is represented in the UST. You may choose to follow the reading of the preferred Bible translation used in your area, and include the other reading in a footnote.

See: Textual Variants

Ezra 10:39 (#1)

וְשֶׁלֶמְיָה וְנָתָן וַעֲדָיָה

“and Shelemiah, and Nathan, and Adaiah”

These are the names of three men.

See: How to Translate Names

Ezra 10:40 (#1)

מַכְנַדְבַי שָׁשַׁי שָׂרָי

“Maknadebai, Shashai, Sharai”

These are the names of three men.

See: How to Translate Names

Ezra 10:41 (#1)

עֲזַרְאֵל וְשֶׁלֶמְיָהוּ שְׁמַרְיָה

“Azarel, and Shelemiah, Shemariah”

These are the names of three men.

See: How to Translate Names

Ezra 10:42 (#1)

שַׁלּוּם אֲמַרְיָה יוֹסֵף

“Shallum, Amariah, Joseph”

These are the names of three men.

See: How to Translate Names

Ezra 10:43 (#1)

מִבְּנֵי נְבוֹ

“From the sons of Nebo”

Here, **sons** means “descendants.” Alternate translation: “From the descendants of Nebo”

See: Metaphor

Ezra 10:43 (#2)

יְעִיאֵל מַתִּתְיָה זָבָד זְבִינָא יַדַּאי וְיוֹאֵל בְּנָיָה

“Jeiel, Mattithiah, Zabad, Zebina, Jaddai, and Joel, Benaiah”

These are the names of seven men.

See: How to Translate Names

Ezra 10:44 (#1)

כָּל־אֵלֶּה נָשְׂאוּ נָשִׁים נָכְרִיּוֹת

“All of these had lifted foreign women”

As in 9:2, **lifted** is an idiom that means “married.” Alternate translation: “All of these men had married foreign women”

See: Idiom

Ezra 10:44 (#2)

וְיֵשׁ מֵהֶם נָשִׁים וַיָּשִׂימוּ בָּנִים

“And there were women among them, and they bore sons”

The implication is that if a foreign wife had borne children, the Israelite husband would send both the wife and her children away, as 10:3 describes. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “Some of the foreign wives had borne children, and the men who had married them divorced them and sent away both them and their children.”

See: Assumed Knowledge and Implicit Information

Ezra 10:44 (#3)

בָּנִים

“sons”

The term **sons** here means “children” and includes both boys and girls. Alternate translation: “children”

See: When Masculine Words Include Women

Ezra - Chapter 1 Introduction

Structure and formatting

The chapter records the story of the first Jews as they return from Persia to Judea.

Special concepts in this chapter

King Cyrus

King Cyrus allowed the Jews to return because he wanted them to rebuild the temple. Those who stayed behind gave gifts to those who left to help them on their journey and resettlement. This practice was common under the reign of Cyrus and was used as a way to maintain peace throughout his kingdom. (See: Temple)

Possible translation difficulties in this chapter

Jews

After they returned to Judea, the focus of the rest of the Old Testament is on the Jewish people.

Ezra - Chapter 2 Introduction

Special concepts in this chapter

Genealogy

People had to prove through their genealogies that they were priests or that they were even Jews. (See: Priest)

Ezra - Chapter 3 Introduction

Structure and formatting

This chapter begins the story of the building of the temple and re-establishment of worship in the new temple. (See: Temple)

Special concepts in this chapter

Rebuilding the temple
They immediately began the temple worship even though the temple had not yet been built because they feared the people of the surrounding nations.

Ezra - Chapter 4 Introduction

Structure and formatting
The story of the building of the temple and re-establishment of the temple worship continues in this chapter. (See: Temple)

Special concepts in this chapter

Helping to build the temple
The people of the surrounding nations offered to help to build the temple. It is unknown why the Jews refused their help, although it seems likely that the Jews considered these people to not truly belong to the people of God. These other people became their enemies and tried to hinder the work. They even persuaded the king of Persia to stop the Jews from building.

Ezra - Chapter 5 Introduction

Structure and formatting
The story of the building of the temple and re-establishment of the temple worship continues in this chapter from where it left off in 4:5. (See: Temple)

Special concepts in this chapter

Rebuilding the temple
The prophets Haggai and Zechariah encouraged the Jews to begin again to build the temple. This was very important to life in Judah. (See: Prophet)

Ezra - Chapter 6 Introduction

Structure and formatting
The completion of the story of the building of the temple and re-establishment of the temple worship occurs in this chapter. (See: Temple)

Special concepts in this chapter

Temple taxes
The king said that the Jews were right and ordered money from his taxes to be used to help them with their sacrifices.

Other possible translation difficulties in this chapter

Darius
In this chapter, Darius is called the king of Assyria. In reality, besides ruling over the former Assyrian Empire, Darius was also king of Persia. Persia had conquered Babylon, which had previously conquered Assyria. This made the king of Persia to be the king of Assyria as well. It was unusual to refer to Darius as the king or ruler of Assyria. Ezra may have referred to him in this way to contrast Darius' actions with those of the former rulers of Assyria, who had treated the Jews very cruelly. Those earlier Assyrian rulers were the ones who had conquered the northern tribes of Israel and deported them to other lands. It was for this reason that the northern tribes lost their identity and were no longer a distinct people group.

Ezra - Chapter 7 Introduction

Structure and formatting

Possible title: Ezra begins his religious reforms

Ezra's geneology
Ezra's genealogy in 7:1–5 traces Ezra back to Aaron in a list of 16 ancestors. As is common in ancient genealogies, this list almost certainly does not include all of the generations between Aaron and Ezra. Aaron (7:5) was the first high priest under the law of Moses and the first to serve in the tabernacle. Azariah (7:3) was the first high priest to serve in the temple that Solomon built, which this book describes in 5:11. Seraiah was the last high priest to serve in that temple. The Babylonians executed him when they conquered Jerusalem and destroyed the temple. The names in the list are arranged so that there will be seven generations between Aaron and Azariah, and seven generations between Azariah and Ezra, with Seraiah listed as the last generation before Ezra. If you have the freedom to use formatting creatively in your translation, you could make the implicit information about Aaron, Azariah, and Seraiah explicit and format this genealogy in a way that will highlight its purpose and design. Alternate translation and formatting for verse 1 through the first 2 words of verse 6:

Ezra—

the descendant of Seraiah, the last high priest in Solomon's temple, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the descendant of Ahitub, the descendant of Amariah,

the son of Azariah, the first high priest in Solomon's temple,

the descendant of Meraioth, the son of Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar,

the son of Aaron, the first high priest in the tabernacle

—this Ezra

Special concepts in this chapter

God's Law
The people no longer know the law of Moses. Therefore, the king allows Ezra to return to Judea to teach the people about God's law. Many people go with him. (See: Law of Moses)

Ezra - Chapter 8 Introduction

Special concepts in this chapter

The people's return to Judah
Many people went back to Judah with Ezra. They trusted God to protect them and the precious items that they carried with them, which had been given for the temple. (See: Trust)

Ezra - Chapter 9 Introduction

Special concepts in this chapter

Intermarriage
When Ezra found out that many Jews who had returned from exile had married Gentile wives, he prayed to God and confessed this sin of his people. He acknowledged that God had been good to them much more than they deserved by letting these few people return from captivity and then they sinned by marrying Gentile wives. The Jewish people had done this before and God had punished them for it. God forbade this type of marriage because it caused the people to worship other gods. (See: Sin and False God)

Exclusive forms
Ezra uses many first person plural pronouns as he prays to God. Since Ezra is speaking to God, these forms of "we," "us," and "our" would all be the exclusive forms. (See: Exclusive and Inclusive 'We')

Ezra - Chapter 10 Introduction

Special concepts in this chapter

Intermarriages
In this chapter, Jewish men agree to divorce their Gentile wives. Divorce should not have been a common practice for the Jews, but they did it at this time because marriage between Jewish men and non-Jewish women was not allowed.