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# Εσδρας Α' ○ 1<sup>ST</sup> ESDRAS

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## INTRODUCTION

The Book that is known in the Apocrypha as 1<sup>st</sup> Esdras is called 3<sup>rd</sup> Esdras in the Latin *Vulgate*, where it is now placed (since the Council of Trent) in an appendix after the New Testament. None of the other apocryphal books is so intimately connected with the Old Testament. Beginning somewhat abruptly with a description of the Great Passover held by King Josiah in Jerusalem (*circa* 621 BCE), the book reproduces the substance of 2Ch 35:1–36:23, the whole of Ezra, and Ne 7:38–8:12, breaking off in the middle of a sentence after an account of Ezra's reforms (*circa* 458 BCE). There are numerous minor discrepancies between the apocryphal and canonical accounts, including a rearrangement of the materials, and the story of three young men in the court of Darius (3:1–5:6) has no parallel in the Old Testament.

## AUTHORSHIP AND DATES

The origin of the work is debated. Is it an earlier form of the Greek translation of biblical Ezra, with the Ezra materials found in Nehemiah (7:38–9:38) partially included? Some interpreters believe that to be the case. Several biblical books are known to have had more than a single Hebrew edition in post-Exilic Israel, and 1<sup>st</sup> Esdras may be a translation of an alternative collection of Ezra memoirs, plus lists and other materials, and including the story of the three young men at the court of Darius.

Or is the book an apocryphal work, a translation of a later Hebrew/Aramaic version of the Ezra story, belonging to the late 2<sup>nd</sup> Century BCE, designed to stress the importance of Josiah, Zerubbabel, and Ezra in the establishment of Temple worship and fidelity to the Torah? Both views have their supporters, but the former view is more probable. The date of 1<sup>st</sup> Esdras in this Greek translation is probably not later than 100 BCE, since the work in its Greek form was used by Josephus in his *Antiquities of the Jewish People* (93–94 CE). See the introductions to 1<sup>st</sup> Chronicles and Ezra for the origin and purpose of Ezra.

## Εσδρας Α' Ι

<sup>1</sup> Καὶ ἤγαγεν Ἰωσίας τὸ πασχα ἐν Ἱερουσαλημ τῷ κυρίῳ αὐτοῦ καὶ ἔθυσεν τὸ πασχα τῇ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου <sup>2</sup> στήσας τοὺς ἱερεῖς κατ' ἐφημερίας ἐστολισμένους ἐν τῷ ἱερῷ τοῦ κυρίου. <sup>3</sup> καὶ εἶπεν τοῖς Λευίταις, ἱεροδούλοις τοῦ Ἰσραηλ, ἀγιάσαι ἑαυτοὺς τῷ κυρίῳ ἐν τῇ θέσει τῆς ἀγίας κιβωτοῦ τοῦ κυρίου ἐν τῷ οἴκῳ, ᾧ ᾠκοδόμησεν Σαλωμων ὁ τοῦ Δαυιδ ὁ βασιλεύς. Οὐκ ἔσται ὑμῖν ἄραι ἐπ' ὤμων αὐτήν. <sup>4</sup> καὶ νῦν λατρεύετε τῷ κυρίῳ θεῷ ὑμῶν καὶ θεραπεύετε τὸ ἔθνος αὐτοῦ Ἰσραηλ καὶ ἐτοιμάσατε κατὰ τὰς πατριὰς καὶ τὰς φυλάς ὑμῶν κατὰ τὴν γραφὴν Δαυιδ βασιλέως Ἰσραηλ καὶ κατὰ τὴν μεγαλειότητα Σαλωμων τοῦ υἱοῦ αὐτοῦ <sup>5</sup> καὶ στάντες ἐν τῷ ἱερῷ κατὰ τὴν μεριδαρχίαν τὴν πατρικὴν ὑμῶν τῶν Λευιτῶν τῶν ἔμπροσθεν τῶν ἀδελφῶν ὑμῶν υἱῶν Ἰσραηλ ἐν τάξει <sup>6</sup> θύσατε τὸ πασχα καὶ τὰς θυσίας ἐτοιμάσατε τοῖς ἀδελφοῖς ὑμῶν καὶ ποιήσατε τὸ πασχα κατὰ τὸ πρόσταγμα τοῦ κυρίου τὸ δοθέν τῷ Μωυσῆ.

<sup>7</sup> καὶ ἐδώρησατο Ἰωσίας τῷ λαῷ τῷ εὐρεθέντι ἀρνῶν καὶ ἐρίφων τριάκοντα χιλιάδας, μόσχους τρισχιλίους· ταῦτα ἐκ

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<sup>1</sup> Josiah kept the Passover to his Lord in Jerusalem; he killed the Passover lamb on the fourteenth day of the first month, <sup>2</sup> having placed the priests by their divisions, arrayed in their vestments, in the Temple of the Lord. <sup>3</sup> He told the Levites – the Temple servants of Israel – that they should sanctify themselves to the Lord and put the Holy Ark of the Lord in the house that Solomon, son of David, the King had built; <sup>4</sup> and he said, “You need no longer carry it on your shoulders. Now worship the Lord your God and serve his people Israel; prepare yourselves by your family and kindred, according to the directions of King David of Israel and the majesty of his son Solomon, <sup>5</sup> and stand in order in the Temple according to the groups of the fathers’ houses of the Levites, who minister before your kindred the children of Israel, <sup>6</sup> and kill the Passover lamb and prepare the sacrifices for your brothers, and keep the Passover according to the commandment of the Lord that was given to Moses.”

<sup>7</sup> To the people who were present, Josiah gave thirty thousand lambs and kids, and three thousand calves; these were

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<sup>1</sup> According to 2K 23:21–23 (and cf. 2Ch 35:1), the Passover celebration concluded Josiah’s religious reform, the account of which is omitted here.

<sup>2</sup> In place of ‘by their divisions’, the NRSV has ‘according to their divisions’.

<sup>3</sup> The NRSV has ‘King’ before ‘Solomon’; here, we follow the MSS. Cf. Nb 3:9.

<sup>4</sup> The NRSV includes the words from ‘according to’ as part of v. 5; here, we follow the verse divisions of Rahlfs’ text.

<sup>5</sup> In place of ‘the Levites’, the NRSV has ‘you Levites’.

<sup>6</sup> The NRSV has ‘kindred’ in place of ‘brothers’, here following the MSS (ἀδελφοῖς).

<sup>7</sup> The list of offerings differs slightly from that in 2Ch 35:7–9.

τῶν βασιλικῶν ἐδόθη κατ' ἐπαγγελίαν τῷ λαῷ καὶ τοῖς ἱερεῦσιν καὶ Λευίταις. <sup>8</sup> καὶ ἔδωκεν Χελκίας καὶ Ζαχαρίας καὶ Ησσηλος οἱ ἐπιστάται τοῦ ἱεροῦ τοῖς ἱερεῦσιν εἰς πασχα πρόβατα δισχίλια ἑξακόσια, μόσχους τριακοσίους. <sup>9</sup> καὶ Ιεχονίας καὶ Σαμαιας καὶ Ναθαναηλ ὁ ἀδελφὸς καὶ Ασαβιας καὶ Οχιηλος καὶ Ιωραμ χιλίαρχοι ἔδωκαν τοῖς Λευίταις εἰς πασχα πρόβατα πεντακισχίλια, μόσχους ἑπτακοσίους.

<sup>10</sup> καὶ ταῦτα τὰ γενόμενα· εὐπρεπῶς ἔστησαν οἱ ἱερεῖς καὶ οἱ Λευῖται <sup>11</sup> ἔχοντες τὰ ἄζυμα κατὰ τὰς φυλὰς <sup>12</sup> καὶ κατὰ τὰς μεριδαρχίας τῶν πατέρων ἔμπροσθεν τοῦ λαοῦ προσενεγκεῖν τῷ κυρίῳ κατὰ τὰ γεγραμμένα ἐν βιβλίῳ Μωυσῆ, καὶ οὕτω τὸ πρωινόν. <sup>13</sup> καὶ ὤπτησαν τὸ πασχα πυρὶ ὡς καθήκει καὶ τὰς θυσίας ἤψησαν ἐν τοῖς χαλκείοις καὶ λέβησιν μετ' εὐωδίας καὶ ἀπήνεγκαν πᾶσι τοῖς ἐκ τοῦ λαοῦ. <sup>14</sup> μετὰ δὲ ταῦτα ἠτοίμασαν ἑαυτοῖς τε καὶ τοῖς ἱερεῦσιν ἀδελφοῖς αὐτῶν υἱοῖς Ααρων· οἱ γὰρ ἱερεῖς ἀνέφερον τὰ στέατα ἕως ἁωρίας, καὶ οἱ Λευῖται ἠτοίμασαν ἑαυτοῖς καὶ τοῖς ἱερεῦσιν ἀδελφοῖς αὐτῶν υἱοῖς Ααρων. <sup>15</sup> καὶ οἱ ἱεροψάλται υἱοὶ Ασαφ ἦσαν ἐπὶ τῆς τάξεως αὐτῶν κατὰ τὰ

given from the king's possessions, as he promised, to the people and the priests and Levites. <sup>8</sup> Hilkiah, Zechariah and Esyelus, the chief officers of the Temple, gave to the priests for the Passover two thousand six hundred sheep and three hundred calves. <sup>9</sup> Jeconiah and Shemaiah and his brother Nethanel, and Hashabiah and Ochiel and Joram, captains of thousands, gave the Levites for the Passover five thousand sheep and seven hundred calves.

<sup>10</sup> When these things were done, the priests and Levites, <sup>11</sup> having the unleavened bread, stood by their tribes <sup>12</sup> and the grouping of fathers, before the people, to make the offering to the Lord as it is written in the book of Moses; this they so in the morning. <sup>13</sup> They roasted the Passover lamb with fire, as required; they boiled the sacrifices in bronze pots and cauldrons, with a pleasing odour; and they set them before all the people. <sup>14</sup> After, they prepared the for themselves and their brothers the priests, sons of Aaron, as the priests offered the fat until nightfall; so, the Levites prepared for themselves and their brothers the priests, sons of Aaron. <sup>15</sup> And the Temple musicians, the sons of Asaph, were in

<sup>8</sup> In place of 'Esyelus', here following the LXX (Ησσηλος), the NRSV has 'Jehiel' (cf. 2Ch 35:8).

<sup>9</sup> The NRSV has 'captains over thousands' in place of 'captains of thousands'.

<sup>10</sup> Before 'took', the NRSV adds 'is what'.

<sup>11</sup> The NRSV includes 'having the unleavened bread' as part of v. 10; here, we follow the verse divisions of Rahlfs' text.

<sup>12</sup> In the NRSV, this verse is numbered v. 11 (see # 11); here, we follow Rahlfs' numbering scheme.

<sup>13</sup> Here, following the NRSV & WEBBE, we omit the opening conjunction, καί.

<sup>14</sup> The NRSV starts a new verse at 'so, the Levites'.

<sup>15</sup> The NRSV includes this as part of the previous verse (but see #14).

ὑπὸ Δαυιδ τεταγμένα καὶ Ασαφ καὶ Ζαχαρίας καὶ Εδδίνους οἱ παρὰ τοῦ βασιλέως, καὶ οἱ θυρωροὶ ἐφ' ἑκάστου πυλῶνος· οὐκ ἔστιν παραβῆναι ἕκαστον τὴν ἑαυτοῦ ἐφημερίαν, οἱ γὰρ ἀδελφοὶ αὐτῶν οἱ Λευῖται ἠτοίμασαν αὐτοῖς. <sup>16</sup> καὶ συνετελέσθη τὰ τῆς θυσίας τοῦ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ, ἀχθῆναι τὸ πασχα καὶ προσενεχθῆναι τὰς θυσίας ἐπὶ τὸ τοῦ κυρίου θυσιαστήριον κατὰ τὴν ἐπιταγὴν τοῦ βασιλέως Ἰωσίου.

<sup>17</sup> καὶ ἠγάγασαν οἱ υἱοὶ Ἰσραὴλ οἱ εὐρεθέντες ἐν τῷ καιρῷ τούτῳ τὸ πασχα καὶ τὴν ἐορτὴν τῶν ἀζύμων ἡμέρας ἑπτὰ. <sup>18</sup> καὶ οὐκ ἦχθη τὸ πασχα τοιοῦτο ἐν τῷ Ἰσραὴλ ἀπὸ τῶν χρόνων Σαμουὴλ τοῦ προφήτου, <sup>19</sup> καὶ πάντες οἱ βασιλεῖς τοῦ Ἰσραὴλ οὐκ ἠγάγασαν πασχα τοιοῦτον, οἷον ἦγαγεν Ἰωσίας καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ Ἰουδαῖοι καὶ πᾶς Ἰσραὴλ οἱ εὐρεθέντες ἐν τῇ κατοικήσει αὐτῶν ἐν Ἱερουσαλὴμ. <sup>20</sup> ὀκτωκαιδεκάτῳ ἔτει βασιλεύοντος Ἰωσίου ἦχθη τὸ πασχα τοῦτο. – <sup>21</sup> καὶ ὠρδώθη τὰ ἔργα Ἰωσίου ἐνώπιον τοῦ κυρίου αὐτοῦ ἐν καρδίᾳ πλήρει εὐσεβείας. <sup>22</sup> καὶ τὰ κατ' αὐτὸν δὲ ἀναγέγραπται ἐν τοῖς ἔμπροσθεν χρόνοις, περὶ τῶν

order according to the instructions David and Asaph, and Zechariah and Eddinus, who represented the king. And the gatekeepers were at each gateway; and no one needed to break his daily duties; for, their brothers the Levites prepared for them. <sup>16</sup> So, the things that concerning the sacrifices to the Lord were accomplished that day; the Passover was kept and the sacrifices were offered on the altar of the Lord, according to the command of King Josiah.

<sup>17</sup> The children of Israel who were present at that time kept the Passover and the festival of unleavened bread seven days. <sup>18</sup> No Passover like it had been kept in Israel since the times of the prophet Samuel; <sup>19</sup> and none of the kings of Israel had kept such a Passover as was kept by Josiah and the priest and Levites and the people of Judah and all of Israel who were living in Jerusalem. <sup>20</sup> In the eighteenth year of the reign of Josiah, this Passover was kept. <sup>21</sup> The deeds of Josiah were upright in the sight of the Lord; for, his heart was full of godliness. <sup>22</sup> In ancient times, the events of his reign have been recorded – concerning those who sinned and acted

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<sup>16</sup> Vv. 16–31 follow the account in 2Ch 35:16–27 faithfully, apart from the omission of Pharaoh's name, Josiah disguising himself and his being struck by an arrow. The NRSV starts a new verse at 'and the sacrifices'; here, we follow Rahlfs' numbering scheme.

<sup>17</sup> The NRSV has 'people' in place of 'children', here following the WEBBE and Greek text.

<sup>18</sup> The WEBBE opens with, 'such a Passover'.

<sup>19</sup> The NRSV lacks the opening conjunction and the WEBBE uses 'indeed'.

<sup>20</sup> Note that this is v. 22 in the NRSV & WEBBE.

<sup>21</sup> Throughout the book, the WEBBE uses the name, 'Josias', for 'Josiah'.

<sup>22</sup> In place of 'grieved the Lord', following the NRSV, the LXX has 'grieved him'.

ἡμαρτηκότων καὶ ἡσεβηκότων εἰς τὸν κύριον παρὰ πᾶν ἔθνος καὶ βασιλείαν, καὶ ἃ ἐλύπησαν αὐτὸν ἐν αἰσθήσει, καὶ οἱ λόγοι τοῦ κυρίου ἀνέστησαν ἐπὶ Ἰσραηλ.

<sup>23</sup> Καὶ μετὰ πᾶσαν τὴν πρᾶξιν ταύτην Ἰωσίου συνέβη Φαραῶ βασιλέα Αἰγύπτου ἐλθόντα πόλεμον ἐγεῖραι ἐν Χαρχαμυς ἐπὶ τοῦ Εὐφράτου, καὶ ἐξῆλθεν εἰς ἀπάντησιν αὐτῷ Ἰωσίας.

<sup>24</sup> καὶ διεπέμψατο βασιλεὺς Αἰγύπτου πρὸς αὐτὸν λέγων Τί ἐμοὶ καὶ σοὶ ἐστίν, βασιλεῦ τῆς Ἰουδαίας; <sup>25</sup> οὐχὶ πρὸς σὲ ἐξαπέσταλμαι ὑπὸ κυρίου τοῦ Θεοῦ, ἐπὶ γὰρ τοῦ Εὐφράτου ὁ πόλεμός μου ἐστίν. καὶ νῦν κύριος μετ' ἐμοῦ ἐστίν, καὶ κύριος μετ' ἐμοῦ ἐπισπεύδων ἐστίν· ἀπόστηθι καὶ μὴ ἐναντιοῦ τῷ κυρίῳ. <sup>26</sup> καὶ οὐκ ἀπέστρεψεν ἑαυτὸν Ἰωσίας ἐπὶ τὸ ἄρμα αὐτοῦ, ἀλλὰ πολεμεῖν αὐτὸν ἐπιχειρεῖ οὐ προσέχων ῥήμασιν Ἰερεμίου προφήτου ἐκ στόματος κυρίου· <sup>27</sup> ἀλλὰ συνεστήσατο πρὸς αὐτὸν πόλεμον ἐν τῷ πεδίῳ Μαγεδδαους, καὶ κατέβησαν οἱ ἄρχοντες πρὸς τὸν βασιλέα Ἰωσιαν.

<sup>28</sup> καὶ εἶπεν ὁ βασιλεὺς τοῖς παισὶν αὐτοῦ Ἀποστήσατέ με ἀπὸ τῆς μάχης, ἡσθένησα γὰρ λίαν. καὶ εὐθέως ἀπέστησαν αὐτὸν οἱ παῖδες αὐτοῦ ἀπὸ τῆς παρατάξεως, <sup>29</sup> καὶ ἀνέβη ἐπὶ τὸ ἄρμα τὸ δευτέριον αὐτοῦ· καὶ ἀποκατασταθεῖς εἰς

wickedly toward the Lord beyond any other people or kingdom, and how they grieved the Lord deeply, so that the words of the Lord fell upon Israel.

<sup>23</sup> And, after all these acts of Josiah, it came to pass that Pharaoh, the king of Egypt, went to make war at Carchemish on the Euphrates, and Josiah went out against him. <sup>24</sup> And the king of Egypt sent word to him saying, "What have we to do with each other, O king of Judaea? <sup>25</sup> I was not sent against you by the Lord God; for, my war is at the Euphrates; and now the Lord is with me! The Lord is with me, hastening me forward! Stand aside, and do not oppose the Lord."

<sup>26</sup> Josiah, however, did not turn back to his chariot but tried to fight with him, and did not take heed the words of the prophet Jeremiah from the mouth of the Lord. <sup>27</sup> Rather, he joined battle with him in the plain of Megiddo and the commanders came down against King Josiah.

<sup>28</sup> And the king said to his servants, "Carry me away out of the battle; for, I am very weak." And, immediately, his servants took him out of the line of battle. <sup>29</sup> He got into his second chariot; and, after he was brought back to Jerusalem,

<sup>23</sup> The NRSV omits the opening conjunction, here following the MSS.

<sup>24</sup> In place of 'And', here following the MSS (καὶ), the WEBBE opens with 'But'.

<sup>25</sup> For 'hastening me forward' (as WEBBE), the NRSV has 'urging me on'; cf. 2Ch 35:20.

<sup>26</sup> The WEBBE has 'not regarding' in place of 'did not take heed'.

<sup>27</sup> A more literal translation of 'rather' is 'but'.

<sup>28</sup> For the king's request, here following the WEBBE, the NRSV has, "Take me away from the battle..."

<sup>29</sup> The word here translated 'ancestors' (πατρικῶ) can more literally be 'forefathers' but the word is considered gender neutral by most scholars.

Ἱερουσαλημ μετήλλαξεν τὸν βίον αὐτοῦ καὶ ἐτάφη ἐν τῷ πατρικῷ τάφῳ. <sup>30</sup> καὶ ἐν ὅλῃ τῇ Ἰουδαίᾳ ἐπένησαν τὸν Ἰωσιαν, καὶ ἐθρήνησεν Ἱερεμίας ὁ προφήτης ὑπὲρ Ἰωσιου, καὶ οἱ προκαθήμενοι σὺν γυναιξίν ἐθρηνοῦσαν αὐτὸν ἕως τῆς ἡμέρας ταύτης, καὶ ἐξεδόθη τοῦτο γίνεσθαι αἰεὶ εἰς ἅπαν τὸ γένος Ἰσραηλ. <sup>31</sup> ταῦτα δὲ ἀναγέγραπται ἐν τῇ βύβλῳ τῶν ἱστορουμένων περὶ τῶν βασιλέων τῆς Ἰουδαίας· καὶ τὸ καθ' ἐν πραχθὲν τῆς πράξεως Ἰωσιου καὶ τῆς δόξης αὐτοῦ καὶ τῆς συνέσεως αὐτοῦ ἐν τῷ νόμῳ κυρίου, τὰ τε προπραχθέντα ὑπ' αὐτοῦ καὶ τὰ νῦν, ἱστόρηται ἐν τῷ βιβλίῳ τῶν βασιλέων Ἰσραηλ καὶ Ἰουδα.

<sup>32</sup> Καὶ ἀναλαβόντες οἱ ἐκ τοῦ ἔθνους τὸν Ἰεχονιαν υἱὸν Ἰωσιου ἀνέδειξαν βασιλέα ἀντὶ Ἰωσιου τοῦ πατρὸς αὐτοῦ ὄντα ἐτῶν εἴκοσι τριῶν. <sup>33</sup> καὶ ἐβασίλευσεν ἐν Ἰουδα καὶ Ἱερουσαλημ μῆνας τρεῖς. καὶ ἀπεκατέστησεν αὐτὸν βασιλεὺς Αἰγύπτου βασιλεύειν ἐν Ἱερουσαλημ. <sup>34</sup> καὶ ἐζημίωσεν τὸ ἔθνος ἀργυρίου ταλάντοις ἑκατὸν καὶ χρυσίου ταλάντῳ ἐνί. <sup>35</sup> καὶ ἀνέδειξεν ὁ βασιλεὺς Αἰγύπτου βασιλέα Ἰωακιμ τὸν ἀδελφὸν αὐτοῦ, βασιλέα τῆς Ἰουδαίας καὶ Ἱερουσαλημ. <sup>36</sup> καὶ ἔδησεν Ἰωακιμ τοὺς μεγιστᾶνας, Ζαριον δὲ τὸν ἀδελφὸν αὐτοῦ συλλαβὼν ἀνήγαγεν ἐξ Αἰγύπτου.

he died and was buried in the tomb of his ancestors. <sup>30</sup> In all Judaea, they mourned for Josiah. The prophet Jeremiah lamented for Josiah, and the principal men, with the women, have made lamentation for him to this day; it was ordained that this should always be done throughout the whole nation of Israel. <sup>31</sup> These things are written in the book of the histories of the kings of Judaea; and every one of the acts of Josiah, and his splendour, and his understanding of the Law of the Lord, and the things that he had done before, and these that are now told, are recorded in the book of the kings of Israel and of Judah.

<sup>32</sup> And the men of the nation took Jeconiah, the son of Josiah, who was twenty-three years old, and they made him king in succession to his father Josiah. <sup>33</sup> And he reigned for three months in Judah and Jerusalem. Then, the king of Egypt deposed him from reigning in Jerusalem, <sup>34</sup> and set a tax on the nation one hundred talents of silver and one talent of gold. <sup>35</sup> And the king of Egypt made his brother, Jehoiakim, king of Judaea and Jerusalem. <sup>36</sup> And Jehoiakim put the nobles in prison and seized his brother Zarius and brought him back from Egypt.

<sup>30</sup> An alternative reading of 'the women' is 'their wives'.

<sup>31</sup> It is uncertain here if the 'book of the kings of Israel and of Judah' refers to the canonical book or to that referred to therein.

<sup>32</sup> In 2Ch 36:1, 'Jeconiah' is called 'Jehoahaz', but see 2K 23:30 (2Ch 36:1) and Jr 22:11, where he is called 'Shallum'.

<sup>33</sup> The WEBBE slightly rearranges the 1st sentence, reading, "He reigned in Judah and Jerusalem for three months."

<sup>34</sup> In place of 'set a tax on', following the WEBBE, the NRSV has 'fined'.

<sup>35</sup> The NRSV omits the opening conjunction.

<sup>36</sup> The name Zarius is an orthographic corruption - confusion of the Hebrew ז & ז - of Zedekiah, who was a brother of Jehoiakim (2K 24:17).

<sup>37</sup> Ἐτῶν δὲ ἦν εἴκοσι πέντε Ἰωακίμ, ὅτε ἐβασίλευσεν τῆς Ἰουδαίας καὶ Ἱερουσαλήμ, καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου. <sup>38</sup> ἐπ' αὐτὸν δὲ ἀνέβη Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος καὶ δῆσας αὐτὸν ἐν χαλκείῳ δεσμῷ ἀπήγαγεν εἰς Βαβυλῶνα. <sup>39</sup> καὶ ἀπὸ τῶν ἱερῶν σκευῶν τοῦ κυρίου λαβὼν Ναβουχοδονοσορ καὶ ἀπενέγκας ἀπηρείατο ἐν τῷ ναῷ αὐτοῦ ἐν Βαβυλῶνι. <sup>40</sup> τὰ δὲ ἱστορηθέντα περὶ αὐτοῦ καὶ τῆς αὐτοῦ ἀκαθαρσίας καὶ δυσσεβείας ἀναγγέλλονται ἐν τῇ βίβλῳ τῶν χρόνων τῶν βασιλέων.

<sup>41</sup> Καὶ ἐβασίλευσεν ἀντ' αὐτοῦ Ἰωακίμ ὁ υἱὸς αὐτοῦ· ὅτε γὰρ ἀνεδείχθη, ἦν ἐτῶν δέκα ὀκτώ, <sup>42</sup> βασιλεύει δὲ μῆνας τρεῖς καὶ ἡμέρας δέκα ἐν Ἱερουσαλήμ καὶ ἐποίησεν τὸ πονηρὸν ἔναντι κυρίου.

<sup>43</sup> Καὶ μετ' ἐνιαυτὸν ἀποστείλας Ναβουχοδονοσορ μετήγαγεν αὐτὸν εἰς Βαβυλῶνα ἅμα τοῖς ἱεροῖς σκεύεσιν τοῦ κυρίου <sup>44</sup> καὶ ἀνέδειξε Σεδεκίαν βασιλέα τῆς Ἰουδαίας καὶ Ἱερουσαλήμ, Σεδεκίαν ὄντα ἐτῶν εἴκοσι ἑνός, βασιλεύει δὲ ἔτη ἑνδεκά. <sup>45</sup> καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καὶ

<sup>37</sup> Jehoiakim was twenty-five years old when he began to reign in Judaea and Jerusalem; he did what was evil in the sight of the Lord. <sup>38</sup> King Nebuchadnezzar of Babylon came up against him; he bound him with a chain of bronze and took him away to Babylon. <sup>39</sup> Nebuchadnezzar also took some holy vessels of the Lord, carried them away, and stored them in his own temple in Babylon. <sup>40</sup> However, the things that are reported about Jehoiakim, and his uncleanness and impiety, are written in the books of the kings.

<sup>41</sup> His son Jehoiachin became king in his place; when he was made king, he was eighteen years old, <sup>42</sup> and he reigned three months and ten days in Jerusalem. He did what was evil before the Lord.

<sup>43</sup> And, a year later, Nebuchadnezzar sent and removed him to Babylon, with the holy vessels of the Lord, <sup>44</sup> and made Zedekiah king of Judaea and Jerusalem. Zedekiah was twenty-one years old, and he reigned eleven years. <sup>45</sup> He also did what was evil in the sight of the Lord and did not heed

<sup>37</sup> The author omits the length of Jehoiakim's reign, which was 11 years (2Ch 36:5).

<sup>38</sup> In place of 'bronze', the WEBBE has 'brass'.

<sup>39</sup> The NRSV omits 'own', here following the WEBBE.

<sup>40</sup> In place of 'books', the NRSV has 'annals' and the WEBBE has 'chronicles'.

<sup>41</sup> 'Jehoiachin' follows the NRSV; the LXX repeats 'Jehoiakim' from v. 39. The author mistakenly gives Jehoiakim as the name of the king's son and successor, rather than Jehoiachin; but the king's age at the beginning of his reign is correct here ('eighteen years', not 'eight', as in 2Ch 36:9).

<sup>42</sup> The NRSV has 'in the sight of' in place of 'before'.

<sup>43</sup> Note that this is v. 45 in the NRSV/WEBBE.

<sup>44</sup> For 'Zedekiah', the WEBBE reads 'Sedekias'.

<sup>45</sup> Here, the WEBBE and NRSV concur in reading 'in the sight of the Lord' (cf. #42).

οὐκ ἐνετράπη ἀπὸ τῶν ῥηθέντων λόγων ὑπὸ Ἰερεμίου τοῦ προφήτου ἐκ στόματος τοῦ κυρίου. <sup>46</sup> καὶ ὀρκισθεὶς ἀπὸ τοῦ βασιλέως Ναβουχοδονοσορ τῷ ὀνόματι τοῦ κυρίου ἐπιορκήσας ἀπέστη καὶ σκληρύνας αὐτοῦ τὸν τράχηλον καὶ τὴν καρδίαν αὐτοῦ παρέβη τὰ νόμιμα κυρίου θεοῦ Ἰσραηλ. <sup>47</sup> καὶ οἱ ἡγούμενοι δὲ τοῦ λαοῦ καὶ τῶν ἱερέων πολλὰ ἠσέβησαν καὶ ἠνόμησαν ὑπὲρ πάσας τὰς ἀκαθαρσίας πάντων τῶν ἔθνῶν καὶ ἐμίαναν τὸ ἱερόν τοῦ κυρίου τὸ ἁγιαζόμενον ἐν Ἱεροσολύμοις. <sup>48</sup> καὶ ἀπέστειλεν ὁ θεὸς τῶν πατέρων αὐτῶν διὰ τοῦ ἀγγέλου αὐτοῦ μετακαλέσαι αὐτούς, καθὼ ἐφείδετο αὐτῶν καὶ τοῦ σκηνώματος αὐτοῦ. <sup>49</sup> αὐτοὶ δὲ ἐξεμυκτήρισαν ἐν τοῖς ἀγγέλοις αὐτοῦ, καὶ ἡ ἡμέρα ἐλάλησεν κύριος, ἦσαν ἐκπαίζοντες τοὺς προφήτας αὐτοῦ ἕως τοῦ θυμωθέντα αὐτὸν ἐπὶ τῷ ἔθνει αὐτοῦ διὰ τὰ δυσσεβήματα προστάξαι ἀναβιβάσαι ἐπ' αὐτούς τοὺς βασιλεῖς τῶν Χαλδαίων. <sup>50</sup> οὗτοι ἀπέκτειναν τοὺς νεανίσκους αὐτῶν ἐν ῥομφαίᾳ περικύκλω τοῦ ἁγίου αὐτῶν ἱεροῦ καὶ οὐκ ἐφείσαντο νεανίσκου καὶ παρθένου καὶ πρεσβύτου καὶ νεωτέρου, ἀλλὰ πάντα παρέδωκεν εἰς τὰς χεῖρας αὐτῶν. <sup>51</sup> καὶ πάντα τὰ ἱερὰ σκεύη τοῦ κυρίου τὰ μεγάλα καὶ τὰ μικρὰ καὶ τὰς κιβωτοὺς τοῦ κυρίου καὶ τὰς βασιλικὰς ἀποθήκας ἀναλαβόντες ἀπήνεγκαν εἰς Βαβυλῶνα.

the words that were spoken by the prophet Jeremiah from the mouth of the Lord. <sup>46</sup> Although King Nebuchadnezzar had made him swear by the name of the Lord, he broke his oath and rebelled. He stiffened his neck, hardened his heart, and transgressed the laws of the Lord, the God of Israel. <sup>47</sup> Moreover, the leaders of the people and of the priests committed many acts of sacrilege and lawlessness beyond all the unclean deeds of all the nations and polluted the temple of the Lord, which was in Jerusalem – the temple that God had made holy. <sup>48</sup> And the God of their ancestors sent his messenger to call them back, because he would have spared them and his dwelling place. <sup>49</sup> But they mocked his messengers and, whenever the Lord spoke, they scoffed at his prophets, until in his anger against his people, because of their great ungodliness, he gave command to bring up against them the kings of the Chaldeans. <sup>50</sup> These killed their young men with the sword around their holy temple, and did not spare young man or young woman, old man or child; for, he gave them all into their hands. <sup>51</sup> They took all the holy vessels of the Lord, great and small, the treasure chests of the Lord's ark, and the royal stores, and carried

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<sup>46</sup> The WEBBE begins the 2<sup>nd</sup> sentence with, "Hardening his neck and his heart."

<sup>47</sup> The NRSV opens with 'Even' in place of 'Moreover'.

<sup>48</sup> The word here translated 'ancestors' (πατέρων) is more literally be 'fathers' (cf. #29).

<sup>49</sup> The NRSV/WEBBE start a new verse at 'until his anger'; here, we follow Rahlfs' division.

<sup>50</sup> For 'young woman' (here following the NRSV), the LXX has 'virgin'.

<sup>51</sup> In place of 'the Lord's ark', here following the WEBBE, the NRSV has simply 'the Lord'.

<sup>52</sup> καὶ ἐνεπύρισαν τὸν οἶκον τοῦ κυρίου καὶ ἔλυσαν τὰ τείχη  
Ιεροσολύμων καὶ τοὺς πύργους αὐτῶν ἐνεπύρισαν ἐν πυρὶ  
<sup>53</sup> καὶ συνετέλεσαν πάντα τὰ ἔνδοξα αὐτῆς ἀχρεῶσαι· καὶ  
τοὺς ἐπιλοίπους ἀπήγαγεν μετὰ ῥομφαίας εἰς Βαβυλῶνα.  
<sup>54</sup> καὶ ἦσαν παῖδες αὐτῶ καὶ τοῖς υἱοῖς αὐτοῦ μέχρι τοῦ  
βασιλεῦσαι Πέρσας εἰς ἀναπλήρωσιν τοῦ ῥήματος τοῦ κυρίου  
ἐν στόματι Ιερεμίου <sup>55</sup> Ἔως τοῦ εὐδοκῆσαι τὴν γῆν τὰ  
σάββατα αὐτῆς, πάντα τὸν χρόνον τῆς ἐρημώσεως αὐτῆς,  
σαββατιεῖ εἰς συμπλήρωσιν ἐτῶν ἑβδομήκοντα.

them away to Babylon. <sup>52</sup> They burned the house of the Lord, broke down the walls of Jerusalem, burned their towers with fire, <sup>53</sup> and utterly destroyed all its glorious things. The survivors he led away to Babylon with the sword, <sup>54</sup> and they were servants to him and to his sons until the Persians began to reign, in fulfilment of the word of the Lord by the mouth of Jeremiah, <sup>55</sup> saying, “Until the land has enjoyed its Sabbaths, it shall keep Sabbath all the time of its desolation until the completion of seventy years.”

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<sup>52</sup> Note that this is v. 55 in the NRSV/WEBBE.

<sup>53</sup> The WEBBE has a rather more verbose reading: “As for her glorious things, they didn’t stop until they had brought them all to nothing. He carried the people who weren’t slain with the sword to Babylon.”

<sup>54</sup> Throughout this book, the WEBBE has ‘Jeremy’ in place of ‘Jeremiah’.

<sup>55</sup> To ‘keep Sabbath’ means that the land is to continue in a state of rest (i.e. to lie untended as in the seventh or sabbatical years) until the Exiles return (Jr 25:11–12, 29:10, cf. Lv 25:1–7, 26:27–39).

## Εσδρας Α' 2

<sup>1</sup> Βασιλεύοντος Κύρου Περσῶν ἔτους πρώτου εἰς συντέλειαν ῥήματος κυρίου ἐν στόματι Ιερεμίου ἤγειρεν κύριος τὸ πνεῦμα Κύρου βασιλέως Περσῶν, καὶ ἐκήρυξεν ἐν ὅλῃ τῇ βασιλείᾳ αὐτοῦ καὶ ἅμα διὰ γραπτῶν λέγων

<sup>2</sup> Τάδε λέγει ὁ βασιλεὺς Περσῶν Κύρος Ἐμὲ ἀνέδειξεν βασιλέα τῆς οἰκουμένης ὁ κύριος τοῦ Ἰσραηλ, κύριος ὁ ὑψιστος, καὶ ἐσήμηνέν μοι οἰκοδομῆσαι αὐτῷ οἶκον ἐν Ἱερουσαλημ τῇ ἐν τῇ Ἰουδαίᾳ. <sup>3</sup> εἴ τίς ἐστίν οὖν ὑμῶν ἐκ τοῦ ἔθνους αὐτοῦ, ἔστω ὁ κύριος αὐτοῦ μετ' αὐτοῦ, καὶ ἀναβὰς εἰς τὴν Ἱερουσαλημ τὴν ἐν τῇ Ἰουδαίᾳ οἰκοδομείτω τὸν οἶκον τοῦ κυρίου τοῦ Ἰσραηλ οὗτος ὁ κύριος ὁ κατασκηνώσας ἐν Ἱερουσαλημ. <sup>4</sup> ὅσοι οὖν κατὰ τόπους οἰκοῦσιν, βοηθείτωσαν αὐτῷ οἱ ἐν τῷ τόπῳ αὐτοῦ ἐν χρυσίῳ καὶ ἐν ἀργυρίῳ ἐν δόσεσιν μεθ' ἵππων καὶ κτηνῶν σὺν τοῖς ἄλλοις τοῖς κατ' εὐχὰς προστεθειμένοις εἰς τὸ ἱερόν τοῦ κυρίου τὸ ἐν Ἱερουσαλημ.

<sup>5</sup> καὶ καταστάντες οἱ ἀρχίφυλοι τῶν πατριῶν τῆς Ἰουδα καὶ Βενιαμιν φυλῆς καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ πάντων ὧν ἤγειρεν κύριος τὸ πνεῦμα ἀναβῆναι οἰκοδομῆσαι οἶκον τῷ

## 1 ESDRAS 2

<sup>1</sup> In the first year of King Cyrus of the Persians, so the word of the Lord spoken by Jeremiah might be fulfilled, the Lord stirred up the spirit of King Cyrus of the Persians and he made a proclamation through all his kingdom in writing:

<sup>2</sup> "Thus says Cyrus king of the Persians: The Lord of Israel, the Lord Most High, has made me king of the whole world and he has commanded me to build him a house in Jerusalem, which is in Judaea. <sup>3</sup> If any among you, therefore, are of his people, may your Lord be with you; and go up to Jerusalem, which is in Judaea, and build the house of the Lord of Israel - he is the Lord who dwells in Jerusalem - <sup>4</sup> and let each of you, wherever you may live, be helped by the people of your place with gold and silver, with gifts and with horses and cattle, besides the other things added as votive offerings for the temple of the Lord that is in Jerusalem."

<sup>5</sup> Then arose the heads of families of the tribes of Judah and Benjamin, and the priests and the Levites, and all whose spirit the Lord had stirred to go up to build the house in

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### 1 ESDRAS 2

<sup>1</sup> The text of vv. 1-15 is virtually identical with that in Ezra (1:1-11), although the inventory of the sacred vessels appears to be better preserved here. The date corresponds to 538 BCE. The NRSV splits this verse in two, starting v. 2 at 'the Lord stirred up'. Cf. 2Ch 36:22-23, Ezr 1:1.

<sup>2</sup> The NRSV splits this verse in two, starting v. 4 at 'and he has commanded'.

<sup>3</sup> Rahlfs includes the words οὗτος ὁ κύριος ὁ κατασκηνώσας ἐν Ἱερουσαλημ in brackets.

<sup>4</sup> The NRSV splits this verse in two, starting v. 7 at 'with gifts'.

<sup>5</sup> The WEBBE opens with, "Then the chief of the families of Judah and of the tribe of Benjamin stood up."

κυρίῳ τὸν ἐν Ἱερουσαλημ, <sup>6</sup> καὶ οἱ περικύκλω αὐτῶν ἐβοήθησαν ἐν πᾶσιν, ἀργυρίῳ καὶ χρυσίῳ, ἵπποις καὶ κτήνεσιν καὶ εὐχαῖς ὡς πλείσταις πολλῶν, ὧν ὁ νοῦς ἠγέρεθη. <sup>7</sup> καὶ ὁ βασιλεὺς Κύρος ἐξήνεγκεν τὰ ἱερὰ σκεύη τοῦ κυρίου, ἃ μετήγαγεν Ναβουχοδοноσορ ἐξ Ἱερουσαλημ καὶ ἀπηρεῖσατο αὐτὰ ἐν τῷ ἑαυτοῦ εἰδωλίῳ. <sup>8</sup> ἐξενέγκας δὲ αὐτὰ Κύρος ὁ βασιλεὺς Περσῶν παρέδωκεν αὐτὰ Μιθριδάτῃ τῷ ἑαυτοῦ γαζοφύλακι, διὰ δὲ τούτου παρεδόθησαν Σαναβασσάρῳ προστάτῃ τῆς Ἰουδαίας. <sup>9</sup> ὁ δὲ τούτων ἀριθμὸς ἦν· σπονδεῖα χρυσαῖ χίλια, σπονδεῖα ἀργυρᾶ χίλια, θυίσκαι ἀργυραῖ εἴκοσι ἐννέα, <sup>10</sup> φιάλαι χρυσαῖ τριάκοντα, ἀργυραῖ δισχίλιαι τετρακόσσιαι δέκα καὶ ἄλλα σκεύη χίλια. <sup>11</sup> τὰ δὲ πάντα σκεύη διεκομίσθη, χρυσαῖ καὶ ἀργυρᾶ, πεντακισχίλια τετρακόσια ἐξήκοντα ἐννέα, ἀνηνέχθη δὲ ὑπὸ Σαναβασσάρου ἅμα τοῖς ἐκ τῆς αἰχμαλωσίας ἐκ Βαβυλῶνος εἰς Ἱεροσόλυμα.

<sup>12</sup> Ἐν δὲ τοῖς ἐπὶ Ἀρταξέρξου τοῦ Περσῶν βασιλείως χρόνοις κατέγραψεν αὐτῷ κατὰ τῶν κατοικούντων ἐν τῇ Ἰουδαίᾳ καὶ Ἱερουσαλημ Βεσλεμος καὶ Μιθραδάτης καὶ Ταβελλιος καὶ Ραουμος καὶ Βεελτέμος καὶ Σαμσαῖος ὁ γραμματεὺς καὶ οἱ

Jerusalem for the Lord; <sup>6</sup> their neighbours helped them with everything, with silver and gold, with horses and cattle, and with a very great number of gifts vowed by many whose hearts were stirred. <sup>7</sup> King Cyrus also brought out the holy vessels of the Lord that Nebuchadnezzar had carried away from Jerusalem and stored in his temple of idols. <sup>8</sup> When King Cyrus of the Persians brought these out, he gave them to Mithridates, his treasurer, and by him, they were given to Sanabassaros, the governor of Judaea. <sup>9</sup> The number of these was: one thousand gold cups, one thousand silver cups, twenty-nine silver censers, <sup>10</sup> thirty gold bowls, two thousand four hundred ten silver bowls, and one thousand other vessels. <sup>11</sup> All the vessels were handed over, gold and silver, five thousand four hundred and sixty-nine, and they were carried back by Sanabassaros with the returning exiles from Babylon to Jerusalem.

<sup>12</sup> In the time of King Artaxerxes of the Persians, it was recorded for him against those who were living in Judaea and Jerusalem, by Bishlam, and Mithridates, and Tabeel, and Rehum, and Beltethmus, and Shimshai the scribe, and the

<sup>6</sup> In place of 'gifts vowed by many', here following the WEBBE, the NRSV has 'votive offerings from many'.

<sup>7</sup> Throughout the book, the WEBBE has 'Nabuchodonosor' in place of 'Nebuchadnezzar'.

<sup>8</sup> The NRSV splits this verse, starting v. 12 at 'and by him'. For 'Sanabassaros' (following the LXX - Σαναβασσάρῳ), the NRSV has 'Sheshbazzar'.

<sup>9</sup> Note that the same Greek word used for 'cups' (σπονδεῖα) is unusual and can also mean 'cords'.

<sup>10</sup> The NRSV & WEBBE merge this with the previous verse (wherein it is v. 13).

<sup>11</sup> The NRSV & WEBBE split this verse, beginning v. 15 at 'and they were carried'.

<sup>12</sup> The name 'Beltethmus' is a Greek transliteration of the Aramaic title of the office held by 'Rehum' (the WEBBE has 'Rathumus'); the same mistake occurs in v. 19. For 'Shimshai', the WEBBE has 'Samellius'. Compare this account with Ezr 4:7.

λοιποὶ οἱ τούτοις συντασσόμενοι, οἰκοῦντες δὲ ἐν Σαμαρείᾳ καὶ τοῖς ἄλλοις τόποις, τὴν ὑπογεγραμμένην ἐπιστολήν

<sup>13</sup> Βασιλεῖ Ἀρταξέρξης κυρίῳ οἱ παῖδες σου Ραουμος ὁ τὰ προσπίπτοντα καὶ Σαμσαῖος ὁ γραμματεὺς καὶ οἱ ἐπίλοιποι τῆς βουλῆς αὐτῶν κριταὶ οἱ ἐν Κοίλῃ Συρίᾳ καὶ Φοινίκῃ· <sup>14</sup> καὶ νῦν γνωστὸν ἔστω τῷ κυρίῳ βασιλεῖ διότι οἱ Ἰουδαῖοι ἀναβάντες παρ’ ὑμῶν πρὸς ἡμᾶς, ἐλθόντες εἰς Ἱερουσαλημ, τὴν πόλιν τὴν ἀποστάτιν καὶ πονηρὰν οἰκοδομοῦσιν, τάς τε ἀγορὰς αὐτῆς καὶ τὰ τεῖχη θεραπεύουσιν καὶ ναὸν ὑποβάλλονται. <sup>15</sup> ἔὰν οὖν ἡ πόλις αὕτη οἰκοδομηθῇ καὶ τὰ τεῖχη συντελεσθῇ, φορολογίαν οὐ μὴ ὑπομείνωσιν δοῦναι, ἀλλὰ καὶ βασιλεῦσιν ἀντιστήσονται. <sup>16</sup> καὶ ἐπεὶ ἐνεργεῖται τὰ κατὰ τὸν ναόν, καλῶς ἔχειν ὑπολαμβάνομεν μὴ ὑπεριδεῖν τὸ τοιοῦτο, ἀλλὰ προσφωνῆσαι τῷ κυρίῳ βασιλεῖ, ὅπως, ἂν φαίνηται σοι, ἐπισκεφθῇ ἐν τοῖς ἀπὸ τῶν πατέρων σου βιβλίοις· <sup>17</sup> καὶ εὐρήσεις ἐν τοῖς ὑπομνηματισμοῖς τὰ γεγραμμένα περὶ τούτων καὶ γνώσῃ ὅτι ἡ πόλις ἦν ἐκείνη ἀποστάτις καὶ βασιλεῖς καὶ πόλεις ἐνοχλοῦσα καὶ οἱ Ἰουδαῖοι ἀποστάται καὶ

rest of their associates, living in Samaria and other places; and they wrote him the following signed letter:

<sup>13</sup> “To King Artaxerxes our lord, from your servants, the recorder Rehum, and the scribe Shimshai, and the other members of their council, and the judges who are in Coelesyria and Phoenicia: <sup>14</sup> Let it now be known to our lord the king that the Jews who came up from you to us have gone to Jerusalem and are building that rebellious and wicked city, and are repairing its market places and walls, and are laying the foundations for a temple. <sup>15</sup> Now, if this city is built and the walls are finished, they will not only refuse to pay tribute but will even stand up against kings. <sup>16</sup> Since the building of the Temple is now going on, we think it best not to neglect such a matter but to speak to our lord the king, in order that, if it seems appropriate to you, a search may be made in the records of your ancestors. <sup>17</sup> You will find in the chronicles what has been written concerning these things and will learn that this city was rebellious, troubling both kings and other cities, and that the Jews

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<sup>13</sup> The persons named are officials of the Persian province called “Beyond the River” (Ezr 4:10), which included the lands of Syria, Phoenicia, and Palestine. ‘Rehum’ is designated ‘commander’ in Ezr 4:8ff; the translation ‘recorder’ is supported by Josephus.

<sup>14</sup> For ‘Rehum’, the WEBBE has ‘Rathumus’ (more closely matching the Greek – Ραουμος).

<sup>15</sup> In place of ‘stand up against’, here following the WEBBE, the NRSV has ‘resist’.

<sup>16</sup> The account here differs considerably from that in Ezr 4:14, which contains no reference to the rebuilding of the Temple at this point (cf. Ezr 4:24, however, where work on the Temple is said to have stopped). The NRSV & WEBBE split this verse, starting v. 21 at ‘but to speak’.

<sup>17</sup> The NRSV & WEBBE split this verse, starting v. 23 at ‘and that the Jews’.

πολιορκίας συνιστάμενοι ἐν αὐτῇ ἔτι ἐξ αἰῶνος, δι' ἣν αἰτίαν καὶ ἡ πόλις αὕτη ἠρημώθη. <sup>18</sup> νῦν οὖν ὑποδείκνυμέν σοι, κύριε βασιλεῦ, διότι, ἐὰν ἡ πόλις αὕτη οἰκοδομηθῇ καὶ τὰ ταύτης τείχη ἀνασταθῇ, κάθοδος σοι οὐκέτι ἔσται εἰς Κοίλην Συρίαν καὶ Φοινίκην.

<sup>19</sup> τότε ἀντέγραψεν ὁ βασιλεὺς Ραούμω τῶ γράφοντι τὰ προσπίπτοντα καὶ Βεελτεέμω καὶ Σαμσαίω γραμματεῖ καὶ τοῖς λοιποῖς τοῖς συντασσομένοις καὶ οἰκοῦσιν ἐν τῇ Σαμαρείᾳ καὶ Συρίᾳ καὶ Φοινίκη τὰ ὑπογεγραμμένα

<sup>20</sup> Ἀνέγνων τὴν ἐπιστολὴν, ἣν πεπόμφατε πρὸς με.

<sup>21</sup> ἐπέταξα οὖν ἐπισκέψασθαι, καὶ εὗρέθη ὅτι ἐστὶν ἡ πόλις ἐκείνη ἐξ αἰῶνος βασιλεῦσιν ἀντιπαρατάσσουσα καὶ οἱ ἄνθρωποι ἀποστάσεις καὶ πολέμους ἐν αὐτῇ συντελοῦντες <sup>22</sup> καὶ βασιλεῖς ἰσχυροὶ καὶ σκληροὶ ἦσαν ἐν Ἱερουσαλημ κυριεύοντες καὶ φορολογοῦντες Κοίλην Συρίαν καὶ Φοινίκην. <sup>23</sup> νῦν οὖν ἐπέταξα ἀποκωλύσαι τοὺς ἀνθρώπους ἐκείνους τοῦ οἰκοδομῆσαι τὴν πόλιν <sup>24</sup> καὶ προνοηθῆναι ὅπως μηδὲν παρὰ ταῦτα γένηται καὶ μὴ προβῆ ἔπι πλεῖον τὰ τῆς κακίας εἰς τὸ βασιλεῖς ἐνοχλῆσαι

were rebels and kept setting up blockades in it from of old. That is why this city was laid waste. <sup>18</sup> Therefore, we now make known to you, O lord and king, that if this city is built again and its walls finished, you will no longer have access to Coelesyria and Phoenicia.”

<sup>19</sup> Then the king, in his reply to the recorder Rehum, and Beltethmus, and Shimshai the scribe, and the others who were associated with them and living in Samaria, and Syria, and Phoenicia, wrote as follows:

<sup>20</sup> “I have read the letter that you have sent to me.

<sup>21</sup> Therefore, I commanded that a search should be made and it has been found that this city from of old has fought against kings, and that the people in it were given to rebellion and war, <sup>22</sup> and that mighty and cruel kings ruled in Jerusalem and exacted tribute from Coelesyria and Phoenicia. <sup>23</sup> Thus, I have now issued orders to prevent these people from building the city and to take care that nothing more be done <sup>24</sup> and that such wicked proceedings go no further to the annoyance of kings.”

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<sup>18</sup> The name, ‘Coelesyria’, translates Κοίλην Συρίαν.

<sup>19</sup> ‘Rehum’, the governor is again identified as the ‘recorder’ rather than as the commander of Persian forces in Samaria (Ezr 4:17). As in v. 12, the name ‘Beltethmus’ is a transliteration of his Aramaic title, not the name of a third addressee.

<sup>20</sup> The NRSV shortens this verse, reading, “I have read the letter you sent me.”

<sup>21</sup> The NRSV merges this with the previous verse, wherein it is v. 26.

<sup>22</sup> The NRSV & WEBBE start this verse earlier, at ‘and that the people’.

<sup>23</sup> The WEBBE ends with, “that there be nothing done contrary to this order.”

<sup>24</sup> Another reading for ‘to the annoyance of kings’ could be ‘to disturb kings’.

<sup>25</sup> τότε ἀναγνωσθέντων τῶν παρὰ τοῦ βασιλέως Ἀρταξέρξου γραφέντων ὁ Ραουμος καὶ Σαμσαῖος ὁ γραμματεὺς καὶ οἱ τούτοις συντασόμενοι ἀναζεύξαντες κατὰ σπουδὴν εἰς Ἱερουσαλημ μεθ' ἵππου καὶ ὄχλου παρατάξεως ἤρξαντο κωλύειν τοὺς οἰκοδομοῦντας. <sup>26</sup> καὶ ἤρχει ἡ οἰκοδομὴ τοῦ ἱεροῦ τοῦ ἐν Ἱερουσαλημ μέχρι τοῦ δευτέρου ἔτους τῆς βασιλείας Δαρείου τοῦ Περσῶν βασιλέως.

<sup>25</sup> Then, when the letter from King Artaxerxes had been read, Rehum, and Shimshai the scribe, and the rest of their associates, went quickly to Jerusalem, with cavalry and a large number of troops in battle array, and they began to hinder the builders; <sup>26</sup> and so, the building of the temple in Jerusalem stopped until the second year of the reign of King Darius of the Persians.

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<sup>25</sup> This verse is an erroneous reference (as also Ezr 4:24) to the halting of work on the Temple.

<sup>26</sup> The NRSV & WEBBE merge this with the previous verse, wherein it is v. 30.

## Εσδρας Α' 3

<sup>1</sup> Καὶ βασιλεὺς Δαρεῖος ἐποίησεν δοχὴν μεγάλην πᾶσιν τοῖς ὑπ' αὐτὸν καὶ πᾶσιν τοῖς οἰκογενέσιν αὐτοῦ καὶ πᾶσιν τοῖς μεγιστᾶσιν τῆς Μηδίας καὶ τῆς Περσίδος <sup>2</sup> καὶ πᾶσιν τοῖς σατράπαις καὶ στρατηγοῖς καὶ τοπάρχαις τοῖς ὑπ' αὐτὸν ἀπὸ τῆς Ἰνδικῆς μέχρι τῆς Αἰθιοπίας ἐν ταῖς ἑκατὸν εἴκοσι ἑπτὰ σατραπείαις. <sup>3</sup> καὶ ἐφάγοσαν καὶ ἐπίοσαν καὶ ἐμπλησθέντες ἀνέλυσαν, ὁ δὲ Δαρεῖος ὁ βασιλεὺς ἀνέλυσεν εἰς τὸν κοιτῶνα καὶ ἐκοιμήθη καὶ ἔξυπνος ἐγένετο.

<sup>4</sup> τότε οἱ τρεῖς νεανίσκοι οἱ σωματοφύλακες οἱ φυλίσσοντες τὸ σῶμα τοῦ βασιλέως εἶπαν ἕτερος πρὸς τὸν ἕτερον <sup>5</sup> Εἴπωμεν ἕκαστος ἡμῶν ἓνα λόγον, ὃς ὑπερισχύσει· καὶ οὗ ἂν φανῆ τὸ ῥῆμα αὐτοῦ σοφώτερον τοῦ ἑτέρου, δώσει αὐτῷ Δαρεῖος ὁ βασιλεὺς δωρεὰς μεγάλας καὶ ἐπινίκια μεγάλα

## 1 ESDRAS 3

<sup>1</sup> Now King Darius gave a great banquet for all that were under him, for all that were born in his house, and for all the nobles of Media and Persia, <sup>2</sup> and for all the satraps and the generals and the governors that were under him in the one hundred and twenty-seven satrapies from India to Ethiopia.

<sup>3</sup> They ate and drank; and, when they were satisfied, they went home, and King Darius went to his bedroom; he went to sleep but woke up again.

<sup>4</sup> Then the three young men of the bodyguard, who kept guard over the person of the king, said to one another, <sup>5</sup> "Let each of us state what one thing is strongest; and to the one whose statement seems wisest, King Darius will give rich gifts and great honours in token of victory. <sup>6</sup> He shall be

### 1 ESDRAS 3

<sup>1</sup> The story of 3:1–5:6, found only here among the Esdras Books, provides good reason for the preservation of the book throughout the centuries. The story likely originated outside the Jewish community as a popular tale praising the relative strength of wine, kings, and women. The praise of the strength of truth (4:33–41, cf. 3:12) was added later in the transmission of the story, perhaps by a Greek-speaking editor (this part of the story has close parallels to Greek thought and literature). The author, adopting the story, needed only to identify the third youth with Zerubbabel (4:13) and to add a sequel to the tale, relating how Darius rewarded Zerubbabel by supporting the rebuilding of Jerusalem and its Temple (4:42–5:6). The version of the story found in Josephus (*Ant.*, XI, iii: 2–9) differs from the one given here in several particulars.

<sup>2</sup> During Darius' reign (521–485 BCE), there were actually only about twenty provinces (*satrapies*); this number was increased during Seleucid times (after 312 BCE) and the total of 'one hundred and twenty-seven' became conventional in later literature (Est 1:1, *Ant.*, XI, iii: 2).

<sup>3</sup> The NRSV has 'went away' in place of 'went home', here following the WEBBE.

<sup>4</sup> The three bodyguards decide upon a form of entertainment for the king that would bring riches and honour to one of them. According to Josephus, the king proposed the contest.

<sup>5</sup> The NRSV lacks 'in token', here following the WEBBE.

<sup>6</sup> An alternative reading for 'a gold bed' is just 'gold'.

<sup>6</sup> καὶ πορφύραν περιβαλέσθαι καὶ ἐν χρυσώμασιν πίνειν καὶ ἐπὶ χρυσῷ καθεύδειν καὶ ἄρμα χρυσοχάλινον καὶ κίδαριν βυσσίνην καὶ μαυιάκην περὶ τὸν τράχηλον, <sup>7</sup> καὶ δεύτερος καθεύδει Δαρείου διὰ τὴν σοφίαν αὐτοῦ καὶ συγγενῆς Δαρείου κληθήσεται. <sup>8</sup> καὶ τότε γράψαντες ἕκαστος τὸν ἑαυτοῦ λόγον ἐσφραγίσαντο καὶ ἔθηκαν ὑπὸ τὸ προσκεφάλαιον Δαρείου τοῦ βασιλέως καὶ εἶπαν <sup>9</sup> Ὅταν ἐγερθῆ ὁ βασιλεὺς, δώσουσιν αὐτῷ τὸ γράμμα, καὶ ὃν ἂν κρίνῃ ὁ βασιλεὺς καὶ οἱ τρεῖς μεγιστᾶνες τῆς Περσίδος ὅτι ὁ λόγος αὐτοῦ σοφώτερος, αὐτῷ δοθήσεται τὸ νίκος καθὼς γέγραπται. <sup>10</sup> ὁ εἷς ἔγραψεν Ὑπερισχύει ὁ οἶνος. <sup>11</sup> ὁ ἕτερος ἔγραψεν Ὑπερισχύει ὁ βασιλεὺς. <sup>12</sup> ὁ τρίτος ἔγραψεν Ὑπερισχύουσιν αἱ γυναῖκες, ὑπὲρ δὲ πάντα νικᾷ ἡ ἀλήθεια. <sup>13</sup> καὶ ὅτε ἐξηγέρθη ὁ βασιλεὺς, λαβόντες τὸ γράμμα ἔδωκαν αὐτῷ, καὶ ἀνέγνω. <sup>14</sup> καὶ ἐξαποστείλας ἐκάλεσεν πάντας τοὺς μεγιστᾶνας τῆς Περσίδος καὶ τῆς Μηθίας καὶ σατράπας καὶ στρατηγούς καὶ τοπάρχας καὶ ὑπάτους καὶ ἐκάθισεν ἐν τῷ χρηματιστηρίῳ, καὶ ἀνεγνώσθη τὸ γράμμα ἐνώπιον αὐτῶν. <sup>15</sup> καὶ εἶπεν Καλέσατε τοὺς νεανίσκους, καὶ αὐτοὶ

clothed in purple, and drink from gold cups, and sleep on a gold bed, and have a chariot with gold bridles, and a turban of fine linen, and a necklace around his neck; <sup>7</sup> and, because of his wisdom, he shall sit next to Darius and shall be called Kinsman of Darius.” <sup>8</sup> Then each wrote his own statement and they sealed them and put them under the pillow of King Darius, <sup>9</sup> and said, “When the king wakes, someone will give him the writing; and, to the one whose statement the king and the three nobles of Persia judge to be wisest, the victory shall be given according to what is written.” <sup>10</sup> The first wrote, “Wine is the strongest.” <sup>11</sup> The second wrote, “The king is the strongest.” <sup>12</sup> The third wrote, “Women are the strongest; but, above all things, truth is victor.”

<sup>13</sup> Now, when the king woke up, they took the writing and gave it to him, and he read it. <sup>14</sup> Then, he sent out and summoned all the nobles of Persia and of Media, and the satraps, the generals, the governors, and the prefects; he took his seat in the council chamber and the writing was read in their presence. <sup>15</sup> He said, “Call the young men, and they

<sup>7</sup> The WEBBE has ‘cousin’ in place of ‘Kinsman’.

<sup>8</sup> In place of ‘statement’, the WEBBE has ‘sentence’.

<sup>9</sup> The NRSV has ‘they’ in place of ‘someone’.

<sup>10</sup> The NRSV lacks the definite article before ‘strongest’ (as also in vv. 11 & 12).

<sup>11</sup> The WEBBE lacks the article before ‘strongest’.

<sup>12</sup> An alternative ending is, “... but truth is victor over all things.”

<sup>13</sup> The court is assembled to hear the guardsmen defend their answers; such a scene is entirely consonant with practices in the ancient world.

<sup>14</sup> The NRSV splits this verse, starting v. 15 at ‘he took his seat’.

<sup>15</sup> Note that this is v. 16 in the NRSV & WEBBE; here, we follow the divisions of Rahlfs’ text.

δηλώσουσιν τοὺς λόγους αὐτῶν· καὶ ἐκλήθησαν καὶ εἰσήλθοσαν. <sup>16</sup> καὶ εἶπαν αὐτοῖς Ἀπαγγεῖλατε ἡμῖν περὶ τῶν γεγραμμένων.

<sup>17</sup> Καὶ ἤρξατο ὁ πρῶτος ὁ εἶπας περὶ τῆς ἰσχύος τοῦ οἴνου καὶ ἔφη οὕτως <sup>18</sup> Ἄνδρες, πῶς ὑπερισχύει ὁ οἴνος; πάντας τοὺς ἀνθρώπους τοὺς πίνοντας αὐτὸν πλανᾷ τὴν διάνοιαν. <sup>19</sup> τοῦ τε βασιλέως καὶ τοῦ ὀρφανοῦ ποιεῖ τὴν διάνοιαν μίαν, τὴν τε τοῦ οἰκέτου καὶ τὴν τοῦ ἐλευθέρου, τὴν τε τοῦ πένητος καὶ τὴν τοῦ πλουσίου. <sup>20</sup> καὶ πᾶσαν διάνοιαν μεταστρέφει εἰς εὐωχίαν καὶ εὐφροσύνην καὶ οὐ μέμνηται πᾶσαν λύπην καὶ πᾶν ὀφείλημα. <sup>21</sup> καὶ πάσας καρδίας ποιεῖ πλουσίας καὶ οὐ μέμνηται βασιλέα οὐδὲ σατράπην καὶ πάντα διὰ ταλάντων ποιεῖ λαλεῖν. <sup>22</sup> καὶ οὐ μέμνηται, ὅταν πίνωσιν, φιλιάζειν φίλοις καὶ ἀδελφοῖς, καὶ μετ' οὐ πολὺ σπῶνται μαχαίρας· <sup>23</sup> καὶ ὅταν ἀπὸ τοῦ οἴνου γενηθῶσιν, οὐ μέμνηται ἃ ἔπραξαν. <sup>24</sup> ὦ ἄνδρες, οὐχ ὑπερισχύει ὁ οἴνος, ὅτι οὕτως ἀναγκάζει ποιεῖν; καὶ ἐσίγησεν οὕτως εἶπας.

shall explain their statements." So, they were summoned, and came in. <sup>16</sup> They said to them, "Explain to us what you have written."

<sup>17</sup> Then the first, who had spoken of the strength of wine, began, and said: <sup>18</sup> "Gentlemen, how is wine the strongest? It leads astray the minds of all who drink it. <sup>19</sup> It makes the mind of the king and the fatherless child the same; likewise of the slave and of the free man, of the poor man and of the rich. <sup>20</sup> It turns every thought to feasting and mirth and a man forgets all sorrow and debt. <sup>21</sup> It makes all hearts feel rich, forgets kings and satraps, and makes everyone talk in talents. <sup>22</sup> When people drink, they forget to be friendly with friends and kindred, and before long they draw their swords; <sup>23</sup> and, when they recover from the wine, they do not remember what they have done. <sup>24</sup> Gentlemen, is not wine the strongest, seeing that it forces people to do these things?" When he had said this, he stopped speaking.

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<sup>16</sup> The NRSV continues this verse into what is (here) v. 17.

<sup>17</sup> 'Wine' is the great leveller in society; it takes away one's capacity for discernment and remembrance, overpowering king and commoner alike.

<sup>18</sup> The WEBBE replaces the opening question with a statement, "O sirs, how exceedingly strong wine is!"

<sup>19</sup> The NRSV has 'orphan' in place of 'fatherless child'.

<sup>20</sup> The NRSV lacks 'a man'.

<sup>21</sup> In place of 'talents', here following the LXX, the NRSV has 'millions'.

<sup>22</sup> The literal translation of 'drink' is 'are in their cups'.

<sup>23</sup> A more literal translation of 'recover' is 'awake'.

<sup>24</sup> The NRSV has 'since' in place of 'seeing that'.

## Εσδρας Α' 4

<sup>1</sup> Καὶ ἤρξατο ὁ δεύτερος λαλεῖν ὁ εἶπας περὶ τῆς ἰσχύος τοῦ βασιλέως <sup>2</sup> Ὡ ἄνδρες, οὐχ ὑπερισχύουσιν οἱ ἄνθρωποι τὴν γῆν καὶ τὴν θάλασσαν κατακρατοῦντες καὶ πάντα τὰ ἐν αὐτοῖς; <sup>3</sup> ὁ δὲ βασιλεὺς ὑπερισχύει καὶ κυριεύει αὐτῶν καὶ δεσπόζει αὐτῶν, καὶ πᾶν, ὃ ἐὰν εἴπῃ αὐτοῖς, ἐνακούουσιν. <sup>4</sup> ἐὰν εἴπῃ αὐτοῖς ποιῆσαι πόλεμον ἕτερος πρὸς τὸν ἕτερον, ποιοῦσιν· ἐὰν δὲ ἐξαποστείλῃ αὐτοὺς πρὸς τοὺς πολεμίους, βαδίζουσιν καὶ κατεργάζονται τὰ ὄρη καὶ τὰ τεῖχη καὶ τοὺς πύργους. <sup>5</sup> φονεύουσιν καὶ φονεύονται καὶ τὸν λόγον τοῦ βασιλέως οὐ παραβαίνουσιν· ἐὰν δὲ νικήσωσιν, τῷ βασιλεῖ κομίζουσιν πάντα, καὶ ὅσα ἐὰν προνομεύσωσιν, καὶ τὰ ἄλλα πάντα. <sup>6</sup> καὶ ὅσοι οὐ στρατεύονται οὐδὲ πολεμοῦσιν, ἀλλὰ γεωργοῦσιν τὴν γῆν, πάλιν ὅταν σπεύρωσι, θερίσαντες ἀναφέρουσιν τῷ βασιλεῖ· καὶ ἕτερος τὸν ἕτερον ἀναγκάζοντες ἀναφέρουσι τοὺς φόρους τῷ βασιλεῖ. <sup>7</sup> καὶ αὐτὸς εἰς μόνος ἐστίν· ἐὰν εἴπῃ ἀποκτεῖναι, ἀποκτένουσιν· εἶπεν ἀφεῖναι, ἀφίουσιν· <sup>8</sup> εἶπε πατάξαι, τύπτουσιν· εἶπεν ἐρημῶσαι,

## 1 ESDRAS 4

<sup>1</sup> Then the second, who had spoken of the strength of the king, began to speak: <sup>2</sup> "O, gentlemen, are not men strongest, who rule over the land and the sea and all things that are in them? <sup>3</sup> However, the king is stronger; he is their lord and master and, whatever he says to them, they obey him. <sup>4</sup> If he tells them to make war, one against another, they do it; and, if he sends them out against the enemy, they go, and they conquer mountains, and walls, and towers. <sup>5</sup> They kill and are killed, and do not disobey the king's command; if they win the victory, they bring everything to the king - whatever plunder they take and everything else. <sup>6</sup> Likewise, for those who do not serve in the army or make war but till the soil: whenever they sow and reap, they bring some to the king; and they compel one another to pay taxes to the king. <sup>7</sup> Yet, he is only one man! If he commands them to kill, they kill; if he commands them to spare, they spare; <sup>8</sup> if he commands them to strike, they strike; if he commands them to lay waste,

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### 1 ESDRAS 4

<sup>1</sup> The arbitrary power of kings here portrayed is true to the situation in the ancient world. No polemic against kingship need be seen.

<sup>2</sup> The WEBBE has 'sirs' in place of 'gentlemen'.

<sup>3</sup> The NRSV lacks 'him'.

<sup>4</sup> In place of 'one against another', the NRSV has 'on one another'.

<sup>5</sup> The NRSV has 'spoil' in place of 'plunder'.

<sup>6</sup> The WEBBE has simply 'farm' in place of 'till the soil'.

<sup>7</sup> In place of 'commands' (twice in this verse), the NRSV has 'tells'.

<sup>8</sup> The NRSV has 'attack' in place of 'strike' (twice in this verse).

ἐρημοῦσιν· εἶπεν οἰκοδομῆσαι, οἰκοδομοῦσιν· <sup>9</sup> εἶπεν ἐκκόψαι, ἐκκόπτουσιν· εἶπεν φυτεῦσαι, φυτεύουσιν. <sup>10</sup> καὶ πᾶς ὁ λαὸς αὐτοῦ καὶ αἱ δυνάμεις αὐτοῦ ἐνακούουσιν. <sup>11</sup> πρὸς δὲ τούτοις αὐτὸς ἀνάκειται, ἐσθίει καὶ πίνει καὶ καθεύδει, αὐτοὶ δὲ τηροῦσιν κύκλῳ περὶ αὐτὸν καὶ οὐ δύνανται ἕκαστος ἀπελθεῖν καὶ ποιεῖν τὰ ἔργα αὐτοῦ οὐδὲ παρακούουσιν αὐτοῦ. <sup>12</sup> ὦ ἄνδρες, πῶς οὐχ ὑπερισχύει ὁ βασιλεὺς, ὅτι οὕτως ἐπακουστός ἐστιν; καὶ ἐσίγησεν.

<sup>13</sup> Ὁ δὲ τρίτος ὁ εἶπας περὶ τῶν γυναικῶν καὶ τῆς ἀληθείας – οὗτός ἐστιν Ζορροβαβελ – ἤρξατο λαλεῖν <sup>14</sup> Ἄνδρες, οὐ μέγας ὁ βασιλεὺς καὶ πολλοὶ οἱ ἄνθρωποι καὶ ὁ οἶνος ἰσχύει; τίς οὖν ὁ δεσπότης αὐτῶν ἢ τίς ὁ κυριεύων αὐτῶν; οὐχ αἱ γυναῖκες; <sup>15</sup> αἱ γυναῖκες ἐγέννησαν τὸν βασιλέα καὶ πάντα τὸν λαόν, ὃς κυριεύει τῆς θαλάσσης καὶ τῆς γῆς· <sup>16</sup> καὶ ἐξ αὐτῶν ἐγένοντο, καὶ αὐταὶ ἐξέθρεψαν αὐτοὺς τοὺς φυτεύοντας τοὺς ἀμπελῶνας, ἐξ ὧν ὁ οἶνος γίνεται. <sup>17</sup> καὶ αὐταὶ ποιοῦσιν τὰς στολὰς τῶν ἀνθρώπων, καὶ αὐταὶ ποιοῦσιν δόξαν τοῖς ἀνθρώποις, καὶ οὐ δύνανται οἱ ἄνθρωποι εἶναι

they lay waste; if he commands them to build, they build; <sup>9</sup> if he commands them to cut down, they cut down; if he commands them to plant, they plant. <sup>10</sup> All his people and his armies obey him. Further, he reclines, he eats, drinks and sleeps <sup>11</sup> but they keep watch around him, and no one may go away to attend to his own affairs, nor do they disobey him. <sup>12</sup> Gentlemen, why is not the king the strongest, since he is obeyed like this?" Then he stopped speaking.

<sup>13</sup> Then the third, who had spoken of women and of the truth (and this was Zerubbabel), began to speak: <sup>14</sup> "Gentlemen, is not the king great, and are not men many, and is not wine strong? Who is it, then, that rules them? Or who has the mastery over them? Is it not women? <sup>15</sup> Women have given birth to the king and to all the people who rule over sea and land. <sup>16</sup> And, from women they came; and women brought up those very men who plant the vineyards from which comes the wine. <sup>17</sup> Women also make the garments for men; these bring glory to men; and men cannot exist without

<sup>9</sup> In place of 'commands', the NRSV has 'tells'.

<sup>10</sup> The WEBBE has 'rests' in place of 'sleeps'.

<sup>11</sup> At the end of this verse, the WEBBE adds 'in anything'.

<sup>12</sup> The NRSV has 'in this fashion' in place of 'like this'.

<sup>13</sup> The third youth, identified here as Zerubbabel, depicts the strength of women, who give birth to kings, receive from men the treasures won in warfare and heroic deeds, can humiliate their masters, including kings, and yet are sought after and fawned upon by those they humiliate.

<sup>14</sup> The WEBBE opens with, "O sirs."

<sup>15</sup> The NRSV has 'gave birth' in place of 'have given birth'.

<sup>16</sup> Both the NRSV & WEBBE omit the opening conjunction.

<sup>17</sup> The NRSV has 'clothes' in place of 'garments', here following the WEBBE.

χωρίς τῶν γυναικῶν. <sup>18</sup> ἂν δὲ συναγάγῳσιν χρυσίον καὶ ἀργύριον καὶ πᾶν πρᾶγμα ὠραῖον καὶ ἴδωσιν γυναῖκα μίαν καλὴν τῷ εἶδει καὶ τῷ κάλλει, <sup>19</sup> καὶ ταῦτα πάντα ἀφέντες εἰς αὐτὴν ἐγκέχηναν καὶ χάσκοντες τὸ στόμα θεωροῦσιν αὐτήν, καὶ πάντες αὐτὴν αἰρετίζουσιν μᾶλλον ἢ τὸ χρυσίον καὶ τὸ ἀργύριον καὶ πᾶν πρᾶγμα ὠραῖον. <sup>20</sup> ἄνθρωπος τὸν ἑαυτοῦ πατέρα ἐγκαταλείπει, ὃς ἐξέθρεψεν αὐτόν, καὶ τὴν ἰδίαν χώραν καὶ πρὸς τὴν ἰδίαν γυναῖκα κολλᾶται. <sup>21</sup> καὶ μετὰ τῆς γυναικὸς ἀφίησι τὴν ψυχὴν καὶ οὔτε τὸν πατέρα μέμνηται οὔτε τὴν μητέρα οὔτε τὴν χώραν. <sup>22</sup> καὶ ἐντεῦθεν δεῖ ὑμᾶς γινῶναι ὅτι αἱ γυναῖκες κυριεύουσιν ὑμῶν· οὐχὶ πονεῖτε καὶ μοχθεῖτε καὶ πάντα ταῖς γυναιξίν δίδοτε καὶ φέρετε; <sup>23</sup> καὶ λαμβάνει ἄνθρωπος τὴν ῥομφαίαν αὐτοῦ καὶ ἐκπορεύεται ἐξοδεύειν καὶ ληστεύειν καὶ κλέπτειν καὶ εἰς τὴν θάλασσαν πλεῖν καὶ ποταμούς· <sup>24</sup> καὶ τὸν λέοντα θεωρεῖ καὶ ἐν σκότει βαδίζει, καὶ ὅταν κλέψῃ καὶ ἀρπᾶσῃ καὶ λωποδυτήσῃ, τῇ ἐρωμένῃ ἀποφέρει. <sup>25</sup> καὶ πλεῖον ἀγαπᾷ ἄνθρωπος τὴν ἰδίαν γυναῖκα μᾶλλον ἢ τὸν πατέρα καὶ τὴν μητέρα. <sup>26</sup> καὶ πολλοὶ ἀπενόηθησαν ταῖς ἰδίαις διανοίαις διὰ

women. <sup>18</sup> But, if men gather together gold and silver, or any other beautiful thing, and then see a woman who is beautiful in appearance and to whom those are beautiful, <sup>19</sup> they let all those things go and they gape at her in amazement; and, with open mouths, they stare at her; and they all have more desire for her than for gold, or for silver, or for any other beautiful thing. <sup>20</sup> A man abandons his own father, who brought him up, and leaves his own country, and clings to his wife. <sup>21</sup> And then, with his wife, he will end his days, without a thought for his father, or for his mother, or for his country. <sup>22</sup> And, therefore, you must realize that women have dominion over you! “Do you not labour and toil, and bring everything and give it to women? <sup>23</sup> And a man takes his sword and he goes out to travel, and to plunder, and to steal, and to sail on the sea and on rivers; <sup>24</sup> and he faces lions and he walks in the darkness; and, when he has stolen, and has robbed and has plundered, he brings it back to the woman he loves. <sup>25</sup> Thus, a man loves his own wife more than his father and his mother. <sup>26</sup> Yes, there are many men who have lost their minds

<sup>18</sup> The NRSV ends with, “who is lovely in appearance and beautiful;” here, we attempt to follow the Greek text.

<sup>19</sup> The NRSV has ‘prefer her to’ in place of ‘have more desire for her’.

<sup>20</sup> The NRSV has ‘leaves’ in place of ‘abandons’ and lacks the (other) ‘leaves’.

<sup>21</sup> In place of ‘without a thought’, the NRSV & WEBBE have ‘with no thought’.

<sup>22</sup> The NRSV has ‘rule’ in place of ‘have dominion’, here following the WEBBE.

<sup>23</sup> The apparent ‘condoning’ of theft here (or, at least, of accepting that it is common) is odd.

<sup>24</sup> The NRSV has present-tense verbs for ‘has stolen’, ‘has robbed’ and ‘has plundered’ (‘steals’, ‘robs’ and ‘plunders’); here, we follow the WEBBE.

<sup>25</sup> Here, the opening conjunction (καὶ – literally, ‘and’) has been translated as ‘thus’; the NRSV omits it.

<sup>26</sup> Here, the opening conjunction (καὶ – literally, ‘and’) has been translated as ‘yes’; the NRSV omits it.

τὰς γυναῖκας καὶ δοῦλοι ἐγένοντο δι' αὐτάς, <sup>27</sup> καὶ πολλοὶ ἀπώλοντο καὶ ἐσφάλησαν καὶ ἠμάρτοσαν διὰ τὰς γυναῖκας. <sup>28</sup> καὶ νῦν οὐ πιστεύετε μοι; οὐχὶ μέγας ὁ βασιλεὺς τῇ ἐξουσίᾳ αὐτοῦ; οὐχὶ πᾶσαι αἱ χῶραι εὐλαβοῦνται ἄψασθαι αὐτοῦ; <sup>29</sup> ἐδέρουν αὐτὸν καὶ Ἀπάμην τὴν θυγατέρα Βαρτάκου τοῦ θαυμαστοῦ τὴν παλλακὴν τοῦ βασιλέως καθήμενὴν ἐν δεξιᾷ τοῦ βασιλέως <sup>30</sup> καὶ ἀφαιροῦσαν τὸ διάδημα ἀπὸ τῆς κεφαλῆς τοῦ βασιλέως καὶ ἐπιτιθοῦσαν ἐαυτῇ καὶ ἐρράπιζεν τὸν βασιλέα τῇ ἀριστερᾷ. <sup>31</sup> καὶ πρὸς τούτοις ὁ βασιλεὺς χάσκων τὸ στόμα ἐδέρει αὐτήν· καὶ ἐὰν προσγελάσῃ αὐτῷ, γελᾷ· ἐὰν δὲ πικρανθῇ ἐπ' αὐτόν, κολακεύει αὐτήν, ὅπως διαλλαγῇ αὐτῷ. <sup>32</sup> ὦ ἄνδρες, πῶς οὐχὶ ἰσχυραὶ αἱ γυναῖκες, ὅτι οὕτως πρᾶσσοσιν;

<sup>33</sup> καὶ τότε ὁ βασιλεὺς καὶ οἱ μεγιστᾶνες ἐνέβλεπον ἕτερος πρὸς τὸν ἕτερον. — <sup>34</sup> καὶ ἤρξατο λαλεῖν περὶ τῆς ἀληθείας Ἄνδρες, οὐχὶ ἰσχυραὶ αἱ γυναῖκες; μεγάλη ἡ γῆ, καὶ ὑψηλὸς ὁ οὐρανός, καὶ ταχὺς τῷ δρόμῳ ὁ ἥλιος, ὅτι στρέφεται ἐν τῷ

because of women and have become slaves for their sakes. <sup>27</sup> And many have perished, or have stumbled, or have sinned, because of women. <sup>28</sup> Now, do you not believe me? “Is not the king great in his power? Do not all lands fear to touch him? <sup>29</sup> Yet I have seen him with Apame, the king’s concubine, the daughter of the illustrious Bartacus; she would sit at the king’s right hand <sup>30</sup> and take the crown from the king’s head, put it on her own, and slap the king with her left hand. <sup>31</sup> At this, the king would gaze at her with mouth agape. If she smiles at him, he laughs; if she loses her temper with him, he flatters her, so that she may be reconciled to him. <sup>32</sup> O, gentlemen, why are not women strong, since they do such things?”

<sup>33</sup> And then, the king and the nobles looked at one another; <sup>34</sup> and he began to speak concerning the truth: “Gentlemen, are not women strong? The earth is vast, and the heavens are high, and the sun is swift in its course; for, it makes the circuit

<sup>27</sup> The NRSV lacks the 2<sup>nd</sup> & 3<sup>rd</sup> instances of ‘have’.

<sup>28</sup> In place of ‘lands’, the WEBBE has ‘regions’.

<sup>29</sup> The king’s concubine, ‘Apame’, daughter of ‘Bartacus’ cannot be identified.

<sup>30</sup> Striking the king with one’s left hand was a rude gesture, indeed.

<sup>31</sup> The WEBBE has ‘takes displeasure’ in place of ‘loses her temper’.

<sup>32</sup> The WEBBE has ‘sirs’ in place of ‘gentlemen’.

<sup>33</sup> This passage on the strength of truth is an addition to the original story, probably made prior to the story’s adaptation to the Jewish author’s purpose; the imagery used is akin to the depiction of truth in Greek literature. The Jewish adapter of the story may have modified the original somewhat to make truth more nearly akin to Hebraic ideas of truth (firmness, reliability). The closing references to truth (v. 40) suggest that it is virtually equivalent to the will of God.

<sup>34</sup> The NRSV & WEBBE start this verse later, before ‘Gentlemen’; here, we follow Rahlfs’ division.

κύκλω τοῦ οὐρανοῦ καὶ πάλιν ἀποτρέχει εἰς τὸν ἑαυτοῦ τόπον ἐν μιᾷ ἡμέρᾳ. <sup>35</sup> οὐκί μέγας ὡς ταῦτα ποιεῖ; καὶ ἡ ἀλήθεια μεγάλη καὶ ἰσχυροτέρα παρὰ πάντα. <sup>36</sup> πᾶσα ἡ γῆ τὴν ἀλήθειαν καλεῖ, καὶ ὁ οὐρανὸς αὐτὴν εὐλογεῖ, καὶ πάντα τὰ ἔργα σεῖεται καὶ τρέμει, καὶ οὐκ ἔστιν μετ' αὐτοῦ ἄδικον οὐθέν. <sup>37</sup> ἄδικος ὁ οἶνος, ἄδικος ὁ βασιλεύς, ἄδικοι αἱ γυναῖκες, ἄδικοι πάντες οἱ υἱοὶ τῶν ἀνθρώπων, καὶ ἄδικα πάντα τὰ ἔργα αὐτῶν, πάντα τὰ τοιαῦτα· καὶ οὐκ ἔστιν ἐν αὐτοῖς ἀλήθεια, καὶ ἐν τῇ ἀδικίᾳ αὐτῶν ἀπολοῦνται. <sup>38</sup> ἡ δὲ ἀλήθεια μένει καὶ ἰσχύει εἰς τὸν αἰῶνα καὶ ζῆ καὶ κρατεῖ εἰς τὸν αἰῶνα τοῦ αἰῶνος. <sup>39</sup> καὶ οὐκ ἔστιν παρ' αὐτῇ λαμβάνειν πρόσωπα οὐδὲ διάφορα, ἀλλὰ τὰ δίκαια ποιεῖ ἀπὸ πάντων τῶν ἀδίκων καὶ πονηρῶν· καὶ πάντες εὐδοκοῦσι τοῖς ἔργοις αὐτῆς, καὶ οὐκ ἔστιν ἐν τῇ κρίσει αὐτῆς οὐθέν ἄδικον. <sup>40</sup> καὶ αὐτῇ ἡ ἰσχύς καὶ τὸ βασίλειον καὶ ἡ ἐξουσία καὶ ἡ μεγαλειότης τῶν πάντων αἰώνων. εὐλογητὸς ὁ θεὸς τῆς ἀληθείας. <sup>41</sup> καὶ ἐσιώπησεν τοῦ λαλεῖν· καὶ πᾶς ὁ λαὸς τότε ἐφώνησεν, καὶ τότε εἶπον Μεγάλη ἡ ἀλήθεια καὶ ὑπερισχύει.

of the heavens and returns again to its own place in one day. <sup>35</sup> Is not the one who does these things great? However, truth is greater and stronger than all things. <sup>36</sup> The whole earth calls upon truth, and heaven blesses it. And all God's works quake and tremble; and, with the truth, there is nothing that is unrighteous. <sup>37</sup> Wine is unrighteous, the king is unrighteous, women are unrighteous, all the children of men beings are unrighteous, all their works are unrighteous, and all such things. There is no truth in them and, in their unrighteousness, they will perish. <sup>38</sup> However, truth endures and is strong forever; and it lives and prevails forever and ever. <sup>39</sup> With her, there is no partiality or preference but she does what is righteous instead of anything that is unrighteous or wicked. Everyone approves her deeds, <sup>40</sup> and there is nothing unrighteous in her judgment. To her belong the strength, the kingship, the power, and the majesty of all the ages. Blessed be the God of truth!" <sup>41</sup> When he stopped speaking, all the people shouted and said, "Great is truth, and strongest of all!"

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<sup>35</sup> The NRSV has 'great' in place of 'greater'.

<sup>36</sup> In place of 'God's works' (following the NRSV), the LXX has 'the works'. The NRSV has 'him' in place of 'the truth', here following the WEBBE.

<sup>37</sup> The NRSV has 'human beings' in place of 'the children of men'.

<sup>38</sup> The WEBBE has 'conquers' in place of 'prevails'.

<sup>39</sup> The 3FS pronouns in this verse refer to Truth personified.

<sup>40</sup> For the 2<sup>nd</sup> sentence, the WEBBE reads, "Truth is the strength, the kingdom, the power, and the majesty of all ages."

<sup>41</sup> The Latin proverb, "Magna est veritas et prevealet," ("Great is truth and it prevails") is the most famous line from the Vg text of 1 Esdras.

<sup>42</sup> Τότε ὁ βασιλεὺς εἶπεν αὐτῷ Αἴτησαι ὃ θέλεις πλεῖω τῶν γεγραμμένων, καὶ δώσομέν σοι, ὃν τρόπον εὐρέθης σοφώτερος· καὶ ἐχόμενός μου καθήσῃ καὶ συγγενής μου κληθήσῃ. <sup>43</sup> τότε εἶπεν τῷ βασιλεῖ Μνήσθητι τὴν εὐχὴν, ἣν ἠΐξω οἰκοδομῆσαι τὴν Ἱερουσαλημ ἐν τῇ ἡμέρᾳ, ἣ τὸ βασιλείον σου παρέλαβες, <sup>44</sup> καὶ πάντα τὰ σκεύη τὰ λημφθέντα ἐξ Ἱερουσαλημ ἐκπέμψαι, ἃ ἐξεχώρισεν Κύρος, ὅτε ἠΐξατο ἐκκόψαι Βαβυλώνα, καὶ ἠΐξατο ἐξαποστεῖλαι ἐκεῖ. <sup>45</sup> καὶ σὺ εὐξω οἰκοδομῆσαι τὸν ναόν, ὃν ἐνεπύρισαν οἱ Ἰδουμαῖοι, ὅτε ἠρημώθη ἡ Ἰουδαία ὑπὸ τῶν Χαλδαίων. <sup>46</sup> καὶ νῦν τοῦτό ἐστιν, ὃ σε ἀξιῶ, κύριε βασιλεῦ, καὶ ὃ αἰτοῦμαι σε, καὶ αὕτη ἐστὶν ἡ μεγαλωσύνη ἣ παρὰ σοῦ· δέομαι οὖν ἵνα ποιήσῃς τὴν εὐχὴν, ἣν ἠΐξω τῷ βασιλεῖ τοῦ οὐρανοῦ ποιῆσαι ἐκ στόματός σου. —

<sup>47</sup> τότε ἀναστὰς Δαρεῖος ὁ βασιλεὺς κατεφίλησεν αὐτὸν καὶ ἔγραψεν αὐτῷ τὰς ἐπιστολάς πρὸς πάντας τοὺς οἰκονόμους καὶ τοπάρχας καὶ στρατηγούς καὶ σατράπας, ἵνα προπέμψωσιν αὐτὸν καὶ τοὺς μετ' αὐτοῦ πάντας ἀναβαίνοντας

<sup>42</sup> Then, the king said to him, “Ask what you wish, even beyond what is written, and we will give it to you; for, you have been found to be the wisest. You shall sit next to me and be called my Kinsman.” <sup>43</sup> Then he said to the king, “Remember the vow that you made on the day when you became king, to build Jerusalem, <sup>44</sup> and to send back all the vessels that were taken from Jerusalem, which Cyrus set apart when he began to destroy Babylon and vowed to send them back there. <sup>45</sup> You also vowed to build the temple, which the Edomites burned when Judaea was laid waste by the Chaldaeans. <sup>46</sup> Now, O lord the king, this is what I ask and request of you, and this befits your greatness. I pray therefore that you fulfil the vow whose fulfilment you vowed to the King of Heaven with your own lips.”

<sup>47</sup> Then, King Darius got up, kissed him, and wrote letters for him to all the treasurers, governors, generals, and satraps, that they should give safe conduct to him and to all who were going up with him to build Jerusalem. <sup>48</sup> And he also wrote

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<sup>42</sup> The WEBBE has ‘cousin’ in place of ‘Kinsman’.

<sup>43</sup> The improbable vow of Darius to rebuild Jerusalem and its temple upon his accession to the kingship is not otherwise attested; indeed, the author has already recounted Cyrus’ proclamation authorising the return of the exiles and the restoration of the Temple vessels (2:1–15).

<sup>44</sup> ‘Began’ is a conjectural translation; the LXX has ‘vowed’.

<sup>45</sup> In place of ‘laid waste’, the WEBBE has ‘made desolate’.

<sup>46</sup> The NRSV does not capitalise ‘Heaven’.

<sup>47</sup> For ‘satraps’, the WEBBE has ‘local governors’.

<sup>48</sup> Darius supports the program outlined by Zerubbabel; the background is reflected in the decree issued by Darius after the governor of Samaria complained about the rebuilding of the Temple (6:23–34, Ezr 6:1–13). Cyrus’ decree allowing the exiles to return and restore the Temple (2:1–15) is historical and Darius confirmed it (6:23–34); but Zerubbabel’s return was hardly supported by Darius in the manner here portrayed.

οικοδομήσαι τὴν Ἱερουσαλημ. <sup>48</sup> καὶ πᾶσι τοῖς τοπάρχαις ἐν Κοίλῃ Συρία καὶ Φοινίκη καὶ τοῖς ἐν τῷ Λιβάνῳ ἔγραψεν ἐπιστολὰς μεταφέρειν ξύλα κέδρινα ἀπὸ τοῦ Λιβάνου εἰς Ἱερουσαλημ καὶ ὅπως οἰκοδομήσωσιν μετ' αὐτοῦ τὴν πόλιν. <sup>49</sup> καὶ ἔγραψεν πᾶσι τοῖς Ἰουδαίοις τοῖς ἀναβαίνουσιν ἀπὸ τῆς βασιλείας εἰς τὴν Ἰουδαίαν ὑπὲρ τῆς ἐλευθερίας, πάντα δυνατὸν καὶ σατράπην καὶ τοπάρχην καὶ οἰκονόμον μὴ ἐπελεύσεσθαι ἐπὶ τὰς θύρας αὐτῶν, <sup>50</sup> καὶ πᾶσαν τὴν χώραν, ἣν κρατήσουσιν, ἀφορολόγητον αὐτοῖς ὑπάρχειν, καὶ ἵνα οἱ Ἰδουμαῖοι ἀφιῶσι τὰς κώμας ἃς διακρατοῦσιν τῶν Ἰουδαίων, <sup>51</sup> καὶ εἰς τὴν οἰκοδομὴν τοῦ ἱεροῦ δοθῆναι κατ' ἐνιαυτὸν τάλαντα εἴκοσι μέχρι τοῦ οἰκοδομηθῆναι, <sup>52</sup> καὶ ἐπὶ τὸ θυσιαστήριον ὀλοκαυτώματα καρποῦσθαι καθ' ἡμέραν, καθὰ ἔχουσιν ἐντολήν ἑπτακαίδεκα προσφέρειν, ἄλλα τάλαντα δέκα κατ' ἐνιαυτὸν, <sup>53</sup> καὶ πᾶσιν τοῖς προσβαίνουσιν ἀπὸ τῆς Βαβυλωνίας κτίσαι τὴν πόλιν ὑπάρχειν τὴν ἐλευθερίαν, αὐτοῖς τε καὶ τοῖς τέκνοις αὐτῶν καὶ πᾶσι τοῖς ἱερεῦσι τοῖς προσβαίνουσιν. <sup>54</sup> ἔγραψεν δὲ καὶ τὴν χορηγίαν καὶ τὴν ἱερατικὴν στολήν, ἐν τίνι λατρεύουσιν ἐν αὐτῇ. <sup>55</sup> καὶ τοῖς Λευίταις ἔγραψεν δοῦναι τὴν χορηγίαν ἕως ἧς ἡμέρας ἐπιτελεσθῆ ὁ οἶκος καὶ Ἱερουσαλημ οἰκοδομηθῆναι, <sup>56</sup> καὶ

letters to all the governors who were in Coelesyria and Phoenicia and to those in Lebanon, that they should bring cedar timber from Lebanon to Jerusalem, and that they should help him to build the city. <sup>49</sup> Moreover, he wrote on behalf of all the Jews who were going up from his kingdom to Judaea, in the interest of their freedom, that no officer, nor satrap, nor governor, nor treasurer should forcibly enter their doors; <sup>50</sup> and that all the country that they would occupy should be free to them without tribute and that the Idumaeans should give up the villages of the Jews that they held at that time; <sup>51</sup> and that twenty talents a year should be given for the building of the temple until it was completed, <sup>52</sup> and an additional ten talents a year for burnt offerings to be offered on the altar every day, in accordance with the commandment to make seventeen offerings; <sup>53</sup> and that all who came from Babylonia to build the city should have their freedom, they and their children and all the priests who came. <sup>54</sup> He wrote also concerning their support and the priests' vestments in which they were to minister. <sup>55</sup> He wrote that the support for the Levites should be provided until the day when the temple would be finished and Jerusalem built.

<sup>49</sup> The NRSV lacks the opening conjunction (καὶ - literally, 'and'); here, we follow the WEBBE.

<sup>50</sup> The WEBBE has 'Edomites' in place of 'Idumaeans'.

<sup>51</sup> 20 talents was a very large amount (about half a tonne).

<sup>52</sup> It is not entirely clear what the 17 offerings here refer to.

<sup>53</sup> The WEBBE has 'descendants' in place of 'children'.

<sup>54</sup> In place of 'the priests' vestments in which' (following the NRSV), the LXX has 'in what priestly vestments'.

<sup>55</sup> The literal translation of 'temple' is 'house'.

πᾶσι τοῖς φρουροῦσι τὴν πόλιν, ἔγραψε δοῦναι αὐτοῖς κλήρους καὶ ὀψώνια. <sup>57</sup> καὶ ἐξαπέστειλεν πάντα τὰ σκεύη, ἃ ἐξεχώρισεν Κύρος ἀπὸ Βαβυλῶνος· καὶ πάντα, ὅσα εἶπεν Κύρος ποιῆσαι, καὶ αὐτὸς ἐπέταξεν ποιῆσαι καὶ ἐξαποστειλᾶι εἰς Ἱερουσαλημ.

<sup>58</sup> Καὶ ὅτε ἐξῆλθεν ὁ νεανίσκος, ἄρας τὸ πρόσωπον εἰς τὸν οὐρανὸν ἐναντίον Ἱερουσαλημ εὐλόγησεν τῷ βασιλεῖ τοῦ οὐρανοῦ λέγων <sup>59</sup> Παρὰ σοῦ ἡ νίκη, καὶ παρὰ σοῦ ἡ σοφία, καὶ σὴ ἡ δόξα, καὶ ἐγὼ σὸς οἰκέτης. <sup>60</sup> εὐλογητὸς εἶ, ὃς ἔδωκάς μοι σοφίαν· καὶ σοὶ ὁμολογῶ, δέσποτα τῶν πατέρων. <sup>61</sup> καὶ ἔλαβεν τὰς ἐπιστολάς καὶ ἐξῆλθεν εἰς Βαβυλῶνα καὶ ἀπήγγειλεν τοῖς ἀδελφοῖς αὐτοῦ πᾶσιν. <sup>62</sup> καὶ εὐλόγησαν τὸν θεὸν τῶν πατέρων αὐτῶν, ὅτι ἔδωκεν αὐτοῖς ἄνεσιν καὶ ἄφεσιν <sup>63</sup> ἀναβῆναι καὶ οἰκοδομῆσαι Ἱερουσαλημ καὶ τὸ ἱερόν, οὗ ὠνομάσθη τὸ ὄνομα αὐτοῦ ἐπ’ αὐτῷ, καὶ ἐκωδωνίζοντο μετὰ μουσικῶν καὶ χαρᾶς ἡμέρας ἑπτά.

<sup>56</sup> He wrote that land and wages should be provided for all who guarded the city; <sup>57</sup> and he sent back from Babylon all the vessels that Cyrus had set apart; everything that Cyrus had ordered to be done, he also commanded to be done and sent to Jerusalem.

<sup>58</sup> When the young man went out, he lifted up his face to heaven toward Jerusalem and praised the King of Heaven, saying, <sup>59</sup> “From you comes the victory; from you comes wisdom, and yours is the glory. I am your servant. <sup>60</sup> Blessed are you, who have given me wisdom; I give you thanks, O Lord of our fathers.” <sup>61</sup> So, he took the letters, went out, came to Babylon, and told this to all his kindred. <sup>62</sup> And they praised the God of their fathers, because he had given them release and permission <sup>63</sup> to go up and build Jerusalem and the temple that is called by his name; and they feasted, with music and rejoicing, for seven days.

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<sup>56</sup> Another reading for ‘land and wages’ is ‘lots and provisions’.

<sup>57</sup> The NRSV repeats ‘to be’ before ‘sent’.

<sup>58</sup> The NRSV & WEBBE do not capitalise ‘Heaven’.

<sup>59</sup> The language of this prayer is similar to a prayer of Daniel (Dn 2:20–23) and may be dependent upon it.

<sup>60</sup> The NRSV has ‘ancestors’ in place of ‘fathers’.

<sup>61</sup> In place of ‘went out, came to Babylon’, the NRSV has just ‘went to Babylon’.

<sup>62</sup> The NRSV has ‘ancestors’ in place of ‘fathers’.

<sup>63</sup> The WEBBE adds ‘instruments of’ before ‘music’.

## Εσδρας Α' 5

<sup>1</sup> Μετὰ δὲ ταῦτα ἐξελέγησαν ἀναβῆναι ἀρχηγοὶ οἴκου πατριῶν κατὰ φυλὰς αὐτῶν καὶ αἱ γυναῖκες αὐτῶν καὶ οἱ υἱοὶ καὶ αἱ θυγατέρες καὶ οἱ παῖδες αὐτῶν καὶ αἱ παιδίσκαι καὶ τὰ κτήνη αὐτῶν. <sup>2</sup> καὶ Δαρεῖος συναπέστειλεν μετ' αὐτῶν ἵππεῖς χιλίους ἕως τοῦ ἀποκαταστῆσαι αὐτοὺς εἰς Ἱερουσαλημ μετ' εἰρήνης καὶ μετὰ μουσικῶν, τυμπάνων καὶ αὐλῶν. <sup>3</sup> καὶ πάντες οἱ ἀδελφοὶ αὐτῶν παίζοντες, καὶ ἐποίησεν αὐτοὺς συναναβῆναι μετ' ἐκείνων. <sup>4</sup> Καὶ ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν τῶν ἀναβαινόντων κατὰ πατριάς αὐτῶν εἰς τὰς φυλὰς ἐπὶ τὴν μεριδαρχίαν αὐτῶν. <sup>5</sup> οἱ ἱερεῖς υἱοὶ Φινεες υἱοῦ Ααρων· Ἰησοῦς ὁ τοῦ Ἰωσεδεκ τοῦ Σαραιου καὶ Ἰωακιμ ὁ τοῦ Ζοροβαβελ τοῦ Σαλαθιηλ ἐκ τοῦ οἴκου τοῦ Δαυιδ ἐκ τῆς γενεᾶς Φαρες, φυλῆς δὲ Ἰουδα, <sup>6</sup> ὃς ἐλάλησεν ἐπὶ Δαρείου τοῦ βασιλέως Περσῶν λόγους σοφοὺς ἐν τῷ δευτέρῳ ἔτει τῆς βασιλείας αὐτοῦ μηνὶ Νισαν τοῦ πρώτου μηνός. —

<sup>7</sup> εἰσὶν δὲ οὔτοι ἐκ τῆς Ἰουδαίας οἱ ἀναβάντες ἐκ τῆς αἰχμαλωσίας τῆς παροικίας, οὓς μετώκισεν Ναβουχοδονοσορ

## 1 ESDRAS 5

<sup>1</sup> After this, the heads of fathers' houses were chosen to go up, according to their tribes, with their wives, and with their sons, and with their daughters, and with their male and female servants, and with their livestock. <sup>2</sup> And Darius sent with them one thousand cavalry to take them back to Jerusalem in safety, with musical instrument, drums, and flutes; <sup>3</sup> and all their kindred were making merry; and he made them go up with them. <sup>4</sup> These are the names of the men who went up, according to their fathers' houses in the tribes, over their groups: <sup>5</sup> the priests, the sons of Phinehas son of Aaron; Jeshua son of Jozadak son of Seraiah and Joakim son of Zerubbabel son of Shealtiel, of the house of David, of the lineage of Phares, of the tribe of Judah, <sup>6</sup> who spoke wise words before Darius, king of the Persians, in the second year of his reign, in the month of Nisan, the first month.

<sup>7</sup> These are the Judaeans who came up out of the captivity, where they lived as foreigners, whom King Nebuchadnezzar

### 1 ESDRAS 5

<sup>1</sup> Zerubbabel journeys (perhaps from Susa) to Babylon and there recruits leaders for the returning exiles (vv. 4-6). The list of the leaders is hopelessly confused. Jeshua (v. 5) is clearly the leading priest and Zerubbabel is the hero of the story, not his son Joakim.

<sup>2</sup> The WEBBE has 'with peace' in place of 'in safety'.

<sup>3</sup> The referents of the pronouns, 'them', in the last part of this verse is not entirely clear.

<sup>4</sup> The NRSV has 'ancestral houses' in place of 'fathers' houses'.

<sup>5</sup> In place of the 1<sup>st</sup> 'sons', the NRSV has 'descendants'.

<sup>6</sup> The NRSV has 'King Darius of the Persians' in place of 'Darius, king of the Persians'.

<sup>7</sup> The list here differs from those in Ezr (2:1) & Ne at many points, regarding both names and numbers, but the totals are almost identical.

βασιλεὺς Βαβυλῶνος εἰς Βαβυλῶνα <sup>8</sup> καὶ ἐπέστρεψαν εἰς Ἱερουσαλημ καὶ τὴν λοιπὴν Ἰουδαίαν ἕκαστος εἰς τὴν ἰδίαν πόλιν, οἱ ἔλθόντες μετὰ Ζοροβαβελ καὶ Ἰησοῦ, Νεεμιου, Ζαραιου, Ρησαιου, Ενηνιος, Μαρδοχαιου, Βεελσαρου, Ασφαρασου, Βορολιου, Ροιμου, Βαανα τῶν προηγουμένων αὐτῶν.

<sup>9</sup> ἀριθμὸς τῶν ἀπὸ τοῦ ἔθνους καὶ οἱ προηγούμενοι αὐτῶν· υἱοὶ Φορος δύο χιλιάδες καὶ ἑκατὸν ἑβδομήκοντα δύο. <sup>10</sup> υἱοὶ Σαφατ τετρακόσιοι ἑβδομήκοντα δύο. υἱοὶ Αρεε ἑπτακόσιοι πενήκοντα ἕξ. <sup>11</sup> υἱοὶ Φααδμωαβ εἰς τοὺς υἱοὺς Ἰησοῦ καὶ Ἰωαβ δισχίλιοι ὀκτακόσιοι δέκα δύο. <sup>12</sup> υἱοὶ Ωλαμου χίλιοι διακόσιοι πενήκοντα τέσσαρες. υἱοὶ Ζατου ἑννακόσιοι τεσσαράκοντα πέντε. υἱοὶ Χορβε ἑπτακόσιοι πέντε. υἱοὶ Βανι ἑξακόσιοι τεσσαράκοντα ὀκτώ. <sup>13</sup> υἱοὶ Βηβαι ἑξακόσιοι εἴκοσι τρεῖς. υἱοὶ Ασγαδ χίλιοι τριακόσιοι εἴκοσι δύο. <sup>14</sup> υἱοὶ Αδωνικαμ ἑξακόσιοι ἑξήκοντα ἑπτὰ. υἱοὶ Βαγοι δισχίλιοι ἑξήκοντα ἕξ. υἱοὶ Αδινου τετρακόσιοι πενήκοντα τέσσαρες. <sup>15</sup> υἱοὶ Ατηρ Εζεκιου ἑνεήκοντα δύο. υἱοὶ Κιλαν καὶ Αζητας ἑξήκοντα ἑπτὰ. υἱοὶ Αζουρου τετρακόσιοι τριάκοντα δύο.

of Babylon had carried away to Babylon; <sup>8</sup> and they returned to Jerusalem and to the other parts of Judaea, every man to his own town. They came with Zerubbabel and Jeshua, Nehemiah, Seraiah, Resaiah, Eneneus, Mordecai, Beelsarus, Asphararus, Reeliah, Rehum, and Baanah, who were their leaders.

<sup>9</sup> The number of those of the nation and their leaders: sons of Parosh, two thousand one hundred seventy-two. <sup>10</sup> Sons of Shephatiah, four hundred seventy-two. Sons of Arah, seven hundred fifty-six. <sup>11</sup> Sons of Pahath-Moab, sons of Jeshua and Joab, two thousand eight hundred twelve. <sup>12</sup> Sons of Elam, one thousand two hundred fifty-four. Sons of Zattu, nine hundred forty-five. Sons of Chorbe, seven hundred five. Sons of Bani, six hundred forty-eight. <sup>13</sup> Sons of Bebai, six hundred twenty-three. Sons of Azgad, one thousand three hundred twenty-two. <sup>14</sup> Sons of Adonikam, six hundred sixty-seven. Sons of Bigvai, two thousand sixty-six. Sons of Adin, four hundred fifty-four. <sup>15</sup> Sons of Ater, of Hezekiah, ninety-two. Sons of Kilan and Azetas, sixty-seven. Sons of Azaru, four

<sup>8</sup> In place of 'every man', the NRSV has just 'each'. The WEBBE has 'Zaraias' in place of 'Seraiah' and offers 'Enenis' as an alternative for 'Eneneus'.

<sup>9</sup> Throughout this paragraph, the NRSV has 'the descendants' in place of 'sons'. The WEBBE has 'Saphat' in place of 'Shephatiah'.

<sup>10</sup> The NRSV starts this verse later, at 'Sons of Arah'. The WEBBE has 'Ares' in place of 'Arah'.

<sup>11</sup> Throughout this paragraph, we use the US style of expressing numbers (i.e. 'eight hundred twelve', rather than 'eight hundred and twelve') to enable better alignment of the Greek and English texts.

<sup>12</sup> The WEBBE here has 'Zathui' in place of 'Zattu'; no explanation is given for the change but it is mentioned in a footnote.

<sup>13</sup> The WEBBE here has 'Astad' in place of 'Azgad'; no explanation is given for the change but it is mentioned in a footnote.

<sup>14</sup> The WEBBE here has 'Bagoi' in place of 'Bigvai'; no explanation is given for the change but it is mentioned in a footnote.

<sup>15</sup> Before 'Hezekiah', the NRSV adds 'namely'.

<sup>16</sup> υἱοὶ Ἀννιας ἑκατὸν εἴς. υἱοὶ Ἀρομ υἱοὶ Βασσαι τριακόσιοι εἴκοσι τρεῖς. υἱοὶ Ἀριφου ἑκατὸν δέκα δύο. <sup>17</sup> υἱοὶ Βαιτηρους τρισχίλιοι πέντε. υἱοὶ ἐκ Βαιθλωμων ἑκατὸν εἴκοσι τρεῖς. <sup>18</sup> οἱ ἐκ Νετεβας πεντήκοντα πέντε. οἱ ἐξ Ἐνατου ἑκατὸν πεντήκοντα ὀκτώ. οἱ ἐκ Βαιτασμων τεσσαράκοντα δύο. <sup>19</sup> οἱ ἐκ Καριαθιαριος εἴκοσι πέντε. οἱ ἐκ Καπιρας καὶ Βηροτ ἑπτακόσιοι τεσσαράκοντα τρεῖς. <sup>20</sup> οἱ Χαδιασαι καὶ Ἀμμιδιοι τετρακόσιοι εἴκοσι δύο. οἱ ἐκ Κιραμας καὶ Γαββης ἑξακόσιοι εἴκοσι εἴς. <sup>21</sup> οἱ ἐκ Μακαλων ἑκατὸν εἴκοσι δύο. οἱ ἐκ Βαιτολιω πεντήκοντα δύο. υἱοὶ Νιφισ ἑκατὸν πεντήκοντα ἕξ. <sup>22</sup> υἱοὶ Καλαμω ἄλλου καὶ Ὠνους ἑπτακόσιοι εἴκοσι πέντε. υἱοὶ Ἰερεχου τριακόσιοι τεσσαράκοντα πέντε. <sup>23</sup> υἱοὶ Σαναας τρισχίλιοι τριακόσιοι τριάκοντα. —

<sup>24</sup> οἱ ἱερεῖς· υἱοὶ Ἰεδδου τοῦ υἱοῦ Ἰησοῦ εἰς τοὺς υἱοὺς Ἀνασιβ ἑννακόσιοι ἑβδομήκοντα δύο. υἱοὶ Ἐμμηρου χίλιοι πεντήκοντα δύο. <sup>25</sup> υἱοὶ Φασσουρου χίλιοι διακόσιοι τεσσαράκοντα ἑπτά. υἱοὶ Χαρμη χίλιοι δέκα ἑπτά. —

hundred thirty-two. <sup>16</sup> Sons of Annias, one hundred one. Sons of Arom, sons of Bezai, three hundred twenty-three. Sons of Arsiphurith, one hundred twelve. <sup>17</sup> Sons of Baiterus, three thousand five. Sons of Bethlomon, one hundred twenty-three; <sup>18</sup> from Netophah, fifty-five; from Anathoth, one hundred fifty-eight; from Bethasmoth, forty-two; <sup>19</sup> from Kiriatharim, twenty-five; from Chephirah and Beeroth, seven hundred forty-three. <sup>20</sup> The Chadasians and Ammidians, four hundred twenty-two; from Kirama and Geba, six hundred twenty-one; <sup>21</sup> from Macalon, one hundred twenty-two; from Betolio, fifty-two. Sons of Niphish, one hundred fifty-six. <sup>22</sup> Sons of Calamolalus and Ono, seven hundred twenty-five. Sons of Jerechus, three hundred forty-five. <sup>23</sup> Sons of Senaah, three thousand three hundred thirty.

<sup>24</sup> The priests: sons of Jedaiah son of Jeshua; sons of Anasib, nine hundred seventy-two. Sons of Immer, one thousand and fifty-two. <sup>25</sup> Sons of Pashhur, one thousand two hundred forty-seven. Sons of Charme, one thousand seventeen.

<sup>16</sup> The WEBBE has 'Annis' in place of 'Annias', with the latter given as an alternative reading in a footnote.

<sup>17</sup> For 'Bethlomon', some translators prefer to read 'Bethlehem'.

<sup>18</sup> Throughout this paragraph, a more literal translation of 'From' is 'Those from'; here, we condense the text to enable better alignment.

<sup>19</sup> The WEBBE has 'Kariatharius' in place of 'Kiriatharim', with the latter mentioned as an alternative in a footnote.

<sup>20</sup> The WEBBE reads 'Chadasai and Ammidioi', literally transliterating the Greek names.

<sup>21</sup> The WEBBE adds, in a footnote, that an alternative reading for 'Macalon' is 'Michmas'.

<sup>22</sup> Before 'Calamolalus', the NRSV adds 'the other'. Some MSS read 'two hundred forty-five'.

<sup>23</sup> The WEBBE here has 'Sanaas' in place of 'Senaah'; no explanation is given for the change but it is mentioned in a footnote.

<sup>24</sup> Only four divisions of priests are given here, while in 1Ch 24, twenty-four divisions appear.

<sup>25</sup> Throughout this paragraph, the NRSV has 'descendants' in place of 'sons'.

<sup>26</sup> οἱ δὲ Λευῖται· υἱοὶ Ἰησοῦ καὶ Καδμμηλου καὶ Βαννου καὶ Σουδίου ἐβδομήκοντα τέσσαρες. <sup>27</sup> οἱ ἱεροψάλται· υἱοὶ Ἀσαφ ἑκατὸν εἴκοσι ὀκτώ. <sup>28</sup> οἱ θυρωροί· υἱοὶ Σαλουμ, υἱοὶ Ἀταρ, υἱοὶ Τολμαν, υἱοὶ Ἀκουβ, υἱοὶ Ἀτητα, υἱοὶ Σωβαι, οἱ πάντες ἑκατὸν τριάκοντα ἑννέα. –

<sup>29</sup> οἱ ἱερόδουλοι· υἱοὶ Ἡσαι, υἱοὶ Ἀσιφα, υἱοὶ Ταβαωθ, υἱοὶ Κηρας, υἱοὶ Σουα, υἱοὶ Φαδαιου, υἱοὶ Λαβανα, υἱοὶ Ἀγγαβα, <sup>30</sup> υἱοὶ Ἀκουδ, υἱοὶ Ουτα, υἱοὶ Κηταβ, υἱοὶ Ἀγαβα, υἱοὶ Συβαι, υἱοὶ Ἀναν, υἱοὶ Καθουα, υἱοὶ Γεδδουρ, <sup>31</sup> υἱοὶ Ἰαιρου, υἱοὶ Δαισαν, υἱοὶ Νοεβα, υἱοὶ Χασεβα, υἱοὶ Γαζηρα, υἱοὶ Οζιου, υἱοὶ Φινοε, υἱοὶ Ἀσαρα, υἱοὶ Βασθαι, υἱοὶ Ἀσανα, υἱοὶ Μαανι, υἱοὶ Ναφισι, υἱοὶ Ἀκουφ, υἱοὶ Ἀχιβα, υἱοὶ Ἀσουρ, υἱοὶ Φαρακιμ, υἱοὶ Βασαλωθ, <sup>32</sup> υἱοὶ Μεεδδα, υἱοὶ Κουδα, υἱοὶ Χαρεα, υἱοὶ Βαρχους, υἱοὶ Σεραρ, υἱοὶ Θομοι, υἱοὶ Νασι, υἱοὶ Ἀτιφα.

<sup>33</sup> υἱοὶ παίδων Σαλωμων· υἱοὶ Ἀσσαφιωθ, υἱοὶ Φαριδα, υἱοὶ Ἰεηλι, υἱοὶ Λοζων, υἱοὶ Ἰσδαηλ, υἱοὶ Σαφυδι, <sup>34</sup> υἱοὶ Ἀγια,

<sup>26</sup> The Levites: sons of Jeshua and Kadmiel and Bannas and Sudias, seventy-four. <sup>27</sup> The temple singers: sons of Asaph, one hundred twenty-eight. <sup>28</sup> The gatekeepers: sons of Shallum, sons of Ater, sons of Talmon, sons of Akkub, sons of Hatita, sons of Shobai, in all one hundred thirty-nine.

<sup>29</sup> The temple servants: sons of Esau, sons of Hasupha, sons of Tabbaoth, sons of Keros, sons of Sua, sons of Padon, sons of Lebanah, sons of Hagabah, <sup>30</sup> sons of Akkub, sons of Uthai, sons of Ketab, sons of Hagab, sons of Subai, sons of Hana, sons of Cathua, sons of Geddur, <sup>31</sup> sons of Jairus, sons of Daisan, sons of Noeba, sons of Chezib, sons of Gazera, sons of Uzza, sons of Phinoe, sons of Hasrah, sons of Basthai, sons of Asnah, sons of Maani, sons of Nephisim, sons of Acuph, sons of Hakupha, sons of Asur, sons of Pharakim, sons of Bazluth, <sup>32</sup> sons of Mehida, sons of Cutha, sons of Charea, sons of Barkos, sons of Serar, sons of Temah, sons of Neziah, sons of Hatipha.

<sup>33</sup> Sons of Solomon's servants: sons of Assaphioth, sons of Peruda, sons of Jaalah, sons of Lozon, sons of Isdael, sons of

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<sup>26</sup> Throughout this paragraph, the NRSV has 'descendants' in place of 'sons'.

<sup>27</sup> In place of 'temple', the WEBBE has 'holy'.

<sup>28</sup> The WEBBE alters several names in this verse, mentioning the versions used here in a footnote.

<sup>29</sup> Throughout this paragraph, the NRSV has 'the descendants' in place of 'sons'.

<sup>30</sup> The WEBBE here has 'Accaba' in place of 'Hagabah'; no explanation is given for the change but it is mentioned in a footnote.

<sup>31</sup> In place of 'Acuph' (Ἀκουφ), some MSS read 'Acub' or 'Acum'.

<sup>32</sup> The WEBBE has 'Nasi' in place of 'Neziah'.

<sup>33</sup> Throughout this paragraph, the NRSV has 'the descendants' in place of 'sons'.

υἱοὶ Φακαρεθ – σαβιη, υἱοὶ Σαρωθιε, υἱοὶ Μασιας, υἱοὶ Γας, υἱοὶ Αδδους, υἱοὶ Σουβας, υἱοὶ Αφερρα, υἱοὶ Βαρωδισ, υἱοὶ Σαφατ, υἱοὶ Αμων.

<sup>35</sup> πάντες οἱ ἱερόδουλοι καὶ οἱ υἱοὶ τῶν παίδων Σαλωμων τριακόσιοι ἐβδομήκοντα δύο. –

<sup>36</sup> οὗτοι ἀναβάντες ἀπὸ Θερμελεθ καὶ Θελερσας, ἡγούμενος αὐτῶν Χαρααθ, Αδαν καὶ Αμαρ, <sup>37</sup> καὶ οὐκ ἠδύναντο ἀπαγγεῖλαι τὰς πατριὰς αὐτῶν καὶ γενεὰς ὡς ἐκ τοῦ Ἰσραηλ εἰσίν· υἱοὶ Δαλαν τοῦ υἱοῦ Τουβαν, υἱοὶ Νεκωδαν, ἑξακόσιοι πεντήκοντα δύο.

<sup>38</sup> καὶ ἐκ τῶν ἱερέων οἱ ἐμποιοῦμενοι ἱερωσύνης καὶ οὐχ εὐρέθησαν· υἱοὶ Οββια, υἱοὶ Ακκως, υἱοὶ Ιοδδους τοῦ λαβόντος Αυγιαν γυναῖκα τῶν θυγατέρων Φαρζελλαιου καὶ ἐκλήθη ἐπὶ τῷ ὀνόματι αὐτοῦ· <sup>39</sup> καὶ τούτων ζητηθείσης τῆς γενικῆς γραφῆς ἐν τῷ καταλοχισμῷ καὶ μὴ εὐρεθείσης ἐχωρίσθησαν τοῦ ἱερατεύειν, <sup>40</sup> καὶ εἶπεν αὐτοῖς Νεεμιας καὶ Ατθαριας μὴ μετέχειν τῶν ἁγίων αὐτούς, ἕως ἀναστῆ ἄρχιερεὺς ἐνδεδυμένος τὴν δῆλωσιν καὶ τὴν ἀλήθειαν. –

Shephatiah, <sup>34</sup> sons of Agia, sons of Pochereth-Hazzebaim, sons of Sarothie, sons of Masiah, sons of Gas, sons of Addus, sons of Subas, sons of Apherra, sons of Barodis, sons of Shaphat, sons of Allon.

<sup>35</sup> All the temple servants and the sons of Solomon's servants were three hundred seventy-two.

<sup>36</sup> These came up from Tel-Melah and Tel-Harsha, under the leadership of Cherub, Addan, and Immer, <sup>37</sup> though they could not prove by their fathers' houses or lineage that they belonged to Israel: sons of Delaiah son of Tobiah, and sons of Nekoda, six hundred fifty-two.

<sup>38</sup> Of the priests, these assumed the priesthood but were not found: sons of Habaiah, sons of Hakkoz, sons of Jaddus who had married Augia, one of the daughters of Barzillai, and was called by his name. <sup>39</sup> When a search was made in the register and the genealogy of these men was not found, they were excluded from serving as priests. <sup>40</sup> Nehemiah and Atharías told them not to share in the holy things until a high priest should appear wearing Urim and Thummim.

<sup>34</sup> Another reading for 'Agia' is 'Hattil' (according to a footnote in the WEBBE).

<sup>35</sup> The WEBBE hyphenates 'temple-servants'.

<sup>36</sup> The WEBBE merges the names 'Cherub' and 'Addan' into one, 'Charaathalan'.

<sup>37</sup> The NRSV has 'ancestral houses' in place of 'fathers' houses'.

<sup>38</sup> For 'Barzillai', the WEBBE has 'Zorzelleus' and offer 'Phaezeldaeus' as an alternative.

<sup>39</sup> The NRSV has 'Agia' in place of 'Augia', here following the WEBBE.

<sup>40</sup> Another reading for 'Atharías' is 'the governor'. 'Urim and Thummim' (the sacred lots used by the priests to receive oracular decisions – Ex 28:30, Lv 8:8, Dt 33:8, 1S 14:41) follows the NRSV; the literal translation of the Greek is 'Manifestation and Truth'.

<sup>41</sup> οἱ δὲ πάντες ἦσαν· Ἰσραηλ ἀπὸ δωδεκαετοῦς χωρὶς παιδῶν καὶ παιδισκῶν μυριάδες τέσσαρες δισχίλιοι τριακόσιοι ἑξήκοντα· παῖδες τούτων καὶ παιδίσκαι ἑπτακισχίλιοι τριακόσιοι τριάκοντα ἑπτὰ· ψάλται καὶ ψαλτωδοὶ διακόσιοι τεσσαράκοντα πέντε· <sup>42</sup> κάμηλοι τετρακόσιοι τριάκοντα πέντε, καὶ ἵπποι ἑπτακισχίλιοι τριάκοντα ἕξ, ἡμίονοι διακόσιοι τεσσαράκοντα πέντε, ὑποζύγια πεντακισχίλια πεντακόσια εἴκοσι πέντε. –

<sup>43</sup> καὶ ἐκ τῶν ἠγουμένων κατὰ τὰς πατριάς ἐν τῷ παραγίνεσθαι αὐτοὺς εἰς τὸ ἱερόν τοῦ θεοῦ τὸ ἐν Ἱερουσαλημ εὔξαντο ἐγειῖραι τὸν οἶκον ἐπὶ τοῦ τόπου αὐτοῦ κατὰ τὴν αὐτῶν δύναμιν <sup>44</sup> καὶ δοῦναι εἰς τὸ ἱερόν γαζοφυλάκιον τῶν ἔργων χρυσοῦ μναῖς χιλίας καὶ ἀργυρίου μναῖς πεντακισχιλίας καὶ στολὰς ἱερατικὰς ἑκατόν. –

<sup>45</sup> καὶ κατωκίσθησαν οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ ἐκ τοῦ λαοῦ ἐν Ἱερουσαλημ καὶ τῇ χώρᾳ, οἳ τε ἱεροψάλται καὶ οἱ θυρωροὶ καὶ πᾶς Ἰσραηλ ἐν ταῖς κώμαις αὐτῶν.

<sup>46</sup> Ἐνστάντος δὲ τοῦ ἑβδόμου μηνὸς καὶ ὄντων τῶν υἱῶν Ἰσραηλ ἐκάστου ἐν τοῖς ἰδίοις συνήχθησαν ὁμοθυμαδὸν εἰς τὸ

All those of Israel, twelve or more years of age, besides male and female servants, were forty-two thousand three hundred sixty; their male and female servants were seven thousand three hundred thirty-seven; there were two hundred forty-five musicians and singers. <sup>42</sup> There were four hundred thirty-five camels and seven thousand thirty-six horses, two hundred forty-five mules, and five thousand five hundred twenty-five donkeys.

<sup>43</sup> Some of the heads of families, when they came to the temple of God that is in Jerusalem, vowed that, to the best of their ability, they would erect the house on its site, <sup>44</sup> and that they would give to the sacred treasury for the work a thousand minas of gold, five thousand minas of silver, and one hundred priests' vestments.

<sup>45</sup> The priests, the Levites, and some of the people settled in Jerusalem and its vicinity; and the temple singers, the gatekeepers, and all Israel in their towns.

<sup>46</sup> When the seventh month came and the Israelites were all in their own homes, they gathered with a single purpose in

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<sup>41</sup> The total exceeds the sum of the several groups listed, it being assumed that others were present who are not specifically mentioned in the list. The NRSV splits this verse, starting v. 42 at 'their male and female servants'.

<sup>42</sup> Note that this is v. 43 in the NRSV & WEBBE, with subsequent verse numbers incremented accordingly.

<sup>43</sup> The WEBBE has 'chief men' in place of 'heads'.

<sup>44</sup> A mina was about 570g.

<sup>45</sup> A more literal translation of 'some of the people' is 'those who were of the people'.

<sup>46</sup> The remaining part of this chapter (cf. Ezr 3:1-4:5 & Josephus, Antiquities xi iv 1-3) is confused, because the building of the Temple is placed both in the reign of Cyrus (538-529 BCE) and that of Darius (521-485 BCE). Here, two returns from Exile have been merged.

εὐρύχωρον τοῦ πρώτου πυλῶνος τοῦ πρὸς τῆ ἀνατολῆ. <sup>47</sup> καὶ καταστάς Ἰησοῦς ὁ τοῦ Ἰωσεδεκ καὶ οἱ ἀδελφοὶ αὐτοῦ οἱ ἱερεῖς καὶ Ζοροβαβελ ὁ τοῦ Σαλαθιηλ καὶ οἱ τούτου ἀδελφοὶ ἠτόίμασαν τὸ θυσιαστήριον τοῦ θεοῦ τοῦ Ἰσραηλ <sup>48</sup> προσενέγκαι ἐπ’ αὐτοῦ ὀλοκαυτώσεις ἀκολούθως τοῖς ἐν τῆ Μωυσέως βίβλῳ τοῦ ἀνθρώπου τοῦ θεοῦ διηγορευμένοις. <sup>49</sup> καὶ ἐπισυνήχθησαν αὐτοῖς ἐκ τῶν ἄλλων ἔθνων τῆς γῆς. καὶ κατώρθωσαν τὸ θυσιαστήριον ἐπὶ τοῦ τόπου αὐτοῦ, ὅτι ἐν ἔχθρῃ ἦσαν αὐτοῖς καὶ κατίσχυσαν αὐτοὺς πάντα τὰ ἔθνη τὰ ἐπὶ τῆς γῆς, καὶ ἀνέφερον θυσίας κατὰ τὸν καιρὸν καὶ ὀλοκαυτώματα τῷ κυρίῳ τὸ πρωινὸν καὶ τὸ δειλινὸν <sup>50</sup> καὶ ἠγάγουσιν τὴν τῆς σκηνοπηγίας ἑορτήν, ὡς ἐπιτέτακται ἐν τῷ νόμῳ, καὶ θυσίας καθ’ ἡμέραν, ὡς προσῆκον ἦν, <sup>51</sup> καὶ μετὰ ταῦτα προσφορὰς ἐνδελεχισμοῦ καὶ θυσίας σαββάτων καὶ νομηνιῶν καὶ ἑορτῶν πασῶν ἡγιασμένων. <sup>52</sup> καὶ ὅσοι εὕξαντο εὐχὴν τῷ θεῷ, ἀπὸ τῆς νομηνίας τοῦ ἑβδομοῦ μηνὸς ἤρξαντο προσφέρειν θυσίας τῷ θεῷ, καὶ ὁ ναὸς τοῦ θεοῦ οὐπω ὠκοδόμητο. <sup>53</sup> καὶ ἔδωκαν ἀργύριον τοῖς λατόμοις καὶ τέκτοσι καὶ βρωτὰ καὶ ποτὰ καὶ χαρὰ τοῖς Σιδωνίοις καὶ Τυρίοις εἰς τὸ παράγειν αὐτοὺς ἐκ τοῦ Λιβάνου ξύλα κέδρινα διαφέρειν

the square before the first gate toward the east. <sup>47</sup> Then Jeshua, the son of Jozadak, with his fellow priests, and Zerubbabel the son of Shealtiel, with his kinsmen, took their places and prepared the altar of the God of Israel, <sup>48</sup> to offer burnt sacrifices upon it, in accordance with the directions in the book of Moses, the man of God. <sup>49</sup> Some joined them from the other peoples of the land. And they erected the altar in its place; for, all the peoples of the land were hostile to them and were stronger than they; and they offered sacrifices at the proper times and burnt offerings to the Lord, morning and evening. <sup>50</sup> They kept the festival of booths, as it is commanded in the law, and offered the proper sacrifices every day, <sup>51</sup> and, thereafter, the regular oblations and sacrifices on Sabbaths and at new moons and at all the consecrated feasts. <sup>52</sup> And all those who had made any vow to God began to offer sacrifices to God, from the new moon of the seventh month, though the temple of God was not yet built. <sup>53</sup> They gave money to the masons and the carpenters, and food and drink and carts to the Sidonians and the Tyrians, to bring cedar logs from Lebanon and convey them

<sup>47</sup> The WEBBE here reads ‘Jesus’ in place of ‘Jeshua’.

<sup>48</sup> The NRSV has ‘offerings’ in place of ‘sacrifices’.

<sup>49</sup> For, ‘were stronger than they’, the WEBBE has ‘oppressed them’.

<sup>50</sup> The ‘festival of booths’, which is a celebration of the harvest, is observed for one week beginning on the fifteenth day of the seventh month (see Lv 23:39).

<sup>51</sup> The NRSV has ‘offerings’ in place of ‘oblations’, here following the WEBBE.

<sup>52</sup> In place of the opening ‘And all those’, here following the WEBBE, the NRSV has just ‘All’.

<sup>53</sup> The NRSV splits this verse, beginning v. 55 at ‘and carts’. The meaning of the Greek here translated as ‘carts’ is uncertain.

σχεδίας εἰς τὸν Ἰοππῆς λιμένα κατὰ τὸ πρόσταγμα τὸ γραφέν αὐτοῖς παρὰ Κύρου τοῦ Περσῶν βασιλέως. –

<sup>54</sup> καὶ τῷ δευτέρῳ ἔτει παραγενόμενος εἰς τὸ ἱερόν τοῦ Θεοῦ εἰς Ἱερουσαλημ μηνὸς δευτέρου ἤρξατο Ζοροβαβελ ὁ τοῦ Σαλαδιηλ καὶ Ἰησοῦς ὁ τοῦ Ἰωσεδεκ καὶ οἱ ἀδελφοὶ αὐτῶν καὶ οἱ ἱερεῖς οἱ Λευῖται καὶ πάντες οἱ παραγενόμενοι ἐκ τῆς αἰχμαλωσίας εἰς Ἱερουσαλημ <sup>55</sup> καὶ ἐθεμελίωσαν τὸν ναὸν τοῦ Θεοῦ τῇ νομηνίᾳ τοῦ δευτέρου μηνὸς τοῦ δευτέρου ἔτους ἐν τῷ ἔλθειν εἰς τὴν Ἰουδαίαν καὶ Ἱερουσαλημ. <sup>56</sup> καὶ ἔστησαν τοὺς Λευίτας ἀπὸ εἰκοσαετοῦς ἐπὶ τῶν ἔργων τοῦ κυρίου, καὶ ἔστη Ἰησοῦς καὶ οἱ υἱοὶ καὶ οἱ ἀδελφοὶ καὶ Καδμιηλ ὁ ἀδελφὸς καὶ οἱ υἱοὶ Ἰησοῦ Ἡμαδαβουν καὶ οἱ υἱοὶ Ἰωδα τοῦ Ἰλιαδουν σὺν τοῖς υἱοῖς καὶ ἀδελφοῖς, πάντες οἱ Λευῖται, ὁμοθυμαδὸν ἐργοδιῶκται ποιοῦντες εἰς τὰ ἔργα ἐν τῷ οἴκῳ τοῦ Θεοῦ. <sup>57</sup> καὶ ὠκοδόμησαν οἱ οἰκοδόμοι τὸν ναὸν τοῦ κυρίου, καὶ ἔστησαν οἱ ἱερεῖς ἑστολισμένοι μετὰ μουσικῶν καὶ σαλπίγγων καὶ οἱ Λευῖται υἱοὶ Ἀσαφ ἔχοντες τὰ κύμβαλα ὑμνοῦντες τῷ κυρίῳ καὶ εὐλογοῦντες κατὰ Δαυὶδ βασιλέα τοῦ Ἰσραηλ <sup>58</sup> καὶ ἐφώνησαν δι' ὕμνων ὁμολογοῦντες τῷ κυρίῳ, ὅτι ἡ χρηστότης αὐτοῦ καὶ ἡ δόξα εἰς τοὺς αἰῶνας παντὶ Ἰσραηλ. <sup>59</sup> καὶ πᾶς ὁ λαὸς ἐσάλπισαν

in rafts to the harbour of Joppa, according to the decree that they had in writing from Cyrus, the king of the Persians.

<sup>54</sup> In the second year after their coming to the temple of God in Jerusalem, in the second month, Zerubbabel son of Shealtiel and Jeshua son of Jozadak made a beginning, with their kindred and the Levitical priests and all who had come back to Jerusalem from exile; <sup>55</sup> and they laid the foundation of the temple of God on the new moon of the second month in the second year after they came to Judaea and Jerusalem.

<sup>56</sup> They appointed the Levites who were twenty or more years of age to lead the work of the Lord. And Jeshua arose, and his sons and kindred and his brother Kadmiel and the sons of Jeshua Emadabun and the sons of Joda son of Iliadun, with their sons and kindred, all the Levites, pressing forward the work on the house of God with a single purpose. So, the builders built the temple of the Lord, <sup>57</sup> and the priests stood arrayed in their vestments, with musical instruments and trumpets, and the Levites, the sons of Asaph, with cymbals, <sup>58</sup> praising the Lord and blessing him, taking the directions of David, the king of Israel; <sup>59</sup> they sang hymns, giving thanks to the Lord, “For, his goodness and his glory are forever upon

<sup>54</sup> Apparently, the ‘second year’ of Cyrus is intended but the second year of Darius is the correct date.

<sup>55</sup> Note that this is v. 57 in the NRSV & WEBBE.

<sup>56</sup> The WEBBE here reads ‘Jesus’ in place of ‘Jeshua’.

<sup>57</sup> The WEBBE lacks the opening conjunction, beginning a new sentence here.

<sup>58</sup> The NRSV has ‘King David of Israel’ in place of ‘David, the king of Israel’. Cf Ezr 3:8–9.

<sup>59</sup> The WEBBE opens with, “singing songs of thanksgiving.”

καὶ ἐβόησαν φωνῇ μεγάλῃ ὑμνοῦντες τῷ κυρίῳ ἐπὶ τῇ ἐγέρσει τοῦ οἴκου τοῦ κυρίου. <sup>60</sup> καὶ ἦλθσαν ἐκ τῶν ἱερέων τῶν Λευιτῶν καὶ τῶν προκαθημένων κατὰ τὰς πατριάς αὐτῶν οἱ πρεσβύτεροι οἱ ἐωρακότες τὸν πρὸ τούτου οἶκον πρὸς τὴν τούτου οἰκοδομήν μετὰ κραυγῆς καὶ κλαυθμοῦ μεγάλου <sup>61</sup> καὶ πολλοὶ διὰ σαλπίγγων καὶ χαρᾶς μεγάλῃ τῇ φωνῇ <sup>62</sup> ὥστε τὸν λαὸν μὴ ἀκούειν τῶν σαλπίγγων διὰ τὸν κλαυθμὸν τοῦ λαοῦ, ὁ γὰρ ὄχλος ἦν ὁ σαλπίζων μεγαλωστὶ ὥστε μακρόθεν ἀκούεσθαι.

<sup>63</sup> Καὶ ἀκούσαντες οἱ ἐχθροὶ τῆς φυλῆς Ἰουδα καὶ Βενιαμὴν ἦλθσαν ἐπιγνῶναι τίς ἢ φωνὴ τῶν σαλπίγγων. <sup>64</sup> καὶ ἐπέγνωσαν ὅτι οἱ ἐκ τῆς αἰχμαλωσίας οἰκοδομοῦσιν τὸν ναὸν τῷ κυρίῳ θεῷ Ἰσραηλ, <sup>65</sup> καὶ προσελθόντες τῷ Ζοροβαβελ καὶ Ἰησοῦ καὶ τοῖς ἡγουμένοις τῶν πατριῶν λέγουσιν αὐτοῖς Συνοικοδομήσομεν ὑμῖν. <sup>66</sup> ὁμοίως γὰρ ὑμῖν ἀκούομεν τοῦ κυρίου ὑμῶν καὶ αὐτῷ ἐπιθύομεν ἀπὸ ἡμερῶν Ασβασαρεθ βασιλέως Ἀσσυρίων, ὃς μετέγαγεν ἡμᾶς ἐνταῦθα. <sup>67</sup> καὶ εἶπεν αὐτοῖς Ζοροβαβελ καὶ Ἰησοῦς καὶ οἱ ἡγούμενοι τῶν

all Israel.” <sup>60</sup> All the people sounded trumpets and shouted loudly, praising the Lord for the erection of the house of the Lord. <sup>61</sup> Some of the Levitical priests and heads of the fathers’ houses, old men who had seen the former house, came to the building of this one with outcries and loud weeping, <sup>62</sup> while many came with trumpets and a joyful noise, <sup>63</sup> so that the people could not hear the trumpets because of the weeping of the people; for, the multitude sounded the trumpets loudly, so that the sound was heard far away.

<sup>64</sup> And, when the enemies of the tribe of Judah and Benjamin heard it, they came to learn what the sound of the trumpets meant. <sup>65</sup> They found out that those who returned from exile were building the temple for the Lord God of Israel. <sup>66</sup> So, they approached Zerubbabel and Jeshua and the heads of the fathers’ houses and said to them, “We will build with you. <sup>67</sup> For, we obey your Lord just as you do and we have been sacrificing to him ever since the days of King Esarhaddon of the Assyrians, who brought us here.” <sup>68</sup> But Zerubbabel and

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<sup>60</sup> The author erroneously speaks of the Temple being built at this time; the ceremony described in Ezr 3:10–13 occurred when the foundations were laid.

<sup>61</sup> The NRSV has ‘the ancestral houses’ in place of ‘the fathers’ houses’. Cf. Ezr 3:12–13.

<sup>62</sup> For this verse, the WEBBE reads, “But many with trumpets and joy shouted with a loud voice.”

<sup>63</sup> The NRSV has a paragraph break in the middle of this verse; here, we follow the layout of Rahlfs-Hanhart.

<sup>64</sup> Enemies interrupt the work: they hear the sound of celebration, a detail not found in Ezra (cf. Ezr 4:1).

<sup>65</sup> The NRSV has ‘learned’ in place of ‘found out’.

<sup>66</sup> In place of ‘fathers’ houses’, the NRSV has ‘ancestral houses’.

<sup>67</sup> In place of ‘Esarhaddon’ (here following the NRSV), the LXX has ‘Asbasareth’; Josephus (*Antiquities* XI iv. 3) reads ‘Shalmaneser’ (as in 2K 17).

<sup>68</sup> The WEBBE here reads ‘Jesus’ in place of ‘Jeshua’.

πατριῶν τοῦ Ἰσραηλ Οὐχ ὑμῖν καὶ ἡμῖν τοῦ οἰκοδομῆσαι τὸν οἶκον κυρίῳ τῷ θεῷ ἡμῶν· <sup>68</sup> ἡμεῖς γὰρ μόνοι οἰκοδομήσομεν τῷ κυρίῳ τοῦ Ἰσραηλ ἀκολούθως οἷς προσέταξεν ἡμῖν Κύρος ὁ βασιλεὺς Περσῶν. <sup>69</sup> τὰ δὲ ἔθνη τῆς γῆς ἐπικείμενα τοῖς ἐν τῇ Ἰουδαίᾳ καὶ πολιορκοῦντες εἶργον τοῦ οἰκοδομεῖν <sup>70</sup> καὶ ἐπιβουλὰς καὶ δημαγωγίας καὶ ἐπισυστάσεις ποιούμενοι ἀπεκάλυσαν τοῦ ἐπιτελεσθῆναι τὴν οἰκοδομὴν πάντα τὸν χρόνον τῆς ζωῆς τοῦ βασιλέως Κύρου. <sup>71</sup> καὶ εἶρχθησαν τῆς οἰκοδομῆς ἔτη δύο ἕως τῆς Δαρείου βασιλείας.

Jeshua and the heads of the ancestral houses in Israel said to them, “You have nothing to do with us in building the house for the Lord our God; <sup>69</sup> for, we alone will build it for the Lord of Israel, as Cyrus, the king of the Persians, has ordered us.” <sup>70</sup> But the peoples of the land pressed hard upon those in Judaea, cut off their supplies, and hindered their building; and by plots, persuasion, and uprisings, they prevented the completion of the building as long as King Cyrus lived. <sup>71</sup> And the work lasted two years, until the reign of Darius.

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<sup>69</sup> The NRSV has ‘commanded’ in place of ‘ordered’.

<sup>70</sup> The meaning of the Greek here translated as ‘pressed hard upon’ is uncertain.

<sup>71</sup> The ‘two years’ from the reign of Cyrus to that of Darius (cf. 2:20) is a mistake; Ezra lacks this detail although, in Ezr 4:24, the cessation of work until the time of Darius introduces a similar confusion.

## Εσδρας Α' 6

<sup>1</sup> Ἐν δὲ τῷ δευτέρῳ ἔτει τῆς τοῦ Δαρείου βασιλείας ἐπροφήτευσεν Ἀγγαῖος καὶ Ζαχαρίας ὁ τοῦ Ἰδδο οἱ προφῆται ἐπὶ τοὺς Ἰουδαίους τοὺς ἐν τῇ Ἰουδαίᾳ καὶ Ἱερουσαλημ ἐπὶ τῷ ὀνόματι κυρίου θεοῦ Ἰσραηλ ἐπ' αὐτούς. <sup>2</sup> τότε στὰς Ζοροβαβελ ὁ τοῦ Σαλαθιηλ καὶ Ἰησοῦς ὁ τοῦ Ἰωσεδεκ ἤρξαντο οἰκοδομεῖν τὸν οἶκον τοῦ κυρίου τὸν ἐν Ἱερουσαλημ συνόντων τῶν προφητῶν τοῦ κυρίου βοηθοῦντων αὐτοῖς. <sup>3</sup> ἐν αὐτῷ τῷ χρόνῳ παρῆν πρὸς αὐτούς Σισίννης ὁ ἑπαρχος Συρίας καὶ Φοινίκης καὶ Σαθραβουζάνης καὶ οἱ συνέταιροι καὶ εἶπαν αὐτοῖς <sup>4</sup> Τίνος ὑμῶν συντάξαντος τὸν οἶκον τοῦτον οἰκοδομεῖτε καὶ τὴν στέγην ταύτην καὶ τᾶλλα πάντα ἐπιτελεῖτε; καὶ τίνες εἰσὶν οἱ οἰκοδόμοι οἱ ταῦτα ἐπιτελοῦντες; <sup>5</sup> καὶ ἔσχosan χάριν ἐπισκοπῆς γενομένης ἐπὶ τὴν αἰχμαλωσίαν παρὰ τοῦ κυρίου οἱ πρεσβύτεροι τῶν Ἰουδαίων <sup>6</sup> καὶ οὐκ ἐκωλύθησαν τῆς οἰκοδομῆς μέχρι τοῦ ὑποσημανθῆναι Δαρείῳ περὶ αὐτῶν καὶ προσφωνηθῆναι. <sup>7</sup> Ἀντίγραφον ἐπιστολῆς, ἧς ἔγραψεν Δαρείῳ καὶ ἀπέστειλεν Σισίννης ὁ ἑπαρχος Συρίας καὶ Φοινίκης καὶ Σαθραβουζάνης καὶ οἱ συνέταιροι οἱ ἐν Συρίᾳ καὶ Φοινίᾳ ἡγεμόνες

## 1 ESDRAS 6

<sup>1</sup> Now, in the second year of the reign of Darius, the prophets Haggai and Zechariah son of Iddo prophesied to the Jews who were in Judaea and Jerusalem; they prophesied to them in the name of the Lord God of Israel. <sup>2</sup> Then Zerubbabel son of Shealtiel and Jeshua son of Jozadak began to build the house of the Lord that is in Jerusalem, with the help of the prophets of the Lord who were with them. <sup>3</sup> At the same time, Sisinnes the governor of Syria and Phoenicia and Sathrabuzanes and their associates came to them and said to them, <sup>4</sup> "By whose order are you building this house and this roof and finishing all the other things? And who are the builders that are finishing these things?" <sup>5</sup> Nevertheless, the elders of the Jews were dealt with kindly; for, the providence of the Lord was over the captives; <sup>6</sup> and they were not prevented from building until word could be sent to Darius concerning them and a report made. <sup>7</sup> A copy of the letter that Sisinnes the governor of Syria and Phoenicia, and Sathrabuzanes, and their associates, the local rulers in Syria and Phoenicia, wrote and sent to Darius:

### 1 ESDRAS 6

<sup>1</sup> Haggai and Zechariah encourage the resumption of work on the Temple (cf. Hg 1:1-4; 2:1-4, Zc 4:9, 6:15 & cf. Ezr 4:24, 5:1).

<sup>2</sup> The WEBBE here reads 'Jesus' in place of 'Jeshua'.

<sup>3</sup> 'Sisinnes' is Tattenai, governor of the province 'Beyond the River'; 'Sathrabuzanes' is Shethar-Bozenai (Ezr 5:3).

<sup>4</sup> In place of 'are you building', the WEBBE has 'do you build'.

<sup>5</sup> A more literal translation of 'the providence of the Lord was over' is 'the Lord had visited'.

<sup>6</sup> The NRSV lacks the opening conjunction, here following the LXX & WEBBE.

<sup>7</sup> The WEBBE has 'companions' in place of 'associates'.

<sup>8</sup> Βασιλεῖ Δαρείῳ χαίρειν. πάντα γνωστὰ ἔστω τῷ κυρίῳ ἡμῶν τῷ βασιλεῖ, ὅτι παραγενόμενοι εἰς τὴν χώραν τῆς Ἰουδαίας καὶ ἐλθόντες εἰς Ἱερουσαλημ τὴν πόλιν κατελάβομεν τῆς αἰχμαλωσίας τοὺς πρεσβυτέρους τῶν Ἰουδαίων ἐν Ἱερουσαλημ τῇ πόλει οἰκοδομοῦντας οἶκον τῷ κυρίῳ μέγαν καινὸν διὰ λίθων ξυστῶν πολυτελεῶν ξύλων τιθεμένων ἐν τοῖς τοίχοις <sup>9</sup> καὶ τὰ ἔργα ἐκεῖνα ἐπὶ σπουδῆς γιγνόμενα καὶ εὐοδοούμενον τὸ ἔργον ἐν ταῖς χερσὶν αὐτῶν καὶ ἐν πάσῃ δόξῃ καὶ ἐπιμελείᾳ συντελούμενα. <sup>10</sup> τότε ἐπυνθανόμεθα τῶν πρεσβυτέρων τούτων λέγοντες Τίνος ὑμῖν προστάξαντος οἰκοδομεῖτε τὸν οἶκον τοῦτον καὶ τὰ ἔργα ταῦτα θεμελιούτε; <sup>11</sup> ἐπηρωτήσαμεν οὖν αὐτοὺς εἶνεκεν τοῦ γνωρίσαι σοι καὶ γράψαι σοι τοὺς ἀνθρώπους τοὺς ἀφηγουμένους καὶ τὴν ὀνοματογραφίαν ἠτοῦμεν αὐτοὺς τῶν προκαθηγουμένων. <sup>12</sup> οἱ δὲ ἀπεκρίθησαν ἡμῖν λέγοντες Ἡμεῖς ἐσμεν παῖδες τοῦ κυρίου τοῦ κτίσαντος τὸν οὐρανὸν καὶ τὴν γῆν. <sup>13</sup> καὶ ὠκοδόμητο ὁ οἶκος ἔμπροσθεν ἐτῶν πλείονων διὰ βασιλέως τοῦ Ἰσραηλ μεγάλου καὶ ἰσχυροῦ καὶ ἐπετελέσθη. <sup>14</sup> καὶ ἐπεὶ οἱ

<sup>8</sup> “To King Darius, greetings. Let it be fully known to our lord the king that, having been born in the country of Judaea, we came and entered the city of Jerusalem, in which we found the elders of the Jews, who had been in captivity; and they are building in the city of Jerusalem a great new house for the Lord, of hewn stones, with costly timbers set into the walls. <sup>9</sup> These operations are being performed with great speed and the work is prospering in their hands and it is being completed with all splendour and diligence. <sup>10</sup> Then we asked these elders, saying, “By whose authority are you building this house and laying the foundations of this structure?” <sup>11</sup> Therefore, in order that we might inform you in writing who the leaders are, we questioned them and asked them for a list of the names of those who are at their head. <sup>12</sup> They gave us this answer, “We are the servants of the Lord who created the heavens and the earth. <sup>13</sup> The house was built many years ago by a king of Israel who was great and strong, and it was finished. <sup>14</sup> But when our fathers sinned against the Lord of Israel

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<sup>8</sup> The NRSV & WEBBE split this verse, beginning v. 9 at ‘building in the city’.

<sup>9</sup> In place of ‘diligence’, the NRSV has ‘care’.

<sup>10</sup> The NRSV opens the question with, “At whose command.”

<sup>11</sup> For ‘those who are at their head’, the WEBBE has ‘their principal men’.

<sup>12</sup> Another possible translation for ‘servants’ is ‘children’.

<sup>13</sup> The ‘king of Israel’ is Solomon.

<sup>14</sup> The NRSV has ‘ancestors’ in place of ‘fathers’.

πατέρες ἡμῶν παραπικράναντες ἡμαρτον εἰς τὸν κύριον τοῦ Ἰσραηλ τὸν οὐράνιον, παρέδωκεν αὐτοὺς εἰς χεῖρας Ναβουχοδοноσορ βασιλέως Βαβυλῶνος βασιλέως τῶν Χαλδαίων· <sup>15</sup> τὸν τε οἶκον καθελόντες ἐνεπύρισαν καὶ τὸν λαὸν ἠχμαλώτευσαν εἰς Βαβυλῶνα. <sup>16</sup> ἐν δὲ τῷ πρώτῳ ἔτει βασιλεύοντος Κύρου χώρας Βαβυλωνίας ἔγραψεν ὁ βασιλεὺς Κῦρος οἰκοδομῆσαι τὸν οἶκον τοῦτον· <sup>17</sup> καὶ τὰ ἱερά σκεύη τὰ χρυσαῖα καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν Ναβουχοδοноσορ ἐκ τοῦ οἴκου τοῦ ἐν Ἱερουσαλημ καὶ ἀπηρέισατο αὐτὰ ἐν τῷ ἑαυτοῦ ναῷ, πάλιν ἐξήνεγκεν αὐτὰ Κῦρος ὁ βασιλεὺς ἐκ τοῦ ναοῦ τοῦ ἐν Βαβυλῶνι, καὶ παρεδόθη Ζοροβαβελ καὶ Σαναβασσάρῳ τῷ ἐπάρχῳ, <sup>18</sup> καὶ ἐπετάγη αὐτῷ ἀπενέγκαντι πάντα τὰ σκεύη ταῦτα ἀποδεῖναι ἐν τῷ ναῷ τῷ ἐν Ἱερουσαλημ καὶ τὸν ναὸν τοῦ κυρίου τοῦτον οἰκοδομηθῆναι ἐπὶ τοῦ τόπου. <sup>19</sup> τότε ὁ Σαναβάσσορος ἐκεῖνος παραγενόμενος ἐνεβάλετο τοὺς θεμελίους τοῦ οἴκου κυρίου τοῦ ἐν Ἱερουσαλημ, καὶ ἀπ' ἐκείνου μέχρι τοῦ νῦν οἰκοδομούμενος οὐκ ἔλαβεν συντέλειαν. <sup>20</sup> νῦν οὖν, εἰ κρίνεται, βασιλεῦ, ἐπισκεπήτω ἐν τοῖς

who is in heaven, and provoked him, he gave them over into the hands of King Nebuchadnezzar of Babylon, king of the Chaldaeans; <sup>15</sup> and they pulled down the house, and burned it, and carried the people away captive to Babylon. <sup>16</sup> But, in the first year that Cyrus reigned over the country of Babylonia, King Cyrus wrote that this house should be rebuilt. <sup>17</sup> And the holy vessels of gold and of silver, which Nebuchadnezzar had taken out of the house in Jerusalem and stored in his own temple, these King Cyrus took out again from the temple in Babylon, and they were delivered to Zerubbabel and Sheshbazzar the governor <sup>18</sup> with the command that he should take all these vessels back and put them in the temple at Jerusalem, and that this temple of the Lord should be rebuilt on its site. <sup>19</sup> Then this Sheshbazzar, after coming here, laid the foundations of the house of the Lord that is in Jerusalem. Although it has been in the process of construction from that time until now, it has not yet reached completion." <sup>20</sup> Now therefore, O king, if it seems wise to do so, let search be

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<sup>15</sup> Note that this is v. 16 in the NRSV & WEBBE (see #8).

<sup>16</sup> The year was probably 539 BCE.

<sup>17</sup> In place of 'Sheshbazzar' (following the NRSV), the LXX (and WEBBE) has 'Sanabassaros'. 'Zerubbabel' is an addition; only Sheshbazzar is mentioned in Ezr 5:14 and in Josephus (*Ant.*, XI iv. 4).

<sup>18</sup> The WEBBE has 'commandment' in place of 'command'.

<sup>19</sup> The WEBBE ends with, "It is not yet fully completed."

<sup>20</sup> In place of 'our lord', (τοῦ κυρίου) some MSS read 'Cyrus' (Κῦρος).

βασιλικαῖς βιβλιοφυλακίαις τοῦ κυρίου βασιλέως τοῖς ἐν Βαβυλῶνι· <sup>21</sup> καὶ ἐὰν εὑρίσκηται μετὰ τῆς γνώμης Κύρου τοῦ βασιλέως γενομένην τὴν οἰκοδομὴν τοῦ οἴκου κυρίου τοῦ ἐν Ἱερουσαλημ καὶ κρίνηται τῷ κυρίῳ βασιλεῖ ἡμῶν, προσφωνησάτω ἡμῖν περὶ τούτων.

<sup>22</sup> Τότε ὁ βασιλεὺς Δαρεῖος προσέταξεν ἐπισκέψασθαι ἐν τοῖς βασιλικαῖς βιβλιοφυλακίαις τοῖς κειμένοις ἐν Βαβυλῶνι, καὶ εὑρέθη ἐν Ἐκβατάνοις τῇ βάρει τῇ ἐν Μηδίᾳ χώρα τόμος εἷς, ἐν ᾧ ὑπεμνημάτιστο τάδε <sup>23</sup> Ἔτους πρώτου βασιλεύοντος Κύρου· βασιλεὺς Κύρος προσέταξεν τὸν οἶκον τοῦ κυρίου τὸν ἐν Ἱερουσαλημ οἰκοδομῆσαι, ὅπου ἐπιθύουσιν διὰ πυρὸς ἐνδελεχοῦς, <sup>24</sup> οὗ τὸ ὕψος πήχεων ἐξήκοντα, πλάτος πήχεων ἐξήκοντα, διὰ δόμων λιθίνων ξυστῶν τριῶν καὶ δόμου ξυλίνου ἐγχωρίου καινοῦ ἐνός, καὶ τὸ δαπάνημα δοθῆναι ἐκ τοῦ οἴκου Κύρου τοῦ βασιλέως· <sup>25</sup> καὶ τὰ ἱερὰ σκεύη τοῦ οἴκου κυρίου, τὰ τε χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν Ναβουχοδονοσορ ἐκ τοῦ οἴκου τοῦ ἐν Ἱερουσαλημ καὶ ἀπήνεγκεν εἰς Βαβυλῶνα, ἀποκατασταθῆναι εἰς τὸν οἶκον τὸν ἐν Ἱερουσαλημ, οὗ ἦν κείμενα, ὅπως τεθῆ ἑκεῖ.

<sup>26</sup> προσέταξεν δὲ ἐπιμεληθῆναι Σισίννη ἐπάρχῳ Συρίας καὶ Φοινίκης καὶ Σαθραβουζάνη καὶ τοῖς συνεταιρίοις καὶ τοῖς

made in the royal archives of our lord the king that are in Babylon; <sup>21</sup> if it is found that the building of the house of the Lord in Jerusalem was done with the consent of King Cyrus, and if it is approved by our lord the king, let him send us directions concerning these things."

<sup>22</sup> Then King Darius commanded that search be made amongst the royal archives that were deposited in Babylon. And in Ecbatana, the fortress that is in the country of Media, a scroll was found in which this was recorded: <sup>23</sup> "In the first year of the reign of King Cyrus, he ordered the building of the house of the Lord in Jerusalem, where they sacrifice with perpetual fire; <sup>24</sup> its height shall be sixty cubits and its width sixty cubits, with three courses of hewn stone and one course of new native timber; the cost is to be paid from the treasury of King Cyrus; <sup>25</sup> and that the holy vessels of the house of the Lord, both of gold and of silver, which Nebuchadnezzar took out of the house in Jerusalem and carried away to Babylon, should be restored to the house in Jerusalem, and to be set in the place where they had been before."

<sup>26</sup> So, Darius commanded Sisinnes the governor of Syria and Phoenicia, and Sathrabuzanes, and their associates, and those

<sup>21</sup> A more literal translation of 'King Cyrus' (Κύρου τοῦ βασιλέως) is 'Cyrus the King'.

<sup>22</sup> In place of 'scroll', some MSS have 'passage'. 'Ecbatana' was the summer residence of Darius.

<sup>23</sup> The parallel canonical account is in Ezr 6:1.

<sup>24</sup> 60 cubits is just a bit less than 30 metres.

<sup>25</sup> The NRSV ends with, "to be placed where they had been."

<sup>26</sup> In place of 'should be careful not to meddle with the place', here following the WEBBE, the NRSV has 'to keep away from the place'.

ἀποτεταγμένοις ἐν Συρία καὶ Φοινίκη ἡγεμόσιν ἀπέχεσθαι τοῦ τόπου, ἑᾶσαι δὲ τὸν παῖδα τοῦ κυρίου Ζοροβαβελ, ἑπαρχὸν δὲ τῆς Ἰουδαίας, καὶ τοὺς πρεσβυτέρους τῶν Ἰουδαίων τὸν οἶκον τοῦ κυρίου ἐκεῖνον οἰκοδομεῖν ἐπὶ τοῦ τόπου. <sup>27</sup> κἀγὼ δὲ ἐπέταξα ὀλοσχερῶς οἰκοδομῆσαι καὶ ἀτενίσαι ἵνα συμποιῶσιν τοῖς ἐκ τῆς αἰχμαλωσίας τῆς Ἰουδαίας μέχρι τοῦ ἐπιτελεσθῆναι τὸν οἶκον τοῦ κυρίου. <sup>28</sup> καὶ ἀπὸ τῆς φορολογίας Κοίλης Συρίας καὶ Φοινίκης ἐπιμελῶς σύνταξιν δίδοσθαι τούτοις τοῖς ἀνθρώποις εἰς θυσίας τῷ κυρίῳ, Ζοροβαβελ ἑπάρχῳ, εἰς ταύρους καὶ κριοὺς καὶ ἄρνas, <sup>29</sup> ὁμοίως δὲ καὶ πυρὸν καὶ ἄλα καὶ οἶνον καὶ ἔλαιον ἐνδελεχῶς κατ' ἐνιαυτόν, καθὼς ἂν οἱ ἱερεῖς οἱ ἐν Ἱερουσαλημ ὑπαγορεύσωσιν ἀναλίσκεσθαι καθ' ἡμέραν ἀναμφισβητήτως, <sup>30</sup> ὅπως προσφέρωνται σπονδαὶ τῷ θεῷ τῷ ὑψίστῳ ὑπὲρ τοῦ βασιλέως καὶ τῶν παιδῶν καὶ προσεύχωνται περὶ τῆς αὐτῶν ζωῆς. <sup>31</sup> καὶ προσέταξεν ἵνα ὅσοι ἐὰν παραβῶσιν τι τῶν προειρημένων καὶ τῶν προσγεγραμμένων ἢ καὶ ἀκυρώσωσιν, λημφθῆναι ξύλον ἐκ τῶν ἰδίων αὐτοῦ καὶ ἐπὶ τούτου κρεμασθῆναι καὶ τὰ ὑπάρχοντα αὐτοῦ εἶναι βασιλικά. <sup>32</sup> διὰ ταῦτα καὶ ὁ κύριος,

who were appointed as local rulers in Syria and Phoenicia, should be careful not to meddle with the place but to permit Zerubbabel, the servant of the Lord and governor of Judaea, and the elders of the Jews to build this house of the Lord on its site. <sup>27</sup> “And I command that it be built completely, and that full effort be made to help those who have returned from the exile of Judaea, until the house of the Lord is finished; <sup>28</sup> and that, out of the tribute of Coelesyria and Phoenicia, a portion be scrupulously given to these men, that is, to Zerubbabel the governor, for sacrifices to the Lord, for bulls and rams and lambs, <sup>29</sup> and likewise wheat and salt and wine and oil, regularly every year, without further question, for daily use according to what the priests in Jerusalem may indicate, <sup>30</sup> in order that libations may be made to the Most High God for the king and his children, and prayers be offered for their lives.” <sup>31</sup> And he commanded that, if anyone should transgress or neglect any of the things herein written, a beam should be taken out of the house of the perpetrator, who then should be impaled upon it, and all his property should be forfeited to the king. <sup>32</sup> “Therefore, let the Lord,

<sup>27</sup> Note that this is v. 28 in the NRSV & WEBBE (see #8).

<sup>28</sup> ‘Coelesyria’ translates Κοίλης Συρίας.

<sup>29</sup> The NRSV has ‘quibbling’ in place of ‘further question’.

<sup>30</sup> The WEBBE has ‘drink offerings’ in place of ‘libations’.

<sup>31</sup> In place of ‘herein written’, some MSS has ‘stated above’ or ‘added in writing’. Ezr 6:11 prescribes that violators of the decree be impaled and their house be made a dunghill (2K 10:27, Dn 2:5).

<sup>32</sup> The NRSV lacks the word, ‘utterly’.

οὗ τὸ ὄνομα αὐτοῦ ἐπικέκληται ἐκεῖ, ἀφανίσει πάντα βασιλέα καὶ ἔθνος, ὃς ἐκτενεῖ τὴν χεῖρα αὐτοῦ κωλύσαι ἢ κακοποιῆσαι τὸν οἶκον τοῦ κυρίου ἐκεῖνον τὸν ἐν Ἱερουσαλημ.  
<sup>33</sup> ἐγὼ βασιλεὺς Δαρεῖος δεδογμάτικα ἐπιμελῶς κατὰ ταῦτα γίγνεσθαι.

whose name is there called upon, utterly destroy every king and nation that shall stretch out their hands to hinder or damage that house of the Lord in Jerusalem. <sup>33</sup> I, King Darius, have decreed that these things be done with all diligence as here prescribed."

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<sup>33</sup> The NRSV has just 'it' in place of 'these things'.

## Εσδρας Α' 7

<sup>1</sup> Τότε Σισίννης ὁ ἑπαρχος Κοίλης Συρίας καὶ Φοινίκης καὶ Σαθραβουζάνης καὶ οἱ συνέταιροι κατακολουθήσαντες τοῖς ὑπὸ τοῦ βασιλέως Δαρείου προσταγεῖσιν <sup>2</sup> ἐπεστάτουν τῶν ἱερῶν ἔργων ἐπιμελέστερον συνεργοῦντες τοῖς πρεσβυτέροις τῶν Ἰουδαίων καὶ ἱεροστάταις. <sup>3</sup> καὶ εὖοδα ἐγένετο τὰ ἱερὰ ἔργα προφητευόντων Ἀγγαίου καὶ Ζαχαρίου τῶν προφητῶν, <sup>4</sup> καὶ συνετέλεσαν ταῦτα διὰ προστάγματος τοῦ κυρίου Θεοῦ Ἰσραηλ, <sup>5</sup> καὶ μετὰ τῆς γνώμης Κύρου καὶ Δαρείου καὶ Ἀρταξέρξου βασιλέως Περσῶν συνετελέσθη ὁ οἶκος ὁ ἅγιος ἕως τρίτης καὶ εἰκάδος μηνὸς Ἀδαρ τοῦ ἕκτου ἔτους βασιλέως Δαρείου. <sup>6</sup> καὶ ἐποίησαν οἱ υἱοὶ Ἰσραηλ καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ λοιποὶ οἱ ἐκ τῆς αἰχμαλωσίας οἱ προστεθέντες ἀκολουθῶς τοῖς ἐν τῇ Μωυσέως βίβλῳ· <sup>7</sup> καὶ προσήνεγκαν εἰς τὸν ἐγκαινισμὸν τοῦ ἱεροῦ τοῦ κυρίου ταύρους ἑκατόν, κριοὺς διακοσίους, ἄρνας τετρακοσίους, <sup>8</sup> χιμάρους ὑπὲρ ἁμαρτίας παντὸς τοῦ Ἰσραηλ δώδεκα πρὸς ἀριθμὸν ἐκ τῶν φυλάρχων τοῦ Ἰσραηλ δώδεκα· <sup>9</sup> καὶ ἔστησαν οἱ ἱερεῖς καὶ οἱ

## 1 ESDRAS 7

<sup>1</sup> Then, Sisinnes the governor of Coelesyria and Phoenicia, and Sathrabuzanes, and their associates, following the orders of King Darius, <sup>2</sup> carefully supervised the holy work, assisting the elders of the Jews and the chiefs of the temple. <sup>3</sup> The holy work prospered, while the prophets Haggai and Zechariah prophesied; <sup>4</sup> and they completed it by the command of the Lord God of Israel. <sup>5</sup> So, with the consent of Cyrus, Darius and Artaxerxes, kings of the Persians, the holy house was finished by the twenty-third day of the month of Adar, in the sixth year of King Darius. <sup>6</sup> The children of Israel, the priests, the Levites, and the rest of those who returned from exile and joined them, did according to what was written in the book of Moses. <sup>7</sup> They offered at the dedication of the temple of the Lord one hundred bulls, two hundred rams, four hundred lambs, <sup>8</sup> and twelve male goats for the sin of all Israel, according to the number of the twelve leaders of the tribes of Israel; <sup>9</sup> and the priests and the Levites

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### 1 ESDRAS 7

<sup>1</sup> 'Coelesyria' translates *Κοίλης Συρίας*. Cf Ezr 6:13.

<sup>2</sup> In place of 'carefully supervised', the NRSV has 'supervised ... with very great care'.

<sup>3</sup> See the introductions to [Haggai](#) and [Zechariah](#).

<sup>4</sup> 'Artaxerxes' is erroneously named here (as also in Ezr 6:14); Josephus omits the name because of the anachronism.

<sup>5</sup> The date indicated is February/March 516 BCE.

<sup>6</sup> The NRSV has 'people' in place of 'children'.

<sup>7</sup> Compare vv. 7-8 to the account of the dedication of the first Temple (1K 8:5,63).

<sup>8</sup> The WEBBE has 'princes' in place of 'leaders'.

<sup>9</sup> Compare this verse with Ezr 6:18.

Λευῖται ἐστολισμένοι κατὰ φυλὰς ἐπὶ τῶν ἔργων τοῦ κυρίου θεοῦ Ἰσραηλ ἀκολούθως τῇ Μωυσέως βίβλῳ καὶ οἱ θυρωροὶ ἐφ' ἐκάστου πυλῶνος.

<sup>10</sup> Καὶ ἠγάγosan οἱ υἱοὶ Ἰσραηλ τῶν ἐκ τῆς αἰχμαλωσίας τὸ πασχα ἐν τῇ τεσσαρεσκαδεκάτῃ τοῦ πρώτου μηνός· ὅτι ἠγνίσθησαν οἱ ἱερεῖς καὶ οἱ Λευῖται ἅμα, <sup>11</sup> καὶ πάντες οἱ υἱοὶ τῆς αἰχμαλωσίας οὐχ ἠγνίσθησαν, ὅτι οἱ Λευῖται ἅμα πάντες ἠγνίσθησαν <sup>12</sup> καὶ ἔθυσαν τὸ πασχα πᾶσιν τοῖς υἱοῖς τῆς αἰχμαλωσίας καὶ τοῖς ἀδελφοῖς αὐτῶν τοῖς ἱερεῦσιν καὶ ἑαυτοῖς. <sup>13</sup> καὶ ἐφάγosan οἱ υἱοὶ Ἰσραηλ οἱ ἐκ τῆς αἰχμαλωσίας, πάντες οἱ χωρισθέντες ἀπὸ τῶν βδελυγμάτων τῶν ἐθνῶν τῆς γῆς, ζητοῦντες τὸν κύριον. <sup>14</sup> καὶ ἠγάγosan τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας εὐφραϊνόμενοι ἔναντι τοῦ κυρίου, <sup>15</sup> ὅτι μετέστρεψεν τὴν βουλήν τοῦ βασιλέως Ἀσσυρίων ἐπ' αὐτοὺς κατισχύσαι τὰς χειρας αὐτῶν ἐπὶ τὰ ἔργα κυρίου θεοῦ Ἰσραηλ.

stood arrayed in their vestments, according to kindred, for the services of the Lord God of Israel, according to the book of Moses; and the gatekeepers were at each gate.

<sup>10</sup> The children of Israel who came from exile kept the Passover on the fourteenth day of the first month, after the priests and the Levites were purified together. <sup>11</sup> Not all the returned captives were purified but the Levites were all purified together, <sup>12</sup> and they offered the Passover for all the returned captives, for their kindred the priests, and for themselves. <sup>13</sup> The people of Israel who had returned from exile ate it, all those who had separated themselves from the abominations of the peoples of the land and sought the Lord. <sup>14</sup> And they kept the festival of unleavened bread seven days, rejoicing before the Lord, <sup>15</sup> because he had changed the will of the king of the Assyrians concerning them, to strengthen their hands for the service of the Lord God of Israel.

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<sup>10</sup> The NRSV has 'people' in place of 'children'.

<sup>11</sup> The meaning of the Greek, here translated as 'all purified together', is uncertain.

<sup>12</sup> After 'Passover', the NRSV adds 'lamb' but this is not in the Greek text.

<sup>13</sup> Contrary to Ezr 6:21, the account here seems to suggest that only the returned Exiles participated in the Passover.

<sup>14</sup> The NRSV opens with 'They also' in place of 'And they'.

<sup>15</sup> The expression 'king of the Assyrians' may be used because the Persian Empire comprised the former empire of Assyria. Josephus refers to the 'Persian king' (*Ant.*, xi iv. 8).

## Εσδρας Α' 8

<sup>1</sup> Καὶ μεταγενέστερος τούτων βασιλεύοντος Ἀρταξέρξου τοῦ Περσῶν βασιλέως προσέβη Εσδρας Σαραίου τοῦ Εζεριου τοῦ Χελκιου τοῦ Σαλημου <sup>2</sup> τοῦ Σαδδουκου τοῦ Αχιτωβ τοῦ Αμαριου τοῦ Οζιου τοῦ Βοκκα τοῦ Αβισουε τοῦ Φινεες τοῦ Ελεαζαρ τοῦ Ααρων τοῦ πρώτου ἱερέως· <sup>3</sup> οὗτος Εσδρας ἀνέβη ἐκ Βαβυλῶνος ὡς γραμματεὺς εὐφυῆς ὢν ἐν τῷ Μωυσέως νόμῳ τῷ ἐκδεδομένῳ ὑπὸ τοῦ Θεοῦ τοῦ Ἰσραηλ, <sup>4</sup> καὶ ἔδωκεν αὐτῷ ὁ βασιλεὺς δόξαν, εὐρόντος χάριν ἐναντίον αὐτοῦ ἐπὶ πάντα τὰ ἀξιώματα αὐτοῦ. <sup>5</sup> καὶ συναρέβησαν ἐκ τῶν υἱῶν Ἰσραηλ καὶ τῶν ἱερέων καὶ Λευιτῶν καὶ ἱεροψαλτῶν καὶ θυρωρῶν καὶ ἱεροδούλων εἰς Ἱεροσόλυμα ἔτους ἑβδόμου βασιλεύοντος Ἀρταξέρξου ἐν τῷ πέμπτῳ μηνί οὗτος ἐνιαυτὸς ἑβδομος τῷ βασιλεῖ· <sup>6</sup> ἐξελθόντες γὰρ ἐκ Βαβυλῶνος τῇ νομηνίᾳ τοῦ πρώτου μηνὸς ἐν τῇ νομηνίᾳ

## 1 ESDRAS 8

<sup>1</sup> After these things, when Artaxerxes, the king of the Persians, was reigning, Ezra came, the son of Seraiah, son of Azariah, son of Hilkiah, son of Shallum, <sup>2</sup> son of Zadok, son of Ahitub, son of Amariah, son of Uzzi, son of Bukki, son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the High Priest. <sup>3</sup> This Ezra went up from Babylon as a scribe skilled in the Law of Moses, which was given by the God of Israel; <sup>4</sup> and the king showed him honour; for, he found favour in his sight in all his requests. <sup>5</sup> There came up with him to Jerusalem some of the people of Israel and some of the priests and Levites and temple singers and gatekeepers and temple servants, <sup>6</sup> in the seventh year of the reign of Artaxerxes, in the fifth month (this was the king's seventh year); for they left Babylon on the new moon of the first

### 1 ESDRAS 8

- <sup>1</sup> Ezra, whose name appears as the author of 1 Esdras, is first introduced at this point. The author ignores the work of Nehemiah (Ne 1–7) as Sirach ignores the work of Ezra (Si 49:13). It is possible that Ezra came to Judaea under Artaxerxes II (404–358 BCE) rather than under Artaxerxes I (464–423 BCE) but the sequence: Ezra (458–457 BCE) then Nehemiah (445–444 BCE) is more probable. Cf. Ezr 7:1.
- <sup>2</sup> The literal translation of 'High Priest' is 'First Priest'. The genealogy is briefer than that in Ezr 7:1–5 but the WEBBE extends this verse considerably, reading, "the son of Sadduk, the son of Ahitob, the son of Amarias, the son of Ozias, the son of Memeroth, the son of Zariaas, the son of Savias, the son of Boccas, the son of Abisne, the son of Phinees, the son of Eleazar, the son of Aaron, the chief priest." (A footnote states that the Vatican MS omits 'the son of Memeroth, the son of Zariaas, the son of Savias'.)
- <sup>3</sup> The NRSV has 'came up' in place of 'went up', here following the WEBBE.
- <sup>4</sup> In place of 'in his sight', the NRSV has 'before the king'.
- <sup>5</sup> Rahlfs-Hanhart places οὗτος ἐνιαυτὸς ἑβδομος τῷ βασιλεῖ in brackets.
- <sup>6</sup> At the end of this verse, some MSS add 'for him' or 'upon him' (the WEBBE has 'for his sake'). The 'seventh year' (of Artaxerxes I) was 458/7 BCE; if Ezra came in the 7<sup>th</sup> year of Artaxerxes II, the date would be 398/7 BCE.

τοῦ πέμπτου μηνὸς παρεγένοντο εἰς Ἱεροσόλυμα κατὰ τὴν  
δοθεῖσαν αὐτοῖς εὐοδίαν παρὰ τοῦ κυρίου ἐπ’ αὐτῶ. <sup>7</sup> ὁ γὰρ  
Ἐσδρας πολλὴν ἐπιστήμην περιείχεν εἰς τὸ μηδὲν παραλιπεῖν  
τῶν ἐκ τοῦ νόμου κυρίου καὶ ἐκ τῶν ἐντολῶν διδάξαι τὸν  
πάντα Ἰσραὴλ πάντα τὰ δικαιώματα καὶ τὰ κρίματα.

<sup>8</sup> Προσπεσόντος δὲ τοῦ γραφέντος προστάγματος παρὰ  
Ἀρταξέρξου τοῦ βασιλέως πρὸς Ἐσδραν τὸν ἱερέα καὶ  
ἀναγνώστην τοῦ νόμου κυρίου, οὗ ἔστιν ἀντίγραφον τὸ  
ὑποκείμενον

<sup>9</sup> Βασιλεὺς Ἀρταξέρξης Ἐσδρα τῷ ἱερεῖ καὶ ἀναγνώστῃ  
τοῦ νόμου κυρίου χαίρειν. <sup>10</sup> καὶ τὰ φιλάνθρωπα ἐγὼ  
κρίνας προσέταξα τοὺς βουλομένους ἐκ τοῦ ἔθνους τῶν  
Ἰουδαίων αἰρετίζοντας καὶ τῶν ἱερέων καὶ τῶν  
Λευιτῶν, καὶ τῶν δὲ ἐν τῇ ἡμετέρᾳ βασιλείᾳ,  
συμπορεύεσθαι σοι εἰς Ἱερουσαλημ. <sup>11</sup> ὅσοι οὖν  
ἐνθυμοῦνται, συνεξορμάτωσαν, καθάπερ δέδοκται ἐμοί  
τε καὶ τοῖς ἐπτά φίλοις συμβουλευταῖς, <sup>12</sup> ὅπως  
ἐπισκέψωνται τὰ κατὰ τὴν Ἰουδαίαν καὶ Ἱερουσαλημ  
ἀκολούθως ᾧ ἔχει ἐν τῷ νόμῳ τοῦ κυρίου, <sup>13</sup> καὶ  
ἀπενεγκεῖν δῶρα τῷ κυρίῳ τοῦ Ἰσραὴλ, ἃ ηὐξάμην ἐγώ

month and arrived in Jerusalem on the new moon of the fifth  
month, by the prosperous journey that the Lord gave them.  
<sup>7</sup> For, Ezra possessed great knowledge, so that he omitted  
nothing from the law of the Lord or the commandments but  
taught all Israel all the ordinances and judgments.

<sup>8</sup> Now, the following is a copy of the commission, which was  
then written from Artaxerxes the king, and which was  
delivered to Ezra the priest and a reader of the law of the  
Lord:

<sup>9</sup> “King Artaxerxes to Ezra the priest and reader of the  
law of the Lord, greeting. <sup>10</sup> In accordance with my  
gracious decision, I have given orders that those of the  
Jewish nation and of the priests, and the Levites, and  
others in our realm, those who are willing and freely  
choose to do so, may go with you to Jerusalem. <sup>11</sup> Let as  
many as are so disposed, therefore, leave with you, just  
as I and the seven Friends who are my counsellors have  
decided, <sup>12</sup> that they may look into matters in Judaea  
and Jerusalem, in accordance with what is in the law of  
the Lord, <sup>13</sup> and to carry to Jerusalem the gifts for the

<sup>7</sup> The WEBBE has ‘skill’ in place of ‘knowledge’.

<sup>8</sup> In place of ‘the commission, which was written’, the NRSV has just ‘the written commission’.

<sup>9</sup> Another option for ‘reader’ (as WEBBE) is ‘scribe’ – as also in v. 8.

<sup>10</sup> The NRSV lacks ‘are willing and’, here following the WEBBE.

<sup>11</sup> The ‘seven Friends’ (or counsellors) of the king are referred to in Est 1:14 and Herodotus (*History*, iii 84).

<sup>12</sup> The NRSV opens with ‘in order to look into’.

<sup>13</sup> The WEBBE lacks the words, ‘to collect’.

τε καὶ οἱ φίλοι, εἰς Ἱερουσαλημ καὶ πᾶν χρυσίον καὶ ἀργύριον, ὃ ἐὰν εὔρεθῆ ἐν τῇ χώρᾳ τῆς Βαβυλωνίας, τῷ κυρίῳ εἰς Ἱερουσαλημ σὺν τῷ δεδωρημένῳ ὑπὸ τοῦ ἔθνους εἰς τὸ ἱερόν τοῦ κυρίου αὐτῶν τὸ ἐν Ἱερουσαλημ <sup>14</sup> συναχθῆναι τό τε χρυσίον καὶ ἀργύριον εἰς ταύρους καὶ κριούς καὶ ἄρνας καὶ τὰ τούτοις ἀκόλουθα <sup>15</sup> ὥστε προσενεγκεῖν θυσίας ἐπὶ τὸ θυσιαστήριον τοῦ κυρίου αὐτῶν τὸ ἐν Ἱερουσαλημ. <sup>16</sup> καὶ πάντα, ὅσα ἂν βούλη μετὰ τῶν ἀδελφῶν σου ποιῆσαι χρυσίῳ καὶ ἀργυρίῳ, ἐπιτέλει κατὰ τὸ θέλημα τοῦ θεοῦ σου <sup>17</sup> καὶ τὰ ἱερὰ σκεύη τοῦ κυρίου τὰ διδόμενά σοι εἰς τὴν χρείαν τοῦ ἱεροῦ τοῦ θεοῦ σου τοῦ ἐν Ἱερουσαλημ. <sup>18</sup> καὶ τὰ λοιπά, ὅσα ἂν ὑποπίπτῃ σοι εἰς τὴν χρείαν τοῦ ἱεροῦ τοῦ θεοῦ σου, δώσεις ἐκ τοῦ βασιλικοῦ γαζοφυλακίου. <sup>19</sup> καὶ γὰρ δὲ Ἀρταξέρξης ὁ βασιλεὺς προσέταξα τοῖς γαζοφύλαξι Συρίας καὶ Φοινίκης, ἵνα ὅσα ἂν ἀποστείλῃ Εσδρας ὁ ἱερεὺς καὶ ἀναγνώστης τοῦ νόμου τοῦ θεοῦ τοῦ ὑψίστου, ἐπιμελῶς διδώσιν αὐτῷ ἕως ἀργυρίου ταλάντων ἑκατόν, <sup>20</sup> ὁμοίως δὲ καὶ ἕως πυροῦ κόρων ἑκατόν καὶ οἴνου μετρητῶν ἑκατόν καὶ ἄλα ἐκ πλήθους. <sup>21</sup> πάντα τὰ

Lord of Israel that I and my Friends have vowed, and to collect for the Lord in Jerusalem all the gold and silver that may be found in the country of Babylonia, <sup>14</sup> together with what is given by the nation for the temple of their Lord that is in Jerusalem, both gold and silver, for bulls, rams, and lambs, and what goes with them, <sup>15</sup> so as to offer sacrifices on the altar of their Lord that is in Jerusalem. <sup>16</sup> Whatever you and your kindred are minded to do with the gold and silver, perform it in accordance with the will of your God; <sup>17</sup> deliver the holy vessels of the Lord that are given you for the use of the temple of your God that is in Jerusalem; <sup>18</sup> and whatever else occurs to you as necessary for the temple of your God, you may provide out of the king's treasury. <sup>19</sup> I, Artaxerxes the king, have commanded the treasurers of Syria and Phoenicia that whatever Ezra the priest and reader of the law of the Most High God sends for, they shall take care to give him, <sup>20</sup> up to a hundred talents of silver, and likewise up to a hundred kors of wheat, a hundred baths of wine, and salt in abundance. <sup>21</sup> Let all

<sup>14</sup> Presumably, the gold and silver would be used to purchase animals for sacrifice.

<sup>15</sup> The WEBBE expands this verse, reading, "to the end that they may offer sacrifices to the Lord upon the altar of the Lord their God, which is in Jerusalem."

<sup>16</sup> Cf. #14.

<sup>17</sup> There is no opening verb in the Greek text but 'deliver' (or something similar) is implied.

<sup>18</sup> The NRSV has 'royal' in place of 'king's'.

<sup>19</sup> In place of 'Artaxerxes the king' (Ἀρταξέρξης ὁ βασιλεὺς), the NRSV has 'King Artaxerxes'.

<sup>20</sup> The sum is huge: 100 talents was over 3 tonnes of silver. Some MSS end with 'and other things' in place of 'and salt in abundance'.

<sup>21</sup> The WEBBE does not capitalise 'Most High'.

κατὰ τὸν τοῦ Θεοῦ νόμον ἐπιτελεσθήτω ἐπιμελῶς τῷ Θεῷ τῷ ὑψίστῳ ἕνεκα τοῦ μὴ γενέσθαι ὀργὴν εἰς τὴν βασιλείαν τοῦ βασιλέως καὶ τῶν υἱῶν. <sup>22</sup> καὶ ὑμῖν δὲ λέγεται ὅπως πᾶσι τοῖς ἱερεῦσιν καὶ τοῖς Λευίταις καὶ ἱεροψάλταις καὶ θυρωροῖς καὶ ἱεροδούλοις καὶ πραγματικοῖς τοῦ ἱεροῦ τούτου μηδεμίαν φορολογίαν μηδὲ ἄλλη ἐπιβολὴ γίγνηται, καὶ ἐξουσίαν μηδένα ἔχειν ἐπιβαλεῖν τι τούτοις. <sup>23</sup> καὶ σύ, Εσδρα, κατὰ τὴν σοφίαν τοῦ Θεοῦ ἀνάδειξον κριτὰς καὶ δικαστάς, ὅπως δικάζωσιν ἐν ὅλῃ Συρίᾳ καὶ Φοινίκῃ πάντας τοὺς ἐπισταμένους τὸν νόμον τοῦ Θεοῦ σου· καὶ τοὺς μὴ ἐπισταμένους δὲ διδάξεις. <sup>24</sup> καὶ πάντες, ὅσοι ἂν παραβαίνωσι τὸν νόμον τοῦ Θεοῦ σου καὶ τὸν βασιλικόν, ἐπιμελῶς κολασθήσονται, ἂν τε καὶ θανάτῳ ἂν τε καὶ τιμωρίᾳ ἢ ἀργυρικῆς ζημίας ἢ ἀπαγωγῆς.

<sup>25</sup> ... Εὐλογητὸς μόνος ὁ κύριος ὁ δὸς ταῦτα εἰς τὴν καρδίαν τοῦ βασιλέως, δοξάσαι τὸν οἶκον αὐτοῦ τὸν ἐν Ἱερουσαλὴμ, <sup>26</sup> καὶ ἐμὲ ἐτίμησεν ἔναντι τοῦ βασιλέως καὶ τῶν συμβουλευόντων καὶ πάντων τῶν φίλων καὶ μεγιστάνων αὐτοῦ. <sup>27</sup> καὶ ἐγὼ εὐδαρσῆς ἐγενόμην κατὰ τὴν ἀντίληψιν

things prescribed in the law of God be scrupulously fulfilled for the Most High God, so that wrath may not come upon the kingdom of the king and his sons. <sup>22</sup> You are also informed that no tribute or any other tax is to be laid on any of the priests or Levites or temple singers or gatekeepers or temple servants or persons employed in this temple, and that no one has authority to impose any tax on them. <sup>23</sup> And you, Ezra, according to the wisdom of God, appoint judges and justices to judge all those who know the law of your God, throughout all Syria and Phoenicia; and you shall teach it to those who do not know it. <sup>24</sup> And whoever transgress the law of your God or the law of the king shall be strictly punished, whether by death or some other punishment, either by monetary penalty or by imprisonment.”

<sup>25</sup> Then Ezra the scribe said, “Blessed be the Lord alone, who has put this into the heart of the king, to glorify his house, which is in Jerusalem, <sup>26</sup> and who has honoured me in the sight of the king, and of his counsellors, and of all his Friends and his nobles. <sup>27</sup> And I was encouraged by the help of the

<sup>22</sup> Temple personnel are exempt from all taxes.

<sup>23</sup> Ezra is given authority to appoint judges throughout the entire province in order to maintain the Jewish Law.

<sup>24</sup> In place of ‘monetary penalty’, the NRSV has ‘fine’.

<sup>25</sup> Most Greek MSS lack ‘Then Ezra the scribe said’, as does Rahlfs-Hanhart; here we follow the NRSV & WEBBE, which read with the Vg (appendix): <sup>28</sup> *et dixit Ezras scriba: benedictus Dominus patrum meorum, qui dedit haec in cor regis, clarificare domum suam quae est in Hierusalem.*

<sup>26</sup> The NRSV opens with, “who honoured me.”

<sup>27</sup> For the opening conjunction, the WEBBE has ‘therefore’ (the NRSV omits it).

κυρίου τοῦ Θεοῦ μου καὶ συνήγαγον ἐκ τοῦ Ἰσραὴλ ἄνδρας ὥστε συναναβῆναί μοι.

<sup>28</sup> Καὶ οὗτοι οἱ προηγούμενοι κατὰ τὰς πατριὰς αὐτῶν καὶ τὰς μεριδαρχίας οἱ ἀναβάντες μετ' ἐμοῦ ἐκ Βαβυλῶνος ἐν τῇ βασιλείᾳ Ἀρταξέρξου τοῦ βασιλέως· <sup>29</sup> ἐκ τῶν υἱῶν Φινεες Γαρσομος· ἐκ τῶν υἱῶν Ἰεταμαρου Γαμηλος· ἐκ τῶν υἱῶν Δαυιδ Ἀππουσ ὁ Σεχενιου· <sup>30</sup> ἐκ τῶν υἱῶν Φοροσ Ζαχαριασ καὶ μετ' αὐτοῦ ἀπὸ γραφῆς ἄνδρες ἑκατὸν πεντήκοντα· <sup>31</sup> ἐκ τῶν υἱῶν Φααδμωαβ Ἐλιαωνιασ Ζαραιου καὶ μετ' αὐτοῦ ἄνδρες διακόσιοι· <sup>32</sup> ἐκ τῶν υἱῶν Ζαδοσ Σεχενιασ Ἰεζηλου καὶ μετ' αὐτοῦ ἄνδρες τριακόσιοι· ἐκ τῶν υἱῶν Ἀδινου Βην – Ἰωναθου καὶ μετ' αὐτοῦ ἄνδρες διακόσιοι πεντήκοντα· <sup>33</sup> ἐκ τῶν υἱῶν Ἡλαμ Ἰεσιασ Γοθολιου καὶ μετ' αὐτοῦ ἄνδρες ἑβδομήκοντα· <sup>34</sup> ἐκ τῶν υἱῶν Σαφατιου Ζαραιιασ Μιχαηλου καὶ μετ' αὐτοῦ ἄνδρες ἑβδομήκοντα· <sup>35</sup> ἐκ τῶν υἱῶν Ἰωαβ Ἀβαδιασ Ἰεζηλου καὶ μετ' αὐτοῦ ἄνδρες διακόσιοι δέκα δύο· <sup>36</sup> ἐκ τῶν υἱῶν Βανι Ἀσσαλιμωθ Ἰωσαφιου καὶ μετ' αὐτοῦ ἄνδρες ἑκατὸν ἐξήκοντα· <sup>37</sup> ἐκ τῶν υἱῶν Βαβι Ζαχαριασ

Lord my God and I gathered together men from Israel to go up with me.”

<sup>28</sup> These are the leaders, by their fathers' houses and their groups, who went up with me from Babylon, in the reign of King Artaxerxes: <sup>29</sup> Of the sons of Phinehas, Gershom. Of the sons of Ithamar, Gamael. Of the sons of David, Hattush son of Shecaniah. <sup>30</sup> Of the sons of Parosh, Zechariah, and with him a hundred fifty men enrolled. <sup>31</sup> Of the sons of Pahath-Moab, Eliehoenai son of Zerahiah, and with him two hundred men. <sup>32</sup> Of the sons of Zattu, Shecaniah son of Jahaziel, and with him three hundred men. Of the sons of Adin, Obed son of Jonathan, and with him two hundred fifty men. <sup>33</sup> Of the sons of Elam, Jeshaiiah son of Gotholiah, and with him seventy men. <sup>34</sup> Of the sons of Shephatiah, Zeraiah son of Michael, and with him seventy men. <sup>35</sup> Of the sons of Joab, Obadiah son of Jehiel, and with him two hundred twelve men. <sup>36</sup> Of the sons of Bani, Shelomith son of Josiphiah, and with him a hundred sixty men. <sup>37</sup> Of the sons

<sup>28</sup> The NRSV has 'ancestral houses' in place of 'fathers' houses'.

<sup>29</sup> The list of those who returned differs in a few particulars from that found in Ezr 8:1–14.

<sup>30</sup> Throughout this paragraph, the NRSV has 'descendants' in place of 'sons'.

<sup>31</sup> The WEBBE has 'Zaraias' in place of 'Zerahiah'.

<sup>32</sup> Ezr 8:5 lacks the name, 'Zattu'.

<sup>33</sup> In place of 'Gotholiah', the WEBBE has 'Gotholias'.

<sup>34</sup> The WEBBE has 'Zaraias' in place of 'Zeraiah'.

<sup>35</sup> It is not likely that the 'Obadiah' here is the 'minor' prophet of the same name.

<sup>36</sup> Ezr 8:10 lacks the name, 'Bani'.

<sup>37</sup> The WEBBE has 'Zacharias' in place of 'Zechariah'.

Βηβαι καὶ μετ' αὐτοῦ ἄνδρες εἴκοσι ὀκτώ· <sup>38</sup> ἐκ τῶν υἱῶν Ἀσγαθ Ἰωαννης Ἀκαταν καὶ μετ' αὐτοῦ ἄνδρες ἑκατὸν δέκα· <sup>39</sup> ἐκ τῶν υἱῶν Ἀδωνικαμ οἱ ἔσχατοι, καὶ ταῦτα τὰ ὀνόματα αὐτῶν· Ἐλιφαλατος, Ἰουηλ καὶ Σαμαιοσ, καὶ μετ' αὐτῶν ἄνδρες ἑβδομήκοντα· <sup>40</sup> ἐκ τῶν υἱῶν Βαγο Ουδι ὁ τοῦ Ἰσταλκουρου καὶ μετ' αὐτοῦ ἄνδρες ἑβδομήκοντα.

<sup>41</sup> Καὶ συνήγαγον αὐτοὺς ἐπὶ τὸν λεγόμενον Θεραν ποταμόν, καὶ παρενεβάλομεν αὐτόθι ἡμέρας τρεῖς, καὶ κατέμαθον αὐτούς. <sup>42</sup> καὶ ἐκ τῶν υἱῶν τῶν ἱερέων καὶ ἐκ τῶν Λευιτῶν οὐχ εὐρών ἐκεῖ <sup>43</sup> ἀπέστειλα πρὸς Ἐλεαζαρον καὶ Ἰδουηλον καὶ Μαασμαν καὶ Ἐλναταν καὶ Σαμαιοσ καὶ Ἰωριβον, Ναθαν, Ἐνναταν, Ζαχαριαν καὶ Μεσολαμον τοὺς ἡγουμένους καὶ ἐπιστήμονας <sup>44</sup> καὶ εἶπα αὐτοῖς ἐλθεῖν πρὸς Ἀδδαιον τὸν ἡγούμενον τὸν ἐν τῷ τόπῳ τοῦ γαζοφυλακίου <sup>45</sup> ἐντειλάμενος αὐτοῖς διαλεγῆναι Ἀδδαιω καὶ τοῖς ἀδελφοῖς αὐτοῦ καὶ τοῖς ἐν τῷ τόπῳ γαζοφύλαξιν ἀποστεῖλαι ἡμῖν τοὺς ἱερατεύσοντας ἐν τῷ οἴκῳ τοῦ κυρίου ἡμῶν. <sup>46</sup> καὶ ἤγαγον ἡμῖν κατὰ τὴν κραταιὰν χεῖρα τοῦ κυρίου ἡμῶν

of Bebai, Zechariah son of Bebai, and with him twenty-eight men. <sup>38</sup> Of the sons of Azgad, Johanan son of Hakkatan, and with him a hundred ten men. <sup>39</sup> Of the sons of Adonikam, the last ones, their names being Eliphelet, Jeuel, and Shemaiah, and with them seventy men. <sup>40</sup> Of the descendants of Bigvai, Uthai son of Istalcurus, and with him seventy men.

<sup>41</sup> I gathered them together at the river called Theras and we pitched out tents there for three days and I inspected them.

<sup>42</sup> And, when I found there none of the sons of the priests or of the Levites, <sup>43</sup> I sent word to Eliezar, and Iduel, and Maasmas, and Elnathan, and Shemaiah, and Jarib, Nathan, Elnathan, Zechariah, and Meshullam, who were leaders and men of understanding; <sup>44</sup> and I told them to go to Iddo, who was the leading man at the place of the treasury; <sup>45</sup> I commanded them that they should speak to Iddo and his kindred and the treasurers at that place to send us such men who could serve as priests in the house of our Lord. <sup>46</sup> And, by the mighty hand of our Lord, they brought us competent

<sup>38</sup> After 'Hakkatan', the WEBBE adds 'Akatan'.

<sup>39</sup> Throughout this paragraph, the NRSV has 'descendants' in place of 'sons'.

<sup>40</sup> The WEBBE, following the Greek text more literally, has 'Bago' in place of 'Bigvai'.

<sup>41</sup> The River Theras (Ahava in Ezr 8:21) is probably a tributary of the Euphrates.

<sup>42</sup> Because neither priests nor Levites were among the group first assembled by Ezra, special measures had to be taken to secure the required number of both.

<sup>43</sup> The NRSV & WEBBE split this verse, starting v. 44 at 'Elnathan'.

<sup>44</sup> In place of 'Iddo', the WEBBE has 'Loddeus' (possibly misreading the Ἀδδαιον of the LXX).

<sup>45</sup> In place of 'Iddo', the WEBBE has 'Loddeus' (possibly misreading the Ἀδδαιω of the LXX).

<sup>46</sup> In place of 'Sherebiah' (following the NRSV), the LXX has 'Asbebias'.

ἄνδρας ἐπιστήμονας τῶν υἱῶν Μοολι τοῦ Λευι τοῦ Ἰσραηλ· Ἀσεβηβιαν καὶ τοὺς υἱοὺς καὶ τοὺς ἀδελφούς, δέκα ὀκτώ·<sup>47</sup> καὶ Ἀσεβιαν καὶ Ἀννουνον καὶ Ὡσαιαν ἀδελφὸν ἐκ τῶν υἱῶν Χανουναίου καὶ οἱ υἱοὶ αὐτῶν, ἄνδρες εἴκοσι·<sup>48</sup> καὶ ἐκ τῶν ἱεροδούλων, ὧν ἔδωκεν Δαυιδ καὶ οἱ ἡγούμενοι εἰς τὴν ἐργασίαν τῶν Λευιτῶν, ἱερόδουλοι διακόσιοι εἴκοσι· πάντων ἐσημάνη ἢ ὀνοματογραφία.<sup>49</sup> καὶ εὐξάμην ἐκεῖ νηστείαν τοῖς νεανίσκοις ἔναντι τοῦ κυρίου ἡμῶν<sup>50</sup> ζητῆσαι παρ' αὐτοῦ εὐδοσίαν ἡμῖν τε καὶ τοῖς συνοῦσιν ἡμῖν τέκνοις ἡμῶν καὶ κτήνεσιν.<sup>51</sup> ἐνετράπην γὰρ αἰτῆσαι τὸν βασιλέα πεζοὺς τε καὶ ἵππεῖς καὶ προπομπὴν ἕνεκεν ἀσφαλείας τῆς πρὸς τοὺς ἐναντιουμένους ἡμῖν·<sup>52</sup> εἶπαμεν γὰρ τῷ βασιλεῖ ὅτι Ἰσχυς τοῦ κυρίου ἡμῶν ἔσται μετὰ τῶν ἐπιζητούντων αὐτὸν εἰς πᾶσαν ἐπανόρθωσιν.<sup>53</sup> καὶ πάλιν ἐδεήθημεν τοῦ κυρίου ἡμῶν κατὰ ταῦτα καὶ εὐιλάτου ἐτύχομεν.<sup>54</sup> καὶ ἐχώρισα τῶν φυλάρχων τῶν ἱερέων ἄνδρας δέκα δύο, καὶ Σερεβιαν καὶ Ἀσαβιαν καὶ μετ' αὐτῶν ἐκ τῶν ἀδελφῶν αὐτῶν ἄνδρας δέκα,<sup>55</sup> καὶ ἔστησα αὐτοῖς τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ ἱερὰ σκεύη τοῦ οἴκου τοῦ κυρίου ἡμῶν, ἃ αὐτὸς ἔδωρῆσατο

men of the sons of Mahli son of Levi, son of Israel, namely Sherebiah with his sons and kinsmen, eighteen;<sup>47</sup> also Hashabiah and Annunus and his brother Jeshaiiah, of the sons of Hananiah, and their sons, twenty men;<sup>48</sup> and of the temple servants, whom David and the leaders had given for the service of the Levites, two hundred and twenty temple servants; the list of all their names was reported.<sup>49</sup> There I proclaimed a fast for the young men before our Lord,<sup>50</sup> to seek from him a prosperous journey for ourselves and for our children and the livestock that were with us.<sup>51</sup> I was ashamed to ask the king for foot soldiers and cavalry and an escort to keep us safe from our adversaries;<sup>52</sup> for, we had said to the king, "The power of our Lord will be with those who seek him and will support them in every way."<sup>53</sup> Again, we prayed to our Lord about these things, and we found him very merciful.<sup>54</sup> Then I set apart twelve of the leaders of the priests, Sherebiah and Hashabiah, and ten of their kinsmen with them;<sup>55</sup> and I weighed out to them the silver and the gold and the holy vessels of the house of our Lord, which the

<sup>47</sup> The NRSV has 'descendants' in place of 'sons' (twice in this verse).

<sup>48</sup> Another possible reading for the end is, "and all were registered by name."

<sup>49</sup> Fasting prior to an important undertaking was common (2Ch 20:3, Est 4:16, Jr 36:9).

<sup>50</sup> The NRSV merges this with the previous verse (which is therein v. 50).

<sup>51</sup> The WEBBE has 'infantry' in place of 'foot soldiers'.

<sup>52</sup> The WEBBE does not make a direct quotation of Ezra's statement.

<sup>53</sup> The WEBBE lacks the word 'very'.

<sup>54</sup> For 'Sherebiah and Hashabiah', the WEBBE has 'Eserebias, Assamias'.

<sup>55</sup> The WEBBE lacks the word, 'himself'.

ὁ βασιλεὺς καὶ οἱ σύμβουλοι αὐτοῦ καὶ οἱ μεγιστᾶνες καὶ πᾶς Ἰσραηλ. <sup>56</sup> καὶ στήσας παρέδωκα αὐτοῖς ἀργυρίου τάλαντα ἑξακόσια πεντήκοντα καὶ σκεύη ἀργυρᾶ ταλάντων ἑκατὸν καὶ χρυσοῦ τάλαντα ἑκατὸν καὶ χρυσώματα εἴκοσι καὶ σκεύη χαλκᾶ ἀπὸ χρηστοῦ χαλκοῦ στίλβοντα χρυσοειδῆ σκεύη δώδεκα. <sup>57</sup> καὶ εἶπα αὐτοῖς Καὶ ὑμεῖς ἅγιοι ἔστε τῷ κυρίῳ, καὶ τὰ σκεύη ἅγια, καὶ τὸ ἀργύριον καὶ τὸ χρυσίον εὐχὴ τῷ κυρίῳ κυρίῳ τῶν πατέρων ἡμῶν. <sup>58</sup> ἀγρυπνεῖτε καὶ φυλάσσετε ἕως τοῦ παραδοῦναι αὐτὰ ὑμᾶς τοῖς φυλάρχοις τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ τοῖς ἡγουμένοις τῶν πατριῶν τοῦ Ἰσραηλ ἐν Ἱερουσαλημ ἐν τοῖς παστοφοροῖσις τοῦ οἴκου τοῦ κυρίου ἡμῶν. <sup>59</sup> καὶ οἱ παραλαβόντες οἱ ἱερεῖς καὶ οἱ Λευῖται τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη τὰ ἐν Ἱερουσαλημ εἰσήνεγκαν εἰς τὸ ἱερόν τοῦ κυρίου.

<sup>60</sup> Καὶ ἀναξεύξαντες ἀπὸ τοῦ ποταμοῦ Θερα τῇ δωδεκάτῃ τοῦ πρώτου μηνὸς εἰσήλθομεν εἰς Ἱερουσαλημ κατὰ τὴν κραταιὰν χεῖρα τοῦ κυρίου ἡμῶν τὴν ἐφ' ἡμῖν· καὶ ἐρρύσατο ἡμᾶς ἐπὶ τῆς εἰσόδου ἀπὸ παντὸς ἐχθροῦ, καὶ ἦλθομεν εἰς Ἱερουσαλημ. <sup>61</sup> καὶ γενομένης αὐτόθι ἡμέρας τρίτης σταθρὲν τὸ ἀργύριον καὶ τὸ χρυσίον παρεδόθη ἐν τῷ οἴκῳ τοῦ κυρίου

king himself and his counsellors and the nobles and all Israel had given. <sup>56</sup> I weighed and gave to them six hundred and fifty talents of silver, silver vessels worth a hundred talents, and a hundred talents of gold, and twenty golden bowls, and twelve bronze vessels of fine bronze that glittered like gold. <sup>57</sup> And I said to them, "You are holy to the Lord, and the vessels are holy, and the silver and the gold are vowed to the Lord, the Lord of our fathers. <sup>58</sup> Be watchful and on guard until you deliver them to the leaders of the priests and the Levites, and to the heads of the fathers' houses of Israel, in Jerusalem, in the chambers of the house of our Lord." <sup>59</sup> And, therefore, the priests and the Levites took the silver and the gold and the vessels that had been in Jerusalem and they brought them to the temple of the Lord.

<sup>60</sup> We left the river Theras on the twelfth day of the first month; and we arrived in Jerusalem by the mighty hand of our Lord, which was upon us; he delivered us from every enemy on the way, and so we came to Jerusalem. <sup>61</sup> When we had been there three days, the silver and the gold were weighed and delivered in the house of our Lord to the priest

<sup>56</sup> The NRSV & WEBBE split this verse, beginning v. 57 at 'and twenty golden bowls'.

<sup>57</sup> Holy objects could only be entrusted to those who were holy themselves.

<sup>58</sup> In place of 'fathers' houses', the NRSV has 'ancestral houses'.

<sup>59</sup> Another reading for 'brought' is 'carried'.

<sup>60</sup> The vessels are placed in the temporary storehouses (the 'chambers' of v. 59), sacrifices are offered to God and the king's orders delivered to the provincial officers; the latter have no choice but to obey.

<sup>61</sup> The WEBBE has 'Marmoth' in place of 'Meremoth'.

ἡμῶν Μαρωθὶ Ουρια ἱερεῖ <sup>62</sup> – καὶ μετ’ αὐτοῦ Ἐλεάζαρ ὁ τοῦ Φινεες, καὶ ἦσαν μετ’ αὐτῶν Ἰωσαβδος Ἰησοῦ καὶ Μωεθ Σαβαννου οἱ Λευῖται – πρὸς ἀριθμὸν καὶ ὄλκην ἅπαντα, καὶ ἐγράφη πᾶσα ἡ ὄλκη αὐτῶν αὐτῇ τῇ ὥρᾳ. <sup>63</sup> οἱ δὲ παραγενόμενοι ἐκ τῆς αἰχμαλωσίας προσήνεγκαν θυσίας τῷ θεῷ τοῦ Ἰσραηλ κυρίῳ ταύρους δώδεκα ὑπὲρ παντὸς Ἰσραηλ, κριοὺς ἐνενήκοντα ἕξ, ἄρνας ἐβδομήκοντα δύο, τράγους ὑπὲρ σωτηρίου δέκα δύο· ἅπαντα θυσίαν τῷ κυρίῳ. <sup>64</sup> καὶ ἀπέδωκαν τὰ προστάγματα τοῦ βασιλέως τοῖς βασιλικοῖς οἰκονόμοις καὶ τοῖς ἐπάρχοις Κοίλης Συρίας καὶ Φοινίκης, καὶ ἐδόξασαν τὸ ἔθνος καὶ τὸ ἱερόν τοῦ κυρίου.

<sup>65</sup> Καὶ τούτων τελεσθέντων προσήλθοσαν μοι οἱ ἡγούμενοι λέγοντες <sup>66</sup> Οὐκ ἐχώρισαν τὸ ἔθνος τοῦ Ἰσραηλ καὶ οἱ ἄρχοντες καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται τὰ ἀλλογενῆ ἔθνη τῆς γῆς καὶ τὰς ἀκαθαρσίας αὐτῶν, Χαναανίων καὶ Χετταίων καὶ Φερεζαίων καὶ Ἰεβουσαίων καὶ Μωαβιτῶν καὶ Αἰγυπτίων καὶ Ἰδουμαίων· <sup>67</sup> συνώκησαν γὰρ μετὰ τῶν

Meremoth son of Uriah; <sup>62</sup> with him was Eleazar son of Phinehas, and with them were Jozabad son of Jeshua and Moeth son of Binnui, the Levites. The whole was counted and weighed, and the weight of everything was recorded at that very time. <sup>63</sup> And those who had returned from exile offered sacrifices to the Lord, the God of Israel, twelve bulls for all Israel, ninety-six rams, seventy-two lambs, and as a thank offering twelve male goats – all as a sacrifice to the Lord. <sup>64</sup> They delivered the king’s orders to the king’s stewards and to the governors of Coelesyria and Phoenicia; and these officials honoured the people and the temple of the Lord.

<sup>65</sup> After these things had been done, the leaders came to me and said, <sup>66</sup> “The people of Israel and the rulers and the priests and the Levites have not put away from themselves the alien peoples of the land and their pollutions, the Canaanites, the Hittites, the Perizzites, the Jebusites, the Moabites, the Egyptians, and the Edomites. <sup>67</sup> For, they and

<sup>62</sup> In place of ‘Binnui’ (following the NRSV), the LXX has ‘Sabannus’. The NRSV & WEBBE split this verse, beginning v. 64 at ‘The whole’.

<sup>63</sup> The NRSV & WEBBE split this verse, beginning v. 66 at ‘seventy-two lambs’.

<sup>64</sup> The NRSV has ‘royal stewards’ in place of ‘king’s stewards’.

<sup>65</sup> No sooner does Ezra arrive than he is presented with evidence that the community has been corrupted by mixed marriages. The older legislation had warned against marriage with the population of Canaan upon entrance into the land (Dt 7:3) but had not expressly forbidden mixed marriages. Strong warnings had been issued, however, against Israel’s adopting the abominable practices of the surrounding nations (Lv 18:24–30). During the Exile, Israel had been able to survive only on the basis of a relatively high level of racial integrity. The strict separation carried out by Ezra is therefore understandable; in the Exile, standards were probably higher on this issue than they were in Judah. Nehemiah also faced the same problem – see Ne 10:28–30, 13:3,23–30.

<sup>66</sup> Note that this is v. 69 in the NRSV & WEBBE.

<sup>67</sup> The NRSV has ‘descendants’ in place of ‘sons’.

θυγατέρων αὐτῶν καὶ αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν, καὶ ἐπεμίγη τὸ σπέρμα τὸ ἅγιον εἰς τὰ ἄλλογενῆ ἔθνη τῆς γῆς, καὶ μετεῖχον οἱ προηγούμενοι καὶ οἱ μεγιστᾶνες τῆς ἀνομίας ταύτης ἀπὸ τῆς ἀρχῆς τοῦ πράγματος. <sup>68</sup> καὶ ἅμα τῷ ἀκοῦσαί με ταῦτα διέρρηξα τὰ ἱμάτια καὶ τὴν ἱερὰν ἐσθῆτα καὶ κατέτιλα τοῦ τριχώματος τῆς κεφαλῆς καὶ τοῦ πώγωνος καὶ ἐκάθισα σύννους καὶ περιίλυτος. <sup>69</sup> καὶ ἐπισυνήχθησαν πρὸς με ὅσοι ποτὲ ἐπεκινοῦντο τῷ ῥήματι κυρίου τοῦ Ἰσραηλ, ἐμοῦ πενθοῦντος ἐπὶ τῇ ἀνομίᾳ, καὶ ἐκαθήμην περιίλυτος ἕως τῆς δειλινῆς θυσίας. <sup>70</sup> καὶ ἐξεγερθεὶς ἐκ τῆς νηστείας διερρηγμένα ἔχων τὰ ἱμάτια καὶ τὴν ἱερὰν ἐσθῆτα κάμψας τὰ γόνατα καὶ ἐκτείνας τὰς χεῖρας πρὸς τὸν κύριον ἔλεγον <sup>71</sup> Κύριε, ἥσχυμαι, ἐντέτραμμα κατὰ πρόσωπόν σου. <sup>72</sup> αἱ γὰρ ἁμαρτίαι ἡμῶν ἐπλέονασαν ὑπὲρ τὰς κεφαλὰς ἡμῶν, αἱ δὲ ἄγνοιαὶ ἡμῶν ὑπερήνεγκαν ἕως τοῦ οὐρανοῦ <sup>73</sup> ἀπὸ τῶν χρόνων τῶν πατέρων ἡμῶν, καὶ ἐσμεν ἐν μεγάλῃ ἁμαρτίᾳ ἕως τῆς ἡμέρας ταύτης. <sup>74</sup> καὶ διὰ τὰς ἁμαρτίας ἡμῶν καὶ τῶν πατέρων ἡμῶν παρεδόθημεν σὺν τοῖς ἀδελφοῖς ἡμῶν καὶ σὺν τοῖς βασιλεῦσιν ἡμῶν καὶ σὺν τοῖς ἱερεῦσιν ἡμῶν τοῖς βασιλεῦσιν τῆς γῆς εἰς ῥομφαίαν καὶ αἰχμαλωσίαν καὶ

their sons have married the daughters of these people, and the holy race has been mixed with the alien peoples of the land; and the leaders and the nobles have been sharing in this iniquity from the beginning of this matter.” <sup>68</sup> And, as soon as I heard these things, I tore my garments and my holy mantle and plucked out the hair from my head and beard; and I sat down sad and full of heaviness. <sup>69</sup> All who were ever moved at the word of the Lord of Israel gathered around me, as I mourned over this iniquity, and I sat full of heaviness until the evening sacrifice. <sup>70</sup> Then I rose from my fast, with my garments and my holy mantle torn and, kneeling down and stretching out my hands to the Lord, I said, <sup>71</sup> “Lord, I am ashamed and confounded before your face; <sup>72</sup> for, our transgressions have multiplied to the point of reaching over our heads and our iniquities have mounted up to heaven <sup>73</sup> ever since the times of our fathers, and we have been in great sin, even up to this day. <sup>74</sup> And, because of our sins and the sins of our fathers, we, along with our kindred, and our kings, and our priests, were given over to the kings of the earth, to the sword, and to captivity, and to plundering in

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<sup>68</sup> In place of ‘sad and full of heaviness’, the NRSV has ‘in anxiety and grief’.

<sup>69</sup> The NRSV has ‘grief-stricken’ in place of ‘full of heaviness’, here following the WEBBE.

<sup>70</sup> The NRSV & WEBBE have ‘I said’ as part of v. 71 (therein v. 74).

<sup>71</sup> The NRSV has ‘confused’ in place of ‘confounded’.

<sup>72</sup> In place of ‘iniquities’, the NRSV has ‘mistakes’ and the WEBBE has ‘errors’.

<sup>73</sup> The NRSV has ‘ancestors’ in place of ‘fathers’.

<sup>74</sup> In place of ‘captivity’, the NRSV has ‘exile’.

προνομήν μετὰ αἰσχύνῃς μέχρι τῆς σήμερον ἡμέρας. <sup>75</sup> καὶ νῦν κατὰ πόσον τι ἐγενήθη ἡμῖν ἔλεος παρὰ σοῦ, κύριε, καταλειφθῆναι ἡμῖν ῥίζαν καὶ ὄνομα ἐν τῷ τόπῳ τοῦ ἁγιάσματος σου <sup>76</sup> καὶ τοῦ ἀνακαλύψαι φωστῆρα ἡμῶν ἐν τῷ οἴκῳ τοῦ κυρίου ἡμῶν δοῦναι ἡμῖν τροφήν ἐν τῷ καιρῷ τῆς δουλείας ἡμῶν. <sup>77</sup> καὶ ἐν τῷ δουλεύειν ἡμᾶς οὐκ ἐγκατελείφθημεν ὑπὸ τοῦ κυρίου ἡμῶν, ἀλλὰ ἐποίησεν ἡμᾶς ἐν χάριτι ἐνώπιον τῶν βασιλέων Περσῶν <sup>78</sup> δοῦναι ἡμῖν τροφήν καὶ δοξάσαι τὸ ἱερόν τοῦ κυρίου ἡμῶν καὶ ἐγεῖραι τὴν ἔρημον Σιων δοῦναι ἡμῖν στερέωμα ἐν τῇ Ἰουδαίᾳ καὶ Ἱερουσαλημ. <sup>79</sup> καὶ νῦν τί ἐροῦμεν, κύριε, ἔχοντες ταῦτα; παρέβημεν γὰρ τὰ προστάγματά σου, ἃ ἔδωκας ἐν χειρὶ τῶν παιδῶν σου τῶν προφητῶν λέγων ὅτι <sup>80</sup> Ἡ γῆ, εἰς ἣν εἰσέρχεσθε κληρονομησαί, ἔστιν γῆ μεμολυσμένη μολυσμῶ τῶν ἀλλογενῶν τῆς γῆς, καὶ τῆς ἀκαθαρσίας αὐτῶν ἐπέπλησαν αὐτήν. <sup>81</sup> καὶ νῦν τὰς θυγατέρας ὑμῶν μὴ συνοικίσητε τοῖς υἱοῖς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν μὴ λάβητε τοῖς υἱοῖς ὑμῶν. <sup>82</sup> καὶ οὐ ζητήσετε εἰρηνεῦσαι τὰ πρὸς αὐτοὺς τὸν ἅπαντα χρόνον, ἵνα ἰσχύσαντες φάγητε τὰ

shame, right up to this day. <sup>75</sup> And now, in some measure, mercy has been shown to us from you, O Lord, that there should be left to us a root and a name in the place of your sanctuary, <sup>76</sup> and to uncover a light for us in the house of the Lord our God and to give us food in the time of our servitude. <sup>77</sup> And yes, even in our captivity, we were not forsaken by our Lord, but he brought us into favour with the kings of the Persians, <sup>78</sup> so that they have given us food and glorified the temple of our Lord, and raised Zion from desolation, to give us a stronghold in Judaea and Jerusalem. <sup>79</sup> “And now, O Lord, what shall we say, when we have these things? For we have transgressed your commandments, which you gave by the hand of your servants the prophets, saying, <sup>80</sup> “The land that you are entering to take possession of is a land polluted with the pollution of the aliens of the land, and they have filled it with their uncleanness. <sup>81</sup> Therefore, do not give your daughters in marriage to their sons and do not take their daughters for your sons; <sup>82</sup> do not seek ever to have peace with them, so that you may be strong and eat the good things

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<sup>75</sup> The NRSV has ‘to leave’ in place of ‘that there should be left’.

<sup>76</sup> The NRSV omits the opening conjunction.

<sup>77</sup> The WEBBE & NRSV have ‘bondage’ in place of ‘captivity’.

<sup>78</sup> The NRSV includes the words up to ‘food’ as part of the previous verse (therein v. 80).

<sup>79</sup> The NRSV lacks the words, ‘the hand of’.

<sup>80</sup> The prophetic books contain no such statement; the author may have in mind Lv 18:19–30.

<sup>81</sup> The NRSV has ‘descendants’ in place of ‘sons’ (twice in this verse).

<sup>82</sup> In place of ‘sons’, the NRSV here has ‘children’.

ἀγαθὰ τῆς γῆς καὶ κατακληρονομήσητε τοῖς υἱοῖς ὑμῶν ἕως αἰῶνος. <sup>83</sup> καὶ τὰ συμβαίνοντα πάντα ἡμῖν γίνεταί διὰ τὰ ἔργα ἡμῶν τὰ πονηρὰ καὶ τὰς μεγάλας ἀμαρτίας ἡμῶν. <sup>84</sup> σὺ γάρ, κύριε, ἐκούφισας τὰς ἀμαρτίας ἡμῶν καὶ ἔδωκας ἡμῖν τοιαύτην ῥίζαν· πάλιν ἀνεκάμψαμεν παραβῆναι τὸν νόμον σου εἰς τὸ ἐπιμιγῆναι τῇ ἀκαθαρσίᾳ τῶν ἐθνῶν τῆς γῆς. <sup>85</sup> οὐχὶ ὠργίσθης ἡμῖν ἀπολέσαι ἡμᾶς ἕως τοῦ μὴ καταλιπεῖν ῥίζαν καὶ σπέρμα καὶ ὄνομα ἡμῶν; <sup>86</sup> κύριε τοῦ Ἰσραὴλ, ἀληθινὸς εἶ· κατελείφθημεν γὰρ ῥίζα ἐν τῇ σήμερον. <sup>87</sup> ἰδοὺ νῦν ἐσμεν ἐνώπιόν σου ἐν ταῖς ἀνομίαις ἡμῶν· οὐ γὰρ ἔστιν στήναι ἔτι ἔμπροσθέν σου ἐπὶ τούτοις. <sup>88</sup> Καὶ ὅτε προσευχόμενος Εσδρας ἀνθωμολογεῖτο κλαίων χαμαιπετῆς ἔμπροσθεν τοῦ ἱεροῦ, ἐπισυνήχθησαν πρὸς αὐτὸν ἀπὸ Ἱερουσαλήμ ὄχλος πολὺς σφόδρα, ἄνδρες καὶ γυναῖκες καὶ νεανίαί· κλαυθμὸς γὰρ ἦν μέγας ἐν τῷ πλήθει. <sup>89</sup> καὶ φωνήσας Ἰεχονίας Ἰεηλου τῶν υἱῶν Ἰσραὴλ εἶπεν Εσδρα Ἥμεῖς ἡμάρτομεν εἰς τὸν κύριον καὶ συναμίσαμεν γυναῖκας ἀλλογενεῖς ἐκ τῶν ἐθνῶν τῆς γῆς· καὶ νῦν ἔστιν ἐλπίς τῷ Ἰσραὴλ. <sup>90</sup> ἐν τούτῳ γενέσθω ἡμῖν ὀρκωμοσία πρὸς τὸν κύριον, ἐκβαλεῖν πάσας τὰς γυναῖκας ἡμῶν τὰς ἐκ τῶν

of the land and leave it for an inheritance to your sons forever.” <sup>83</sup> And everything that has happened to us has happened because of our evil deeds and our great sins. <sup>84</sup> For you, Lord, have lifted the burden of our sins and have given us such a root as this; but we turned back again to transgress your law by mingling ourselves with the uncleanness of the peoples of the land. <sup>85</sup> Were you not angry enough with us to destroy us without leaving a root or seed or name? <sup>86</sup> Lord of Israel, you are faithful; for, we are left as a root to this day. <sup>87</sup> Behold, we are now before you in our iniquities; for, we can no longer stand in your presence because of these things.”

<sup>88</sup> And, while Ezra prayed and made his confession, weeping and lying on the ground before the temple, there gathered round him a huge crowd of men, women, and youths from Jerusalem; for, there was great weeping among the multitude. <sup>89</sup> Then Jechonias son of Jehiel, one of the men of Israel, called out, and said to Ezra, “We have sinned against the Lord and have married foreign women from the peoples of the land; but even now there is hope for Israel. <sup>90</sup> Let us take an oath to the Lord about this, that we will put away all

<sup>83</sup> The NRSV opens, “All that has happened.”

<sup>84</sup> The NRSV includes the words up to ‘burden of our sins’ in the previous verse.

<sup>85</sup> For this verse, here following the NRSV, the WEBBE has, “You weren’t angry with us to destroy us until you had left us neither root, seed, nor name.”

<sup>86</sup> The WEBBE & NRSV open with ‘O Lord’.

<sup>87</sup> The NRSV translates the opening ἰδοὺ (‘behold’) as ‘see’.

<sup>88</sup> Cf. Ezr 10:1. Note that this is v. 91 in the NRSV & WEBBE.

<sup>89</sup> For ‘Jechonias’ (Ἰεχονίας), the NRSV has ‘Shecaniah’.

<sup>90</sup> The NRSV splits this verse, starting v. 94 at ‘as seems good’. Some MSS read, “... And all who obeyed the law of the Lord rose and said to Ezra.”

ἀλλογενῶν σὺν τοῖς τέκνοις αὐτῶν, ὡς ἐκρίθη σοι καὶ ὅσοι  
πειθαρχοῦσιν τῷ νόμῳ τοῦ κυρίου. <sup>91</sup> ἀναστὰς ἐπιτέλει· πρὸς  
σὲ γὰρ τὸ πρᾶγμα, καὶ ἡμεῖς μετὰ σοῦ ἰσχὺν ποιεῖν. <sup>92</sup> καὶ  
ἀναστὰς Εσδρας ὤρκισεν τοὺς φυλάρχους τῶν ἱερέων καὶ  
Λευιτῶν παντὸς τοῦ Ἰσραηλ ποιῆσαι κατὰ ταῦτα· καὶ  
ᾤμωσαν.

our foreign wives, with their children, as seems good to you  
and to all who obey the law of the Lord. <sup>91</sup> Rise up and act;  
for, it is your task and we are with you to take strong  
measures.” <sup>92</sup> And Ezra rose up and took an oath from the  
leaders of the priests and Levites that they would do this; and  
they swore to it.

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<sup>91</sup> The WEBBE ends, “and we will be with you to do valiantly.”

<sup>92</sup> In place of ‘took an oath ... Levites’, the NRSV has ‘made the leaders of the priests and Levites of all Israel swear’.

## Εσδρας Α' 9

<sup>1</sup> καὶ ἀναστὰς Εσδρας ἀπὸ τῆς αὐλῆς τοῦ ἱεροῦ ἐπορεύθη εἰς τὸ παστοφόριον Ἰωαναν τοῦ Ἐλιασιβου <sup>2</sup> καὶ αὐλισθεῖς ἐκεῖ ἄρτου οὐκ ἐγεύσατο οὐδὲ ὕδωρ ἔπιεν πενθῶν ὑπὲρ τῶν ἀνομιῶν τῶν μεγάλων τοῦ πλήθους. <sup>3</sup> καὶ ἐγένετο κήρυγμα ἐν ὅλῃ τῇ Ἰουδαίᾳ καὶ Ἱερουσαλημ πᾶσι τοῖς ἐκ τῆς αἰχμαλωσίας συναχθῆναι εἰς Ἱερουσαλημ. <sup>4</sup> καὶ ὅσοι ἂν μὴ ἀπαντήσωσιν ἐν δυσὶν ἢ τρισὶν ἡμέραις κατὰ τὸ κρίμα τῶν προκαθημένων πρεσβυτέρων, ἀνιερωθήσονται τὰ κτήνη αὐτῶν, καὶ αὐτὸς ἀλλοτριωθήσεται ἀπὸ τοῦ πλήθους τῆς αἰχμαλωσίας.

<sup>5</sup> Καὶ ἐπισυνήχθησαν οἱ ἐκ τῆς φυλῆς Ἰουδα καὶ Βενιαμιν ἐν τρισὶν ἡμέραις εἰς Ἱερουσαλημ οὗτος ὁ μὴν ἔνατος τῇ εἰκάδι τοῦ μηνός, <sup>6</sup> καὶ συνεκάθισαν πᾶν τὸ πλήθος ἐν τῇ εὐρυχώρῳ τοῦ ἱεροῦ τρέμοντες διὰ τὸν ἐνεστῶτα χειμῶνα. <sup>7</sup> καὶ ἀναστὰς Εσδρας εἶπεν αὐτοῖς Ὑμεῖς ἠνομήσατε καὶ συνωκίσατε γυναῖκας ἀλλογενεῖς τοῦ προσθεῖναι ἁμαρτίαν τῷ Ἰσραηλ. <sup>8</sup> καὶ νῦν δότε ὁμολογίαν δόξαν τῷ κυρίῳ θεῷ

## 1 ESDRAS 9

<sup>1</sup> Then Ezra set out and went from the court of the temple to the chamber of Jehohanan son of Eliashib <sup>2</sup> and stayed there and ate no bread and drank no water; for, he was mourning over the great sins of the multitude. <sup>3</sup> And a proclamation was made in all Judaea and Jerusalem to all returning exiles that they should assemble at Jerusalem, <sup>4</sup> and that if any did not meet there within two or three days, according to the decision of the ruling elders, their livestock would be seized for sacrifice and they would be expelled from the multitude of those who returned from captivity.

<sup>5</sup> Then the men of the tribe of Judah and Benjamin assembled at Jerusalem within three days; this was the ninth month, the twentieth of the month. <sup>6</sup> The entire multitude sat in the open square before the temple, shivering because of the present bad weather. <sup>7</sup> Then Ezra stood up and said to them, "You have broken the law and married foreign women, increasing the sin of Israel. <sup>8</sup> Now then make confession and give glory

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### 1 ESDRAS 9

<sup>1</sup> This section corresponds to that beginning at Ezr 10:6.

<sup>2</sup> In place of 'stayed', the NRSV has 'spent the night' and the WEBBE has 'lodged'.

<sup>3</sup> The NRSV has 'throughout' in place of 'in all'.

<sup>4</sup> The 'ruling elders' issue orders for the entire community to assemble within two or three days; Ezra is the religious, not the political, authority in the land.

<sup>5</sup> Some MSS lack οὗτος ὁ μὴν ἔνατος τῇ εἰκάδι τοῦ μηνός ('this was the ninth month, the twentieth of the month').

<sup>6</sup> For 'present bad weather', following the WEBBE, the NRSV has 'bad weather that prevailed'.

<sup>7</sup> The NRSV has 'and so increased' in place of 'increasing'.

<sup>8</sup> To 'give glory to the Lord' is to acknowledge themselves to be in the wrong (cf. Jos 7:19).

τῶν πατέρων ἡμῶν <sup>9</sup> καὶ ποιήσατε τὸ θέλημα αὐτοῦ καὶ χωρίσθητε ἀπὸ τῶν ἐθνῶν τῆς γῆς καὶ ἀπὸ τῶν γυναικῶν τῶν ἀλλογενῶν. <sup>10</sup> καὶ ἐφώνησαν ἅπαν τὸ πλῆθος καὶ εἶπον μεγάλη τῇ φωνῇ Οὕτως ὡς εἶρηκας ποιήσομεν. <sup>11</sup> ἀλλὰ τὸ πλῆθος πολὺ καὶ ἡ ὥρα χειμερινή, καὶ οὐκ ἰσχύομεν στῆναι αἶθριοι καὶ οὐχ εὐρομεν, καὶ τὸ ἔργον ἡμῶν οὐκ ἔστιν ἡμέρας μιᾶς οὐδὲ δύο. ἐπὶ πλεῖον γὰρ ἡμάρτομεν ἐν τούτοις. <sup>12</sup> στήτωσαν δὲ οἱ προηγούμενοι τοῦ πλῆθους, καὶ πάντες οἱ ἐκ τῶν κατοικιῶν ἡμῶν, ὅσοι ἔχουσιν γυναῖκας ἀλλογενεῖς, παραγενηθήτωσαν λαβόντες χρόνον. <sup>13</sup> καὶ ἐκάστου δὲ τόπου τοὺς πρεσβυτέρους καὶ τοὺς κριτὰς ἕως τοῦ λῦσαι τὴν ὀργὴν τοῦ κυρίου ἀφ' ἡμῶν τοῦ πράγματος τούτου. <sup>14</sup> Ἰωναθας Ἀζαηλου καὶ Ἰεζίας Θεοκανου ἐπεδέξαντο κατὰ ταῦτα, καὶ Μοσολλαμος καὶ Λευις καὶ Σαββαταιος συνεβράβησαν αὐτοῖς. <sup>15</sup> καὶ ἐποίησαν κατὰ πάντα ταῦτα οἱ ἐκ τῆς αἰχμαλωσίας. <sup>16</sup> καὶ ἐπελέξατο ἑαυτῶ Ἐσδρας ὁ ἱερεὺς ἄνδρας ἠγουμένους τῶν πατριῶν αὐτῶν, κατ' ὄνομα πάντας, καὶ συνεκάθισαν τῇ νομηνίᾳ τοῦ μηνὸς τοῦ δεκάτου ἐτάσαι τὸ πρᾶγμα. <sup>17</sup> καὶ ἤχθη ἐπὶ πέρας τὰ κατὰ τοὺς ἄνδρας τοὺς

to the Lord the God of our fathers <sup>9</sup> and do his will; separate yourselves from the people of the land and from your foreign wives." <sup>10</sup> Then the entire multitude shouted and said with a loud voice, "We will do as you have said. <sup>11</sup> However, the multitude is great and it is winter, and we are not able to stand in the open air. This is not a work we can do in one day or two; for, we have sinned too much in these things. <sup>12</sup> So, let the leaders of the multitude stay and let all those in our settlements who have foreign wives come at the time appointed, <sup>13</sup> with the elders and judges of each place, until we are freed from the wrath of the Lord over this matter." <sup>14</sup> Jonathan son of Asahel and Jahzeiah son of Tikvah undertook the matter on these terms, and Meshullam and Levi and Shabbethai served with them as judges. <sup>15</sup> Those who had returned from exile acted in accordance with all this. <sup>16</sup> Ezra the priest chose for himself the leading men of their fathers' houses, all of them by name; and, on the new moon of the tenth month, they began their sessions to investigate the matter. <sup>17</sup> And the cases of the men who had

<sup>9</sup> The WEBBE has 'heathen' in place of 'people'.

<sup>10</sup> The WEBBE ends with, "Just as you have spoken, so we will do."

<sup>11</sup> In place of 'it is winter' (following the NRSV), the WEBBE has 'the weather is foul'.

<sup>12</sup> The WEBBE has 'rulers' in place of 'leaders'.

<sup>13</sup> The WEBBE has 'rulers' in place of 'elders'.

<sup>14</sup> In place of 'Tikvah' (following the NRSV), the LXX and WEBBE have 'Thocanos' (Θοκανου).

<sup>15</sup> For 'exile', the WEBBE has 'captivity'.

<sup>16</sup> Three months are required to settle the cases, from the 1<sup>st</sup> day of Tebeth (December/January) to the 1<sup>st</sup> day of Nisan (March/April).

<sup>17</sup> The NRSV omits the opening conjunction.

ἐπισυνέχοντας γυναῖκας ἀλλογενεῖς ἕως τῆς νομηνίας τοῦ πρώτου μηνός.

<sup>18</sup> Καὶ εὐρέθησαν τῶν ἱερέων οἱ ἐπισυναχθέντες ἀλλογενεῖς γυναῖκας ἔχοντες· <sup>19</sup> ἐκ τῶν υἱῶν Ἰησοῦ τοῦ Ἰωσεδεκ καὶ τῶν ἀδελφῶν Μασθας καὶ Ελεαζαρος καὶ Ἰωριβος καὶ Ἰωδανος· <sup>20</sup> καὶ ἐπέβαλον τὰς χεῖρας ἐκβαλεῖν τὰς γυναῖκας αὐτῶν, καὶ εἰς ἐξιλασμὸν κριοὺς ὑπὲρ τῆς ἀγνοίας αὐτῶν. <sup>21</sup> καὶ ἐκ τῶν υἱῶν Εμμηρ Ἀνανιας καὶ Ζαβδαιος καὶ Μανης καὶ Σαμαιοσ καὶ Ἰηλ καὶ Ἀζαριασ. <sup>22</sup> καὶ ἐκ τῶν υἱῶν Φαισουρ Ἐλιωναισ, Μασσιασ, Ἰσμαηλοσ καὶ Ναθαναηλοσ καὶ Ὀκιδηλοσ καὶ Σαλθασ. – <sup>23</sup> καὶ ἐκ τῶν Λευιτῶν· Ἰωζαβδοσ καὶ Σεμεισ καὶ Κωλιοσ [οὗτοσ Καλιτασ] καὶ Παθαιοσ καὶ Ρουδασ καὶ Ἰωανασ· <sup>24</sup> ἐκ τῶν ἱεροψαλτῶν Ἐλιασιβοσ, Βακχουροσ· <sup>25</sup> ἐκ τῶν θυρωρῶν Σαλλουμοσ καὶ Τολβανησ. – <sup>26</sup> ἐκ τοῦ Ἰσραηλ· ἐκ τῶν υἱῶν Φοροσ Ἰερμασ καὶ Ἰεζιασ καὶ Μελχιασ καὶ Μιαμινοσ καὶ Ελεαζαροσ καὶ Ἀσιβιασ καὶ Βανναιασ· <sup>27</sup> ἐκ τῶν υἱῶν Ἡλαμ Ματανιασ καὶ Ζαχαριασ,

foreign wives were brought to an end by the new moon of the first month.

<sup>18</sup> And of the priests, those who were brought in and found to have foreign wives were: <sup>19</sup> of the sons of Jeshua son of Jozadak and his kindred, Maaseiah, and Eliezar, and Jarib, and Jodan. <sup>20</sup> And they pledged themselves to put away their wives, and to offer rams in expiation of their error. <sup>21</sup> And of the sons of Immer: Hanani and Zebadiah and Maaseiah and Shemaiah and Jehiel and Azariah. <sup>22</sup> And of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, and Nathanael, and Gedaliah, and Salthas. <sup>23</sup> And of the Levites: Jozabad and Shimei and Kelaiah, who was Kelita, and Pethahiah and Judah and Jonah. <sup>24</sup> Of the temple singers: Eliashib and Bacchurus. <sup>25</sup> Of the gatekeepers: Shallum and Tolbanes. <sup>26</sup> Of Israel: of the sons of Parosh: Hiermas, and Izziah, and Malchijah, and Mijamin, and Eleazar, and Asibias, and Benaiah. <sup>27</sup> Of the sons of Elam: Mattaniah and Zechariah,

<sup>18</sup> In place of 'were brought in', the WEBBE has 'had come together'.

<sup>19</sup> The WEBBE here reads 'Jesus' for 'Jeshua'.

<sup>20</sup> The NRSV omits several instances of 'and' in this list.

<sup>21</sup> The NRSV has 'descendants' in place of 'sons'.

<sup>22</sup> In place of 'Gedaliah' (translating Ὀκιδηλοσ), the parallel in Ezr 10:22 reads 'Jozabad'.

<sup>23</sup> For 'Kelaiah', 'Kelita' & 'Pethahiah', the WEBBE has 'Colius', 'Calitas' & 'Patheus', respectively.

<sup>24</sup> In place of 'Bacchurus' (following the LXX), the NRSV has 'Zaccur'.

<sup>25</sup> In place of 'Tolbanes' (following the LXX), the NRSV has 'Telem'.

<sup>26</sup> In place of 'Hiermas' (following the LXX), the NRSV has 'Ramiah'.

<sup>27</sup> The NRSV has 'descendants' in place of 'sons'.

Ιεζριηλος καὶ Ωβαδιος καὶ Ιερεμωθ καὶ Ηλιας· <sup>28</sup> καὶ ἐκ τῶν υἱῶν Ζαμοθ Ελιαδας, Ελιασιμος, Οθονιας, Ιαριμωθ καὶ Σαβαδος καὶ Ζερδαιας· <sup>29</sup> καὶ ἐκ τῶν υἱῶν Βηβαι Ιωαννης καὶ Ανανιας καὶ Ζαβδος καὶ Εμαθις· <sup>30</sup> καὶ ἐκ τῶν υἱῶν Μανι Ωλαμος, Μαμουχος, Ιεδαιος, Ιασουβος καὶ Ασαηλος καὶ Ιερεμωθ· <sup>31</sup> καὶ ἐκ τῶν υἱῶν Αδδι Νααδος καὶ Μοοσσιας, Λακκουνος καὶ Ναιδος καὶ Βεσκασπασμυς καὶ Σεσθηλ καὶ Βαλνουος καὶ Μανασσηας· <sup>32</sup> καὶ ἐκ τῶν υἱῶν Ανναν Ελιωνας καὶ Ασαιας καὶ Μελχιας καὶ Σαββαιας καὶ Σιμων Χοσαμαιος· <sup>33</sup> καὶ ἐκ τῶν υἱῶν Ασομ Μαλτανναιος καὶ Ματταδιας καὶ Σαβανναιος καὶ Ελιφαλατ καὶ Μανασσηας καὶ Σεμει· <sup>34</sup> καὶ ἐκ τῶν υἱῶν Βαανι Ιερεμιας, Μομδιος, Μαηρος, Ιουηλ, Μαμδαι καὶ Πεδιας καὶ Ανωσ, Καραβασιων καὶ Ελιασιβος καὶ Μαμιταναιμος, Ελιασις, Βαννουος, Ελιαλις, Σομεις, Σελεμιας, Ναθανιας· καὶ ἐκ τῶν υἱῶν Εζωρα Σεσσις, Εζριλ, Αζαηλος, Σαματος, Ζαμβρις, Ιωσηπος· <sup>35</sup> καὶ ἐκ τῶν υἱῶν Νοομα Μαζιτιας, Ζαβαδαιας, Ηδαις, Ιουηλ, Βαναιας. – <sup>36</sup> πάντες οὗτοι συνώκισαν γυναῖκας ἀλλογενεῖς· καὶ ἀπέλυσαν αὐτὰς σὺν τέκνοις.

Jezrielus and Obadius, and Jeremoth, and Elijah. <sup>28</sup> And of the sons of Zamoth: Eliadas, Eliashib, Othoniah, Jeremoth, and Zabad and Zerdaiah. <sup>29</sup> And of the sons of Bebai: Jehohanan and Hananiah and Zabdos and Emathis. <sup>30</sup> And of the sons of Mani: Olamus, Mamuchus, Adaiah, Jashub, and Sheal and Jeremoth. <sup>31</sup> And of the sons of Addi: Naathus and Moossias, Laccunus and Naidus, and Bescaspasmys and Sesthel, and Belnuus and Manasseas. <sup>32</sup> And of the sons of Annan, Elionas and Asaias and Melchias and Sabbaias and Simon Chosamaeus. <sup>33</sup> And of the sons of Hashum: Mattenai and Mattattah and Sabanneus and Eliphelet and Manasseh and Shimei. <sup>34</sup> And of the sons of Bani: Jeremai, Momdius, Maerus, Joel, Mamdai and Bedeiah and Vaniah, Carabasion and Eliashib and Mamitanemus, Eliasis, Binnui, Elialis, Shimei, Shelemiah, Nethaniah. Of the sons of Ezora: Shashai, Azarel, Azael, Samatus, Zambris, Joseph. <sup>35</sup> And of the sons of Nooma: Mazitias, Zabadias, Iddo, Joel, Benaiah. <sup>36</sup> All these had married foreign women, and they put them away together with their children.

<sup>28</sup> Throughout this paragraph, the NRSV has 'descendants' in place of 'sons'.

<sup>29</sup> The NRSV has 'descendants' in place of 'sons'.

<sup>30</sup> In the parallel account of Ezr, 'Mani' is 'Bani'.

<sup>31</sup> The NRSV has 'descendants' in place of 'sons'.

<sup>32</sup> In place of 'Zabdos', here following the LXX, the NRSV has 'Zabba'.

<sup>33</sup> The NRSV has 'Zabad' in place of 'Sabanneus', here following the LXX & WEBBE.

<sup>34</sup> The NRSV omits the opening 'And', in this verse and many others in this paragraph.

<sup>35</sup> The NRSV has 'Zabad' in place of 'Zabadias', here following the LXX.

<sup>36</sup> The literal translation of 'married' is 'taken'.

<sup>37</sup> Καὶ κατώκησαν οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ ἐκ τοῦ Ἰσραηλ ἐν Ἱερουσαλὴμ καὶ ἐν τῇ χώρᾳ. τῇ νομηνίᾳ τοῦ ἑβδόμου μηνός – καὶ οἱ υἱοὶ Ἰσραηλ ἐν ταῖς κατοικίαις αὐτῶν – <sup>38</sup> καὶ συνήχθη πᾶν τὸ πλῆθος ὁμοθυμαδὸν ἐπὶ τὸ εὐρύχωρον τοῦ πρὸς ἀνατολὰς τοῦ ἱεροῦ πυλῶνος <sup>39</sup> καὶ εἶπον Ἐσδρα τῷ ἀρχιερεῖ καὶ ἀναγνώστη κομίσαι τὸν νόμον Μωυσέως τὸν παραδοθέντα ὑπὸ τοῦ κυρίου Θεοῦ Ἰσραηλ. <sup>40</sup> καὶ ἐκόμισεν Ἐσδρας ὁ ἀρχιερεὺς τὸν νόμον παντὶ τῷ πλήθει ἀπὸ ἀνθρώπου ἕως γυναικὸς καὶ πᾶσιν τοῖς ἱερεῦσιν ἀκοῦσαι τοῦ νόμου νομηνία τοῦ ἑβδόμου μηνός. <sup>41</sup> καὶ ἀνεγίνωσκεν ἐν τῷ πρὸ τοῦ ἱεροῦ πυλῶνος εὐρυχώρῳ ἀπὸ ὄρθρου ἕως μεσημβρινοῦ ἐνώπιον ἀνδρῶν τε καὶ γυναικῶν, καὶ ἐπέδωκαν πᾶν τὸ πλῆθος τὸν νοῦν εἰς τὸν νόμον. <sup>42</sup> καὶ ἔστη Ἐσδρας ὁ ἱερεὺς καὶ ἀναγνώστης τοῦ νόμου ἐπὶ τοῦ ξυλίνου βήματος τοῦ κατασκευασθέντος, <sup>43</sup> καὶ ἔστησαν παρ’ αὐτῷ Ματθαθίας, Σαμμους, Ἀνανίας, Ἀζαρίας, Ουρίας, Ἐζεκίας, Βααλσαμος ἐκ δεξιῶν, <sup>44</sup> καὶ ἐξ εὐωνύμων Φαδαῖος, Μισαηλ, Μελχίας, Λωθασουβος, Ναβαρίας, Ζαχαρίας. <sup>45</sup> καὶ ἀναλαβὼν Ἐσδρας τὸ βιβλίον τοῦ νόμου ἐνώπιον τοῦ

<sup>37</sup> The priests, the Levites, and the Israelites settled in Jerusalem and in the country, on the New Moon of the seventh month, and the people of Israel were in their settlements. <sup>38</sup> And the whole multitude gathered with one accord in the open square before the east gate of the temple <sup>39</sup> and they said to Ezra, the chief priest and reader, “Bring the law of Moses that had been given by the Lord God of Israel.” <sup>40</sup> Therefore, Ezra the chief priest brought the law, for the entire multitude, both men and women, and all the priests to hear the law, on the new moon of the seventh month. <sup>41</sup> And he read aloud in the open square before the porch of the temple from early morning until midday, in the presence of both men and women; and the entire multitude gave attention to the law. <sup>42</sup> And Ezra the priest and reader of the law stood on the wooden platform that had been prepared; <sup>43</sup> and beside him stood Mattathiah, Shema, Ananias, Azariah, Uriah, Hezekiah, and Baalsamus, on his right, <sup>44</sup> and, on his left, Pedaiah, Mishael, Malchijah, Lothasubus, Nabariah, and Zechariah. <sup>45</sup> Then Ezra took up

<sup>37</sup> The ‘New Moon’ (or first day) of the seventh month was a day of holy convocation (Lv 23:23–24, Nb 29:1), the day of the New Year.

<sup>38</sup> The NRSV makes this verse a continuation of the sentence started in v. 37. This section corresponds to that starting at Ne 8:1.

<sup>39</sup> Ezra is not identified elsewhere as the ‘chief priest’.

<sup>40</sup> The NRSV lacks ‘both’.

<sup>41</sup> In place of ‘porch’, the NRSV has ‘gate’.

<sup>42</sup> The WEBBE has ‘pulpit’ in place of ‘platform’.

<sup>43</sup> The parallel account in the Book of Ezra has ‘Hilkiah’ in place of ‘Hezekiah’.

<sup>44</sup> A footnote to the WEBBE equates ‘Lothasubus’ with ‘Hashuin’.

<sup>45</sup> The WEBBE ends, “and sat honourably in the first place before all.”

πλήθους – προεκάθητο γὰρ ἐπιδόξως ἐνώπιον πάντων –  
<sup>46</sup> καὶ ἐν τῷ λῦσαι τὸν νόμον πάντες ὄρθοι ἕστησαν. καὶ  
εὐλόγησεν Εσδρας τῷ κυρίῳ θεῷ ὑψίστῳ θεῷ σαβαωθ  
παντοκράτορι, <sup>47</sup> καὶ ἐπεφώνησεν πᾶν τὸ πλῆθος Ἀμην, καὶ  
ἄραντες ἄνω τὰς χεῖρας προσπεσόντες ἐπὶ τὴν γῆν  
προσεκύνησαν τῷ κυρίῳ. <sup>48</sup> Ἰησοῦς καὶ Ἀννίουθ καὶ  
Σαραβιας, Ἰαδινος, Ἰακουβος, Σαββαταιος, Αὐταιας,  
Μαιαννας καὶ Καλιτας, Ἀζαριας καὶ Ἰωζαβδος, Ἀνανιας,  
Φαλιας οἱ Λευῖται ἐδίδασκον τὸν νόμον κυρίου καὶ πρὸς τὸ  
πλῆθος ἀνεγίνωσκον τὸν νόμον τοῦ κυρίου ἐμφυσιῶντες ἅμα  
τὴν ἀνάγνωσιν. – <sup>49</sup> καὶ εἶπεν Ἀτθαρατης Εσδρα τῷ ἀρχιερεῖ  
καὶ ἀναγνώστη καὶ τοῖς Λευίταις τοῖς διδασκῶσι τὸ πλῆθος  
ἐπὶ πάντας <sup>50</sup> Ἡ ἡμέρα αὕτη ἐστὶν ἁγία τῷ κυρίῳ – καὶ  
πάντες ἔκλαιον ἐν τῷ ἀκοῦσαι τοῦ νόμου – <sup>51</sup> βαδίσαντες  
οὖν φάγετε λιπάσματα καὶ πίετε γλυκίσματα καὶ  
ἀποστείλατε ἀποστολὰς τοῖς μὴ ἔχουσιν, <sup>52</sup> ἁγία γὰρ ἡ  
ἡμέρα τῷ κυρίῳ· καὶ μὴ λυπεῖσθε, ὁ γὰρ κύριος δοξάσει  
ὑμᾶς. <sup>53</sup> καὶ οἱ Λευῖται ἐκέλευον τῷ δήμῳ παντὶ λέγοντες Ἡ  
ἡμέρα αὕτη ἁγία, μὴ λυπεῖσθε. <sup>54</sup> καὶ ὄχοντο πάντες φαγεῖν

the book of the law in the sight of the multitude; for, he had  
the place of honour in the presence of all. <sup>46</sup> When he opened  
the law, they all stood erect. Ezra blessed the Lord God Most  
High, the God of Hosts, the Almighty, <sup>47</sup> and the multitude  
answered, “Amen.” Lifting up their hands, they fell to the  
ground and worshiped the Lord. <sup>48</sup> Jeshua and Anniuth and  
Sherebiah, Jadinus, Jakkubus, Shabbethai, Hodiah, Maiannas  
and Kalitas, Azariah and Jozabad, Hanan, Pelaiah, the  
Levites, taught the law of the Lord and read the Law of the  
Lord to the people, explaining what was read. <sup>49</sup> Then  
Attharates said to Ezra the chief priest and reader, and to the  
Levites who were teaching the multitude, and to all, <sup>50</sup> “This  
day is holy to the Lord” – now they were all weeping as they  
heard the law – <sup>51</sup> “so go your way, eat the fat and drink the  
sweet, and send portions to those who have nothing; <sup>52</sup> for,  
the day is holy to the Lord and do not be sorrowful; for, the  
Lord will exalt you.” <sup>53</sup> The Levites commanded all the  
people, saying, “This day is holy; do not be sorrowful.”  
<sup>54</sup> Then they all went their way, to eat, drink, and enjoy

<sup>46</sup> The WEBBE has ‘armies’ in place of ‘Hosts’.

<sup>47</sup> The NRSV has, “They lifted up their hands and fell.”

<sup>48</sup> The NRSV lacks ‘and read the Law of the Lord to the people’, here following the LXX (καὶ πρὸς τὸ πλῆθος ἀνεγίνωσκον τὸν νόμον τοῦ κυρίου).

<sup>49</sup> ‘Attharates’ is a corruption of אֶתְחָרַת in Ne 8:9.

<sup>50</sup> In place of ‘they were all weeping’, the WEBBE has ‘they all wept’.

<sup>51</sup> The NRSV has ‘none’ in place of ‘nothing’.

<sup>52</sup> The WEBBE has ‘bring you to honour’ in place of ‘exalt you’.

<sup>53</sup> The Levites are here passing on the command to the ordinary people.

<sup>54</sup> The NRSV has ‘make great rejoicing’ in place of ‘rejoice greatly’.

καὶ πειῖν καὶ εὐφραίνεσθαι καὶ δοῦναι ἀποστολὰς τοῖς μὴ ἔχουσιν καὶ εὐφρανθῆναι μεγάλως, <sup>55</sup> ὅτι καὶ ἐνεφυσιώθησαν ἐν τοῖς ῥήμασιν, οἷς ἐδιδάχθησαν. – καὶ ἐπισυνήχθησαν. themselves, and to give portions to those who had nothing, and to rejoice greatly; <sup>55</sup> because they were inspired by the words that they had been taught; and they came together.

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<sup>55</sup> The *LXX* text ends abruptly. Originally, it may have continued with the story of the great celebration of the festival of booths (Ne 8:13–18), which would have been a fitting conclusion to the book, since it begins with the account of Josiah’s great Passover celebration.