Cyrus Orders the Restoration of the Temple.

1 In the first year of Kuresh King of Persia, the promise of the EVER-LIVING through the mouth of Jeremiah was fulfilled by the EVER-LIVING exciting the mind of Kuresh king of the Persians. He consequently published a proclamation to all his Empire, and also recorded it to say:—

Cyrus's Proclamation.

2 "Kuresh the king of the Persians commands thus to all kingdoms of the Empire, which the EVER-LIVING GOD of the Heavens gave to me,—Who has appointed me to build a Temple for Him at Jerusalem, in Judea.—

3 "Whoever, of all His People is with you, may GOD be with him, so let him go up to Jerusalem, that is in Judea, and build the Temple of the EVER-LIVING GOD of Israel. He is the GOD,—Who is in Jerusalem.

4 And let all the residents in any place where they are lodged assist those persons in that place with silver and gold, and provisions, and cattle; and with offerings for the Temple of the GOD who is in Jerusalem."

The Restoration begins in the Tribes of Judah and Benjamin.

5 Then the heads of the families of Judah and Benjamin arose, with the Priests and Levites, and all whose spirit GOD had excited to go up to build the Temple of the EVER-LIVING,

6 which is in Jerusalem, and all around encouraged them by giving articles of silver and gold, and provisions, and cattle, and jewels, beside the free will offerings. And King Kuresh brought out the vessels of the Temple of the LORD, which Nebukadnezzar had brought from Jerusalem and put into the Temple of his God,—those,

7 Kuresh king of the Persians brought out under the care of Mithredath the treasurer, who counted them to Shashbazar the Governor of Judea.

8 And this was their number; Thirty

basins of Gold; a Thousand basins of Silver; Twenty-nine knives; Thirty 10 cups of gold; next Four hundred and ten cups of silver; and of other vessels one Thousand. All the vessels 11 of Gold and Silver were Five thousand Four hundred.—The whole of them were carried by Shashbazar, with the returning transports, from Babel to Jerusalem.

Descendants of David who Returned.

And these are the sons of the Royal Family who returned from the captives of the transportation, whom Nebukadnezzar, King of Babel, transported to Babel, who returned to Jerusalem and Judea, each to his own village,—who came with Zerubabel; 2 Joshua, Nehemiah, Saraiah, Raliah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Banah.

From the Records of the Men of Israel.

Of the Beni Parosh,—Two thousand, one hundred and seventy-two; 2,172

Of the Beni Shaphatiah; Three hundred and seventy-two; 372

Of the Beni Arah; seven hundred and seventy-five; 775

Of the Beni Pathath—of the Beni Jeshua and Joab; Two thousand, eight hundred and twelve; 2,812

Of the Beni Elam; One thousand, two hundred and fifty-four; 1,254

Of the Beni Zathi; nine hundred and forty-five; 945

Of the Beni Zakkai; seven hundred and sixty; 760

Of the Beni Eni; Six hundred and forty-two; 642

Of the Beni Babai; Six hundred and twenty-three; 623

Of the Beni Azgad; One thousand two hundred and twenty-two; 1,222

Of the Beni Adonikam; Six hundred and sixty-six; 666
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<tr>
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<tr>
<td>2</td>
<td>15</td>
<td>Of the Beni Adin, Two hundred and fifty-four;</td>
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<td>16</td>
<td>Of the Beni Atar of Hezekiah; ninety-eight;</td>
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<td>17</td>
<td>Of the Beni Bezai; Three hundred and twenty-three;</td>
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<td>2</td>
<td>18</td>
<td>Of the Beni Jorah; One hundred and twelve;</td>
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<td>2</td>
<td>19</td>
<td>Of the Beni Hasham; Two hundred and twenty-three;</td>
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<td>2</td>
<td>20</td>
<td>Of the Beni Gibar; ninety-five;</td>
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<td>2</td>
<td>21</td>
<td>Of the Beni Bethlehem; a hundred and twenty-three;</td>
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<td>2</td>
<td>22</td>
<td>Of the men of Netopah; Fifty-six;</td>
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<td>2</td>
<td>23</td>
<td>Of the men of Anathoth; One hundred and twenty-eight;</td>
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<td>2</td>
<td>24</td>
<td>Of the Beni Azmaveth; Forty-two;</td>
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<td>2</td>
<td>25</td>
<td>Of the Beni Kiriath-arim, Kephirah, and Beroth; seven hundred and forty-three;</td>
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<td>2</td>
<td>26</td>
<td>Of the Beni Ramah and Geba; Six hundred and twenty-seven;</td>
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<td>2</td>
<td>27</td>
<td>Of the men of Mikas; One hundred and twenty-two;</td>
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<td>2</td>
<td>28</td>
<td>Of the men of Bethel, and Ai, Two hundred and twenty-three;</td>
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<td>2</td>
<td>29</td>
<td>Of the Beni Nebo; fifty-three;</td>
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<td>2</td>
<td>30</td>
<td>Of the Beni Magbish; one hundred and fifty-six;</td>
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<td>2</td>
<td>31</td>
<td>Of the Beni Elam; One thousand two hundred and fifty-four;</td>
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<td>2</td>
<td>32</td>
<td>Of the Beni Harim; Three hundred and twenty;</td>
</tr>
<tr>
<td>2</td>
<td>33</td>
<td>Of the Beni Lod, Haded, and Ono; seven hundred and twenty-five;</td>
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<td>2</td>
<td>34</td>
<td>Of the Beni Jeriko; Three hundred and forty-five;</td>
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<td>2</td>
<td>35</td>
<td>Of the Beni Senah; Three thousand six hundred and thirty;</td>
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The Priests.

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<tbody>
<tr>
<td>2</td>
<td>36</td>
<td>Of the Beni Jedaiah of the House of Joshua; Nine hundred and seventy-three;</td>
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<td>2</td>
<td>37</td>
<td>Of the Beni Immer; One thousand and fifty-two;</td>
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<td>2</td>
<td>38</td>
<td>Of the Beni Pashur; One thousand two hundred and forty-seven;</td>
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<td>2</td>
<td>39</td>
<td>Of the Beni Harim; One thousand and seventeen;</td>
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The Levites.

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<th>Chapter</th>
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<tr>
<td>2</td>
<td>40</td>
<td>Of the Beni Jeshua and Kadmiel; of the Beni Hodairah; Seventy-five;</td>
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The Singers.

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<th>Chapter</th>
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<tr>
<td>2</td>
<td>41</td>
<td>Of the Beni Asaph; One hundred and twenty-eight;</td>
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The Sons of the Porters.

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<th>Chapter</th>
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<tr>
<td>2</td>
<td>42</td>
<td>Of the Beni Shallum; the Beni Atar; the Beni Talman; the Beni Akub; the Beni Hatita; the Beni Shobal; in all one hundred and thirty-nine;</td>
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The Attendants.

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<th>Chapter</th>
<th>Verse</th>
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<tbody>
<tr>
<td>2</td>
<td>43</td>
<td>Of the Beni Zikha; the Beni Hasupha; the Beni Paboath; the Beni Padan; the Beni Libanah; the Beni Hagabah; the Beni Akkub; the Beni Hagab; the Beni Shamlay; the Beni Hanan; the Beni Gidel; the Beni Gahar; the Beni Ralha; the Beni Rezin; the Beni Nikoda; the Beni Gazam; the Beni Aza; the Beni Paskh; the Beni Besai; the Beni Asnah; the Beni Meonim; the Beni Nephisim; the Beni Bakuk; the Beni Hakupha; the Beni Hakhrur; the Beni Bazluth; the Beni Mikhida; the Beni Harsha; the Beni Barkos; the Beni Sisera; the Beni Tema; the Beni Nezikh; the Beni Hatipha.</td>
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The Sons of Solomon's Servants.

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<th>Chapter</th>
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<tr>
<td>2</td>
<td>55</td>
<td>The Beni Sotia; the Beni Sophearith; the Beni Peruda; the Beni Jalal; the Beni Darkan; the Beni Gidel; the Shiphatiah; the Beni Hattil; the Beni Pokereth-Nazebaim; the Beni Ami; All the Attendants, and the children of Solomon's servants, were three hundred and ninety-two.</td>
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The following also went up from Tel Melah, Tel Harsha, Kerub, Adan, and Immer. But they could not show their ancestral houses or their race, whether they were of Israel.

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<tr>
<td>2</td>
<td>60</td>
<td>Of the Beni Delaiah; the Beni Tobiah; the Beni Nekoda; six hundred and fifty-two;</td>
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<td>2</td>
<td>61</td>
<td>And of the children of the Priests; the Beni Habiah; the Beni Barzillai who took as a wife one of the daughters of Barzillai the Gildite, and so was called by his name;— These sought their Register with 62</td>
</tr>
</tbody>
</table>
those enumerated by their genealogy, but were unable to find it. They were therefore degraded from the Priesthood, and the Governor commanded them not to eat of the most holy offerings until a Priest arose with Urim and Thumim.

The whole caravan inclusive was, Forty thousand, 40,360 three hundred and sixty, beside their men and women servants, who were Seven thousand three hundred and thirty-seven, with two hundred singing men and women. Seven hundred and sixty horsemen; Two hundred and forty-five mules; four hundred and thirty-five camels; Six thousand and seven hundred and twenty asses.

And some of the heads of Ancestries on their arrival at the House of the EVER-LIVING in Jerusalem, offered gifts to the Temple of GOD to erect it upon its foundations. They gave according to their power, to the treasury of the Works, Sixty thousand Darics of Gold; and five thousand pounds weight of silver; and a hundred priests' robes.

A New Altar Built.

Thus the Priests and the Levites, and some of the People, and the Singers, and the Gate-keepers, and the Attendants, returned, with many of Israel to their villages, and on the arrival of the seventh month, after the Children of Israel had reached their towns, the People assembled like one man at Jerusalem. Then Jeshua-ben-Josadok arose with his brother Priests, and Zerubabel-ben-Shalthial, and his brothers, and built an Altar to the GOD of Israel, to offer Burnt-offerings upon, in accordance with the record in the Law of Moses, the MAN of GOD. And they built the Altar on its own foundation, although fear was upon them from the people of the Countries, and offered Burnt-Offerings on it to the EVER-LIVING at the morning and evening. They also made the Feast of Tabernacles, according to the Records, and Offerings day by day in number as the Decree commands, day by day.

After that for the perpetual Offerings, and the New Moons, and all the Holy Festivals of the EVER-LIVING, and for every one who offered of free will to the EVER-LIVING. They began from the first day of the seventh month to offer Burnt-Offerings to the EVER-LIVING although the foundation of the Temple of the EVER-LIVING was not yet laid. They also gave money to the stone-cutters and carpenters, and food and drink to the Zidonians and the Tzurites to bring cedar wood from Lebanon by sea to Joppa, in accordance with the Grant of Koresh King of the Persians to them.

Rebuilding the Temple.

And in the second year of their arrival at the HOUSE of GOD in Jerusalem, the second month, Zerubabel-ben-Shalithial, and Jeshua-ben-Josadak, and the rest of their friends, the Priests and Levites, and all who had come from the Captivity to Jerusalem, and they appointed the Levites from twenty years of age and upwards, to superintend the works at the House of the EVER-LIVING. He then appointed Joshua his son, and his friend Kadmiel, and his son, sons of Hodaviah, to superintend together the execution of the works at the House of the EVER-LIVING GOD, with the sons of Henadad, and their sons and relatives, the Levites. When they laid the foundations of the buildings of the Temple of the EVER-LIVING, the Priests stood robed and with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the EVER-LIVING, according to the arrangement of David king of Israel and responded:

"Praise and thank the LIFE,
For He is good; —
For His Mercy endures for ever
To Israel!"

NOTE.—Ch. 2, v. 69. Taking the value of the Bullion at weight alone, the Gold equals £300,000 sterling English, and the Silver, £20,000. But at the period of Ezra the purchasing power would be many times more. This shows the commercial position attained by the Jews, for a part alone of them returned, and few, if any, of the Ten Tribes, as the record shows The position these Captives had also attained under the Babylonian Despotism, or Medo-Persian Commonwealth, is a witness to the high intellectual capacity and civilization of the Hebrew race, compared to all the nations around them, even under the disadvantages of being a conquered and enslaved people, and to our day they retain the same mental vigour.—F. F.
Then all the People cheered with a great cheer to praise the EVER-LIVING at the laying of the founda-
12 tion of the House of the LORD. But many of the old Priests and Levites and heads of Houses, who had seen
the former House, and the foundation of this House before their eyes, wept with a loud voice, but many
cheered for joy at the top of their voice; so none of the people could distinguish the sound of the cheering
from the sound of the weeping of the people,—for the people cheered with a great cheer,—and the sound was
heard afar.

Their Enemies Assail the Jews.
4 When the enemies of Judah and Benjamin heard that the sons of the Transports were building a Temple
to the EVER-LIVING GOD of Israel,
2 they approached Zerubabel, and the Heads of Houses, and said to them;" We will build with you;
for we follow your GOD like yourselves; but we have not sacrificed from the days of Ezerhadon, king of
Ashur, who brought us up here."
3 But Zerubabel, and Jeshua, and the rest of the Heads of the Houses of Israel replied;" You shall not!—
But we will build the House of our GOD; for we alone can build for the EVER-LIVING GOD of Israel, as king
Koresh, king of the Persians, commanded us." (529 B.C.)
4 The People of the countries therefore impeded the plans of the People of Judah, and interfered with them in
building, and hired persons against them, and conspired to break their intention, all the time of Kuresh king of the
Persians and up to the period of Darius the king of the Persians.

(446 B.C.)
6 When afterwards, in the reign of Akhas-
shurush, they wrote to accuse the inhabitants of Judea and Jerusalem.
7 And again in the times of Arthak-
shasta, in a time of peace, Mithera-
dath, Tabal, and the rest of their companions wrote to Arthakshasta
King of Persia, and the wording of
their letter was in Aramith,—and I
copy it from the Aramith;—
8 Rehum, Master of the Rolls, and
Shemshai the Secretary wrote a letter in conjunction against Jerusalem to
the king Arthakshasta in this form;—

The Samaritan Petition against
the Jews.
"Rehum the Master of the Rolls 9
and Shemshai the Secretary, and
their associates, of the Dinia, and
Afrasthakia, Tarflia, Afrasia, Arkair,
Babalia, Shushankia, Dahira, Almia,
and the rest of the Peoples whom the
Great and beloved Asnaper brought
over to his City of Shameron, with
others over the River."
(This is copied from the letter
they sent to King Arthakshasta.)—
"Your servants of the men over the
river, and others, inform the king
himself of the Jews who ascended
from you to us at Jerusalem, who are
building the rebellious and bad City,
and have finished the walls, and they
are joining them. However, it should
be made known to the king, that if
this City is rebuilt, and its walls are
completed, they will not pay tribute,
tax, or toll, and then the king will
suffer. Consequently because we eat
of the salt of the Palace we have
advised the king; for it is not right for
us to look at such dishonour, and we
have sent to inform the king, so that
the books of records of your fathers
may be searched, when you will find
in the book of records that this City,
is a rebellious town, and dangerous
to kings and governors, and exerted
itself to excite disturbance in former
times;—and for that reason this City
was burnt down. We wish therefore
to advise the king, that if this City
should be rebuilt, and its walls com-
pleted, you will have no province
over the river in consequence."
the river, and tribute, tax, and toll, 21 were paid to them. Consequently, you must make a decree to restrain these men, and that this City must not be rebuilt, until I shall sign a 22 Decree; and learn not to be slow to execute this. Why should the Royal affairs be endangered?"

**The Building of the Temple Stopped.**

23 When the copy of the letter of king Arthakshasta was read before Rehum, and Shemshai the Secretary and their Associates, they at once proceeded to Jerusalem, against the Jews and prevented them by force of
24 an army. Thus the work at the House of GOD in Jerusalem was stopped until the third year of the reign of Dariush king of the Persians.[[1]]

(529 B.C.) **The Temple again Begun.**

5 Then the Preachers Hagai and Zakeriah-ben-Adna preached to the Jews who were in Jerusalem with the power of the GOD of Israel upon them.
2 Consequently Zerubabel-bar-Shal-thial, and Jeshua-bar-Jozadak began again to rebuild the House of GOD at Jerusalem, and the Preachers of GOD helped them.

**The Governor of Samaria Interferes.**

3 Then Tatnai the Governor of the Over-river, and Shatharboznai, and their Associates sent and enquired of them, "Who gave you a permission to build this Temple and to close up this wall?" They also continued to ask them, "What are the names of the men who are erecting this building?"
4 However the eye of GOD was upon the leaders of the Jews, and they did not prevent them until a despatch could be sent to Dariush, and a reply received about it.

1 NOTE.—Ch. 4, v. 24. The passage which I place in brackets from v. 6 to v. 24 of Ch.4 of "Ezra," was evidently written long after the period of Zerubbabel, who led the First Return under the Decree of Cyrus, in 536 B.C., and is a note of explanation of the course of events between him and Ezra the Priest, whom I call the "Second Ezra," and "Nehemiah the Second," who lived nearly a century after Zerubbabel. The failure of previous translators to perceive this has involved the history in a wild confusion, of which Anti-Christians have taken full advantage.—F. F.
Darius Orders a Search for Cyrus's Decree.

6 King Dariush consequently signed an order, and they searched in the Record Office of the Treasury where the archives were kept in Babel, and found at Akhmeba the Capital of the Government of Media, a roll, on which was written round the records:

Copy of the Decree of Cyrus.

3 "In the first year of Koresh the King:

"King Koresh signs a Decree concerning the House of GOD at Jerusalem:

" 'Let a House be built for the Sacrificing of Sacrifices. And let the foundations be constructed in length sixty cubits, and sixty cubits broad.

4 " 'Let it be built of three courses of great stones, and a course of timber: and let the cost be paid from the Royal Palace.

5 " 'And also let the gold and silver furniture of the House of GOD, that Nebukadnezzar removed from the Temple of Jerusalem, and carried to Babel, be restored, and taken to the Temple in Jerusalem, and put in its proper place in the House of GOD:'

Confirmation by Darius.

6 "Consequently, Tatnai, Governor of the Over-river, Shathar-boznai, and your associates, the Afaraskia, of the Over-river, must refrain from interference. Let the works at the House of GOD be done. Let the Governor of the Jews, and the leaders of the Jews construct the House of GOD upon its site.

"And I further sign this Decree as to what you shall provide for these Leaders of the Jews who are building this House of GOD;—That there shall be paid from the Royal Treasuries—the expenses that may be incurred by those men, and without delay. And whatever is needed, whether of young bullocks, and rams, and lambs, to offer to the GOD OF THE HEAVENS,—wheat, salt, wine, oil, as demanded by the Priests in Jerusalem, you shall give to them, day by day;—of which fail not!—for them to present perfumes to the GOD OF THE HEAVENS, and to pray for the life of the King and his children.

"And I sign a Decree, that every person who may alter this letter a beam shall be taken from his house, and he shall be nailed upright upon it, and his house be made a dunghill for it. And may the GOD who dwells there, confound and overthrow every king and People who extends his hand to alter or injure the House of GOD that is in Jerusalem!

"I, Dariush, have confirmed this Decree. Let it be executed at once."

Therefore Tatnai, the Governor of the Over-river, Shethar-boznai, and their Associates, because of what King Dariush had sent them in the above, acted at once; and the Leaders of the Jews built, and prospered, through the Preaching of the Preachers Hagai, and Zakeriah-bar-Adoa. So they built and completed, according to the order of the GOD of Israel, and the Decrees of Koresh and Dariush and Arthakshasta the kings of the Persians.

(B.C. 515.) The Temple Finished and Dedicated.

So the temple was finished on the third day of the month Adar, in the sixth year of the reign of King Dariush, when the Children of Israel, with the Priests and Levites, and the rest of the sons of the Transports, celebrated the Dedication of the House of GOD with delight. At this Dedication they offered in the House of GOD a hundred...
bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve He-goats, for the number of the Tribes of Israel.

18 They also appointed the Divisions of the Priests, and the courses of the Levites for the service of God at Jerusalem, as written in the book of Moses.

The Passover Festival Restored.

19 Then the Sons of the Transports made the Passover on the fourteenth
20 of the first month; for the Priests and Levites had purified themselves together,—all of them were purified, so they slew the Passover for all the sons of the Transports,—both for their brothers the Priests, and for themselves, and all the Children of Israel ate it.—Those who had returned from the Transportation, and all who were purified from the defilement of the Heathen land, who had come to seek the Ever-living God of Israel. So they made the Feast of Unfermented bread for seven days, with joy, for the Lord had gladdened them, and softened the heart of the king of Ashur towards them to strengthen their hands in the works at the House of the God of Israel.

END OF THE HISTORY OF THE FIRST RESTORATION.

EZRA.

BOOK THE SECOND.

(457 B.C.) The Autobiography of the Second Ezra.¹

7 And after these affairs, in the reign of Arthakshasta, king of Persia, Ezra-ben-Seriah-ben-Azeriah-ben-
2 Hilkiah-ben-Shalom-ben-Zadok,
3 ben-Ahitub-ben-Ameriah-ben-
4 Azeriah-ben-Morioth-ben-Zerakia,
5 ben-Uzi-ben-Buki-ben-Abishua,
6 ben-Phinehas-ben-Eleazer-ben-
6 Aaron,—the High Priest,—he, Ezra went up from Babel. He was well accomplished in the Laws of Moses, that the Lord the God of Israel gave. The king also endowed him, on account of the power of the Ever-living God upon him, with all that he requested from him. There also went up some of the Children of Israel, and some Priests and Levites, and Singers, and Attendants, to Jerusalem, in the seventh year of king 8 Arthakshasta, who arrived at Jerusalem in the fifth month of the ninth year of the king. For on the first of the first month the ascent from Babel was commanded and in the first of the fifth month he arrived at Jerusalem, by the good help of his God to him; for Ezra had set his heart to study the Law of the Lord, and to practice and teach its Institutions and Decrees of Israel.

Arthakshasta’s Letter of Appointment of Ezra.

Now this is a copy of the Letter which King Arthakshasta gave to Ezra the Priest, the accomplished in the commands of the Ever-living, and His Institutions, to Israel.

“ARTHAKSHASTA, the King of Kings, to Ezra the Priest, the Accomplished in the writings of the Beneficent and Perfect God of the Heavens;—

“I have signed a Decree that all the People of Israel in my Empire with their Priests and Levites who wish to go with you to Jerusalem, may go. Because you are sent from the Presence of the King, and his seven Counsellors, to enquire about Judea and Jerusalem, with the Law of your God in your hand. And to carry the silver and gold given by the King and his Counsellors to the God of Israel, who dwells in Jerusalem. Also, all the silver and gold that you have collected in all the Provinces of Babel, with the free-will offerings of your People, and the Priests who present freely to the House of their God in Jerusalem.

¹ Notes.—Ch. 7, v. 1. I think there were two statesmen named Ezra, the history of whose administrations is given in this Book, or these two Books, for the period of time between the Ezra of Cyrus’s restoration and that under Arthakshasta, 79 years, is too long to have been the active life of one man. I therefore separate the two narratives. This second Ezra was, as stated, a priest, the first Ezra, or Zerubabel, being clearly a civil statesman.—F. F.
On this account you shall purchase diligently with that money, oxen, rams, lambs, and their food and drink offerings, and offer them upon the Altar of your GOD at Jerusalem. And you may do with the remainder of the silver and gold what seems best in the opinion of yourself and your friends for your GOD. And also the furniture that is given to you to place in the House, offer them as a present to GOD, in Jerusalem. But whatever besides may be needful for the House of your GOD, that it occurs to you to present, provide for it from the Royal Treasury.

And I, myself, Arthakshasta, the King, sign this Decree to all the Treasurers of the Over-river, that whatever Ezra the Priest, the Accomplished in the Law of the GOD OF THE HEAVENS, demands of you, you shall immediately execute it, to the amount of one hundred talents of silver, and to a hundred Kors of wheat, and to a hundred baths of wine, and a hundred baths of oil, and of salt without noting.

All that is commanded by the GOD OF THE HEAVENS, let it be done quickly for the House of the GOD OF THE HEAVENS;—for why should there be anger against the Dominions of the King and his children?

And we notify you, that regarding all the Priests, Levites, Singers, Doorkeepers, Attendants, or Servants of this House of GOD; it is not allowed to impose upon them tribute, tax, or toll.

And you, Ezra, according to the Science of your GOD that you possess, appoint Judges, and Magistrates, who can administer Justice to all the People of the Over-river. All should understand the Law of your GOD; and if they do not know it, teach them. But whoever will not practise the Laws of your GOD, and the laws of the king, let swift justice be done on him at once; whatever results, whether death, or uprooting, or fining, or imprisonment.

I thanked the LORD GOD of our fathers who put such things into the heart of the King, to adorn the House of the LORD at Jerusalem; and who has extended mercy to me before the King and his counsellors, and all the Great Generals of the king! Thus I was bold, because the hand of the LORD GOD was with me, and I collected some of the heads of my People to ascend with me.

List of Jews Accompanying the Second Ezra to Jerusalem.

And these are the heads of families and the genealogies of those who went up with me from Babel, in the reign of Arthakshasta the king.

From the Beni Phinehas, Gershom; of the Beni Ithamar, Daniel; of the Beni David, Hatush; of the Beni Shekaniah with the Beni Tarash, Zakeriah, and with them of the lineage of their ancestors,—a hundred and fifty.

Of the Beni Phakath-moab, Aliwaini - ben - Zarkhiah, and with him two hundred men.

Of the Beni Shekaniah - ben - Jakhzial, and with him three hundred men.

And from the Beni Adinabed - ben - Jonathan, and with him five hundred of the gentry.

And from the Beni Ailam, Jeshiah - ben - Athaliah, and with him seventy men.

And from the Beni Sheftiah, Zebadiah - ben - Mikal, and with him eighty men.

And from the Beni Joab - ben - Dahiah - ben - Jahkial, and with him two hundred and eighteen men.

And from the Beni Shelomith - ben - Josephiah, and with him a hundred and sixty men.

And from the Beni Bab, Zakeriah - ben - Babi, and with him twenty-eight men.

And from the Beni Azgad, Jokhanan - ben - Habatnan, and with him one hundred and ten men.

And from the Beni Adonikam, the Dawdler, the names are Aliflat, Javal, and Shemiah, and with them sixty men.

And from the Beni Bigvi, Authi, and Zabud, and with them seventy men.

Total 1,946

Ezra Collects his Camp.

I collected them at the River that goes by Ahava; and encamped there three days, where I reviewed the People and the Priests, and discovered there were none from the Beni Levi
there. I consequently sent to Alizeraz and Ariel and Shemiah, and Alannah, and Jarib, and to Alnathan, and to Nathan, and Zakeriah, and to Meshulam, their Chiefs, and to Jorib, and to Alnathan, the Teachers, and despatched them to Ado the Chief in the district of Kasiphia, and put a message in their mouths to transmit to Ado, and the Attendants their relatives in the District of Kasiphia, to send to us Guardians of the House of our GOD. And they sent to us, by the good hand of our GOD being with us, intelligent men from the Beni Makhli - ben - Levi - ben - Israel; and Sharbiah and eighteen of his sons and brothers; with Hashabiah, and Jeshuaiah, from the Beni Merari, with twenty of his brothers and sons. And from the Attendants who were appointed by David, and his Officers to serve the Levites, as Attendants two hundred and twenty, all of them properly catalogued.

A Fast to Pray for a Safe Journey.

I then proclaimed a Fast at the River by Ahava to humble ourselves before our GOD, to seek from him a safe journey, for ourselves, our children, and all our baggage, for I was ashamed to ask the king for an army and cavalry to guard us from enemies on the road, because we had said to the king the power of our GOD was with all who seek Him to benefit them, but His power and anger upon all who forsake Him. We consequently fasted and entreated from our GOD about this and He was ready with us.

The Subscriptions to the Temple.

I next selected twelve from the Chief Priests—that is Sherbiah and Hashabiah, and ten of their companions with them, and weighed the silver and gold to them, as well as the vessels presented to the House of GOD, the presents of the King and his Counsellors, and his Generals, and the subscriptions of all Israel. I there weighed into their custody six hundred talents of silver, and a hundred and fifty talents of gold vessels and a hundred talents of gold. 

NOTE.—Ch. 8, v. 26. The Bullion, by mere weight, was of Silver, £182,250, and of Gold, £547,500 sterling, but in purchasing value probably ten or fifteen times the present power in our day (1903). If we take ten times as the equivalent, it represents £7,188,150 sterling. If fifteen times, it reaches £10,592,300 sterling, and even that is probably below the then commercial power of this magnificent subscription.—F. F.
People of Israel have not separated themselves, or the Priests and Levites, from the populations of the countries, with their abominations—that is of the Cananites, the Khithites, the Perizites, the Jebusites, the Amonites, the Moabites, the Mitzeraim, and the Amorites—for they have taken some of their daughters for themselves, and their sons have corrupted their Sacred Race, with the Peoples of the countries, and the hand of the nobles and gentry has been the first in this sin.

When I heard this report I tore off my robes, and cloak, and pulled the hair off my head, and beard, and sat down in consternation, and all who were terrified at the words of the GOD of Israel collected to me about this great wrong, and I sat in consternation until the evening sacrifice.

But when the evening sacrifice was offered I rose from my depression with my robe and cloak torn, and knelt on my knees, and spread my hands to my EVER-LIVING GOD, and exclaimed;—

"My GOD! I blush and am ashamed to raise my face before You! for our passions increase on our head, and our sins are piled up to the skies! From the times of our fathers we have been in great sin to this day! and for our faults, we, our kings, and Priests have been given to the hands of the kings of the Peoples; to ruin, to shame, and to degradation, and a blushing face, as we now are. But now when a little momentary kindness has come from our EVER-LIVING GOD for a portion of us to escape, and to give us a nail in this Sacred Place,—that our GOD may enlighten our eyes, and grant us a little revival in our bondage,—for we are slaves,—but our GOD has not forsaken us in our slavery,—but has extended mercy to us before the king of the Persians,—to grant us a revival, and to raise the House of our GOD, and to repair its ashes, and has given us a fence for Judah in Jerusalem;—then now, what can be said to our GOD after this,—when we abandon Your commands, which You commanded by the means of your servants, the Preachers, saying;—"

"The land which you are going to possess, is a defiled country from the defilements of the People of the country, and from their depravities with which they have filled it from place to place, in corrupting themselves. Consequently give not your sons to their daughters, nor your daughters to their sons, and never seek their peace or prosperity for ever! So that you may be strong and eat the produce of the country, and transmit it to your children for ever!'—And after all that has come upon us for our bad practices, and for our great offences,—although You our GOD, have punished us less than our sins,—and given us an escape like this,—we again break Your commands, and marry with these depraved people!—Be not angry with us to the extreme!—lest no portion should escape!—EVER-LIVING GOD of Israel! You are righteous, for we a remnant, have escaped, as to-day;—Look! we are before You in our guilt! for none can stand up before You about this!

The People Promise to Reform.

And when Ezra was praying, and confessed himself in tears, and had flung himself down before the House of GOD, a very great crowd of men, women, and children from all Israel collected to him;—and they wept with much weeping. And Shekaniah—ben-Jekhial, one of the sons of Aulam, addressed, and said to Ezra;—

"We have done wrong to our GOD, when we turned to marry women from the Peoples of the country; yet there is hope for Israel over this. So now let us make an agreement with our GOD to expel all the women and the children born of them, according to the advice of my Lord, and of those who tremble at the commands of our GOD! But let it be done according to law. Arise for the affair is yours,—and we will support you in its execution."

Ezra consequently arose and swore the Chief Priests, and Levites, and all Israel to do according to this proposal;—And they swore it.

(b.c. 456.) A Public Meeting Called to Decide How.

Then Ezra arose from before the House of GOD, and went to the residence of Jhokhanan - ben - Alishib where he lodged. He ate neither bread nor drank water, for he was grieved at the great wrong. But they made a proclamation in Judah and Jerusalem, to all the sons of the
Transportation, to assemble at Jerusalem; and that every one who did not come at the third day, as advised by the Chiefs, and Judges, all his property should be forfeited, and himself excluded from the Great Assembly.

The whole of the Officers of Judah and Benjamin therefore collected at Jerusalem on the third day, which was the twentieth of the ninth month, and all the people who sat in the Square of the House of God, were trembling about the business, and for the rains.

The Public Debate.

Then Ezra the Priest arose, and said to them:

“You are guilty, and have married foreign women, to add to the faults of Israel. But now confess it to the Ever-Living God of your fathers, and do what will please Him, and separate yourselves from the Peoples of the country, and from the wives you have married!”

All the assembly thereupon answered, and said with a loud voice, “Let it be done as you have said to us. The people are very wet and it is the Rainy Season,—and we are not able to stand outside,—and the business cannot be settled in a day or two,—for we are many who have erred in this thing. Let our Chiefs, now, be appointed by all the public, and let anyone in our towns who have married strange women go to them, at appointed times, and the Magistrates of every village, and the Judges, until the hot anger of our God about this matter is turned from us.”

However Jonathan-ben-Ashal and Jhaziah-ben-Thikna stood up against this,—and Meshulam, and Shabthi the Levite, supported them.

The Sons of the Transportation effected it nevertheless, and they selected, with Ezra the Priest, Princes heads of Families of their ancestors, and appointed all of them, to sit on the first day of the tenth month to examine into the business, and they finished about all the men who had married foreign women by the first day of the first month.

They also found some among the sons of the Priests who had married foreign women, Jeshua-ben-Josadak and his brother Masiah, and Aliazer, and Jarib, and Gedaliah, but they undertook to divorce their wives, and offer a sin-offering of the flock for their sin.

And from the Beni Amer Hanani, and Zebadiah and from the Beni Kharim, Masiah, and Aliiah, and Shemiah, and Ikhizal, and Uzial; and from the Beni Phashkur, Alzoaini, Masaiah, Ishmael, Nathanael, Jozabad, and Alashah.

And from the Levites; Jozabad, 23 Shimei, and Keliah, surnamed the Dwarf, Pethaiah, Judah and Aliazor.

And from the Singers; Aliashib.

And from the Doorkeepers Shalum, and Telem, and Uri.

And from Israel;

From the Beni of Parosh; Raniah and Iziah, and Malkiah, and Beniah; and from the Beni Elam; Mataniah, Zekariah, Aliah; and of the Beni Zatu, Aliani, Aliashib, Mataniah, and Jeremoth, and Zabad, and Aiziza. And of the Beni Bab, Jhohanan, Hananiah, Zabi, Athli; and from the Beni Meshulam, Malak, and Abdiah, Jashub, and Shal, and Ramoth. From the Beni Pathath Moab; Adna, and Kalab, Benaijah, Masiah, Mataniah, Bozalal, and Bini, and Manaseh. And of the Beni Harum; Aliazer, Ishiah, Malkiah, Shemaiah, Shimone, Benjamin, Maluk, Shemoriah; Of the Beni Hashum; Matni, Matatah, Zabad, Alifelet, Jerimi, Manaseh, Shimi; Of the Beni Bani; Madi, Amram, and Auwel Benaiah, Bedaiah, Keluhi; Veniah, Meremoth, Aliashib, Mata- riah, Matani, and Jasu; and Bani, and Binni, Shinai, and Shelemiah, and Nathan, and Adiah, Makanabi, Shashi, Shari, Azarel, and Shelemiah, Shemariah, Shalum, Amariah, Joseph; Of the Beni Nebo Jebel, Matithiah, Zabad, Zebina, Ido, and Joel, Beniah.

All these had married foreign women, and some of these wives had borne children.

1 Note.—Ch. 10, v. 44. The End of Ezra, as we have it in the Hebrew texts, is apparently only a fragment of his autobiography, for it evidently stops in the middle of a sentence, either by the death of that statesman, or from accident to his manuscript; hence, I would suggest that the books in the Apocrypha, which have come down to us only by a Greek translation, are really parts of his history, and should follow on here.—F. F