**The Life that God Blesses (Ezra 7:1-10) Prose Manuscript**

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| --- | --- |
| 1. Arouse interest  Interest by personal relevance | When things happen, it appears to be unrelated to the purposes of the Almighty God. I was asked on Sunday whether I wanted my ministry to be successful. I hesitated because I was thinking of the word ‘successful.’ What does it mean when the preacher asked ‘Do you want your ministry to be successful’? Then he asked again “Do you want God to bless your personal life, your family, your service to God, and your church?” All of us know the right answer to that question. Few would dare to say, “No, God I don’t want your blessings. I’d prefer to make it on my own without you God!” But I don’t want you to give an elbow-jerk “yes” answer just because it is the obviously the right answer. I want you to consider the implications of the question before you answer. |
| 2. Raise Need | We spent much of our time studying, doing the assignments and preparing for the examinations at SBC. Many of us come from countries far away to study at SBC for what two years full time? And for me doing this course part time that stretched to five years. Why are we all doing this? Have you ever wondered the point in doing what we are doing? Are you sure that doing all these things is what God wants you to do? Really, you’re sure God will bless you and your ministry? These were the same questions that some of my close friends asked me when I decided to come to SBC to study. |
| 3. Subject  Restatement | So how do we receive God’s blessings in our lives? What are the ways that God will bless you? |
| 4. Background | From Scripture, there are a good number of men whom God blessed: Abraham, Jacob, Joseph, and David are obvious examples. The book of Ezra described a man Ezra whom God also blessed, even though he is relatively unknown as those other men are. Between the events described in chapters 6 and 7, there is a 57-58 year gap. Under the ministries of Zerubbabel and Jeshua, the temple had been rebuilt. The first batch of exiles who had returned to Israel was either dead or very old by now. In many cases, they had blended together with the pagans of the land. The walls of Jerusalem had not been rebuilt yet, leaving the city vulnerable to attack. Chapter 7 shows God raising up Ezra to bring spiritual reformation to His people. |
| 5. Preview  R, Passage | Today’s passage is taken from Ezra 7: 1 - 10 which will focus on three ways that God’s blessings can flow through our lives. Ezra 7: 1- 10 is explicit in telling us what we should do so that the blessings of God can come into our lives. The three ways that God’s blessings will flow in Ezra 7: 1 - 10 are first, … |
| MPI, vv1- 5  R | God’s blessings flow through family lines! The first way that God blesses us is through our family lines. It is through our Heritage! |
| SP “A”  Explanation | What do we mean by family lines? We read in verses 1 – 5 that Ezra comes from a long line of priests. Scripture traces Ezra’s family lineage back to 16 forefathers to Aaron the chief priest, brother of Moses. Some gaps are found in that list. Seraiah (7:1) was the high priest during Nebuchadnezzar’s time, who was executed about 130 years before (2 Kings 25:18-21). Thus Ezra was a great or great-great-grandson of Seraiah. The genealogy here is to show that Ezra was qualified as a priest to teach God’s law. The Scripture also prepares us to meet a man of considerable importance. Ezra’s priestly lineage is a channel for God’s blessings to flow. You may be thinking: “That’s unfair for God to bless through family lines! What if I was born in a godless family? How am I supposed to experience God’s blessing?” The answer is, first, never asks God to be fair with you! That’s a poor way to begin! You want grace, not fairness. But, second, there is the great hope for you. You can be the beginning of a long heritage of God’s blessing on your children and grandchildren. You cannot do anything about your ancestors, but you surely can do things that will positively affect your descendants. |
| SP “B” | We are all priests of the Almighty God. 1 Peter 2: 9 says “But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light” (NIV). |
| ILL  My testimony | How many of you are first generation Christians in your family? Yah, some of you [or nobody here? Depend on the show of hands?]. All of you have heard my personal testimony previously; you know that I am a first generation Christian in a family of idol worshippers. Yes, I was the first one in my family. I was persecuted for being a Christian by my own parents who threatened to disown me if I attended church. One thing that I always testify is that God never forsakes me even in difficult times. Because of this person’s believe [point to myself], the entire clan received the same blessings from God. After I had received Christ as my personal Saviour, my two brothers came to know Christ, and we prayed fervently for our parents. It was much later that my parents received Jesus as their personal Saviour. The idols that my parents worshiped for so many years were removed. My parents were later baptized. Thereafter, even my aunts, uncles and cousins also came to know the Lord. The whole clan accepted Christ as their personal Saviour as well. The promises in Psalm 128:1 “How blessed is everyone who fears the Lord, who walks in His ways” are real. It demonstrates how the wife, children, and grandchildren of those who fear the Lord will be blessed. No matter how bad your upbringing, if Christ is your Lord, blessings will flow not only to you but also your children and grandchildren, perhaps for many generations to come. God’s blessings flow through family lines! |
| T | We have looked at the first way that God’s blessings will flow into our lives i.e. through our family lines. The second way is … |
| MPII, 6 - 7  R | God’s blessings flow through knowing God. The second way that God will bless us is in understanding Him. |
| SP “A”  Explanation | What does it mean to understand God?Scripture is explicit in v6 saying that Ezra was “a teacher well versed in the Law of Moses, which the Lord, the God of Israel had given.” The ESV version says Ezra “was a scribe skilled in the law of Moses.” The Hebrew word “scribe” is‎ סֹפֵ֤ר (*sopher*) and is used to designate the holder of some military office. In olden days, the scribes acted as secretaries of state, whose business was to issue decrees in the name of the king. They discharged various important public duties as men of high authority and influence in the affairs of state. And the word “skilled” and “well versed” relate to Ezra’s ability to know and put together the various parts of God’s Word. While Ezra’s giftedness has contributed to the work that he did, using the skills that he had, also required effort and practice. There was a deliberate choice by Ezra to spend time in God’s Word. This resulted in God’s blessings for Ezra. We see in Scripture “the hand of the Lord his God with on him.” For that King Artaxerxes granted Ezra “everything, he asked.” |
| SP “B” | To understand God is to do His work. When you do spend the time to study God’s Word, you will know what’s important in God’s heart. People will be influenced by you because you followed after God’s heart. V7 is explicit in stating that “some of the Israelites, including priests, Levites, musicians, gatekeepers and temple servants, also came up to Jerusalem.” It does not make sense to want God’s blessing while you are knowingly not doing what God wants you to do. The goal of knowing God is not to fill our heads with knowledge only, although knowledge is vital. The goal is to change our hearts and lives to conform to Christ. Note here in v7 that King Artaxerxes trusted Ezra’s character and integrity so much so that he gave him huge amounts of material resources to use it for the temple. If anything was left, he told him to do with it according to the will of his God. |
| ILL | Some people say that the longest distance in us is really the distance between the head and the heart. Knowledge can easily be obtained by studying but knowing how requires the changing of the heart. Jonathan Edwards provided a great illustration by saying “your mind can know honey is sweet, people can tell you it is sweet, you’ve read books about it, but if you haven’t really tasted it, you will only know it with your head, but not with your heart. When you have actually tasted it, you will experience it for yourself, you will know it in a fuller way when you know it in your heart.” John Maxwell says “People do not care how much you know until they know how much you care.” In other words, you don’t understand God until you experience what is in His heart. |
| T | So we have looked at the first two ways God’s blessings will flow into our lives: firstly is through family lines, secondly is through knowing God and the third way is … |
| MPIII, 8 – 10  R | God’s blessing flow through obeying God. The third way that God will bless us is when we obey Him. |
| SP “A”  Explanation | What does it mean to obey God?Ezra’s willingness to do God’s work is a way for God’s blessing to flow. As a scribe, Ezra enjoyed considerable success in King Artaxerxes’ court. There is no doubt that Ezra enjoyed comfortable living conditions there. However, he was concerned about the low spiritual state of the exiles that had returned to the land. Ezra is willing to give up the comfortable life in Babylon to endure the hardship and hassles to bring reformation to the people of God. But because he was obedient, and God’s hand was on him that he was able to accomplish this overwhelming task? |
| SP “B”  Explanation | What is the purpose of doing God’s work?Ezra’s purpose of doing God’s work is a way for God’s blessing to flow to others. I realize that Ezra was especially gifted for the role of teaching God’s Word and that not all of us are not as gifted in this area. But whether you are gifted to teach formally or not, you are expected to learn God’s Word so that you will understand the way that He wants you to live. All Christians want to live in a way that is pleasing to the Lord. To do so, you must grow to understand God’s Word. When you do God’s work, God will bless you! |
| ILL | When you all gave your personal testimonies some weeks ago, all of us testified that our God is good! The fact that we are in Seminary means that we want to know more about God and do His work. But don’t just stop there. We have a higher calling i.e. to glorify and to serve the Almighty God. It saddens me to see Pastors who were once called to serve in God’s work leaving the ministry. As I was preparing this message, I stumble on some statistics provided by the Fuller Institute, and the Pastor care group (Pastoral Care Inc.). It is appalling to find in the US that the profession of Pastor is near the bottom of a survey of the most-respected professions; it is just above “car salesmen.” Over 1,700 pastors left the ministry each month last year. On why Pastors quit the ministry, 90% feel they are inadequately trained to cope with the ministry demands, and 50% feel unable to meet the demands of the job, and only 1 in every 10 ministers will actually retire as a minister in some form. Our church took a survey of the youths, and many of them indicated that the profession Pastor is the least on their minds. I urge all of us during this time at SBC to continue to learn as much as possible and put what you know into practice. And when you feel discouraged, draw close to God and remind ourselves of our higher calling. |
| Big T | So what were Ezra’s key points to us? This whole passage basically says… |
| MI | The three ways that God blesses us are through our family lines, through knowing God and through obeying God. |
| APP | Perhaps the acronym for the Chinese word*获huo* that is literally translated as “to obtain,” “to get” or “to receive,” can help you remember today’s message. H – Heritage: Remember we are redeemed by the blood of Christ. We are a royal priesthood, chosen by Him. U – Understand God’s heart: we learn God’s Words to put it in action and finally, O – Obey God: be willing to glorify God so that we become a blessing to others. To answer my question when I first started this message, whether it is worthwhile to do what we do at SBC here. The answer is clear now, to have God’s hand of blessing on our lives and in our ministry, we must understand and obey His Word, and teach others to glorify God in everything. Even if you are gifted, studying God’s Word will not happen automatically, you need to discipline yourself to do it. The minute you let your guard down, other things will crowd out the Word. We all lead busy lives. We only have 24 hours a day. We need to make decisions to spend those hours wisely. |
| End | It is amazing that God is pleased to be known in the Bible as the God of Jacob (Ps. 46:7, 10). Jacob was a man with many faults and shortcomings. He cheated his brother Esau out of the birthright. He negotiated with God at Bethel with the promise that he will follow God if God would protect and bring him back safely to the land. After his many years of trying to scheme against Laban, he returned to the land fearful about what Esau might do to him. The night before meeting Esau, the Lord met him and wrestled with him, and dislocating his hip so that Jacob forever walked with a limp after the encounter. But before dawn, the angel of God said to Jacob, “Let me go, for the dawn is breaking.” But Jacob said, "I will not let you go unless you bless me." The Lord did bless Jacob, the cheater, by changing his name to Israel, the one who was “Triumphant with God.” Jacob’s greatness was not related to his strengths and abilities. It was due to God’s hand of blessing that rested on Jacob. We all can be triumphant with God’s blessing in our lives. |
| Prayer | I hope that you will join me in praying, “God, we won’t let You go until You bless us. Your blessing comes to those who obey and study Your Word so that we might be able to impart what we learned to others, all for your glory of God.” May the hand of the Lord our God be upon you for His name’s sake! |

**The Life that God Blesses**

**Ezra 7:1-10 (Cyclical Inductive)**

***Purpose: The listeners will know how to receive God’s blessings in their lives by knowing and obeying God***

**Introduction**

1. Arouse interest: When things happen, it appears to be unrelated to the purposes of the Almighty God (ILL – Purpose of doing what we are doing in Seminary).

1. Need: What is the point of doing what we are doing? [my own problems to identify with listeners]. Do you have the same problem?
2. Subject: How do we receive God’s blessings in our lives?
3. Background: Ezra himself does not appear in the book bearing his name until chapter 7. This learned man, a priest, and teacher of the law came to Jerusalem with the blessing of the Persian king Artaxerxes nearly sixty years after the rebuilding of the temple. In ancient times, Ezra held important office position concerning the public affairs of the nation. The Hebrew word so rendered (*sopher*) is first used to designate the holder of some military office. The scribes acted as secretaries of state, whose business it was to prepare and issue decrees in the name of the king. They discharged various other important public duties as men of high authority and influence in the affairs of state. His assignment was to present offerings in the temple on behalf of the king and to establish the law of God in Judah, both by teaching and by appointing law abiding leaders (Ezra 7:25-26).
4. Preview: Today’s passage in Ezra 7: 1-10, I will focus on how God’s blessing can flow into our lives.
5. **God’s blessings flow through family lines (v1-5).**
6. Ezra’s priestly lineage was a channel for God’s blessings to flow (1-5).
7. We are all priests for God.

[ILL – My testimony about God’s blessings on my family]

1. **God’s blessings flow through knowing God (v6-7).**
2. Ezra’s understanding of God was a way for God’s blessings to flow (6).
3. Ezra’s work to worship God was a way for God’s blessings to flow (7).

[ILL – Distance between the head and the heart]

1. **God’s blessing flow through obeying God (v8-10).**
2. Ezra’s willingness to do God’s work is a way for God’s blessing to flow (8-9).
3. Ezra’s purpose of doing God’s work is a way for God’s blessing to flow (10).

[ILL – SBC students’ testimonies that God is good]

**Conclusion**

1. So how do we receive God’s blessings in our lives? Do God’s work and obey Him [Main Idea]! When we are committed to know and obey God’s Word, His blessing overflow us [MI restated]
2. What you are doing now is preparing for God’s blessings to flow to you and to the others around you [application – specific to SBC students]

**Ezra 7: 1-10**

**God Blessings on the Life of Ezra**

**Questions:**

* Who was the author of the book of Ezra?
* What is the purpose of writing this book?
* What led Ezra to Jerusalem?
* Who are those that followed Ezra to Jerusalem?
* How did Ezra obtain permission to return to Jerusalem?
* What was the main purpose of Ezra going back to Jerusalem?

**Answers:**

* The Book of Ezra does not specifically name its author. The Old Testament tradition is that the prophet Ezra wrote the Book of Ezra. It is intriguing to see that once Ezra appears on in chapter 7, the writings switched from the third to the first person language. This would lend credibility to Ezra being the author.[[1]](#footnote-1)
* The Book of Ezra is mainly focused on events that occurred in the land of Israel when they had returned from the Babylonian captivity and covering a period of approximately one century, beginning in 538 B.C. The book contains detail genealogical accounts, mainly for the objective of establishing the claims to the priesthood on the part of the descendants of Aaron.
* The emphasis in Ezra is the rebuilding of the Temple (chapters 1 – 6) and to teach God’s law to the people (chapters 7 – 10).
* Some of the Israelites, some priests and Levites, the singers, the gatekeepers, and the temple servants went up to Jerusalem with Ezra.
* Artaxerxes gave his approval for Ezra to return to Jerusalem.[[2]](#footnote-2)
* For Ezra, the main purpose is to the study and observe the Law of the LORD, and to teach its decrees and laws in Israel.[[3]](#footnote-3)

**Exegetical Outline**

Prologue

The Book of Ezra takes up the history of the nation of Israel at the end of seventy years of captivity and tells of the return of some of the exiles of Jerusalem under Zerubbabel. With the permission of Cyrus, King of Persia, to restore the worship of Jehovah and the rebuilding of His Temple. The return of a second wave of exiles many years afterward under Ezra, the celebrated priest, by permission of King Artaxerxes of Persia, and of the social and religious reformation which was accomplished under Ezra.

The first event recorded in the book of Ezra took place in the first year of the rule of Cyrus over Babylon in 536 B.C. The work of Ezra was completed in the spring of 457 B.C. (Ezra 10:17) at the first spring after Ezra’s arrival in Jerusalem. This took place in the seventh year of Artaxerxes (Ezra 7:7,9) or 458 B.C. In other words, the events of the book of Ezra were recorded over a period of eighty years. However, nothing was recorded between chapter six and the commencement of chapter seven which spread over fifty-seven years. The temple had been rebuilt under the ministries of Zerubbabel and Jeshua, and aided by the preaching of the prophets Haggai and Zechariah.

Ezra himself does not appear in the book bearing his name until chapter 7. Ezra obtained permission to return to Jerusalem from King Artaxerxes of Persia nearly sixty years after the rebuilding of the temple. In ancient times, Ezra held important office position concerning the public affairs of the nation. The Hebrew word *sopher* is first used to designate the holder of some military office. At that times, scribes usually acted as secretaries of state, whose job was to prepare as well as issue decrees in the name of the king. They discharged various other important public duties as men of high authority and influence in the affairs of state. Ezra was tasked to present offerings in the temple on behalf of the king and to establish the law of God in Judah by teaching and appointing law abiding leaders.

Exegetical Idea: The reasons that God blessed Ezra were because of his priestly lineage, his relationship with God and his willingness to obey God.

1. The reason that God blessed Ezra was because of his priestly lineage (v1-5).
2. The nature of God’s blessing was related to his priesthood position (1-4).
3. The nature of God’s blessing was traced back to Aaron, the chief priest (5).
4. The reason that God blessed Ezra was because he knew God (v6-7).
5. The nature of God’s blessing was related to his relationship with God (6).
6. The nature of God’s blessing was related to his work to worship God (7).
7. The reason that God blessed Ezra was because he obeyed God (v8-10).
8. The nature of God’s blessing was related to his willingness to do God’s work (8-9).
9. The nature of God’s blessing was related to the purpose of doing God’s work (10).

**Comparing NASB and NIV versions**

“Now after these things, in the reign of Artaxerxes king of Persia, *there went up* Ezra son of Seraiah, son of Azariah, son of Hilkiah, 2 son of Shallum, son of Zadok, son of Ahitub, 3son of Amariah, son of Azariah, son of Meraioth, 4 son of Zerahiah, son of Uzzi, son of Bukki, 5son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the chief priest. 6This Ezra went up from Babylon, and he was a scribe skilled in the law of Moses, which the LORD God of Israel had given; and the king granted him all he requested because the hand of the LORD his God *was* upon him. 7And some of the sons of Israel and some of the priests, the Levites, the singers, the gatekeepers, and the temple servants went up to Jerusalem in the seventh year of King Artaxerxes. 8And he came to Jerusalem in the fifth month, which was in the seventh year of the king. 9For on the first of the first month he began to go up from Babylon; and on the first of the fifth month, he came to Jerusalem because the good hand of his God *was* upon him. 10For Ezra had set his heart to study the law of the LORD, and to practice *it*, and to teach *His* statutes and ordinances in Israel.” (Ezra 7:1-10 NASB)

“After these things, during the reign of Artaxerxes king of Persia, Ezra son of Seraiah, the son of Azariah, the son of Hilkiah, 2 the son of Shallum, the son of Zadok, the son of Ahitub, 3 the son of Amariah, the son of Azariah, the son of Meraioth, 4 the son of Zerahiah, the son of Uzzi, the son of Bukki, 5 the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest-- 6 this Ezra came up from Babylon. He was a teacher well versed in the Law of Moses, which the LORD, the God of Israel, had given. The king had granted him everything he asked, for the hand of the LORD his God was on him.7 Some of the Israelites, including priests, Levites, musicians, gatekeepers and temple servants, also came up to Jerusalem in the seventh year of King Artaxerxes. 8 Ezra arrived in Jerusalem in the fifth month of the seventh year of the king. 9 He had begun his journey from Babylon on the first day of the first month, and he arrived in Jerusalem on the first day of the fifth month, for the gracious hand of his God was on him. 10 For Ezra had devoted himself to the study and observance of the Law of the LORD, and to teaching its decrees and laws in Israel.

(Ezra 7:1-10 NIV)”

1Now after these things, in the reign of Artaxerxes king of Persia, *there went up* Ezra

וְ אַחַר הָ אֵ֔לֶּה הַ דְּבָרִ֣ים בּ מַלְכ֖וּת אַרְתַּחְשַׁ֣סְתְּא מֶֽלֶךְ־ פָּרָ֑ס עֶזְרָא֙

son of Seraiah, son of Azariah, son of Hilkiah, 2son of Shallum, son of Zadok, son of Ahitub,

בֶּן־ שְׂרָיָ֔ה בֶּן־ עֲזַרְיָ֖ה בֶּן־ חִלְקִיָּֽה׃ בֶּן־ שַׁלּ֥וּם בֶּן־ שַׁלּ֥וּם בֶּן־ אֲחִיטֽוּב׃

3son of Amariah, son of Azariah, son of Meraioth, 4son of Zerahiah, son of Uzzi, son of Bukki,

‎ בֶּן־ אֲמַרְיָ֥ה בֶן־ עֲזַרְיָ֖ה בֶּן־ מְרָיֽוֹת׃ בֶּן־ זְרַֽחְיָ֥ה ‎ בֶן־ עֻזִּ֖י בֶּן־ בֻּקִּֽי׃

5son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the chief priest.

בֶּן־ אֲבִישׁ֗וּעַ בֶּן־ פִּֽינְחָס֙ ‎ בֶּן־ אֶלְעָזָ֔ר בֶּן־ אַהֲרֹ֥ן הַ הָ רֹֽאש כֹּהֵ֖ן

6This Ezra went up from Babylon, and he was a scribe skilled in the law of Moses, which

ה֤וּא עֶזְרָא֙ עָלָ֣ה מִ בָּבֶ֔ל וְ הֽוּא־ סֹפֵ֤ר מָהִיר֙ בְּ תוֹרַ֣ת מֹשֶׁ֔ה ‎ אֲשֶׁר־

the LORD God of Israel had given; and the king granted him all  he requested because the

יְהוָ֖ה אֱלֹהֵ֣י יִשְׂרָאֵ֑ל נָתַ֥ן וַ הַ מֶּ֗לֶךְ יִּתֶּן־ ל֣ כֹּ֖ל וֹ׃ בַּקָּשָׁתֽ כְּ

hand of the LORD his God *was* upon him. 7And asome of the sons of Israel and some of the

יַד־ יְהוָ֤ה ו֙ אֱלֹהָי עָלָ֔ יו וַ יַּֽעֲל֣וּ מִ בְּנֵֽי־ יִ֠שְׂרָאֵל וּ מִן־ הַ

priests, the Levites, the singers, the gatekeepers, and the temple servants went up to

כֹּהֲנִ֙ים וְ הַ לְוִיִּ֜ם וְ הַ מְשֹׁרְרִ֧ים וְ הַ שֹּׁעֲרִ֛ים וְ הַ נְּתִינִ֖ים אֶל־

Jerusalem in the seventh year of King Artaxerxes. 8And he came to Jerusalem in the fifth

יְרוּשָׁלִָ֑ם בִּ שֶׁ֖בַע שְׁנַת־ לְ מֶּֽלֶךְ אַרְתַּחְשַׁ֥סְתְּא׃ וַ יָּבֹ֥א ‎ יְרוּשָׁלִַ֖ם בַּ הַ חֲמִישִׁ֑י

month, which was in the seventh year of the king. 9For on the first day of the first month

חֹ֣דֶש הִ֛יא הַשְּׁבִיעִ֖ית שְׁנַ֥ת לַ מֶּֽלֶךְ׃ כִּ֗י בְּ אֶחָד֙ לַ הָ רִאשׁ֔וֹן חֹ֣דֶשׁ

he began to go up from Babylon; and on the first of the fifth month he came to Jerusalem,

ה֣וּא יְסֻ֔ד הַֽ מִ בָּבֶ֑ל וּ בְ אֶחָ֞ד לַ הַ חֲמִישִׁ֗י חֹ֣דֶשׁ בָּ֚א אֶל־ יְר֣וּשָׁלִַ֔ם

because the good hand of his God *was* upon him. 10 For Ezra had set his heart to study

כְּ הַ טּוֹבָ֥ה יַד־ ו אֱלֹהָ֖י עָלָֽ יו׃ כִּ֤י עֶזְרָא֙ הֵכִ֣ין וֹ לְבָב֔ לִ דְר֛וֹשׁ

the law of the LORD, and to practice *it*, and to teach *His* statutes and ordinances in Israel.

אֶת־ תּוֹרַ֥ת יְהוָ֖ה וְ לַ עֲשֹׂ֑ת וּ לְ לַמֵּ֥ד חֹ֥ק וּ מִשְׁפָּֽט׃ בְּ יִשְׂרָאֵ֖ל

It would seem that the bible versions appear to be similar in translating from the original Hebrew language. Based on the original Hebrew language, some of the meanings appear to be different between the two versions. For example, ‎ מִשְׁפָּֽט is translated as “ordinances” in the NASV whereas in the NIV it is translated as “laws.” The word appears to indicate judgment which seems to be closer to the NIV translation of “laws.” There are also subtle differences. In translating from Hebrew to the English language, the NIV version does not seem to the structure of the Hebrew language. For example in verse 2, the Hebrew language

‎ בֶּן־שַׁלּ֥וּם בֶּן־צָד֖וֹק בֶּן־אֲחִיטֽוּב׃ (Ezr. 7:2 WTT) should be translated as “son of Shallum, son of Zadok, son of Ahitub,” but instead it adds the article “the” before “son.” ‎Similarly, in verse 7, לְאַרְתַּחְשַׁ֥סְתְּא הַמֶּֽלֶךְ (Ezr. 7:7 WTT) should be translated as “Artaxerxes the King” rather than King Artaxerxes as what both NASB and NIV versions. While this is probably semantics, both versions are appropriate for the analysis.

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1. William Jones, *A Homiletical Commentary on the Book of Ezra: With Critical and Explanatory Notes, Illustrations and Indexes* (Palala Press, 2015), 2. [↑](#footnote-ref-1)
2. Robert Jamieson, Andrew Robert Fausset, and David Brown, *Jamieson, Fausset, and Brown’s Commentary On the Whole Bible* (Zondervan, 1871), http://www.studylight.org/commentaries/jfb/ezra-7.html. [↑](#footnote-ref-2)
3. “Ezra 7 Commentary - Keil and Delitzsch Commentary on the Old Testament,” *StudyLight.org*, accessed March 28, 2017, //www.studylight.org/commentaries/kdo/ezra-7.html. [↑](#footnote-ref-3)