

1. Chapters 2-3

- 2:1-2 Introduction
- 2:3-35 Census of Yisraelim
- 2:36-42 Census of Kohanim and Levites
- 2:43-63 Census of people with problematic lineage
- 2:64-70 Totals
- 3:1-7 First steps
- 3:8-13 Year Two

Introducing: Zerubavel!

2. Paternity? Chronicles I 3:17-19 vs. Ezra 3:2

3. Yehoyachin's Rations Tablets

<https://theosophical.wordpress.com/2011/08/25/biblical-archaeology-24-jehoiachins-rations/>

10 (sila of oil) to the king of Judah, Yaukin; 2.5 sila (oil) to the offspring of Judah's king; 4 sila to eight men from Judea. 1.5 sila (oil) for three carpenters from Arvad, .5 apiece; 11.5 sila for eight wood workers from Byblos... 3.5 sila for seven Greek craftsman, .5 sila apiece; .5 sila to the carpenter, Nabuetir; 10 sila to la-ku-u-ki-nu, the son of Judah's king; 2.5 sila for the five sons of the Judean king.

4. Talmud, Sanhedrin 38a

שלתיאל שנשאל על אלתו א-ל, זרובבל שנזרע בבבל, ומה שמו? נחמיה בן חכליה שמו.

Shaltiel for Gd repealed His vow [that Yechanyah would have no child], Zerubavel for he was conceived in Babylon, and what is his name? Nechemiah, son of Chakaliah, is his name.

5. Rabbi Tzadok haKohen of Lublin, Takkanat haShavin pg. 15

כבר התחילה גילוי אור מעלה זו על ידי זרובבל בן שאלתיאל שהוא מזרע דוד המלך ע"ה והוא נחמיה בן חכליה כמו שאמרו (סנהדרין לה). ונקרא זרובבל שנזרע בבבל והיינו להיות הוא עיקר הגואל מבבל והוא על דרך שאמרו (שמות רבה א:כו) על פסוק (ישעיה כז:י) "שם ירעה עגל" על משיח שגדל עמם במדינה כמשה רבינו ע"ה בפלטין מצרים, דלעולם הגואל הוא מגידולי מדינת הגלות דוקא...

The revelation of this celestial light began with Zerubavel son of She'altiel, who was of the seed of King David, and he was Nechemiah son of Chakaliah as per Sanhedrin 38a. He was called Zerubavel because he was conceived in Bavel, meaning that he was the main redeemer from Babylon, along the lines of Shemot Rabbah 1:26 regarding Isaiah 27:10, "There the calf will graze," regarding the redeemer who grew up with them in the land, like Moshe in the Egyptian palace. The redeemer is always from those who grew from the land of the exile, specifically...

6. The evolution of Zerubavel Chaggai 2:23, Zechariah 4:6-9

2:1-2 Introduction

7. Malbim to Ezra 2:1

ופה אמר אשר הגלה נ"נ לבבל, ושם אמר סתם אשר הגלה נ"נ, כי פה דבר מאותם שגלו בגלות יכניה שהם גלו לבבל עצמה לעיר המלוכה, ושם דבר מגלות צדקיהו שהגלה אל ערי המדינה...

Here it says "who Nevuchadnezzar exiled to Babylon", and there it simply says "who Nevuchadnezzar exiled," for here it speaks of those exiled in the exile of Yechanyah, who were exiled to Babylon itself, the city of the empire. There it speaks of the exile of Tzidkiyahu, who was exiled to the cities of the land...

8. Ibn Ezra to Ezra 2:2

הוא מרדכי היהודי, רק "בלשן" יתכן שהוא איש אחר, והוא חסר וי"ו כ"אדם שת אנוש":

This is "Mordechai haYehudi", while Bilshan could be another person. It is missing "and", like in Chronicles I 1:1.

9. Talmud, Menachot 65a

הוא בייל לישני ודריש והיינו דכתיב במרדכי בלשן

He mixed expressions and explained them, thus it says of Mordechai "Bilshan".

Name lists

10. Rashi to Bereishit 32:17

ורוח תשימו - עדר לפני חבירו מלא עין, כדי להשביע עינו של רשע ולתווהו על רבוי הדורון:

"And you shall place space" – Each flock before the next, out of sight, so as to fill the eye of that wicked one, and to shock him regarding the magnitude of the gift.

11. Rashi to Shemot 1:1

אף על פי שמנאן בחייהן בשמותן, חזר ומנאן במיתתן [אחר מיתתן], להודיע חבתן שנמשלו לכוכבים, שמוציאן ומכניסן במספר ובשמותם, שנאמר (ישעיהו מ כו) המוציא במספר צבאם לכולם בשם יקרא

Even though He counted [the tribes] by name in their lifetimes, He counted them again after their death, to demonstrate how beloved they were. They are compared to stars, which He brings out and brings in by number and name, as Isaiah 40:26 says, "He brings out their masses by number; He calls each of them by name."

12. Rabbi Hayyim Angel, *The Literary Significance of the Name Lists in Ezra-Nehemiah*, JBQ July 2007

One also might argue that the brevity of the account in E-N, coupled with the astonishing attention given to the people who arrived to rebuild the Temple, suggests a different conclusion: The Torah and the Book of Kings highlight the physical structure of the sanctuaries, and the heroes who built them. Now in E-N, the *people* are at the center of the activity, as [Tamara Cohn] Eskenazi asserts, receiving literary endorsement by the inclusion of the lengthy name list in Chapter 2. It is noteworthy that in Chapter 3, the people initiated the Temple construction: *When the seventh month arrived – the Israelites being settled in their towns – the entire people assembled as one man in Jerusalem* (3:1). Only then did Zerubbabel and Jeshua lead them...

[T]he name list in Ezra 2 contributes significantly to an understanding of Ezra 1-6: it gives the feeling of national unity in response to Cyrus' decree, it ascribes importance to each individual, it gives the people a more central role than their leaders or the Temple, but it also insinuates that the number of returnees was considerably smaller than the prophets would have liked. Similar to the cacophony of the rejoicing and weeping described in Ezra 3:12-13, the reader may perceive a blurring of joy and disappointment when reading this list of returnees.