**EZRA-NEHEMIAH.**

**THE STRUCTURE OF THE TWO BOOKS AS A WHOLE*, ACCORDING TO THEIR CANONICAL ORDER.**

**EZRA.** THE REBUILDING OF THE TEMPLE.

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**NEHEMIAH.** THE REBUILDING OF THE WALLS.

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* In Hebrew manuscripts of the Bible, and the early printed editions of the Hebrew text, these two books are always treated and reckoned as one book: the 685 verses being numbered from the first verse of Ezra to the last verse of Nehemiah; the middle verse of the one book being given by the Massorites as Neh. 3. 32; while of the ten Sedarim (or Cycles for public reading), the fourth begins at Ezra 8. 35 and ends with Neh. 2. 10. See note at foot of p. 632. Moreover, the notes which the Masorites place at the end of each book are placed at the end of Nehemiah, and not at the end of Ezra. Cp. note on the books of SAMUEL, KINGS, and CHRONICLES, p. 366.

The Structure of the one book is set forth as above, the two Divisions being given in their CANONICAL ORDER.

EZRA confines himself mainly to the events connected with the TEMPLE.
NEHEMIAH confines himself mainly to the events connected with the WALL and the CITY.
Ezra comes first in the Canonical Order, because the TEMPLE is more important than the WALL, morally and spiritually.
Nehemiah follows, because the WALL is of secondary importance.

When the whole of the events are looked at in their CHRONOLOGICAL and HISTORICAL order, a different Structure is necessarily observed: this Structure is determined by certain fixed points, common to both Orders. These fixed points determine the place of the remaining events recorded in the two parts respectively. See Table of Events and CHRONOLOGICAL Structure on p. 618, and the Harmony of Events in Ap. 58.
CERTAIN FIXED POINTS IN THE TWO DIVISIONS OF THE JOINT BOOKS

May be exhibited as follows, in brief: a complete list of all the events will be found in Appendix 58.

**EZRA.**

1. 5-  The Return under Zerubbabel
2. 70  (The Temple still desolate: and for sixteen
years later. Hag. 1. 1-4.)

Feast of the Seventh Month (426 B.C.).

4. 1—6. 15.  The Temple: building.
6. 16-22.  Dedication of the Temple.
7. 1—8. 36.  The Return under Ezra.

**NEHEMIAH.**

   External disorders overcome.
1. 1-4.  The People. Emancipation.
7. 1-4.  The condition of the city.
   (People few. Houses not built.)

7.5-73-.  The Return under Zerubbabel.
7. -73-.  Feast of the Seventh Month (426 B.C. a).
8. 18.

We are now in a position to complete the Chronological Structure of the joint books.

**THE STRUCTURE OF EZRA-NEHEMIAH AS A WHOLE,**

**ACCORDING TO**

**THE HISTORICAL AND CHRONOLOGICAL ORDER OF EVENTS.**

(Introversions and Alternation.)

| Neh. 1: 1—6: 19. | THE WALL. REBUILDING. EXTERNAL DISORDERS OVERCOME. |
| Neh. 7: 1-4. | JERUSALEM. CHARGE OVER IT. |
| Ezra 1: 1-4. | THE PEOPLE. EMANCIPATION. |
| Neh. 7: 5-73-. | THE RETURN UNDER ZERUBBABEL. |
| Ezra 1: 5—2: 70. | |

| Ezra 3: 8-13. | THE TEMPLE. FOUNDATION. |
| Ezra 4: 1—6: 22. | THE TEMPLE BUILDING AND DEDICATION. |
| Ezra 7: 1—8: 36. | THE RETURN UNDER EZRA. |

| Neh. 9: 4—10: 39. | THE PEOPLE. SEPARATION. |
| Ezra 9: 5—10: 44. | |
| Neh. 11: 1—12: 26. | JERUSALEM. RESIDENTS IN IT. |
NOTES TO THE CHRONOLOGICAL STRUCTURE (p. 617).

The CHRONOLOGICAL ORDER of EVENTS, and the STRUCTURE based thereon, revolutionizes the traditional view, which treats this one book as two books; places Ezra historically as preceding Kehemiah; and inserts the book of ESTHER between Ezra, chapters 6 and 7, instead of before Ezra-Nehemiah. (See date, Est. 1. 3.) Those who thus dislocate the two divisions of this book proceed to speak of certain portions as being "misplaced", and "not original", and as having "false connections". These so-called "discrepancies", after having thus been first made by the commentators, are charged home on the inspired writers themselves.

That the "difficulties" exist only in the minds of the critics will be seen if we note the following facts:—

1. The fixed points, common to the two parts of the book, determine for us the true position of all the other parts, and result in giving us the Chronological Structure of the whole on page 617.
2. The traditional view places the building of the temple by Ezra as coming many years before Nehemiah 1. But this is inconceivable in view of the report brought by Hanani to Nehemiah concerning the desolations (Neh. 1. 3) and repeated to the king (Neh. 2. 3).
3. Nehemiah would surely have inquired about the welfare of the 42,360 exiles who are supposed to have returned to Jerusalem, and not about "the Jews that had escaped, which were left of the captivity" (Neh. 1. 2).
4. When the wall was finished, "the houses were not yet builded" (Neh. 7. 1-4).
5. When the Feast of the seventh month was kept (Neh. 8), "the foundation of the temple of the LORD was not yet laid" (Ezra 3. 1-6),
6. When the people dwelt in their "cielèd houses", the house of the LORD still lay waste (Hag. 1. 1-4). These facts are more certain than all chronology, and are more important and conclusive than all reasoning.
7. The names of some of the kings mentioned have been hitherto regarded as proper names; whereas, according to Sir Henry Rawlinson, Professor Sayce, The Encyclopedia Britannica, and The Century Encyclopaedia of Names, three at least are appellatives (like Pharaoh, Abimelech, Czar, Shah, Sultan); viz. AHAŠUERUS, which means "The venerable king", ARTAXERXES, which means "The great king", and DARIUS, which means "The maintainer". See the Genealogy of the Persian kings (Ap. 57). If these appellatives denote separate and different individual kings, no place can be found for them all on the page of history.
8. See the longer notes on special passages at the end of Nehemiah, page 653.
1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 “Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah.

3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.”

5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.

6 And all they that were about them strengthened themselves with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty bowls of gold, a thousand bowls of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.
Now these are the sons of the Persian Province of Judah that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of Israel:

The sons of Parosh, two thousand an hundred seventy and two.

The sons of Shephatiah, three hundred seventy and two.

The sons of Arah, seven hundred seventy and five.

The sons of Pahath-moab, of the sons of Jeshua and Joab, two thousand eight hundred and twelve.

The sons of Elam, a thousand two hundred fifty and four.

The sons of Zattu, nine hundred forty and five.

The sons of Zaccai, seven hundred and threescore.

The sons of Anathoth, an hundred twenty and eight.

The men of Netophah, fifty and six.

The sons of Bethel and Ai, two hundred twenty and three.

The sons of Azgad, a thousand two hundred twenty and two.

The sons of Adonikam, six hundred sixty and six.

The sons of Bigvai, two thousand fifty and six.

The sons of Adin, four hundred fifty and four.

The sons of Ater of Hezekiah, ninety and eight.

The sons of Bezi, three hundred twenty and three.

The sons of Jeshua and Kadmiel, of the sons of the half tribe of Reuben.

The sons of Hashum, two hundred twenty and three.

The sons of Gibbar, ninety and five.

The sons of Bethlehem, an hundred twenty and three.

The men of Netophah, fifty and six.

The men of Anathoth, an hundred twenty and eight.

The sons of Azmaveth, forty and two.

The sons of Kirjath-.arim, Chephirah, and Beeroth, seven hundred and forty and three.

The sons of Ramah and Geba, six hundred twenty and one.

The men of Michmas, an hundred twenty and two.

The men of Bethel and Ai, two hundred twenty and three.

The sons of Nebo, fifty and two.

The sons of Magbish, an hundred fifty and six.

The sons of the other Elam, a thousand two hundred fifty and four.

The sons of Harim, three hundred and twenty.

The sons of Lod, Hadid, and Ono, seven hundred twenty and five.

The Companion Bible (Condensed). EZRA-NEHEMIAH: Page: 620
45 The 'sons of Lebanon, the 'sons of Hagabah, the 'sons of Akkub,
46 The 'sons of Hagab, the 'sons of Shalmai, the 'sons of Hanan,
47 The 'sons of Giddel, the 'sons of Gahar, the 'sons of Reiah,
48 The 'sons of Rezin, the 'sons of Nekoda, the 'sons of Gazzam,
49 The 'sons of Uzza, the 'sons of Paseah, the 'sons of Besai,
50 The 'sons of Asnah, the 'sons of Meunim, the 'sons of Nephusim,
51 The 'sons of Bakbuk, the 'sons of Hakupha, the 'sons of Harhur,
52 The 'sons of Bazluth, the 'sons of Mehida, the 'sons of Harsha,
53 The 'sons of Barkos, the 'sons of Sisera, the 'sons of Thamah,
54 The 'sons of Neziah, the 'sons of Hatipha.
55 The 'sons of Solomon's servants: the 'sons of Sotai, the 'sons of Sophereth, the 'sons of Peruda,
56 The 'sons of Jaalah, the 'sons of Darkon, the 'sons of Giddel,
57 The 'sons of Shephatiah, the 'sons of Hattil, the 'sons of Pochereth of Zebaim, the 'sons of Ami.
58 All the 41 Nethinims, and the 'sons of Solomon's servants, were three hundred ninety and two.
59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer: but they could not shew their father's house, and their seed, whether they were ° of Israel:
60 The 'sons of Delaiah, the 'sons of Tobiah, the 'sons of Nekoda, six hundred fifty and two.
61 And of the 'sons of the priests: the 'sons of Habaiah, the 'sons of Koz, the 'sons of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:
62 These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they rejected from the priesthood as polluted.
63 And the governor [Nehemiah] said unto them, that they should ° not eat of the most ° holy things, till there stood up a priest for ° Urim and for ° Thummim.
64 The whole ° assembly together was ° forty and two thousand three hundred and threescore, and there were ° among them two hundred singing men and singing women.
65 Beside their servants and their ° handmaids, of whom there were ° seven thousand three hundred thirty and seven: and there were ° among them two hundred singing men and singing women.
66 Their horses were ° seven hundred thirty and six; their mules, two hundred forty and five;
2 Then stood up Jehu the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer up burnt offerings thereon, as it is written in the law of Moses the man of God.

And they set the altar upon his bases; for fear was upon them because of the peoples of those countries: and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening.

They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required;

And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the house of the LORD was not yet laid.

They gave money also unto the masons, and to the artificers; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had from Cyrus king of Persia.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to oversee the work of the house of the LORD.

Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to oversee the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

And when the builders laid the foundation of the temple of the LORD, the priests took their stand with trumpets, and the Levites the sons of Asaph with cymbals, to Praise the LORD, after the ordinance of David king of Israel.

And they sang together by course in praising and giving thanks unto the LORD; because He is good, for His grace endureth for ever toward Israel. And all the People shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

But many of the priests and Levites and heads of the fathers, and the ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

So that the People could not discern the noise of the shout of joy from the noise of the weeping of the People: for the People shouted with a loud shout, and the noise was heard afar off.

Now when the adversaries of Judah and Benjamin heard that the sons of the captivity builded the temple unto the LORD God of Israel;
Then they came to Zerubbabel, and to the heads of the fathers, and said unto them, “Let us build with you: for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esar-haddon king of Assyria, which brought us up hither.”

But Zerubbabel, and Jeshua, and the rest of the heads of the fathers of Israel, said unto them, “Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, according as king Cyrus the king of Persia hath commanded us.”

Then the people of the land weakened the hands of the People of Judah, and terrified them from building,

And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius Hystaspis king of Persia.

And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

(And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their associates, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in Aramaic characters.

8 Rehum the master of judgments and Shimshai the secretary wrote a letter against Jerusalem to Artaxerxes the king after this manner:

Then wrote Rehum the chancellor, and Shimshai the secretary, and the rest of their associates; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,

And the rest of the peoples whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest that are on the west side the river, and at such a time.

This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; “Thy servants the men on the west side the river, and at such a time.

Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

2 Zerubbabel. See note on 3. 2. chief = heads. we seek your God. A priest had been sent to these Samaritans (2 Kings 17. 28-33).

do sacrifice unto Him. Heb. text = although we have not been sacrificing. Some codices, and two early printed editions, with Sept. and Syr., add "unto Him".

Esar-haddon. The son and successor of Sennacherib (see notes on 2 Kings 19.37, and 2 Chron. 33. 11).

Assur = Assyria.

3 Jeshua. See note on 3. 2. Israel. See note on 2. 2 and 1 Kings 12. 17.

4 troubled them in = terrified them from.

5 Cyrus. The son of Astyages and Esther. See Ap. 57, 58.

Darius: i.e. Darius Hystaspis (see Ap. 57, 58). "Darius" being only an appellative (= the maintainer), needs "Hystaspis" to be added, to identify him; as Astyages, when called Darius, needs the addition of "the Mede". See Ap. 58, and notes on p. 518.

6 Ahasuerus = the venerable king. See Ap. 57, 58, and p. 618. An appellative, used here of Cyrus (v. 5), or retrospectively of Astyages; or, this verse may be retrospective, and should he in parenthesis.

7 Artaxerxes = the great king. Used here of the Cyrus of v. 3. See Ap. 57, 58, and p. 618. Verses 7-23 may also be retrospective of Neh. 2. 20—6, 5, companions = colleagues or associates.

the Syrian tongue: i.e. in Aramaic characters as well as in the Aramaic language. Cp. Est. 1. 22; 8. 9, where "writing" (Heb. kathab, to grave) is the same word as in this book.

Rehum. From here to 6. 18 is in Syriac, which was like the French of to-day. Cp. 2 Kings 18. 26. From 6. 19—7. 11 is Hebrew; and Syriac again from 7. 12-27; then Hebrew.

the chancellor = the master of judgments or decrees. the scribe: or secretary. in this sort = after this manner.


Archevites. From Babylonia. Cp. Gen. 10. 10. Susanchites. From the Persian province or city of Shushan, the capital of Elam.

Dehavites = the Dahe of Herodotus (i. 125).

Elamites. From a province of Persia.

nations = peoples.

Asnapper = Assur-bani-pal, or Sardanapalus, the only Assyrian king who got into Elam, or held Shushan (now Susa) its capital.

on this side = beyond, on the west side: regarded from the east side of the Euphrates.

at such a time. This may refer to the date of the letter, or be rendered, as in R.V., "and so forth".

12 Jews. Nehemiah, Hanani, and friends. Occurs eight times in Ezra, viz. 4. 12, 23; 5. 1, 5; 6. 7, 8, 14. The name by which they were known to Gentiles, because the majority belonged to Judah. set up the walls. Quite true; for Nehemiah's work had long preceded this. And note that, when Nehemiah's work was done (7. 4) and the houses built, the house of God was still lying waste (Hag. 1. 1-4). The Temple not mentioned here.
13 Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endanger the revenue of the kings.

14 Now because the salt of the palace is our salt from the king's palace, and it was not meet for us to see the king's honour, therefore have we sent and certified the king:

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.”

17 Then sent the king a decree unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their associates that dwell in Samaria, and unto the rest beyond the river, “Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I made a decree, and search hath been made, and it is found that this city of old time hath lifted itself up against kings, and that rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

21 Give ye now decree to cause these men to cease, and that this city be not builded, until another decree shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?”

23 Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their associates, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius Hystaspis king of Persia.

5 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, which was over them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.
5 But "the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to "Darius: and then they returned decree by letter concerning this matter.

6 The copy of the letter that "Tatnai, 1 governor on this side the river, and Shethar-boznai, and his associates the "Apharsachites, which were on this side the river, sent unto "Darius the king:

7 They sent a letter unto him, wherein was written thus; "Unto "Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, and said unto them thus, "Who commanded you to build this house, and to make up these walls?"

10 We asked their names also, to certify thee, that we might write the names of the men that were the head of them.

11 And thus they returned us answer, saying, "We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.

12 But after that our fathers had provoked the God of heaven unto wrath, He gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the People away into Babylon.

13 But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was "Sheshbazzar, whom he had made governor;

15 And said unto him, "Take these vessels, go, deposit them in the temple that is to be in Jerusalem, and let the house of God be builded in his place.'

16 Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished.'

17 Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter."

6 Then Darius Hystaspis the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

2 And there was found at Ecbatana, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:

3 "In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof three-score cubits, and the breadth thereof threescore cubits;

4 With layers of great stones, three; and a layer of timber, one: and let the expenses be given out of the king's treasury:
And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which was at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.”

“Now therefore, Tatnai, pasha beyond the river, Shethar-bozni, and your fellow-labourers the Aphaschites, which are beyond the river, be ye far from thence:

Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

Moreover I made a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king’s goods, even of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered.

And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, strong wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail:

That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.

And the God That hath caused His name to dwell there destroy all kings and people, that shall put to their hand to alter this decree and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.”

Then Tatnai, pasha on this side the river, Shethar-bozni, and their companions, according to that which Darius the king had sent, so they did speedily.

And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the decree of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia.

And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king.

And the sons of Israel, the priests, and the Levites, and the rest of the sons of the captivity, kept the dedication of this house of God with joy,

And brought near at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; according to the writing in the Pentateuch.

And the sons of the captivity kept the passover upon the fourteenth day of the first month.

For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the sons of the captivity, and for their brethren the priests, and for themselves.

And the sons of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the nations of the land, to seek the LORD God of Israel, did eat,

And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.
7 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the descendant of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:
6 This Ezra went up from Babylon; and he was a skilful scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.
7 And there went up some of the sons of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.
8 And he came to Jerusalem in the fifth month [Nisan], which was in the seventh year of the king.
9 For upon the first day of the first month [Ab] began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.
10 For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.
11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, a perfect scribe of the words of the commandments of the LORD, and of His statutes to Israel.
12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the words of the LORD God of heaven, perfect peace, and at such a time.
13 I make a decree, that all they of the People of Israel, and of Israel's priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.
14 Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;
15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, Whose habitation is in Jerusalem,
16 And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the People, and of the priests, offering willingly for the house of their God which is in Jerusalem:
17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meal offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem.
And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

The vessels also that are given thee for the service of the house of thy God, deliver thou before the God of Jerusalem.

And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, let it be done speedily, unto the house of the LORD which is in Jerusalem.

Unto an hundred talents of silver, and to an hundred vaats of wine, and to an hundred vaats of oil, and salt without measure.

Whatsoever is commanded by the God of heaven, let it be quickly and exactly done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or confiscation of goods, or to imprisonment.

And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the People that are beyond the river, and teach them that know them not.

And whatsoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or exclusion from the assembly, or to confiscation of goods, or to imprisonment.”

Blessed be the LORD God of our fathers, Which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem:

And hath extended grace unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Israel head men to go up with me.

These are now the heads of houses of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned a lineage of the males an hundred and fifty.

Of the sons of Pahath-moab; Elioenai the son of Zerahiah, and with him two hundred males.

Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

And of the sons of Elam; Jeshaiah the son of Zattu, Shechaniah.

Of the sons of Bani, Shelomith. Sept. reads "sons of Zattu, Shechaniah".

Of. Some codices, with one early printed edition and Sept., read "And of".

Of the sons of Shelomith. Sept. reads "sons of Bani, Shelomith".

Of. Some codices, with Syr., read "twenty".

In contrast with others.

The only case where there were three heads. In all other cases (except v. 14, where there are two) only one head is mentioned.

Heb. text reads "him"; but some codices, with one early printed edition, read "them", as in A.V.

4 Of the sons of Pahath-moab; Elioenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 And of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and three-score males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and twenty males.

13 And of the last sons of Adonikam, whose names are these, Eliephelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.
And I gathered them out to the river that runneth to Ahava; and there we encamped in tents three days: and I viewed the People, and the priests, and found there none of the sons of Levi.

Then sent I... Ariel, and Shemaiah, and... Elathan, and... Jarib, and... Eliezer, and... and... Eliezer, and... Zechariah, and... Meshullam, chief men; also... Joiarib, and... Elathan, wise and prudent men.

And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

And by the good hand of our God upon us they brought unto us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; and Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, “The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

So we fasted and besought our God for this: and he was intreated of us.

Then I separated twelve of the princes of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

And weighed unto them the silver, and the gold, and the vessels, even the heave offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered:

I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and gold an hundred talents;

Also twenty bowls of gold, valued at a thousand drums; and two vessels of copper shining like gold, precious as gold.

And I said unto them, “Ye are a holy body unto the LORD; the vessels are a holy body also; and the silver and the gold are a freewill offering unto the LORD God of your fathers.
Now when these things were done, the princes came to me, saying, "The People of Israel, and the priests, and the Levites, have not separated themselves from the peoples of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this defection.

And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down causing astonishment in such as saw me.

Then were assembled unto me every one that trembled at the words of the God of Israel, because of the defection of those that had been carried away; and I sat astonied until the evening meal offering.

And at the evening sacrifice I arose up from my heaviness; and having already rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God, and gave us a little reviving in our bondage.

And said, "O my God, I am ashamed and blush to lift up my face to Thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

And now for a little while grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in His Sanctuary, that our God may lighten our eyes, and give us a little reviving in our bondage.

For we are bondmen; yet our God hath not forsaken us in our bondage, but hath extended grace unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

And now, O our God, what shall we say after this? for we have forsaken Thy commandments, Which Thou hast commanded by the hand of Thy servants the prophets, saying, 'The land, unto which ye go to possess it, is an unclean land with the filthiness of the nations of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

Now therefore give not your daughters unto their sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your sons for ever.'
13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that Thou our God hast punished us less than our iniquities deserve, and hast given us such a reserved survival as this;

14 "Should we again break Thy commandments, and join in affinity with the nations of these abominations? wouldst not Thou be angry with us till Thou hadst consumed us, so that there should be no remnant nor escaping?

15 O LORD God of Israel, Thou art righteous: for we are left but a remnant that is escaped, as it is this day: "behold, we are before Thee in our trespasses: for we cannot stand before Thee because of this."

10 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of all Israel concerning this thing. A Heb. idiom, by which the first verb "answered" must be rendered according to the context. Here = "confessed and said". trespass = acted treacherously. See note on l Kings 12. 17. congregation = assembly. Assembled 24th Tisri. Cp. Neh. 9. 3. children = little ones. Heb. yeled. Not the same word as in v. 7. wept very sore. Heb. "wept a great weeping". Fig. Polyptoton. See note on Gen. 26. 28.

2 the sons of Elam. Cp. v. 26. answered and said. A Heb. idiom, as this matter belongeth unto thee: we also will be with thee: be of good courage, and do it."

5 Then arose Ezra, and made the princes of the priests, And the Levites, and all Israel, to swear that they should do according to this word. And they swore. 6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan [the high priest] the son of Eliashib: and when he spent the night there, he did eat no bread, nor drink water: for he mourned because of the unfaithfulness of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the sons of the exile, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be devoted, and himself separated from the assembly of those that had been into captivity.

9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month [that is Chisleu], on the twentieth day of the month; and all the people sat in the broad place of the house of God, trembling because of this matter, and for the great rain.
14 Let now our **princes** of all the **assembly** stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God **until** this matter be turned from us.”

15 **Nevertheless** Jonathan the son of Asahel and Jahaziah the son of Tikvah **superintended the business** about this matter: and Meshullam and Shabbethai the Levite helped them.

16 And the **sons of the exile** did so. And Ezra the priest, with **certain heads** of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 And among the sons of the priests there were found that had taken strange wives: namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their **word** that they would put away their wives; and **being guilty**, they offered a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemariah, and Jehiel, and Uzzijah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaniah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaniah, Maaseiah, Mattaniah, Bezaeleel, and Binnui, and Manasseh.

31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemariah, Shimeon.

32 Benjamin, Malluch, and Shemariah.

33 Of the sons of Hashum; Mattenaiai, Mattathah, Zabad, Eliphelet, Jeremiai, Manasseh, and Shimeii.

34 Of the sons of Bani; Maadaei, Amram, and Uel, Benahiah, Bedeiah, Chelluh, Vaniah, Meremoth, Eliashib, Mattaniah, Mattenaiai, and Jaasau.

35 And Bani, and Binnui, Shimeii, and Shelemiai, Nathan, and Adaiai.

36 Machnadebai, Shashai, Sharai, Azarel, and Shelemiah, Shemariai, Shallum, Amariai, and Joseph.

37 Of the sons of Nebo; Jeiel, Mattithiai, Zabad, Zebina, Jadua, and Joel, Benahiah.

44 All these had taken **foreign** wives: and some of them had wives by whom they had **sons**.

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**Note on p. 617:**

N.B. This division of the book Ezra-Nehemiah, in the later printed Hebrew Bibles, is quite modern. It breaks up the fourth of the ten **Sedarim** (or cycles for public reading) which begins at Ezra 8. 35 and ends with Neh. 2. 10. See note on p. 617, and cp. note on p. 366.

**THE TEN SEDARIM are as follows:**

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1 The words of Nehemiah the son of Hachaliah. And it came to pass in the [ninth] month, in the twentieth year, as I came to be in Shushan the palace, 2 that Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. 3 And they said unto me, "The remnant that are left of the captivity there in Judah are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." 4 And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven. 5 And said, "I beseech Thee, O LORD God of heaven, the great and terrible God, That keepeth covenant and mercy for them that love Thee and keep His commandments: 6 Let Thine ear now be attentive, and Thine eyes open, that Thou mayest hear the prayer of Thy servant, which I pray before Thee now, day and night, for the sons of Israel Thy servants, and confess the sins of the sons of Israel, which we have sinned against Thee: both I and my father's house have sinned. 7 We have dealt very corruptly against Thee, and have not kept the commandments, nor the statutes, nor the judgments, which Thou commandedst Thy servant Moses. 8 Remember, I beseech Thee, the word that Thou commandest Thy servant Moses, saying, "If ye transgress, I will scatter you abroad among the nations: 9 and the remnant that are left of the captivity there in Judah are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire."

9 But "if ye " turn unto Me, and keep My commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set My name there.

10 Now these are Thy servants and Thy People, whom Thou hast "redeemed by Thy great power, and by Thy strong hand.

11 O "Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy servants, who "delight in revering" Thy name: and prosper, I pray Thee, Thy servant this day, and grant him "tender mercies in the sight of this man." For I was the king's cupbearer.

2 And it came to pass in [the first month] Nisan, in "the twentieth year of "Artaxerxes the king, that "wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

2 Wherefore the king said unto me, "Why is thine countenance sad, seeing thou art not sick? this is nothing else but "sorrow of heart." Then I was very sore afraid, and said unto the king, "Let the king live. the usual Oriental salutation. lieth waste = garden, Heb. paradis = pashas.

4 Then the king said unto me, "For what dost thou make request?" So I prayed to the "God of heaven. And I said unto the king, "If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, "lieth waste, and the gates thereof are consumed with fire?"

5 So I came to the governors beyond the river, and gave them the king's letters. Now the king had sent princes of the "force and horsemen with me.

10 When "Sanballat the Horonite, and "Tobiah the servant, the Ammonite, "heard of it, "it grieved them exceedingly that there was come a man to talk of the welfare of the "sons of "Israel.

9 turn unto Me. National repentance was ever the one great condition of Israel's national blessing (Deut. 30. 2, &c.); and is still the condition. Cp. Acts 3. 19-21, which, with Acts 28. 17, 23-20, was the last national call. 10 redeemed. Heb. padah. See note on Ex. 6. 6; 13. 13. 11 LORD*. Heb. Adonai. See Ap. 4. VIII. 2. But it is one of the 134 alterations of the Sopherim. See Ap. 34. desire to fear = delight in revering. mercy = tender mercies.
11 So I came to Jerusalem, and was there three days.  
12 And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do for Jerusalem: neither was there any beast with me, save the beast that I rode upon.  
13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung gate, and kept peering into the walls of Jerusalem, how they were broken down, and the gates thereof were consumed with fire.  
14 Then I went on to the gate of the fountain, and to the king’s pool: but there was no place for the beast that was under me to pass.  
15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.  
16 And the rulers knew not whither I went, or what I was doing; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.  
17 Then said I unto them, “Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.”  
18 Then I told them of the power and purpose of my God which was good upon me; as also the king’s words that he had spoken unto me. And they said, Let us rise up and build.” So they strengthened their hands for this good work.  
19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, “What is this thing that ye do? will ye rebel against the king?”  
20 Then answered I them, and said unto them, “The God of heaven, He will prosper us; therefore we His servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.”  

3 Then Eliashib the high priest rose up with his brethren the priests, and they built the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.  
2 And at his hand builted the men of Jericho. And next to them builded Zaccur the son of Imri.  
3 But the fish gate did the sons of Hassenah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.  
4 And at his hand repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.
5 And 2 at his hand the Tekoites repaired; but their nobles put not their necks to the work of their 1 LORD.
6 Moreover the 2 old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.
7 And 2 at his hand repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the 2 governor on this side the Euphrates.
8 And 2 at his hand repaired Uzziel the son of Harhaiah, of the refiners. Next unto him also repaired Hananiah the son of one of the perfumers, and they 2 fortified Jerusalem unto the broad wall.
9 And 2 at his hand repaired Rephaiah the son of Hur, the prince of the half circuit of Jerusalem.
10 And 2 at his hand repaired Jedaiah the son of Harumaph, ... 2 over against his temporary dwelling. And 2 at his hand repaired Hattush the son of Hashabniah.
11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the second piece, and the tower of the ovens.
12 And 2 at his hand repaired Shallum the son of Halohesh, the prince of the half part of Jerusalem, he and his daughters.
13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.
14 But the dung gate repaired Malchiah the son of Rechab, the prince of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.
15 But the gate of the fountain repaired Shallun the son of Col-hozeh, the prince of the circuit of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.
16 After him repaired Nehemiah the son of Azbuk, the prince of the half circuit of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty men.
17 After him repaired the Levites, Rehum the son of Bani.
2 At his hand repaired Hashabiah, the prince of the half circuit of Keilah, in his part.
18 After him repaired their brethren, Bavai the son of Henadad, the prince of the half circuit of Keilah.
19 And 2 at his hand repaired Ezer the son of Jeshua, the prince of Mizpah, another piece over against the going up to the armoury at the turning of the wall.
20 After him Baruch the son of Zabbai zealously repaired the second piece, from the turning of the wall unto the entrance of the house of Eliashib the high priest.
21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the entrance of the house of Eliashib even to the end of the house of Eliashib.
22 And after him repaired the priests, the men of the plain.
23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.
24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.
25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's 10 upper temporary dwelling, that was by the 10 court of the prison. After him Pedaiah the son of Parosh.

26 “(Moreover the 9 Nethinims dwelt in the Ophel, unto the place over against 9 the water gate toward the east, and the tower 9 that lieth out.)

27 After them the Tekoites repaired another piece, over against the great tower 26 that lieth out, even unto the wall of 26 Ophel.

28 From above 9 the horse gate repaired the priests, every man 10 over against his 10 house.

29 After them repaired Zadok the son of Immer over against the 9 house.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the son of Zorphi unto the place of the 26 Nethinims, and of the merchants, over against the 9 gate Miphkad, and to the going up of the corner.

32 “And between the going up of the corner unto the 9 sheep gate repaired the goldsmiths and the merchants.

4 And it came to pass, that when 9 Sanballat heard that we were building the wall, he was 9 wroth, and took great indignation, and mocked the Jews.

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4 And it came to pass, that when 9 Sanballat heard that we were building the wall, he was 9 wroth, and took great indignation, and mocked the Jews.

And he spake before his brethren and the 9 army of Samaria, and said, 9 "What do these feeble Jews? will they 9 fortify themselves? 9 will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?"

3 Now 9 Tobiah the Ammonite was by him, and he said, "Even that which they build, if a fox go up, he shall even break down their stone wall."

4 9 Hear, O our God; for we are become a taunt: and turn their reproach upon their own head, and give them for a prey in the land of their captivity:

5 And conceal not their iniquity, and let not their sin be blotted out from before Thee: for they have provoked Thee: for they have provoked Thee to anger before the builders.

6 So built we the wall; and all the wall was joined together 9 unto the half thereof: for the people had a heart to work.

7 9 But it came to pass, that when Sanballat, and Tobiah, 9 and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and 9 that the breaches began to be repaired, then they were very 9 wroth,

8 And conspired all of them together to come and to fight against Jerusalem, and to cause a miscarriage.

Nevertheless we made our prayer unto our God, and 9 set a watch against them day and night, because of them.

9 And Judah said, “The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.”
11 And our adversaries said, “They shall not know, neither see, till we come in the midst among them, and slay them, and suspend the work.”

12 And it came to pass, that when the Jews which dwelt close to them came, they said unto us “ten times, “From all the quarters to which ye will turn they will be upon us.”

13 Therefore set I in the lowest parts of the space behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the People, “Be not ye afraid of them: remember the Lord, Which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.”

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, that the half of my young men wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the coats of mail; and the princes were behind [to encourage, and help if needed] all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18 And the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, “The work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.”

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, “Let every one with his young man pass the night within Jerusalem, that in the night they may be a guard to us, and labour on the day.”

23 So neither I, nor my brethren, nor my young men, nor the men of the guard which followed me, none of us put off our clothes; each man went with his weapon and his water.

5 And there was a great cry of the common people and of their wives against their brethren the Jews.

2 For there were that said, “We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live.”

3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, “We have borrowed money for the king's tribute, and that upon our lands and vineyards.

5 Yet now our flesh is as the flesh of our brethren, our sons as their sons: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.”

6 And I was very angry when I heard their cry and these words.
7 And I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, “Ye exact usury, every man of his brother.” And I appointed a great body of witnesses over them.

8 And I said unto them, “We after our ability have re-purchased our brethren the Jews, which were sold unto the nations; and will ye even sell your brethren? or shall they be sold unto us?” Then held they their peace, and found nothing to answer.

9 Also I said, “It is not good that ye are doing: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

10 I likewise, and my brethren, and my young men, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, and the new wine, and the oil, that ye exact of them.”

12 Then said they, “We will restore them, and will require nothing of them; so will we do according as thou sayest.” Then I called [as a witness] the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, “So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied.” And all the assembly said, “Amen,” and praised the LORD. And the people did according to this promise.

14 (Moreover from the day that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that had been before me were chargeable unto the People, and had taken of them bread and wine, after the rate of forty shekels of silver; yea, even their servants bare rule over the People: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought I any land: and all my young men were gathered thither unto the work.

17 Moreover there were at my table an hundred and fifty men of the Jews and rulers, beside those that came unto us from among the nations that are about us.

18 Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this People.

19 Think upon me, my God, for good, according to all that I have done for this people.)

6 Now it came to pass, when Sanballat, Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, “Come, let us meet together in some one of the villages in the valley of Ono.” But they thought to do me mischief.
3 And I sent messengers unto them, saying, “I am doing a
great work, so that I cannot come down: why should the
work cease, whilst I leave it, and come down to you?”
4 Yet they sent unto me four times after this sort; and I
answered them after the same manner.
5 Then sent Sanballat his young man unto me in like manner
the fifth time with an open letter in his hand;
6 Wherein was written, “It is reported among the nations, and
Gashmu saith it, that thou and the Jews think to rebel: for
which cause thou buildest the wall, that thou mayest be their
king, according to these words.
7 And thou hast also appointed prophets to preach of thee at
Jerusalem, saying, “He hath become king in Judah:’ and now
shall it be reported to the king according to these words,
“Come now therefore, and let us take counsel together.”
8 Then I sent unto him, saying, “There are no such things
done as thou sayest, but thou feignest them out of thine own
heart.”
9 For they all made us afraid, saying, “Their hands shall be
weakened from the work, that it be not done.” Thou therefore, O God, strengthen my hand.
10 Afterward I came unto the house of Shemaiah the son of
Delaiath the son of Mehetabeel, who was confined; and he
said, “Let us meet together in the house of God, within the
temple, and let us close the doors of the temple: for they will
come to slay thee; yea, in the night will they come to slay thee.”
11 And I said, “Should such a man as I flee? and who is
there, that, being as I am, would go into the temple to save his
life? I will not go in.”
12 And, lo, I perceived that God had not sent him; but that
he pronounced this prophecy against me: for Tobiah and
Sanballat had hired him.
13 To this end was he hired, that I should be afraid, and do
so, and sin, and that they might have matter for an evil
report, that they might reproach me.
14 My God, think thou upon Tobiah and Sanballat according
to these their works, and on the prophets Noadiah, and the rest of the prophets, that would have put me in fear.
15 So the wall was finished in the twenty and fifth day of the
month Elul, in fifty and two days.
16 And it came to pass, that when all our enemies heard
thereof, and all the nations that were about us saw these
things, they were much cast down in their own eyes: for they
perceived that this work was wrought of our God.
17 Moreover in those days certain nobles of Judah sent many
letters unto Tobiah, and the letters of Tobiah came unto them.
18 For there were many in Judah sworn unto him, because he
was the son in law of Shechaniah the son of Arah; and his
son Johanan had taken the daughter of Meshullam the son of Berechiah.
19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

7 Now it came to pass, when the wall was built, and
I had set up the doors, and the porters and the singers and the Levites were appointed,
2 That I gave my brother Hanani, even Hananiah the ruler of the stronghold, charge over Jerusalem: for he was as it were truth’s own man, and feared the triune God above many.

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3 And I said unto them, “Let not the gates of Jerusalem be opened until the sun be hot; and while they "stand by, let them close the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his dwelling.

4 Now the city was wide and large: but the People were few therein, and the "houses were not builded.

5 And my God put into mine heart to gather together the nobles, and the rulers, and the People, that they might be reckoned by genealogy. (And I "found a register which is here inserted] of the genealogy of them which came up at the first, and found written therein,

6 “These are the sons of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of "the People of Israel was this;

8 The sons of Parosh, two thousand an hundred seventy and two.

9 The sons of Shephatiah, three hundred seventy and two.

10 The sons of Arah, six hundred fifty and two.

11 The sons of Pahath-moab, of the sons of Jeshua and Joab, two thousand and eight hundred and eighteen.

12 The sons of Elam, a thousand two hundred fifty and four.

13 The sons of Zattu, eight hundred forty and five.

14 The sons of Zaccai, seven hundred and three score.

15 The sons of Binnui, six hundred forty and eight.

16 The sons of Bebai, six hundred twenty and eight.

17 The sons of Azgad, two thousand three hundred twenty and two.

18 The sons of Adonikam, six hundred threescore and seven.

19 The sons of Bigvai, two thousand threescore and seven.

20 The sons of Adin, six hundred fifty and five.

21 The sons of Ater of Hezekiah, ninety and eight.

22 The sons of Hashum, three hundred twenty and eight.

23 The sons of Bezi, three hundred twenty and four.

24 The sons of Hariph, an hundred and twelve.

25 The sons of Gibeon, ninety and five.

26 The men of Bethlehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Geba, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.
35 The "sons" of Harim, three hundred and twenty.  
36 The "sons" of Jericho, three hundred forty and five.  
37 The "sons" of Lod, Hadid, and Ono, seven hundred twenty and one.  
38 The "sons" of Sennaah, three thousand nine hundred and thirty.  
39 The priests: the "sons" of Jedaiah, of the house of Jeshua, nine hundred seventy and three.  
40 The "sons" of Immer, a thousand fifty and two.  
41 The "sons" of Pashur, a thousand two hundred forty and seven.  
42 The "sons" of Harim, a thousand and seventeen.  
43 The Levites: the "sons" of Jeshua, of Kadmiel, and of the "sons" of Hodevah, seventy and four.  
44 The singers: the "sons" of Asaph, an hundred forty and eight.  
45 The porters: the "sons" of Shallum, the "sons" of Ater, the "sons" of Talmon, the "sons" of Akkub, the "sons" of Hatita, the "sons" of Shobai, an hundred thirty and eight.  
46 The Nethinims: the "sons" of Ziaha, the "sons" of Hashupha, the "sons" of Tabbaoth,  
47 The "sons" of Keros, the "sons" of Sia, the "sons" of Padon,  
48 The "sons" of Lebana, the "sons" of Hagaba, the "sons" of Shalmai,  
49 The "sons" of Hanan, the "sons" of Giddel, the "sons" of Gahar,  
50 The "sons" of Reaiah, the "sons" of Rezin, the "sons" of Nekoda,  
51 The "sons" of Gazzam, the "sons" of Uzza, the "sons" of Phaseah,  
52 The "sons" of Besai, the "sons" of Meunim, the "sons" of Nepishim,  
53 The "sons" of Bakbuk, the "sons" of Hakupha, the "sons" of Harhur,  
54 The "sons" of Bazlith, the "sons" of Mehida, the "sons" of Harsha,  
55 The "sons" of Barkos, the "sons" of Sisera, the "sons" of Tamah,  
56 The "sons" of Neziah, the "sons" of Hatipha,  
57 The "sons" of Solomon's servants: the "sons" of Sotai, the "sons" of Sophereth, the "sons" of Perida,  
58 The "sons" of Jaala, the "sons" of Darkon, the "sons" of Giddel,  
59 The "sons" of Shephatiah, the "sons" of Hattil, the "sons" of Pochereth of Zebaim, the "sons" of Amon.  
60 All the Nethinims, and the "sons" of Solomon's servants, were three hundred ninety and two.  
61 And these were they which went up also from Telmelah, Telhairesha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they were of Israel.

46 The Nethinims. Descendants of the Gibeonites and other foreigners. Only 612 returned from Babylon: 392 with Zerubbabel (Ezra 2. 58. Neh. 7. 60), and 220 with Ezra (Ezra 8. 20. Neh. 11.21).  
54 Mehida. Some codices, with four early printed editions, read "Mehira" (with τ, ṭ Resh) instead of Mehida (with ד, ṭ Daleth).  
64 among those, &c. = wherein they were registered. Cp. Ezra 2. 62. it was. Some codices, with six early printed editions, read "they were". as polluted, put. See note on Ezra 2. 62.  
65 Urim and Thummim = the Urim and the Thummim. See notes on Ex. 28. 30. Num. 26. 55.  
66 congregation = assembly, convocation, or muster. Cp. Ezra 2. 64. forty and two thousand three hundred and threescore. This number (42,360) agrees with Ezra 2. 64. Though the two lists are not identical, there is no discrepancy, but the difference shows the independence of the two accounts:  
   Number in Neh. 31,089  
   Not in Ezra 494  
   Difference between names and numbers 10,777  

62 The "sons" of Delaiah, the "sons" of Tobiah, the "sons" of Nekoda, six hundred forty and two.  
63 And of the priests: the "sons" of Habaia, the "sons" of Koz, the "sons" of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.  
64 These sought their register wherein they were registered by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.  
65 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with the Urim and Thummim.  
66 The whole assembly together was forty and two thousand three hundred and threescore,  
67 Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.  
68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:  
69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.)  
70 And a portion of the heads of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.  
71 And some of the heads of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.
And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

So the priests, and the Levites, and the porters, and the singers, and some of the People, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the sons of Israel were in their cities.

Then all the People gathered themselves together as one man into the open space that was before the water gate; and they spake unto Ezra the scribe to bring the scroll of the law of Moses, which the LORD had commanded to Israel.

And Ezra the priest brought the law before the assembly both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

And he read therein before the open space that was before the water gate from the daylight until midday, before the men and the women, and those that could understand; and the ears of all the People were attentive unto the book of the law.

And Ezra the scribe stood upon a high platform of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

And Ezra unrolled the scroll before the eyes of all the People; (for he was above all the People;) and when he opened it, all the People stood up in token of reverence:

And Ezra blessed the LORD, the great God. And all the People answered, "Amen, Amen," with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.

Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the People to understand the law: and the People stood in their place.

So they read in the scroll in the law of God a distinct reading, and gave the sense, and caused them to understand the reading.

And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the People, said unto all the People, "This day is holy unto the LORD your God; mourn not, nor weep." For all the People wept, when they heard the words of the law.

Then he said unto them, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD that is your defence and refuge."

Then he said unto them, "Go your way, eat the fat, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD that is your defence and refuge."
11 So the Levites stillled all the People, saying, “Hold your peace, for the day is holy; neither be ye grieved.”

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 And on the second day were gathered together the heads of the fathers of all the People, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. And they found written in the law which the LORD had commanded by Moses, that the sons of Israel should dwell in booths in the feast of the seventh month:

14 And they found written in the law which the LORD had commanded by Moses, that the sons of Israel should dwell in booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and publish in all the cities of Judah, saying, "Go ye unto the open space of the water gate, and in the open space of the gate of Ephraim.

16 And the sons of Israel separated themselves from all strangers, and stood and confessed their iniquities of their fathers. And they stood in their place, and read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn restraint from work, according unto the ordinance.

9 Now in the twenty and fourth day of this month the sons of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all sons of the foreigner, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.

4 Then stood up upon the platform of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashubniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, “Stand up and bless the LORD your God for ever and ever: and let them bless Thy glorious name, which is exalted above all blessing and praise.

8. 13-18. THE SECOND AND FOLLOWING DAYS.

13. Second day. Reading.
14-17. Feast. Tabernacles (manner).
18. Every day. Reading.

14-17. FEAST. TABERNACLES (MANNER).

15. To go forth, &c.
16. The going forth, &c.

9. 1-10: 39. THE SEPARATION OF THE PEOPLE.

9: 4-. The Levites. Cry to Jehovah.
10: 28-. The Levites. Themselves.
10: -28-. Separation from foreigners.
10: -28-. The Levites. Their families.
10: -29-. Cleaving to their brethren.


2 strangers = sons of the foreigner.
4 stairs = platform. Omit the comma.

Bani, and Chenani. Some codices, with Sept., read "sons of Chenani".
5 Levites. For these names, cp. 3. 17; 7. 43; 10. 10; 12. 8, 24. Ezra 2. 40; 3. 9. Stand up, &c. One of the most glorious of all Doxologies. blessed be = let them bless.
6 "Thou, even Thou, art LORD alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee.

7 Thou art the LORD the God, Who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed Thy words; for Thou knewest that they dealt proudly against them. So didst Thou get Thee a name, as it is this day.

9 And didst see the humiliation of our fathers in Egypt, and hearkened not to their cry by the Red sea;

10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for Thou knewest that they dealt proudly against them. So didst Thou get Thee a name, as it is this day.

11 And Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their pursuers Thou throwest into the deeps, as a stone into the mighty waters.

12 Moreover Thou leddest them gently in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and laws of truth, good statutes and commandments:

14 And madest known unto them Thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses Thy servant:

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which Thou hadst sworn to give them.

16 But they and our fathers fostered pride, and hardened their necks, and hearkened not to Thy commandments,

17 And refused to obey, neither were mindful of Thy wonders that Thou didst with them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage; but Thou art a God of forgivenesses, gracious and merciful, slow to anger, and abounding in lovingkindness, and forsookest them not.

18 Yea, when they had made them a molten calf, and said, 'This calf is thy God That brought thee up out of the land of Egypt, and had wrought great provocations;

9: -5-38. PRAISE. CONFESSION. PRAYER.

-5, 6. Praise of Jehovah.
7-31. Confession.
32. Prayer to Jehovah.
38. Covenant with Jehovah.

6 Thou . . . Thou . . . Thou. Fig Epizeuxis (Ap. 6), for emphasis. art LORD = [art] He, Jehovah, heaven = the heavens.

heaven of heavens. Fig. Polyptoton, for emphasis.

and. Note the Fig. Polysyndeton, throughout this confession.

7-31. CONFESSION.

16, 17-. Israel. Ingratitude. Pride.
27-. Jehovah. Punishment.
27-. Jehovah. Manifold mercies.
28-. Jehovah. Punishment.
28, 29-. Jehovah. Mercies.
29-. Israel. Ingratitude. Pride.
30-. Jehovah. Forbearance.
30-. Israel. Obstinacy.


Abraham. See note on Gen. 17. 5, and Ap. 50. III.

The letter ð (He) = five. This is the number of grace (Ap. 10), put into the middle of the names (Abram and Sarai), as a symbol of the grace that called him. See Ap. 50. III for the repetition of five in its multiples all through his life.

8 faithful. Because He had made it so. Cp. Jas. 3. 6.

See note on Ex. 1. 7, 8-10; 12 and 14. Pss. 105. 27; 106. 7; 135. 9.


10 shewedst signs, &c. See Ex. 1. 7, 8-10; 12 and 14. Pss. 105. 27; 106. 7; 135. 9.

11 persecutors = pursuers. mighty waters. Cp. Ex. 15. 5.


good statutes. See note on Gen. 26. 5. Deut. 4. 7.

14 madest known . . . Thy, &c. Jehovah's Sabbath was in Gen. 2. 3. Made known to Israel (Ex. 20. 9-11). Established as a sign (Ex. 31. 13-17).

holy. See note on Ex. 3. 5. sabbath = cessation (from work), rest. This rest was made for man (Mark 2. 27).


16 dealt proudly = fostered pride.

17 among = with. appointed a captain. See Num. 14. 4. to their bondage. Some codices, with one early printed edition, read H'nizraim = to Egypt, instead of H'miryam = in their rebellion.

ready to pardon = of forgivinges. of great kindness = abounding in lovingkindness.

18 a molten calf. Ex. 32. 4.

This. Singular number: i.e. "This [calf]".

Egypt. Some codices, with six early printed editions and Syr., read "the land of Egypt". Cp. Ex. 32. 4.
19 Yet Thou in Thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them gently in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also Thy good Spirit to instruct them, and withhastest not Thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst Thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

22 Moreover Thou gavest them kingdoms and peoples, and didst apportion their lot: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their sons also multipliedst Thou as the stars of heaven, and broughtest them into the land, concerning which Thou hadst promised to their fathers, that they should go in to possess it.

24 So the sons went in and possessed the land, and Thou subduest before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the peoples of the land, that they might do with them as they would.

25 And they took strong cities, and a rich soil, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and made their Eden in Thy great goodness.

26 Nevertheless they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which solemnly admonished them to turn them to Thee, and they wrought great provocations.

27 Therefore Thou deliveredst them into the hand of their adversaries, who vexed them: and in the time of their trouble, when they cried unto Thee, Thou hearest them from heaven; and in Thy manifold mercies Thou gavest them saviours, who saved them out of the hand of their adversaries.

28 But after they had rest, they did evil again before Thee: therefore leftest Thou them in the hand of their oppressors, so that they had the dominion over them: yet when they returned, and cried unto Thee, Thou hearest them from heaven; and many times didst Thou deliver them in Thy mercies;

29 And solemnly admonished them, that Thou mightest bring them again unto Thy law: yet they fostered pride, and hearkened not unto Thy commandments, but sinned against Thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst Thou forbear them, and solemnly admonished them by Thy Spirit by the ministry of Thy prophets: yet would they not give ear: therefore gavest Thou them into the hand of the peoples of the lands.

31 Nevertheless for Thy great mercies’ sake Thou didst not utterly consume them, nor forsake them; for Thou art a gracious and merciful GOD.

32 Now therefore, our God, the great, the mighty, and the terrible GOD, Who keepest covenant and grace, let not all the trouble seem little before Thee, that hath come upon us, on our kings, on our princes, … on our priests, and on our prophets, and on our fathers, and on all Thy People, since the time of the kings of Assyria unto this day.

33 Howbeit Thou art just in all that is brought upon us; for Thou hast done right, but we have done wickedly:

34 Neither have we our kings, our princes, our priests, nor our fathers, kept Thy law, nor hearkened unto Thy commandments and Thy testimonies, wherewith Thou didst solemnly admonish them.

35 For they have not served Thee in their kingdom, and in Thy great goodness that Thou gavest them, and in the large and fat land which Thou gavest before them, neither turned they from their wicked works.
Behold, we are servants this day, and as to the land that Thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it.

And it yieldeth much increase unto the kings whom Thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

Now those that sealed were, Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah, Seraijah, Azariah, Jeremiah, Paschur, Amariah, Malchijah, Hattush, Shebaniah, Malluch, Harim, Meremoth, Obadiah, Daniel, Ginnethon, Baruch, Meshullam, Abijah, Mijamin, Hanani, Bani, Kadmiel, the sons of Henadad, and the heads of the people; Parosh, Pahath-moab, Elam, Zattu, Bani, Bunni, Azgad, Bebai, Adonijah, Bigvai, Adin, Ater, Hizkijah, Azur, Hodijah, Hashum, Bezai, Hariph, Anathoth, Nebai, Meglapish, Meshullam, Hezir, Meshezabeel, Zadok, Jaddua, Pelatiah, Hanan, Analia; Hoshea, Hananiah, Hashub, Halloesh, Pileha, Shobek, Rehum, Hashabnah, Maaseiah, Ahijah, Hanan, Anan, Malluch, Harim, Banaah.

And the rest of the People, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the peoples of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our sovereign Lord, and His judgments and His statutes;
For the shewbread, and for the continual meal offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.

And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to consume upon the altar of the LORD our God, as it is written in the law:

And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the chambers, where the offering of the corn, of the new wine, and the oil, unto the priests that minister in the house of our God;

Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests who minister in the house of our God:

And that we should bring the firstfruits of our dough, and our heave offerings, and the fruit of all manner of trees, of new wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, unto the chambers, attached to the treasure house.

For the sons of Israel and the sons of Levi shall bring the offering of the corn, of the new wine, and of the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not fail to provide for the house of our God.

And the princes of the People dwelt at Jerusalem: the rest of the People also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.

And the People blessed all the men, that willingly offered themselves to dwell at Jerusalem.

Now these are the heads of the province that dwelt in Jerusalem: and in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the sons of Solomon's servants.

And at Jerusalem dwelt certain of the sons of Judah, and of the sons of Benjamin. Of the sons of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the sons of Perez;

And we will the priests that minister, and the porters, and the singers: the chambers, where the offering of the corn, of the new wine, and the oil, unto Delivered to Jerusalem the rest of the People also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.
8 And after him Gabbai, Sallai, nine hundred twenty and eight.
9 And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city.
10 Of the priests: Jedaiah the son of Joiarib, Jachin.
11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God.

12 And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jedaiah, the son of Jachin, the son of Zera, the son of Judah, was the overseer of the house of God.
13 And his brethren, heads of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Zechariah, the son of Pashur, the son of Malchiah,
14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men.
15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;
16 And Shabbethai and Jozabad, of the heads of the Levites, had the oversight of the outward business of the house of God.
17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was head of the singers at Jerusalem, and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.
18 All the Levites in the Sanctuary's city were two hundred fourscore and four.
19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two.
20 And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every man in his inheritance.
21 But the Nethinims dwelt in Ophel: and Zia and Gispa were over the Nethinims.
22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers were over the business of the house of God.
23 For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day.
24 And Pethahiah the son of Meshezabeel, of the sons of Zerah the son of Judah, was at the king's hand in all matters concerning the people.
25 And for the villages, in their fields, some of the sons of Judah dwelt at Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof,

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2 And Amariah, Malluch, Hattush,
3 Shecheniah, Rehum, Meremoth,
4 Iddo, Ginnetho, Abijah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Joiarib, Jediah,
7 Sallu, Amok, Hilkhiah, Jedaiyah. These were the heads of the priests and of their brethren in the days of Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, were over against them in the courses.

10 And Jeshua begat Joiaim, Joiaim also begat Eliashib, and Eliashib begat Joiada,
11 And Joiada begat Jonathan, and Jonathan begat Jaddua.
12 And in the days of Joiakim were priests, the heads of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;
13 Of Ezra, Meshullam; of Amariah, Jehohanan;
14 Of Melicu, Jonathan; of Shebaniah, Joseph;
15 Of Harim, Adna; of Meraioth, Helkai;
16 Of Iddo, Zechariah; of Ginnethon, Meshullam;
17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;
18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;
19 And of Joiarib, Maitenai; of Jedaiah, Uzzi;
20 Of Sallai, Kallai; of Amok, Eber;
21 Of Hilkhiah, Hashabiah; of Jedaiah, Nethaneel.
22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded heads of the fathers: also the priests, to the reign of Darius Hystapnis the Persian.

23 The sons of Levi, the heads of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib.

24 And the heads of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the charge at the storehouses of the gates.

26 These were in the days of Joiakim the son of Jeshua, the son of Joazdak, and in the days of Nehemiah the Pasha, and of Ezra the priest, the scribe.

27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the surrounding country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.
30 And the priests and the Levites purified themselves, and purified the People, and the gates, and the wall.
31 Then I brought up the princes of Judah upon the wall, and appointed two great companies who rendered thanksgivings, whereof one went on the right hand upon the wall toward the dung gate:
32 And after them went Hoshaiah, and half of the people, Zechariah the son of Jonathan, the son of Shemaiah, the son of Jozadak, and half of the people from Bethel and from the areas round about:
33 And Azariah, Ezra, and Meshullam, Judah, and Benjamin, and Shemaiah, and Jeremiah, and certain of the priests' sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:
And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments invented by David the man of God, and Ezra the scribe before them.

And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward. And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of the sons of Meah, even unto the sheep gate: and they stood still in the prison gate.

And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of the sons of Meah, even unto the sheep gate: and they stood still in the prison gate.

So stood the two choirs who rendered thanksgivings at the house of God, and I, and the half of the rulers with me:

And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Eliscoan, Zechariah, and Hananiah, with trumpets;

And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the men sang loud, with Jezrahiah their overseer.

Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the offspring rejoiced: so that the joy of Jerusalem was heard even afar off.

And at that time were men appointed over the chambers for the treasures, for the heave offerings, for the firstfruits, and for the tithes, to gather by them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

And both the singers and the porters kept the charge of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified holy things unto the Levites; and the Levites sanctified them unto the sons of Aaron.

On that day they read in the book of Moses in the audience of the People; and therein they came to the passage, that the Ammonite and the Moabite should not come into the assembly of God for ever;

Because they met not the sons of Israel with bread and with water, but hired Balaam against Israel, that he should curse them: howbeit our God turned the curse into a blessing.

Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah:

And he had prepared for him a great chamber, where aforetime they laid the gift offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the heave offerings of the priests.

But in all this time was not I at Jerusalem: for in the two and thirtieth year of the reign of Artaxerxes king of Persia, came Titus the son of Zerubbabel, and Sh Merchionail, the sons of Merari, and Sh Joshibiah of the sons of Asaph, and they taught in the house of God and in the city of David.
Darius Hystaspis king of Babylon came I unto the king, and after certain days I earnestly requested of the king:
7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.
8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.
9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the gift offering and the frankincense.
10 And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every man to his field.
11 Then contended I with the rulers, and said, “Why is the house of God forsaken?” And I gathered them together, and set them in their place.
12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.
13 And I set in charge over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and Mattaniah, the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren.

And their sons, nor take their daughters unto your sons, or their sons, nor take their daughters unto your sons, or for yourselves.

22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this, and wipe not out my kindnesses that I have done for the house of my God, and for the charges thereof.

23 had married. Notwithstanding the covenant made in 10. 30 and Ezra 10. 12, 14. Ashdod, now, Esdud. Jos. 15. 46. 1 Sam. 5. 1 Sam. 5. and 6. The Azotus of Acts 8. 40
24 according to the language. Some codices, with four early printed editions, read "but with the tongue"

26 Did not Solomon king of Israel sin by these things? yet among the many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did the foreign women cause to sin.  

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying foreign wives?  

28 And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me.  

29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.  

30 Thus cleansed I them from all foreigners, and appointed the charges for the priests and the Levites, every man in his business;  

31 And for the wood offering, at times appointed, and for the firstfruits.

LONGER NOTES ON SPECIAL PASSAGES IN NEHEMIAH.

2. 1 the twentieth year. The "seventy sevens" of Dan. 9. 24-27 begin here (454 B.C.). The "seven sevens" (Dan. 9. 25), or forty-nine years begin here, and end in 405 B.C.; marked by the completion and dedication of the second Temple. The "threescore and two sevens" (Dan. 9. 26), or 434 years begin (or rather, follow on) in 405 B.C., and end in A.D. 29, the year of the Cross. The last "seven" is therefore, still future. The first four of the "seventy sevens" ended in 426 B.C., marked by the Decree of Cyrus, which ended the Babylonian Servitude of seventy years. See Ap. 50, 57, and 58.

5. 14-19 Moreover from the time that I was appointed, &c. Verses 14-19 are put within brackets for the following reasons: As Nehemiah's record must have been written many years later, after the dedication both of the Temple (405 B.C.) and the Wall (403 B.C.), the reference to his policy during the twelve years of his governorship, from the twentieth to the thirty-second year of Artaxerxes (Darius Hystaspis, 419-407 B.C.), is introduced here, in order to emphasize the contrast between the incapacity of "the nobles and rulers" (5. 7), and his own conduct. For he says that, not only at that time (454 B.C.) did he not exploit the people for his own advantage, but that during his governorship (which ended in 407 B.C, some four or five years at least before the time of his writing the final record, more than forty years later than 454), when, according to Eastern views, he would have been justified in getting as much as he could out of his office, he not only lived entirely at his own charges but supported others also. See note below on 13. 4-9.

7. 4 the houses were not built = no sign of houses being built. This statement refers to the permanent stable habitations of the city proper which Haggai speaks of as being in existence forty-four years later (Hag. 1. 4, 9). The word bayith, house, means a dwelling, and in 2. 3 and 3. 31 is rendered "place", which clearly indicates its meaning in these passages. Among the ruined houses left by Nebuchadnezzar many might easily have been made habitable sufficiently to fulfill the conditions of 8. 16.

7. 5 I found a register of the genealogy of them which came up at the first. It must be borne in mind that Nehemiah wrote long after this date (426 B.C.); probably between 403 and 400 B.C. It is quite natural therefore that he should write of finding such a book as this. When he says, "I found a book", &c, it does not mean that Nehemiah found or discovered the register at that time: but, writing long after, he says, "I find that the list of names was, so and so", &c,

13. 4-9 And before this ... the two and thirtieth year of Artaxerxes king of Babylon (13. 6). The Artaxerxes (= great king) here is Darius Hystaspis. The record here must have been written after the dedication of both Temple (405 B.C.) and Wall (403 B.C.). The thirty-second year is that of the king's age, not of his reign, for he only succeeded Cambyses in 411 B.C. His twentieth year (5. 14) was 419 B.C., when, on the death of Cyrus, Nehemiah was "appointed" to be "governor in the land of Judah". Consequently Nehemiah's twelve years of governorship end in 407 B.C., two years before the completion and dedication of the Temple, and when Darius Hystaspis had been reigning three years.

In that year (407) Nehemiah evidently receives a report from his deputy (probably Hanani still) as to the Temple progress, and doubtless of the Eliahi-Tobiah scandal. He determines to go himself, obtains leave of absence (with difficulty, apparently, 13. 6), and comes to Jerusalem. Arriving there, he "understands" the evil concerning Eliashib, casts forth Tobiah and his "stuff", and hurries on the Temple work towards completion.