EZRA-NEHEMIAH.

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

(Division.)

A¹ | EZRA. THE REBUILDING OF THE TEMPLE.
A² | NEHEMIAH. THE REBUILDING OF THE WALLS.

(A¹, above). EZRA. THE REBUILDING OF THE TEMPLE.

(Introversion.)

A¹ | B | 1. 1-4 (N). THE PEOPLE. EMANCIPATION.
   | C | 1. 5-2. 70 (P). THE RETURN UNDER ZERUBBABEL.
   | D | 3. 1-5 (Q). THE ALTAR. BUILDING AND FEAST.
   | D | 5. 1-2. 22 (Q). THE TEMPLE. BUILDING AND FEAST.
   | C | 7. 1-8. 35 (P). THE RETURN UNDER EZRA.
   | B | 9. 1-10. 44 (N). THE PEOPLE. DEDICATION. REFORMATION.

(A², above). NEHEMIAH. THE REBUILDING OF THE WALLS.

(Introversion and Alternation.)

A² | E | 1. 1-6. 19 (K†). THE WALL. REBUILDING. DISORDERS OVERCOME.
   | F | H | 7. 1-4 (N). JERUSALEM. CHARGE OVER.
   | J | 7. 5-17 (P). THE RETURN UNDER ZERUBBABEL.
   | F | H | 11. 1-34 (N). JERUSALEM. RESIDENTS IN.
   | J | 12. 1-28 (N). THE RETURN UNDER EZRA.
   | E | 12. 27-13. 31 (K). THE WALL. DEDICATION. DISORDERS OVERCOME.

* 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. 8. 32; while of the ten Sedarim (or Cycles for public reading), the fourth begins at Ezra 8. 55 and ends with Neh. 2. 10. See note at foot of p. 632. Moreover, the notes which the Massorites place at the end of each book are placed at the end of Nehemiah, and not at the end of Ezra. Op. 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. 518, and the Harmony of Events in Ap. 59.
† The letters of this sort (in brackets) correspond with the same letters in the Chronological Structure on page 617.
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 68.

Ezra.

1. 1-4. The People. Emancipation.

NEHEMIAH.


External disorders overcome.

7. 1-4. The condition of the city.

(People few. Houses not built.)

2. 70. The Return under Zerubbabel.

(The Temple still desolate; and for sixteen years later. Hag. 1. 1-4.)

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

7. 5-73. The Return under Zerubbabel.

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


4. 1-6. 15. The Temple: building.

5. 16-22. Dedication of the Temple.

7. 1-8. 38. The Return under Ezra.


9. 5. Separation of the People.

Ezra’s Prayer.

9. 38. Separation of the People.

Levites’ Prayer.

10. 1-44. Strange wives put away, and the Covenant made.


12. 27-47. Dedication of the wall.


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.)

A1A2

K | Neh. 1. 1-6. 19 (E). THE WALL. REBUILDING. EXTERNAL DISORDERS OVERCOME.

L | Neh. 7. 1-4 (H). JERUSALEM. CHARGE OVER IT.

M | Ezra 1. 1-4 (B). THE PEOPLE. EMANCIPATION.

P | Neh. 7. 5-73 (J). THE RETURN UNDER ZERUBBABEL.

Q | Ezra 1. 5-2. 70 (C).

Ezra 3. 1-7 (D).

R | Ezra 8. 5-13 (D). THE TEMPLE. FOUNDATION.

M | Ezra 7. 1-8. 36 (C). THE RETURN UNDER EZRA.

Q | Neh. 9. 1-3 (Q). FEAST OF THE SEVENTH MONTH (426 B.C.).

Ezra 9. 1-4 (B).

L | Neh. 9. 4-10. 39 (Q). THE PEOPLE. SEPARATION.

N | Neh. 11. 1-12. 26 (F). JERUSALEM. RESIDENTS IN IT.

K | Neh. 12. 27-13. 31 (E). THE WALL. DEDICATION. INTERNAL DISORDERS OVERCOME.

* See notes on p. 618.

† The Index letters (in brackets) correspond with the same letters which indicate the same members in the Canonical Structure, on page 616.
NOTES TO THE CHRONOLOGICAL STRUCTURE (p. 617).

The CHRONOLOGICAL ORDER of EVENTS, and the STRUCTURE based thereon, revolutionises the traditional view, which treats this one book as two books; places Ezra historically as preceding Nehemiah; and inserts the book of Ezra 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 “cited 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 Encyclopaedia Britannica, and The Century Encyclopaedia of Names, three at least are appellatives (like Pharaoh, Abimelech, Czar, Shah, Sultan); viz. Ahasuerus, 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 658.
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, 1: 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, (for 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, besides 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,

6 And all they that were about them strengthened their hands 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 Tidkiah the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers 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.

TITLE, Ezra. For the Structure of the two books (Ezra-Nehemiah) as a whole, in their canonical order, see p. 616. For the Structure of the chronological order, see p. 617 and the reasons for it, on p. 619. The book of Esther proceeds chronologically the book of Ezra-Nehemiah.

1 Cyrus, The son of Astyages and Esther. See Ap. 57, 58, on the genealogy of the Persian kings. So named nearly 200 years before he was born (Isa. 44. 28). The book of Esther proceeds the book of Ezra-Nehemiah, and Neh. 1. 1-2.4 precedes Ezra 1. 1-14. See note on Neh. 1. 2. Est. 3. 6; 10. 3, and Ap. 57, 58, the LORD. Heb. Jehovah. Ap. 4. II.


4 God of heaven. See note on 2 Chron. 36. 23. Appropriate in the mouth of Cyrus, and in contrast with all heathen inscriptions.

5 hath given me. The son of Astyages (the venerable king of Media) and Esther. Trained by Mordecai and Nehemiah, he was brought up in the knowledge of God and His Word.

6 charged me to build. Cp. Isa. 44. 21-22; 45. 1-13, an house. This proclamation put first, as it is the great subject treated of by Ezra.

7 Who is there? ... Fig. Erotésis. Ap. 6. build=rebuilt.

8 whosoever of the captive people remaineth in any place, &c. Note the Fig. Ellipsis. Ap. 6.

9 remaineth is left.

10 the men of his place: i.e. his Persian neighbours.


and. Note the Fig. Polysyndeton. Ap. 6.


1. 5-2. 70 (C. p. 616; F. p. 617). THE RETURN UNDER ZERUBBABEL.

(Alternation and Introversion.)

A | 1. 5-5. The chief of the fathers.

B | a | 1. 5-5. Return to Jerusalem.

| b | 1. 6-11. Assistance (v. 6 by Persians, v. 7-11 by the king).

A | 2. 1-67. The sons of the Province.

B | b | 2. 6-9. Assistance (by Israelites).

| a | 2. 70. Residents in the cities.

5 the chief of the fathers: i.e. those named in the next chapter.

chief=heads.

Judah and Benjamin. But the other tribes found representatives. Cp. 2. 58, 79, where the terms “of Israel” and “all Israel” are used. In 1 Chron. 2. 3, Ephraim and Manasseh are mentioned by name. See note on 1 Kings 12. 17.

6 their hands=them. Put by Fig. Symeodoché (of Part), Ap. 6, for themselves.

7 which Nebuchadnezzar had brought. Cp. 2 Kings 24. 13; 25. 1. Chron. 36. 17. Jer. 27. 18-22; 22. 6; 52. 18-19. Dan. 1. 2; 5. 2.

8 Sheshbazzar=the Chaldee name of the prince of Judah. Not Zerubbabel, which means born at Babylon. Probably =Nehemiah, for he was the son of Hachaliah and Tikvah (Neh. 10. 1), and therefore a prince of Judah. 9 chargers=basons or bowls. Heb. 'gôrtôl. In Number's kôrdôth, plate or dish. Eng. “charger”, from French charger, to load. Hence used of both a dish and a horse.

1. These are. This chapter is parallel with Neh. 7. 69. See the Structure, M.P., p. 617, and Ap. 58. children = sons.


4. The children of Zaccur, twenty and three. The sons of Assir, forty and two. The sons of the other Elam, two hundred and forty and four. The children of Harim, three hundred and twenty.

5. The children of Bebai, six hundred twenty and three.

6. The children of Bebai, six hundred twenty and three.

7. The children of Hashum, two hundred twenty and three.

8. The children of Gibbar, ninety and five.


10. The men of Netopha, fifty and six.

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

12. The children of Azmaveth, forty and two.

13. The children of Kirjath-aram, Chephirah, and Beeroth, seven hundred and forty sixty and three.

14. The children of Ramah and Gaab, six hundred twenty and one.

15. The children of Michmas, an hundred twenty and two.

16. The children of Beth-el and Ai, two hundred twenty and three.

17. The children of Nebo, fifty and two.

18. The children of Magbish, an hundred fifty and six.

19. The children of the other Elam, two hundred and forty and four.

20. The children of Harim, three hundred and twenty.

21. The children of Hashum, two hundred twenty and three.

22. The children of Bebai, six hundred twenty and three.

23. The children of Hashum, two hundred twenty and three.

24. The children of Bebai, six hundred twenty and three.

25. The children of Kirjath-aram, Chephirah, and Beeroth, seven hundred and forty sixty and three.

26. The children of Ramah and Gaab, six hundred twenty and one.

27. The children of Michmas, an hundred twenty and two.

28. The children of Beth-el and Ai, two hundred twenty and three.

29. The children of Nebo, fifty and two.

30. The children of Magbish, an hundred fifty and six.

31. The children of the other Elam, two hundred and forty and four.

32. The children of Harim, three hundred and twenty.
2. 45.

45 The children of Lebanon, the children of Hagabah, the children of Akkub,
46 The children of Hagab, the children of Shalmai, the children of Hanan,
47 The children of Giddel, the children of Gahar, the children of Realah,
48 The children of Rezin, the children of Nekoda, the children of Gazzam,
49 The children of Uzza, the children of Paseah, the children of Besai,
50 The children of Asnah, the children of Nephamias, the children of Notaphash,
51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
52 The children of Bazluth, the children of Mehida, the children of Harsha,
53 The children of Barkos, the children of Sisera, the children of Thamah,
54 The children of Neziah, the children of Hatipha,
55 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,
56 The children of Jaalah, the children of Darkon, the children of Giddel,
57 The children of Shephathiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.
58 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

60 And these were they which went up from Tel-melah, Tel-harsha, Cherub, Addan, and Lachish, out of the children of their fathers' house, and they could not shew their father's house, and their seed, whether they were of Israel:
61 And of the children of the priests: the children of Hagabah, the children of Kos, the children 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 as polluted, put from the priesthood.
63 And the Tirshatha said unto them, that they should not eat of the holy things, till there stood up a priest with Urim and Thummim.
64 The whole congregation together was forty and two thousand three hundred and threescore.
65 Beside their servants and their maids, 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; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

3. 1-13  D  p. 616; Q  p. 617. THE TEMPLE. FOUNDATION AND FEAST. (Division.)
3. 1-5. The setting up of the altar.
3. 6-10. The foundation of the house.
3. 1-7. [For Structure of 3. see next page.]
3. 1-7 (C1, p. 621). SETTING UP THE ALTAR.  (Alternation.)

C  D  1. Time. Seventh month.
E  e  2. 3. Altar and offerings.
E  f  4. Feast of Tabernacles.
E  f  5. Other Feasts.
E  f  6-7. Altar and offerings.

2 Joshua. The high priest. Spelt Joshua in Hsg. 1 1; 2 2. Zech. 3 1.
Jozadak. The son of Serai (1 Chron. 6 14, 15). But Ezra was son of Serai (Ezra 7 1). Therefore Ezra was brother to Jozadak and uncle to Joshua the high priest.

written in the law of Moses. See note on Ex. 17 14, 15, and Ap. 47.
the man of God (with Art.) = the true God. See note on Deut. 33 1; and Ap. 49.
kept, &c. As recorded also in the parallel passage (Neh. 3 1-18), as it is written. See Lev. 23 33-44. Deut. 16 13-15, and cp. 1 Kings 8 2, 65.

3. 7-13 (C1, p. 621). THE FOUNDATION OF THE HOUSE.  (Repealed Alternation.)

C  g1  7-8. The work set forward.
C  g3  10. The work. Foundation laid.
C  h3  11. The priests. Praise.
C  g  12. The work. Contrasted.

7 and. Note the Fig. Polyptychon (Ap. 6), to emphasise each detail. carpenters = artificers.
bring cedar trees. Cp. 1 Kings 6 6, 2 Chron. 2 14, 15.
grant. Occurs only here.
set forward = oversee.
Judas; or Rodaviah, as in 2, 40.
10 they set the priests; or, the priests took their stand.
cymbals. Heb. m'zəq̄ilîm. Dual form, meaning two metal discs strung together, making a clashing sound.
not cymbals, which = timbrels, but is translated cymbals in 2 Sam. 6 5 and Ps. 150 4, from the rustling sound. See note on 1 Chron. 13 8.
11 mercy = loving-kindness, or grace. shouted with a great shout. Fig. Polyptychon. Ap. 6.
12 chief = heads.
who were. Some codices, with one early printed edition and Vulg., read and the, shouted aloud for joy. Thus fulfilling Jer. 33 10, 11.

4. 1-6. 22 [For Structures see next page.]

children = sons.
the temple. The walls and gates already built by Nehemiah. See Structures (pp. 619, 617), and notes on Neh. 1 2. The desolations did not end with Ezra 1, though the servitude did. Cp. Jer. 25 11, 2 Chron. 36 16. See special note at end of 2 Chronicles, p. 615.

with a loud shout, and the noise was heard afar off.

4 Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel;
2 Then they came to *Zerubbabel, and to the "chief of the fathers, and said unto them, *Let us build with you; for we seek your 1God, 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 chief of the fathers of Israel, said unto them, *Ye have nothing to do with us to build an house unto our 1God; but we ourselves together will build unto the LORD 1God of Israel, *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 troubled them in building,
And hired counsellors against them, to frustrate their purpose, all the days of *Cyrus king of Persia, even until the reign of *Darius 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 companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the *Syrian tongue, and interpreted in the Syrian tongue.

Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaeans, the Aparshathites, the Telphitites, the Apharsites, the Archevites, the Bachalaphians, the Susanchites, the Dedavites, and the Elamites.

And the rest of the nations whom the great and noble Asnapper brought, and set in the cities of Samaria, and the rest that are on this 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 this side the river, and 10 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 like the French of to-day. Cf. 2 Kings 18. 26. From 6. 19—7. 11 is Hebrew; and Syriac again from 7. 12—7; then Hebrew, the chancellor—the master of judgments or decrees, in this sort—after this manner. 9 Dinaites. Probably from a Persian city. Aparshathites. A Medo-Persian tribe. Telphitites. Probably from east of Elamiss. Aparshites. Of Persian origin. Archevites. From Babylonia. Cf. Gen. 10. 16. Susanchites. From the Persian province or city of Shushan, the capital of Elam. Dehavites = the Daeha of Herodotus (i. 125). Elamites. From a province of Persia. 10 nations = peoples. Asnapper = Assur-bani-pal, or Sar-xabban-us, the only Assyrian king who got into Elam, or held Shushan (now Susa) as its capital. In 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". 11 men. Child. Cf. 2 Esdr. See Ap. 14. iii.

4. 12—16 (O, above). ACTION. WRITING. (Introversion and Alternation.)

12 Jews. Nehemiah, Hanani, and friends. Occurs eight times in Ezra, viz. 4. 12; 5. 1, 2; 6. 7, 7, 14. The name by which they were known to Gentiles, because the majority belonged to Judah.
4. 12.

city, and have set up the walls thereof, and joined the foundations.

13 Be it known now unto the king, that, if this city be built, 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 we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, 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 whose cause was this city destroyed.

16 We certify the king that,

k 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 an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

18 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.

19 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.

20 Give ye now commandment to cause these men to cease, and that this city be not built, until another commandment shall be given from me.

21 Take heed now that ye fail not to do this; why should damage grow to the hurt of the kings?"

22 Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up haste to Jerusalem unto the 12 Jews, and made haste to cause cease by force and power.

23 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 king of Persia.

5. 4.

set up the walls. Quite true; for Nehemiah's work had long preceded this. See the Chronological Structure, p. 617, and notes on p. 618; also Ap. 68. And note that, when Nehemiah's work was done (7:4) and the house built, the house of God was still lying waste (Hag. 1:1-4). The Temple was mentioned here.

14 we have maintenance--the salt of the palace is our salt. See note on Num. 18. 19.

4. 17-22 (K, p. 623). KING'S ANSWER. SUCCESS OF PLOT. (Introversion.)


m 18. Reception.

n 19, 20. Verification.

t 21, 22. Prohibition.

17 answer. Chald. nādām=an order or decree. A Persian word. Occurs only here and 6. 5, 11; 6. 11; Dan. 3. 15; 4. 17. 19 I commanded=I made a decree.

made insurrection. Chald. lifted itself up.

20 mighty kings. Such as David and Solomon.

21 commandment=decrees.


23 by force. Chald. by arm; "arm" being put by Fig Metonymy (of Cause), Ap. 6, for the force put forth by it.

24 Chald. 'āḥâ (he, emphatic), sing., same as Heb. Eloah. Ap. 4. V.

5. 1 Haggaí. The prophet of that name. In the second year of Darius (Hag. 1. 1), "sixth month." Zechariah. The prophet of that name (Zech. 1. 1). Darius. The prophet of that name (Zech. 1. 1).

Dariës. "Zerubbabel" (sing.). Same as Eloah. Ap. 4. V.

of Israel. Still "Israel", because representative of the whole nation. See note on 1 Kings 12. 17.

even unto them: or "(which was) over them".

2 Chald. 'āḥâ, as in 4. 24. Heb. Eloah (emph.). Ap. 4. V.

5. 3-17 (J, p. 623). OPPOSITION. LETTER TO DARIUS. (Extended Alternation.)

J R 3, 4. Governor. "Who commanded?"


T 6-8. Appeal to Darius.

R 9-10. Governor. "Who commanded?"


T 17. Appeal to Darius.

3 governor. Chald. pēdāh (modern "Pahsa"). Tatnai was governor in Syria, Zerubbabel was governor in Judea. Cp. vi. 6, 14; 6, 7, 13; 8. 35. Dan. 2. 2, 27; 6. 7; and Hag. 1. 1, 14; 2. 2, 21.

companions=colleges or associates.

commanded you=made a decree to you; given a firman.

make up=build. So the wall had already been built by Nehemiah. See the Chronological Structure, p. 617, and notes on p. 618; and Ap. 68.

4 said=saith. Chald. dmar, which must be followed by the words spoken (which are given in next clause). we. Note this pronoun (first person sing. and pl.). Here, and 7. 27-9. 16, and Neh. 1. 1-7, 73; 12. 27-43; 13. 4-31. Sept. Syr., and Arab. read "they", after this manner. Verse 4 should be rendered ere we told them what the names were, accordingly the names of the men; &c. It is not a question.

men. As in 4. 21.

make this building. Heb. "build this building".

Fig. Polypōtûn (Ap. 6), for emphasis.

3 At the same time came to them Tatnai, governor on this side the river, and Shethrain, and their companions, and said thus unto them, "Who hath commanded you to build this house, and to make up this wall?"

4 Then said we unto them after this manner, "What are the names of the men that make this building?"
5 But the eye of their elders, that they could not cause them to cease,

T till the matter came to Darius: and then they returned answer by letter concerning this matter.

R The copy of the letter that Tatnai, governor on this side the river, and Shethar-bopzain, and his companions 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 Judaea, to the house of the great Zerubbabel, which is builded with great stones, and timber is laid in the walls, and this work goeth fast, and prospereth in their hands.

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

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

S And thus they returned us answer, saying, 'We are the servants of the house of heaven and earth,

o and build the house that was builded these many years ago, which a great king of Israel builded and set up.

V But after that our fathers had provoked the house of heaven unto wrath,

V He gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldee, who destroyed this house, and carried the people away into Babylon.

U But in the first year of Babylon the same king Cyrus made a decree a house of this the 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 into the temple, and let the house of God be built 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 unto 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."

5 the eye, Fig. Anthropomopha. Ap. 6.
elders, Chald. sbb = grey, hoary. Used only of Ezra and 6, 7, 8, 11.
Darius, See note on 4, 5.
answer, See note on 4, 17.
T Tatnai, His name has been recently found in a contract.
Apharsachites. See note on 4, 9.
provinces, Cp. Neh. 1, 3.
great = rolling; i.e. too heavy to be moved without rolling.
chief = head.

5. 11-18 (P, 624). CESSATION. REASON.
(Introduction and Alteration.)

S U n (p. 625)

11 the house of heaven. See note on 2 Chron. 36, 23.
Chald. Hâh. Same as Eloah. Ap. 4, V.
these many years ago. Nearly 600 years.

12 gave them. Cp. 2 Kings 24, 2; 25, 5-11.
Babylon. Included now with Persia. Cp. 6, 1, Neh. 13, 4.
the vessels, Cp. Ezra 1, 7, 8; 6, 6.
Sheshbazzar. See note on 1, 8. This was Nehemiah, who was present, though the stone was actually laid by Zerubbabel (Zech. 4, 9).
15 carry them in = set them down, or deposit them in.

6. 1-12 (K, p. 623). KING'S ANSWER. DEFEAT OF PLOT. (Alteration.)

q | 2-3. Decree found (Cyrus).
q | 8-12. Decree made (Darius).

1 Darius: i.e. Darius (Hyestias). See Chronological Structure and notes (pp. 617, 616), and Ap. 57, 58.
Babylon. See note on 5, 13.
2 Achmetha = Ecbatana, the capital of ancient Media.
Chald. Elôhâ = Heb. Eloah (Ap. 4, V.); the final "Ha" is for emphasis.
rows = layers or stories, as in 1 Kings 6, 36.
new timber. Should be "timber, one" i.e. one row.
In changing the ancient characters into the modern square characters the aleph (a) in hadâ ("one"), in the ancient character, was mistaken for p, Tau, the "th" in hadath ("new"), and so was transliterated. The Sept., has preserved the original reading, and the R.V. notes it in the margin. The two lines should read: "layers of great stones, three; and a layer of timber, one".
house = treasur; "house" being put by Fig. Metonymy (of Adjunct), Ap. 6, for the treasures in it.

6 Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.
And there was found at Achmetha, 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 built, the place where they offered sacrifices, and let the foundations thereof be strongly laid, and the height thereof threescore cubits, and the breadth thereof threescore cubits;
4 With three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house:
5 And also let the golden and silver vessels of the house of the temple which Nebuchadnezzar took forth out of the temple which is 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 the temple.

6 "Now therefore, Tattenai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence:
7 Let the work of this house of the temple begin, and let the governor of the Jews and the elders of the Jews build this house of the temple in his place.

8 Moreover, I make a decree, that the gold and silver which I have given to be offered unto the house of God which is at Jerusalem, be consecrated to the God of Israel:
9 And that which they have need of, both young bullocks and rams, and lambs, and calves with the corn and wine and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail:
10 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.
11 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.
12 And the prophets of the God of heaven, the God of Israel, and the prophets of the god of Babylon, the God of Darius, in order to destroy this house of the God of heaven, I have made a decree, and will cast you all into the mouth of the lions, if you do not thus.

13 Then Tattenai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, sent and said to Artaxerxes king of Persia:
14 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 commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

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

16 And they set the priests in their divisions, and the Levites in their courses, for the service of the house of God, which is at Jerusalem, according to the commandment of the God of Israel, and according to the word of Cyrus, and Darius, and Artaxerxes king of Persia.

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

18 And they set the priests in their divisions, and the Levites in their courses, for the service of the house of God, which is at Jerusalem, according to the word of Cyrus, and Darius, and Artaxerxes king of Persia.

19 And the children of Israel, and the children of the captivity, kept the passover upon the fourteenth day of the first month.

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

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

22 And they kept the feast 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.

Ezra, the son of Seraiah, the son of Azariah, the son of Hilkiah,
2 The son of Shallum, the son of Zadok, the son of Ahitub,
3 The son of Amariah, the son of Azariah, the son of Meraioth,
4 The son of Zerahiah, the son of Uzzi, the son of Bukki,
5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest.

6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, who taught the law of God to Israel, which he 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 children 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, which was in the seventh year of the king.

9 For upon the first day of the first month 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, the scribe, even a scribe of the books of the commandments of the Lord, and of His statutes to Israel.

12 Artaxerxes, king of kings, unto Ezra the priest, a scribe, a scribe of the law of heaven, perfect peace, and at such a time.

13 I make a decree, that all they of the People of Israel, and of his 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 enquire 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 meat offerings and their drink offerings, and offer them for a burnt offering unto the God of Israel.

18 Israel. See note on 1 Kings 12. 17.

19 meat offerings = meal offerings. Heb. gift offerings. Ap. 43. II. III.
7. 17.

19 vessels. See note on 1.1.
20 bestow, bestow. Fig. Anadioposi (Ap. 6), for emphasis.
21 I, even I. Fig. Epimizeus (Ap. 6), for emphasis.
22 talents. See Ap. 51.11.
23 measure...baths. See Ap. 51.11.3.
25 diligently = quickly, exactly. A Persian word, 'adraz,'. Occurs only here.
26 why...? Fig. Erotasis. Ap. 6.
26 to banishment: or exclusion from the assembly. Chal. = to rooting out. Occurs only here.
27 Blessed, &c. These two verses (27, 28) resume the Hebrew language.
28 mercy = lovingkindness, or grace.
32 chief = heads.


1 chief = heads i.e. heads of houses.
2 them that went up. Most of these names appear in ch. 2 and Neh. 10. The number is 1,498. If there were no women with them, this might be the cause of the "strange" marriages in ch. 10 and Neh. 10.
3 Artaxerxes: i.e. Darius (Hyestasius). See Ap. 57 and 58.
5 sons of Shechaniah. Sept. reads "sons of Zattu, Shechaniah".
6 Of: Some codices, with one early printed edition and Sept., read "And of".
7 sons of Shelomith. Sept. reads "sons of Bani, Shelomith".
8 ten. Some codices, with Syr., read "twenty".
9 last. In contrast with others.
10 these. The only case where there were three heads in all other cases (except v. 11, where there are two) only one head is mentioned.
11 them. 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; Elieoenai the son of Zerahiah, and with him two hundred males.
5 Of the sons of Shechaniah; the son of Johanan, 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 Athallah, and with him seventy males.
8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.
9 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 threescore 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 ten males.
13 And of the last sons of Adonikam, whose names are these, Elihelet, Jeiel, and Shemaiah, and with them threescore male.
14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.
15 And I gathered them together to the river that runneth to Ahava; and there we abode we in tents three days: and I viewed the People, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Sheermal, and for Elinathan, and for Zerub, and for Elinathan, and for Nathan, and for Zerubiah, and for Meshullam, chief men; also for Jorab, and for Elinathan, men of understanding.

17 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.

18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and brethren, eighteen;

19 And Hashabiah, and with him Jeshuaiah, of the sons of Merari, his brethren and their sons, twenty;

20 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 named by name.

21 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.

22 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.

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

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

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

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

27 Also twenty basins of gold, of a thousand drams; and two vessels of fine copper, precious as gold.

28 And I said unto them, 9 ye are holy unto the LORD; the vessels are holy also; and the silver and the gold are a freewill offering unto the LORD God of your fathers.

29 Watch ye, and keep them; until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31 Then we departed from the river of Ahava
9. 1-10. 44 (B. p. 617), THE PEOPLE. DEDICATION. REFORMATION. (Division.)

B C 11 12
(p. 630)
404

9. 1-10. 17 (Cl, above.), THE EVIL-DOING. (Introversion and Alternation.)

Cl D 1 | 9. 1-2, The evil reported to Ezra.
E 1 d 2 | 9. 4-10. 1, Ezra. Prayer.
E 1 d 3 | 10. 1-4, Assembly. Weeping.
E 1 d 4 | 10. 5-8, Ezra. Grief.
E 1 d 5 | 10. 9, Assembly. Trembling.
E 1 d 6 | 10. 10-11, Ezra. Charge.
E 1 d 7 | 10. 12-14, Assembly. Obedience.

1. the princes. Not all of them. Cp. v. 2.
2. People of Israel. See note on 2. 2 and Kings 12. 17. people = peoples, or nations.
4. holy seed, or the seed of the covenant. See note on Ex. 34. 9 and cp. Dan. 4. 10. Ex. 19. 6; 23. 14; Deut. 7. 6; 14. 2. trespass = defection. Heb. meqal. Ap. 44. xi. Not the same word as in v. 6.
5. rent my garment, &c. These signs of inward mourning. See v. 5. Josh. 7. 6. 1 Sam. 4. 12. 1 Sam. 19. 11. 12. 13. 19; 1 Kings 18. 42. Job 1. 20. Matt. 26. 45. atoning = i.e. causing astonishment in such as saw me.

9. 4-10. 1. (d 2, above.), EZRA. PRAYER. (Introversion and Alternation.)

d 2 F 2 | 9. 4-5, Prostration and astonishment (Acts).
G 1 G 2 | 9. 6-7, Confession.
G 1 G 2 | 9. 8-8, Divine mercy.
F 2 | 9. 10-12, Confession.
F 2 | 9. 15, Confession.
F 2 | 10. 1-17, Prostration and weeping (Acts).
8 having rent = having already rent.
10 the LORD. Heb. Jehovah. Ap. 4. II.
12 trespass. Heb. 'asham (hom.=) guilt incurred. The misg.-guilt imputed (as in Lev. 5. 7. Num. 5. 5.
14 been delivered. For these selfsame sins! as in v. 2. Cp. 7. 5, 7, 7.
15 a little space = a little while. Heb. kinnat. See note on "almost" (Prov. 6. 16). Referring to the respite which had been begun by the kings of Assyria (6. 27. Neh. 9. 31) and continued by the kings of Persia. The word of the kings of Persia. Ap. 57.
17 give us a wall. This helps to prove that the task of Nehemiah had already been effectual. See the Structure on p. 617, note on p. 618, and Ap. 68.
18 what shall we say ... ? Fig. Erôtêsis. Ap. 6.
19 by = by the hand of.
20 children = sons.

9. 1. 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 people 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.
2. For they have taken of their daughters for themselves, and for their sons; so that the seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.
3. 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 astonished.
4. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away;
5. And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,
6. 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.
7. 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.
8. And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.
9. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy 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.
10. And now, O our God, what shall we say after this? for we have forsaken Thy commandments.
11. Which Thou hast commanded by Thy servants the prophets, saying, "The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.
12. Now therefore give not your daughters unto your sons, neither take your sons unto your daughters, 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 children for ever."
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 deliverance as this;

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

15 O LORD, God of Israel, Thou art righteous: for we remain yet escaped, as it is this day: behold, we are before Thee in our trespasses: for we cannot stand before Thee because of this.

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 Israel a very great congregation of men and women and children: for the People wept very sore.

And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, "Neither have we trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my LORD, and of that which tremble at the commandment of our God; and let it be done according to the law.

Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it."

Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they swore.

Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliasib: and when he saw neither, he did eat no bread, nor drink water: for he transgressed because of the transgression of them that had been carried away.

And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain.

And Ezra the priest stood up, and said unto them, "Ye have transgressed, and have taken strange wives, to increase the trespass of Israel."

Now therefore make confession unto the Lord, God of your fathers, and do His pleasure, and separate yourselves from the people of the land, and from the strange wives." Then all the congregation answered and said with a loud voice, "As thou hast said, so must we do.

But the People are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing."
14. Let now our rulers of all the congregation 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 for this matter be turned from us. 

15. Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter: and Meshullam and Shaphatthai the Levite helped them.  

16. And the children of the captivity did so. And Ezra the priest, with certain chief 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 hands 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 Heman; Hanani, and Zebadiah. 

21. And of the sons of Harim; Maaseiah, and Eliah, and Shemaiah, and Jehiel, and Uzziyah. 

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

23. Also of the Levites; Jozabad, and Sheniel, and Kelah, (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 the sons of Parosh; Ramiah, and Zechariah, and Malichiah, and M开学, and Eleyazar, and Malchijah, and Benahath. 

26. And of the sons of Elam; Mattaniah, Zecharias, and Jehiel, and Abdi, and Jeremiah, and Elija. 

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

28. Of the sons also of Bebai; Jehonathan, Hananiah, Zabhai, and Athai. 

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

30. And of the sons of Pathah-moab; Adna, 

[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. 306.]

THE TEN SEDARIM

are as follows:

1. Ezra 1.1—2.12.
4. "  8.15—Neh. 2.10.
7. "  6.15—8.5.
THE BOOK OF NEHEMIAH.

1. 1-6. 19 (E, p. 616; K, p. 617). THE WALL-BUILDING. EXTERNAL DISORDERS OVERTHROWN. (Division.)

1. 1-2. 20 (H, above). DESOLATION. (Alteration and Introduction.)

2. That Hanani, one of my brethren, came, 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 the Province 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 Him and * observe 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 * children of Israel Thy servants,

7. and confess the * sins of the * children of Israel, which we have * sinned against Thee: both * I and my father's house have * sinned.

8. We have dealt very corruptly against Thee, and have not kept the commandments, nor the statutes, nor the judgments, which Thou commandest Thy servant Moses.

9. Remember, I beseech Thee, the word that Thou commandest Thy servant Moses, saying, * If * transgress, I * will scatter * them abroad among the nations:

10. was removed thither from Babylon. Excavations in 1909 by M. de Morgan, at Susa, exposed the remains of three cities. Among them, four black stone pillars, with the Code of Hammurabi (see Ap. 15). Bricks of his reign were also found. Occupied by Babylonians in 2800 B.C. 2. Susa. Shortest form of the name.

11. Nehemiah was the Sheshbazzar of Ezra 1. 2. Five parties seen in action in this book: Nehemiah, Ezra, the People, their enemies, and the God of heaven.


14. Was taken to Shushan. Like Joseph in Egypt, Obadiah in Samaria, Daniel in Babylon, and the saints in Cesar's household (Phil. 4. 22). was taken to be.

15. Shushan. He had been there about sixteen years, and

was removed thither from Babylon. Excavations in 1909 by M. de Morgan, at Susa, exposed the remains of three cities. Among them, four black stone pillars, with the Code of Hammurabi (see Ap. 15). Bricks of his reign were also found. Occupied by Babylonians in 2800 B.C. 2. Susa. Shortest form of the name.

16. Nehemiah was the Sheshbazzar of Ezra 1. 2. Five parties seen in action in this book: Nehemiah, Ezra, the People, their enemies, and the God of heaven.


18. Forty-two years from the beginning of the Babylonian Captivity, thirty-five years from Jehoiachin's captivity, and twenty-three years from the destruction of Jerusalem, and the beginning of the Desolations. See special note on p. 615.

19. Was taken to Shushan. Like Joseph in Egypt, Obadiah in Samaria, Daniel in Babylon, and the saints in Cesar's household (Phil. 4. 22). was taken to be.

20. Shushan. He had been there about sixteen years, and

was removed thither from Babylon. Excavations in 1909 by M. de Morgan, at Susa, exposed the remains of three cities. Among them, four black stone pillars, with the Code of Hammurabi (see Ap. 15). Bricks of his reign were also found. Occupied by Babylonians in 2800 B.C. 2. Susa. Shortest form of the name.

21. Nehemiah was the Sheshbazzar of Ezra 1. 2. Five parties seen in action in this book: Nehemiah, Ezra, the People, their enemies, and the God of heaven.


23. Forty-two years from the beginning of the Babylonian Captivity, thirty-five years from Jehoiachin's captivity, and twenty-three years from the destruction of Jerusalem, and the beginning of the Desolations. See special note on p. 615.

24. Was taken to Shushan. Like Joseph in Egypt, Obadiah in Samaria, Daniel in Babylon, and the saints in Cesar's household (Phil. 4. 22). was taken to be.

25. Shushan. He had been there about sixteen years, and

was removed thither from Babylon. Excavations in 1909 by M. de Morgan, at Susa, exposed the remains of three cities. Among them, four black stone pillars, with the Code of Hammurabi (see Ap. 15). Bricks of his reign were also found. Occupied by Babylonians in 2800 B.C. 2. Susa. Shortest form of the name.

26. Nehemiah was the Sheshbazzar of Ezra 1. 2. Five parties seen in action in this book: Nehemiah, Ezra, the People, their enemies, and the God of heaven.


29. Was taken to Shushan. Like Joseph in Egypt, Obadiah in Samaria, Daniel in Babylon, and the saints in Cesar's household (Phil. 4. 22). was taken to be.

30. Shushan. He had been there about sixteen years, and

was removed thither from Babylon. Excavations in 1909 by M. de Morgan, at Susa, exposed the remains of three cities. Among them, four black stone pillars, with the Code of Hammurabi (see Ap. 15). Bricks of his reign were also found. Occupied by Babylonians in 2800 B.C. 2. Susa. Shortest form of the name.

31. Nehemiah was the Sheshbazzar of Ezra 1. 2. Five parties seen in action in this book: Nehemiah, Ezra, the People, their enemies, and the God of heaven.


33. Forty-two years from the beginning of the Babylonian Captivity, thirty-five years from Jehoiachin's captivity, and twenty-three years from the destruction of Jerusalem, and the beginning of the Desolations. See special note on p. 615.

34. Was taken to Shushan. Like Joseph in Egypt, Obadiah in Samaria, Daniel in Babylon, and the saints in Cesar's household (Phil. 4. 22). was taken to be.
1. 9. NEHEMIAH.

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 *desire to fear Thy name: and prosper, I pray Thee, Thy servant this day, and grant him "mercy in the sight of this man.*

For *was the king's cup-bearer.*

2. 1 Nisan. The first month (Abib, Ex. 12, 2, &c.), called Nisan after the Captivity. This was four months after receiving the news (see Ap. 51, III. 5), of the twentieth year. See longer notes on p. 653.

Artaxerxes = the great king. An appellation (like Pharaoh, Ezra, &c.) used of several kings of Persia. Synonymous with Artaxeshast (Artia = great, and Khataza = king, preserved in the modern "Shah"). See Ap. 57 and 68. This Artaxerxes was the great king Astxwys (of Herodotus), and Arshami (of Darius Hystaspis' inscription), the husband of Esther, and father of Cyrus. He was also known as the Ahuasares of Egypt, which means "the venerable king"; and he was also the "Darius the Mede" of Ezra 6, 14 and Dan. 5, 31. See Ap. 57 and 66, wine, Heb. yagin. See Ap. 27, I.

2 sorrow of heart. See Prov. 16, 15.

3 I struck the king. The usual Oriental salutation. See Ap. 3, 17. Temp. 42,360 returned exiles were already there, and had rebuilt the temple! See notes on 1. 2; 5, 5, and on the Chronological Structure (p. 617, with the notes on p. 615). See also note on Ezra 4, 12, p. 624.

2. 5-20 (L, p. 633). THE DESOLATIONS.

(REPEATED.) (Alternations.)

5 And I said unto the "king 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 father's sepulchres, that I may build it."

6 And the king said unto me, "the queen also sitting by him," and "for how long shall thy journey be, and when wilt thou return?" So it pleased the king to send me; and I set him a time.

7 Moreover I said unto the king, "If it please the king, let letters be given to me of the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into."

And the king granted me, according to the good hand of "my God upon me."

p Then came I to the governors beyond the river, and gave them the king's letters. Now also the king had sent captains of the army and horsemen with me.

10 When "Sanballat the "Horonite, and

main subject of Nehemiah's section of the joint book. See Ap. 6. Also put by Fig. Metonymy (Ap. 6) for God's purpose (Acts 4, 28, 30); power (1 Chron. 29, 16); sovereignty (Ps. 116); providence (1 Chron. 29, 16); supply (Ps. 104); prosperity (Neh. 2, 8); security (John 10, 26, 28).

7 captains = princes; army = force. 10 Sanballat. An Aramaic papyrus, recently (1899) discovered at Elephantine (in Egypt), was written by two Jews (Delaysa and Shelhemya) to the son of this Sanballat, who is called the "governor of Samaria." It is dated the seventeenth year of Darius Nothos (son of Darius Hystaspis). See Ap. 57 (Nothos = Greek * bastard*).

Here ends the fourth of the ten Sedarim (or, Cycles for public reading) which commenced with Ezra 3, 32; thus showing that the two books were and are to be regarded as one. See note on p. 632; and on notes on p. 66.) Horonite. Not of Beth-horon (Josh. 10, 10), but an alien (ch. 13, 27, 28) of Horonaim, a Moabite. See also the Moabitite Stone, Ap. 54.
NEHEMIAH.

2. 10. Tobiah the servant, the Ammonite, heard of it; it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

O

So I came to Jerusalem, and was there three days.

And I arose in the night, and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon.

And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

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.

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.

And the rulers knew not whither I went, or what I did; 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.

Then said I unto them, "What is this thing that ye do? will ye rebel against the king?"

And they said, "Let us rise up and build." So they strengthened their hands for this good work.

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 are doing? will ye rebel against the king?"

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."

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 thereof; even unto the tower of Meah, they sanctified it, unto the tower of Hananeel.

And next unto him built the men of Jericho. And next to them built Zaccur the son of Imri.

But the fish gate did the sons of Hasenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

And next unto them repaired Meremoth the son of Urijah, the son of Koza. And next

unto them repaired Meshullam the son of Berechiah, the son of Meshezebecal. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired, but their nobles put not their necks to the work of their LORD.

6 Moreover the old gate repaired Jeholada the son of Paseah, and Middoth repair 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 next unto them repaired Malatiah the Gibeonite, and Jadan the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harahiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the other tower of the furnaces.

12 And next unto him repaired Shallum the son of Halosheth, the ruler of the half part of Jerusalem, and his daughters.

13 The valley gate repaired Hanun, and the inhabitants of Zanoah; Heth 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 ruler of the half part of Beth-haccerem; Heth 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 ruler of the part of Mizpah; Heth 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 he repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and unto the pool that was made, and unto the house of the mighty.

17 After he repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall.
25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king’s high house, that was by the court of the prison. After him Pedahiah the son of Parosh.

26 Moreover the Nethinims dwelt in Ophel, unto the place over against it, the water gate toward the east, and the tower that lieth out. After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

27 From above the horse gate repaired the priests, every one ten over against his own house. After them repaired Zadok the son of Immer over against his own house.

After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

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 golden smith’s son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

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

But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, ‘What do these feeble Jews? will they fortify themselves? 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 Tobiah the Ammonite was beside him, and said, ‘Even if a fox go up, he shall even break down their stone wall.’

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

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

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

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

8 And conspired all of them together to come against Jerusalem, and to hinder it.

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

10 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.’

25 high house: or upper, i.e. the site or ruin of it. Not yet rebuilt. Cp. 7. 4.

court of the prison. Where Jeremiah had been imprisoned more than once (Jer. 32. 2; 35. 1; 38. 7, 13).

26 Moreover. Note the parenthesis of v. 26. Nethinims. Their work was to carry wood and water for the Temple. Hence their dwelling. See note on Ezra 2. 42.

Ophel = the Ophel: the hill south of Moriah. Formerly Jebus, afterward Zion. See Ap. 68.


28 the horse gate. See Ap. 69.


31 the goldsmith’s son; or, the son of Zorah, gate Miphkad: or, gate of review or registry. Probably north-east of Temple. See Ap. 69.

32 And this is reckoned in the Masoretic text of the middle verse of the 685 verses of the whole book “Ezra-Nehemiah,” showing that the two books were one.

33 And. This is reckoned in the Masoretic text of the middle verse of the 685 verses of the whole book “Ezra-Nehemiah,” showing that the two books were one.

34. 1-6. 14 (Q, p. 635). OPPOSITION.

(Interversion.)


T | 5. 1-5. Grievance.


4. 1-23 (S, above). OPPOSITION. THIRD AND FOURTH. (Extended andRepeated Alternation.)


V | 4. 5. Prayer.

W | 6. Perseverance.


W | 10. Despondency.


V | 12. Warning.


1 But = And.

Sanballat. See note on 2. 10.

2 army = force.

3 Tobiah. See note on 2. 10.

4 Hear, ... turn. Fig. Erastus. Ap. 6.


6 God, ... Elohith. Ap. 4. I.

7 Despised = become a taunt.

8 captivity. Some codices, with six early printed editions and Spr., read “their captivity”.

9 cover not. Heb. lāqāh = conceal not. Not kāpar, to cover by atonement.


11 unto the half. The circuit complete to half the height.

mind = heart.

13 But. In Heb. text ch. 4 begins here.

14. 3. 21. 13. And. Note the Fig. Polysemydon (Ap. 6), for emphasis. Stopped = repaired. So the only other occurrence of the Heb. (2 Chron. 24. 13).

3 hinder = cause a miscarriage.

9 set a watch. The result of the prayer.

10 are not = shall not.
And our adversaries said, "They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease."

And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, "From all places whence ye shall return unto us they will be upon you."

Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

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."

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

And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

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.

For the builders, every one had his sword girded by his side, and so builded.

And he that sounded the trumpet was by me.

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.

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

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

Likewise at the same time said I unto the people, "Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day."

So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, put off our clothes, saving that every one put them off for washing.

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

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."

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

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

Yet now our flesh is as the flesh of our cause, &c. — suspend the work.

by = close to, ten times. Cps. Gen. 31. 17. they will be upon you. Fig. Ellipsis (Ap. 6). Render: "From all quarters to which ye will turn they will be upon us."

the lower places behind: or, the lowest parts of the space behind.

ENCOURAGEMENT.

Extended Alternation.

Weapons.

Division of labour and defence.

Trumpets.

Encouragement to nobles, &c.

Division of labour and guard.

Rulers. See note on 2. 16.


Servants = young men.

Habergeons = corselets or coats of mail.


For = And.

Lodge = pass the night. Few, or no houses yet.


The men of the guard. The Persian guard attached to Nehemiah.


Not of us. &c. The writer, lit. "none of us put off our clothes: each man went with his weapon (or tool) (and) his water." A single and measured part of the ration "water" being put for the whole. Fig. Synecdoche (of the Part), Ap. 9; just as we use "salt" for "salary", because it was once the most important part of the salary. Or, the water may have been required for making the mortar. The Fig. is used to emphasize the exigency of the circumstances. The text is thus not "defective".

GRIEVANCE.

Alternation.

Complaint.

Debt (Particular).

Complaint.

Alienation (General).

A great cry. So there were troubles within as well as without. Cp. 2 Cor. 7. 5.

The people = the common people, in contrast with the nobles and rulers (v. 7), who had returned with Nehemiah.

Have mortgaged = are mortgaging, the debt. One of the thirteen families (Ap. 10) recorded in Scripture. See note on Gen. 12. 10.

Children = sons. Io. Fig. Asterismos. Ap. 6.

REDRESS.

Alternation.

Nehemiah. Anger and remonstrance.

People. Silence.

Nehemiah. Expostulation.

People. Promise.

Nehemiah. Adjuration.

People. Performance.

Example.

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

And I was very angry when I heard their cry and these words.
5. 7. NEHEMIAH. 6. 2.

7 "Then I consulted with myself, and I rebuked the nobles, and the "rulers, and said unto them, "th 0 exact usury, every one of his brother." And I set a great "assembly against them.

8 And I said unto them, "If after our ability have redeemed our brethren the Jews, which were sold unto the "heathen; 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 do: ought ye not to walk in the fear of our God because of the "reproach of the heathen our enemies?

10 Likewise, and my brethren, and my "servants, 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, the "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 as thou sayest."

13 Then I called the priests, and took an oath of them, that they should do according to this promise.

14 Also I shook my lap, and said, "So God shut 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 "congregation said, "Amen," and praised the "LORD. And the people did according to this promise.

15 Moreover from the "time that 3 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, and my brethren have not eaten the "bread of the "governor.

16 But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, "beside forty "shekels of silver; yea, even their servants bare rule over the People: but so did not 3, because of the fear of God. 16 Yea, also I continued in the work of this wall, neither bought "we any land: and all my "servants were gathered thither unto the work. 17 Moreover there were at my table an hundred and "fifty of the Jews and "rulers, beside those that came unto us from among the "heathen 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."

S X (p. 639) 6 Now it came to pass, when "Sanballat, and "Tobiah, and "Geshem the Arabian, and the rest of our enemies, heard that I had

6 Then = And. rulers. See note on 2. 15, exact usury. It was twelve per cent. See v. 11. one = man. Heb. 'ish. Ap. 14. II. set = appointed. assembly = body [of witnesses.] Heb. k'halah (fem.). Occurs only here and Dent. 33. 4. against = over. redeemed = re-purchased. Heb. 'annah, to acquire by purchase; not 'athan, to redeem by purchase; or 'adá, to deliver by power. See notes on Ex. 6. 6; 13. 13. heathen = nations. do = are doing. ought ye =? Fig. Erottis. 6. God. = Heb. Elohim. Ap. 4. I. servants = young men. leave off. Heb. Hownym, 'ašab. Here means to leave off. See note on 3. 8. the hundredth part. Paid at one per cent. per month, as was the custom; it was twelve per cent. per annum. the wine. Some codices, with two early printed editions and Syr., read "and the new wine". wine. Heb. tiszesh. Ap. 27. II. as = according as. called: i. e. as witnesses. man. Heb. 'ish. Ap. 14. II. congregation = assembly or muster. the LORD. Heb. Jcnowah. Ap. 4. II. Moreover. See special note on vv. 14-19, on p. 653, and longer notes on p. 653.


6. 1-14 (5, p. 637). OPPOSITION. FIFTH AND SIXTH: (COMPROMISE). (Extended Alteration.)

S X | 1. Occasion.
Z | 4-9. Fear.
Z | 13. Fear.
1 Sanballat . . . Tobiah. See notes on 2. 19; 4. 7, and. Note the Fig. Polysyndeton (Ap. 9), for emphasis. Another spelling in Sanballat's letter (n. 6). Gashmu.

2-8 (Y, above). FIRST STRATAGEM. (V) COMPROMISE. (Repeated Alteration.)

Y a1 | 1. Application. Mada.
a3 | 5-7. Accusation.

built 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 Cyprus (? 22, Ezra 2. 22); now Kfar 'Ana, twenty-five miles from Jerusalem; eight miles east of Jaffa; six miles north of Lydda. 
plain = valley, or combe.
3 why . . . ? Fig. Erotésis. Ap. 6.
4 four times. The enemy takes no denial, after the same manner. The only sure and safe procedure. Cp. I Sam. 17. 30.
5 servant = young man.
opener letter. That there might read it.
6 heathen = nations.
7 There is a king: or, he hath become king. Come now, &c. The object still compromise.
8 feignest. Only here and 1 Kings 12. 23 (devise). 
9 made us afraid. Sought to make them afraid, but Nehemiah had no fear. See n. 12.
Now, Some codices, with three (and one in marg.) early printed editions, read "Thou".
hands. Some codices, with six early printed editions, read "hand".
10 Shemariah. A professed friend, but a false prophet. See n. 12.
11 shut up = confined, as in prison. Heb. 'šqār. See Jer. 33. 1; 86. 5; 89. 15.

6. - 10-12 (Y, p. 639) SECOND STRATAGEM. (VI) (AFFRIGHING). (Alternation.)

17 the nobles = certain nobles. Not necessarily all.
18 son in law. Connected also with a high priest Eliashib. Cp. 13. 4.
Meshullam. Cp. 3. 4, 50.
7. 2 Hanani. He must have returned to Jerusalem with Nehemiah. Cp. 1. 2.
and = even. Cp. 1. 2.

18 For there were many in Judah sworn unto him, because he was the son in law of Shecaniah the son of Araah; 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, and Ha-
5 And my God put into mine heart to gather together the nobles, the rulers, and the People, that they might be reckoned by genealogy.

6 These are the children 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, Nahum, Mordecai, Bilshan, Misphereth, Bigvai, Nehum, Batnah. The number, I say, of the men of the People of Israel was this:

8 The children of Parosh, two thousand and an hundred seventy and two.
9 The children of Shephatiah, three hundred seventy and two.
10 The children of Araim, six hundred fifty and two.
11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.
12 The children of Elam, a thousand two hundred thirty and four.
13 The children of Zattu, eight hundred forty and five.
14 The children of Zaccai, seven hundred and threescore.
15 The children of Binnui, six hundred forty and eight.
16 The children of Bebai, six hundred twenty and eight.
17 The children of Azgad, two thousand three hundred twenty and two.
18 The children of Adonikam, six hundred threescore and seven.
19 The children of Bigvai, two thousand and three hundred and seventy.
20 The children of Adin, six hundred fifty and five.
21 The children of Ater of Hezekiah, ninety and two.
22 The children of Hashum, three hundred twenty and eight.
23 The children of Bebai, three hundred twenty and four.
24 The children of Hariph, an hundred and twelve.
25 The children of Giddon, ninety and five.
26 The men of Beth-lehem 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-jeearim, Chephirah, and Beeroth, seven hundred forty and three.
30 The men of Ramah and Gaba, six hundred twenty and one.
31 The men of Micmas, an hundred and twenty and two.
32 The men of Bethel and Ai, an hundred twenty and three.
33 The men of the other Nebo, fifty and two.
34 The children of the other Elam, a thousand two hundred fifty and four.
The children of Harim, three hundred and twenty.
36 The children of Jericho, three hundred forty and five.
37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.
38 The children of Senaah, three thousand nine hundred and twenty.
39 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and seven.
40 The children of Pashur, a thousand and fifty and two.
41 The children of Hallet, a thousand two hundred forty and seven.
42 The children of Harim, a thousand and seventeen.
43 The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four.
44 The singers: the children of Asaph, an hundred twenty and eight.
45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.
46 The Nethinims: the children of Zia, the children of Hashupha, the children of Tabbai,
47 The children of Keros, the children of Sin, the children of Padon,
48 The children of Lebana, the children of Hagaba, the children of Shalmith,
49 The children of Hanani, the children of Giddel, the children of Gahar,
50 The children of Reaiash, the children of Rezin, the children of Nekoda,
51 The children of Gazzam, the children of Uzza, the children of Phasseah,
52 The children of Besai, the children of Meunim, the children of Nephishesim,
53 The children of Bakbuk, the children of Hakubia, the children of Harhur,
54 The children of Bazlith, the children of Mehida, the children of Harsha,
55 The children of Barkos, the children of Sisera, the children of Tamah,
56 The children of Neziah, the children of Hatipha,
57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,
58 The children of Jaala, the children of Darkon, the children of Giddel,
59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.
60 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.
61 And there were two hundred and one that went up out from Tel-melah, Tel-harsa, Cherub, Addon, and Immer; but the children of the town they could not shew their father's house, nor their seed, whether they were of Israel.
62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

The Nethinims. Descendants of the Gibeonites and other foreigners. Only 213 returned from Babylon:
92 with Zerubbabel (Ezra 2. 43, Neh. 7. 49), and 220 with Ezra (Ezra 8. 20, Neh. 11. 19). See note on Ezra 2. 43.
64 Mehida. Some codices, with four early printed editions, read "Mehira" (with r, y Reh) instead of Mehida (with d, y Reh).
64 among those, &c. — wherefore 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 Tirshathah. See note on Ezra 2. 63.
holy. See note on Ex. 7. 4.
Urim and Thummim = the Urim and the Thummim. See notes on Ex. 28. 30, Num. 28. 35.
66 congregation = assembly, convocation, or muster.
Cp. Ezra 2. 64. Heb. yîhâd.
forty and two thousand three hundred and threescore. This number (21,360) 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:
Numbered in Neh. 7.
31,089
Named in Neh.
31,089
not in Ezra
194
31,583
Difference between names and numbers
10,777
See note on Ezra 2. 64, which shows the same result.
68 Their horses . . . mules. This verse is found in some codices, with six early printed editions.
70 some = a portion.
chief = heads.
gave. Nehemiah mentions what he, the chiefs, and the rest of the people gave. Ezra (2. 64, 65) mentions what only one portion gave. Hence the numbers are necessarily different.

Some of the chief of the fathers gave into the work. The Tirshathah gave to the treasure a thousand obols of gold, fifty basons, five hundred and thirty priests' garments.
71 And some of the chief of the fathers gave to the treasure of the work twenty thousand
7. 71.

NEHEMIAH.

426 forty *drams of gold, and two thousand and two hundred *pounds of silver.
72 And that which the rest of the people gave was twenty thousand *drams of gold, and two thousand pounds of silver, and three score and seven priests' garments.
73 So the priests, and the Levites, and the porters, and the singers, and some of the People, and *the Nethinims, and all seven Israel, dwelt in their cities;

G (Q) U

(p. 643)

8 and when the seventh month came, the children of Israel were in their cities.

Tisri

V W g

and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

V W g

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could understand, upon the first day of the seventh month.

X h

3 And he read therein before the street that was before the water gate;

X i

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

g 5 And Ezra opened the book *in the sight of all the People;

(for he was above all the People;) and when he opened it, all the People stood up:

6 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.

7 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.

h 8 So they *read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading.

W j

9 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.

k 10 Then he said unto them, *"Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared:

9 Nehemiah. He now uses the third person. This is not necessarily a sign of change of authorship.

holy. See note on Ex. 8, 4.

73 the Nethinims. See note on Ezra 2, 43.
(Introduction)

V 8, 1-12. The first day.
U 8, 13-18. The second and following days.

(the seventh month. This was in 426 B.C., not in 404 B.C., which is referred to in 9, 1-3 and Ezra 9, 1-4. See Ap. 58.

8. -1-12 (V, above). THE FIRST DAY.
(Division.)


8. -1-8 (W, above). THE BOOK. OPENED AND READ.
(Alternation and Introduction)

W I g 1-2. The book brought forth.
X 8-9. The reading.

1 And the book opened:

a 1 Then man. Heb. 'ish. Ap. 14, II. street = broad or open space. See vv. 5, 15; 3, 22; 12, 37, 49.

the water gate. See notes on 3, 25 and 5, 9.

the book = scroll. The well-known book (Deut.31,10,11).

See Ap. 47.

the LORD. Heb. Jehovah (with 'el). Ap. 4, II.

2 Ezra the priest. It was the priest's duty at this and all times to teach the people the Word of God. See note on Deut. 17, 11; 31, 10; and cp. Mal. 2, 7. congregation = assembly or muster.

upon the first day, &c. This was according to the requirement of Deut. 5, 9-11, every seventh year. Op. Lev. 25, 31-32.


4 pulpit = high platform. Eng. "pulpit" from Lat. pulpitum, a stage of a theatre.


Some codices, with five early printed editions, omit this "and".

5 opened the book = unrolled the scroll.

in the sight = before the eyes.

stood up. In token of reverence (Judg. 3, 29; Job 23, 4; 37, 11).


Amen, Amen. Fig. Epiclesis (Ap. 6), emphasizing the great solemnity.


8 read in the book: i.e. the Heb. text of the Pentateuch. See Ap. 47.

distinctly = a distinct [reading], i.e. (according to the Talmud) translating and interpreting it in the Chaldee paraphrase.

and. Note the Fig. Polysondeton (Ap. 6), to emphasize each clause.
gave the sense: i.e. divided the sentences, &c., according to sense.

called them to understand the reading: i.e. gave the traditional pronunciation of the words (which were then without the vowel points).

8, 9-12 (W, above). THE BOOK. EFFECT OF READING.
(Extended Alteration)


k 12. Departure.


643
for this day is holy unto our *LORD: neither be ye sorry;

(p. 643)

11 So the Levites stilled 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 "chief of the fathers of all the People, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

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

16 And that they should publish and proclaim
in all their cities, and in Jerusalem, saying,
"Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written."

18 So the People went forth, *and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of *G, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come out again of the captivity made booths, and sat under the booths: for since the days of *Joshua the son of Nun unto that day had not the children of *Israel done so. And there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of *G.

19 And they kept the feast seven days;
and on the eighth day was a solemn assembly, according unto the manner.

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

2 And the seed of Israel separated themselves from all strangers, 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 *stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Binnui, Sherebiah, *Bani, and *Chenani,

and cried with a loud voice unto the LORD their God.

9


(Repeated Alternations)

10 in it [is],


joy. Chald. hedvah. Occurs only here, v1 Chron. 16. 27,
and Ezra 6. 18.

the LORD. Heb. Jehovah. Ap. 4. II.

is = that [is],

strength = defence, or refuge.


V m | 13. Second day. Reading.

n | 14-17. Feast. Tabernacles (manner).

m | 18. Every day. Reading.


14-17 (v. above). FEAST. TABERNACLES (MANNER). (Introversion.)


p | 15. To go forth, &c.


13 chief = heads.

14 found: i.e. they came to the place where direction was given.

written. See note on Ex. 17. 14, and Ap. 47.

children = sons.


mount = hill country.

as it is written. See Lev. 23. 42.

and. Note the Fig. Polyandet (Ap. 6), to mark the minuteness of the obedience.

m n. See on Kings 12. 17.

18 he. Some codices, with Syr., read "they", assembly = restraint: i.e. restraint from work.

manner = regulation, or ordinance.


(Repeated Alternations)


9.1 q1 | 9. 4-7. The Levites. Cry to Jehovah.

r1 | 9. 4-7. Prayer.

q1 | 9. 8-10. The Levites. Blessing Jehovah.

r2 | 9. 8-10. Praise.


q1 | 10. 28-29. The Levites. Suffrages.

r1 | 10. 28-29. Separation from foreigners.

q1 | 10. 28-29. The Levites. Their families.

r1 | 10. 29-32. Leaving to their brethren.


1 this month. In 404 B.C., not in 426 B.C. (7. 73).


children = sons.

2 strangers = sons of the foreigner.


the LORD. Heb. Jehovah. Ap. 4. II.


4 stairs = platform. Omit the comma.

Bani, and Chenani. Some codices, with Sept., read "sons of Chenani."

5 Levites. For these names, cp. 8. 17; 7. 43; 10. 10;

18. 4-24. Ezra 2. 10; 3. 9.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabnia, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said,
9. 5.

NEHEMIAH.

7 Thou art the LORD the God, Who didst choose Abram, and broughtest him forth out of the 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 Canaan to the Israelites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgasites, to give it to them, to be a seed, and that he should have it by his seed;

9 And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red Sea;

10 And shewedest signs and wonders upon Pharaoh, and upon all his servants, and upon 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 persecutors Thou castest into the deeps, as a stone into the mighty waters.

12 Moreover Thou didst ordain them 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 true laws, and good statutes and commandments:

14 And madest known unto them Thy holy sabbath, and commandedst them to respect it, 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 dealt proudly, and hardened their necks, and hearkened not to Thy commandments,

17 And refused to obey, neither were minded of Thy wonders that Thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage:

but Thou art a ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

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

9. 18.

NEHEMIAH.

19 Stand up and bless the LORD your God for ever and ever: and blessed be His glorious name, which is exalted above all blessing and praise.

20 In the heavens, even in the heavens art the LORD alone; and in the heavens hast made heaven, and the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and He preserves them all; and the host of heaven worshippeth Thee.

21 And I will give thanks unto Thee, O Lord, with my whole heart; I will give thanks to Thy name: for it is good.

22 It is the Lord; it is excellently good: sing praises unto God; for He is good, for His mercy endures for ever.

23 Blessed be the Lord God of Israel from everlasting to everlasting: Amen.
9. 19. NEHEMIAH.

19 Yet Zerub'bel in Thy manifold mercies forsooketh them not in the wilderness; the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

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

21 For 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 nations, and dividedst them into corners; 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 children also multipliedst Thou as the stars of heaven, and broughtest them into the land of Canaan, concerning which Thou hadst promised to their fathers, that they should go in and possess it.

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

25 And they took strong cities, and fat land, and possessed houses full of goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in Thy great goodness.

19 manifold mercies. Cp. v. 27 and Ps. 106. 45.


Deut. 31. 1. Ps. 143. 10, and v. 30 below.


22 nations = peoples.

divide them into corners = apportion them their lot. Heb. pē'ah = quarter, region. See Lev. 19. 5; 23. 32. Cp. Jer. 9. 25; 49. 32. The word occurs in the allotment of the land, in Josh. 13. 9; 18. 12, 14, 15, 19.

22 Sion ... Og. Cp. Num. 21. 1.

24 peoples = peoples.

25 fat land = rich soil.

25. 26 Nevertheless they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified against them to turn them to Thee, and they wrought great provocations.

27 Therefore Thou delieveredst them into the hand of their enemies, who vexed them;

27 enemies = enemies, who vexed them.

1 and in the time of their trouble, when they cried unto Thee,

28 But after they had rest, they did evil again before Thee;

28 enemies = enemies, who vexed them.

29 heardest them from heaven; and according to Thy manifold mercies Thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, they did evil again before Thee:

29 enemies = enemies, who vexed them.

30 Yet when they returned, and cried unto Thee, 

30 enemies = enemies, who vexed them.

31 and many times didst Thou deliver them according to Thy mercies;

32 But after they had rest, they did evil again before Thee:

32 enemies = enemies, who vexed them.

33 And testifiedst against them, that Thou mightest bring them again unto Thy law;

33 And testifiedst against them, that Thou mightest bring them again unto Thy law;

34 Yet they dealt proudly, 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.

35 Yet many years didst Thou forbear them,


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

27 Therefore Thou deliveredst them into the hand of their enemies, who vexed them;

28 But after they had rest, they did evil again before Thee:

29 and in the time of their trouble, when they cried unto Thee,

30 and many times didst Thou deliver them according to Thy mercies;

31 And testifiedst against them, that Thou mightest bring them again unto Thy law;

32 yet they dealt proudly, 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.

33 Yet many years didst Thou forbear them, 19 manifold mercies. Cp. v. 27 and Ps. 106. 45.


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25. 26 Nevertheless they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified against them to turn them to Thee, and they wrought great provocations.

27 Therefore Thou delieveredst them into the hand of their enemies, who vexed them;

28 But after they had rest, they did evil again before Thee:

29 and in the time of their trouble, when they cried unto Thee,

30 and many times didst Thou deliver them according to Thy mercies;

31 And testifiedst against them, that Thou mightest bring them again unto Thy law;

32 yet they dealt proudly, 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.

33 Yet many years didst Thou forbear them, and testifiedst against them by Thy spirit in Thy prophets:

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


and testifiedst against them by Thy spirit in Thy prophets:

yet would they not give ear:

therefore gavest Thou them into the hand of their enemies, the people of the land.

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 mercy, let not all the trouble seem little before Thee, that hath come upon us, on our kings, on our princes, and 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 our kings, our princes, our priests, nor our fathers, kept Thy law, nor hearkened unto Thy commandments and Thy testimonies, wherewith Thou didst testify against 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.

A1 32 GOD. Ap. 4. IV.

32 mercy = lovingkindness, or grace.

B1 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 our kings, our princes, our priests, nor our fathers, kept Thy law, nor hearkened unto Thy commandments and Thy testimonies, wherewith Thou didst testify against 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.
9. 36. NEHEMIAH. 10. 32.

36 Behold, we are servants this day, and *for the land that Thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:
37 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.

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

Y2 u 10 Now *those that sealed were, Nehemiah, the *Tirshatha, the son of Hachaliah,
v and Zidkijah,
2 Seraijah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obediah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these were the priests.
v 9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;
10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaia, Hanan,
11 Michal, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu,
14 The *chief of the people; Parosh, Pahathmoab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Beazai,
19 Hariph, Anathoth, Nebai,
20 Magedash, Meshullam, Hezir,
21 Meshezebee, Zadok, Jaddua,
22 Pelatiah, Hanan, Anan,
23 Hesekiah, Hananiah, Hashub,
24 Halloesh, Pilea, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

u 28 And the rest of the People, the priests, the Levites, the porters, the singers, the *Ne-thinims,
1* and all they that had separated themselves from the *people of the lands unto *the law of *God,
q1* their wives, their sons, and their daughters, every one having knowledge, and having understanding;
1* 29 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 Lord, and His judgments and His *statutes;
30 And that we would not give our daughters unto the *people of the land, nor take their daughters for our sons:

x 31 And if the *people of the land bring *ware or any victuals *on the sabbath day to sell, that we would not buy it of them on the sab-

32 Also we made ordinances for us, to charge

bath, or on the *holy day: and *that we would *leave the seventh year, and *the exaction of every debt.

32-37 (27, above). THE TEMPLE.

x [C1] 31. Money.
11. 1-36 (H, p. 616; N, p. 617). JERUSALEM. RESIDENCES IX. (Alternation.)

H | D | Dwelling. Portion.
E | - | The dwellers. Distribution.


1 rulers = princes.
dwell. At this time more thickly peopled than 7. 4.
holy. See note on Ex. 3. 6.

3-36 (E, above). THE DWELLERS. (Repeated Alternation.)

E | F 1 | 3-5. In Jerusalem.
F 2 | 6-10. In the cities.
G 1 | 22-23. In the cities.
G 3 | 24-36. In the villages.

3 chief = heads. but = and.

Israel. See note on 1 Kings 12. 17. The common
name of the nation, not of the ten tribes merely.

nethinim. See note on Ezra 2. 12.

4-19 (F 2, above). IN JERUSALEM.

F 1 | H 1 | 1-5. Civil.

4-9 (H 1, above). CIVIL. (Alternation.)

H 1 | t | 4-9. Judah.
| u | 1-4. Benjamin.
| t | 5-6. Judah.
| u | 7-9. Benjamin.

5 Shiloh = the Shilohite.

of Uzziah, the son of Zechariah, the son of
Amariah, the son of Amariah, the son of
Mahalahel, of the 3 children of Perez;
5 And Maaseiah the son of Baruch, the son
of Col-hozeah, the son of Hazaiah, the son of
Adaliah, the son of Jiochar, the son of Zechariah, the son of
6 All the sons of Perez that dwelt at Jeru-

4-19 (F 2, above). IN JERUSALEM.
7 And these are the sons of Benjamin; Salu
the son of Meshech, the son of Joed, the
son of Pedahiah, the son of Koliah, the son
of Maaseiah, the son of Ithiel, the son of

10. 32. NEHEMIAH.

33 meat offering = gift, or meal offering. Heb. min-
echah. See Ap. 43. II. iii.
burnt offering. Ap. 43. II. ii.
holy. See note on Ex. 9. 3.
Israel. See note on 1 Kings 12. 17.
4 burnt offering, Heb. the offering of wood.
Fig. Hypallage. Ap. 6. Not prescribed by the law.
Josephus calls it Xylanphora, or wood-bearing. A feast
kept on the 22nd of Ab, and at other times.
burn. Heb. 'be'ar, to consume. Not yashah (as in
1. 2; 2. 17); or saphah (as in 4. 2. Ap. 43. I. viii.),
written in the law. See note on Ex. 17. 14, and
Ap. 47.
37 offerings = heave offerings. See Ap. 43. II. viii.
38 into = attached to.
39 children = sons.
not forsake = not fail to provide for. Sept. has same
word as Heb. 10. 25, ekatalogeipontes.

32 shekel. See Ap. 51. II. 5.
11. 8.

NEHEMIAH.

11. 10-19 (H2, p. 648). SACRED.

(Division.)

   | J3 | 20. The porters.

13 chief = heads.
17 the principal to begin the thanksgiving.
18 was head = "the starting point was [he], he was to
   praise at the time of prayer."
Abda the son of Shammua. Probably Obadiah
   the son of Shemariah, as in 1 Chron. 9. 16.
20 the Nethinim = the Nethinim. Fig. Epa-
   nadiptesis. Ap. 6. The clause beginning and ending
   with the same word. See note on Ezra 2. 43.
   See Ap. 57 and 58.

25-38 (G3, p. 619). IN THE VILLAGES.

(Division.)

   | K2 | 31-35. Benjamin.
   | K3 | 36. Leviites. Sacred.

25 villages. Heb. daughters, i.e. of the mother city,
   with their fields = in their fields, i.e. unwalled.
25. 31. Cp., for the names that follow, Josh. 15. 13, &c.
   Josh. 15. 32; 19. 7; 1 Chron. 4. 23.)
30 Zanoah. Now Khan Zanîth. Le-
   niens = artificers.
36 were divisions, &c., or, "Judah's divisions [were
   assigned to] Benjamin".

12. 1-26 (J, p. 616; N, p. 617). THE RETURN
   UNDER EZRA. (Alternation.)

J v | 1-7. Priests.
   | w | 8-9. Leviites.
   | w | 22-26. Leviites.
   | w | 1 these. Nehemiah had given the heads of families
   and the numbers of the four classes of priests
   (7. 4-13) and the numbers of the four classes of priests
   (7. 29-42). Cp. Ezra 2. 36-38. Here he inserts twenty-
   two names, the heads of priests' classes, or courses
   formed out of these four, "in the days of Jeshua" (v. 7).


24 And at En-rimon, and at Zareah, and
   at Jarmuth,
26 Zanoah, Adullam, and in their 25 villages,
   at Lachish, and the fields thereof, at Azekah,
   and in the 22 villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.
31 The children also of Benjamin from Geba dwelt at Michmash, and at Alja, and Bethel,
   and in their 22 villages.
32 And at Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadd, Zeboin, Neballat,
35 Lod, and Ono, the valley of craftsmen.
36 And of the Levites were divisions in
   Judah, and in Benjamin.

12 Now these are the priests and the
   Levites that went up with Zerubbabel
   the son of Shealtiel, and Jeshua: Seraiah,
   Jeremiah, Ezra,
12. 2. NEHEMIAH.

408 2 Amariah, Malluch, Hattush,
3 Shechaniah, Rehum, Meremoth,
4 Iddo, Ginnetho, Abijah,
5 Maimin, Maadiah, Bilgah,
6 Shemariah, and Joraiar, Jedaiah.
7 Sallu, Amok, Hilkhiah, Jediaiah. These
were the "chief 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, 1t and his
brethren.
9 Also Bakubukiah and Unni, their brethren,
were *over against them * in the watches.

10 And Jeshua begat Joiakim, Joiakim also
begat Eliashib, and Eliashib begat Joida,
11 And Joida begat Jonathan, and Jonathan
begat Jaddua.
12 And in the days of Jokiam were priests,
the *chief of the fathers: of Seraiah, Meraiah ;
of Jeremoth, Hananiah ;
13 Of Ezra, Meshullum ; of Amariah, Jehohanan ;
14 Of Meluc, Jonathan ; of Shebaniah, Joseph ;
15 Of Harim, Adna, of Meraoloth, Helkai ;
16 Of Iddo, Zechariah ; of Ginnethon, Meshullum ;
17 Of Abjibah, Zichri ; of Miniamin, of Moadiah, Piltai ;
18 Of Bilgah, Shammua ; of Shemariah, Jehohanan ;
19 And of Joiarib, Mattan ; of Jedaijah, Uzzi ;
20 Of Sallai, Kallai ; of Amok, Eber ;
21 Of Hilkhiah, Hashabiah ; of Jediaiah, Nechaneel.

22 The Levites in the days of Eliashib, Joida, and Johanan, and Jaddua, were
recorded *chief of the fathers: also the priests,
and the *reign of *Darius the Persian.
23 The sons of Levi, the *chief of the fathers,
were written in the book of the chronicles,
even until the days of Johanan the son of Eliashib.
24 And the *chief 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,
and the *ward over against ward.
25 Mattaniah, and Bakubukiah, Obadiah,
Meshullam, Talmon, Akkub, were porters
keeping the *ward at the *thresholds of the gates.
26 These were in the days of Joiakim the son
of Jeshua, the son of Jozadak, and in the days
of Nehemiah the *governor, and of Ezra the
priest, the scribe.

27 And at the dedication of the wall of Jeru-
salem 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,
pсалtries, and with harps.

28 And the sons of *the singers gathered
themselves together, both out of the "plain
country round about Jerusalem, and from the
villages of Netophath ;

7 chief = heads.
8 the Levites. Cp. Ezra 2. 40 and 7. 43, above.
9 over against = corresponding to those in v. 8.
in the watches: i.e. the courses, or waitings.
10 Shebaniah. Some codices, with two early printed
codes, with Sept., and Syr., read "Shechaniah".
11 Helkai. Some codices, with six early printed
codes, read "Hilkai".
22 Darius = Darius Hystaspis. See Ap. 57 and 58.
23 the book of the chronicles: i.e. the public
records or registers.
24 the man of God. See Ap. 49.
God. Heb. Elohim (with Art.) = the [true] God.
25 ward = charge.
thresholds = gatherings or storehouses.
26 governor = Pasha. Chald. peshah.

12. 27—13. 31 (E. p. 616; K. p. 617). THE
WALL. DEDICATION. INTERNAL DISORDERS
OVERCOME. (Division.)

1 L 1 12. 27—17. Dedication of the wall.

12. 27—47 (L above). DEDICATION OF THE
WALL. (Interversion.)

M O 1 27. Assemble. Levites.
P 28, 29. Singers.
P 30. Priests and Levites.
N Q 1—31. The two companies.
R 1—31—37. Right hand, Thanksgiving.
R 38, 39. Left hand, Thanksgiving.
N Q 40—42. The two companies.
M O 43. 44. Assemble. In detail.
P 45—47. Rejoicing.
O 45—47. Assemble. In sum.

27 with thanksgivings. Ps. 147 would have
been a suitable psalm for the occasion, and Ps. 122.
28 the singers. Mentioned in v. 24.
plain country = surrounding country.
30 companies of them that gave thanks. Heb.
celebrations; "celebrations", or thanksgivings, put
for the choirs who rendered them, by Fig. Metonymy (of
31 Hoshahah. Cp. Jer. 42. 1; 43. 2.
32 Ezra. Not Ezra the scribe.

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 of them
that gave thanks,
whereof one went on the right hand upon the
wall toward the dung gate:}
32 And after them went * Hoshahah, and half
of the princes of Judah,
33 And Azariah, *Ezra, and Meshullam,
34 Judah, and Benjamin, and Shemaiah, and
Jeremiah,
35 And certain of the priests' sons with
36 of David: i.e. dating from, or invented by him.
27 the stairs. See 3. 16.
40 in the.
children = offspring.
offerings = heave offerings. Heb. 'minâ'ah. Ap. 43. II.
into them = by them: i.e., these officers; not into the
chambers, for "chambers" is fem., and "them" is masc.
of the law. So in God. Hillel; but some codices, with
one early printed edition, read "portions for thank-
giving".
45 ward = charge.
47 all Israel. Used of Judah, Benjamin, and those
who returned with them. See note on 1 Kings 12. 17.
children = sons.
13. 1-31 (Lx, p. 660). INTERNAL DISORDERS
OVERCOME. (Introversion.)
1-9 (S, above). STRANGERS.
(Alteration.)
S x | 1, 2. Lawful exclusion.
y 3. Separation.
z 4-7. Unlawful exclusion.
y 8, 9. Separation.
1 On that day: i.e., of which he is about to write
was found written = they came to the place or pas-
sage (viz. Deut. 23. 3-6). Not a discovery, but in the
Moabite (masc.). This did not therefore exclude
Ruth, a female, though married to Mahlon before Boaz.
congregation = assembly, or muster.
children = sons.
them (sing.), i.e. Israel.
curse. Heb. kilal = reproach, imprecate.
4 And before this. See longer note on 13. 4-9, p. 653.
43. II. lii.
offerings = heave offerings. Ap. 43. II. viii.
6 not at Jerusalem. Nehemiah did not return with
Haggai and Zechariah at the beginning of this reign.
See longer note on p. 658.
the two and thirtieth year. See longer note on p. 658.
them: howbeit our God turned the curse into a
blessing.
3 Now it came to pass, when they had heard the
law, that they separated from Israel all the mixed multitude.
4 And before this, Eliashib the priest, having
the oversight of the chamber of the house of our God, was allied unto Tobiah:
5 And he had prepared for him a great chamber, where aforetime they laid the meat
offerings, the frankincense, and the vessels,
and the tithes of the corn, the new wine, and
the oil, which was commanded to be given
unto the Levites, and the singers, and the porters;
and the offerings of the priests.
6 But in all this time was not I at Jerusalem:
for in the two and thirtieth year of
Artaxerxes, king of Babylon, came unto the king, and after certain days obtained I leave 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 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 meat 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 one to his field.
11 Then contended I with the rulers, and said, "What 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 treasure house.
13 And I made treasurers over the treasures, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaijah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren.
14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the office thereof.
15 In those days saw I in Judah some treading * wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.
16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.
17 Then I contended with the nobles of Judah, and said unto them, "What evil thing is this that ye do, and profane the sabbath day?" 18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath." 19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.
20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.
21 Then I testified against them, and said unto them, "Why lodge ye about the wall? if ye do so again, I will lay hands on you." From that time forth came they no more on the sabbath.
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, according to this thy mercy, and spare me according to the greatness of Thy mercy.

23 In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab:
24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.
25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair,
NEHEMIAH.

13. 25. and made them swear by 'God, saying, "Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

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

27 "Shall we then hearten unto you to do all this great 'evil, to 'transgress against our 'God in marrying "strange wives?"

28 And "one of the sons of Joiadah, the son of Eliashib the high priest, was son in law to Sanballat the Horonite:

V e therefore I chased him from me.

f 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 "strangers, and appointed the "wards of the priests and the Levites, every "one in his business;

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

*Remember me, O my 'God, for good.

LONGER NOTES ON SPECIAL PASSAGES IN NEHEMIAH.

2. 1 the twentieth year. The "seventy sevens" of Dan. 9. 24-27 begin here (454 n.c.). The "seven sevens" (Dan. 9. 25), or forty-nine years begin here, and end in 405 n.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 n.c., and end in a. m. 29, the year of the Cross.

The last "seven" is therefore, still future.

The first four of the "seven sevens" ended in 426 n.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 n.c.) and the Wall (403 n.c.), the reference to his policy during the twelve years of his governorship, from the thirtieth to the thirty-second year of Artaxerxes (Darius Hystaspis, 419-407 n.c.), is introduced here, in order to emphasise the contrast between the capacity of "the nobles and rulers" (5, 7), and his own conduct. He states that not only at that time (434 n.c.) did he (440-446 n.c.) do his "might", according to Josephus (Ant. xi. 8, 3), but that during his governorship (which ended in 407 n.c., some four or five years at least before the time of his writing the final record, more than forty years later than 451), 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. 1-9.

7. 4 the houses were not builded—no sign of houses being built. This statement refers to the permanent stable habitations of the city proper which Heggai speaks of as being in existence forty-four years later (Hag. 1, 4, 9). The word booth, house, means a dwelling, and in 2. 3 and 9. 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 n.c.); probably between 405 and 400 n.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, and 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 n.c.) and Wall (403 n.c.). The thirty-second year is that of the king's age, not of his reign, for he only succeeded Cambyses in 411 n.c. His thirtieth year (5. 14) was 419 n.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 n.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 Haran, still) as to the Temple, and, under the influence of the Eliashih-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 Eliashih, casts forth Tobiah and his "staff", and hurries on the Temple work towards completion.