### Ezra

## Chapter 10

1Then Ezra prayed, confessed, and cried as he fell [to his face] before the Temple of The God, along with a vast gathering of men, women, and young people from IsraEl that joined him, weeping bitterly.  
  
2Then one of them (ShechaniJah, son of JehiEl, a descendant of ElAm) said to Ezra:  
  
 ‘We’ have broken our contract with our God by [taking] women from among the people of this land... So because of this, there’s no hope of IsraEl ever having a contract with our God!  
  
 3‘But, what if we agree (before our God) to lead away all the women and all those who were born to us, so that we can then start following the counsel of Jehovah, and so that those of us that are trembling before our God today can start following His commandments?  
  
 ‘If [He will accept this], we can make it happen!  
  
 4‘So, you must now arise [and be strong], because this matter also affects you! Since we’re all with you, you must have the strength to do whatever must be done!’  
  
5Well at that, Ezra stood up and he made the leaders, Priests, Levites, and all IsraEl swear to do the thing that [ShechaniJah] had proposed.  
  
6And thereafter, he left from that place in front of the Temple of God, and he went to the treasury of JoHanan (son of EliAshib) and he started living there. But he refused to eat any food or drink any water as he mourned over the breach-of-contract by those who had returned to resettle [the land].  
  
  
7Well, this was soon reported throughout Judah, JeruSalem, and wherever the people had resettled, and everyone was then called to assemble in JeruSalem.  
8In fact, the governors and elders [had decreed] that all those who didn’t come in [the next] three days would have everything they owned destroyed, and they’d be cut off from the gathering of those who’d returned in the resettlement!  
  
9So, all the men of Judah and BenJamin gathered in JeruSalem over the next three days. It was in the 9th month and on the 20th day of the month that all the people had finally arrived.  
  
  
Then they sat down in the square before the Temple of God… And they were all shaking, because of the seriousness of this matter.  
  
10Then Ezra (the Priest) stood up and said to them:  
  
 ‘You have added to the sins of IsraEl and broken our contract [with God] by settling here with foreign women!  
  
 11‘Now, praise Jehovah the God of our ancestors and do whatever is pleasing before Him… Separate yourselves from the people of this land and from your foreign women!’  
  
12Then the entire assembly shouted loudly:  
  
 ‘We’ll do just as you said!’  
  
13But the crowd was huge and it was wintertime; one couldn’t even stand outside [for too long]... So, the job couldn’t be done in just a day or two, for that would’ve made all the wrongs even worse!  
  
14[Therefore, it was agreed that] the governors would call an assembly in each of the cities, and that all who’d taken foreign women were to come there at a prearranged time to meet with the city elders and judges, so that God’s anger and rage over this matter could be removed from them.  
  
15Now, with the help of JoNathan (the son AsahEl) and JahaziJah (son of TikVah) and their assistants MeshulLam and the Levite ShabBethAi, everyone who had returned in the resettlement did as they were told.  
  
16So the Priest Ezra and each of the heads of the family lines started their inquiry on the 1st day of the 10th month, 17and the process of questioning all the men who had settled in with foreign women lasted until the 1st day of the 1st month.  
  
  
18As a result, it was found that among the Priests, those who had taken foreign women were:  
  
 • The sons of JoShua (son of JoZadek).  
  
And those of his brothers:  
  
 • MaAseiJah,  
 • EliEzer,  
 • JaRib, and   
 • GedaliJah.  
  
19So they each gave their hand in a pledge to bring in their women, along with a sin offering of a ram from among their sheep, to cover their errors.  
  
  
20From among the sons of ImMer there was:  
  
 • HanaNi and  
 • ZebadiJah.  
  
  
21From the sons of Harim there was:  
  
 • MaAseiJah,  
 • EliJah,  
 • ShemaiJah,  
 • JehiEl, and   
 • UzZiJah.  
  
  
22From the sons of Phasur there was:  
  
 • EliWenai,  
 • MaAseiJah,  
 • IshMaEl,  
 • NathaniEl,  
 • JoZabad, and   
 • ElAsah.  
  
  
23Among the Levites, there was:  
  
 • JoZabad,  
 • Shemei,  
 • KelaiJah (also known as Kelita),  
 • PethAhiJah,  
 • Judah, and   
 • EliEzer.  
  
  
24Among the singers, there was:  
  
 • EliAshib.  
  
  
And from among the gatekeepers, there was:  
  
 • ShalLum,  
 • TelEm, and   
 • Uri.  
  
  
25From IsraEl there were:  
  
 • The sons of ParOsh,  
 • RamiJah,  
 • JeziJah,  
 • MalchiJah,  
 • MiAmin,  
 • EliEzer,  
 • MalchiJah, and   
 • BenaiJah.  
  
  
26From the sons of ElAm there was:  
  
 • MattaniJah,  
 • ZechariAh,  
 • JehiEl,  
 • AbDi,  
 • JeremOth, and   
 • EliJah.  
  
  
27From the sons of ZatTu there was:  
  
 • EliWenai,  
 • EliAshib,  
 • MatTaniJah,  
 • JeremOth,  
 • Zabad, and   
 • AziZa.  
  
  
28From the sons of BebAi there was:  
  
 • JehoHanan,  
 • HaNaniJah,  
 • ZabBai, and   
 • AthLai.  
  
  
29From the sons of Bani there was:  
  
 • MeshulLam,  
 • MalLuch,  
 • AdaiJah,  
 • JaShub,  
 • SheAl, and   
 • RamOth.  
  
  
30From the sons of PahathMoab there was:  
  
 • Adna,  
 • ChelAl,  
 • BenaiJah,  
 • MaAseiJah,  
 • MatthaniJah,  
 • BezaleEl,  
 • BinNui, and   
 • ManasSeh.  
  
  
31From the sons of Harim there was:  
  
 • EliEzer,  
 • IshiJah,  
 • MalchiJah,  
 • ShemaiJah, and   
 • ShimeOn.  
  
  
32From BenJamin there was:  
  
 • MalLuch and  
 • ShemariJah.  
  
  
33From the sons of Hashum there was:  
  
 • MatTenai,  
 • MatTathAh,  
 • Zabad,  
 • EliPhelet,  
 • JeremAi,  
 • ManasSeh, and   
 • ShiMei.  
  
  
34From the sons of Bani were:  
  
 • MaAdai,  
 • AmRam,  
 • Wel,  
 • 35BenaiJah,  
 • BedeiJah,  
 • ChelLah,  
 • 36VaniJah,  
 • MeremOth,  
 • EliAshib,  
 • 37MattaniJah, and   
 • MattenAi.  
  
  
38There were also the sons of Bani:  
  
 • ShiMei,  
 • 39ShelemiJah,  
 • Nathan,  
 • AdaiJah,  
 • 40MachNadebAi,  
 • SharAi,  
 • ShashAi,  
 • 41AzareEl,  
 • ShelemiJah,  
 • ShemariJah,  
 • 42ShalLum,  
 • AmariJah, and   
 • JoSeph.  
  
  
43From the sons of Nebo there was:  
  
 • JeiEl,  
 • MatithiJah,  
 • Zabad,  
 • Zebina,  
 • JaDau,  
 • JoEl, and   
 • BenaiJah.  
  
  
44They had all taken foreign women for themselves that had each given birth to sons.

# Nehemiah

Nehemiah is a short history book covering the period of about 12 years sometime in the mid 5th Century BCE, when many Jews returned to JeruSalem and pure worship was reestablished at the Temple of Jehovah.  
  
It was witten by NehemiAh, the Jewish cup-bearer to King ArthaSastha whom the account also describes as the ruler of Babylon.  
  
  
Not exactly the 1st century text  
  
The Greek manuscripts of Nehemiah have some words and phrases ‘missing,’ at least, when compared to the Hebrew Masoretic text. These are ‘missing’ from:  
  
 • Nehemiah 4:5-6,  
 • Nehemiah 11:12-35,  
 • Nehemiah 12:2-9,  
 • Nehemiah 12:25, and   
 • Nehemiah 12:29.  
  
Now, the ‘critical edition’ of the Greek source text that we used to translate this book into English had generously ‘filled in’ these missing words for us. How? They seem to have made Greek translations of the Hebrew Masoretic text.  
  
So these ‘gaps’ were filled with text from a different Bible.  
  
Therefore, we will eventually remove these ‘filled-in’ bits, allowing you to see exactly the first century Christians saw. There are only a small number of ‘missing bits,’ and we don’t know why they’re missing. Could it just have been shoddy translation work back in the day that they created the Septuagint?  
  
Maybe, but it doesn’t seem very likely. You see, the Greek Septuagint version of Nehemiah is a remarkably literal translation from the Hebrew. Indeed, it’s the most literal translation in the entire Septuagint! The translator working for the NETS project called the text ‘pedantic’ and an ‘interlinear’! To go to such great lengths to produce an exact translation, and then to leave out some random pieces, seems very puzzling.  
  
So, could the additional words found in the Hebrew text be later fake additions? Again, maybe. After all, we’ve learned that it’s wise to trust the Septuagint. But we don’t know.