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Ezra 9

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15

Text

Hebrew

רְבְלֵּוֹת אֵלֶּה נִגְּשׁׁוּ אֵלֵי הַשָּׂרִים לֵאמֹר לְאׁ נִבְּדְּלוּ הָעֶם יִשְׂרָאֵל ׁוְהַכּּהֲנֵים וְהַלְוּיִּם מֵעַמֵּי הָאָרְצְוֹת hlugin-autotooltip_default plugin-autotooltip_bigy אֶרֶץ

hebrew

Meaning:

1 * Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶּרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמֵיִם), the phrase indicates the entire created order.Genesis 12:1 چُرוֹעֲבְתֵיהֶם לַפְּנַעֲנִי הַחָּתִּי הַפְּרָאֵי הַבְּוֹּסִי הַעְמֹנִי הַפְּאָבִּי הַמִּצְרֵי וְהָאֱמֹרִי הַלִּי

בֶּעְמֵי הָאָרְצִּוֹת plugin-autotooltip_default pluginְבִּי נָשְׂאָוּ מִבְּּלְנֵיהֶׁם לָהֶםׁ וְלִבְנֵיהֶׁם וְהִתְּעֵרְבוּ זָרַע הַפְּׂדֶשׁ בְּעַמֵּי הָאָרְצִּוֹת autotooltip_bigy אֶרֶ

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶּרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

ע When coupled with heavens (שָׁמֵיִם), the phrase indicates the entire created order.Genesis 12:1 הָיָה plugin-autotooltip_default plugin-autotooltip_big הָיָה מָּנְנִים הָיָה plugin-autotooltip_default plugin-autotooltip_big.

hebrew

The word הָיָה means "to exist" or "to be" or "to become" or "to come into being" and occurs 3561 times in the Old Testament.

This is the foundational verb of existence, identity, becoming and occurrence.

* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 בַּמֵעֵל הַאֵּה רָאשׁוֹנֶה את plugin-autotooltip default plugin-autotooltip bigאת

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article מַ Genesis 1:1 מָּלָם בָּלֶע מָּלָע אֶת פּרָעְתָּג אֶת מַלַּבְעְתָּג אֶת מַלַּבְעָתָּג אֶת מַלַּבְעָתָּג אֶת מַלְּבְעָתָּג אֶת מַּבְּעְתָּג אֶת מַלְּבְעָתָּג אֶת מַלְּבְעָתָּג אֶת מַלְּבְעָתָּג אֶת מַלְּבְעָתָּג אֶת מַלְּבְעָתָּג אָת מַלְּבְעָתְּג אָת מַלְּבְעְתָּג אָת מַלְּבְעָתְּג אָת מַלְבְּעָתְּג אָת מַלְבְּעָתְּג אָת מַלְבּעְתְּג אָת מַלְבּבְעָתְּג אָת מַלְבּעְתְּג אָת מַלְבְּעִתְּג אָת מִבְּעִתְּג אָת מַלְבְּבְעָתְּג אָת מַלְבְעָתְּג אָת מִבְּעִתְּג אָת מִבְּעָתְנִינ אָת מַבְּעָתְנִי אָת מִבְּעָתְנִי אָת מִבְּעָתְנִי אָת מִבְּעָתְנִי אָת מִבְּעָתְנִי אָת מִבְּעָתְנִי אָת מִבְּעִר מָלָּבְעִיתְנִי אָת מִבְעִיתְנִי אָת מִבּיִר מַלָּבְעָתִי אָת מִבּיִר מָלָּבְעִת מִּבְּעִתְּיִי אָת מִבְּעִר מִבְּעָת מִבְּעָתְנִי אָת מִבְּעִתְּיִי אָת מַבְּעִתְּיִי אָת מַבְּעִר מָּבְּעָּי מִילְיִי אָת מַבְּעִיתְיי אָת מִבּיּבְעְתְּיִי אָת מַבְּעִים מִילְיִי מְּבְּעָתְיִי אָת מַבְּעִים מִּבְּעָתְייִי אָת מַבְּעִים מִינִי אָת מַבְּעִים מִבְּעְתְּיִי אָּת מַבְּעִים מִינִי מִבְּעִים מִינִי מִבְּעָּיִים מִיּבְּעָּיִים מִיּיִים מִינִייִים מִינִייִים מִינִייִים מִבְּיִים מִינְיִים מִינִייִים מִינְיִים מִינְייִים מִינִייִים מִינִייִים מִינִייִים מִינִיים מִּיים מִיים מִינִיים מִיים מִינִיים מִיים מִיים מִינִיים מִייִים מִינְייִים

autotooltip_default plugin-autotooltip_big_אַת

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 מִּשְׁיִבֶּה בְּגְדָי וּמְעִילֵי וָאֶמְרְטָּה מִשְּׁעֵר רֹאשִׁי וּזְּקָנִי וָאֵשְׁבֶּה .Genesis 1:1 משׁוֹמם

אֱלֹהִיםplugin-autotooltip_default plugin-autotooltip_bigוְאֵלֵי יֵאָסְפֹּוּ כְּל חָרֵד בְּדִבְרֵי אֱלֹהֵי

hebrew

4 Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine יִשֹּׁרָאָל עֵל מֵעַל הַגּּוֹלֶה וָאַניֹ ישָׁב משׁוֹמֶׁם עַד לְמִנְחָת הַעַרֶב

יְהְנֶה כַפַּי אֶל יְהְוֶה lugin-autotooltip_defaultיְבְמִנְחֵת הָעֶּׁרֶב בֻּקְמְתִּי מִתְּעֲנִיתִּי וּבְקְרְעֵי בִּגְדֵי וּמְעִילֵי וֵאֶכְרְעָהֹ עַל בִּרְכַּי וָאֶפְרְשֵׂה כַפַּי אֶל יְהוֶה plugin-autotooltip_big יְהוָּה

hebrew

Meaning

* Yahweh - God's personal name

It is not a generic term for "god", but rather the word יְהוָּה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אֱלֹהָים plugin-autotooltip_big אֱלֹהָים plugin-autotooltip_big אֱלֹהִים

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine

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אֱלַהָּים plugin-autotooltip default plugin-autotooltip bigאַמְרָה אֱלֹהָי

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine בְּשְׁתִּי וְנָכַלֶּמְתַּי לְהָרֵים אֱלֹהַי plugin-autotooltip_default plugin-autotooltip_big

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine פַנִּיםplugin-autotooltip default plugin-autotooltip bigפַנִי

hebrew

Meaning:

* Face * Presence * Front or surface

Noun. Masculine. Although it looks plural in form (ending in -ים-), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. שַׁבְּיָם עֲד לַשְּׁמְתֵנוּ נְדְלָה עֲד לַשְּׁמְתֵנוּ נִדְלָה עֲד לַשְּׁמְיִם plugin-autotooltip default plugin-autotooltip big שֵׁמִים

hebrew

Meanings:

* Heaven or heavens * Sky * Compass

Masculine noun. The word is dual in form (ending in -יַם) which normally indicates two things (like eyes and hands), however, however it functions as a plural. Deuteronomy 10:14 states that Genesis 1:20Psalm 115:3

מֵימֵי אֲבֹתֵׁינוּ אֲנַׁחְנוּ בְּאַשְׁמֶה גְדֹלֶּה עֻד הַיַּוֹם הַזֶּיֵה וּבַּעֲוֹנֹתֵׁינוּ וְאַנַחְנוּ מְלָבֵינוּ כֹהֲנֵׁינוּ בְּיָד מַלְכֵי הָאָרָצּוֹת plugin-autotooltip_default plugin-autotooltip_bigץאֵב אֵב plugin-autotooltip_default plugin-autotooltip

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמֵיִם), the phrase indicates the entire created order.Genesis 12:1 בַּהֶּבֶב פַּנִּים פַּנִּים פַּנִּים פַּנִּים פַּנִים plugin-autotooltip_default plugin-autotooltip_big

hebrew

Meaning:

* Face * Presence * Front or surface

Noun. Masculine. Although it looks plural in form (ending in -םי), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. פְּהַיִּוֹם הַאֶּה

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הַיָּתֶּה בָּמֵעֶט רֶגֵעֶּ הַיָּתֶּה plugin-autotooltip default plugin-autotooltip bigהַיָּה הַיָּמַעָט רֶגַעֶּ

hebrew

The word הָיָה means "to exist" or "to be" or "to become" or "to come into being" and occurs 3561 times in the Old Testament.

This is the foundational verb of existence, identity, becoming and occurrence.

* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 יהוֹהַם מאת יהוֹה

hebrew

Meaning

* Yahweh - God's personal name

It is not a generic term for "god", but rather the word יְהוָּה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אֱלֹהֵינוּ plugin-autotooltip_default plugin-autotooltip big

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine לְהַשְּׁאֵיר לָּנוּ פְּלֵיטָּה וְלָתֶת לֶנוּ יָתֵד בִּמְקוֹם קִדְשָׁוֹ לְהָאֵיר plugin-autotooltip_default plugin-autotooltip_big-autotooltip_big-

hebrew

Meaning:

* To be light * To shine * To give light * To illuminate

Verb occurring around 20 times in the Old Testament. It is sometimes used literally, and, at other times, figuratively.

Biblical Examples

Intransitive sense

Used when light itself shines or dawns.lsaiah 60:1Exodus 13:21 עֵינֵּינוּ אֱלֹהֵׁינוּ plugin-autotooltip_default plugin-autotooltip big אֱלֹהִים

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine וּלְתִּתֵּנוּ מְחְיֵה מְעֵט בְּעַבְדֻתֵנוּ

אלהיםplugin-autotooltip default plugin-autotooltip big י עבדים אנחנוּ וּבעבדתנוּ לא עזבנוּ אלהינוּ

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine פָּנִים plugin-autotooltip_default plugin-autotooltip_big פַּנִים

hebrew

Meaning:

* Face * Presence * Front or surface

Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. מָלָכֹי פָּרַׁס לֶנֶנּ מְחְיָּה לְרוֹמֵّם אֶת plugin-autotooltip__default plugin-autotooltip bigภะ

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אֱלהַינוּ plugin-autotooltip_default plugin-autotooltip_big אֱלֹהִים

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine וּלְהַעֲמֵיד אֵת plugin-autotooltip_default plugin-autotooltip_big אַת

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 מַרָבֹנְיִי וְלֶתֶת לָנוּ גָּדֶּׁר בְּיָהוּדֶה וּבְיִרוּשְׁלֶם.

אַלהִינוּ plugin-autotooltip default plugin-autotooltip bigועתַה מַה נּאמֵר אַלהַינוּ

hebrew

10 Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine אָחֵרֵי זָאת כֵּי עָזָבְנוּ מִצְוֹתֵיף

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אָבֵץ plugin-autotooltip_default plugin-autotooltip_bigץאַאֵר צִּוִּיתָ בִּיָּד עַבְדֵידּ הַנְּבִיאִים באמֹר הָאָבֵץ

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמֵיִם), the phrase indicates the entire created order.Genesis 12:1 אֲצֶשֶׁר אָבֵץ אָרָשְׁתָּהָּה אָבֵץ default plugin-autotooltip bigץ אָבָּץ אָרָשְׁתָּהָּה אָבֵץ

hebrew

Meaning:

11 * Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶבֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמֵיִם), the phrase indicates the entire created order.Genesis 12:1 נְדָּהֹ הִּיא אָרֵצְּוֹת אָרֵצְּוֹת אָבֵּי הָאָרָצְּוֹת אֵבֶּי הָאָרָצְּוֹת אֵבֶּי הָאָרָצְּוֹת אֵבֶי הָאָרָצְוֹת אֵבֶי הָאָרָצִּוֹת

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶּרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמֵים), the phrase indicates the entire created order.Genesis 12:1 בתועבתיהם אשר מלאוה מפה אל פה בטמאתם ּוְעַתָּה בְּנוֹתֵיכֶּם אַל תִּתְּנָוּ לִבְנֵיהֶׁם וּבְּנְתֵיהֶם אֵל תִּשְׂאַוּ לִבְנֵיכֶּם וְלְאֹ תִדְרְשְׁוּ שְׁלֹמֵם וְטוֹבָתֶם עַד עוֹלֶם לְמֵעַן תֶּחֶזְלוּוּ וַאֲכַלְתֶּם אֵתplugin-autotooltip_default plugin-autotooltip_bigאֵת

hebrew

The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 סְלּבָּב הָאָָרֶץ plugin-autotooltip__default plugin-autotooltip bigy>ארץ

12 hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶּבֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמֵיִם), the phrase indicates the entire created order.Genesis 12:1 יְהוֹרַשְׁתֵּם לבניכם עד עוֹלִם

אָתְרֵי פָּל הַבָּא עָלֵינוּ בְּמַעֲשֵּׁינוּ הָרָעִים וּבְאַשְׁמְתֵנוּ הַגְּדֹלֶה כֵּי אַתֵּה אֱלֹהֵינוּ plugin-autotooltip_default pluginautotooltip_big אֱלֹהִים

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine חַשֵּׂכְתָּ לְמַּטָּה מֵעוֹנְגוּ וְנָתָתָּה לֵּנוּ פָּלֵיטָה כָּזְאת

הַנשׁוּב להַפר מצוֹתִיף וּלהתחַתּן בּעמי הַתּעבוֹת הַאלה הַלוֹא תַאנָף בֹּנוֹ עַד כַּלֹה לאין שאַרִית וּפליטה 14

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יהוֹהplugin-autotooltip default plugin-autotooltip bigהוֹה

hebrew

Meaning

* Yahweh - God's personal name

It is not a generic term for "god", but rather the word יְהוָּה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אֱלֹהֵי plugin-autotooltip_default plugin-autotooltip_big אֱלֹהִים

hebrew

Meanings:

* God * god * goddess * divine ones * angels

15 Noun, masculine אָרָאַל צַדָּיק אַׁתָּה כֵּי נִשְּאַרְנוּ פְלֵיטֶה כְּהַיָּוֹם הַאֶּה הִנְנִּוּ לְפָנֶּיקּ plugin-autotooltip_default plugin-autotooltip_big=autotooltip_big=

hebrew

Meaning:

* Face * Presence * Front or surface

Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. בְּיָשֵׁמְוֹד לְפָּגֵיד לְפָּגֵיד לְפָּגֵיד לְפָּגֵיד מְשָׁמְוֹד לְפָּגֵיד מִין לַעֲמָוֹד לְפָּגֵיד מִין לַעְמָוֹד לְפָּגֵיד מוּן plugin-autotooltip big פַּנִּים

hebrew

Meaning:

* Face * Presence * Front or surface

Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. על יְאַת

ESV

After these things had been done, the officials approached me and said, "The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands with their abominations, from the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

For they have taken some of their daughters to be wives for themselves and for their sons, so that the holy race has mixed itself with the peoples of the lands. And in this faithlessness the hand of the officials and chief men has been foremost."

- ezra 9
- As soon as I heard this, I tore my garment and my cloak and pulled hair from my head and beard and sat appalled.
- Then all who trembled at the words of the God of Israel, because of the faithlessness of the returned exiles, gathered around me while I sat appalled until the evening sacrifice.
- And at the evening sacrifice I rose from my fasting, with my garment and my cloak torn, and fell upon my knees and spread out my hands to the LORD my God,
- saying: "O my God, I am ashamed and blush to lift my face to you, my God, for our iniquities have risen higher than our heads, and our guilt has mounted up to the heavens.
- From the days of our fathers to this day we have been in great guilt. And for our iniquities we, our kings, and our priests have been given into the hand of the kings of the lands, to the sword, to captivity, to plundering, and to utter shame, as it is today.
- But now for a brief moment favor has been shown by the LORD our God, to leave us a remnant and to give us a secure hold within his holy place, that our God may brighten our eyes and grant us a little reviving in our slavery.
- For we are slaves. Yet our God has not forsaken us in our slavery, but has extended to us his steadfast love before the kings of Persia, to grant us some reviving to set up the house of our God, to repair its ruins, and to give us protection in Judea and Jerusalem.
- 10 "And now, O our God, what shall we say after this? For we have forsaken your commandments,
- which you commanded by your servants the prophets, saying, 'The land that you are entering, to take possession of it, is a land impure with the impurity of the peoples of the lands, with their abominations that have filled it from end to end with their uncleanness.
- Therefore do not give your daughters to their sons, neither take their daughters for your sons, and never seek their peace or prosperity, that you may be strong and eat the good of the land and leave it for an inheritance to your children forever.'
- And after all that has come upon us for our evil deeds and for our great guilt, seeing that you, our God, have punished us less than our iniquities deserved and have given us such a remnant as this,
- shall we break your commandments again and intermarry with the peoples who practice these abominations? Would you not be angry with us until you consumed us, so that there should be no remnant, nor any to escape?
- O LORD the God of Israel, you are just, for we are left a remnant that has escaped, as it is today. Behold, we are before you in our guilt, for none can stand before you because of this."

NIV

- After these things had been done, the leaders came to me and said, "The people of Israel, including the priests and the Levites, have not kept themselves separate from the neighboring peoples with their detestable practices, like those of the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians and Amorites.
- They have taken some of their daughters as wives for themselves and their sons, and have mingled the holy race with the peoples around them. And the leaders and officials have led the way in this unfaithfulness."
- When I heard this, I tore my tunic and cloak, pulled hair from my head and beard and sat down appalled.
- Then everyone who trembled at the words of the God of Israel gathered around me because of this unfaithfulness of the exiles. And I sat there appalled until the evening sacrifice.
- Then, at the evening sacrifice, I rose from my self-abasement, with my tunic and cloak torn, and fell on my knees with my hands spread out to the LORD my God
- and prayed: "O my God, I am too ashamed and disgraced to lift up my face to you, my God, because our sins are higher than our heads and our guilt has reached to the heavens.

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- From the days of our forefathers until now, our guilt has been great. Because of our sins, we and our kings and our priests have been subjected to the sword and captivity, to pillage and humiliation at the hand of foreign kings, as it is today.
- "But now, for a brief moment, the LORD our God has been gracious in leaving us a remnant and giving us a firm place in his sanctuary, and so our God gives light to our eyes and a little relief in our bondage.
- Though we are slaves, our God has not deserted us in our bondage. He has shown us kindness in the sight of the kings of Persia: He has granted us new life to rebuild the house of our God and repair its ruins, and he has given us a wall of protection in Judah and Jerusalem.
- 10 "But now, O our God, what can we say after this? For we have disregarded the commands
- you gave through your servants the prophets when you said: 'The land you are entering to possess is a land polluted by the corruption of its peoples. By their detestable practices they have
- filled it with their impurity from one end to the other.

 Therefore, do not give your daughters in marriage to their sons or take their daughters for your
- sons. Do not seek a treaty of friendship with them at any time, that you may be strong and eat the good things of the land and leave it to your children as an everlasting inheritance.'
- "What has happened to us is a result of our evil deeds and our great guilt, and yet, our God, you have punished us less than our sins have deserved and have given us a remnant like this.
- Shall we again break your commands and intermarry with the peoples who commit such detestable practices? Would you not be angry enough with us to destroy us, leaving us no remnant or survivor?
- O LORD, God of Israel, you are righteous! We are left this day as a remnant. Here we are before you in our guilt, though because of it not one of us can stand in your presence."

NLT

- When these things had been done, the Jewish leaders came to me and said, "Many of the people of Israel, and even some of the priests and Levites, have not kept themselves separate from the other peoples living in the land. They have taken up the detestable practices of the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites.
- For the men of Israel have married women from these people and have taken them as wives for their sons. So the holy race has become polluted by these mixed marriages. Worse yet, the leaders and officials have led the way in this outrage."
- When I heard this, I tore my cloak and my shirt, pulled hair from my head and beard, and sat down utterly shocked.
- Then all who trembled at the words of the God of Israel came and sat with me because of this outrage committed by the returned exiles. And I sat there utterly appalled until the time of the evening sacrifice.
- At the time of the sacrifice, I stood up from where I had sat in mourning with my clothes torn. I fell to my knees and lifted my hands to the LORD my God.
- I prayed, "O my God, I am utterly ashamed; I blush to lift up my face to you. For our sins are piled higher than our heads, and our guilt has reached to the heavens.
- From the days of our ancestors until now, we have been steeped in sin. That is why we and our kings and our priests have been at the mercy of the pagan kings of the land. We have been killed, captured, robbed, and disgraced, just as we are today.
- "But now we have been given a brief moment of grace, for the LORD our God has allowed a few of us to survive as a remnant. He has given us security in this holy place. Our God has brightened our eyes and granted us some relief from our slavery.
- For we were slaves, but in his unfailing love our God did not abandon us in our slavery. Instead, he caused the kings of Persia to treat us favorably. He revived us so we could rebuild the Temple of our God and repair its ruins. He has given us a protective wall in Judah and Jerusalem.

"And now, O our God, what can we say after all of this? For once again we have abandoned your commands!

Your servants the prophets warned us when they said, 'The land you are entering to possess is totally defiled by the detestable practices of the people living there. From one end to the other, the land is filled with corruption.

Don't let your daughters marry their sons! Don't take their daughters as wives for your sons. Don't ever promote the peace and prosperity of those nations. If you follow these instructions, you will be strong and will enjoy the good things the land produces, and you will leave this prosperity to your children forever.'

"Now we are being punished because of our wickedness and our great guilt. But we have actually been punished far less than we deserve, for you, our God, have allowed some of us to survive as a remnant.

But even so, we are again breaking your commands and intermarrying with people who do these detestable things. Won't your anger be enough to destroy us, so that even this little remnant no longer survives?

O LORD, God of Israel, you are just. We come before you in our guilt as nothing but an escaped

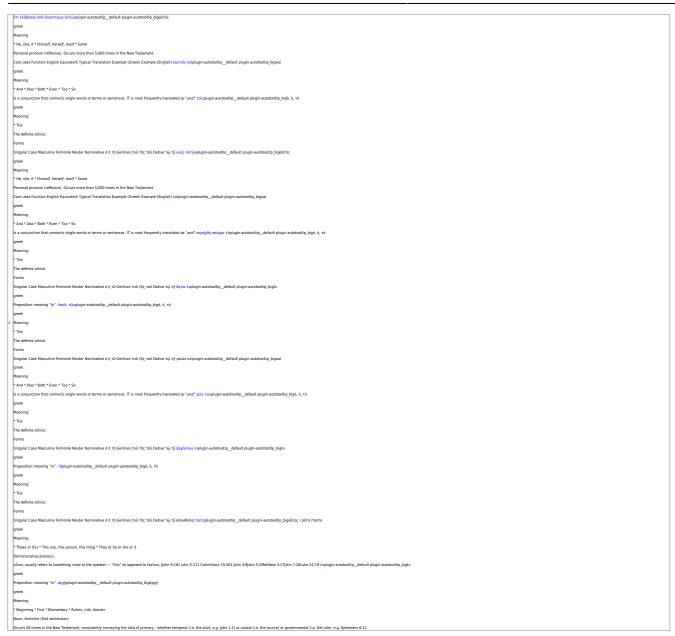
remnant, though in such a condition none of us can stand in your presence."

LXX

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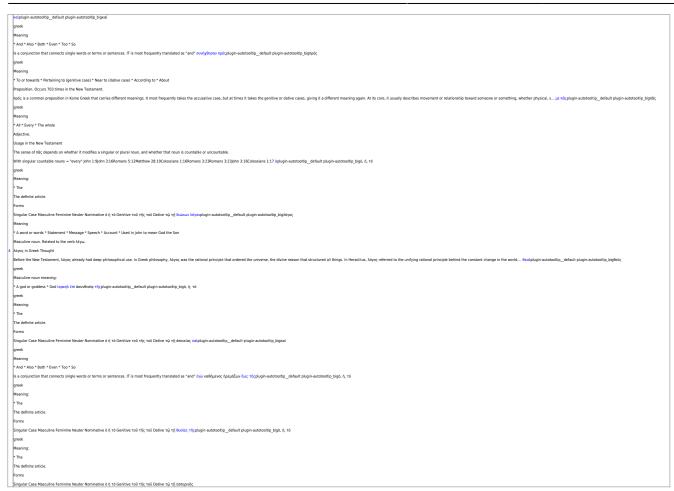
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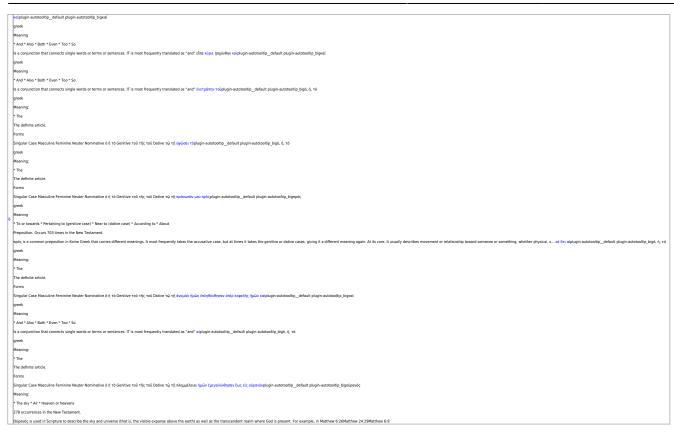
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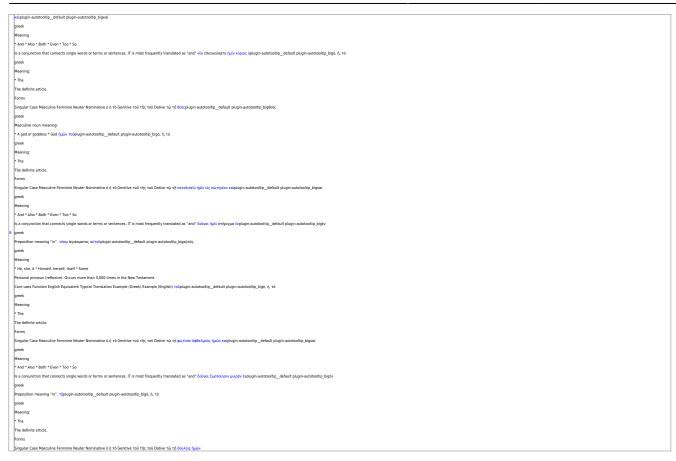
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greek	
Meaning	
* To or towards * Pertaining to (genitive case) * Near to (dative	case) * According to * About
Preposition. Occurs 703 times in the New Testament.	
πρός is a common preposition in Koine Greek that carries differ	rent meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s xiprov tivplugin-autotoolity_default plugin-autotoolity_bigd, it, ric
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Masculine noun meaning:	

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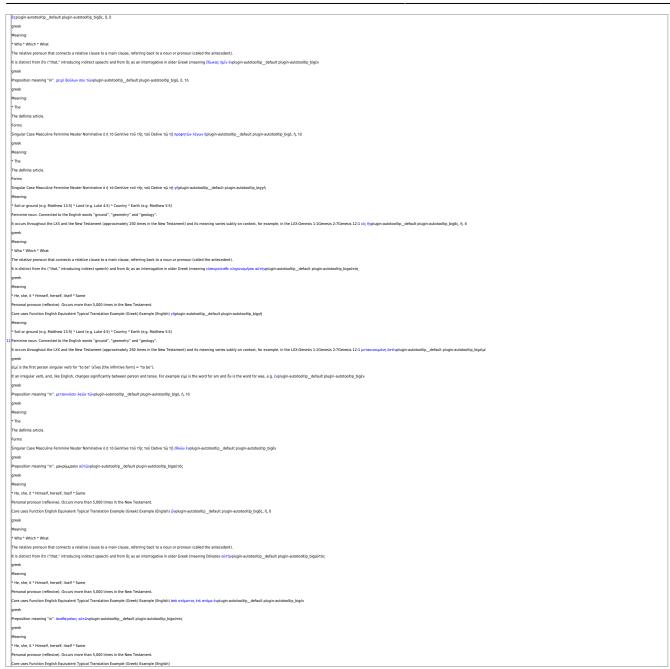
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giμi is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be").
 The definite article.
 * These or this * This one, this person, this thing * They or he or she or it
The definite article.
 * And * Also * Both * Even * Too * So
 * These or this * This one, this person, this thing * They or he or she or it
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tiμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be").
 Preposition meaning "in". τῆρlugin-autotooltip default plugin-autotooltip bigó, ἡ, τό
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* A god or goddess * God ἦμῶν καὶplugin-autotooltip_default plugin-autotooltip_bigκαί
* And * Also * Both * Even * Too * So
* He, she, it * Himself, herself, itself * Same
* And * Also * Both * Even * Too * So
The definite article.
Forms
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Preposition meaning "in". Ιερουσαλημ
τί εΐπωμεν öplugin-autotooltip_default plugin-autotooltip_bigō, ή, τό
The definite article.
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Γ	nsi plugin-autotoolity_default plugin-autotoolity_ligensi
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	Meaning
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	is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" "win tricplujon-autotoolitip_default plujon-autotoolitip_default plujon-autotoolitip_defa
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	greek
	Meaning
	* Ne, she, it * Nimself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
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	Meaning
	* Ne, she, & * Nimself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
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12	* And * Also * Both * Even * Too * So
	*Acto * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as *and* ook extyrnjortx cipfunya wirtuupkugin-autotoolity_default plugin-autotoolity_bigainsis;
	to a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" oix skillyriforts singleyn with singleyin autotocity, _efeault plugin-autotocity, _efeaul
	is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" ook £1/(m/ort x sightyne air involving default plugin-autotootity_bigains/greek
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	is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" olic ksi(priject x signfury wire) autobookly_default plugin-autobookly_bigainsty greek Meximing **He., the, it **Himself*, herself*, itself** Same
	is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" oix £40/triperts cliphny air-Duplujn-autotoolity_default plugin-autotoolity_bigains; Meaning Hestell, Hestell, Itself Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
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ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" μετά πἄυρlugin-autotooltip_default plugin-autotooltip_bignāα
greek
Meaning
* All * Every * The whole
Adjective.
Usage in the New Testament
                               e nours → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τöplugin-autotooltip_default plugin-autotooltip_bigó, ή, τό
 Meaning:
k an irregular verb, and, like English, changes significantly between person and tense. For example cipi is the word for an and f<sub>0</sub> is the word for was, e.g. greek
Meaning.

*The
The definite article.

Forms

Singular Case Masculine Ferminine Neuter Nominative δ ή τό Gentive τοῦ τής τοῦ Dative τῷ τῃ θickglugin-audotooltp_defaut plugin-audotooltp_biglicky
greek
  * A god or goddess * God ἡμῶν ὅτι ἐκούφισας ἡμῶν τὰςplugin-autotooltip_default plugin-autotooltip_bigō, ἡ, τό
  greek
Meaning:
* The
 is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἔδωκας ἡμίν σωτηρίαν
ὅτι ἐπιστρέφαμεν διασκεδάσαι ἐντολάς σου καὶρlugin-autotooltip_default plugin-autotooltip_bigκαί
 greek
Meaning:
* The
 The definite article.
 Meaning:

* The
The definite article.
 R an irregular verb, and, like English, changes significantly between person and tense. For example είμί is the word for am and ñν is the word for was, e.g. ἐγκατάλειμμα καἰρισμία-autotooltip_default plugin-autotooltip_bigκα
greek
Meaning
* And * Also * Both * Even * Too * So
 ls a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" διασωζόμενοι
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kúput óplugin-autotooltip_default plugin-autotooltip_bigh, ή, τό
greek
Meaning:
The
The definite article.
Forms
Singular Case Masculine Ferminine Neuter Nominative o'n tri Genitive roû trit, roû Dative rû yt ij Beke plugin-autotooltip_defaut blugin-autotooltip_bigBekê,
greek
Masculine noun meaning:
* A god or goddess * God (αραγ). δίκαιος ού δτι κατελείφθημεν διασωζόμενοι ως ήρθυσή» autotoolitje_default plugin-autotoolitje_digh, ή, τό
greek
Meaning:
The
The definite article.
Forms
15 Singular Case Masculine Ferminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἡμέρα αιδτηρίωρι» audotoolilio_default plugin-audotoolilio_default plugin-audotoolilio_default plugin-audotoolilio default plugin
greek
Meaning:
*These or this * This one, this person, this thing * They or he or she or it
Demonstrative pronoun.
portor, usually refers to something close to the speaker — "this" as opposed to Excisor, (Ijbin 9:151 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 (Bob #guit; phaverior one keplugin-autotoolity_bigin-autotoolity_b
greek
Proposition meaning "in". zolpywolatian, cjuliuv i'm olix čerusplusja-audotoolitje, bigstuli
greek
ciui is the first person singular verb for "to be" (cival (the infinitive form) = "to be").
It an irregular verb, and, like English, changes significantly between person and tense. For example cipic is the word for am and five is the word for was, e.g. ortified even in totruphup autotocolity_bigofror, / aftry /rouro
greek
Meaning:
* These or this * This one, this person, this thing * They or he or she or it
Demonstrative pronoun.
portor, usually refers to something close to the speaker — "this" as opposed to fuction (john 9:161 john 5:111 Corinthians 15:501 john 4:9john 7:26Luke 22:19

KJV

- 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.
- For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.
- 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 astonied.
- 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; and I sat astonied until the evening sacrifice.
- 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,
- And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.
- Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.
- And now for a little 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.
- 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,
- 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.
- Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your 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:

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Should we again break thy commandments, and join in affinity with the people of these 14 abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there

should be no remnant nor escaping?

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.

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