How Corrupt is the Bible? A Response to Clines's Article

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This article is a response to Dr. David Clines's article, "*How Corrupt is the Text of the Hebrew Bible? An Empirical Approach from Ezra 2 || Nehemiah 7.*"

Where to begin? Clines's publication service sent his article to this writer's Gmail account nine times over the past three years. The comparison of these two chapters held little interest until Clines chose them as the battleground for debunking and overturning the reliability of the Bible.

David Clines established a world-wide reputation as an astute Hebrew scholar. He became a champion of the academic, seminary, and university cabal aligned against the inerrancy of the Bible we have today. He was not a shrill atheist, but assiduously quotes the Bible, verse by verse, against itself.

The processes of refuting Clines's article necessarily exposes the collapse of American religious denominationalism which has abandoned the justification for its own existence as evidenced by its inability to refute Clines. Not one religious denomination today agrees and confesses that we have the original text of the Bible. The question is not, "Is the Bible corrupt?" but, "How corrupt is the Bible?"

Clines meticulously compares these two lengthy chapters because they fail to duplicate the same data and he correctly calculates an 18.6% rate of word-corruption—as he describes it—which works out to be a discrepancy of one out of every 5.3 words.

Clines extrapolates that doctrines, history, and narratives in the Bible are at best only approximations of the original text. Further, according to Clines, people who believe the text of the Bible is reliable are deluded. He writes, "If you believe that, you can believe anything."

We began this reply to Clines's article on Dec. 19, 2022; it is much shorter than it first appears. There are ten pages of text versus 28 pages of tables and examples. A reader informed me on Dec. 28, that Clines died at age 84 on Dec. 8, 2022, then on Dec. 29, another copy of his article was sent to my inbox, and yet again on Jan. 4, and 12, and 20 and 28 and Feb. 6. So, his work goes on.

American Religious Denominations' Inability to Define Reality of the Text
American religious denominations now cloak themselves in generalities. Clines is bold to challenge the unsubstantiated suppositions of both liberal and conservative church bodies, who have retreated from the reality of the text. All denominations now embrace subjectivity, experientialism, and "selected truths" in place of objective absolutes. Seminary students are led to internal assurance versus certainty about the text and are indoctrinated with modern myths. Therefore, to refute Clines this writer is compelled to publish an avalanche of data to a world of religious Bible skeptics.

Theoretical physicist and atheist Carlo Ravelli correctly states that objects exist without our observation (NewScientist, 3/10/21). In an age where people feel they are entitled to their own

truth, there is no point to continue reading this article if the reader is convinced that faith creates reality, as many Christians are being taught. You are not your own God who proves the Bible in your heart. You **must** have an external text.

Clines and university scholars, mock experientialists and enthusiasts who believe and feel things from God or their own spirit-filled enlightenment. Yet these same scholars follow fanciful unverifiable tales about the Bible such as form criticism, reader-response criticism, redaction criticism, historical criticism, source criticism, mythology criticism, the Documentary Hypothesis, the Q Source, etc., etc. Higher criticism is basket of religions masquerading as science. The Q Source and JEPD documents do not exit but are all manufactured out of thin air.

So, to begin, I agree with Clines on this point: The existence of the original text of the Bible is not a matter of faith. The Bible is not true because you believe it! Either we have it, or we don't.

The Early Church Concern with Bible Authorship Versus Decline of Denominationalism
The Early Church's primary concern about the Bible was not, "Do we have the original text?" but "Who wrote it?" If they didn't have the original text, it didn't matter who wrote it. They addressed the question of authorship in at least six Early Church Councils. They **voted** on which books were unquestionably written by an Apostle or under the authority of an Apostle and therefore belonged in the New Testament.

The twenty books over which there was no question of authorship were called the *homologoumena*. The seven other books over which there was a possible doubt of authorship they voted to call the *antilegomena*. To this day, these seven are not to be used as the basis for a given doctrine unless it can be substantiated by at least one of the other 20 books. For example, two *antilegomena* books are *Hebrews* which is not signed, and Revelation, the only book which some claim teaches a 1,000-year reign of Christ on earth.

This Early Church rule was overturned in 1547 (a year after Luther died) by the Roman Catholic Church which voted to include 13 books of the Apocrypha into the Bible.

This was also the position of Protestant Churches until the middle of the 19th Century. Today, however, the primary question about the Bible is, "Do we have the original text?" To this, all seminaries, universities, and religious denominations answer "No!" This is where Clines has the advantage before, he begins this article. Since the religious denominations admit they do not have the original text, how can they be certain of anything?

Christianity changed in the 20th Century. Pressure from critics has led all religious denominations—regardless of how conservative—to teach that the reliability of the Bible we have today is a matter of faith. In other words, Christians need faith that they have the word of God before they have faith in what it says, or faith in faith; whereas formerly they only needed faith in what the text says, not faith that they have the original text.

The glass holding the water you drink is not a matter of faith. Faith is believing what the original text says. *"The words that I have spoken to you are spirit and are life"* (John 6:63 NASB).

There is no faith without the word of God. *"Faith comes by hearing, and hearing by the word of God,"* (Rom. 10:17). Clines's argument is no different than the serpent in the tree.

Harold Linsell's so-called *"Battle for the Bible,"* (1976) has been taken a different direction. Nearly all religious denominations now opt for the short cut of faith in Jesus before confidence in the reliability of the text. Church affiliation is now about the institution, heritage, fellowship, volunteerism, traditions, and a smorgasbord of opinions about the reliability of the text. Even so-called "contemporary churches" practice their own traditions.

American religious denominations will never respond to Clines because their religion *a priori* is that all the existing copies of the Bible we have today are corrupt. They answer the question, "Did God really say?" with "Maybe." Ambiguity is the primary cause for the rapid decline of American religious denominationalism. *Maybe we have the word of God, maybe we have the Law, maybe we have the Gospel, maybe we can find God in our hearts instead of the Bible.*

The term "inspired" is now undefinable without qualifiers. The few remaining religious denominations which confess that the Bible is the inspired, inerrant, infallible, and plenary word of God, confine this doctrine to the ancient original manuscripts which no longer exist.

Clines showed utter contempt for "faith" camouflaged as Bible fact. All of this is what makes his article so deliciously strident and challenging. He can only be rebutted with facts, linguistic evidence, logic, and the science of statistics on the field of reality. The first part of Clines's article is quoted in **Note 1.** at the end of this article.

Alternate words in the textual apparatus at the bottom of the page do not nullify the existence of the original text!

Jesus Christ was accused of not following true religion. Even Nicodemus said to Him, "How can these things be?"

The Flaw in Clines's Attack on the Bible
If there is no text, there is no God. The irony is that Clines thinks he is debunking the Hebrew Bible at its weakest point when he unknowingly challenges the Bible's reliability where it is demonstrably the most accurate and reliable.

He completely overlooks the astonishing array of Hebraic Meter preserved in the Hebrew text, first described by Umberto Cassuto (d. Jerusalem 1951). If we have the original meter in the text, we must have the original text. In other words, there is prolific, scientifically verifiable, internal evidence in the text which validates its authenticity.

Both Ezra and Nehemiah write in this same literary genre of Hebraic Meter first used by Moses. As a primer, Hebraic Meter is the repetition of key words and phrases in multiples of 7s, 10s, or 12s in the text. Right there is a splash of ice water in the Exegetical Department's face.

Hebraic Meter is neither a pattern, nor a template as described in God's pattern for the Tabernacle (Exod. 25:9, 40; Num. 4:4; Acts 7:44). This writer initially regarded Hebraic Meter as a pattern but there are too many variables. Also, it is not a secret code which reveals hidden

knowledge in the text. Rather it is best described as a unique literary genre or style. The words mean what they say.

Return to Jerusalem, Call to the City of God
Ezra and Nehemiah are the accounts of Jews returning to Jerusalem after the Babylonian Captivity. "*Jerusalem*" is a key "magic" word in both books. The identical form repeats in Ezra without a prefix exactly 12 times. The hyphens (maqqefs) were added by Masoretes. The 12 repetitions are intentional, not accidental. No English translation can be a substitute for the original Hebrew, but readers are assured everything is translated into English.

Literal translations unknowingly preserve more of the meter while paraphrastic translations imitate colloquial English—the literary equivalent to whole wheat versus white bread. The Book of Ezra also quotes two portions written in Aramaic which also include the meter. The Aramaic portions of Ezra (4:8-6:18 and 7: 12-26) are the official gentile language of the Persian Empire. For example, Ezra 4:20 and 7:19 (bolded below) are written in Aramaic.

Jerusalem (identical form) **12 times in Ezra**
Jerusalem **(**Hebrew) **10 times in Ezra**

to Jerusalem......	אֶל־יְרוּשָׁלִַם	(Ezr 3:1)
Jerusalem......	יְרוּשָׁלִַם	(Ezr 3:8)
against Jerusalem......	עַל־יְרוּשְׁלֶם	(Ezr 4:8)
over **Jerusalem**.....	**עַל־יְרוּשְׁלֶם**	(Ezr 4:20)
to Jerusalem......	אֶל־יְרוּשָׁלִַם	(Ezr 7:7)
Jerusalem......	יְרוּשָׁלִַם	(Ezr 7:8)
to Jerusalem......	אֶל־יְרוּשָׁלִַם	(Ezr 7:9)
Jerusalem.....	**יְרוּשְׁלֶם**	(Ezr 7:19)
Jerusalem......	יְרוּשָׁלִַם	(Ezr 8:31)
Jerusalem......	יְרוּשָׁלִַם	(Ezr 8:32)
Jerusalem......	יְרוּשָׁלִַם	(Ezr 10:7)
Jerusalem......	יְרוּשָׁלִַם	(Ezr 10:9)

This was simple enough. Now notice how the Holy Spirit weaves His supernatural craftsmanship throughout the text with the word *Jerusalem* repeated in greater and greater complexity. In addition to the above, the phrase "*in Jerusalem*" repeats exactly 24 (2 x 12) times in Ezra (with the Aramaic bolded).

(*And***)** ***In Jerusalem*** **24 times in Ezra**

in Jerusalem...... בִּירוּשָׁלִַם (Ezr 1:2)		in Jerusalem...... **בִּירוּשְׁלֶם** (Ezr 6:3)	
in Jerusalem...... בִּירוּשָׁלִַם (Ezr 1:3)		in Jerusalem...... **בִּירוּשְׁלֶם** (Ezr 6:5)	
in Jerusalem...... בִּירוּשָׁלִַם (Ezr 1:4)		in Jerusalem...... **בִּירוּשְׁלֶם** (Ezr 6:5)	
in Jerusalem...... בִּירוּשָׁלִַם (Ezr 1:5)		in Jerusalem...... **בִּירוּשְׁלֶם** (Ezr 6:9)	
in Jerusalem...... בִּירוּשָׁלִַם (Ezr 2:68)		in Jerusalem...... **בִּירוּשְׁלֶם** (Ezr 6:12)	
in Jerusalem...... **בִּירוּשָׁלִַם** (Ezr 4:24)		in Jerusalem...... **בִּירוּשְׁלֶם** (Ezr 6:18)	
and in Jerusalem...... **וּבִירוּשְׁלֶם** (Ezr 5:1)		in Jerusalem...... **בִּירוּשְׁלֶם** (Ezr 7:15)	
in Jerusalem...... **בִּירוּשְׁלֶם** (Ezr 5:2)		in Jerusalem...... **בִּירוּשְׁלֶם** (Ezr 7:16)	
in Jerusalem...... **בִּירוּשְׁלֶם** (Ezr 5:14)		in Jerusalem...... **בִּירוּשְׁלֶם** (Ezr 7:17)	
in Jerusalem...... **בִּירוּשְׁלֶם** (Ezr 5:15)		in Jerusalem...... בִּירוּשָׁלֶם (Ezr 7:27)	
in Jerusalem...... **בִּירוּשְׁלֶם** (Ezr 5:16)		in Jerusalem...... בִּירוּשָׁלֶם (Ezr 8:29)	
in Jerusalem...... **בִּירוּשְׁלֶם** (Ezr 5:17)		and in Jerusalem...... וּבִירוּשָׁלִַם (Ezr 9:9)	

Besides the examples of 12 and 24 repetitions above, there are another 12 repetitions of *Jerusalem* in Ezra, which makes a total of 48 (4 x 12) repetitions in the entire book. This can only mean there is coordination between Ezra's Hebrew and the Aramaic written by Artaxerxes and Darius. The Aramaic portion (Ezra 4:8-6:18 and Ezra 7: 12-26) repeats *Jerusalem* with a prefix 20 (2 x 10) times. How is it possible for two Persian kings to have participated in Ezra's Hebraic Meter? The following are all 48 repetitions of *Jerusalem* in Ezra.

Jerusalem **48** times in Ezra
Jerusalem (with a prefix) **36** times in Ezra
In Jerusalem **24** times in Ezra
Jerusalem (with a prefix bolded) in Aramaic **20** times in Ezra
Jerusalem (without prefix) **12** times in Ezra

in Jerusalem...... בִּירוּשָׁלָ֑ם (Ezr 1:2)	in Jerusalem...... **בִירוּשְׁלֶ֖ם** (Ezr 6:3)	
to Jerusalem...... לִירוּשָׁלַ֔ם (Ezr 1:3)	in Jerusalem...... **בִירוּשְׁלֶ֖ם** (Ezr 6:5)	
in Jerusalem...... בִּירוּשָׁלָֽ͏ִם (Ezr 1:3)	in Jerusalem...... **בִירוּשְׁלֶ֖ם** (Ezr 6:5)	
in Jerusalem...... בִּירוּשָׁלֶ֑ם (Ezr 1:4)	in Jerusalem...... **בִירוּשְׁלֶ֖ם** (Ezr 6:9)	
in Jerusalem...... בִּירוּשָׁלָ֑ם (Ezr 1:5)	in Jerusalem...... **בִירוּשְׁלֶ֖ם** (Ezr 6:12)	
from Jerusalem...... מִירוּשָׁלַ֔ם (Ezr 1:7)	in Jerusalem...... **בִירוּשְׁלֶ֖ם** (Ezr 6:18)	
to Jerusalem...... לִירוּשָׁלָֽ͏ִם (Ezr 1:11)	Jerusalem...... יְרוּשָׁלָ֑ם (Ezr 7:7)	
to Jerusalem...... לִירוּשָׁלָֽ͏ִם (Ezr 2:1)	Jerusalem...... יְרוּשָׁלַ֔ם (Ezr 7:8)	
in Jerusalem...... בִּירוּשָׁלָֽ͏ִם (Ezr 2:68)	Jerusalem...... יְרוּשָׁלָֽ͏ִם (Ezr 7:9)	
Jerusalem...... יְרוּשָׁלַ֔ם (Ezr 3:1)	to Jerusalem...... **לִירוּשְׁלֶ֖ם** (Ezr 7:13)	
to Jerusalem...... לִירוּשָׁלַ֔ם (Ezr 3:8)	and to Jerusalem...... **וְלִירוּשְׁלֶ֖ם** (Ezr 7:14)	
Jerusalem...... יְרֽוּשָׁלַ֔ם (Ezr 3:8)	in Jerusalem...... **בִירוּשְׁלֶ֖ם** (Ezr 7:15)	
and Jerusalem...... וִירוּשָׁלֶ֑ם (Ezr 4:6)	in Jerusalem...... **בִירוּשְׁלֶ֖ם** (Ezr 7:16)	
Jerusalem...... **יְרוּשְׁלֶ֖ם** (Ezr 4:8)	in Jerusalem...... **בִירוּשְׁלֶ֖ם** (Ezr 7:17)	
to Jerusalem...... **לִירוּשְׁלֶ֖ם** (Ezr 4:12)	Jerusalem...... **יְרוּשְׁלֶ֖ם** (Ezr 7:19)	
Jerusalem...... **יְרֽוּשְׁלֶ֖ם** (Ezr 4:20)	in Jerusalem...... בִּירוּשָׁלָֽ͏ִם (Ezr 7:27)	
to Jerusalem...... **לִירֽוּשְׁלֶ֖ם** (Ezr 4:23)	in Jerusalem...... בִּירוּשָׁלָֽ͏ִם (Ezr 8:29)	
in Jerusalem...... **בִּירֽוּשְׁלֶ֖ם** (Ezr 4:24)	to Jerusalem...... לִירוּשָׁלַ֔ם (Ezr 8:30)	
and in Jerusalem...... **וּבִירֽוּשְׁלֶ֖ם** (Ezr 5:1)	Jerusalem...... יְרוּשָׁלַ֔ם (Ezr 8:31)	
in Jerusalem...... **בִּירֽוּשְׁלֶ֖ם** (Ezr 5:2)	Jerusalem...... יְרוּשָׁלָ֑ם (Ezr 8:32)	
in Jerusalem...... **בִּירֽוּשְׁלֶ֖ם** (Ezr 5:14)	and in Jerusalem...... וּבִירוּשָׁלַ֔ם (Ezr 9:9)	
in Jerusalem...... **בִּירֽוּשְׁלֶ֖ם** (Ezr 5:15)	and Jerusalem...... וִירֽוּשָׁלַ֔ם (Ezr 10:7)	
in Jerusalem...... **בִּירֽוּשְׁלֶ֖ם** (Ezr 5:16)	Jerusalem...... יְרוּשָׁלָ֑ם (Ezr 10:7)	
in Jerusalem...... **בִּירֽוּשְׁלֶ֖ם** (Ezr 5:17)	Jerusalem...... יְרֽוּשָׁלַ֔ם (Ezr 10:9)	

This is neither new doctrine nor is it faith, but it is a computer printout verifying the reliability of the text. The focus here is on the media not the message, yet the two are inseparable literary art and communication. Clines, the Bible skeptics and religious denominationalism will never acknowledge this flawless amalgamation of order, syncopation, symmetry, and asymmetry in the text on this side of eternity. Yet, they cannot prevent computers from exposing it.

The word "*Jerusalem*" is not isolated in the text. Rather these 48 repetitions are the basis for increasingly more complexity with the addition of the words *God, LORD, and house*. The words *House of God/LORD* placed before "*in Jerusalem*" repeat 12 times in Ezra. Regardless of what

critics say, *God* and *LORD* are the same Deity. The eight repetitions in Aramaic are bolded below. Spaces in the following example have been added to assist visualization of the meter.

The house of God/Lord in Jerusalem **12 times in Ezra**
The house of God/Lord which is in Jerusalem (3 in Hebrew/7 in Aramaic) **10 times in Ezra**

to the house of God which is in Jerusalem...... לְבֵית הָאֱלֹהִים אֲשֶׁר בִּירוּשָׁלָ͏ִם	(Ezr 1:4)
the house of the LORD which is in Jerusalem...... אֶת־בֵּית יְהוָה אֲשֶׁר בִּירוּשָׁלָ͏ִם	(Ezr 1:5)
to the house of God to Jerusalem............... אֶל־בֵּית הָאֱלֹהִים לִירוּשָׁלַ͏ִם	(Ezr 3:8)
the house of God which is in Jerusalem............... **בֵּית־אֱלָהָא** דִּי בִירוּשְׁלֶם	**(Ezr 4:24)**
the house of God which is in Jerusalem............... **בֵּית אֱלָהָא** דִּי בִירְוּשְׁלֶם	**(Ezr 5:2)**
the house of God which is in Jerusalem............... **בֵּית אֱלָהָא** דִּי בִירוּשְׁלֶם	**(Ezr 5:16)**
the house of God which is in Jerusalem............... **בֵּית־אֱלָהָא** דֵּךְ בִּירוּשְׁלֶם	**(Ezr 5:17)**
the house of God in Jerusalem............... **בֵּית־אֱלָהָא** בִּירוּשְׁלֶם	**(Ezr 6:3)**
this house of God which is in Jerusalem............... **בֵּית־אֱלָהָא** דֵךְ דִּי בִירוּשְׁלֶם	**(Ezr 6:12)**
to the house of God which is in Jerusalem............... **לְבֵית אֱלָהֲכֹם** דִּי בִירוּשְׁלֶם	**(Ezr 7:16)**
the house of your God which is in Jerusalem........ **בֵּית אֱלָהֲכֹם** דִּי בִירוּשְׁלֶם	**(Ezr 7:17)**
the house of the LORD which is in Jerusalem....... בִּירוּשָׁלַ͏ִם אֲשֶׁר **יְהוָה** בֵּיתאַ־	(Ezr 7:27)

As shown below, the shorter phrase "*which is in Jerusalem*" repeats seven times in Aramaic. Again, we are certain that Artaxerxes and Darius did not coordinate their letters so that they could write "*House of God which is in Jerusalem*" 7 times. The fool has said in his heart, "There is no text." I looked for Clines's corruption and chaos but all I found was order, serenity, and Ezra's call to Jerusalem. The search for the original text is the search for God. The presence of the text is proof that God is with me. Where is the religious denomination who says this?

The call to Jerusalem, the city of God, as recorded by Ezra and Nehemiah, which went out from Cyrus, the gentile, is God's call to the entire world until the end of time. Seven times Ezra records in gentile Aramaic, *the house of God which is in Jerusalem*.

house of God which is in Jerusalem (Aramaic) **7 times in Ezra**

the house of God which is in Jerusalem............... **בֵּית־אֱלָהָא** דִּי בִירוּשְׁלֶם	**(Ezr 4:24)**
the house of God which is in Jerusalem............... **בֵּית אֱלָהָא** דִּי בִירְוּשְׁלֶם	**(Ezr 5:2)**
the house of God which is in Jerusalem............... **בֵּית אֱלָהָא** דִּי בִירוּשְׁלֶם	**(Ezr 5:16)**
the house of God which is in Jerusalem............... **בֵּית־אֱלָהָא** דֵּךְ בִּירוּשְׁלֶם	**(Ezr 5:17)**
this house of God which is in Jerusalem............... **בֵּית־אֱלָהָא** דֵךְ דִּי בִירוּשְׁלֶם	**(Ezr 6:12)**
to the house of God which is in Jerusalem............... **לְבֵית אֱלָהֲהֹם** דִּי בִירוּשְׁלֶם	**(Ezr 7:16)**
the house of your God which is in Jerusalem....... **בֵּית אֱלָהֲכֹם** דִּי בִירוּשְׁלֶם	**(Ezr 7:17)**

We challenge readers to show this data produced by a computer to seminary or university professors, tell them the source, and watch the same dismissive demeanor one receives when questioning Evolution in a university classroom. When it suits them Bible critics demand we follow the science and when it doesn't, they ignore the science of statistics, computers, facts, logic and reality.

Who Wrote Hebraic Meter into the Text?
The consonantal Masoretic text of Codex Leningradensis in The National Library of Russia, St. Petersburg, is the most import document on earth. You can read it online. How is it possible that the Persians adopted Moses's genre of Hebraic Meter first written 1,000 years before Ezra and Nehemiah? There are only two possibilities. Either God wrote this, or the Masoretes deceived everyone about not retro engineering the text between c. 600 AD and 1008 AD.

This may be why the Masoretes buried all the ancient manuscripts in the trash pile which were the source for their text. Where is the evidence they wrote meter into the Hebrew Bible? Also, the Great Isaiah Scroll from the Dead Sea Scrolls is written with intricate Hebraic Meter and dates from 125 BC or earlier (according to the *Encyclopedia of the Dead Sea Scrolls,* Vol. 1, Page 384). It only takes one whole book in the Bible to establish the existence of Hebraic Meter.

If *Jerusalem* is such a complex concept in Ezra, what about in the Nehemiah? We herewith display that Nehemiah likewise set *Jerusalem* in Hebraic Meter. Nehemiah does not include Aramaic and repeats the word *Jerusalem*, without prefix, exactly 20 (2 x 10) times.

Jerusalem (exact form) **20 times in Nehemiah**

יְרוּשָׁלַ͏ִם (Neh 1:2)	יְרוּשָׁלָ͏ִם (Neh 4:16)
יְרוּשָׁלָ͏ִם (Neh 1:3)	יְרוּשָׁלַ͏ִם (Neh 7:2)
יְרוּשָׁלָ͏ִם (Neh 2:11)	יְרוּשָׁלָ͏ִם (Neh 7:3)
יְרוּשָׁלַ͏ִם (Neh 2:13)	יְרוּשָׁלַ͏ִם (Neh 7:3)
יְרוּשָׁלָ͏ִם (Neh 2:17)	יְרוּשָׁלַ͏ִם (Neh 12:27)
יְרוּשָׁלָ͏ִם (Neh 2:17)	יְרוּשָׁלַ͏ִם (Neh 12:28)
יְרוּשָׁלָ͏ִם (Neh 3:8)	יְרוּשָׁלָ͏ִם (Neh 12:29)
יְרוּשָׁלַ͏ִם (Neh 3:9)	יְרוּשָׁלַ͏ִם (Neh 12:43)
יְרוּשָׁלַ͏ִם (Neh 3:12)	יְרוּשָׁלַ͏ִם (Neh 13:15)
יְרוּשָׁלַ͏ִם (Neh 4:1)	יְרוּשָׁלַ͏ִם (Neh 13:19)

Nehemiah also writes "*In Jerusalem*" exactly 10 times.
In Jerusalem (exact form) **10 times in Nehemiah**

in Jerusalem...... בִּירוּשָׁלַ͏ִם (Neh 4:2)
in Jerusalem...... בִירוּשָׁלָ͏ִם (Neh 6:7)
in Jerusalem...... בִּירוּשָׁלַ͏ִם (Neh 11:1)
in Jerusalem...... בִּירוּשָׁלָ͏ִם (Neh 11:1)
in Jerusalem...... בִּירוּשָׁלַ͏ִם (Neh 11:2)
in Jerusalem...... בִּירוּשָׁלַ͏ִם (Neh 11:3)
in Jerusalem...... בִּירוּשָׁלַ͏ִם (Neh 11:6)
in Jerusalem...... בִּירְוּשָׁלַ͏ִם (Neh 11:22)
in Jerusalem...... בִּירוּשָׁלַ͏ִם (Neh 13:6)
in Jerusalem...... בִּירוּשָׁלַ͏ִם (Neh 2:20)

Far from mundane, the adventure of the God-hunt in His own text has just begun. Clines dedicated his life to proving there is no God, without seeing the majesty two feet from his eyes.

Thus far we have only examined the repetition of one word. Based on the Doctrine of Divine Verbal Inspiration, neither Ezra nor Nehemiah were aware that they were writing in Hebraic Meter. Instead, God is selecting every word from their own style of writing. The Bible was written to be read on earth. Translators of the Septuagint, the Vulgate, and composers of the Masoretic Text were also not aware of Hebraic Meter in the text. All this would have to wait for the age of computers, just like DNA and numerous other discoveries in and about the universe.

The meaning of *inspiration* is as nebulous as the word *genetics*. The science of genetics was rewritten by Gregor Mendel (1861). This science changed again with the discovery of DNA in 1953. The Doctrine of Inspiration changed when Luther said the Bible is the only Divine artifact (*Book of Concord*, Tappert, LC, Par. 91, p. 377), which excludes all sacraments as artifacts. It changed again when Bishop Robert Lowth discovered chiasm in the text in 1741 (which has yet

to be acknowledged by religious denominations). It changed again when Umberto Cassuto (d. 1951 Jerusalem) discovered Hebraic Meter in the text.

Comparison of Ezra Chapter 2 and Nehemiah Chapter 7
The devil is in the details and so is the truth. David Clines points to Ezra 2 and Nehemiah 7 as evidence that the Bible is broken. The entire second chapter of Ezra is displayed below as found in the New American Standard Bible 1975 edition. The names are in green type, the numbers of sons and groups of sons are in blue type, and corrections to the NASB are in red type. Clines writes this list in Ezra Chapter 2 has an average corruption rate of 18.6% in comparison with Nehemiah's list.

In 2010 Concordia Publishing House published the most comprehensive, thorough, and encyclopedic commentary on Ezra and Nehemiah. It is a large, 675-page volume by Dr Andrew Steinmann. Both Clines and Steinmann, as all scholars today, begin *a priori* with the supposition that all copies of the Hebrew text we have suffer varying degrees of corruption. Clines does this to a greater degree than Steinmann. It seems the difference between a conservative and a liberal scholar is the percentage of the text a given scholar believes is corrupt.

For example, Steinmann writes, "In addition, it should be noted that the present text of Neh. 7:67-72 probably has suffered some textual disruption during its history in transmission" (page 167). This is one of numerous discrepancies Steinmann points out. Yes, there are apparent discrepancies, but why?

We make no claim that every word in the Bible is necessarily in Hebraic Meter—any more than every word is onomatopoeia, metaphor, metonymy, polysyndeton, etc. Just like the 217 figures of speech identified in Bullinger's 1,100-page tome, "*Figures of Speech in the Bible*," Hebraic Meter is where you find it. Nor is there any obligation here to explain what the meter means, but only call attention to its presence in the text.

The Bible doesn't come with an inspired book on grammar, verb parsing, noun and adjective declensions, word definitions, or an explanation of Hebraic Meter! Hebraic Meter is most often found with a computer search engine. The reader who doesn't know Hebrew grammar and definitions must be taught by others on what the Bible says. These are issues of fact and not of faith.

Ezra Chapter 2
Ezra Chapter 2 is filled with Hebraic Meter based on the phrase "*the sons of.*" This phrase repeats exactly 100 times (as shown below) and in green type in the translation from NASB. This list is carefully managed to arrive at 10 x 10 names—ten symbolizing completion times completion (the complete number of returnees) A "fortunate" arrangement of words in verses 22, 23, 27, and 28, changes "*the sons of*" to "*the men of*" just the right number of times.

The following is a table of all 100 repetitions of "*the sons of*" in Ezra Chapter 2.

the sons of **100 times in Ezra Chapter 2**

בְּנֵי (Ezr 2:1)	בְּנֵי (Ezr 2:20)	בְּנֵי (Ezr 2:42)	בְּנֵי (Ezr 2:47)	בְּנֵי (Ezr 2:54)
בְּנֵי (Ezr 2:3)	בְּנֵי (Ezr 2:21)	בְּנֵי (Ezr 2:42)	בְּנֵי (Ezr 2:48)	בְּנֵי (Ezr 2:55)
בְּנֵי (Ezr 2:4)	בְּנֵי (Ezr 2:24)	בְּנֵי (Ezr 2:42)	בְּנֵי (Ezr 2:48)	בְּנֵי (Ezr 2:55)

בְּנֵי (Ezr 2:5)	בְּנֵי (Ezr 2:25)	בְּנֵי (Ezr 2:42)	בְּנֵי (Ezr 2:48)	בְּנֵי (Ezr 2:55)
בְּנֵי (Ezr 2:6)	בְּנֵי (Ezr 2:26)	בְּנֵי (Ezr 2:42)	בְּנֵי (Ezr 2:49)	בְּנֵי (Ezr 2:55)
לִבְנֵי (Ezr 2:6)	בְּנֵי (Ezr 2:29)	בְּנֵי (Ezr 2:42)	בְנֵי (Ezr 2:49)	בְּנֵי (Ezr 2:56)
בְּנֵי (Ezr 2:7)	בְּנֵי (Ezr 2:30)	בְּנֵי (Ezr 2:43)	בְּנֵי (Ezr 2:49)	בְנֵי (Ezr 2:56)
בְּנֵי (Ezr 2:8)	בְּנֵי (Ezr 2:31)	בְנֵי (Ezr 2:43)	בְּנֵי (Ezr 2:50)	בְּנֵי (Ezr 2:56)
בְּנֵי (Ezr 2:9)	בְּנֵי (Ezr 2:32)	בְּנֵי (Ezr 2:43)	בְנֵי (Ezr 2:50)	בְּנֵי (Ezr 2:57)
בְּנֵי (Ezr 2:10)	בְּנֵי (Ezr 2:33)	בְּנֵי (Ezr 2:44)	בְּנֵי (Ezr 2:50)	בְנֵי (Ezr 2:57)
בָּנִי (Ezr 2:10)	בְּנֵי (Ezr 2:34)	בְּנֵי (Ezr 2:44)	בְּנֵי (Ezr 2:51)	בְּנֵי (Ezr 2:57)
בְּנֵי (Ezr 2:11)	בְּנֵי (Ezr 2:35)	בְּנֵי (Ezr 2:44)	בְּנֵי (Ezr 2:51)	בְּנֵי (Ezr 2:57)
בְּנֵי (Ezr 2:12)	בְּנֵי (Ezr 2:36)	בְּנֵי (Ezr 2:45)	בְּנֵי (Ezr 2:51)	וּבְנֵי (Ezr 2:58)
בְּנֵי (Ezr 2:13)	בְּנֵי (Ezr 2:37)	בְנֵי (Ezr 2:45)	בְּנֵי (Ezr 2:52)	בְּנֵי (Ezr 2:60)
בְּנֵי (Ezr 2:14)	בְּנֵי (Ezr 2:38)	בְּנֵי (Ezr 2:45)	בְּנֵי (Ezr 2:52)	בְּנֵי (Ezr 2:60)
בְּנֵי (Ezr 2:15)	בְּנֵי (Ezr 2:39)	בְּנֵי (Ezr 2:46)	בְּנֵי (Ezr 2:52)	בְּנֵי (Ezr 2:60)
בְּנֵי (Ezr 2:16)	בְּנֵי (Ezr 2:40)	בְּנֵי (Ezr 2:46)	בְּנֵי (Ezr 2:53)	וּמִבְּנֵי (Ezr 2:61)
בְּנֵי (Ezr 2:17)	לִבְנֵי (Ezr 2:40)	בְּנֵי (Ezr 2:46)	בְּנֵי (Ezr 2:53)	בְּנֵי (Ezr 2:61)
בְּנֵי (Ezr 2:18)	בְּנֵי (Ezr 2:41)	בְּנֵי (Ezr 2:47)	בְּנֵי (Ezr 2:53)	בְּנֵי (Ezr 2:61)
בְּנֵי (Ezr 2:19)	בְּנֵי (Ezr 2:42)	בְּנֵי (Ezr 2:47)	בְּנֵי (Ezr 2:54)	בְּנֵי (Ezr 2:61)

Since the Masoretes invented the vowel points in the Hebrew text the concept of inspiration applies only to the consonantal text. In verse 2:10 the name *Bani* is the identical spelling for *the sons of* which makes 100 repetitions. "*The daughters of*" in 2:61 is not included in this list.

There is no question that this is a managed list. The total number of names in the Ezra Chapter 2 is 120 (10 x 12, the complete number of Israel), if *Nebuchadnezzar* is not included and if *Barzillai*, who is named twice in Ezr. 2:6:1, is counted once.

More "fortunate" arrangements of words are also evident in the list to maintain 120 (10 x 12) names of returnees in Chapter 2. Verses 6, 16, 25, 26, 33, and 40 double and triple the names following "*the sons of*"—again, just the right number of times to maintain 100 repetitions of the "*the sons of*" and 120 names in the same chapter.

Zerubbabel	Hashum	Hodaviah	Meunim
Jeshua	Gibbar	Asaph	Nephisim
Nehemiah	Bethlehem	Shallum	Bakbuk
Seraiah	Netophah	Ater	Hakupha
Reelaiah	Anathoth	Talmon	Harhur
Mordecai	Azmaveth	Akkub	Bazluth
Bilshan	Kiriath-arim	Hatita	Mehida
Mispar	Chephirah	Shobai	Harsha
Bigvai	Beeroth	Ziha	Barkos
Rehum	Ramah	Hasupha	Sisera
Baanah	Geba	Tabbaoth	Temah
Parosh	Michmas	Keros	Neziah
Shephatiah	Bethel	Siaha	Hatipha
Arah	Ai	Padon	Solomon
Pahath-moab	Nebo	Lebanah	Sotai
Jeshua	Magbish	Hagabah	Hassophereth
Joab	Elam	Akkub	Peruda
Elam	Harim	Hagab	Jaalah
Zattu	Lod	Shalmai	Darkon

Zaccai	Hadid	Hanan	Giddel
Bani	Ono	Giddel	Shephatiah
Bebai	Jericho	Gahar	Hattil
Azgad	Senaah	Reaiah	Pochereth-hazzebaim
Adonikam	Jedaiah	Rezin	Ami
Bigvai	Jeshua	Nekoda	Delaiah
Adin	Immer	Gazzam	Tobiah
Ater	Pashhur	Uzza	Nekoda
Hezekiah	Harim	Paseah	Habaiah
Bezai	Jeshua	Besai	Hakkoz
Jorah	Kadmiel	Asnah	Barzillai

Ezra 2:1 Now these are the sons of the province who came up out of the captivity of the exiles whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and returned to Jerusalem and Judah, every man to his city.

[2] **These came with** Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah. [**11**]

The number of the men of the people of Israel: [**42**]

[3] the sons of Parosh, 2,172;

[4] the sons of Shephatiah, 372;

[5] the sons of Arah, 775;

[6] the sons of Pahath-moab of
the sons of Jeshua *and* Joab, 2,812;

[7] the sons of Elam, 1,254;

[8] the sons of Zattu, 945;

[9] the sons of Zaccai, 760;

[10] the sons of Bani, 642;

[11] the sons of Bebai, 623;

[12] the sons of Azgad, 1,222;

[13] the sons of Adonikam, 666;

[14] the sons of Bigvai, 2,056;

[15] the sons of Adin, 454;

[16] the sons of Ater
of Hezekiah, 98;

[17] the sons of Bezai, 323;

[18] the sons of Jorah, 112;

[19] the sons of Hashum, 223;

[20] the sons of Gibbar, 95;

[21] the sons of Bethlehem, 123;

[22] **the men of** Netophah, 56;

[23] **the men of** Anathoth, 128;

[24] the sons of Azmaveth, 42;

[25] the sons of Kiriath-arim, Chephirah, and Beeroth, 743;

[26] the sons of Ramah and Geba, 621;

[27] **the men of** Michmas, 122;

[28] **the men of** Bethel and Ai, 223;

[29] the sons of Nebo, 52;

[30] the sons of Magbish, 156;

[31] the sons of the other Elam, 1,254;

[32] the sons of Harim, 320;

[33] the sons of Lod, Hadid, and Ono, 725;

[34] the sons of Jericho, 345;

[35] the sons of Senaah, 3,630.

[36] **The priests:** [**5**]
the sons of Jedaiah of

the house of Jeshua, 973;
³⁷ the sons of Immer, 1,052;
³⁸ the sons of Pashhur, 1,247;
³⁹ the sons of Harim, 1,017.
⁴⁰ The Levites: **[3]**
the sons of Jeshua and Kadmiel, of
the sons of Hodaviah, 74.
⁴¹ The singers: [1]
the sons of Asaph, 128.
⁴² The sons of the gatekeepers: [6]
the sons of Shallum,
the sons of Ater,
the sons of Talmon,
the sons of Akkub,
the sons of Hatita,
the sons of Shobai, in all 139.
⁴³ The temple servants: [35]
the sons of Ziha,
the sons of Hasupha,
the sons of Tabbaoth,
⁴⁴ the sons of Keros,
the sons of Siaha,
the sons of Padon,
⁴⁵ the sons of Lebanah,
the sons of Hagabah,
the sons of Akkub,
⁴⁶ the sons of Hagab,
the sons of Shalmai,
the sons of Hanan,
⁴⁷ the sons of Giddel,
the sons of Gahar,
the sons of Reaiah,
⁴⁸ the sons of Rezin,
the sons of Nekoda,
the sons of Gazzam,
⁴⁹ the sons of Uzza,
the sons of Paseah,
the sons of Besai,
⁵⁰ the sons of Asnah,
the sons of Meunim,
the sons of Nephisim,
⁵¹ the sons of Bakbuk,
the sons of Hakupha,
the sons of Harhur,
⁵² the sons of Bazluth,
the sons of Mehida,
the sons of Harsha,
⁵³ the sons of Barkos,
the sons of Sisera,
the sons of Temah,
⁵⁴ the sons of Neziah,
the sons of Hatipha.
⁵⁵ The sons of Solomon's servants: [10]
the sons of Sotai,
the sons of Hassophereth,
the sons of Peruda,

[56] the sons of Jaalah,
   the sons of Darkon,
   the sons of Giddel,
[57] the sons of Shephatiah,
   the sons of Hattil,
   the sons of Pochereth-hazzebaim,
   the sons of Ami.
[58] All the temple servants, and the sons of Solomon's servants, were 392.
[59] **Now these are those who came up from** Tel-melah, Tel-harsha, Cherub, Addan, *and* Immer, **but they were not able to give evidence of their fathers' [7]** households, and their descendants, whether they were of Israel:
[60] the sons of Delaiah,
   the sons of Tobiah,
   the sons of Nekoda, 652.
[61] **And of the sons of the priests**:
   the sons of Habaiah,
   the sons of Hakkoz,
   the sons of Barzillai, who took a wife from
   the daughters of Barzillai the Gileadite, and he was called by their name.
[62] These searched *among* their ancestral registration, but they could not be located; therefore they were considered unclean *and excluded* from the priesthood.
[63] And the governor said to them that they should not eat from the most holy things until a priest stood up with Urim and Thummim.
[64] The whole assembly numbered **42,360**
[65] **besides [10]** their male and female servants, who numbered **7,337**; and they had **200** singing men and women.
[66] Their horses were **736**; their mules, **245**;
[67] their camels, **435**; *their* donkeys, **6,720**.
[68] And some of the heads of fathers' *households*, when they arrived at the house of the LORD which is in Jerusalem, offered willingly for the house of God to restore it on its foundation.
[69] According to their ability they gave to the treasury for the work **61,000** gold drachmas, and **5,000** silver minas, and **100** priestly garments.
[70] Now the priests and the Levites, some of the people, the singers, the gatekeepers, and the temple servants lived in their cities, and all Israel in their cities. [Ezr 2:1-70 NASB]

At times in longer meters, as above, the text includes its own check point. Notice that the last number in the chapter in verse 2:69 is 100.

Both Clines and Steinmann are exceedingly precise scholars, yet both completely overlook Ezra dividing his list into 10 categories (**bold type above**). The 10 categories begin in verse 2 with the words "*These came with Zerubbabel.*" Both Ezra and Nehemiah have identical categories.

10 Groups Returning in Ezra	10 Groups Returning in Nehemiah
These came with Zerubbabel 2:2	These came with Zerubbabel 7:7
The number of the men of the people of Israel 2:2	The number of the men of the people of Israel 7:2
The priests 2:36	The priests 7:39
The Levites 4:40	The Levites 7:43
The singers 2:41	The singers 7:44
The sons of the gatekeepers 2:42	The sons of the gatekeepers 7:45
The temple servants 2:43	The temple servants 7:46
The sons of Solomon's servants 2:55	The sons of Solomon's servants 7:57
Now these are those who came up from 2:60	Now these are those who came up from 7:62
And of the sons of the priests 2:61	And of the sons of the priests 7:63

We ask the readers, "In the above chapter, do you see 10 categories of returnees with names after them, or is this writer the only one in history to point this out?" It is not possible for Ezra Chapter 2 to contain an 18% corruption rate while at the same time maintaining the literary perfection we have seen in the above examples.

As demonstrated above, the longer series of Hebraic Meter contain subsets which also divide into multiples of 7s, 10s, and 12s. Metered subsets are found in almost every long list unless the words are identical. For example, the singular, "*the son of*" repeats in Hebrew exactly 40 times in Ezra. That's right, there are 100 repetitions of "*the sons of*" and 40 repetitions of "*the son of*."

***Son of* 40 times in the Book of Ezra**

בֶּן (Ezr 3:2)	בֶּן (Ezr 7:2)	בֶּן (Ezr 7:5)	בֶּן (Ezr 8:8)	בֶּן (Ezr 8:33)
בֻּן (Ezr 3:2)	בֶּן (Ezr 7:2)	בֶּן (Ezr 7:5)	בֶּן (Ezr 8:9)	בֶּן (Ezr 8:33)
בֶּן (Ezr 3:8)	בֶּן (Ezr 7:3)	בֶּן (Ezr 7:5)	בֶּן (Ezr 8:10)	בֶן (Ezr 8:33)
בֶּן (Ezr 3:8)	בֶן (Ezr 7:3)	בֶּן (Ezr 7:5)	בֶּן (Ezr 8:11)	בֶן (Ezr 10:2)
בֶּן (Ezr 7:1)	בֶּן (Ezr 7:3)	בֶּן (Ezr 8:4)	בֶּן (Ezr 8:12)	בֻּן (Ezr 10:6)
בֶּן (Ezr 7:1)	בֶּן (Ezr 7:4)	בֶּן (Ezr 8:5)	בֶּן (Ezr 8:18)	בֶּן (Ezr 10:15)
בֶּן (Ezr 7:1)	בֶן (Ezr 7:4)	בֶּן (Ezr 8:6)	בֶּן (Ezr 8:18)	בֶן (Ezr 10:15)
בֶּן (Ezr 7:2)	בֶּן (Ezr 7:4)	בֶּן (Ezr 8:7)	בֶּן (Ezr 8:33)	בֶּן (Ezr 10:18)

If we search for "*the sons of*," with or without prefix in the entire book, it repeats 153 times, which is the same number of fish caught in the net in John 21:11. This number, which has puzzled readers over the millennia, is 3 x 51, and more interesting, 9 x 17. Seventeen is a compound meter consisting of ten and seven and symbolize completion and blessing.

We ask the reader to visualize an arrangement of 17 objects in a straight line, then 16 objects centered on the line above it, then 15 objects centered on the line above that, etc., etc. This produces an equilateral triangle of 153 objects. In John 21:11 the 153 fish in the nets (where none were lost or eaten) symbolize the elect who will be gathered into heaven by the net of the disciples' ministry and words in the entire New Testament Church era.

In other words, Ezra and John use the same number to symbolize the elect children of God before and after Christ. The Medieval Church adopted the equilateral triangle as a symbol for the Trinity. (See "*The Fourth Gospel*" by Sir Edwyn Hoskyns, London, 1947, pp. 552-54: We agree with his diagram but not his comment about 153 varieties of fish in the Mediterranean.)

Also notice the subset "*from the sons of*" in green type repeating 36 (3 x 12) times with a remainder of 117, which also has a subset of 7 more with prefixes in red for a remainder of 110.

***The Sons of* 153   9 x (7 + 10)   times in The Book of Ezra**
***From the Sons of* 36 (3 x 12) times in the Book of Ezra**

בְּנֵ (Ezr 2:1)	בְּנֵי (Ezr 2:44)	בְּנֵי (Ezr 3:9)
בְּנֵי (Ezr 2:3)	בְּנֵי (Ezr 2:45)	בְּנֵי (Ezr 3:10)
בְּנֵי (Ezr 2:4)	בְנֵי (Ezr 2:45)	בְנֵי (Ezr 4:1)
בְּנֵי (Ezr 2:5)	בְּנֵי (Ezr 2:45)	וּבְנֵי (Ezr 6:9)
בְּנֵי (Ezr 2:6)	בְּנֵי (Ezr 2:46)	בְנֵי (Ezr 6:16)
לִבְנֵי (Ezr 2:6)	בְּנֵי (Ezr 2:46)	בְּנֵי (Ezr 6:16)
בְּנֵי (Ezr 2:7)	בְּנֵי (Ezr 2:46)	בְנֵי (Ezr 6:19)
בְּנֵי (Ezr 2:8)	בְּנֵי (Ezr 2:47)	בְּנֵי (Ezr 6:20)

בְּנֵי (Ezr 2:9)	בְּנֵי (Ezr 2:47)	בְנֵי (Ezr 6:21)
בְּנֵי (Ezr 2:10)	בְּנֵי (Ezr 2:47)	מִבְּנֵי (Ezr 7:7)
בָנְי (Ezr 2:10)	בְּנֵי (Ezr 2:48)	מִבְּנֵי (Ezr 8:2)
בְּנֵי (Ezr 2:11)	בְּנֵי (Ezr 2:48)	מִבְּנֵי (Ezr 8:2)
בְּנֵי (Ezr 2:12)	בְּנֵי (Ezr 2:48)	מִבְּנֵי (Ezr 8:2)
בְּנֵי (Ezr 2:13)	בְּנֵי (Ezr 2:49)	מִבְּנֵי (Ezr 8:3)
בְּנֵי (Ezr 2:14)	בְנֵי (Ezr 2:49)	מִבְּנֵי (Ezr 8:3)
בְּנֵי (Ezr 2:15)	בְּנֵי (Ezr 2:49)	מִבְּנֵי (Ezr 8:4)
בְּנֵי (Ezr 2:16)	בְּנֵי (Ezr 2:50)	מִבְּנֵי (Ezr 8:5)
בְּנֵי (Ezr 2:17)	בְנֵי (Ezr 2:50)	וּמִבְּנֵי (Ezr 8:6)
בְּנֵי (Ezr 2:18)	בְּנֵי (Ezr 2:50)	וּמִבְּנֵי (Ezr 8:7)
בְּנֵי (Ezr 2:19)	בְּנֵי (Ezr 2:51)	וּמִבְּנֵי (Ezr 8:8)
בְּנֵי (Ezr 2:20)	בְּנֵי (Ezr 2:51)	מִבְּנֵי (Ezr 8:9)
בְּנֵי (Ezr 2:21)	בְּנֵי (Ezr 2:51)	וּמִבְּנֵי (Ezr 8:10)
בְּנֵי (Ezr 2:24)	בְּנֵי (Ezr 2:52)	וּמִבְּנֵי (Ezr 8:11)
בְּנְי (Ezr 2:25)	בְּנֵי (Ezr 2:52)	וּמִבְּנֵי (Ezr 8:12)
בְּנֵי (Ezr 2:26)	בְּנֵי (Ezr 2:52)	וּמִבְּנֵי (Ezr 8:13)
בְּנֵי (Ezr 2:29)	בְּנֵי (Ezr 2:53)	וּמִבְּנֵי (Ezr 8:14)
בְּנֵי (Ezr 2:30)	בְּנֵי (Ezr 2:53)	וּמִבְּנֵי (Ezr 8:15)
בְּנֵי (Ezr 2:31)	בְּנֵי (Ezr 2:53)	מִבְּנֵי (Ezr 8:18)
בְּנֵי (Ezr 2:32)	בְּנֵי (Ezr 2:54)	מִבְּנֵי (Ezr 8:19)
בְּנֵי (Ezr 2:33)	בְּנֵי (Ezr 2:54)	בְנֵי (Ezr 8:35)
בְּנֵי (Ezr 2:34)	בְּנֵי (Ezr 2:55)	מִבְּנֵי (Ezr 10:2)
בְּנֵי (Ezr 2:35)	בְּנֵי (Ezr 2:55)	בְּנֵי (Ezr 10:7)
בְּנֵי (Ezr 2:36)	בְּנֵי (Ezr 2:55)	בְּנֵי (Ezr 10:16)
בְּנֵי (Ezr 2:37)	בְּנֵי (Ezr 2:55)	מִבְּנֵי (Ezr 10:18)
בְּנֵי (Ezr 2:38)	בְּנֵי (Ezr 2:56)	מִבְּנְי (Ezr 10:18)
בְּנֵי (Ezr 2:39)	בְנֵי (Ezr 2:56)	וּמִבְּנֵי (Ezr 10:20)
בְּנֵי (Ezr 2:40)	בְּנֵי (Ezr 2:56)	וּמִבְּנֵי (Ezr 10:21)
לִבְנֵי (Ezr 2:40)	בְּנֵי (Ezr 2:57)	וּמִבְּנֵי (Ezr 10:22)
בְּנֵי (Ezr 2:41)	בְנֵי (Ezr 2:57)	מִבְּנֵי (Ezr 10:25)
בְּנֵי (Ezr 2:42)	בְּנֵי (Ezr 2:57)	וּמִבְּנֵי (Ezr 10:26)
בְּנֵי (Ezr 2:42)	בְּנֵי (Ezr 2:57)	וּמִבְּנֵי (Ezr 10:27)
בְּנֵי (Ezr 2:42)	וּבְנֵי (Ezr 2:58)	וּמִבְּנֵי (Ezr 10:28)
בְּנֵי (Ezr 2:42)	בְּנֵי (Ezr 2:60)	וּמִבְּנֵי (Ezr 10:29)
בְּנֵי (Ezr 2:42)	בְנֵי (Ezr 2:60)	בְּנֵי (Ezr 10:29)
בְּנֵי (Ezr 2:42)	בְּנֵי (Ezr 2:60)	וּמִבְּנֵי (Ezr 10:30)
בְּנֵי (Ezr 2:42)	וּמִבְּנֵי (Ezr 2:61)	וּבְנֵי (Ezr 10:31)
בְּנֵי (Ezr 2:43)	בְּנֵי (Ezr 2:61)	מִבְּנֵי (Ezr 10:33)
בְּנֵי (Ezr 2:43)	בְּנֵי (Ezr 2:61)	מִבְּנֵי (Ezr 10:34)
בְּנֵי (Ezr 2:43)	בְּנֵי (Ezr 2:61)	בְנְי (Ezr 10:34)
בְּנֵי (Ezr 2:44)	וּבְנֵי (Ezr 3:1)	וּבְנֵי (Ezr 10:38)
בְּנֵי (Ezr 2:44)	בְּנֵי (Ezr 3:9)	מִבְּנֵי (Ezr 10:43)

Again, and again our current text of Ezra exhibits dazzling, pristine, linguistic perfection and preservation. WHERE is the corruption? This accusation against the text is academic and denominational propaganda in their war against the text. In the post-Christian era, the scholars and institutions can't crucify Christ, so they crucify the Bible.

Ezra and Nehemiah are filled with numbers, yet scholars like Clines and Steinmann do not discuss the relationship between words and numbers which are written as whole words in the

text. They then draw conclusions from the limitations they place on the text. Where is the rule that says numbers written as words in the text are not the word of God? We hear much about religious denominations touting the intelligent design of Creation by an unknown, generic god, but nothing about the intelligent design of the text. One concludes there must a schizophrenic God in the Bible, one an infinitely brilliant Creator and the other a verbally challenged superstitious nomad.

Genealogies in Ezra
Genealogies in the Bible are regularly set in Hebraic Meter. What about all those numbers in Ezra Chapter 2 after the phrase "*the sons of*"? There are exactly 42 numbers (6 x 7) following *the sons of*. This too is a managed "magic" list. Steinmann veers off the reservation and calculates the number of returnees in Ezra's list at 29,818 (page 172)—a number which happens to be divisible by 17. He then speculates on reasons why the total is not 42,360 as stated in the text. However, he does not notice how many times totals are not given after the phrase, "*the sons of*." The answer is simple. It is a managed list and Ezra does not give us all the numbers that add up to 42,360. We are supposed to focus on the 42 numbers that he does give us.

Genealogy totals Ezra 2:3-67 42 times

2,172	642	323	42	1,254	1,247
372	623	112	743	320	1,017
775	1,222	223	621	725	74
2,812	666	95	122	345	**128**
1,254	2,056	123	223	3,630	139
945	454	56	52	973	392
760	98	**128**	156	1,052	652

There are also puzzling relationships within these 42 numbers. Five numbers end in 23, 10 numbers end with 2, 666 (found in Revelation), 128 and 223 appear twice (far beyond statistical probability), 156 is 3 x 52 (both in the list), 2812 is a multiple of 74 (both in the list), 666 is a multiple of 74, (both in the list), 973 is 7 x 139 (both in the list) and 392 is 4 x 98 (both in the list). This is clearly a managed list.

Notice that 42 is another check point for the number of numbers in the list of returnees. Rather than discrepancy there is Divine symmetry. (Science celebrates symmetry in Evolution while scholars find chaos in the text. "*What Are The Hidden Rules Of The Universe?*" https://www.youtube.com/watch?v=xJGaqe5t14g&t=733s)

Matthew Chapter 1 also lists 42 names for the genealogy of Christ (Matt. 1:17), which Matthew describes as 3 x 14. Notice that Zorobabel's name appears in both Ezra's and Matthew's lists. In Matthew's list there are 30 names before Zorobabel (NT spelling), and he is the 12th ancestor from Christ. In Ezra's list Zorobabel is the first of 120 names, hence it is the most important name in his list. Without the return of Zorobabel, there could not be a New Testament. In other words, the existence of the entire New Testament pivots on Ezra Chapter 2.

Genealogy **42 times (6 x 7)** *Matthew Chapter 1* **NASB**

Abraham	Aminadab	Solomon	Joatham	Jechonias	Achim
Isaac	Naasson	Roboam	Achaz	Salathiel	Eliud
Jacob	Salmon	Abia	Ezekias	Zorobabel	Eleazar

Judah	Boaz	Asa	Manasses	Abiud	Matthan
Phares	Obed	Josaphat	Amon	Eliakim	Jacob
Esrom	Jesse	Joram	Josias	Azor	Joseph
Aram	David	Ozias	Jehoiachim	Sadoc	Jesus

Luke's genealogy (Luke 3:23-38) has 77 names (11 x 7) from God to Jesus. There are 20 (2 x 10) names before Zorobabel and 42 (3 x 14) names before David and there are 28 (2 x 14) names after David in Matthew's genealogy. Are we to assume that Mary's ancestors lived exactly twice as long after David as Joseph's ancestors lived or is this also a managed list?

Genealogy **77 times (11 x 7)** *Luke Chapter 3* **23-38 NASB**

Jesus	Hesli	Neri	Simeon	Obed	Isaac	Noah
Joseph	Naggia	Melchi	Judah	Boaz	Abraham	Lamech
Eli	Maath	Addi	Joseph	Salmon	Thara	Methuselah
Matthat	Mattathias	Cosam	Jonam	Nahashon	Nachor	Enoch
Levi	Semein	Elmadam	Eliakim	Amminadab	Sarug	Jared
Melchi	Josech	Er	Melea	Admin*	Rue	Mahalaleel
Jannai	Joda	Joshua	Mennan	Aram	Peleg	Cainan
Joseph	Joanna	Eliezer	Mattatha	Hezrom	Heber	Enosh
Mattathias	Rhesa	Jorim	Nathan	Perez	Shelah	Seth
Amos	Zorobabel	Matthat	David	Judah	Arphaxad	Adam
Naum	Salathiel	Levi	Jesse	Jacob	Shem	God

"*Repetition in the Bible,*" by this writer (pages 348-355) concludes that P75 is correct, which lacks the second *Cainan* and includes *Admin* between *Aminadab* and *Aram*.

In Ezra there are 10 numbers after the genealogical totals, a list of seven groups of living things followed by three groups of treasures.

Numbers after Genealogy totals
Ezra Chapter 2:67-69

42,360 (2:64)	435 (2:67)
7,337 (2:65)	6,720 (2:67)
200 (2:65)	61,000 (2:69)
736 (2:66)	5,000 (2:69)
245 (2:66)	100 (2:69)

This "magic number" 42,360, is evenly divisible by 2, 3, 4, 5, 6, 8, 10, 12, 15, 20, 24, 30, 40, 60, 120, 353, 706, 1059, 1412, 1765, 2118, 2824, 3530, 4236, 5295, 7060, 8472, 10590, 14120, and 21180. Besides itself and one, 42,360 is divisible by 30 numbers. This is the identical number of returnees is also quoted in Nehemiah.

For many years this writer has conducted a detailed study of the Torah for Hebraic Meter and has accumulated 430 pages of data with 1,900 examples comprising 20,000 verses. From the beginning, the goal was to learn about the genre of Hebraic Meter by comparing its form, content, peculiarities, consistencies, breadth, frequency, syncopation, symmetry, asymmetry, and similarities in the Torah.

The data in this article is little more than cherry-picking the most obvious examples. There are 5,856 verses in the Torah and the average verse contains four phrases of Hebraic Meter running through it. Overall, Hebraic Meter in the Torah is more complex and repeats in longer phrases than in Ezra and Nehemiah. Based on this familiarity with the subject, there was an advantage in knowing how and where to look for Hebraic Meter in Ezra and Nehemiah. An exhaustive search for Hebraic Meter in these two books would most likely fill a 150-page book, if not more.

More Hebraic Meter in Ezra

Typical of Hebraic Meter, names are set in meter such as *Cyrus king of Persia* 7 times; *Darius* 10 times with a subset of 7 in Hebrew and Aramaic; and *Artaxerxes* 12 times (7 in Hebrew and 5 in Aramaic).

***Cyrus king of Persia* 7 times in Ezra**

Belonging to Cyrus king of Persia (Ezr 1:1)
Thus says Cyrus king of Persia (Ezr 1:2)
and Cyrus king of Persia (Ezr 1:8)
Cyrus king of Persia (Ezr 3:7)
Cyrus king of Persia (Ezr 4:3)
Cyrus king of Persia (Ezr 4:5)
Cyrus, Darius, and Artaxerxes king of Persia. (Ezr 6:14)

(Ezr 1:1) לְכוֹרֶשׁ מֶלֶךְ פָּרַס
(Ezr 1:2) כֹּה אָמַר כֹּרֶשׁ מֶלֶךְ פָּרַס
(Ezr 1:8) כּוֹרֶשׁ מֶלֶךְ פָּרַס
(Ezr 3:7) כּוֹרֶשׁ מֶלֶךְ־פָּרַס
(Ezr 4:3) כּוֹרֶשׁ מֶלֶךְ־פָּרֶס
(Ezr 4:5) כּוֹרֶשׁ מֶלֶךְ פָּרַס
(Ezr 6:14) כּוֹרֶשׁ וְדָרְיָוֶשׁ וְאַרְתַּחְשַׁשְׂתָּא מֶלֶךְ פָּרֶס

Darius 10 times in Ezra
Darius (without *reign* or *Persia***) 7 times**

even until the **reign** of **Darius** king of **Persia**.	(Ezr 4:5)
to the **reign** of **Darius** king of **Persia**.	(Ezr 4:24)
a report should come to **Darius**,	(Ezr 5:5)
sent to **Darius** the king	(Ezr 5:6)
To **Darius** the king	(Ezr 5:7)
Then King **Darius** issued a decree	(Ezr 6:1)
I, **Darius**, have issued *this* decree	(Ezr 6:12)
just as King **Darius** had sent.	(Ezr 6:13)
just as King **Darius** had sent.	(Ezr 6:13)
and the decree of Cyrus, **Darius**, and Artaxerxes king of **Persia**	(Ezr 6:14)
it was the sixth year of the **reign** of King **Darius**	(Ezr 6:15)

וְעַד־מַלְכוּת דָּרְיָוֶשׁ מֶלֶךְ־פָּרֶס	(Ezr 4:5)
לְמַלְכוּת דָּרְיָוֶשׁ מֶלֶךְ־פָּרֶס	(Ezr 4:24)
עַד־טַעְמָא לְדָרְיָוֶשׁ	(Ezr 5:5)
דִּי־שְׁלַח ... עַל־דָּרְיָוֶשׁ מַלְכָּא	(Ezr 5:6)
לְדָרְיָוֶשׁ מַלְכָּא	(Ezr 5:7)
בֵּאדַיִן דָּרְיָוֶשׁ מַלְכָּא שָׂם טְעֵם	(Ezr 6:1)
אֲנָה דָרְיָוֶשׁ שָׂמֶת טְעֵם	(Ezr 6:12)
לָקֳבֵל דִּי־שְׁלַח דָּרְיָוֶשׁ	(Ezr 6:13)
וּמִטְּעֵם כּוֹרֶשׁ וְדָרְיָוֶשׁ וְאַרְתַּחְשַׁשְׂתָּא מֶלֶךְ פָּרֶס	(Ezr 6:14)

<p style="text-align:center">דִּי־הֲוָא שְׁנַת־שֵׁת לְמַלְכוּת דָּרְיָוֶשׁ מַלְכָּא (Ezr 6:15)</p>

Artaxerxes (Hebrew and Aramaic) **12 times in Ezra**
Artaxerxes **with** *king* **12 times in Ezra**
King Artaxerxes **7 times in Ezra**

And in the days of Artaxerxes	(Ezr 4:7)
to Artaxerxes **king** of Persia	(Ezr 4:7)
to **King** *Artaxerxes*	(Ezr 4:8)
To **King** *Artaxerxes*:	(Ezr 4:11)
King *Artaxerxes*	(Ezr 4:23)
and Artaxerxes **king** of Persia	(Ezr 6:14)
in the reign of *Artaxerxes* **king** of Persia	(Ezr 7:1)
in the seventh year of **King** *Artaxerxes*	(Ezr 7:7)
which **King** *Artaxerxes* gave to Ezra	(Ezr 7:11)
Artaxerxes **king** of **kings**	(Ezr 7:12)
And I, even I **King** *Artaxerxes*	(Ezr 7:21)
in the reign of **King** Artaxerxes	(Ezr 8:1)

וּבִימֵי אַרְתַּחְשַׁשְׂתָּא	(Ezr 4:7)
עַל־ אַרְתַּחְשַׁשְׂתְּ מֶלֶךְ פָּרֵס	(Ezr 4:7)
לְאַרְתַּחְשַׁשְׂתְּא מַלְכָּא	(Ezr 4:8)
עַל־אַרְתַּחְשַׁשְׂתְּא מַלְכָּא	(Ezr 4:11)
אַרְתַּחְשַׁשְׂתְּ מַלְכָּא	(Ezr 4:23)
וְאַרְתַּחְשַׁשְׂתְּא מֶלֶךְ פָּרֵס	(Ezr 6:14)
בְּמַלְכוּת אַרְתַּחְשַׁסְתְּא מֶלֶךְ־פָּרָס	(Ezr 7:1)
בִּשְׁנַת־שֶׁבַע לְאַרְתַּחְשַׁסְתְּא הַמֶּלֶךְ	(Ezr 7:7)
אֲשֶׁר נָתַן הַמֶּלֶךְ אַרְתַּחְשַׁסְתְּא	(Ezr 7:11)
אַרְתַּחְשַׁסְתְּא מֶלֶךְ מַלְכַיָּא	(Ezr 7:12)
וּמִנִּי אֲנָה אַרְתַּחְשַׁסְתְּא מַלְכָּא	(Ezr 7:21)
בְּמַלְכוּת אַרְתַּחְשַׁסְתְּא הַמֶּלֶךְ	(Ezr 8:1)

More astonishing than Hebraic Meter in the Torah, is that the same meter in Ezra combines with Aramaic documents quoted in the book. How is this possible? As in the case of the Books of Ruth and Esther, God does not speak to Ezra and Nehemiah, but He does speak to Cyrus!

The name *Israel* is particularly important in Ezra and repeats 40 times in Hebrew and Aramaic.

Israel **40** (Hebrew and Aramaic bolded) **times in the Book of Ezra**

יִשְׂרָאֵל	(Ezr 1:3)	יִשְׂרָאֵל	(Ezr 4:3)	יִשְׂרָאֵל	(Ezr 7:6)	יִשְׂרָאֵל	(Ezr 8:35)
יִשְׂרָאֵל	(Ezr 2:2)	**יִשְׂרָאֵל**	(Ezr 5:1)	יִשְׂרָאֵל	(Ezr 7:7)	יִשְׂרָאֵל	(Ezr 8:35)
מִיִּשְׂרָאֵל	(Ezr 2:59)	**לְיִשְׂרָאֵל**	(Ezr 5:11)	בְּיִשְׂרָאֵל	(Ezr 7:10)	יִשְׂרָאֵל	(Ezr 9:1)
יִשְׂרָאֵל	(Ezr 2:70)	**יִשְׂרָאֵל**	(Ezr 6:14)	**יִשְׂרָאֵל**	(Ezr 7:11)	יִשְׂרָאֵל	(Ezr 9:4)
יִשְׂרָאֵל	(Ezr 3:1)	**יִשְׂרָאֵל**	(Ezr 6:16)	**יִשְׂרָאֵל**	(Ezr 7:13)	יִשְׂרָאֵל	(Ezr 9:15)
יִשְׂרָאֵל	(Ezr 3:2)	**יִשְׂרָאֵל**	(Ezr 6:17)	**יִשְׂרָאֵל**	(Ezr 7:15)	מִיִּשְׂרָאֵל	(Ezr 10:1)
יִשְׂרָאֵל	(Ezr 3:10)	**יִשְׂרָאֵל**	(Ezr 6:17)	מִיִּשְׂרָאֵל	(Ezr 7:28)	לְיִשְׂרָאֵל	(Ezr 10:2)
יִשְׂרָאֵל	(Ezr 3:11)	יִשְׂרָאֵל	(Ezr 6:21)	יִשְׂרָאֵל	(Ezr 8:18)	יִשְׂרָאֵל	(Ezr 10:5)
יִשְׂרָאֵל	(Ezr 4:1)	יִשְׂרָאֵל	(Ezr 6:21)	יִשְׂרָאֵל	(Ezr 8:25)	יִשְׂרָאֵל	(Ezr 10:10)
לְיִשְׂרָאֵל	(Ezr 4:3)	יִשְׂרָאֵל	(Ezr 6:22)	לְיִשְׂרָאֵל	(Ezr 8:29)	וּמִיִּשְׂרָאֵל	(Ezr 10:25)

In relation to these 40 repetitions, the longer phrase, "*the God of Israel*" repeats 10 times in Ezra.

the God of Israel **10 times in the Book of Ezra**

The God of Israel......	יְהוָה֙ אֱלֹהֵ֣י יִשְׂרָאֵ֔ל	(Ezr 1:3)
The God of Israel......	אֱלֹהֵ֣י יִשְׂרָאֵ֔ל	(Ezr 3:2)
The God of Israel......	לַיהוָ֖ה אֱלֹהֵ֥י יִשְׂרָאֵ֑ל	(Ezr 4:1)
The God of Israel......	לַיהוָ֖ה אֱלֹהֵ֣י יִשְׂרָאֵ֑ל	(Ezr 4:3)
The God of Israel......	לַיהוָ֖ה אֱלֹהֵ֥י יִשְׂרָאֵֽל	(Ezr 6:21)
The God of Israel......	אֱלֹהֵ֖י יִשְׂרָאֵֽל	(Ezr 6:22)
The God of Israel......	יְהוָ֣ה אֱלֹהֵ֣י יִשְׂרָאֵ֑ל	(Ezr 7:6)
To The God of Israel......	לֵאלֹהֵ֥י יִשְׂרָאֵֽל	(Ezr 8:35)
The God of Israel......	אֱלֹהֵֽי־יִשְׂרָאֵ֑ל	(Ezr 9:4)
The God of Israel......	יְהֹוָ֞ה אֱלֹהֵ֤י יִשְׂרָאֵל֙	(Ezr 9:15)

Time is often counted in Hebraic Meter, such as *day*(s) 21 times (3 x 7) in Hebrew and 3 more time in Aramaic for a total of 24.

Day **21** (3 x 7) **times in Ezra (Hebrew)**
Day (singular) **12 times in Ezra**

יוֹם (Ezr 3:4)	וּבִימֵ֥י (Ezr 4:7)	כְּהַיּ֣וֹם (Ezr 9:7)
בְּיוֹם (Ezr 3:4)	יָמִ֑ים (Ezr 6:22)	כְּהַיּ֥וֹם (Ezr 9:15)
יוֹם (Ezr 3:4)	יָמִ֑ים (Ezr 8:15)	הַיָּמִ֑ים (Ezr 10:8)
בְּיוֹמ֖וֹ (Ezr 3:4)	יָמִ֑ים (Ezr 8:32)	הַיָּמִ֑ים (Ezr 10:9)
מִיּ֣וֹם (Ezr 3:6)	וּבַיּ֣וֹם (Ezr 8:33)	לְי֣וֹם (Ezr 10:13)
מִימֵ֥י (Ezr 4:2)	מִימֵ֣י (Ezr 9:7)	בְּי֣וֹם (Ezr 10:16)
יְמֵ֣י (Ezr 4:5)	הַיּ֣וֹם (Ezr 9:7)	יוֹם (Ezr 10:17)

As already established, Ezra is filled with numbers, particularly in multiples of 7s, 10s, and 12s. The following example of 7 and 70 repeating 21 times (3 x 7) can hardly be a coincidence. There are seven 7s, and seven 70s, plus an additional to seven variations of 7 and 70. This is just the kind of repetition to be anticipate in Hebraic Meter.

Seven and *Seventy* **21** (3 x 7) **times Ezra**
Seven exact form שֶׁבַע **7 times**
Seventy exact form שִׁבְעִים **7 times**

שֶׁ֣בַע (Ezr 2:5)	וְשִׁבְעָ֖ה (Ezr 2:65)	שִׁבְעִ֖ים (Ezr 2:4)
שֶׁ֣בַע (Ezr 2:9)	שֶׁ֣בַע (Ezr 2:66)	וְשִׁבְעִ֖ים (Ezr 2:5)
שֶׁ֣בַע (Ezr 2:25)	שֶׁ֣בַע (Ezr 2:67)	שִׁבְעִ֖ים (Ezr 2:36)
שֶׁ֣בַע (Ezr 2:33)	שִׁבְעַ֥ת (Ezr 6:22)	שִׁבְעִ֖ים (Ezr 2:40)
וְשִׁבְעָ֖ה (Ezr 2:38)	שֶׁ֣בַע (Ezr 7:7)	שִׁבְעִ֖ים (Ezr 8:7)
וְשִׁבְעָ֖ה (Ezr 2:39)	וְשִׁבְעָ֖ה (Ezr 8:35)	שִׁבְעִ֖ים (Ezr 8:14)
שִׁבְעַ֥ת (Ezr 2:65)	שִׁבְעִ֖ים (Ezr 2:3)	שִׁבְעִ֖ים (Ezr 8:35)

While this is not intended to be an exhaustive review of Hebraic Meter in Ezra, this writer could not resist one more table of numerous potential examples—such as twenty 20s in Ezra. Clines could not have picked any other part of the Bible for stronger proof for Hebraic Meter and the perfection of the Hebrew text than is found in Ezra and Nehemiah.

Twenty **20 times in Ezra**

וְעֶשְׂרִ֖ים (Ezr 1:9)	וְעֶשְׂרִ֖ים (Ezr 2:32)
עֶשְׂרִ֖ים (Ezr 2:11)	עֶשְׂרִ֖ים (Ezr 2:33)
עֶשְׂרִ֖ים (Ezr 2:12)	עֶשְׂרִ֖ים (Ezr 2:41)
עֶשְׂרִ֖ים (Ezr 2:17)	וְעֶשְׂרִ֖ים (Ezr 2:67)

עֶשְׂרִים (Ezr 2:19)	עֶשְׂרִים (Ezr 3:8)
עֶשְׂרִים (Ezr 2:21)	עֶשְׂרִים (Ezr 8:11)
עֶשְׂרִים (Ezr 2:23)	עֶשְׂרִים (Ezr 8:19)
עֶשְׂרִים (Ezr 2:26)	וְעֶשְׂרִים (Ezr 8:20)
עֶשְׂרִים (Ezr 2:27)	עֶשְׂרִים (Ezr 8:27)
עֶשְׂרִים (Ezr 2:28)	בְּעֶשְׂרִים (Ezr 10:9)

The following are twelve examples of the terms *God* or *LORD* or *LORD God* in Hebraic Meter. Either Ezra arranged this complex distribution, or this is the way God identifies Himself in His own book. No doubt there are more examples, but this article is intended to be a brief review of Hebraic Meter in these two books, not a detailed study. Three of the examples are overlapping subsets of Hebraic Meter in repetitions of 17, 12, 12 and 14, 12, 7 and 12, 10. Notice that there are 20 repetitions of "*Our God*" in Hebrew and 20 repetitions of "*the God*" in Aramaic. Ultimately all the names of God/LORD form one large complex meter in Ezra.

God (construct in Aramaic**) 12 times in Ezra**

אֱלָהּ (Ezr 5:1)	אֱלָהּ (Ezr 7:12)
אֱלָהּ (Ezr 5:11)	לֶאֱלָהּ (Ezr 7:15)
לֶאֱלָהּ (Ezr 5:12)	אֱלָהּ (Ezr 7:19)
לֶאֱלָהּ (Ezr 6:9)	אֱלָהּ (Ezr 7:21)
לֶאֱלָהּ (Ezr 6:10)	אֱלָהּ (Ezr 7:23)
אֱלָהּ (Ezr 6:14)	אֱלָהּ (Ezr 7:23)

Notice that the last two repetitions in green type below are different forms of the same construct in the previous example, which increases the phrase *LORD God* to 14 repetitions.

***The LORD God* 14 (2 x 7) times in Ezra**
***The LORD God* (**with and without prefix**) 12 times in Ezra**
***The LORD God* (**with prefix or pronoun**) 7 times in Ezra**

  The LORD God............... יְהוָה אֱלֹהֵי (Ezr 1:2)
  The LORD God............... יְהוָה אֱלֹהֵי (Ezr 1:3)
  The LORD God............... יְהוָה אֱלֹהֵי (Ezr 7:6)
  The LORD God............... יְהוָה אֱלֹהֵי (Ezr 7:27)
  The LORD God............... יְהוָה אֱלֹהֵי (Ezr 7:28)
  The LORD God............... יְהוָה אֱלֹהֵי (Ezr 9:5)
  The LORD God............... יְהוָֹה אֱלֹהֵי (Ezr 9:15)
  To the LORD God............... לַיהוָה אֱלֹהֵי (Ezr 4:1)
  To the LORD God............... לַיהוָה אֱלֹהֵי (Ezr 4:3)
  To the LORD God............... לַיהוָה אֱלֹהֵי (Ezr 6:21)
  To the LORD God............... לַיהוָה אֱלֹהֵי (Ezr 8:28)
  To the LORD God............... לַיהוָה אֱלֹהֵי (Ezr 8:28)
  The LORD his God......... יְהוָה אֱלָהָיו (Ezr 7:6)
  The LORD our God....... יְהוָה אֱלֹהֵינוּ (Ezr 9:8)

***The house of the LORD* 7 times in Ezra**

 the house of the LORD...... בֵּית יְהוָה (Ezr 1:3)
 the house of the LORD...... בֵּית יְהוָה (Ezr 1:5)
 the house of the LORD...... בֵית־יְהוָה (Ezr 1:7)
 the house of the LORD...... בֵּית־יְהוָה (Ezr 3:8)
 the house of the LORD...... בֵּית־יְהוָה (Ezr 3:11)
 the house of the LORD...... בֵּית יְהוָה (Ezr 7:27)

the house of the LORD...... בֵּית יְהוָה (Ezr 8:29)

God (exact form הָאֱלֹהִים) **12 times in Ezra**
House of God (with הָאֱלֹהִים) **10 times in Ezra**
    and build the **house** of the LORD God of Israel, (he *is* the **God** (Ezr 1:3)
                      the **house** of **God** (Ezr 1:4)
                            God (Ezr 1:5)
              For the **house** of **God** (Ezr 2:68)
                            God (Ezr 3:2)
         to the **house** of **God** (Ezr 3:8)
         in the **house** of **God** (Ezr 3:9)
                  house of **God** (Ezr 6:22)
      and the **house** of **God** (Ezr 8:36)
    before the **house** of **God** (Ezr 10:1)
    before the **house** of **God** (Ezr 10:6)
           the **house** of **God** (Ezr 10:9)

וַיִּ֫בֶן אֶת־בֵּית יְהוָה֙ אֱלֹהֵ֣י יִשְׂרָאֵ֔ל ה֖וּא הָאֱלֹהִ֑ים	(Ezr 1:3)
לְבֵית הָאֱלֹהִ֑ים	(Ezr 1:4)
הָאֱלֹהִֽים	(Ezr 1:5)
לְבֵית הָאֱלֹהִ֑ים	(Ezr 2:68)
הָאֱלֹהִֽים	(Ezr 3:2)
אֶל־**בֵּית** הָאֱלֹהִים֙	(Ezr 3:8)
בְּ**בֵית** הָאֱלֹהִ֑ים	(Ezr 3:9)
בֵּית־הָאֱלֹהִֽים	(Ezr 6:22)
וְאֶת־**בֵּית**־הָאֱלֹהִֽים	(Ezr 8:36)
לִפְנֵי **בֵּית** הָאֱלֹהִ֑ים	(Ezr 10:1)
מִלִּפְנֵי֙ **בֵּית** הָאֱלֹהִ֔ים	(Ezr 10:6)
בֵּית הָאֱלֹהִֽים	(Ezr 10:9)

Our God (Hebrew) **20 times in Ezra**

to our God......	לֵאלֹהֵ֫ינוּ	(Ezr 4:3)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 8:17)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 8:18)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 8:21)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 8:22)
from our God......	מֵאֱלֹהֵ֫ינוּ	(Ezr 8:23)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 8:25)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 8:30)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 8:31)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 8:33)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 9:8)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 9:8)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 9:9)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 9:9)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 9:10)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 9:13)
against our God......	בֵּאלֹהֵ֫ינוּ	(Ezr 10:2)
to our God......	לֵֽאלֹהֵ֫ינוּ	(Ezr 10:3)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 10:3)
our God......	אֱלֹהֵ֫ינוּ	(Ezr 10:14)

The God (Aramaic, identical form with article) **20 times in Ezra**
The house of God in Jerusalem **7 times**

the house of God who is in Jerusalem............בֵּית־אֱלָהָא דִּי בִירוּשְׁלֶם (Ezr.4:24)
the house of God who is in Jerusalem............בֵּית אֱלָהָא דִּי בִירוּשְׁלֶם (Ezr.5:2)
the   God............אֱלָהָא   (Ezr.5:2)
to the house of God............לְבֵית אֱלָהָא (Ezr.5:8)
the house of God............בֵּית־אֱלָהָא Ezr.5:13)
the house of God............בֵּית אֱלָהָא (Ezr.5:14)
and the house of God............וּבֵית אֱלָהָא (Ezr.5:15)
the house of God who is in Jerusalem............בֵּית אֱלָהָא דִּי בִירוּשְׁלֶם (Ezr.5:16)
the house of God who is in Jerusalem............בֵּית־אֱלָהָא דֵךְ בִּירוּשְׁלֶם (Ezr.5:17)
the house of God   in Jerusalem............בֵּית־אֱלָהָא בִירוּשְׁלֶם (Ezr.6:3)
the house of God............בֵּית־אֱלָהָא (Ezr.6:5)
in the house of God............בְּבֵית אֱלָהָא (Ezr.6:5)
the house of God............בֵּית־אֱלָהָא (Ezr.6:7)
the house of God............בֵּית־אֱלָהָא (Ezr.6:7)
the house of God............בֵּית אֱלָהָא (Ezr.6:8)
the house of God who is in Jerusalem........בֵּית־אֱלָהָא דֵךְ דִּי בִירוּשְׁלֶם (Ezr.6:12)
the house of God............בֵּית־אֱלָהָא (Ezr.6:16)
the house of God............בֵּית־אֱלָהָא (Ezr.6:17)
the   God who is in Jerusalem............אֱלָהָא דִּי בִירוּשְׁלֶם (Ezr.6:18)
the house of God............בֵּית אֱלָהָא (Ezr.7:24)

God and *heaven* **10 times in Ezra***

the God of heaven...... אֱלֹהֵי הַשָּׁמַיִם   (Ezr 1:2)
who is the God of heaven...... דִּי־אֱלָהּ שְׁמַיָּא   (Ezr 5:11)
to the God of heaven...... לֶאֱלָהּ שְׁמַיָּא   (Ezr 5:12)
to the God of heaven...... לֶאֱלָהּ שְׁמַיָּא   (Ezr 6:9)
to the God of heaven...... לֶאֱלָהּ שְׁמַיָּא   (Ezr 6:10)
who is the God of heaven...... דִּי־אֱלָהּ שְׁמַיָּא   (Ezr 7:12)
who is the God of heaven...... דִּי־אֱלָהּ שְׁמַיָּא   (Ezr 7:21)
the God of heaven...... אֱלָהּ שְׁמַיָּא   (Ezr 7:23)
the God of heaven...... אֱלָהּ שְׁמַיָּא   (Ezr 7:23)
my God … to heaven...... אֱלֹהַי ... לַשָּׁמַיִם   (Ezr 9:6)
***Heaven* repeats 10 times in Ezra and always with *God*.**

To the LORD **12 times in Ezra**

to the LORD...... לַיהוָה (Ezr 3:3)
to the LORD...... לַיהוָה (Ezr 3:5)
to the LORD...... לַיהוָה (Ezr 3:6)
to the LORD...... לַיהוָה (Ezr 3:11)
to the LORD...... לַיהוָה (Ezr 3:11)
to the LORD...... לַיהוָה (Ezr 4:1)
to the LORD...... לַיהוָה (Ezr 4:3)
to the LORD...... לַיהוָה (Ezr 6:21)
to the LORD...... לַיהוָה (Ezr 8:28)
to the LORD...... לַיהוָה (Ezr 8:28)
to the LORD...... לַיהוָה (Ezr 8:35)
to the LORD...... לַיהוָה (Ezr 10:11)

We remind readers that 17 (10 +7 or 12 + 5) is a compound number. Not only is 7 a subset found in many examples of Hebraic Meter, but it is also added as an augmentation to a round number such as 30 + 7, 40 + 7, 50 + 7, or 90 +7 (as will be shown shortly). Umberto Cassuto (d.

Jerusalem 1951) discussed his observation of this seven-augmentation extensively in both his Genesis commentary (vol. I, pp. 192, 256, 259-261, 264, 271, vol. II, pp. 32, 171, 255, 257, 282, 317) and his Exodus commentary (pp. 35, 86-7, 135, 148-9, 185, 320, 469-72), and more.

The first observations and recording of Hebraic Meter were published in Cassuto's rebuttal to the Documentary Hypothesis and commentaries with which Clines and Steinmann are well-aware. This means even the work of Cassuto—who was the most insightful Hebrew scholar of the past two centuries—has fallen victim to the academic cancel-culture which will never tolerate proof for the original text.

The most significant example of Hebraic Meter and reliability of the current Hebrew text of Ezra is the name of *God* which appears with the seven-augmentation observed first by Cassuto in Genesis and Exodus. *LORD* repeats 30+7 times in Ezra, and *God* repeats 90+7 times in Ezra (excluding Cyrus's pagan *gods* Ezra 1:7, and the city Beth-El hyphenated in Hebrew 2:28). Both terms *LORD* and *God* also have easily identified subsets of 7, leaving remainders of 30 and 90.

The previous seven examples are all subsets of *God* in Ezra. The next two examples comprise all the repetitions of *God* in Ezra.

The LORD God (in identical construct) **7 times in Ezra**

The LORD God............... יְהוָה אֱלֹהֵי (Ezr 1:2)
The LORD God............... יְהוָֹה אֱלֹהֵי (Ezr 1:3)
The LORD God............... יְהוָה אֱלֹהֵי (Ezr 7:6)
The LORD God............... יְהוָה אֱלֹהֵי (Ezr 7:27)
The LORD God............... יְהוָה אֱלֹהֵי (Ezr 7:28)
The LORD God............... יְהוָה אֱלֹהֵי (Ezr 9:5)
The LORD God............... יְהוָֹה אֱלֹהֵי (Ezr 9:15)

God **(Aramaic bolded) 90 times in Ezra**

אֱלָהָיו (1:3)	**אֱלָהָא (5:2)**	**אֱלָהָא (6:7)**	**אֱלָהָךְ (7:14)**	אֱלֹהֵי (7:28)	אֱלֹהֵי (9:6)
הָאֱלֹהִים (1:3)	**אֱלָהָא (5:2)**	**אֱלָהָא (6:8)**	**לֶאֱלָהּ (7:15)**	אֱלֹהֵינוּ (8:17)	אֱלֹהֵינוּ (9:8)
הָאֱלֹהִים (1:4)	**אֱלָהֹם (5:5)**	**לֶאֱלָהּ (6:9)**	כַאֱלֹהִים (8:18)	אֱלֹהֵינוּ (9:8)
הָאֱלֹהִים (1:5)	**אֱלָהָא (5:8)**	**לֶאֱלָהּ (6:10)**	אֱלָהֲכֶם (7:17)	אֱלֹהֵינוּ (8:21)	אֱלֹהֵינוּ (9:9)
הָאֱלֹהִים (2:68)	**אֱלָהּ (5:11)**	**וֵאלָהָא (6:12)**	אֱלָהֲכֶם (7:18)	אֱלֹהֵינוּ (8:22)	אֱלֹהֵינוּ (9:9)
אֱלֹהֵי (3:2)	**לֶאֱלָהּ (5:12)**	**אֱלָהָא (6:12)**	**אֱלָהָךְ (7:19)**	מֵאֱלֹהֵינוּ (8:23)	אֱלֹהֵינוּ (9:10)
הָאֱלֹהִים (3:2)	**אֱלָהָא (5:13)**	**אֱלָהּ (6:14)**	**אֱלָהּ (7:19)**	אֱלֹהֵינוּ (8:25)	אֱלֹהֵינוּ (9:13)
הָאֱלֹהִים (3:8)	**אֱלָהָא (5:14)**	**אֱלָהָא (6:16)**	**אֱלָהָךְ (7:20)**	אֱלֹהֵי (8:28)	הָאֱלֹהִים (10:1)
הָאֱלֹהִים (3:9)	**אֱלָהָא (5:15)**	**אֱלָהָא (6:17)**	**אֱלָהּ (7:21)**	אֱלֹהֵינוּ (8:30)	בֵאלֹהֵינוּ (10:2)
אֱלֹהֵי (4:1)	**אֱלָהָא (5:16)**	**אֱלָהָא (6:18)**	**אֱלָהּ (7:23)**	אֱלֹהֵינוּ (8:31)	לֵאלֹהֵינוּ (10:3)
לֵאלֹהֵיכֶם (4:2)	**אֱלָהָא (5:17)**	אֱלֹהֵי (6:21)	**אֱלָהּ (7:23)**	אֱלֹהֵינוּ (8:33)	אֱלֹהֵינוּ (10:3)
לֵאלֹהֵינוּ (4:3)	**אֱלָהָא (6:3)**	הָאֱלֹהִים (6:22)	**אֱלָהָא (7:24)**	לֵאלֹהֵי (8:35)	הָאֱלֹהִים (10:6)
אֱלֹהֵי (4:3)	**אֱלָהָא (6:5)**	אֱלָהָיו (7:6)	**אֱלָהָךְ (7:25)**	הָאֱלֹהִים (8:36)	הָאֱלֹהִים (10:9)
אֱלָהָא (4:24)	**אֱלָהָא (6:5)**	אֱלָהָיו (7:9)	**אֱלָהָךְ (7:25)**	אֱלֹהֵי (9:4)	אֱלֹהֵי (10:11)
אֱלָהּ (5:1)	**בֵאלָהָא (6:7)**	**אֱלָהּ (7:12)**	**אֱלָהָךְ (7:26)**	אֱלֹהֵי (9:6)	אֱלֹהֵינוּ (10:14)

We are not finished with the name of God. The identical construct form of *God* repeats 17 times in Ezra which divides the name of *God* into 17 +80. The same set of seven above appears in these 17 repetitions, if the reader can find them? This is another example of multiple subsets into which God chooses to display Himself in Ezra silently waiting 2,500 years for computer search

engines to reveal His artistry. When we have the original text we have God, an association not pursued by Clines.

God (*identical construct***) 17 times in Ezra**
***The LORD God* 12 times in Ezra**
***The LORD God* (no prefix) 7 times in Ezra**

The LORD God......	יְהוָה אֱלֹהֵי	(Ezr 1:2)
The LORD God......	יְהוָה אֱלֹהֵי	(Ezr 1:3)
The God..................	אֱלֹהֵי	(Ezr 3:2)
To the LORD God......	לַיהוָה אֱלֹהֵי	(Ezr 4:1)
To the LORD God......	לַיהוָה אֱלֹהֵי	(Ezr 4:3)
To the LORD God......	לַיהוָה אֱלֹהֵי	(Ezr 6:21)
The God..................	אֱלֹהֵי	(Ezr 6:22)
The LORD God......	יְהוָה אֱלֹהֵי	(Ezr 7:6)
The LORD God......	יְהוָה אֱלֹהֵי	(Ezr 7:27)
The LORD God......	יְהוָה אֱלֹהֵי	(Ezr 7:28)
To the LORD God......	לַיהוָה אֱלֹהֵי	(Ezr 8:28)
The God..................	אֱלֹהֵי	(Ezr 9:4)
The LORD God......	יְהוָה אֱלֹהֵי	(Ezr 9:5)
The God..................	אֱלֹהַי	(Ezr 9:6)
The God..................	אֱלֹהַי	(Ezr 9:6)
The LORD God......	יְהֹוָה אֱלֹהֵי	(Ezr 9:15)
To the LORD God......	לַיהוָה אֱלֹהֵי	(Ezr 10:11)

The Hebraic Meter in Ezra that equals the complexity found in the Torah is based on the word *House.* The first three verses in Ezra explain that the goal is to rebuild the house of God in Jerusalem, as stated by Cyrus himself. "*and He has appointed me to build Him a house in Jerusalem, which is in Judah*" (Ezra 1:2 NASB). This is the only miracle in the Book of Ezra.

The word *house* joined with *God*, and/or *LORD*, and various pronouns in longer phrases; creates a matrix of 57 overlapping repetitions consisting of 50, 40, 30, 20, 7, 7, 17 and 17. Neither Clines nor Steinmann could imagine the preservation of such complexity in any book of the Bible, especially in the Book of Ezra with all its supposed corruption! For that matter, neither did this writer.

The word *house* in Ezra is a masterpiece of biblical art preserved *en toto* for 2,500 years. The meter runs through both the Hebrew as well as the Aramaic, as well as independently in Hebrew and Aramaic. This is all impossible by mere chance. The meter is displayed in black type for Hebrew, blue type for the first Aramaic portion, and red type for the second Aramaic portion.

***The House* 30 (Hebrew)+ 20 (Aramaic) + 7 (Aramaic) = 57 times in Ezra**
***The House* with *God* 40 (17 + 17+ 6) times in Ezra (Hebrew and Aramaic)**
***House of the LORD* 7 times in Ezra**
***House of God* (with pronoun) 7 times in Ezra**
***LORD God* 1 time in Ezra**

the house..	בַּיִת	(Ezr 1:2)
the house of the LORD God...........	אֶת־בֵּית יְהוָה אֱלֹהֵי	(Ezr 1:3)
the house of God.............................	לְבֵית הָאֱלֹהִים	(Ezr 1:4)
the house of the LORD.....................	אֶת־בֵּית יְהוָה	(Ezr 1:5)
the house of the LORD.........................	בֵית־יְהוָה	(Ezr 1:7)
in the house of his God........................	בְּבֵית אֱלֹהָיו	(Ezr 1:7)
to the house......................................	לְבֵית	(Ezr 2:36)

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the house...	בַּיִת	(Ezr 2:59)
the house of the LORD…........................	לְבֵית יְהֹוָה	(Ezr 2:68)
the house of God……..........................	לְבֵית הָאֱלֹהִים	(Ezr 2:68)
to the house of God….........................	אֶל־בֵּית הָאֱלֹהִים	(Ezr 3:8)
the house of the LORD…................…...	בֵּית־יְהֹוָה	(Ezr 3:8)
the house of God….........................	בְּבֵית הָאֱלֹהִים	(Ezr 3:9)
the house of the LORD…................…...	בֵּית־יְהֹוָה	(Ezr 3:11)
the house…………………………..........	אֶת־הַבַּיִת	(Ezr 3:12)
the house...	הַבַּיִת	(Ezr 3:12)
the house to our God...........................	בַּיִת לֵאלֹהֵינוּ	(Ezr 4:3)
the house of God................................	בֵּית־הָאֱלֹהִים	(Ezr 6:22)
the house of the LORD...........................	אֶת־בֵּית יְהֹוָה	(Ezr 7:27)
the house of our God............................	לְבֵית אֱלֹהֵינוּ	(Ezr 8:17)
the house of our God............................	בֵּית־אֱלֹהֵינוּ	(Ezr 8:25)
the house of the LORD…........................	בֵּית יְהֹוָה	(Ezr 8:29)
the house of our God...........................	לְבֵית אֱלֹהֵינוּ	(Ezr 8:30)
the house of our God............................	בְּבֵית אֱלֹהֵינוּ	(Ezr 8:33)
the house of God................................	וְאֶת־בֵּית־הָאֱלֹהִים	(Ezr 8:36)
the house of our God............................	אֶת־בֵּית אֱלֹהֵינוּ	(Ezr 9:9)
the house of God….........................	בֵּית הָאֱלֹהִים	(Ezr 10:1)
the house of God................................	בֵּית הָאֱלֹהִים	(Ezr 10:6)
the house of God…....................….	בֵּית הָאֱלֹהִים	(Ezr 10:9)
to the house...	לְבֵית	(Ezr 10:16)

House (first Aramaic portion) **20 times Ezra 4:24-6:18**

House of God **17 times**

the house of God	בֵּית־אֱלָהָא	(Ezr 4:24)
the house of God	בֵּית אֱלָהָא	(Ezr 5:2)
to the house of God	לְבֵית אֱלָהָא	(Ezr 5:8)
the house of God	בֵּית־אֱלָהָא	(Ezr 5:13)
the house of God	בֵּית־אֱלָהָא	(Ezr 5:14)
and the house of God	וּבֵית אֱלָהָא	(Ezr 5:15)
the house of God	בֵּית אֱלָהָא	(Ezr 5:16)
the house...	בְּבַיִת	(Ezr 5:17)
the house of God	בֵּית־אֱלָהָא	(Ezr 5:17).
in the house…………………………..	בְּבַיִת	(Ezr 6:1)
the house of God	בֵּית־אֱלָהָא	(Ezr 6:3)
the house	בַּיִת	(Ezr 6:4)
the house of God	בֵּית־אֱלָהָא	(Ezr 6:5)
in the house of God ……..................	בְּבֵית אֱלָהָא	(Ezr 6:5)
the house of God	בֵּית־הָאֱלָהָא	(Ezr 6:7)
the house of God	בֵּית־אֱלָהָא	(Ezr 6:7)
the house of God	בֵּית־אֱלָהָא	(Ezr 6:8)
the house of God	בֵּית־אֱלָהָא	(Ezr 6:12)
the house of God	בֵּית־אֱלָהָא	(Ezr 6:16)
the house of God	בֵּית־אֱלָהָא	(Ezr 6:17)

House (second Aramaic portion) **7 times in Ezra 7: 12-26**

the house of God…..........................	לְבֵית אֱלָהֲכֹם	(Ezr 7:16)
the house of your God …...............….	בֵּית אֱלָהֲכֹם	(Ezr 7:17)
the house of your God	בֵּית אֱלָהָךְ	(Ezr 7:19)
the house of your God	בֵּית אֱלָהָךְ	(Ezr 7:20)
the house	בֵּית	(Ezr 7:20)
to the house of God	לְבֵית אֱלָהּ	(Ezr 7:23)
the house of God	בֵּית אֱלָהָא	(Ezr 7:2

We repeat that none of this would have been published were it not for our undertaking a refutation of Clines's article. According to his article we are supposed to believe that neither Ezra nor Nehemiah could keep their lists and names straight. Yet independent of chapter 2, all the other chapters in Ezra exhibit astonishing order, preservation, and perfection.

This entire array of meter based on the word *house* would fall apart were it not for the repetition of *the house of* four times instead of *the sons of* in chapter 2. This study does not find faith, but rather it finds God in His own text. Finding God necessarily includes finding intelligent design, Divine majesty, and the communication of eternal truth to me.

"…*but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God*… (Rom 16:26 NASB)"

Comparison of Nehemiah with Ezra
Clines's selections of the only two Hebrew books where two authors write about the identical account could not have been a more ideal location to establish the reliability of the Hebrew Bible. Nehemiah does not incorporate Aramaic in his book. On page 165 of his commentary, Steinmann offers three explanations for differences in the numbers and spellings of names between Ezra and Nehemiah's lists.

"1. Both are copies of an original list.
2. The list in Ezra is a copy made from the list in Nehemiah.
3. The list in Nehemiah is a copy made from the list in Ezra."

Steinmann misses a 4th possibility. The reason for the discrepancies is that Ezra copied the original list which became the "working" list later copied by Nehemiah. Neither writer copied the entire list. The list was constantly being updated and changes were made for an estimated 13 years after Ezra wrote his book. Establishing genealogy, citizenship, inheritance, offices, titles, and tax levies were paramount for the restoration of the nation of Israel. Steinmann shows his lack of parish experience. In our own experience, attendance over five days of Vacation Bible School, with 282 children registered, attendance changed every day. Not a single day did attendance match registration.

Steinmann counts 31,089 returnees in Nehemiah (page 172), an increase of 1,271. There were 13 years from the date Ezra traveled to Jerusalem in the seventh year of Artaxerxes (Ezr. 7:7-8) and when Nehemiah was given the command to rebuild Jerusalem in the 20th year of Artaxerxes (Neh. 2:1). Danial 9:24-27 predicted there would be 490 years from Masada in 73 AD and the removal of the daily sacrifice in 70 AD, back to 417 BC, when Nehemiah was given the command to rebuild Jerusalem. Therefore, Ezra arrived 13 years earlier in 430 BC (according to Hebrew scholar, Karl Randolph). We can only speculate on the dates their books were written.

None of the returnees received a direct call from God that they should return to Jerusalem except Cyrus. Also, *the sons of Magbish* (Ezra 2:30), *the sons of Akkub* (2:45), and *the sons of Asnah* (2:50) disappear from Nehemiah's list.

Some of the returnees didn't like what they saw and went back to Persia. Some of the children in our Vacation Bible School didn't like it and didn't come back on Tuesday. Others showed up for the first time on Tuesday because their parents were on a three-day weekend, etc., etc.

Clines's demand that the two lists be identical is a strawman's argument, yet "conservatives" dutifully accept the validity of critics' accusations against the text. If a stranger says one of your children is ugly, do you explain why the child is not as ugly as the stranger thinks the child is? Ezra lists 35 names under *temple servants*, each preceded by "*the sons of*," but no numbers are given. Nehemiah lists 32 names under the same category and again no numbers are given.

Doesn't anyone else notice that there could never be a total of 42,360 people because most of the totals are not listed after the names in Ezra and Nehemiah? Both writers present a "magic list" of numbers in their genealogies, 42 in Ezra (6 x 7) and 40 in Nehemiah (4 x 10), but not all the numbers. The goal was to draw attention to the numbers 42 and 40.

40 Numbers of Returnees in Nehemiah

2,172	628	112	123	1,052
372	2,322	95	52	1,247
652	667	188	1,254	1,017
2,818	2,067	128	320	74
1,254	655	42	345	148
845	98	743	721	138
760	328	621	3,930	392
648	324	122	973	642

Even more frustrating to us, not one religious denomination, no matter how conservative they claim to be, is publishing books which confess why we have the original text of the Bible. Defending the existence of Jesus without defending the text of the Bible is a fantasy religion. Protestant churches can no longer tolerate the Roman Catholic accusation that they have a paper Pope.

Steinmann presents himself as a neutral observer, a textual referee. Who is his audience? Neutral readers! Why doesn't he take the initiative and state his position? "This is the word of God, we can prove we have the whole word of God, God says we will always have His whole word, and no one, absolutely no one can prove that we do not have the whole word of God." Steinmann does not say this for the simple reasons that it is not his position.

The following is Nehemiah's list as published in the New American Standard Bible. All the names in green type total 119, not including the second repetition of Barzillai and Nebuchadnezzar. Three names are missing from Ezra's list most likely because they returned to Persia. The phrase "*The sons of*" repeats 88 times. Four more names on the list are now recorded as "*the men of*" instead of "*the sons of*." However, the total number of returnees (according to Steinmann) has increased to 31,089—1271 more than in Ezra. This is because 13 years later there are more people.

[NAS] **Nehemiah 7:1** Now it came about when the wall was rebuilt and I had set up the doors, and the gatekeepers and the singers and the Levites were appointed,
[2] that I put Hanani my brother, and Hananiah the commander of the fortress, in charge of Jerusalem, for he was a faithful man and feared God more than many.

³ Then I said to them, "Do not let the gates of Jerusalem be opened until the sun is hot, and while they are standing *guard*, let them shut and bolt the doors. Also appoint guards from the inhabitants of Jerusalem, each at his post, and each in front of his own house."

⁴ Now the city was large and spacious, but the people in it were few and the houses were not built.

⁵ Then my God put it into my heart to assemble the nobles, the officials, and the people to be enrolled by genealogies. Then I found the book of the genealogy of those who came up first in which I found the following record:

⁶ **These are the people** of the province who came up from the captivity of the exiles whom Nebuchadnezzar the king of Babylon had carried away, and who returned to Jerusalem and Judah, each to his city,

⁷ who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. **[14]**

The number of men of the people of Israel: [41]

⁸ the sons of Parosh, 2,172;

⁹ the sons of Shephatiah, 372;

¹⁰ the sons of Arah, 652;

¹¹ the sons of Pahath-moab of
  the sons of Jeshua and Joab, 2,818;

¹² the sons of Elam, 1,254;

¹³ the sons of Zattu, 845;

¹⁴ the sons of Zaccai, 760;

¹⁵ the sons of Binnui, 648;

¹⁶ the sons of Bebai, 628;

¹⁷ the sons of Azgad, 2,322;

¹⁸ the sons of Adonikam, 667;

¹⁹ the sons of Bigvai, 2,067;

²⁰ the sons of Adin, 655;

²¹ the sons of Ater,
      of Hezekiah, 98;

²² the sons of Hashum, 328;

²³ the sons of Bezai, 324;

²⁴ the sons of Hariph, 112;

²⁵ the sons of Gibeon, 95;

²⁶ the **men of** Bethlehem and Netophah, 188;

²⁷ the **men of** Anathoth, 128;

²⁸ the **men of** Beth-azmaveth, 42;

²⁹ the **men of** Kiriath-jearim, Chephirah, and Beeroth, 743;

³⁰ the **men of** Ramah and Geba, 621;

³¹ the **men of** Michmas, 122;

³² the **men of** Bethel and Ai, 123;

³³ the **men of** the other Nebo, 52;

³⁴ the sons of the other Elam, 1,254;

³⁵ the sons of Harim, 320;

³⁶ the sons of Jericho, 345;

³⁷ the sons of Lod, Hadid, and Ono, 721;

³⁸ the sons of Senaah, 3,930.

³⁹ **The priests: [5]**
  the sons of Jedaiah of the house of Jeshua, 973;

⁴⁰ the sons of Immer, 1,052;

⁴¹ the sons of Pashhur, 1,247;

⁴² the sons of Harim, 1,017.

⁴³ **The Levites: [3]**
  the sons of Jeshua, of Kadmiel, of
  the sons of Hodevah, 74.

⁴⁴ **The singers**: **[1]**
  the sons of Asaph, 148.

⁴⁵ **The gatekeepers: [6]**

the sons of Shallum,
the sons of Ater,
the sons of Talmon,
the sons of Akkub,
the sons of Hatita,
the sons of Shobai, 138.

46 **The temple servants**: **[32]**
the sons of Ziha,
the sons of Hasupha,
the sons of Tabbaoth,
47 the sons of Keros,
the sons of Sia,
the sons of Padon,
48 the sons of Lebana,
the sons of Hagaba,
the sons of Shalmai,
49 the sons of Hanan,
the sons of Giddel,
the sons of Gahar,
50 the sons of Reaiah,
the sons of Rezin,
the sons of Nekoda,
51 the sons of Gazzam,
the sons of Uzza,
the sons of Paseah,
52 the sons of Besai,
the sons of Meunim,
the sons of Nephushesim,
53 the sons of Bakbuk,
the sons of Hakupha,
the sons of Harhur,
54 the sons of Bazlith,
the sons of Mehida,
the sons of Harsha,
55 the sons of Barkos,
the sons of Sisera,
the sons of Temah,
56 the sons of Neziah,
the sons of Hatipha.

57 **The sons of Solomon's servants:[11]**
the sons of Sotai,
the sons of Sophereth,
the sons of Perida,
58 the sons of Jaala,
the sons of Darkon,
the sons of Giddel,
59 the sons of Shephatiah,
the sons of Hattil,
the sons of Pochereth-hazzebaim,
the sons of Amon.

60 All the temple servants and the sons of Solomon's servants *were* 392.
61 **And these *were* they who came up [3]**
from Tel-melah, Tel-harsha, Cherub, Addon, and Immer; but they could not show their fathers' houses or their descendants, whether they were of Israel:
62 the sons of Delaiah,
the sons of Tobiah,

the sons of Nekoda, 642.

⁶³ **And of the priests: [3]**

the sons of Hobaiah,

the sons of Hakkoz,

the sons of Barzillai, who took a wife of

the daughters of Barzillai, the Gileadite, and was named after them.

⁶⁴ These searched *among* their ancestral registration, but it could not be located; therefore they were considered unclean *and excluded* from the priesthood.

⁶⁵ And the governor said to them that they should not eat from the most holy things until a priest arose with Urim and Thummim.

⁶⁶ **The whole assembly together** *was* 42,360,

⁶⁷ besides their male and their female servants, of whom *there were* 7,337; and they had 245 male and female singers.

⁶⁸ Their horses were 736; their mules, 245;

⁶⁹ *their* camels, 435; *their* donkeys, 6,720.

⁷⁰ And some from among the heads of fathers' *households* gave to the work. The governor gave to the treasury 1,000 gold drachmas, 50 basins, 530 priests' garments.

⁷¹ And some of the heads of fathers' *households* gave into the treasury of the work 20,000 gold drachmas, and 2,200 silver minas.

⁷² And that which the rest of the people gave was 20,000 gold drachmas and 2,000 silver minas, and 67 priests' garments.

⁷³ Now the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all Israel, lived in their cities. And when the seventh month came, the sons of Israel *were* in their cities.

Significant differences exist in the spelling of the names between the two books. Many of these returnees were illiterate and could not spell their own names. As stated by Nehemiah, those who could read and write knew Aramaic and not Hebrew. No surprise. As evidenced by the variety of spellings for my own family name, many immigrants to America could not spell their own names in another language.

Another difference is there are 10 numbers after the phrase "*the whole assembly together*" in Ezra (2:64), seven living things and three treasures. After the same phrase Nehemiah (7:66) lists 8 numbers of treasures, five more than Ezra, four of them repeating the same things. Ezra says there are 200 singers and 13 years later Nehemiah says there are 245 singers. This is further evidence that Ezra was written prior to Nehemiah.

In some places the list was updated and in others it remains the same for more reasons than we can know. Nehemiah records less gold. Perhaps the gold in Ezra was spent on the temple and the gold in Nehemiah was spent on the wall; or more likely, Ezra is recording gold for the treasury while Nehemiah is recording gold both for construction of the wall and for troops to guard the city.

So which list is inspired by God? The answer is both. The list in Ezra is the original working list and list in Nehemiah records all the changes in the working list. The very fact that we have and can compare both lists is an amazing affirmation of Divine Inspiration. Any scribe could have easily adjusted the two lists to agree with each other and in that way removed apparent discrepancies, but they did not, because there were no discrepancies. If the Masoretes added Hebraic Meter to the text, they just as easily could have made the two lists agree with one another.

Overall, there is more Hebraic Meter associated with the list in Ezra than in Nehemiah, but as a book, Nehemiah is just as infused with Hebraic meter as Ezra. For example, *God* in all forms repeats exactly 70 times in Nehemiah. It's one thing to anticipate meter but startling to actually see it. Even the absolute (red type) and construct forms of *God* in Hebrew divide into Hebraic Meter. No translation of the Bible could possibly communicate this to readers.

God 70 times in Nehemiah
God 28 (4x7 אֱלֹהֵיהֶם absolute red type) **in Nehemiah**
God 42 (6x7 אֱלֹהֵי construct) **in Nehemiah**

אֱלֹהֵי (Neh 1:4)	אֱלֹהַי (Neh 5:19)	אֱלֹהֵיהֶם (Neh 9:4)	אֱלֹהֵינוּ (Neh 10:38)	אֱלֹהֵינוּ (Neh 13:4)
אֱלֹהֵי (Neh 1:5)	הָאֱלֹהִים (Neh 6:10)	אֱלֹהֵיכֶם (Neh 9:5)	אֱלֹהֵינוּ (Neh 10:39)	הָאֱלֹהִים (Neh 13:7)
אֱלֹהַי (Neh 2:4)	אֱלֹהִים (Neh 6:12)	הָאֱלֹהִים (Neh 9:7)	אֱלֹהֵינוּ (Neh 10:40)	הָאֱלֹהִים (Neh 13:9)
אֱלֹהַי (Neh 2:8)	אֱלֹהַי (Neh 6:14)	אֱלֹהֶיךָ (Neh 9:18)	הָאֱלֹהִים (Neh 11:11)	הָאֱלֹהִים (Neh 13:11)
אֱלֹהַי (Neh 2:12)	אֱלֹהֵינוּ (Neh 6:16)	אֱלֹהֵינוּ (Neh 9:32)	הָאֱלֹהִים (Neh 11:16)	אֱלֹהַי (Neh 13:14)
אֱלֹהַי (Neh 2:18)	הָאֱלֹהִים (Neh 7:2)	הָאֱלֹהִים (Neh 10:29)	הָאֱלֹהִים (Neh 11:22)	אֱלֹהַי (Neh 13:14)
אֱלֹהַי (Neh 2:20)	אֱלֹהַי (Neh 7:5)	הָאֱלֹהִים (Neh 10:30)	הָאֱלֹהִים (Neh 12:24)	אֱלֹהֵינוּ (Neh 13:18)
אֱלֹהֵינוּ (Neh 3:36)	הָאֱלֹהִים (Neh 8:6)	הָאֱלֹהִים (Neh 10:30)	הָאֱלֹהִים (Neh 12:36)	אֱלֹהַי (Neh 13:22)
אֱלֹהֵינוּ (Neh 4:3)	הָאֱלֹהִים (Neh 8:8)	אֱלֹהֵינוּ (Neh 10:33)	הָאֱלֹהִים (Neh 12:40)	בֵאלֹהִים (Neh 13:25)
הָאֱלֹהִים (Neh 4:9)	אֱלֹהֵיכֶם (Neh 8:9)	אֱלֹהֵינוּ (Neh 10:34)	הָאֱלֹהִים (Neh 12:43)	לֵאלֹהָיו (Neh 13:26)
אֱלֹהֵינוּ (Neh 4:14)	הָאֱלֹהִים (Neh 8:16)	אֱלֹהֵינוּ (Neh 10:35)	אֱלֹהֵיהֶם (Neh 12:45)	אֱלֹהִים (Neh 13:26)
אֱלֹהֵינוּ (Neh 5:9)	הָאֱלֹהִים (Neh 8:18)	אֱלֹהֵינוּ (Neh 10:35)	לֵאלֹהִים (Neh 12:46)	בֵאלֹהֵינוּ (Neh 13:27)
הָאֱלֹהִים (Neh 5:13)	אֱלֹהֵיהֶם (Neh 9:3)	אֱלֹהֵינוּ (Neh 10:37)	הָאֱלֹהִים (Neh 13:1)	אֱלֹהַי (Neh 13:29)
אֱלֹהִים (Neh 5:15)	אֱלֹהֵיהֶם (Neh 9:3)	אֱלֹהֵינוּ (Neh 10:37)	אֱלֹהֵינוּ (Neh 13:2)	אֱלֹהַי (Neh 13:31)

This display of God's name cannot help but remind us of Nehemiah's familiarity with the prophet Jeremiah's (25:11-12; 29:10) prophesy of 70 years of captivity beginning with the destruction of Jerusalem in 594 BC. Daniel 9:3-19 repeats the prophesy which ended in the first year of Cyrus. Theoretically, if Luther is in the middle of time between Daniel and the Second Coming of Christ, the world has another 1,000 years.

The word *LORD* repeats 17 times in Nehemiah and the longer phrase *the LORD God* repeats 10 times for the usual division of seven and ten repetitions. On the other hand, the term *God* repeats 97 times in Ezra, (as discussed earlier), with 17 in the identical construct as shown below, creating a division of 17 and 80. Twelve repetitions of *God* in Ezra below are in construct in the longer phrase *LORD God*, which is the other traditional division of 17 (12 + 5) instead of (10 + 7). They are not copying each other but each is using the same genre of Hebraic Meter on the same subject. Each is unaware of the meter the other is using until the computer-aided publication of this article.

The LORD 17 times in Nehemiah	**God (identical construct) 17 times in Ezra**
The LORD God 10 times in Nehemiah	**The LORD God 12 times in Ezra**
The LORD 7 times (without God) in Nehemiah	**The LORD God (no prefix) 7 times in Ezra**
The LORD........................ יְהוָֹה (Neh 5:13)	The LORD God...... יְהוָה אֱלֹהֵי (Ezr 1:2)
The LORD........................ יְהוָה (Neh 8:1)	The LORD God...... יְהוָה אֱלֹהֵי (Ezr 1:3)
The LORD God...... יְהוָה הָאֱלֹהִים (Neh 8:6)	The God................. אֱלֹהֵי (Ezr 3:2)
To the LORD........................ לַיהוָה (Neh 8:6)	To the LORD God...... לַיהוָה אֱלֹהֵי (Ezr 4:1)
To the LORD God...... לַיהוָה אֱלֹהֵיכֶם (Neh 8:9)	To the LORD God...... לַיהוָה אֱלֹהֵי (Ezr 4:3)
The LORD........................ יְהוָה (Neh 8:10)	To the LORD God...... לַיהוָה אֱלֹהֵי (Ezr 6:21)

The LORD......................... יְהוָה (Neh 8:14)	The God................. אֱלֹהֵי (Ezr 6:22)
The LORD God....... יְהוָה אֱלֹהֵיהֶם (Neh 9:3)	The LORD God...... יְהוָה אֱלֹהֵי (Ezr 7:6)
To the LORD God....... לִיהוָה אֱלֹהֵיהֶם (Neh 9:3)	The LORD God...... יְהוָה אֱלֹהֵי (Ezr 7:27)
The LORD God...... יְהוָה אֱלֹהֵיהֶם (Neh 9:4)	The LORD God...... יְהוָה אֱלֹהֵי (Ezr 7:28)
The LORD God....... יְהוָה אֱלֹהֵיכֶם (Neh 9:5)	To the LORD God...... לִיהוָה אֱלֹהֵי (Ezr 8:28)
The LORD......................... יְהוָה (Neh 9:6)	The God................. אֱלֹהֵי (Ezr 9:4)
The LORD God...... יְהוָה הָאֱלֹהִים (Neh 9:7)	The LORD God...... יְהוָה אֱלֹהֵי (Ezr 9:5)
Our LORD God......... יְהוָה אֲדֹנֵינוּ (Neh 10:30)*	The God................. אֱלֹהֵי (Ezr 9:6)
The LORD God........ יְהוָה אֱלֹהֵינוּ (Neh 10:35)	The God................. אֱלֹהֵי (Ezr 9:6)
The LORD......................... יְהוָה (Neh 10:36)	The LORD God...... יְהוָֽה אֱלֹהֵי (Ezr 9:15)
The LORD God........... יְהוָֽה אֱלֹהֵי (Neh 1:5)	To the LORD God...... לִיהוָה אֱלֹהֵי (Ezr 10:11)

*Nehemiah 10:30 is also translated as the LORD God in Habakkuk 3:19.

Nehemiah has a shorter and less complex arrangement of *the house of God* which repeats 20 times. The last repetition reads, *the house of the LORD*.

The house of God/LORD 20 times in Nehemiah

the house of God............ בֵּית הָאֱלֹהִים (Neh 6:10)
the house of God............ בֵּית הָאֱלֹהִים (Neh 8:16)
the house of God.............. בֵּית אֱלֹהֵינוּ (Neh 10:33)
the house of God.............. בֵּית־אֱלֹהֵינוּ (Neh 10:34)
the house of God.............. לְבֵית אֱלֹהֵינוּ (Neh 10:35)
the house of God.............. לְבֵית אֱלֹהֵינוּ (Neh 10:37)
the house of God.............. בְּבֵית אֱלֹהֵינוּ (Neh 10:37)
the house of God.............. בֵית־אֱלֹהֵינוּ (Neh 10:38)
the house of God.............. לְבֵית אֱלֹהֵינוּ (Neh 10:39)
the house of God.............. בֵּית אֱלֹהֵינוּ (Neh 10:40)
the house of God............ בֵּית הָאֱלֹהִים (Neh 11:11)
the house of God............ לְבֵית הָאֱלֹהִים (Neh 11:16)
the house of God............ בֵּית־הָאֱלֹהִים (Neh 11:22)
the house of God............ בְּבֵית הָאֱלֹהִים (Neh 12:40)
the house of God............. בֵּית־אֱלֹהֵינוּ (Neh 13:4)
the house of God............ בֵּית הָאֱלֹהִים (Neh 13:7)
the house of God............ בֵּית הָאֱלֹהִים (Neh 13:9)
the house of God........... בֵּית־הָאֱלֹהִים (Neh 13:11)
the house of God................ בְּבֵית אֱלֹהֵי (Neh 13:14)
the house of the LORD…... לְבֵית יְהוָה (Neh 10:36)

Names and people are commonly recorded in Hebraic Meter; this is the reason why it is the first place to look for meter. "*From the sons of*," repeats 10 times, "*the chiefs of the fathers*," repeats seven times, and *wife/wives* repeat 10 times. Of course, one expects to find "*Jews*" set in Hebraic Meter in Nehemiah. "*Jews*" repeats 10 times in Nehemiah, seven of them without the prefix "and." If we looked for them, there are undoubtedly more such examples in Nehemiah.

On 27 occasions in this article, we find Hebraic Meter running through the entire book of Nehemiah including the supposedly corrupted list in chapter 7. Simply search this article for "Neh 7:" to see them. This would not be possible if Clines and Steinmann are correct. This is perfection, not corruption.

From the sons 10 times in Nehemiah

from the sons...... מִבְּנֵי (Neh 10:10)
from the sons...... מִבְּנֵי (Neh 11:4)

and from the sons...... וּמִבְּנֵי (Neh 11:4)
    from the sons...... מִבְּנֵי (Neh 11:4)
    from the sons...... מִבְּנֵי (Neh 11:4)
    from the sons...... מִבְּנֵי (Neh 11:22)
    from the sons...... מִבְּנֵי (Neh 11:24)
    from the sons...... מִבְּנֵי (Neh 11:25)
and from the sons...... וּמִבְּנֵי (Neh 12:35)
and from the sons...... וּמִבְּנֵי (Neh 13:28)

*The chiefs of the father*s 7 times in Nehemiah
the chiefs of the fathers...... רָאשֵׁי הָאָבוֹת   (Neh 7:69)
the chiefs of the fathers...... וּמֵרָאשֵׁי הָאָבוֹת (Neh 7:70)
the chiefs of the fathers...... רָאשֵׁי הָאָבוֹת   (Neh 8:13)
the chiefs of the fathers...... רָאשִׁים לְאָבוֹת (Neh 11:13)
the chiefs of the fathers...... רָאשֵׁי הָאָבוֹת (Neh 12:12)
the chiefs of the fathers...... רָאשֵׁי אָבוֹת   (Neh 12:22)
the chiefs of the fathers...... רָאשֵׁי הָאָבוֹת (Neh 12:23)

Wife/wives 10 times in Nehemiah
Your wives   נְשֵׁיכֶם   (Neh 4:8)
and their wives   וּנְשֵׁיהֶם   (Neh 5:1)
wife   אִשָּׁה   (Neh 7:63)
wife   אִשָּׁה   (Neh 8:2)
and their wives   וְהַנָּשִׁים   (Neh 8:3)
their wives   נְשֵׁיהֶם   (Neh 10:29)
he wives   הַנָּשִׁים   (Neh 12:43)
wives   נָשִׁים   (Neh 13:23)
wives   הַנָּשִׁים   (Neh 13:26)
wife   נָשִׁים   (Neh 13:27)

The Jews 10 times in Nehemiah
The Jews (without prefix) 7 times in Nehemiah
the Jews...... הַיְּהוּדִים (Neh 1:2)
the Jews...... הַיְּהוּדִים (Neh 3:33)
the Jews...... הַיְּהוּדִים (Neh 3:34)
the Jews...... הַיְּהוּדִים (Neh 4:6)
the Jews...... הַיְּהוּדִים (Neh 5:1)
the Jews...... הַיְּהוּדִים (Neh 5:8)
the Jews...... הַיְּהוּדִים (Neh 13:23)
and the Jews...... וְהַיְּהוּדִים (Neh 5:17)
and the Jews...... וְהַיְּהוּדִים (Neh 6:6)
and the Jews...... וְלַיְּהוּדִים (Neh 2:16)

How is it possible that these examples of Hebraic Meter are so easily located, yet only by this writer?

The following names also repeat in Hebraic meter in *Nehemiah* seven times and in *Ezra* 12 times with a seven subset of *scribe/priest*.

Nehemiah 7 times in Nehemiah
Nehemiah the son of Hacaliah…………... נְחֶמְיָה בֶּן־חֲכַלְיָה (Neh 1:1)

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After him Nehemiah the son of Azbuk...... אַחֲרָיו הֶחֱזִיק נְחֶמְיָה בֶן־עַזְבּוּק (Neh 3:16)
Nehemiah, who was the governor......... נְחֶמְיָה הוּא הַתִּרְשָׁתָא (Neh 8:9)
Nehemiah.. נְחֶמְיָה (Neh 10:2)
Nehemiah the governor.................….... נְחֶמְיָה הַתִּרְשָׁתָא (Neh 10:2)
Nehemiah the governor.......................... נְחֶמְיָה הַפֶּחָה (Neh 12:26)
Nehemiah.. נְחֶמְיָה (Neh 12:47)

Ezra **12 times in Nehemiah**
Ezra scribe/priest **7 times in Nehemiah**

Ezra.. עֶזְרָא (Neh 8:5)
Ezra.. עֶזְרֹא (Neh 8:6)
Ezra.. עֶזְרָא (Neh 12:1)
to Ezra... לְעֶזְרָא (Neh 12:13)
Ezra.. עֶזְרָא (Neh 12:33)
to Ezra the scribe.............................. לְעֶזְרָא הַסֹּפֵר (Neh 8:1)
and Ezra the priest........................... עֶזְרָא הַכֹּהֵן (Neh 8:2)
and Ezra the scribe............................ עֶזְרָא הַסֹּפֵר (Neh 8:4)
and Ezra the priest the scribe   וְעֶזְרָא הַכֹּהֵן הַסֹּפֵר (Neh 8:9)
to Ezra the scribe.............................. עֶזְרָא הַסֹּפֵר (Neh 8:13)
and Ezra the priest, the scribe..... וְעֶזְרָא הַכֹּהֵן הַסּוֹפֵר (Neh 12:26)
and Ezra the scribe............................ וְעֶזְרָא הַסּוֹפֵר (Neh 12:36)

Geographic locations are often set in Hebraic Meter such as *Judah/Judea* 28 times (4 x 7) and "*and stand up its doors*" (Jerusalem's walls) 7 times**.**

Judah **28 (4 x 7) times in Nehemiah**
Judah **7** (with prefix in red type) **7 times**

מִיהוּדָה (Neh 1:2)	יְהוּדָה(Neh 6:17)	יְהוּדָה(Neh 11:20)	יְהוּדָה(Neh 12:34)
יְהוּדָה(Neh 2:5)	בִּיהוּדָה(Neh 6:18)	יְהוּדָה(Neh 11:24)	וִיהוּדָה(Neh 12:36)
יְהוּדָה(Neh 2:7)	וְלִיהוּדָה(Neh 7:6)	יְהוּדָה(Neh 11:25)	יְהוּדָה(Neh 12:44)
יְהוּדָה(Neh 4:4)	יְהוּדָה(Neh 11:3)	יְהוּדָה(Neh 11:36)	יְהוּדָה(Neh 13:12)
יְהוּדָה(Neh 4:10)	יְהוּדָה(Neh 11:4)	יְהוּדָה(Neh 12:8)	בִּיהוּדָה(Neh 13:15)
יְהוּדָה (Neh 5:14)	יְהוּדָה(Neh 11:4)	יְהוּדָה(Neh 12:31)	יְהוּדָה(Neh 13:16)
בִּיהוּדָה (Neh 6:7)	וִיהוּדָה(Neh 11:9)	יְהוּדָה(Neh 12:32)	יְהוּדָה(Neh 13:17)

and stand up its doors **7 times in Nehemiah**
and stand up its doors...... וַיַּעֲמִידוּ דַּלְתֹתָיו (Neh 3:1)
and stand up its doors...... וַיַּעֲמִידוּ דַּלְתֹתָיו (Neh 3:3)
and stand up its doors...... וַיַּעֲמִידוּ דַּלְתֹתָיו (Neh 3:6)
and stand up its doors...... וַיַּעֲמִידוּ דַּלְתֹתָיו (Neh 3:13)
and stand up its doors...... וְיַעֲמִיד דַּלְתֹתָיו (Neh 3:14)
and stand up its doors…... וְיַעֲמִיד דַּלְתֹתָיו (Neh 3:15)
and stand up its doors...... וָאַעֲמִיד הַדְּלָתוֹת (Neh 7:1)

Anything associated with Israel's religion is usually set in meter; such is the case with *commandments* 14 times, *law* 28 times, and *Holy/Sanctify* 12 times, with a seven-subset of *Holy*. *Holy* and *sanctified* are the same Hebrew concept, *holy* is the noun and *sanctified* or *make holy* is the verb.

Commandments **14 times in Nehemiah**
and keep His **commandments**.. וּלְשֹׁמְרֵי מִצְוֹתָיו   (Neh 1:5)

and have not kept the **commandments**...................................... וְלֹא־שָׁמַרְנוּ אֶת־הַמִּצְוֹת	(Neh 1:7)
and keep My **commandments**.. וּשְׁמַרְתֶּם מִצְוֹתָי	(Neh 1:9)
Good statutes and **commandments**.................................. חֻקִּים וּמִצְוֹת טוֹבִים	(Neh 9:13)
And made known to them **commandments**........................... הוֹדַעַתָּ לָהֶם וּמִצְוֹת	(Neh 9:14)
and would not listen to Thy **commandments**...................... וְלֹא־שָׁמְעוּ אֶל־מִצְוֹתֶיךָ	(Neh 9:16)
and did not listen to Thy **commandments**.......................... וְלֹא־שָׁמְעוּ לְמִצְוֹתֶיךָ	(Neh 9:29)
Or paid attention to Thy **commandments**........................... וְלֹא הִקְשִׁיבוּ אֶל־מִצְוֹתֶיךָ	(Neh 9:34)
and keep and to all the **commandments**............ וְלִשְׁמֹר וְלַעֲשׂוֹת אֶת־כָּל־מִצְוֹת	(Neh 10:30)
And place on us the **commandments**............................ וְהֶעֱמַדְנוּ עָלֵינוּ מִצְוֹת	(Neh 10:33)
For *there was* a **commandment** from the king....... כִּי־מִצְוַת הַמֶּלֶךְ עֲלֵיהֶם	(Neh 11:23)
according to the **commandment** of David........................ בְּמִצְוַת דָּוִיד	(Neh 12:24)
accordance with the **commandment** of David........................ כְּמִצְוַת דָּוִיד	(Neh 12:45)
commandment for the Levites............. מִצְוַת הַלְוִיִּם	(Neh 13:5)

Law **21 (3 x 7) times in Nehemiah**

תּוֹרַת (Neh 8:1)	בַּתּוֹרָה (Neh 8:14)	תּוֹרָתֶךָ (Neh 9:34)
הַתּוֹרָה (Neh 8:2)	תּוֹרַת (Neh 8:18)	תּוֹרַת (Neh 10:29)
הַתּוֹרָה (Neh 8:3)	תּוֹרַת (Neh 9:3)	בְּתוֹרַת (Neh 10:30)
לַתּוֹרָה (Neh 8:7)	וְתוֹרוֹת (Neh 9:13)	בַּתּוֹרָה (Neh 10:35)
בְּתוֹרַת (Neh 8:8)	וְתוֹרָה (Neh 9:14)	בַּתּוֹרָה (Neh 10:37)
הַתּוֹרָה (Neh 8:9)	תּוֹרָתֶךָ (Neh 9:26)	הַתּוֹרָה (Neh 12:44)
הַתּוֹרָה (Neh 8:13)	תּוֹרָתֶךָ (Neh 9:29)	הַתּוֹרָה (Neh 13:3)

Holy/Sanctify **12 times in Nehemiah**
Holy **(noun) 7 times in Nehemiah**

they sanctified it................................ **קִדְּשׁוּהוּ**	(Neh 3:1)
they sanctified it................................ **קִדְּשׁוּהוּ**	(Neh 3:1)
the most holy things.................................. מִקְדַּשׁ הַקֳּדָשִׁים	(Neh 7:65)
the most holy things............................ מִקְדַּשׁ **הַקֳּדָשִׁים**	(Neh 7:65)
Thy holy sabbath............................... שַׁבַּת **קָדְשְׁךָ**	(Neh 9:14)
or a holy day....................................... וּבְיוֹם **קֹדֶשׁ**	(Neh 10:32)
for the holy things.......................... וְלַקֳּדָשִׁים	(Neh 10:34)
the holy city................................. עִיר **הַקֹּדֶשׁ**	(Neh 11:1)
in the holy city.............................. בְּעִיר **הַקֹּדֶשׁ**	(Neh 11:18)
and they sanctified........................... **וּמְקַדְשִׁים**	(Neh 12:47)
sanctified *them*.............................. **מַקְדִּשִׁים**	(Neh 12:47)
to sanctify the sabbath day..... **לְקַדֵּשׁ** אֶת־יוֹם הַשַּׁבָּת	(Neh 13:22)

Numbers often appear in Hebraic Meter, particularly because they are words and not symbols in the text. The flaw in numerology is that it understands numbers in the Bible as digits and not the Hebrew words in which they are written; this is what leads to the absurdity of Gematria, Notarikon, Gnosticism, and Kabbala. In Ezra the numbers 7 and 70 repeat 21 times (3 x 7) and in Nehemiah the numbers 7 and 70 repeat 17 times, with 7 as a subset of 12.

Seven **or seventy 17 times in Nehemiah**
Seven **12 times in Nehemiah**
Seven **(without article) 7 times in Nehemiah**

seven	שֶׁבַע (Neh 7:14)
seven	שֶׁבַע (Neh 7:29)
seven	שֶׁבַע (Neh 7:37)
seven	שִׁבְעָה (Neh 7:42)

seven	שִׁבְעַת (Neh 7:67)		
seven	שֶׁבַע (Neh 7:68)		
seven	שִׁבְעַת (Neh 8:18)		
and seven	וְשִׁבְעָה (Neh 7:18)		
and seven	וְשִׁבְעָה (Neh 7:19)		
and seven	וְשִׁבְעָה (Neh 7:41)		
and seven	וְשִׁבְעָה (Neh 7:67)		
and seven	וְשִׁבְעָה (Neh 7:71)		
and seventy	וְשִׁבְעִים (Neh 7:8)		
seventy	שִׁבְעִים (Neh 7:9)		
seventy	שִׁבְעִים (Neh 7:39)		
seventy	שִׁבְעִים (Neh 7:43)		
seventy	שִׁבְעִים (Neh 11:19)		

In addition to numbers, time is often arranged in Hebraic Meter. Nehemiah repeats *day* 60 times, with the subset of *days* 20 times, *in the day* (singular absolute) 10 times, and *days* (plural absolute) 10 times.

Day 60 times in Nehemiah
Days (red type) **20 times in Nehemiah**
***In the day* 10** (singular absolute) **times in Nehemiah**
***Days* 10 times** (plural absolute) **in Nehemiah**

יָמִים (Neh 1:4)	הַיּוֹם (Neh 8:9)	מִימֵי (Neh 9:32)	בַיּוֹם (Neh 12:44)
הַיּוֹם (Neh 1:6)	הַיּוֹם (Neh 8:10)	הַיּוֹם (Neh 9:32)	בִּימֵי (Neh 12:46)
הַיּוֹם (Neh 1:11)	הַיּוֹם (Neh 8:11)	הַיּוֹם (Neh 9:36)	בִּימֵי (Neh 12:47)
יָמִים (Neh 2:11)	וּבַיּוֹם (Neh 8:13)	בְּיוֹם (Neh 10:32)	וּבִימֵי (Neh 12:47)
בַיּוֹם (Neh 3:34)	מִימֵי (Neh 8:17)	וּבְיוֹם (Neh 10:32)	יוֹם (Neh 12:47)
הַיּוֹם (Neh 4:10)	הַיּוֹם (Neh 8:17)	יוֹם (Neh 11:23)	בְּיוֹמוֹ (Neh 12:47)
וְהַיּוֹם (Neh 4:16)	יוֹם (Neh 8:18)	בְּיוֹמוֹ (Neh 11:23)	בַּיּוֹם (Neh 13:1)
כְּהַיּוֹם (Neh 5:11)	בְּיּוֹם (Neh 8:18)	בִּימֵי (Neh 12:7)	יָמִים (Neh 13:6)
מִיּוֹם (Neh 5:14)	הַיּוֹם (Neh 8:18)	וּבִימֵי (Neh 12:12)	בַּיָּמִים (Neh 13:15)
לְיוֹם (Neh 5:18)	הַיּוֹם (Neh 8:18)	בִּימֵי (Neh 12:22)	בְּיוֹם (Neh 13:15)
יָמִים (Neh 5:18)	יָמִים (Neh 8:18)	הַיָּמִים (Neh 12:23)	בְּיוֹם (Neh 13:15)
יוֹם (Neh 6:15)	וּבְיוֹם (Neh 8:18)	יְמֵי (Neh 12:23)	יוֹם (Neh 13:17)
בַּיָּמִים (Neh 6:17)	וּבְיוֹם (Neh 9:1)	בִּימֵי (Neh 12:26)	בְּיוֹם (Neh 13:19)
בְּיוֹם (Neh 8:2)	הַיּוֹם (Neh 9:3)	וּבִימֵי (Neh 12:26)	יוֹם (Neh 13:22)
הַיּוֹם (Neh 8:3)	כְּהַיּוֹם (Neh 9:10)	בַיּוֹם (Neh 12:43)	בַּיָּמִים (Neh 13:23)

The text is a human media/art form adapted by God for His revelation. Not only did God take on our flesh in Christ, but He also reduced His thoughts to human language.

On a personal note: The world of seminary and university exegetes is oblivious to aesthetics. A PhD level degree in art from Southern Illinois University, Edwardsville, Illinois, which in 1973 required three years of study after a bachelor's degree was called an MFA. This degree qualified new hires to be assistant professors at Indiana State University at Evansville with tenure-track where this writer taught for 3 years. With the addition of an M.Div. from Fort Wayne (another four years), this writer learned that words are the media of an elaborate ancient Hebrew art form. Spoken words are nonentity abstract vibrations apart from their appearance on the printed page.

Research in what was later labeled Hebraic Meter began for this writer in 1978 and led to three books and over a hundred articles. In aesthetic terms this article addresses the unity of form and function, which in theological terms is the unity of the material and the formal principles. This response to Clines's article has become a validation of a life's work and research.

What has been achieved here? The primary goal was to demonstrate that Clines and the entire denominational, university, and seminary cabal are wrong about the reliability of the Hebrew Bible. In the process we also uncovered a wealth of information we were not looking for, such as:

(1) The realization that Luther changed the definition of the word *inspiration* by identifying the Bible as the only true relic or "holy thing" on Earth (*Book of Concord*, Tappert, LC, Par. 91, p. 377) with which no Lutheran church bodies agree;
(2) The Aramaic written by two pagan kings in Ezra contains the same Hebraic meter written by Moses in the Torah;
(3) The genealogical numbers in Ezra and Nehemiah are arranged in the same Hebraic Meter as genealogies in the Gospels of Matthew and Luke;
(4) More evidence than was imagined possible that we have the original text of both Ezra and Nehemiah;
(5) Umberto Cassuto's observations leading to augmented sevens as the most significant discovery in the Hebrew text for the past two centuries;
(6) Numbers also are divinely inspired vocables in the text; and,
(7) A dazzling labyrinth of integrated linguistic complexity.

Far from overturning the authenticity and reliability of the text or proving its corruption, this research overturns the reliability, trustworthiness, and credibility of American religious denominationalism together with the accumulated pseudo scholarship it promotes in their war against the Bible.

Technology has moved so rapidly that Hebrew and Greek scholars are scrambling to preserve their reputations and suppress what computers reveal about the text. Faculties of 52 seminaries, and universities were invited to debate this writer at Our Savior Lutheran Church in Houston, Texas, on August 15, 2022, for a prize of $20,000.00. There was no response. Will anyone debate? The old saying goes, "Never bring a knife to a gunfight." I'll bring a laptop and they can bring 175 years of bogus scholarship.

Here and there a clergyman might be tempted to go rogue and tell his congregation that there is now absolute proof that we have the original text of the Bible. But is it worth risking a call and/or career? Who would have dreamed that it is possible to prove that Clines was wrong, and we have the original words of the text in print?

When the current era of American religious denominationalism is soon past God will raise up an alternative, as He always has.

"*The grass withers, the flower fades, But the word of our God stands forever*" (Isa. 40:8 NASB).

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Note 1. Introduction to Clines Article

"How Corrupt is the Text of the Hebrew Bible?
An Empirical Approach from Ezra 2 || Nehemiah 7
David J.A. Clines University of Sheffield"

"This is a question I would have thought everyone in the field should be interested in. Not only professional text critics, but commentators and translators, and all kinds of Hebrew scholars, need to know how reliable or otherwise the text they are using is, or is likely to be. Even the ordinary Bible reader, who can see at the foot of most pages of a modern Bible translation that the text is often being emended, would like to know whether the adoption of emendations, in such quantity, is a matter generally agreed on by the experts.

There are of course plentiful text- critical data for each individual verse, though it is not always easy to discover how our standard modern translations have made the decisions they have about the corruption of the Masoretic text they are attempting to translate. My question, however, is seeking for an answer to a much more general question; I want to get a sense of what measure of overall reliability we may attribute to the text of our printed Hebrew Bibles.

The question is this: are we to suppose that the texts we have are pretty much as their authors intended them to be (assuming that every text left the hands of its author or editor(s) at some point in a 'final' form—which may not always have been the case)? Or would it be more correct to say that the text of the Hebrew Bible is littered with errors and that copious emendation is legitimate and required? Or would the reality be something in between those two extremes? Could we perhaps even put a figure on how many corruptions we may suppose our Hebrew Bibles contain?

As far as I know, no one has attempted to quantify the degree to which the Hebrew Bible may be thought to have suffered corruption. No one offers to tell us whether the text needs emendation in hundreds or thousands or tens of thousands of places. Many tell us that the text has been emended too frequently, too rashly, and unnecessarily; but there is never any suggestion of what might count as a reasonable number of emendations.

One thing I am clear about is that if you never emend the text, you must believe that the text was miraculously preserved over many centuries, in exactly the form given it by its author, until the Masoretes, at least 1000 years later, in many cases, fixed the text in stone (more or less). Even more miraculous would have been the preservation of the vocalization the author heard in his head as he composed his work, which he may never have divulged to a single living person, but which was transmitted entirely orally through centuries of conflict and diaspora, until the creation of the Masoretic system of vowel points c. 700 CE. If you believe that, you can believe anything."

So says Dr. David Clines
You are invited to Purchase these books by this author.

"*In Search of the Biblical Order*" and

"*Repetition in the Bible*"

by Gioacchino Michael Cascione
is available from:

RedeemerPress.Org

in **print** or **eBook** editions or 586-553-0555
and in print from

"*...gives further affirmation of the unity of Scripture*"

"*...evidence is overwhelming that there is a pattern of constant repetition woven into the fabric of many of the books of the Bible*"

"*...A must-read for anyone who does biblical study*"

David Kuske, professor emeritus of New Testament Theology at Wisconsin Lutheran Seminary, Mequon, WI.

"*...discovered the use of 'Hebraic meter' throughout the inspired writings of the prophets and apostles*"

"*...internal evidence of a divine signature authenticating the inspired text of the Bible*

Robert Dargatz, former professor of Old Testament Studies and chairman of the Religion Division at Concordia University Irvine California, and Pastor of Emmanuel Lutheran Church, Orange, CA, elected to the LCMS Commission on Theology and Church Relations.

"*...amazing tapestry of repetition woven into the Scriptures*"

"*...utterly destroys the documentary hypothesis that has prevailed in academia for generations*"

"*...evidence within the text itself of the text's authenticity*"

Rolf Preus, theologian, pastor of Trinity Lutheran Church, Sidney, MT, and St. John Lutheran Church, Fairview, MT.

"*...exegetical insights available nowhere else.*"

James B. Jordan, Director, Biblical Horizons Ministries, and Scholar-in-Residence, Theopholis Institute.