

# Ezra 9:10

Authorized King James Version (KJV)

And now, O our God, what shall we say after this? for we have forsaken thy commandments,

## Analysis

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The rhetorical question: 'And now, O our God, what shall we say after this? for we have forsaken thy commandments.' This acknowledges speechlessness before God—what defense can be offered after receiving mercy? The confession 'we have forsaken thy commandments' admits willful violation, not ignorant mistake. This is covenant breaking, not mere failure. The question format demonstrates that genuine repentance recognizes it has no excuse, no justification, no mitigation to plead. Standing guilty before God with no defense is the beginning of true repentance.

## Historical Context

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The rhetorical question emphasizes that after experiencing God's covenant faithfulness (return from exile, temple restoration, Persian favor), renewed sin is inexcusable. They had no ignorance excuse—Torah was clear, recent history demonstrated consequences, and they sinned anyway. The confession's direct, unvarnished language ('we have forsaken thy commandments') avoids euphemism or excuse-making. This brutal honesty characterizes biblical repentance versus worldly regret that justifies, minimizes, or blames others.

## Related Passages

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**Hebrews 11:1** — Definition of faith

**Romans 1:17** — The righteous shall live by faith

**Psalms 19:1** — Heavens declare God's glory

**Genesis 1:1** — Creation of heavens and earth

## Study Questions

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1. How does the question 'what shall we say after this?' demonstrate that genuine repentance has no excuses, only confession?
2. What does straightforward admission 'we have forsaken thy commandments' teach about avoiding euphemism or excuse-making in confession?

## Interlinear Text

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מָה	נֹאמַר	אֵלֶּה יְנוּ	אַחֲרַי	כִּי	זֶה	אֵת
H6258	H4100	H559	H430	H310	H2063	H3588
	what shall we say	And now O our God	after			
עַל בְּנוּ	מִצְוֹתֶיךָ:					
H5800	H4687					
this for we have forsaken	thy commandments					

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