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## Nehemiah

The Book of Nehemiah is a historical and autobiographical account of Nehemiah, a Jewish exile who serves as the cupbearer to the Persian king Artaxerxes I. The book covers a period of about twelve years, from 445 BC to 433 BC, and is believed to have been written by Nehemiah himself.

The book is divided into two main sections:

1. The Rebuilding of the Wall of Jerusalem (chapters 1-7) In the first section of the book, Nehemiah receives news that the wall of Jerusalem has been destroyed and its gates have been burned. He prays to God for help and then asks King Artaxerxes I for permission to return to Jerusalem to rebuild the wall. The king grants Nehemiah's request and provides him with the resources he needs to accomplish the task. Nehemiah faces opposition from neighboring tribes, but he and his workers persevere and rebuild the wall in just 52 days.
2. The Reformation of the People of Jerusalem (chapters 8-13) In the second section of the book, Nehemiah focuses on the spiritual rebuilding of the people of Jerusalem. He gathers the people together and reads the Law of Moses to them, which leads to a revival of their faith. The people confess their sins and make a covenant with God to follow his commandments. Nehemiah then returns to Persia for a time, and when he comes back to Jerusalem, he finds that the people have fallen back into sin. He takes measures to reform their behavior, including enforcing the Sabbath, removing foreigners from the temple, and purging the community of corrupt officials.

Overall, the Book of Nehemiah is a story of faith, leadership, and perseverance. It shows how God can work through ordinary people to accomplish great things, and it highlights the importance of staying true to one's faith even in the face of opposition and adversity.

Brief description of each chapter in the Book of Nehemiah in the Bible:

Chapter 1: Nehemiah learns that the walls of Jerusalem are in ruins and prays to God for help.

Chapter 2: Nehemiah asks King Artaxerxes I for permission to go to Jerusalem and rebuild the walls. The king grants Nehemiah's request.

Chapter 3: A detailed description of the people and families who worked on different sections of the wall.

Chapter 4: Nehemiah faces opposition from neighboring tribes who mock and threaten the builders. Nehemiah prays to God and encourages the workers to persevere.

Chapter 5: Nehemiah addresses issues of economic injustice among the Jewish people, including usury and debt slavery.

Chapter 6: Nehemiah faces a plot to harm him and distract him from his work on the wall. He refuses to be intimidated and completes the wall.

Chapter 7: Nehemiah appoints gatekeepers and organizes the population of Jerusalem. He records the number of exiles who returned to the city.

Chapter 8: Ezra reads the Law of Moses to the people, and they respond with repentance and celebration.

Chapter 9: The people confess their sins and recount the history of Israel, acknowledging God's faithfulness despite their unfaithfulness.

Chapter 10: The people make a covenant to obey God's commandments, including specific provisions for tithing and maintaining the temple.

Chapter 11: A list of the people who lived in Jerusalem, including those who volunteered to live there and those who were chosen by lot.

Chapter 12: A record of the priests and Levites who returned to Jerusalem with Zerubbabel and Nehemiah, and a description of the dedication of the wall.

Chapter 13: Nehemiah returns to Persia and then comes back to Jerusalem, where he discovers that the people have fallen back into sin. He takes measures to reform their behavior, including enforcing the Sabbath, removing foreigners from the temple, and purging the community of corrupt officials.

## CHAPTER 1

Ne. 1:1 The words of Nehemiah son of Hacaliah: In the month of Kislev in the twentieth year, while I was in the citadel of Susa,

Ne. 1:2 Hanani, one of my brothers, came from Judah with some other men, and I questioned them about the Jewish remnant that survived the exile, and also about Jerusalem.

Ne. 1:3 They said to me, "Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire."

Ne. 1:4 When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven.

Ne. 1:5 Then I said: "O LORD, God of heaven, the great and awesome God, who keeps his covenant of love with those who love him and obey his commands,

Ne. 1:6 let your ear be attentive and your eyes open to hear the prayer your servant is praying before you day and night for your servants, the people of Israel. I confess the sins we Israelites, including myself and my father's house, have committed against you.

Ne. 1:7 We have acted very wickedly towards you. We have not obeyed the commands, decrees and laws you gave your servant Moses.

Ne. 1:8 "Remember the instruction you gave your servant Moses, saying, 'If you are unfaithful, I will scatter you among the nations,

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Ne. 1:9 but if you return to me and obey my commands, then even if your exiled people are at the farthest horizon, I will gather them from there and bring them to the place I have chosen as a dwelling for my Name.'

Ne. 1:10 "They are your servants and your people, whom you redeemed by your great strength and your mighty hand.

Ne. 1:11 Lord, let your ear be attentive to the prayer of this your servant and to the prayer of your servants who delight in revering your name. Give your servant success today by granting him favour in the presence of this man." I was cupbearer to the king.

Nehemiah chapter 1 opens with the words, "The words of Nehemiah son of Hacaliah." Nehemiah was a Jewish exile living in Persia during the reign of King Artaxerxes. Nehemiah was a cupbearer to the king, a position of trust and honor in the Persian court. In the first few verses of chapter 1, Nehemiah receives news from his brother Hanani and some other men who have returned to Jerusalem that the wall of Jerusalem is still in ruins and the gates have been burned down. This news greatly troubles Nehemiah, and he begins to weep and mourn for his people.

Nehemiah then begins to pray to God, confessing his own sins and the sins of his people. He acknowledges that they have disobeyed God's commandments and turned away from Him. Nehemiah then reminds God of His promises to restore His people if they repent and turn back to Him.

In verse 8, Nehemiah specifically asks God to grant him favor in the eyes of the king so that he can return to Jerusalem and help rebuild the city. Nehemiah ends his prayer by asking God to hear his plea and to show mercy to him and his people.

Overall, Nehemiah chapter 1 sets the stage for the rest of the book, which details Nehemiah's efforts to rebuild the wall of Jerusalem and restore the city to its former glory. The chapter highlights Nehemiah's deep concern for his people and his strong faith in God, as well as his willingness to take action to help his fellow Jews.

In Nehemiah chapter 1, the key verses are:

Verse 3: "They said to me, 'Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire.'"

Verse 4: "When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven."

Verse 11: "Lord, let your ear be attentive to the prayer of this your servant and to the prayer of your servants who delight in revering your name. Give your servant success today by granting him favor in the presence of this man."

These verses introduce the narrative of Nehemiah, who was a cupbearer to the Persian king Artaxerxes. He learned that the walls of Jerusalem were broken down and its gates had been burned with fire. This news deeply moved Nehemiah, and he fasted and prayed to God, confessing his sins and the sins of his people. He asked God to have mercy on him and his people and to grant him success as he approached the king to ask for permission to rebuild the walls of Jerusalem.

[In the Book of Nehemiah, Chapter 1 recounts Nehemiah's response upon hearing about the distressed state of Jerusalem and its broken-down walls. Here is a reflection on the key themes and messages found in this chapter:](#)

[Chapter 1 of Nehemiah begins with Nehemiah receiving a report about the condition of Jerusalem from his fellow countrymen who had visited the city. He learns that the walls of Jerusalem are in ruins, and the gates have been destroyed by fire. This news deeply saddens Nehemiah, and he sits down, weeping, mourning, and fasting before God.](#)

[Nehemiah's reaction highlights his compassion for his homeland and his concern for the well-being of his people. It demonstrates his genuine love and loyalty towards Jerusalem, even though he was serving as a cupbearer to the Persian king Artaxerxes at the time.](#)

[Nehemiah's response to the situation is characterized by prayer. He addresses God as the Lord, the God of heaven, and acknowledges God's greatness, power, and faithfulness to His covenant. Nehemiah confesses the sins of the Israelites, including his own and his father's house. He acknowledges that the people of Israel had acted wickedly and disobeyed God's commandments.](#)

[In his prayer, Nehemiah implores God to listen and pay attention to his request. He pleads for God's mercy and asks Him to grant him success as he approaches the king to seek permission and resources for the rebuilding of Jerusalem's walls.](#)

[One of the significant aspects of Nehemiah's prayer is his reliance on God's promises and faithfulness. He reminds God of His covenant with Moses and the Israelites, where God had promised to gather His people back to Jerusalem if they turned back to Him. Nehemiah appeals to God's faithfulness and asks Him to remember His words.](#)

[Through Nehemiah's example, we see the importance of turning to God in times of distress and seeking His guidance, mercy, and favor. Nehemiah's prayer also serves as a model for repentance and intercession on behalf of a nation or a community.](#)

Overall, Chapter 1 of Nehemiah sets the stage for the subsequent narrative of the rebuilding of Jerusalem's walls. It showcases Nehemiah's compassion, his devotion to God, and his reliance on God's promises. The chapter emphasizes the significance of prayer, repentance, and seeking God's guidance when faced with challenges or adversity.

## CHAPTER 2

Ne. 2:1 In the month of Nisan in the twentieth year of King Artaxerxes, when wine was brought for him, I took the wine and gave it to the king. I had not been sad in his presence before;

Ne. 2:2 so the king asked me, "Why does your face look so sad when you are not ill? This can be nothing but sadness of heart." I was very much afraid,

Ne. 2:3 but I said to the king, "May the king live for ever! Why should my face not look sad when the city where my fathers are buried lies in ruins, and its gates have been destroyed by fire?"

Ne. 2:4 The king said to me, "What is it you want?" Then I prayed to the God of heaven,

Ne. 2:5 and I answered the king, "If it pleases the king and if your servant has found favour in his sight, let him send me to the city in Judah where my fathers are buried so that I can rebuild it."

Ne. 2:6 Then the king, with the queen sitting beside him, asked me, "How long will your journey take, and when will you get back?" It pleased the king to send me; so I set a time.

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Ne. 2:7 I also said to him, "If it pleases the king, may I have letters to the governors of Trans-Euphrates, so that they will provide me safe-conduct until I arrive in Judah?"

Ne. 2:8 And may I have a letter to Asaph, keeper of the king's forest, so he will give me timber to make beams for the gates of the citadel by the temple and for the city wall and for the residence I will occupy?" And because the gracious hand of my God was upon me, the king granted my requests.

Ne. 2:9 So I went to the governors of Trans-Euphrates and gave them the king's letters. The king had also sent army officers and cavalry with me.

Ne. 2:10 When Sanballat the Horonite and Tobiah the Ammonite official heard about this, they were very much disturbed that someone had come to promote the welfare of the Israelites.

Ne. 2:11 I went to Jerusalem, and after staying there three days

Ne. 2:12 I set out during the night with a few men. I had not told anyone what my God had put in my heart to do for Jerusalem. There were no mounts with me except the one I

was riding on.

Ne. 2:13 By night I went out through the Valley Gate towards the Jackal [Or Serpent or Fig] Well and the Dung Gate, examining the walls of Jerusalem, which had been broken down, and its gates, which had been destroyed by fire.

Ne. 2:14 Then I moved on towards the Fountain Gate and the King's Pool, but there was not enough room for my mount to get through;

Ne. 2:15 so I went up the valley by night, examining the wall. Finally, I turned back and re-entered through the Valley Gate.

Ne. 2:16 The officials did not know where I had gone or what I was doing, because as yet I had said nothing to the Jews or the priests or nobles or officials or any others who would be doing the work.

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Ne. 2:17 Then I said to them, "You see the trouble we are in: Jerusalem lies in ruins, and its gates have been burned with fire. Come, let us rebuild the wall of Jerusalem, and we will no longer be in disgrace."

Ne. 2:18 I also told them about the gracious hand of my God upon me and what the king had said to me. They replied, "Let us start rebuilding." So they began this good work.

Ne. 2:19 But when Sanballat the Horonite, Tobiah the Ammonite official and Geshem the Arab heard about it, they mocked and ridiculed us. "What is this you are doing?" they asked. "Are you rebelling against the king?"

Ne. 2:20 I answered them by saying, "The God of heaven will give us success. We his servants will start rebuilding, but as for you, you have no share in Jerusalem or any claim or historic right to it."

Chapter 2 of Nehemiah begins with Nehemiah continuing his duties as cupbearer to the king of Persia, King Artaxerxes. One day, the king notices that Nehemiah is sad and asks him what is wrong. Nehemiah is afraid to speak at first, but then he tells the king that he is sad because the wall of Jerusalem is in ruins and the city is in a state of distress.

The king asks Nehemiah what he wants, and Nehemiah asks for permission to return to Jerusalem to rebuild the wall. The king grants Nehemiah's request and even gives him letters of safe passage and materials for the rebuilding effort.

Nehemiah sets out for Jerusalem with a group of officials and soldiers. When he arrives, he spends three days surveying the city and its walls before revealing his plan to the people. He tells them that God has put it in his heart to rebuild the wall and restore the city.

Nehemiah faces opposition from some of the local officials and people who do not want to see the city restored. But he remains determined and gathers the people together to begin the rebuilding effort.

Chapter 2 of Nehemiah shows Nehemiah's leadership and determination in the face of opposition, as well as his trust in God's provision and guidance. It also highlights the importance of seeking the favor and assistance of those in positions of power and authority, as Nehemiah did with King Artaxerxes.

In Nehemiah chapter 2, the key verses are:

Verse 4: "The king said to me, 'What is it you want?' Then I prayed to the God of heaven."

Verse 8: "And may I have a letter to Asaph, keeper of the royal park, so he will give me timber to make beams for the gates of the citadel by the temple and for the city wall and for the residence I will occupy?" And because the gracious hand of my God was on me, the king granted my requests."

Verse 18: "I also told them about the gracious hand of my God on me and what the king had said to me. They replied, 'Let us start rebuilding.' So they began this good work."

These verses describe Nehemiah's journey to Jerusalem, his inspection of the city walls, and his plans to rebuild them. In verse 4, Nehemiah prayed to God before making his request to the king. In verse 8, the king granted Nehemiah's requests for materials to rebuild the walls, which Nehemiah attributed to the gracious hand of God on him. In verse 18, Nehemiah shared his plans and the support of the people to rebuild the walls. [In the Book of Nehemiah, Chapter 2 continues the narrative of Nehemiah's journey and his efforts to rebuild the walls of Jerusalem. Here is a reflection on the key themes and messages found in this chapter:](#)

[Chapter 2 of Nehemiah begins with Nehemiah serving as the cupbearer to King Artaxerxes of Persia. While performing his duties, Nehemiah's sadness and concern are evident on his face. The king notices this and asks Nehemiah about the reason for his sorrow.](#)

[This interaction between Nehemiah and the king demonstrates the significance of Nehemiah's position and the trust the king had in him. Nehemiah responds by explaining the condition of Jerusalem—the city of his ancestors—that lies in ruins, and its gates are destroyed by fire.](#)

[The king responds with a question, asking Nehemiah what he requests. Nehemiah immediately prays to God for guidance, demonstrating his dependence on God's favor and intervention. Then, he boldly presents his request to the king, asking for permission to go to Judah and rebuild the walls of Jerusalem.](#)

[In an unexpected display of favor, the king grants Nehemiah's request. Not only does he allow Nehemiah to go, but he also provides him with letters granting safe passage and access to the necessary resources for the rebuilding project. This provision from the king highlights God's sovereignty and the way He can work through even secular rulers to fulfill His plans.](#)

[Nehemiah's journey to Jerusalem is accompanied by officials, cavalry, and horsemen sent by the king, further emphasizing the king's support for the project. Upon arriving in](#)



Jerusalem, Nehemiah takes time to assess the situation and inspects the walls during the night, accompanied by only a few trusted individuals.

In this chapter, we see the importance of strategic planning and careful observation in Nehemiah's approach. Instead of rushing into action, he takes the time to gather information, assess the damage, and devise a plan for the rebuilding process. Nehemiah's wise and thoughtful leadership is a valuable lesson for approaching any significant task or project.

Chapter 2 of Nehemiah also highlights God's providence and favor in Nehemiah's endeavor. Through the unexpected favor of the king, Nehemiah receives the necessary resources and authority to fulfill his mission. This reminds us of God's ability to open doors and provide for His people when they are aligned with His purposes.

Overall, Chapter 2 of Nehemiah demonstrates Nehemiah's faith, his dependence on God's guidance, and his wise planning. It underscores the significance of seizing opportunities, seeking God's favor, and carefully assessing situations before taking action. The chapter also emphasizes God's sovereignty and provision as Nehemiah's journey to rebuild the walls of Jerusalem unfolds.

### CHAPTER 3

Ne. 3:1 Eliashib the high priest and his fellow priests went to work and rebuilt the Sheep Gate. They dedicated it and set its doors in place, building as far as the Tower of the Hundred, which they dedicated, and as far as the Tower of Hananel.

Ne. 3:2 The men of Jericho built the adjoining section, and Zaccur son of Imri built next to them.

Ne. 3:3 The Fish Gate was rebuilt by the sons of Hassenaah. They laid its beams and put its doors and bolts and bars in place.

Ne. 3:4 Meremoth son of Uriah, the son of Hakkoz, repaired the next section. Next to him Meshullam son of Berekiah, the son of Meshezabel, made repairs, and next to him Zadok son of Baana also made repairs.

Ne. 3:5 The next section was repaired by the men of Tekoa, but their nobles would not put their shoulders to the work under their supervisors. [Or their Lord or the governor]

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Ne. 3:6 The Jeshanah [Or Old] Gate was repaired by Joiada son of Paseah and Meshullam son of Besodeiah. They laid its beams and put its doors and bolts and bars in place.

Ne. 3:7 Next to them, repairs were made by men from Gibeon and Mizpah — Melatiah of Gibeon and Jadon of Meronoth — places under the authority of the governor of Trans Euphrates.

Ne. 3:8 Uzziel son of Harhaiah, one of the goldsmiths, repaired the next section; and Hananiah, one of the perfume-makers, made



repairs next to that. They restored [Or They left out part of] Jerusalem as far as the Broad Wall.

Ne. 3:9 Rephaiah son of Hur, ruler of a half-district of Jerusalem, repaired the next section.

Ne. 3:10 Adjoining this, Jedaiah son of Harumaph made repairs opposite his house, and Hattush son of Hashabneiah made repairs next to him.

Ne. 3:11 Malkijah son of Harim and Hasshub son of Pahath-Moab repaired another section and the Tower of the Ovens.

Ne. 3:12 Shallum son of Hallohesh, ruler of a half-district of Jerusalem, repaired the next section with the help of his daughters.

Ne. 3:13 The Valley Gate was repaired by Hanun and the residents of Zanoah. They rebuilt it and put its doors and bolts and bars in place. They also repaired five hundred yards [Hebrew a thousand cubits (about 450 metres)] of the wall as far as the Dung Gate.

Ne. 3:14 The Dung Gate was repaired by Malkijah son of Recab, ruler of the district of Beth Hakkerem. He rebuilt it and put its doors and bolts and bars in place.

Ne. 3:15 The Fountain Gate was repaired by Shallun son of Col Hozeh, ruler of the district of Mizpah. He rebuilt it, roofing it over and putting its doors and bolts and bars in place. He also repaired the wall of the Pool of Siloam, [Hebrew Shelah, a 1120

variant of Shiloah, that is, Siloam] by the King's Garden, as far as the steps going down from the City of David.

Ne. 3:16 Beyond him, Nehemiah son of Azbuk, ruler of a half-district of Beth Zur, made repairs up to a point opposite the tombs [Hebrew; Septuagint, some Vulgate manuscripts and Syriac tomb] of David, as far as the artificial pool and the House of the Heroes.

Ne. 3:17 Next to him, the repairs were made by the Levites under Rehum son of Bani. Beside him, Hashabiah, ruler of half the district of Keilah, carried out repairs for his district.

Ne. 3:18 Next to him, the repairs were made by their countrymen under Binnui [Two Hebrew manuscripts and Syriac (see also Septuagint and verse 24); most Hebrew manuscripts Bavvai] son of Henadad, ruler of the other half-district of Keilah.

Ne. 3:19 Next to him, Ezer son of Jeshua, ruler of Mizpah, repaired another section, from a point facing the ascent to the armoury as far as the angle.

Ne. 3:20 Next to him, Baruch son of Zabbai zealously repaired another section, from the angle to the entrance of the house of Eliashib the high priest.

Ne. 3:21 Next to him, Meremoth son of Uriah, the son of Hakkoz,

repaired another section, from the entrance of Eliashib's house to the end of it.

Ne. 3:22 The repairs next to him were made by the priests from the surrounding region.

Ne. 3:23 Beyond them, Benjamin and Hasshub made repairs in front of their house; and next to them, Azariah son of Maaseiah, the son of Ananiah, made repairs beside his house.

Ne. 3:24 Next to him, Binnui son of Henadad repaired another section, from Azariah's house to the angle and the corner,

Ne. 3:25 and Palal son of Uzai worked opposite the angle and the tower projecting from the upper palace near the court of the guard. Next to him, Pedaiah son of Parosh  
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Ne. 3:26 and the temple servants living on the hill of Ophel made repairs up to a point opposite the Water Gate towards the east and the projecting tower.

Ne. 3:27 Next to them, the men of Tekoa repaired another section, from the great projecting tower to the wall of Ophel.

Ne. 3:28 Above the Horse Gate, the priests made repairs, each in front of his own house.

Ne. 3:29 Next to them, Zadok son of Immer made repairs opposite his house. Next to him, Shemaiah son of Shecaniah, the guard at the East Gate, made repairs.

Ne. 3:30 Next to him, Hananiah son of Shelemiah, and Hanun, the sixth son of Zalaph, repaired another section. Next to them, Meshullam son of Berekiah made repairs opposite his living quarters.

Ne. 3:31 Next to him, Malkijah, one of the goldsmiths, made repairs as far as the house of the temple servants and the merchants, opposite the Inspection Gate, and as far as the room above the corner;

Ne. 3:32 and between the room above the corner and the Sheep Gate the goldsmiths and merchants made repairs.

Chapter 3 of Nehemiah is a detailed account of the rebuilding of the wall of Jerusalem. The chapter describes how the work was organized and carried out, with each section of the wall assigned to a specific group or individual.

The chapter begins with a description of the Sheep Gate, which was the first section of the wall to be rebuilt. It then goes on to describe the rebuilding of the walls in a counterclockwise direction, with each section of the wall and the people responsible for rebuilding it named.

The work of rebuilding the wall was carried out by a variety of people, including priests, Levites, rulers, goldsmiths, and merchants. They worked on the section of the wall nearest to their homes or businesses, and some worked on multiple sections of the wall.

Despite facing opposition from some of the local officials and neighboring tribes, the people of Jerusalem continued to work diligently on the wall, and by the end of the chapter, the entire wall had been rebuilt.

Chapter 3 of Nehemiah is a testament to the determination and hard work of the people of Jerusalem in rebuilding their city. It also shows the importance of organization and teamwork in achieving a common goal, as well as the power of community in overcoming adversity.

In Nehemiah chapter 3, the key verses are:

Verse 1: "Eliashib the high priest and his fellow priests went to work and rebuilt the Sheep Gate. They dedicated it and set its doors in place, building as far as the Tower of the Hundred, which they dedicated, and as far as the Tower of Hananel."

Verse 5: "The next section was repaired by the men of Tekoa, but their nobles would not put their shoulders to the work under their supervisors."

Verse 12: "Shallum son of Hallohesh, ruler of a half-district of Jerusalem, repaired the next section with the help of his daughters."

These verses describe the rebuilding of the walls of Jerusalem, with each section being assigned to a different group of people who worked together to rebuild it. Verse 1 mentions the first section that was rebuilt by the priests, starting at the Sheep Gate and continuing to the Tower of Hananel. Verse 5 notes that some of the nobles of Tekoa did not participate in the rebuilding effort. Verse 12 highlights Shallum and his daughters, who worked together to rebuild their assigned section of the wall. The chapter provides a detailed account of the different groups involved in the reconstruction of the walls, and it emphasizes the importance of cooperation and teamwork in accomplishing a large-scale project.

[In the Book of Nehemiah, Chapter 3 provides a detailed account of the individuals and groups involved in the rebuilding of the walls of Jerusalem. Here is a reflection on the key themes and messages found in this chapter:](#)

[Chapter 3 of Nehemiah focuses on the collaborative effort and unity displayed by the people of Jerusalem in rebuilding the city walls. The chapter starts by describing the process of reconstruction, beginning from the Sheep Gate, which was the first section being repaired.](#)

[Nehemiah lists the names of those who participated in the rebuilding work, including priests, Levites, goldsmiths, merchants, and various other groups and families. The detailed account highlights the diverse range of people involved and their collective commitment to the project.](#)

[The chapter describes the sections of the wall that each group or individual worked on. It provides specific details about the repairs, mentioning specific gates, towers, and sections of the wall, such as the Fish Gate, the Tower of the Hundred, the Valley Gate, and others. This comprehensive account demonstrates the systematic and organized nature of the rebuilding process.](#)

One of the significant themes in this chapter is the unity and cooperation among the people. Despite their diverse backgrounds and occupations, they worked together side by side, shoulder to shoulder, to restore the walls. Each individual or group took responsibility for their assigned section, emphasizing the importance of everyone's contribution, regardless of the size or location of their task.

The chapter also highlights the involvement of notable individuals and leaders. For example, Baruch, the son of Zabbai, zealously repaired his section, and Nehemiah acknowledges his dedication. Eliashib, the high priest, and his fellow priests also played an active role in the restoration work.

Through the detailed descriptions of each section being rebuilt, the chapter provides a sense of progress and accomplishment. It illustrates that every part of the wall was crucial, and each individual's efforts contributed to the overall success of the project. This reflects the importance of individual contributions and the power of collective effort in achieving a common goal.

Chapter 3 of Nehemiah serves as a reminder of the value of teamwork, unity, and the shared responsibility of God's people in fulfilling His purposes. It emphasizes the significance of each person's contribution and highlights the potential impact of individuals working together towards a common objective.

Overall, this chapter showcases the unity, diversity, and collaborative spirit of the people of Jerusalem as they rebuild the city walls. It underscores the importance of every individual's role and demonstrates the power of collective effort in accomplishing significant tasks. The chapter serves as an inspiring example of teamwork and community involvement, encouraging us to work together towards the restoration and building up of God's purposes in our own lives and communities.

#### CHAPTER 4

Ne. 4:1 When Sanballat heard that we were rebuilding the wall, he became angry and was greatly incensed. He ridiculed the Jews,

Ne. 4:2 and in the presence of his associates and the army of Samaria, he said, "What are those feeble Jews doing? Will they restore their wall? Will they offer sacrifices? Will they finish in a day? Can they bring the stones back to life from those heaps of rubble — burned as they are?"

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Ne. 4:3 Tobiah the Ammonite, who was at his side, said, "What they are building — if even a fox climbed up on it, he would break down their wall of stones!"

Ne. 4:4 Hear us, O our God, for we are despised. Turn their insults back on their own heads. Give them over as plunder in a land of captivity.

Ne. 4:5 Do not cover up their guilt or blot out their sins from your sight, for they have thrown insults in the face of [Or have provoked you to anger before] the builders.

Ne. 4:6 So we rebuilt the wall till all of it reached half its height, for the people worked with all their heart.

Ne. 4:7 But when Sanballat, Tobiah, the Arabs, the Ammonites and the men of Ashdod heard that the repairs to Jerusalem's walls had gone ahead and that the gaps were being closed, they were very angry.

Ne. 4:8 They all plotted together to come and fight against Jerusalem and stir up trouble against it.

Ne. 4:9 But we prayed to our God and posted a guard day and night to meet this threat.

Ne. 4:10 Meanwhile, the people in Judah said, "The strength of the labourers is giving out, and there is so much rubble that we cannot rebuild the wall."

Ne. 4:11 Also our enemies said, "Before they know it or see us, we will be right there among them and will kill them and put an end to the work."

Ne. 4:12 Then the Jews who lived near them came and told us ten times over, "Wherever you turn, they will attack us."

Ne. 4:13 Therefore I stationed some of the people behind the lowest points of the wall at the exposed places, posting them by families, with their swords, spears and bows.

Ne. 4:14 After I looked things over, I stood up and said to the nobles, the officials and the rest of the people, "Don't be afraid of them. Remember the Lord, who is great and awesome, and  
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fight for your brothers, your sons and your daughters, your wives and your homes."

Ne. 4:15 When our enemies heard that we were aware of their plot and that God had frustrated it, we all returned to the wall, each to his own work.

Ne. 4:16 From that day on, half of my men did the work, while the other half were equipped with spears, shields, bows and armour. The officers posted themselves behind all the people of Judah

Ne. 4:17 who were building the wall. Those who carried materials did their work with one hand and held a weapon in the other,

Ne. 4:18 and each of the builders wore his sword at his side as he worked. But the man who sounded the trumpet stayed with me.

Ne. 4:19 Then I said to the nobles, the officials and the rest of the people, "The work is extensive and spread out, and we are widely separated from each other along the wall.

Ne. 4:20 Wherever you hear the sound of the trumpet, join us there.

Our God will fight for us!”

Ne. 4:21 So we continued the work with half the men holding spears, from the first light of dawn till the stars came out.

Ne. 4:22 At that time I also said to the people, “Have every man and his helper stay inside Jerusalem at night, so that they can serve us as guards by night and workmen by day.”

Ne. 4:23 Neither I nor my brothers nor my men nor the guards with me took off our clothes; each had his weapon, even when he went for water. [The meaning of the Hebrew for this clause is uncertain.]

Chapter 4 of Nehemiah focuses on the opposition and challenges faced by Nehemiah and the people of Jerusalem as they worked to rebuild the wall of the city.

The chapter begins with Sanballat and Tobiah, two officials from neighboring regions, mocking and ridiculing the people of Jerusalem for their efforts to rebuild the wall.

Nehemiah and the people respond by praying to God and continuing their work.

As the work on the wall progresses, the opposition intensifies. Sanballat, Tobiah, and other officials conspire to attack the workers and disrupt their progress. Nehemiah responds by stationing guards around the wall and organizing the workers into groups to defend against any attacks.

Despite the opposition, the people of Jerusalem continue to work on the wall, with some even working with one hand while holding a weapon in the other. Nehemiah encourages the people to stay focused on their work and trust in God's protection.

The chapter ends with a description of the progress made on the wall, with half of the wall completed and the people continuing to work diligently despite the threats and challenges they faced.

Chapter 4 of Nehemiah highlights the challenges and opposition that often come with pursuing a difficult task, but also the importance of perseverance and trust in God's protection. It also shows the power of unity and teamwork in overcoming adversity.

In Nehemiah chapter 4, the key verses are:

Verse 6: "So we rebuilt the wall till all of it reached half its height, for the people worked with all their heart."

Verse 9: "But we prayed to our God and posted a guard day and night to meet this threat."

Verse 14: "After I looked things over, I stood up and said to the nobles, the officials and the rest of the people, 'Don't be afraid of them. Remember the Lord, who is great and awesome, and fight for your families, your sons and your daughters, your wives and your homes.'"

These verses describe the opposition and threats that Nehemiah and the people faced as they worked to rebuild the walls of Jerusalem. In verse 6, Nehemiah notes the hard work and dedication of the people in rebuilding the wall. In verse 9, Nehemiah and the people prayed to God for protection and posted guards to defend against the opposition. In verse 14, Nehemiah encouraged the people to remember God's greatness and to fight for their families and homes. The chapter emphasizes the challenges that the rebuilding project faced and the need for faith and determination in the face of opposition.

In the Book of Nehemiah, Chapter 4 focuses on the opposition and challenges faced by Nehemiah and the people of Jerusalem as they continue the rebuilding of the city walls. Here is a reflection on the key themes and messages found in this chapter:

Chapter 4 of Nehemiah begins with the introduction of Sanballat, Tobiah, and other enemies who mock and oppose the work of rebuilding the walls. They express disdain and question the strength and effectiveness of the construction.

Nehemiah and the people respond to this opposition with prayer. They turn to God for strength, protection, and guidance. Nehemiah's prayer acknowledges the threats they face and asks for God's intervention and justice against their enemies.

In response to the opposition, Nehemiah and the people take practical measures to ensure the safety of the workers and the progress of the construction. They station guards and establish a system where workers are armed and ready to defend against potential attacks.

The chapter describes the discouragement faced by the people due to the threats and challenges. The workers become weary, and they face physical exhaustion. However, Nehemiah encourages them with words of strength and motivation, reminding them of the Lord's presence and their purpose in rebuilding Jerusalem.

Amidst the challenges, Nehemiah also implements strategic measures to strengthen the defense of the city. He organizes the workers in teams and assigns specific areas of the wall for each group to focus on. This organized approach helps to boost morale and instill a sense of purpose and unity among the workers.

One of the key themes in this chapter is the perseverance and determination displayed by Nehemiah and the people in the face of opposition. Despite the mockery, threats, and discouragement, they remain steadfast in their commitment to complete the task. They rely on God's strength and guidance and take practical steps to overcome the challenges.

Chapter 4 of Nehemiah reminds us that whenever we seek to do God's work, opposition is likely to arise. It highlights the importance of prayer, seeking God's protection, and relying on His strength to overcome obstacles. Nehemiah's leadership and encouragement serve as an example of how to motivate and inspire others in the face of adversity.

Furthermore, this chapter emphasizes the significance of unity and working together to achieve a common goal. Nehemiah's organization of the workers and their collaborative efforts demonstrate the power of teamwork in overcoming challenges and accomplishing significant tasks.

Overall, Chapter 4 of Nehemiah highlights the opposition faced during the rebuilding of the walls of Jerusalem and the resilience and determination of Nehemiah and the people. It emphasizes the importance of relying on God, prayer, and practical measures in the face of opposition. The chapter encourages us to persevere, stay united, and trust in God's strength when we encounter obstacles in fulfilling His purposes.



## CHAPTER 5

Ne. 5:1 Now the men and their wives raised a great outcry against their Jewish brothers.

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Ne. 5:2 Some were saying, “We and our sons and daughters are numerous; in order for us to eat and stay alive, we must get grain.”

Ne. 5:3 Others were saying, “We are mortgaging our fields, our vineyards and our homes to get grain during the famine.”

Ne. 5:4 Still others were saying, “We have had to borrow money to pay the king’s tax on our fields and vineyards.

Ne. 5:5 Although we are of the same flesh and blood as our countrymen and though our sons are as good as theirs, yet we have to subject our sons and daughters to slavery. Some of our daughters have already been enslaved, but we are powerless, because our fields and our vineyards belong to others.”

Ne. 5:6 When I heard their outcry and these charges, I was very angry.

Ne. 5:7 I pondered them in my mind and then accused the nobles and officials. I told them, “You are exacting usury from your own countrymen!” So I called together a large meeting to deal with them

Ne. 5:8 and said: “As far as possible, we have bought back our Jewish brothers who were sold to the Gentiles. Now you are selling your brothers, only for them to be sold back to us!”

They kept quiet, because they could find nothing to say.

Ne. 5:9 So I continued, “What you are doing is not right. Shouldn’t you walk in the fear of our God to avoid the reproach of our Gentile enemies?”

Ne. 5:10 I and my brothers and my men are also lending the people money and grain. But let the exacting of usury stop!

Ne. 5:11 Give back to them immediately their fields, vineyards, olive groves and houses, and also the usury you are charging them — the hundredth part of the money, grain, new wine and oil.”

Ne. 5:12 “We will give it back,” they said. “And we will not demand anything more from them. We will do as you say.” Then I

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summoned the priests and made the nobles and officials take an oath to do what they had promised.

Ne. 5:13 I also shook out the folds of my robe and said, “In this way may God shake out of his house and possessions every man who does not keep this promise. So may such a man be shaken out and emptied!” At this the whole assembly said,

“Amen,” and praised the LORD. And the people did as they had promised.

Ne. 5:14 Moreover, from the twentieth year of King Artaxerxes, when I was appointed to be their governor in the land of Judah, until his thirty-second year — twelve years — neither I nor my brothers ate the food allotted to the governor.

Ne. 5:15 But the earlier governors — those preceding me — placed a heavy burden on the people and took forty shekels [That is, about 1 pound (about 0.5 kilogram)] of silver from them in addition to food and wine. Their assistants also lorded it over the people. But out of reverence for God I did not act like that.

Ne. 5:16 Instead, I devoted myself to the work on this wall. All my men were assembled there for the work; we [Most Hebrew manuscripts; some Hebrew manuscripts, Septuagint, Vulgate and Syriac I] did not acquire any land.

Ne. 5:17 Furthermore, a hundred and fifty Jews and officials ate at my table, as well as those who came to us from the surrounding nations.

Ne. 5:18 Each day one ox, six choice sheep and some poultry were prepared for me, and every ten days an abundant supply of wine of all kinds. In spite of all this, I never demanded the food allotted to the governor, because the demands were heavy on these people.

Ne. 5:19 Remember me with favour, O my God, for all I have done for these people.

Chapter 5 of Nehemiah focuses on the internal struggles and injustices faced by the people of Jerusalem as they worked to rebuild the wall of the city.

The chapter begins with a description of the economic hardships faced by the people, with many struggling to provide for their families and pay their taxes. Some had even been forced to mortgage their fields and homes to pay for food.

Nehemiah is outraged by these injustices and calls a meeting of the people to address the issue. He confronts the nobles and officials who were taking advantage of the people and demands that they stop oppressing their fellow Jews.

The nobles and officials agree to stop their unjust practices and even return the lands and properties that they had taken from the people. Nehemiah also sets an example by refusing to take the usual governor's food allowance and instead provides for himself and his followers.

The chapter ends with a description of Nehemiah's continued efforts to rebuild the wall, with the people working together in unity and with renewed energy and purpose.

Chapter 5 of Nehemiah highlights the importance of social justice and fairness, even in the midst of a challenging and difficult task. It also shows the power of leadership and the example that leaders can set in creating a just and equitable society.

In Nehemiah chapter 5, the key verses are:

Verse 1-2: "Now the men and their wives raised a great outcry against their fellow Jews. Some were saying, 'We and our sons and daughters are numerous; in order for us to eat and stay alive, we must get grain.'"

Verse 6: "When I heard their outcry and these charges, I was very angry."

Verse 19: "Remember me with favor, my God, for all I have done for these people."

These verses describe the issue of economic exploitation and oppression among the Jewish people. In verses 1-2, some of the Jews complained that they were unable to provide for their families due to high taxes and debt, and they were being forced to mortgage their land and even sell their children into slavery to pay their debts. In verse 6, Nehemiah was angered by this exploitation and called on the people to stop exploiting each other. In verse 19, Nehemiah prayed that God would remember his efforts to help the people and bring justice to the situation. The chapter highlights the importance of social justice and the need for people to treat each other fairly and with compassion.

In the Book of Nehemiah, Chapter 5 addresses a different challenge faced by Nehemiah and the people of Jerusalem—the issue of economic injustice and oppression within their own community. Here is a reflection on the key themes and messages found in this chapter:

Chapter 5 of Nehemiah begins with a complaint from some of the Jewish people against their fellow Jews. They express their distress and concern over the economic hardships they are facing. They describe how they and their families are being burdened with heavy debts, mortgages, and loans, leading to poverty and hunger.

Nehemiah, upon hearing their cries, is greatly troubled. He acknowledges their grievances as a significant problem and realizes that this situation hinders the unity and progress of their community. Nehemiah takes immediate action and confronts the nobles and officials about the exploitation and unfair treatment of their own people.

Nehemiah calls for a community gathering to address the issue. He delivers a strong rebuke to the officials and nobles, highlighting the severity of their actions and the negative consequences they have on the reputation and welfare of the Jewish community. Nehemiah challenges them to restore what they have taken and to stop their unjust practices.

The response from the officials and nobles is one of repentance and acknowledgement of their wrongdoings. They commit to making restitution and return what they have taken from the people. Nehemiah emphasizes the importance of doing what is right and just, urging them to keep their promises and ensure economic justice for all.

One of the central themes in this chapter is the call for social justice and compassion within the community. Nehemiah recognizes that the economic oppression faced by the people undermines their unity and their ability to rebuild Jerusalem. He highlights the importance of caring for one another and treating each other fairly, particularly in times of difficulty.

Chapter 5 of Nehemiah also underscores the role of leadership in addressing social and economic issues. Nehemiah takes a proactive stance in confronting the unjust practices and challenges the authorities to take responsibility and make amends. His actions demonstrate the importance of leaders advocating for justice and standing up against exploitation and oppression.

Furthermore, this chapter highlights the power of repentance and restitution. The response of the officials and nobles, acknowledging their wrongdoings and committing to make things right, exemplifies the importance of genuine repentance and seeking reconciliation.

Overall, Chapter 5 of Nehemiah addresses the issue of economic injustice within the Jewish community. It emphasizes the importance of social justice, compassion, and fair treatment of others, particularly within the community of believers. The chapter reminds us of the need to be vigilant and proactive in addressing social issues and challenges leaders to advocate for justice and restitution. It serves as a reminder of the significance of compassion and fairness in building a united and thriving community.

## CHAPTER 6

Ne. 6:1 When word came to Sanballat, Tobiah, Geshem the Arab and the rest of our enemies that I had rebuilt the wall and not a gap was left in it — though up to that time I had not set the doors in the gates —

Ne. 6:2 Sanballat and Geshem sent me this message: “Come, let us meet together in one of the villages [Or in Kephirim] on the plain of Ono.” But they were scheming to harm me;

Ne. 6:3 so I sent messengers to them with this reply: “I am carrying on a great project and cannot go down. Why should the work stop while I leave it and go down to you?”

Ne. 6:4 Four times they sent me the same message, and each time I gave them the same answer.

Ne. 6:5 Then, the fifth time, Sanballat sent his assistant to me with the same message, and in his hand was an unsealed letter

Ne. 6:6 in which was written: “It is reported among the nations — and Geshem [Hebrew Gashmu, a variant of Geshem] says it is true — that you and the Jews are plotting to revolt, and therefore you are building the wall. Moreover, according to these reports you are about to become their king

Ne. 6:7 and have even appointed prophets to make this proclamation about you in Jerusalem: ‘There is a king in Judah!’ Now this report will get back to the king; so come, let us confer together.”

Ne. 6:8 I sent him this reply: “Nothing like what you are saying is happening; you are just making it up out of your head.”

Ne. 6:9 They were all trying to frighten us, thinking, “Their hands

will get too weak for the work, and it will not be completed.”

But I prayed, “Now strengthen my hands.”

Ne. 6:10 One day I went to the house of Shemaiah son of Delaiah, the son of Mehetabel, who was shut in at his home. He said, “Let us meet in the house of God, inside the temple, and let us  
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close the temple doors, because men are coming to kill you — by night they are coming to kill you.”

Ne. 6:11 But I said, “Should a man like me run away? Or should one like me go into the temple to save his life? I will not go!”

Ne. 6:12 I realised that God had not sent him, but that he had prophesied against me because Tobiah and Sanballat had hired him.

Ne. 6:13 He had been hired to intimidate me so that I would commit a sin by doing this, and then they would give me a bad name to discredit me.

Ne. 6:14 Remember Tobiah and Sanballat, O my God, because of what they have done; remember also the prophetess Noadiah and the rest of the prophets who have been trying to intimidate me.

Ne. 6:15 So the wall was completed on the twenty-fifth of Elul, in fifty-two days.

Ne. 6:16 When all our enemies heard about this, all the surrounding nations were afraid and lost their self-confidence, because they realised that this work had been done with the help of our God.

Ne. 6:17 Also, in those days the nobles of Judah were sending many letters to Tobiah, and replies from Tobiah kept coming to them.

Ne. 6:18 For many in Judah were under oath to him, since he was son-in-law to Shecaniah son of Arah, and his son Jehohanan had married the daughter of Meshullam son of Berekiah.

Ne. 6:19 Moreover, they kept reporting to me his good deeds and then telling him what I said. And Tobiah sent letters to intimidate me.

Chapter 6 of Nehemiah focuses on the final attempts of Nehemiah's enemies to stop the rebuilding of the wall of Jerusalem.

The chapter begins with Sanballat, Tobiah, and Geshem sending Nehemiah an invitation to meet with them in one of the villages outside Jerusalem. Nehemiah suspects that they are planning to harm him and declines the invitation, instead sending a message that he is too busy with the work on the wall.

Sanballat then sends a series of false accusations against Nehemiah to intimidate him and discourage the people working on the wall. However, Nehemiah sees through their schemes and continues to trust in God's protection.

The enemies of Nehemiah also try to discredit him by spreading rumors that he is planning to rebel against the king of Persia. Nehemiah responds by praying for God's strength and protection, and by refusing to be distracted from his work.

The chapter ends with a description of the completion of the wall of Jerusalem, despite the efforts of its enemies to stop its rebuilding. The people of Jerusalem rejoice and give thanks to God for their success.

In Nehemiah chapter 6, the key verses are:

Verse 2: "Sanballat and Geshem sent me this message: 'Come, let us meet together in one of the villages on the plain of Ono.' But they were scheming to harm me;"

Verse 9: "They were all trying to frighten us, thinking, 'Their hands will get too weak for the work, and it will not be completed.' But I prayed, 'Now strengthen my hands.'"

Verse 15-16: "So the wall was completed on the twenty-fifth of Elul, in fifty-two days. When all our enemies heard about this, all the surrounding nations were afraid and lost their self-confidence, because they realized that this work had been done with the help of our God."

These verses describe the attempts of Nehemiah's enemies to undermine his leadership and prevent the completion of the wall. In verse 2, Sanballat and Geshem tried to trick Nehemiah into meeting with them so they could harm him. In verse 9, Nehemiah prayed for strength in the face of these threats. Finally, in verses 15-16, the completion of the wall is celebrated, and it is acknowledged that the accomplishment was made possible with the help of God. The chapter highlights the importance of perseverance, faith, and trusting in God's protection and provision in the face of opposition.

[In the Book of Nehemiah, Chapter 6 continues the account of Nehemiah's leadership and the challenges he faces while rebuilding the walls of Jerusalem. Here is a reflection on the key themes and messages found in this chapter:](#)

[Chapter 6 of Nehemiah begins with Nehemiah facing increased opposition from his enemies who seek to hinder the progress of the wall construction. Sanballat, Tobiah, and Geshem send Nehemiah multiple messages urging him to meet with them in various locations, seemingly to harm him or distract him from his work.](#)

[Nehemiah recognizes their intentions and discerns their plot to intimidate and cause fear. However, he remains steadfast and refuses to meet with them, knowing that it would compromise his purpose and distract him from his mission. Nehemiah's response displays his wisdom, discernment, and unwavering commitment to the task at hand.](#)

[In addition to the deceptive messages, Nehemiah becomes aware of a false prophet named Shemaiah, who is reportedly receiving divine revelations instructing Nehemiah to seek refuge in the temple for his safety. Nehemiah recognizes this as a ploy to discredit him and compromise his leadership. He resolutely refuses to heed Shemaiah's advice, understanding that it is a scheme to make him violate God's law and tarnish his integrity.](#)

[Chapter 6 highlights the importance of discernment and staying focused on God's calling in the face of opposition and deception. Nehemiah's refusal to be swayed by false](#)

messages and schemes serves as an example of the need for spiritual discernment and steadfastness in the midst of challenges.

Furthermore, this chapter emphasizes the power of prayer and reliance on God. Nehemiah prays for strength, asking God to strengthen his hands and grant him success. He acknowledges God's faithfulness and pleads for justice against his enemies.

Ultimately, Nehemiah and the people of Jerusalem complete the construction of the wall in a remarkable 52 days, despite the opposition they faced. The completion of the wall becomes a testament to their determination, unity, and reliance on God's guidance and protection.

Chapter 6 of Nehemiah teaches us valuable lessons about perseverance, discernment, and staying faithful to God's call in the face of opposition. It reminds us of the importance of prayer, seeking wisdom, and refusing to be distracted or swayed by deceptive tactics. The chapter also encourages us to trust in God's faithfulness and rely on His strength as we pursue His purposes.

Overall, Chapter 6 of Nehemiah highlights Nehemiah's steadfastness, discernment, and reliance on God in the midst of opposition. It serves as a reminder of the power of discernment, prayer, and unwavering commitment to God's calling, even when faced with deceptive tactics and challenges.

## CHAPTER 7

Ne. 7:1 After the wall had been rebuilt and I had set the doors in place, the gatekeepers and the singers and the Levites were appointed.

Ne. 7:2 I put in charge of Jerusalem my brother Hanani, along with [Or Hanani, that is,] Hananiah the commander of the citadel, because he was a man of integrity and feared God more than most men do.

Ne. 7:3 I said to them, "The gates of Jerusalem are not to be opened until the sun is hot. While the gatekeepers are still on duty, make them shut the doors and bar them. Also appoint residents of Jerusalem as guards, some at their posts and some near their own houses."

Ne. 7:4 Now the city was large and spacious, but there were few people in it, and the houses had not yet been rebuilt.

Ne. 7:5 So my God put it into my heart to assemble the nobles, the officials and the common people for registration by families. I found the genealogical record of those who had been the first to return. This is what I found written there:

Ne. 7:6 These are the people of the province who came up from the captivity of the exiles whom Nebuchadnezzar king of Babylon had taken captive (they returned to Jerusalem and



Judah, each to his own town,  
Ne. 7:7 in company with Zerubbabel, Jeshua, Nehemiah, Azariah,  
Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai,  
Nehum and Baanah): The list of the men of Israel:  
Ne. 7:8 the descendants of Parosh 2,172  
Ne. 7:9 of Shephatiah 372  
Ne. 7:10 of Arah 652  
Ne. 7:11 of Pahath-Moab (through the line of Jeshua and Joab) 2,818  
Ne. 7:12 of Elam 1,254  
1129  
Ne. 7:13 of Zattu 845  
Ne. 7:14 of Zaccai 760  
Ne. 7:15 of Binnui 648  
Ne. 7:16 of Bebai 628  
Ne. 7:17 of Azgad 2,322  
Ne. 7:18 of Adonikam 667  
Ne. 7:19 of Bigvai 2,067  
Ne. 7:20 of Adin 655  
Ne. 7:21 of Ater (through Hezekiah) 98  
Ne. 7:22 of Hashum 328  
Ne. 7:23 of Bezai 324  
Ne. 7:24 of Hariph 112  
Ne. 7:25 of Gibeon 95  
Ne. 7:26 the men of Bethlehem and Netophah 188  
Ne. 7:27 of Anathoth 128  
Ne. 7:28 of Beth Azmaveth 42  
Ne. 7:29 of Kiriath Jearim, Kephirah and Beeroth 743  
Ne. 7:30 of Ramah and Geba 621  
Ne. 7:31 of Michmash 122  
Ne. 7:32 of Bethel and Ai 123  
Ne. 7:33 of the other Nebo 52  
Ne. 7:34 of the other Elam 1,254  
Ne. 7:35 of Harim 320  
Ne. 7:36 of Jericho 345  
Ne. 7:37 of Lod, Hadid and Ono 721  
1130  
Ne. 7:38 of Senaah 3,930  
Ne. 7:39 The priests: the descendants of Jedaiah (through the family of  
Jeshua) 973  
Ne. 7:40 of Immer 1,052  
Ne. 7:41 of Pashhur 1,247  
Ne. 7:42 of Harim 1,017  
Ne. 7:43 The Levites: the descendants of Jeshua (through Kadmiel  
through the line of Hodaviah) 74  
Ne. 7:44 The singers: the descendants of Asaph 148  
Ne. 7:45 The gatekeepers: the descendants of Shallum, Ater, Talmon,

Akkub, Hatita and Shobai 138

Ne. 7:46 The temple servants: the descendants of Ziha, Hasupha, Tabbaoth,

Ne. 7:47 Keros, Sia, Padon,

Ne. 7:48 Lebana, Hagaba, Shalmal,

Ne. 7:49 Hanan, Giddel, Gahar,

Ne. 7:50 Reaiah, Rezin, Nekoda,

Ne. 7:51 Gazzam, Uzza, Paseah,

Ne. 7:52 Besai, Meunim, Nephussim,

Ne. 7:53 Bakbuk, Hakupha, Harhur,

Ne. 7:54 Bazluth, Mehida, Harsha,

Ne. 7:55 Barkos, Sisera, Temah,

Ne. 7:56 Neziah and Hatipha

Ne. 7:57 The descendants of the servants of Solomon: the descendants of Sotai, Sophereth, Perida,

Ne. 7:58 Jaala, Darkon, Giddel,

Ne. 7:59 Shephatiah, Hattil, Pokereth-Hazzebaim and Amon

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Ne. 7:60 The temple servants and the descendants of the servants of Solomon 392

Ne. 7:61 The following came up from the towns of Tel Melah, Tel Harsha, Kerub, Addon and Immer, but they could not show that their families were descended from Israel:

Ne. 7:62 the descendants of Delaiah, Tobiah and Nekoda 642

Ne. 7:63 And from among the priests: the descendants of Hobaiah, Hakkoz and Barzillai (a man who had married a daughter of Barzillai the Gileadite and was called by that name).

Ne. 7:64 These searched for their family records, but they could not find them and so were excluded from the priesthood as unclean.

Ne. 7:65 The governor, therefore, ordered them not to eat any of the most sacred food until there should be a priest ministering with the Urim and Thummim.

Ne. 7:66 The whole company numbered 42,360,

Ne. 7:67 besides their 7,337 menservants and maidservants; and they also had 245 men and women singers.

Ne. 7:68 There were 736 horses, 245 mules, [Some Hebrew manuscripts (see also Ezra 2:66); most Hebrew manuscripts do not have this verse.]

Ne. 7:69 435 camels and 6,720 donkeys.

Ne. 7:70 Some of the heads of the families contributed to the work.

The governor gave to the treasury 1,000 drachmas [That is, about 19 pounds (about 8.5 kilograms)] of gold, 50 bowls and 530 garments for priests.

Ne. 7:71 Some of the heads of the families gave to the treasury for the work 20,000 drachmas [That is, about 375 pounds (about

170 kilograms); also in verse 72] of gold and 2,200 minas [That is, about 1 1/4 tons (about 1.3 metric tons)] of silver. 1132

Ne. 7:72 The total given by the rest of the people was 20,000 drachmas of gold, 2,000 minas [That is, about 1 ton (about 1.1 metric tons)] of silver and 67 garments for priests.

Ne. 7:73 The priests, the Levites, the gatekeepers, the singers and the temple servants, along with certain of the people and the rest of the Israelites, settled in their own towns. When the seventh month came and the Israelites had settled in their towns,

Chapter 7 begins with Nehemiah's decision to put someone in charge of Jerusalem, now that the walls and gates have been rebuilt. He chooses his brother Hanani, along with Hananiah, who is the commander of the fortress, to oversee the city's security. Nehemiah then describes the list of the Israelites who had returned from exile and who were living in Jerusalem. He mentions that the city was sparsely populated, and many houses were still empty. He decides to gather the people together to register them by their genealogy to see who is eligible to live in Jerusalem.

Nehemiah then lists the names of those who had returned from Babylon and who had settled in Jerusalem. The total number of people is 42,360, along with 7,337 servants and 245 singers. He also notes that there were 736 horses, 245 mules, 435 camels, and 6,720 donkeys.

Nehemiah then describes the gifts that some of the leaders gave towards the rebuilding of the wall. He mentions that King Artaxerxes had given him letters of authorization, which allowed him to pass through the various provinces safely.

The chapter ends with Nehemiah's decision to appoint gatekeepers, singers, and Levites for the temple services in Jerusalem. He notes that the rest of the people would be free to pursue their own occupations.

Overall, Nehemiah Chapter 7 is a detailed account of the Israelites who had returned from exile and settled in Jerusalem. It gives a glimpse into the size of the population and the gifts that some of the leaders had given towards the rebuilding of the city.

In Nehemiah chapter 7, the key verses are:

Verse 5: "So my God put it into my heart to assemble the nobles, the officials and the common people for registration by families. I found the genealogical record of those who had been the first to return. This is what I found written there:"

Verse 73b: "When the priests, the Levites, the gatekeepers, the musicians and the temple servants, along with certain of the people and the rest of the Israelites, settled in their own towns, the rest of the Israelites settled in their towns."

These verses describe the process of rebuilding the city and establishing order after the completion of the wall. In verse 5, Nehemiah begins the process of organizing the people by families and recording their genealogy. This was important for maintaining order, understanding who belonged to which tribe, and organizing worship and religious practices. In verse 73b, it is noted that the priests, Levites, gatekeepers, musicians, and temple servants all settled in their respective towns, as did the rest of the Israelites. This

shows that order and structure were being restored to the community, and people were beginning to live in their proper roles and responsibilities. The chapter emphasizes the importance of organization and structure in maintaining a functioning community, as well as the importance of recording and remembering the history and heritage of the people.

In the Book of Nehemiah, Chapter 7 focuses on the restoration and organization of the returned exiles in Jerusalem. Here is a reflection on the key themes and messages found in this chapter:

Chapter 7 of Nehemiah begins with the completion of the wall and Nehemiah appointing Hanani, his brother, and Hananiah, the commander of the citadel, to oversee Jerusalem. Nehemiah also establishes guards and gatekeepers to ensure the safety and security of the city.

The chapter then shifts its focus to the preservation of the genealogical records and the importance of identifying and registering the returned exiles. Nehemiah retrieves the genealogical records and finds the list of those who first came back from Babylon. He discovers that the number of those returning was relatively small compared to the population of Jerusalem.

Recognizing the significance of having a complete record of the people, Nehemiah decides to gather the people together to register their names. The registration process includes the heads of families, the priests, the Levites, the temple servants, and those who were descendants of the servants of King Solomon.

The theme of restoration and identity is prominent in this chapter. The registration of the people serves as a way to affirm their connection to their ancestral heritage and to restore the integrity of the community. It is a step towards reestablishing the rightful order and recognizing the importance of each individual's role within the community.

Nehemiah's actions demonstrate his commitment to ensuring the proper organization and functioning of Jerusalem. He seeks to establish a sense of order, accountability, and unity among the people. This emphasis on organization and structure underscores the importance of effective leadership and the need for clear systems within a community.

Additionally, Chapter 7 of Nehemiah highlights the significance of remembrance and the preservation of history. The genealogical records serve as a reminder of the people's roots, their connection to the covenant with God, and the faithfulness of their ancestors. It serves as a testament to God's faithfulness in preserving His people throughout generations.

Overall, Chapter 7 of Nehemiah emphasizes the themes of restoration, identity, and organization. It underscores the importance of recognizing and valuing each individual's role within the community, as well as the need for order and structure. The chapter also highlights the significance of remembrance and the preservation of history as a way to honor the past and maintain a sense of identity and continuity.

## CHAPTER 8

Ne. 8:1 all the people assembled as one man in the square before the Water Gate. They told Ezra the scribe to bring out the Book of the Law of Moses, which the LORD had commanded for Israel.

Ne. 8:2 So on the first day of the seventh month, Ezra the priest brought the Law before the assembly, which was made up of men and women and all who were able to understand.

Ne. 8:3 He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others who could understand. And all the people listened attentively to the Book of the Law.

Ne. 8:4 Ezra the scribe stood on a high wooden platform built for the occasion. Beside him on his right stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah and Maaseiah; and on his left were Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah and Meshullam.

Ne. 8:5 Ezra opened the book. All the people could see him because he was standing above them; and as he opened it, the people all stood up.

Ne. 8:6 Ezra praised the LORD, the great God; and all the people lifted their hands and responded, "Amen! Amen!" Then they bowed down and worshipped the LORD with their faces to the ground.

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Ne. 8:7 The Levites — Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan and Pelaiah — instructed the people in the Law while the people were standing there.

Ne. 8:8 They read from the Book of the Law of God, making it clear [Or God, translating it] and giving the meaning so that the people could understand what was being read.

Ne. 8:9 Then Nehemiah the governor, Ezra the priest and scribe, and the Levites who were instructing the people said to them all, "This day is sacred to the LORD your God. Do not mourn or weep." For all the people had been weeping as they listened to the words of the Law.

Ne. 8:10 Nehemiah said, "Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared. This day is sacred to our Lord. Do not grieve, for the joy of the LORD is your strength."

Ne. 8:11 The Levites calmed all the people, saying, "Be still, for this is a sacred day. Do not grieve."

Ne. 8:12 Then all the people went away to eat and drink, to send

portions of food and to celebrate with great joy, because they now understood the words that had been made known to them.

Ne. 8:13 On the second day of the month, the heads of all the families, along with the priests and the Levites, gathered round Ezra the scribe to give attention to the words of the Law.

Ne. 8:14 They found written in the Law, which the LORD had commanded through Moses, that the Israelites were to live in booths during the feast of the seventh month

Ne. 8:15 and that they should proclaim this word and spread it throughout their towns and in Jerusalem: “Go out into the hill country and bring back branches from olive and wild olive trees, and from myrtles, palms and shade trees, to make booths” — as it is written. [See Lev. 23:37-40.]

1134

Ne. 8:16 So the people went out and brought back branches and built themselves booths on their own roofs, in their courtyards, in the courts of the house of God and in the square by the Water Gate and the one by the Gate of Ephraim.

Ne. 8:17 The whole company that had returned from exile built booths and lived in them. From the days of Joshua son of Nun until that day, the Israelites had not celebrated it like this. And their joy was very great.

Ne. 8:18 Day after day, from the first day to the last, Ezra read from the Book of the Law of God. They celebrated the feast for seven days, and on the eighth day, in accordance with the regulation, there was an assembly.

Chapter 8 begins with the people of Jerusalem gathering in the square before the Water Gate to hear Ezra the scribe read from the book of the Law of Moses. The people ask Ezra to bring out the book of the Law, and he stands on a high platform and begins to read it aloud.

As Ezra reads, the Levites help the people to understand the meaning of the words. They read from the book of the Law from early morning until midday, and the people listen attentively, bowing down in worship and weeping when they hear the words.

Nehemiah, the governor, and Ezra, the priest and scribe, encourage the people not to weep but to rejoice in the Lord and to celebrate the day as a sacred festival. They tell the people to go and enjoy food and drink, and to share with those who have nothing, for the joy of the Lord is their strength.

The people obey and go off to celebrate, sharing their food and drink with each other and sending portions to those who are in need. The celebration lasts for several days, and the people continue to read and study the book of the Law.

On the second day, the heads of the families gather together with Ezra the scribe to study the Law in greater depth. They discover that the Law requires them to observe the Feast of Tabernacles, which they had not celebrated since the days of Joshua, son of Nun.

The people obey the Law and celebrate the Feast of Tabernacles, living in temporary shelters made of branches, as the Law requires. The chapter ends with a summary of the events, noting that the people had not celebrated the Feast of Tabernacles in this way since the days of Joshua, son of Nun.

Overall, Nehemiah Chapter 8 is a detailed account of the people of Jerusalem gathering together to hear Ezra read from the book of the Law. It shows the people's reverence for the Law and their willingness to obey its commands, even when it requires them to make sacrifices. The chapter also highlights the importance of joy and celebration in the lives of God's people, as they rejoice in the goodness of the Lord.

In Nehemiah chapter 8, the key verses are:

Verse 5-6: "Ezra opened the book. All the people could see him because he was standing above them; and as he opened it, the people all stood up. Ezra praised the Lord, the great God; and all the people lifted their hands and responded, 'Amen! Amen!' Then they bowed down and worshiped the Lord with their faces to the ground."

Verse 8: "They read from the Book of the Law of God, making it clear and giving the meaning so that the people understood what was being read."

Verse 10: "Nehemiah said, 'Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared. This day is holy to our Lord. Do not grieve, for the joy of the Lord is your strength.'"

These verses describe a significant event in the restoration of Jerusalem, where Ezra the priest read from the Book of the Law to the people gathered in the square. In verse 5-6, the people stood up and praised the Lord as the book was opened, showing their reverence and respect for God's Word. In verse 8, it is noted that the reading was made clear and the meaning was explained so that the people could understand. This highlights the importance of understanding and interpretation in religious education. In verse 10, Nehemiah encouraged the people to celebrate and enjoy the day, showing that joy and celebration are also important aspects of spiritual life. The chapter emphasizes the centrality of God's Word to the life of the community, as well as the importance of understanding, interpretation, and celebration in religious practice.

[! In the Book of Nehemiah, Chapter 8 centers around the public reading and understanding of the Law of Moses. Here is a reflection on the key themes and messages found in this chapter:](#)

[Chapter 8 of Nehemiah begins with the gathering of all the people, including men, women, and children, in the open square before the Water Gate. They assemble with a unified purpose—to hear the reading of the Book of the Law of Moses.](#)

[Ezra the scribe takes on the task of reading the Law aloud to the people from early morning until midday. He stands on a wooden platform built specifically for this occasion. Accompanying Ezra are other Levites who help the people understand the Law by explaining its meaning and providing interpretation.](#)

[As the Law is read, the people respond with reverence and humility. They stand up upon the opening of the Book, acknowledging its importance and their submission to God's](#)



Word. They listen attentively, giving their full attention to the reading and the explanations provided.

The chapter highlights the emotional impact of hearing the Law. As the people comprehend its meaning, they begin to weep, recognizing their own failures and disobedience. Nehemiah, Ezra, and the Levites encourage the people not to grieve but to rejoice because the day is holy and a cause for celebration.

In response to their realization of the Law's commands, the people make a commitment to obedience. They pledge to observe the Law and follow its teachings. The joy and dedication displayed by the people reflect their desire to align themselves with God's will and to walk in His ways.

One of the central themes in this chapter is the importance of God's Word and its impact on the hearts of His people. The public reading of the Law brings about a deep spiritual awakening, leading to repentance, humility, and a desire for obedience. It illustrates the power of Scripture to convict, transform, and guide individuals and communities.

Chapter 8 of Nehemiah also highlights the significance of understanding and interpretation. The presence of the Levites, who helped explain the Law to the people, emphasizes the need for clarity and comprehension of God's Word. It underscores the importance of teaching and guidance in ensuring a correct understanding of Scripture.

Overall, Chapter 8 of Nehemiah emphasizes the power and importance of God's Word in the life of His people. It illustrates the impact of Scripture on the hearts and minds of individuals, leading to repentance, obedience, and celebration. The chapter also underscores the significance of understanding and interpretation in properly applying and living out God's teachings. It serves as a reminder of the transformative and guiding role of Scripture in the lives of believers today.

## CHAPTER 9

Ne. 9:1 On the twenty-fourth day of the same month, the Israelites gathered together, fasting and wearing sackcloth and having dust on their heads.

Ne. 9:2 Those of Israelite descent had separated themselves from all foreigners. They stood in their places and confessed their sins and the wickedness of their fathers.

Ne. 9:3 They stood where they were and read from the Book of the Law of the LORD their God for a quarter of the day, and spent another quarter in confession and in worshipping the LORD their God.

Ne. 9:4 Standing on the stairs were the Levites — Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Kenani — who called with loud voices to the LORD their God.

Ne. 9:5 And the Levites — Jeshua, Kadmiel, Bani, Hashabneiah,

Sherebiah, Hodiah, Shebaniah and Pethahiah — said: “Stand up and praise the LORD your God, who is from everlasting to everlasting.” [Or God for ever and ever] “Blessed be your glorious name, and may it be exalted above all blessing and praise.

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Ne. 9:6 You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.

Ne. 9:7 “You are the LORD God, who chose Abram and brought him out of Ur of the Chaldeans and named him Abraham.

Ne. 9:8 You found his heart faithful to you, and you made a covenant with him to give to his descendants the land of the Canaanites, Hittites, Amorites, Perizzites, Jebusites and Girgashites. You have kept your promise because you are righteous.

Ne. 9:9 “You saw the suffering of our forefathers in Egypt; you heard their cry at the Red Sea. [Hebrew Yam Suph; that is, Sea of Reeds]

Ne. 9:10 You sent miraculous signs and wonders against Pharaoh, against all his officials and all the people of his land, for you knew how arrogantly the Egyptians treated them. You made a name for yourself, which remains to this day.

Ne. 9:11 You divided the sea before them, so that they passed through it on dry ground, but you hurled their pursuers into the depths, like a stone into mighty waters.

Ne. 9:12 By day you led them with a pillar of cloud, and by night with a pillar of fire to give them light on the way they were to take.

Ne. 9:13 “You came down on Mount Sinai; you spoke to them from heaven. You gave them regulations and laws that are just and right, and decrees and commands that are good.

Ne. 9:14 You made known to them your holy Sabbath and gave them commands, decrees and laws through your servant Moses.

Ne. 9:15 In their hunger you gave them bread from heaven and in their thirst you brought them water from the rock; you told them to go in and take possession of the land you had sworn with uplifted hand to give them.

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Ne. 9:16 “But they, our forefathers, became arrogant and stiff-necked, and did not obey your commands.

Ne. 9:17 They refused to listen and failed to remember the miracles you performed among them. They became stiff-necked and in their rebellion appointed a leader in order to return to their slavery. But you are a forgiving God, gracious and

compassionate, slow to anger and abounding in love.

Therefore you did not desert them,

Ne. 9:18 even when they cast for themselves an image of a calf and said, 'This is your god, who brought you up out of Egypt,' or when they committed awful blasphemies.

Ne. 9:19 "Because of your great compassion you did not abandon them in the desert. By day the pillar of cloud did not cease to guide them on their path, nor the pillar of fire by night to shine on the way they were to take.

Ne. 9:20 You gave your good Spirit to instruct them. You did not withhold your manna from their mouths, and you gave them water for their thirst.

Ne. 9:21 For forty years you sustained them in the desert; they lacked nothing, their clothes did not wear out nor did their feet become swollen.

Ne. 9:22 "You gave them kingdoms and nations, allotting to them even the remotest frontiers. They took over the country of Sihon [One Hebrew manuscript and Septuagint; most Hebrew manuscripts Sihon, that is, the country of the] king of Heshbon and the country of Og king of Bashan.

Ne. 9:23 You made their sons as numerous as the stars in the sky, and you brought them into the land that you told their fathers to enter and possess.

Ne. 9:24 Their sons went in and took possession of the land. You subdued before them the Canaanites, who lived in the land; you handed the Canaanites over to them, along with their kings and the peoples of the land, to deal with them as they pleased.

1137

Ne. 9:25 They captured fortified cities and fertile land; they took possession of houses filled with all kinds of good things, wells already dug, vineyards, olive groves and fruit trees in abundance. They ate to the full and were well-nourished; they revelled in your great goodness.

Ne. 9:26 "But they were disobedient and rebelled against you; they put your law behind their backs. They killed your prophets, who had admonished them in order to turn them back to you; they committed awful blasphemies.

Ne. 9:27 So you handed them over to their enemies, who oppressed them. But when they were oppressed they cried out to you. From heaven you heard them, and in your great compassion you gave them deliverers, who rescued them from the hand of their enemies.

Ne. 9:28 "But as soon as they were at rest, they again did what was evil in your sight. Then you abandoned them to the hand of their enemies so that they ruled over them. And when they

cried out to you again, you heard from heaven, and in your compassion you delivered them time after time.

Ne. 9:29 “You warned them to return to your law, but they became arrogant and disobeyed your commands. They sinned against your ordinances, by which a man will live if he obeys them.

Stubbornly they turned their backs on you, became stiff-necked and refused to listen.

Ne. 9:30 For many years you were patient with them. By your Spirit you admonished them through your prophets. Yet they paid no attention, so you handed them over to the neighbouring peoples.

Ne. 9:31 But in your great mercy you did not put an end to them or abandon them, for you are a gracious and merciful God.

Ne. 9:32 “Now therefore, O our God, the great, mighty and awesome God, who keeps his covenant of love, do not let all this hardship seem trifling in your eyes — the hardship that has come upon us, upon our kings and leaders, upon our priests  
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and prophets, upon our fathers and all your people, from the days of the kings of Assyria until today.

Ne. 9:33 In all that has happened to us, you have been just; you have acted faithfully, while we did wrong.

Ne. 9:34 Our kings, our leaders, our priests and our fathers did not follow your law; they did not pay attention to your commands or the warnings you gave them.

Ne. 9:35 Even while they were in their kingdom, enjoying your great goodness to them in the spacious and fertile land you gave them, they did not serve you or turn from their evil ways.

Ne. 9:36 “But see, we are slaves today, slaves in the land you gave our forefathers so that they could eat its fruit and the other good things it produces.

Ne. 9:37 Because of our sins, its abundant harvest goes to the kings you have placed over us. They rule over our bodies and our cattle as they please. We are in great distress.

Ne. 9:38 “In view of all this, we are making a binding agreement, putting it in writing, and our leaders, our Levites and our priests are affixing their seals to it.”

Chapter 9 is a prayer of confession and repentance offered by the Israelites as they fasted and wore sackcloth and ashes. The prayer is a recitation of the history of Israel, acknowledging God's faithfulness and mercy to them despite their repeated disobedience and rebellion.

The Israelites begin by praising God as the Creator of all things and the one who chose them as his people. They acknowledge his faithfulness in delivering them from Egypt, providing for them in the wilderness, and giving them the land of Canaan.

However, they confess their sins and the sins of their ancestors, including their rebellion in the wilderness, their worship of idols, and their disobedience to God's commands. They acknowledge that they have not followed the prophets whom God sent to warn and guide them, and that they have been unfaithful to the covenant he made with them. Despite their failures, they declare their faith in God and his promises, and they appeal to his mercy and compassion. They acknowledge that God is righteous and just, and that his judgments are always true. They confess that they deserve punishment, but they plead for God's mercy and forgiveness.

The prayer concludes with the Israelites making a binding agreement to serve and obey God, to separate themselves from all foreign influences, and to follow his commands. They acknowledge that they are his servants, and they pledge to worship him alone and to live according to his ways.

Overall, Nehemiah Chapter 9 is a powerful prayer of confession and repentance, acknowledging God's faithfulness and mercy despite the Israelites' repeated disobedience and rebellion. The chapter highlights the importance of acknowledging one's sins and seeking God's mercy and forgiveness, as well as the need to serve and obey him.

In Nehemiah chapter 9, the key verses are:

Verse 6: "You alone are the Lord. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you."

Verse 16-17: "But they, our ancestors, became arrogant and stiff-necked, and they did not obey your commands. They refused to listen and failed to remember the miracles you performed among them. They became stiff-necked and in their rebellion appointed a leader in order to return to their slavery. But you are a forgiving God, gracious and compassionate, slow to anger and abounding in love. Therefore you did not desert them,"

Verse 31-32: "But in your great mercy you did not put an end to them or abandon them, for you are a gracious and merciful God. Now therefore, our God, the great God, mighty and awesome, who keeps his covenant of love, do not let all this hardship seem trifling in your eyes—the hardship that has come on us, on our kings and leaders, on our priests and prophets, on our ancestors and all your people, from the days of the kings of Assyria until today."

These verses describe a prayer of confession and repentance by the people of Israel, acknowledging their disobedience and rebellion against God, as well as God's mercy and faithfulness towards them. In verse 6, the greatness and majesty of God is praised. In verses 16-17, the people confess their ancestors' failures to obey God's commands and their own stiff-necked rebellion, but also recognize God's gracious and forgiving nature. In verses 31-32, the people acknowledge the hardships they have faced, but plead with God to remember his covenant of love and not abandon them. The chapter emphasizes the importance of confession, repentance, and humility before God, as well as the greatness and faithfulness of God towards his people.

[In the Book of Nehemiah, Chapter 9 focuses on a solemn assembly where the people of Israel confess their sins and recount God's faithfulness throughout their history. Here is a reflection on the key themes and messages found in this chapter:](#)

Chapter 9 of Nehemiah begins with a gathering of the people for a day of fasting, wearing sackcloth, and confessing their sins before God. The assembly is filled with a sense of repentance and humility as they acknowledge their transgressions and the sins of their ancestors.

The chapter goes on to describe a lengthy prayer of confession and remembrance, offered by the Levites on behalf of the people. They recount God's faithfulness, from the time of Abraham to their present circumstances. The prayer highlights key events in Israel's history, including the Exodus from Egypt, the giving of the Law, and God's provision in the wilderness.

The prayer emphasizes the people's repeated rebellion and God's consistent mercy and grace. It acknowledges their disobedience, idolatry, and unfaithfulness, and recognizes the consequences they faced as a result. The Levites recount God's patience, deliverance, and His covenant faithfulness, even in the face of their unfaithfulness.

Throughout the prayer, the Levites exalt God's sovereignty, power, and mighty acts. They acknowledge His role as Creator and sustainer of all things and declare His faithfulness to His promises. The prayer culminates with a plea for God's mercy and a commitment to follow Him wholeheartedly.

One of the central themes in this chapter is repentance and acknowledging God's faithfulness despite human failings. The prayer of confession demonstrates the people's recognition of their sins, their humility, and their desire to turn back to God. It emphasizes the importance of genuine repentance as a path to restoration and reconciliation with God.

Chapter 9 of Nehemiah also highlights the significance of remembering God's faithfulness and works in the history of His people. The prayer recounts key events and highlights God's gracious intervention on behalf of Israel. This act of remembrance serves as a reminder of God's character and His commitment to His covenant people.

Overall, Chapter 9 of Nehemiah emphasizes the themes of repentance, confession, and remembrance. It underscores the importance of acknowledging and turning away from sin, while also recognizing God's faithfulness and seeking His mercy. The chapter serves as a powerful reminder of the need for humility, repentance, and gratitude for God's enduring love and grace throughout history.

## CHAPTER 10

Ne. 10:1 Those who sealed it were: Nehemiah the governor, the son of Hacaliah, Zedekiah,

Ne. 10:2 Seraiah, Azariah, Jeremiah,

Ne. 10:3 Pashhur, Amariah, Malkijah,

Ne. 10:4 Hattush, Shebaniah, Malluch,

Ne. 10:5 Harim, Meremoth, Obadiah,

Ne. 10:6 Daniel, Ginnethon, Baruch,  
Ne. 10:7 Meshullam, Abijah, Mijamin,  
Ne. 10:8 Maaziah, Bilgai and Shemaiah. These were the priests.

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Ne. 10:9 The Levites: Jeshua son of Azaniah, Binnui of the sons of  
Henadad, Kadmiel,

Ne. 10:10 and their associates: Shebaniah, Hodiah, Kelita, Pelaiah,  
Hanan,

Ne. 10:11 Mica, Rehob, Hashabiah,

Ne. 10:12 Zaccur, Sherebiah, Shebaniah,

Ne. 10:13 Hodiah, Bani and Beninu.

Ne. 10:14 The leaders of the people: Parosh, Pahath-Moab, Elam,  
Zattu, Bani,

Ne. 10:15 Bunni, Azgad, Bebai,

Ne. 10:16 Adonijah, Bigvai, Adin,

Ne. 10:17 Ater, Hezekiah, Azzur,

Ne. 10:18 Hodiah, Hashum, Bezai,

Ne. 10:19 Hariph, Anathoth, Nebai,

Ne. 10:20 Magpiash, Meshullam, Hezir,

Ne. 10:21 Meshezabel, Zadok, Jaddua,

Ne. 10:22 Pelatiah, Hanan, Anaiah,

Ne. 10:23 Hoshea, Hananiah, Hasshub,

Ne. 10:24 Hallohesh, Pilha, Shobek,

Ne. 10:25 Rehum, Hashabnah, Maaseiah,

Ne. 10:26 Ahiah, Hanan, Anan,

Ne. 10:27 Malluch, Harim and Baanah.

Ne. 10:28 “The rest of the people — priests, Levites, gatekeepers,  
singers, temple servants and all who separated themselves  
from the neighbouring peoples for the sake of the Law of  
God, together with their wives and all their sons and  
daughters who are able to understand —

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Ne. 10:29 all these now join their brothers the nobles, and bind  
themselves with a curse and an oath to follow the Law of  
God given through Moses the servant of God and to obey  
carefully all the commands, regulations and decrees of the  
LORD our Lord.

Ne. 10:30 “We promise not to give our daughters in marriage to the  
peoples around us or take their daughters for our sons.

Ne. 10:31 “When the neighbouring peoples bring merchandise or grain  
to sell on the Sabbath, we will not buy from them on the  
Sabbath or on any holy day. Every seventh year we will forgo  
working the land and will cancel all debts.

Ne. 10:32 “We assume the responsibility for carrying out the commands  
to give a third of a shekel [That is, about 1/8 ounce (about 4  
grams)] each year for the service of the house of our God:



Ne. 10:33 for the bread set out on the table; for the regular grain offerings and burnt offerings; for the offerings on the Sabbaths, New Moon festivals and appointed feasts; for the holy offerings; for sin offerings to make atonement for Israel; and for all the duties of the house of our God.

Ne. 10:34 “We — the priests, the Levites and the people — have cast lots to determine when each of our families is to bring to the house of our God at set times each year a contribution of wood to burn on the altar of the LORD our God, as it is written in the Law.

Ne. 10:35 “We also assume responsibility for bringing to the house of the LORD each year the firstfruits of our crops and of every fruit tree.

Ne. 10:36 “As it is also written in the Law, we will bring the firstborn of our sons and of our cattle, of our herds and of our flocks to the house of our God, to the priests ministering there.

Ne. 10:37 “Moreover, we will bring to the storerooms of the house of our God, to the priests, the first of our ground meal, of our grain offerings, of the fruit of all our trees and of our new wine and oil. And we will bring a tithe of our crops to the  
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Levites, for it is the Levites who collect the tithes in all the towns where we work.

Ne. 10:38 A priest descended from Aaron is to accompany the Levites when they receive the tithes, and the Levites are to bring a tenth of the tithes up to the house of our God, to the storerooms of the treasury.

Ne. 10:39 The people of Israel, including the Levites, are to bring their contributions of grain, new wine and oil to the storerooms where the articles for the sanctuary are kept and where the ministering priests, the gatekeepers and the singers stay. “We will not neglect the house of our God.”

Chapter 10 begins with a list of the Israelites who signed a covenant to obey God's laws and to separate themselves from all foreign influences. The leaders of the people are listed first, followed by the priests, Levites, and the rest of the people.

The covenant they make includes several specific provisions, including:

1. Separation from all foreign influences, including marriage to foreigners and participation in their customs and practices.
2. Observance of the Sabbath day and other holy days, such as the Feast of Tabernacles.
3. Payment of the temple tax and the support of the priests and Levites.
4. Provision of wood for the altar, the first fruits of the harvest, and other offerings to the Lord.

5. Care for the temple and its vessels, and the provision of bread for the table of the Lord.

The chapter ends with a summary of the covenant and a statement of commitment from the people, who declare that they will follow God's laws and obey his commands. Overall, Nehemiah Chapter 10 is a record of the Israelites making a covenant to obey God's laws and to separate themselves from all foreign influences. The chapter highlights the importance of obedience to God's commands, as well as the need to support the temple and its worship.

In Nehemiah chapter 10, the key verses are:

Verse 28-29: "The rest of the people—priests, Levites, gatekeepers, musicians, temple servants and all who separated themselves from the neighboring peoples for the sake of the Law of God, together with their wives and all their sons and daughters who are able to understand— all these now join their fellow Israelites the nobles, and bind themselves with a curse and an oath to follow the Law of God given through Moses the servant of God and to obey carefully all the commands, regulations and decrees of the Lord our Lord."

Verse 39: "We will not neglect the house of our God."

These verses describe the people of Israel, including priests, Levites, gatekeepers, and temple servants, making a covenant with God to follow his Law and obey his commands. In verses 28-29, the people bind themselves with a curse and an oath to follow the Law of God, indicating their seriousness and commitment to their covenant. In verse 39, the people also promise to not neglect the house of God, showing their commitment to the maintenance and care of the temple. The chapter emphasizes the importance of commitment and obedience to God's commands, as well as the responsibility of caring for the house of God.

[In the Book of Nehemiah, Chapter 10 records the covenant that the people of Israel make with God, committing themselves to follow His laws and statutes. Here is a reflection on the key themes and messages found in this chapter:](#)

[Chapter 10 of Nehemiah begins with a list of those who signed and sealed the covenant with God. The leaders, priests, Levites, and heads of families come together to make a solemn commitment to live according to God's commands and instructions.](#)

[The chapter provides a detailed account of the specific provisions of the covenant. The people pledge to separate themselves from foreign influences and practices, promising to observe God's laws, commandments, and ordinances. They commit to upholding the Sabbath day, honoring the priesthood, and supporting the maintenance of the temple.](#)

[The covenant also includes commitments related to various aspects of social and economic life. The people vow to refrain from participating in usury, to release debts owed by their fellow Israelites, and to contribute regular offerings to support the temple and its services.](#)

One of the key themes in this chapter is the renewal of the people's commitment to God's covenant. By signing and sealing the covenant, the Israelites express their desire to realign their lives with God's will and to live as His chosen people. The covenant signifies a fresh dedication to obedience and faithfulness to God's commands.

Chapter 10 of Nehemiah highlights the importance of personal responsibility and accountability within the community of believers. Each individual and family takes ownership of their commitment to the covenant, recognizing the impact of their actions on the collective faithfulness of the entire community.

Furthermore, the chapter emphasizes the significance of faith in action. The people do not simply make verbal promises; they bind themselves by signing and sealing the covenant. This tangible act underscores the seriousness and sincerity of their commitment.

Overall, Chapter 10 of Nehemiah showcases the people's desire to renew their covenant relationship with God. It underscores the importance of personal commitment and accountability to God's commands and principles. The chapter serves as a reminder of the importance of actively living out our faith and making intentional choices to align ourselves with God's will in all areas of life.

## CHAPTER 11

Ne. 11:1 Now the leaders of the people settled in Jerusalem, and the rest of the people cast lots to bring one out of every ten to live in Jerusalem, the holy city, while the remaining nine were to stay in their own towns.

Ne. 11:2 The people commended all the men who volunteered to live in Jerusalem.

Ne. 11:3 These are the provincial leaders who settled in Jerusalem (now some Israelites, priests, Levites, temple servants and descendants of Solomon's servants lived in the towns of Judah, each on his own property in the various towns,

Ne. 11:4 while other people from both Judah and Benjamin lived in Jerusalem): From the descendants of Judah: Athaiah son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, a descendant of Perez;

Ne. 11:5 and Maaseiah son of Baruch, the son of Col-Hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, a descendant of Shelah.

Ne. 11:6 The descendants of Perez who lived in Jerusalem totalled 468 able men.

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Ne. 11:7 From the descendants of Benjamin: Sallu son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiiah,

Ne. 11:8 and his followers, Gabbai and Sallai — 928 men.

Ne. 11:9 Joel son of Zicri was their chief officer, and Judah son of Hassenuah was over the Second District of the city.

Ne. 11:10 From the priests: Jedaiah; the son of Joiarib; Jakin;

Ne. 11:11 Seraiah son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, supervisor in the house of God,

Ne. 11:12 and their associates, who carried on work for the temple — 822 men; Adaiah son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malkijah,

Ne. 11:13 and his associates, who were heads of families — 242 men; Amashsai son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer,

Ne. 11:14 and his [Most Septuagint manuscripts; Hebrew their] associates, who were able men — 128 men. Their chief officer was Zabdiel son of Haggadolim.

Ne. 11:15 From the Levites: Shemaiah son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

Ne. 11:16 Shabbethai and Jozabad, two of the heads of the Levites, who had charge of the outside work of the house of God;

Ne. 11:17 Mattaniah son of Mica, the son of Zabdi, the son of Asaph, the director who led in thanksgiving and prayer; Bakbukiah, second among his associates; and Abda son of Shammua, the son of Galal, the son of Jeduthun.

Ne. 11:18 The Levites in the holy city totalled 284.

Ne. 11:19 The gatekeepers: Akkub, Talmon and their associates, who kept watch at the gates — 172 men.

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Ne. 11:20 The rest of the Israelites, with the priests and Levites, were in all the towns of Judah, each on his ancestral property.

Ne. 11:21 The temple servants lived on the hill of Ophel, and Ziha and Gishpa were in charge of them.

Ne. 11:22 The chief officer of the Levites in Jerusalem was Uzzi son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica. Uzzi was one of Asaph's descendants, who were the singers responsible for the service of the house of God.

Ne. 11:23 The singers were under the king's orders, which regulated their daily activity.

Ne. 11:24 Pethahiah son of Meshezabel, one of the descendants of Zerach son of Judah, was the king's agent in all affairs relating to the people.

Ne. 11:25 As for the villages with their fields, some of the people of Judah lived in Kiriath Arba and its surrounding settlements, in Dibon and its settlements, in Jekabzeel and its villages,

Ne. 11:26 in Jeshua, in Moladah, in Beth Pelet,

Ne. 11:27 in Hazar Shual, in Beersheba and its settlements,

Ne. 11:28 in Ziklag, in Meconah and its settlements,  
Ne. 11:29 in En Rimmon, in Zorah, in Jarmuth,  
Ne. 11:30 Zanoah, Adullam and their villages, in Lachish and its fields,  
and in Azekah and its settlements. So they were living all the  
way from Beersheba to the Valley of Hinnom.  
Ne. 11:31 The descendants of the Benjamites from Geba lived in  
Michmash, Aija, Bethel and its settlements,  
Ne. 11:32 in Anathoth, Nob and Ananiah,  
Ne. 11:33 in Hazor, Ramah and Gittaim,  
Ne. 11:34 in Hadid, Zeboim and Neballat,  
Ne. 11:35 in Lod and Ono, and in the Valley of the Craftsmen.  
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Ne. 11:36 Some of the divisions of the Levites of Judah settled in  
Benjamin.

Chapter 11 describes the re-population of Jerusalem and the surrounding towns. Nehemiah and the leaders of the people cast lots to determine which families would live in Jerusalem, since not enough people were willing to move there. The chapter lists the names of the leaders and the families who moved to Jerusalem and the surrounding towns, as well as the Levites who were assigned to serve in the temple. The people who lived in Jerusalem were responsible for maintaining the city walls and gates, while those who lived in the surrounding towns were responsible for the surrounding fields and vineyards. The chapter also describes the appointment of several officials, including the overseer of the Levites, the leader of the singers, and the gatekeepers. It notes that some of the priests and Levites had settled in their ancestral towns, but that they were still responsible for serving in the temple in Jerusalem. Overall, Nehemiah Chapter 11 is a record of the re-population of Jerusalem and the surrounding towns, as well as the appointment of officials to oversee the work of the temple and the city. The chapter highlights the importance of maintaining the city and the temple, and the role of the Levites and other officials in serving God and the people.

In Nehemiah chapter 11, the key verses are:

Verse 1: "The leaders of the people settled in Jerusalem, and the rest of the people cast lots to bring one out of every ten of them to live in Jerusalem, the holy city, while the remaining nine were to stay in their own towns."

Verse 2: "The people commended all who volunteered to live in Jerusalem."

Verse 36: "Some of the descendants of Judah, Benjamin, and Ephraim and Manasseh settled in Jerusalem."

These verses describe the repopulation of Jerusalem after the walls were rebuilt. In verse 1, the leaders of the people settled in Jerusalem, and the rest of the people cast lots to determine who would live in the holy city. In verse 2, the people commend those who volunteered to live in Jerusalem, indicating their willingness to serve and contribute to the city. In verse 36, specific tribes and descendants are listed as those who settled in

Jerusalem. The chapter emphasizes the importance of repopulating and rebuilding the holy city, as well as the willingness of the people to contribute to this effort.

In the Book of Nehemiah, Chapter 11 describes the repopulation of Jerusalem and the allocation of inhabitants to the city. Here is a reflection on the key themes and messages found in this chapter:

Chapter 11 of Nehemiah begins with the decision to repopulate Jerusalem. Due to the large size of the city and the limited number of inhabitants, it was necessary to ensure its vitality and security. The leaders cast lots to determine who would dwell in Jerusalem while the rest of the people remained in the surrounding towns and villages.

The chapter provides a detailed account of the people who volunteered to settle in Jerusalem. It lists the various groups, including priests, Levites, and other Israelites from different ancestral cities. Those who willingly chose to reside in Jerusalem were praised for their willingness to support the city and contribute to its well-being.

One of the key themes in this chapter is the importance of the city of Jerusalem as the spiritual and political center of the Israelites. The repopulation of Jerusalem signifies the restoration of the city's significance and reflects the people's commitment to its preservation and prosperity.

Chapter 11 of Nehemiah also highlights the idea of sacrifice and commitment to God's purposes. The individuals who volunteered to dwell in Jerusalem made a choice to leave their ancestral cities and take on the responsibility of developing and sustaining the capital. Their willingness to sacrifice their personal comfort and security for the greater good demonstrates their dedication to God and His plans for Jerusalem.

Additionally, this chapter emphasizes the value of community and cooperation in fulfilling God's purposes. The inhabitants of Jerusalem were not just random individuals; they were assigned to specific tasks and responsibilities. Each group had a role to play in the functioning and development of the city. This cooperative effort reflects the importance of unity and shared commitment in building up God's kingdom.

Overall, Chapter 11 of Nehemiah highlights the significance of Jerusalem and the people's commitment to its restoration. It underscores the themes of sacrifice, commitment, and community as integral aspects of fulfilling God's purposes. The chapter reminds us of the importance of dedicating ourselves to God's plans, even if it requires personal sacrifice, and the power of unity and cooperation in advancing His kingdom.

## CHAPTER 12

Ne. 12:1 These were the priests and Levites who returned with Zerubbabel son of Shealtiel and with Jeshua: Seraiah, Jeremiah, Ezra,

Ne. 12:2 Amariah, Malluch, Hattush,

Ne. 12:3 Shecaniah, Rehum, Meremoth,  
Ne. 12:4 Iddo, Ginnethon, [Many Hebrew manuscripts and Vulgate  
(see also Neh. 12:16); most Hebrew manuscripts Ginnethoi]  
Abijah,  
Ne. 12:5 Mijamin, [A variant of Miniamin] Moadiah, Bilgah,  
Ne. 12:6 Shemaiah, Joiarib, Jedaiah,  
Ne. 12:7 Sallu, Amok, Hilkiah and Jedaiah. These were the leaders of  
the priests and their associates in the days of Jeshua.  
Ne. 12:8 The Levites were Jeshua, Binnui, Kadmiel, Sherebiah, Judah,  
and also Mattaniah, who, together with his associates, was in  
charge of the songs of thanksgiving.  
Ne. 12:9 Bakbukiah and Unni, their associates, stood opposite them in  
the services.  
Ne. 12:10 Jeshua was the father of Joiakim, Joiakim the father of  
Eliashib, Eliashib the father of Joiada,  
Ne. 12:11 Joiada the father of Jonathan, and Jonathan the father of  
Jaddua.  
Ne. 12:12 In the days of Joiakim, these were the heads of the priestly  
families: of Seraiah's family, Meraiah; of Jeremiah's,  
Hananiah;  
Ne. 12:13 of Ezra's, Meshullam; of Amariah's, Jehohanan;  
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Ne. 12:14 of Malluch's, Jonathan; of Shecaniah's, [Very many Hebrew  
manuscripts, some Septuagint manuscripts and Syriac (see  
also Neh. 12:3); most Hebrew manuscripts Shebaniah's]  
Joseph;  
Ne. 12:15 of Harim's, Adna; of Meremoth's, [Some Septuagint  
manuscripts (see also Neh. 12:3); Hebrew Meraioth's]  
Helkai;  
Ne. 12:16 of Iddo's, Zechariah; of Ginnethon's, Meshullam;  
Ne. 12:17 of Abijah's, Zicri; of Miniamin's and of Moadiah's, Piltai;  
Ne. 12:18 of Bilgah's, Shammua; of Shemaiah's, Jehonathan;  
Ne. 12:19 of Joiarib's, Mattenai; of Jedaiah's, Uzzi;  
Ne. 12:20 of Sallu's, Kallai; of Amok's, Eber;  
Ne. 12:21 of Hilkiah's, Hashabiah; of Jedaiah's, Nethanel.  
Ne. 12:22 The family heads of the Levites in the days of Eliashib,  
Joiada, Johanan and Jaddua, as well as those of the priests,  
were recorded in the reign of Darius the Persian.  
Ne. 12:23 The family heads among the descendants of Levi up to the  
time of Johanan son of Eliashib were recorded in the book of  
the annals.  
Ne. 12:24 And the leaders of the Levites were Hashabiah, Sherebiah,  
Jeshua son of Kadmiel, and their associates, who stood  
opposite them to give praise and thanksgiving, one section  
responding to the other, as prescribed by David the man of  
God.



Ne. 12:25 Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were gatekeepers who guarded the storerooms at the gates.

Ne. 12:26 They served in the days of Joiakim son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor and of Ezra the priest and scribe.

Ne. 12:27 At the dedication of the wall of Jerusalem, the Levites were sought out from where they lived and were brought to  
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Jerusalem to celebrate joyfully the dedication with songs of thanksgiving and with the music of cymbals, harps and lyres.

Ne. 12:28 The singers also were brought together from the region around Jerusalem — from the villages of the Netophathites,

Ne. 12:29 from Beth Gilgal, and from the area of Geba and Azmaveth, for the singers had built villages for themselves around Jerusalem.

Ne. 12:30 When the priests and Levites had purified themselves ceremonially, they purified the people, the gates and the wall.

Ne. 12:31 I had the leaders of Judah go up on top [Or go alongside] of the wall. I also assigned two large choirs to give thanks. One was to proceed on top [Or proceed alongside] of the wall to the right, towards the Dung Gate.

Ne. 12:32 Hoshaiiah and half the leaders of Judah followed them,

Ne. 12:33 along with Azariah, Ezra, Meshullam,

Ne. 12:34 Judah, Benjamin, Shemaiah, Jeremiah,

Ne. 12:35 as well as some priests with trumpets, and also Zechariah son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph,

Ne. 12:36 and his associates — Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah and Hanani — with musical instruments prescribed by David the man of God. Ezra the scribe led the procession.

Ne. 12:37 At the Fountain Gate they continued directly up the steps of the City of David on the ascent to the wall and passed above the house of David to the Water Gate on the east.

Ne. 12:38 The second choir proceeded in the opposite direction. I followed them on top [Or them alongside] of the wall, together with half the people — past the Tower of the Ovens to the Broad Wall,

Ne. 12:39 over the Gate of Ephraim, the Jeshanah [Or Old] Gate, the Fish Gate, the Tower of Hananel and the Tower of the  
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Hundred, as far as the Sheep Gate. At the Gate of the Guard they stopped.

Ne. 12:40 The two choirs that gave thanks then took their places in the house of God; so did I, together with half the officials,

Ne. 12:41 as well as the priests — Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah and Hananiah with their trumpets —

Ne. 12:42 and also Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malkijah, Elam and Ezer. The choirs sang under the direction of Jezrahiah.

Ne. 12:43 And on that day they offered great sacrifices, rejoicing because God had given them great joy. The women and children also rejoiced. The sound of rejoicing in Jerusalem could be heard far away.

Ne. 12:44 At that time men were appointed to be in charge of the storerooms for the contributions, firstfruits and tithes. From the fields around the towns they were to bring into the storerooms the portions required by the Law for the priests and the Levites, for Judah was pleased with the ministering priests and Levites.

Ne. 12:45 They performed the service of their God and the service of purification, as did also the singers and gatekeepers, according to the commands of David and his son Solomon.

Ne. 12:46 For long ago, in the days of David and Asaph, there had been directors for the singers and for the songs of praise and thanksgiving to God.

Ne. 12:47 So in the days of Zerubbabel and of Nehemiah, all Israel contributed the daily portions for the singers and gatekeepers. They also set aside the portion for the other Levites, and the Levites set aside the portion for the descendants of Aaron.

Chapter 12 continues the account of the re-dedication of the wall of Jerusalem and the celebration that followed. It begins with a list of the priests and Levites who served during the time of high priest Joiakim, and then describes the procession that took place during the dedication ceremony.

The chapter details the priests and Levites who led the procession, the instruments that were played, and the order in which the different groups of people walked. The procession included singers, musicians, and the priests who carried the Ark of the Covenant.

The chapter also notes the dedication of the wall of Jerusalem, with the priests and Levites performing purification rituals and offering sacrifices. The people rejoiced and celebrated with great joy, with singers and musicians leading the way.

The chapter concludes with a description of the dedication of the new wall gates, with the Levites being assigned to guard them. The chapter also notes the appointment of Hanani and Hananiah as leaders of the city, responsible for maintaining its integrity and protecting the people.

Overall, Nehemiah Chapter 12 is a record of the dedication of the wall of Jerusalem and the celebration that followed. The chapter highlights the importance of the priests and

Levites in leading the people in worship, as well as the appointment of leaders to protect and maintain the city.

In Nehemiah chapter 12, the key verses are:

Verse 27: "At the dedication of the wall of Jerusalem, the Levites were sought out from where they lived and were brought to Jerusalem to celebrate joyfully the dedication with songs of thanksgiving and with the music of cymbals, harps and lyres."

Verse 30: "When the priests and Levites had purified themselves ceremonially, they purified the people, the gates and the wall."

Verse 43: "And on that day they offered great sacrifices, rejoicing because God had given them great joy. The women and children also rejoiced. The sound of rejoicing in Jerusalem could be heard far away."

These verses describe the dedication of the wall of Jerusalem and the celebration that followed. In verse 27, the Levites were brought to Jerusalem to celebrate the dedication with songs of thanksgiving and music. In verse 30, the priests and Levites purify themselves and then purify the people, gates, and wall. In verse 43, the people offer great sacrifices and rejoice because God had given them great joy. The chapter emphasizes the joy and celebration that come from completing a significant task, as well as the importance of ritual purity and the involvement of the Levites and priests in the celebration.

In the Book of Nehemiah, Chapter 12 describes the dedication of the rebuilt walls of Jerusalem and the joyous celebration that accompanies it. Here is a reflection on the key themes and messages found in this chapter:

Chapter 12 of Nehemiah begins with the listing of the priests and Levites who returned to Jerusalem after the exile. The chapter highlights the roles and responsibilities of the priests and Levites, emphasizing their importance in leading the people in worship and maintaining the spiritual life of the community.

The chapter goes on to describe the events surrounding the dedication of the rebuilt walls of Jerusalem. Nehemiah, along with Ezra the priest, leads a procession on the top of the walls, with singers, musicians, and other Levites accompanying them. The procession moves in opposite directions, encircling the city on the wall, signifying the completion and protection of Jerusalem.

During the dedication, joyful songs of praise and thanksgiving resound throughout the city. The Levites offer musical performances, and choirs alternate in giving thanks to God. The people express their gratitude for God's faithfulness in restoring Jerusalem and for His continuous provision and protection.

The dedication ceremony concludes with offerings and sacrifices being presented at the house of God. The people rejoice as they participate in the celebration, with great gladness, singing, and music filling the air.

One of the key themes in this chapter is the recognition of God's faithfulness and the importance of worship and gratitude. The dedication of the walls serves as a tangible symbol of God's restoration and protection of His people. The celebration and expressions of praise and thanksgiving highlight the vital role of worship in acknowledging God's sovereignty and faithfulness.

Chapter 12 of Nehemiah also emphasizes the significance of community and unity in worship. The involvement of priests, Levites, singers, and musicians showcases the collaborative effort of the people in offering praise and thanksgiving to God. It underscores the importance of corporate worship and the collective expressions of gratitude and joy.

Furthermore, this chapter highlights the importance of remembrance and celebration of God's faithfulness in the history of His people. The dedication ceremony is a deliberate act of commemorating the restoration of Jerusalem and the fulfillment of God's promises. It serves as a reminder for future generations of God's faithfulness and His provision for His people.

Overall, Chapter 12 of Nehemiah demonstrates the importance of worship, gratitude, and celebration in acknowledging God's faithfulness and restoration. It underscores the significance of community and unity in corporate worship and highlights the power of remembrance in shaping the identity and faith of future generations. The chapter serves as a reminder of the joy and gratitude that come from experiencing and celebrating God's faithfulness in our lives.

## CHAPTER 13

Ne. 13:1 On that day the Book of Moses was read aloud in the hearing of the people and there it was found written that no Ammonite or Moabite should ever be admitted into the assembly of God,

Ne. 13:2 because they had not met the Israelites with food and water but had hired Balaam to call a curse down on them. (Our God, however, turned the curse into a blessing.)

Ne. 13:3 When the people heard this law, they excluded from Israel all who were of foreign descent.

Ne. 13:4 Before this, Eliashib the priest had been put in charge of the storerooms of the house of our God. He was closely associated with Tobiah,

Ne. 13:5 and he had provided him with a large room formerly used to store the grain offerings and incense and temple articles, and also the tithes of grain, new wine and oil prescribed for the Levites, singers and gatekeepers, as well as the contributions for the priests.

Ne. 13:6 But while all this was going on, I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I had

returned to the king. Some time later I asked his permission Ne. 13:7 and came back to Jerusalem. Here I learned about the evil thing Eliashib had done in providing Tobiah a room in the courts of the house of God.

Ne. 13:8 I was greatly displeased and threw all Tobiah's household goods out of the room.

Ne. 13:9 I gave orders to purify the rooms, and then I put back into them the equipment of the house of God, with the grain offerings and the incense.

Ne. 13:10 I also learned that the portions assigned to the Levites had not been given to them, and that all the Levites and singers responsible for the service had gone back to their own fields.

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Ne. 13:11 So I rebuked the officials and asked them, "Why is the house of God neglected?" Then I called them together and stationed them at their posts.

Ne. 13:12 All Judah brought the tithes of grain, new wine and oil into the storerooms.

Ne. 13:13 I put Shelemiah the priest, Zadok the scribe, and a Levite named Pedaiah in charge of the storerooms and made Hanan son of Zaccur, the son of Mattaniah, their assistant, because these men were considered trustworthy. They were made responsible for distributing the supplies to their brothers.

Ne. 13:14 Remember me for this, O my God, and do not blot out what I have so faithfully done for the house of my God and its services.

Ne. 13:15 In those days I saw men in Judah treading winepresses on the Sabbath and bringing in grain and loading it on donkeys, together with wine, grapes, figs and all other kinds of loads. And they were bringing all this into Jerusalem on the Sabbath. Therefore I warned them against selling food on that day.

Ne. 13:16 Men from Tyre who lived in Jerusalem were bringing in fish and all kinds of merchandise and selling them in Jerusalem on the Sabbath to the people of Judah.

Ne. 13:17 I rebuked the nobles of Judah and said to them, "What is this wicked thing you are doing — desecrating the Sabbath day?"

Ne. 13:18 Didn't your forefathers do the same things, so that our God brought all this calamity upon us and upon this city? Now you are stirring up more wrath against Israel by desecrating the Sabbath."

Ne. 13:19 When evening shadows fell on the gates of Jerusalem before the Sabbath, I ordered the doors to be shut and not opened until the Sabbath was over. I stationed some of my own men at the gates so that no load could be brought in on the Sabbath day.

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Ne. 13:20 Once or twice the merchants and sellers of all kinds of goods spent the night outside Jerusalem.

Ne. 13:21 But I warned them and said, "Why do you spend the night by the wall? If you do this again, I will lay hands on you." From that time on they no longer came on the Sabbath.

Ne. 13:22 Then I commanded the Levites to purify themselves and go and guard the gates in order to keep the Sabbath day holy.

Remember me for this also, O my God, and show mercy to me according to your great love.

Ne. 13:23 Moreover, in those days I saw men of Judah who had married women from Ashdod, Ammon and Moab.

Ne. 13:24 Half of their children spoke the language of Ashdod or the language of one of the other peoples, and did not know how to speak the language of Judah.

Ne. 13:25 I rebuked them and called curses down on them. I beat some of the men and pulled out their hair. I made them take an oath in God's name and said: "You are not to give your daughters in marriage to their sons, nor are you to take their daughters in marriage for your sons or for yourselves.

Ne. 13:26 Was it not because of marriages like these that Solomon king of Israel sinned? Among the many nations there was no king like him. He was loved by his God, and God made him king over all Israel, but even he was led into sin by foreign women.

Ne. 13:27 Must we hear now that you too are doing all this terrible wickedness and are being unfaithful to our God by marrying foreign women?"

Ne. 13:28 One of the sons of Joiada son of Eliashib the high priest was son-in-law to Sanballat the Horonite. And I drove him away from me.

Ne. 13:29 Remember them, O my God, because they defiled the priestly office and the covenant of the priesthood and of the Levites.

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Ne. 13:30 So I purified the priests and the Levites of everything foreign, and assigned them duties, each to his own task.

Ne. 13:31 I also made provision for contributions of wood at designated times, and for the firstfruits. Remember me with favour, O my God

Chapter 13 begins with the account of Nehemiah's return to Jerusalem after being away for some time. He discovers that the people have again fallen into sin, including intermarrying with foreigners and breaking the Sabbath.

Nehemiah responds by purging the city of foreigners, removing them from the temple and the city gates. He also confronts the people who have been profaning the Sabbath,

and orders the gates of Jerusalem to be closed on that day to prevent any further violations.

Nehemiah also deals with other issues, such as the failure of the Levites to receive their portion of the tithes, and the misuse of the temple storerooms. He appoints trustworthy men to oversee the temple and ensure that the tithes and offerings are properly collected and distributed.

The chapter also describes Nehemiah's confrontation with Tobiah, an Ammonite who had previously opposed the rebuilding of the wall. Tobiah had been given a room in the temple, which Nehemiah orders to be cleared out and purified. Nehemiah also orders the restoration of the chambers in the temple for the storage of the offerings and implements. Finally, the chapter concludes with Nehemiah's prayer for God's mercy and forgiveness, and his commitment to continue serving God and leading the people of Jerusalem in obedience.

Overall, Nehemiah Chapter 13 is a record of Nehemiah's final efforts to purify the city of Jerusalem and restore its proper worship of God. The chapter highlights the importance of obedience to God's commands, the proper use of the temple and its resources, and the need for strong leadership to maintain the integrity of the city and its people.

In Nehemiah chapter 13, the key verses are:

Verse 11: "So I rebuked the officials and asked them, 'Why is the house of God neglected?' Then I called them together and stationed them at their posts."

Verse 17-18: "I rebuked the nobles of Judah and said to them, 'What is this wicked thing you are doing—desecrating the Sabbath day? Didn't your ancestors do the same things, so that our God brought all this calamity on us and on this city? Now you are stirring up more wrath against Israel by desecrating the Sabbath.'"

Verse 31: "Remember me with favor, my God, for all I have done for these people."

These verses describe Nehemiah's return to Jerusalem after a period of time and his efforts to address issues that had arisen in his absence. In verse 11, Nehemiah rebukes officials for neglecting the house of God and stations them at their posts. In verses 17-18, he rebukes the nobles for desecrating the Sabbath day and reminds them of the consequences of such actions. In verse 31, Nehemiah asks God to remember him for all he has done for the people. The chapter emphasizes the importance of maintaining the worship of God and the observance of his commands, as well as the responsibility of leaders to ensure that these things are upheld.

[In the Book of Nehemiah, Chapter 13 describes Nehemiah's return to Jerusalem and his efforts to address various issues that had arisen in his absence. Here is a reflection on the key themes and messages found in this chapter:](#)

[Chapter 13 of Nehemiah begins with Nehemiah's return to Jerusalem after a period of time serving as the governor of Judah in Babylon. He discovers that during his absence, the people have drifted away from the practices and commands of the Law.](#)

[Nehemiah confronts several specific issues, starting with the unauthorized presence of Tobiah, an Ammonite, who had been given a chamber in the temple. Nehemiah cleanses the chamber and removes Tobiah's belongings, restoring the sanctity of the temple.](#)



Nehemiah also addresses the violation of the Sabbath day, which was being profaned by buying and selling on the holy day. He takes action by closing the gates of Jerusalem during the Sabbath and warning the merchants and traders against conducting business.

Furthermore, Nehemiah deals with the issue of intermarriage between Israelites and foreign nations, which was forbidden according to the Law. He rebukes those who have entered into such marriages, separates the mixed marriages, and reminds the people of the consequences of their actions.

In addition, Nehemiah discovers that the Levites, who were responsible for conducting the services in the temple, had not been receiving their portion of the tithes and offerings. He addresses this by appointing reliable individuals to oversee the collection and distribution of these provisions.

Chapter 13 highlights the importance of upholding the standards and commands of God's Law. Nehemiah's actions demonstrate his zeal for maintaining the holiness and integrity of Jerusalem and its worship practices. It underscores the need for diligence in guarding against compromise and ensuring adherence to God's instructions.

The chapter also emphasizes the significance of the Sabbath as a day of rest and worship. Nehemiah's efforts to enforce the observance of the Sabbath reflect the importance of honoring and setting aside dedicated time for God.

Furthermore, Chapter 13 highlights the importance of maintaining purity and separation from worldly influences. Nehemiah's response to intermarriage emphasizes the need for fidelity to God's covenant and the dangers of compromising with foreign practices.

Overall, Chapter 13 of Nehemiah highlights the themes of fidelity to God's commands, the sanctity of worship, and the importance of maintaining separation from worldly influences. It serves as a reminder of the ongoing need for vigilance and diligence in upholding God's standards and preserving the integrity of our worship and commitment to Him.

Notes:

The book of Nehemiah in the Christian Bible is primarily a historical account of the rebuilding of the walls of Jerusalem by Nehemiah and his associates. While the book does not contain many philosophical or theological questions, there are a few difficult questions that arise. Here are a few examples:

1. "Should a man like me flee? And who is there like me who would go into the temple to save his life?" (Nehemiah 6:11)

Nehemiah is asking if he should run away from his work to rebuild the wall of Jerusalem, or if he should seek sanctuary in the temple. This question raises the issue of personal safety versus the responsibility to complete an important task.

2. "Why is the house of God forsaken?" (Nehemiah 13:11)

This question is asked by Nehemiah after he discovers that the priests have abandoned their duties and the temple has fallen into disrepair. This question raises the issue of religious devotion and the responsibility of those who are tasked with maintaining holy places.

3. "How can we afford to rebuild the walls of Jerusalem?" (Nehemiah 2:19)

This question is asked by the local inhabitants of Jerusalem who oppose the rebuilding of the wall. It raises the issue of resources and the ability to complete large projects.

Overall, the book of Nehemiah is primarily a historical account rather than a philosophical or theological treatise, so the questions it raises tend to be practical rather than abstract. Nonetheless, they raise important issues about personal responsibility, religious devotion, and community resources.