

## נחמיה ¶ NEHEMIAH

The books of *Ezra* and *Nehemiah* form one book in the Hebrew Scriptures; for a fuller introduction, see the [Introduction to Ezra](#).

In addition to the canonical books of *Ezra* and *Nehemiah*, there are two deuterocanonical books that are also called 'Ezra'. Exactly how these books are designated varies in ancient literature; in the *Septuagint* (*LXX*), canonical Ezra is called Second Esdras but, in the *Vulgate*, it is called First Esdras; our Nehemiah is called Third Esdras in some manuscripts of the *LXX* but it is known as Second Esdras in the *Vulgate*. (In the earliest *LXX* manuscripts, Ezra and Nehemiah were regarded as one book, as they are in most Hebrew MSS). The deuterocanonical books of Ezra are called First and Fourth Esdras in the *LXX*, but Third and Fourth Esdras in the *Vulgate*. The titles for the so-called 'books of Ezra' are thus rather confusing, a fact that one must keep in mind when consulting this material; the table below should help to clarify matters.

### Titles Given to Canonical/Deuterocanonical Books Associated with Ezra

<u>Masoretic Text</u>	<u>Septuagint</u>	<u>Vulgate</u>	<u>Slavonic</u>	<u>NRSV</u>	<u>Description</u>
עזרא	<i>Εσδρας B</i>	Esdras I	1 Esdras	Ezra	The Canonical Book of Ezra
נחמיה		Esdras II	Nehemiah	Nehemiah	The Canonical Book of Nehemiah
-	<i>Εσδρας A</i>	Esdras III	2 Esdras	1 Esdras	A Paraphrase of 2Ch 35–36, Ezra & Nehemiah, with some additions.
-	-	Esdras IV	3 Esdras	2 Esdras	A Latin Apocalypse

## נחמיה פרק א

## NEHEMIAH 1

א \* דְּבַרֵי נַחֲמִיָּה בֶן־חַכְלִיָּה 1 The words of Nehemiah son of Hacaliah:

וַיְהִי בַחֲדָשׁ־כֶּסֶלֻוּ שְׁנַת עֶשְׂרִים וְאֲנִי הָיִיתִי בְּשׁוֹשַׁן  
הַבֵּירָה: ב וַיָּבֹא חֲנַנִי אֶחָד מֵאֲחָי הוּא וְאֲנָשִׁים  
מִיְהוּדָה וְאֲשָׁאֵלם עַל־הַיְהוּדִים הַפְּלִיטָה אֲשֶׁר־  
נִשְׂאָרוּ מִזֶּה־שָׁבִי וְעַל־יְרוּשָׁלַם: ג וַיֹּאמְרוּ לִי  
הַנְּשֹׂאֲרִים אֲשֶׁר־נִשְׂאָרוּ מִזֶּה־שָׁבִי שֵׁם בְּמַדִּינָה  
בְּרָעָה גְדֹלָה וּבְחָרְפָה וְחוֹמַת יְרוּשָׁלַם מְפֹרָצָת  
וְשַׁעֲרֶיהָ נִצְתוּ בָאֵשׁ: ד וַיְהִי כִשְׁמַעִי אֶת־הַדְּבָרִים  
הָאֵלֶּה יִשְׁבַּתִּי וְאֲבֹכָה וְאֶת־אֲבֹלָה יָמִים וְאֵהִי צֹם  
וּמְתַפְּלֵל לִפְנֵי אֱלֹהֵי הַשָּׁמַיִם:

ה וַאֲמַר אֲנִי יְהוָה אֱלֹהֵי הַשָּׁמַיִם הָאֵל הַגָּדוֹל  
וְהַנּוֹרָא שֹׁמֵר הַבְּרִית וְחֹסֵד לְאֲהַבָיו וְלִשְׁמֹר  
מִצְוֹתָיו: ו תְּהִי נָא אֲזִנְךָ־קֹשֶׁבֶת וְעֵינֶיךָ פְתוּחוֹת

It happened in the month of Chislew, in the twentieth year, while I was in the citadel of Susa, <sup>2</sup> that Hanani, one of my brothers, arrived with some men from Judah. I asked them about the Jews – those who had escaped and those who had survived from the captivity – and about Jerusalem. <sup>3</sup> They replied, “The survivors, remaining there in the province since the captivity, are in a very bad a demoralised condition: the walls of Jerusalem are in ruins and its gates have been burnt down.” <sup>4</sup> On hearing this, I sat down and wept; for some days, I mourned, fasting and praying before the God of Heaven.

<sup>5</sup> I said, “Yahweh, God of Heaven – the great and awe-inspiring God who keeps a covenant of faithful love with those who love him and obey his commandments – <sup>6</sup> let your ear now be attentive and your eyes open,

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<sup>1</sup> The “Memoirs of Nehemiah” begin here. Nehemiah (נַחֲמִיָּה - ‘Yahweh Comforts’) was a palace servant at Susa in Elam, winter residence of the Persian kings (Est 1:2, 5, Dn 8:2). The ‘*twentieth year*’ refers to the reign of Artaxerxes I (464–423 BCE) i.e. December 445; the date here is problematic, as it is later than that given in 2:1; perhaps it should be the nineteenth year.

<sup>2</sup> The people are the faithful, back from the Exile and now centred round Jerusalem (see #Ezr 1:4, 6:16 and #Is 4:3).

<sup>3</sup> The ambition to rebuild the walls of Jerusalem dates from the Exile (Is 54:11–12) and later grew (Is 60:10–17, Zc 2:5ff). The work started in the reigns of Xerxes (Ezr 4:6) and Artaxerxes (Ezr 4:12–13, 16). It was seen as a threat to the recently acquired rights of Samaria; hence the antagonism of the Samaritans, who exhorted permission from the Persian authorities to bring the work to a halt by force (Ezr 4:23).

<sup>4</sup> The prayer of Nehemiah owes much to Deuteronomy (compare 9:3–5, Ezr 10:6).

<sup>5</sup> The Hebrew verb שֹׁמֵר (‘observe’ or ‘keep’) is often used as an idiom that means ‘obey’ the commandments of God (e.g. Ex 20:6, Dt 5:16, 23:24, 29:8, Jg 2:22, 1K 2:43, 11:11, Ps 119:8, 17, 34, Jr 35:18, Ezk 17:14, Am 2:4).

<sup>6</sup> Nehemiah makes confession for the people, just as Ezra does.

לְשִׁמְעַ אֶל־תְּפִלַּת עֲבָדֶיךָ אֲשֶׁר אֲנֹכִי מִתְפַּלֵּל  
 לְפָנֶיךָ הַיּוֹם יוֹמָם וּלְיַלָּה עַל־בְּנֵי יִשְׂרָאֵל עֲבָדֶיךָ  
 וּמִתּוֹדָה עַל־חַטָּאוֹת בְּנֵי־יִשְׂרָאֵל אֲשֶׁר חָטְאוּ לָךְ  
 וְאֲנִי וּבֵית־אָבִי חָטְאוּנוּ: ז' חָבַל חָבַלְנוּ לָךְ וּלְאֵ־  
 שְׁמֵרְנוּ אֶת־הַמִּצְוֹת וְאֶת־הַחֻקִּים וְאֶת־הַמְּשֻׁפָּטִים  
 אֲשֶׁר צִוִּיתָ אֶת־מֹשֶׁה עֲבָדֶיךָ: ח' זָכַרְנָא אֶת־הַדְּבָר  
 אֲשֶׁר צִוִּיתָ אֶת־מֹשֶׁה עֲבָדֶיךָ לֵאמֹר אַתֶּם תִּמְעְלוּ  
 אֲנִי אֶפְיץ אֶתְכֶם בְּעַמִּים: ט' וּשְׁבַתֶם אֵלַי וּשְׁמַרְתֶּם  
 מִצְוֹתַי וַעֲשִׂיתֶם אִתְּם אִם־יְהִיֶה נִדְחֲכֶם בְּקִצֵּה  
 הַשָּׁמַיִם מִשָּׁם אֶקְבְּצֶם וְהַבּוֹאִתִּים וְהַבִּיאוֹתִים אֶל־  
 הַמָּקוֹם אֲשֶׁר בְּחָרְתִּי לְשֹׁכֵן אֶת־שְׁמִי שָׁם: י' וְהֵם  
 עֲבָדֶיךָ וְעַמְּךָ אֲשֶׁר פָּדִיתָ בְּכַתְּךָ הַגְּדוֹל וּבִידְךָ  
 הַחֲזָקָה: י"א אֲנָא אֲדוֹנִי תְהִי נָא אֲזוֹנְךָ־קְשֻׁבַת אֶל־  
 תְּפִלַּת עֲבָדֶיךָ וְאֶל־תְּפִלַּת עֲבָדֶיךָ הַחֹפְצִים לִירְאָה  
 אֶת־שְׁמֶךָ וְהַצְּלִיחֵה־נָא לְעֲבָדֶיךָ הַיּוֹם וּתְנַהֵוּ  
 לְרַחֲמִים לְפָנַי הָאִישׁ הַזֶּה וְאֲנִי הֵייתִי מִשְׁקָה  
 לְמֶלֶךְ: {פ}

to hear your servant's prayer that I now offer to you day and night for  
 your servants the sons of Israel. I admit the sins of the sons of Israel,  
 which we have committed against you. Both I and my father's House  
 have sinned; <sup>7</sup> we have acted very wickedly towards you by failing to  
 keep the commandments, laws, and rulings that you enjoined on your  
 servant Moses. <sup>8</sup> Please remember the promise that you solemnly made  
 to your servant Moses, "If you are unfaithful, I shall scatter you among  
 the peoples; <sup>9</sup> but if you come back to me and keep my commandments  
 and practice them, even though those who have been banished are at  
 the very sky's end, I shall gather them from there and bring them back  
 to the place that I have chosen as a dwelling-place for my name." <sup>10</sup> Since  
 they are your servants, your people, whom you have redeemed with  
 your mighty power and strong hand, <sup>11</sup> O Lord, let your ear now be  
 attentive to your servant's prayer and to the prayer of your servants  
 who want to revere your name. I beg you, let your servant be successful  
 today and win this man's compassion." At the time, I was cupbearer to  
 the king.

<sup>7</sup> In place of 'acted very wickedly towards you', here following the NJB, the NRSV has 'offended you deeply'.

<sup>8</sup> NETB has 'nations' in place of 'peoples', here following the MT, NJB & NRSV.

<sup>9</sup> The literal translation of 'the very sky's end' is 'the end of the heavens'. The Kethib/Qere difference here (possible vav/yod confusion) would benefit from an explanation.

<sup>10</sup> Before 'your people', the NRSV adds the conjunction 'and'; here, we follow the NJB.

<sup>11</sup> As 'this man' refers to Artaxerxes, this verse belongs more appropriately after 2:4. The 'cupbearer' (or butler) sampled and poured wine for the king - an honourable and privileged office. The word, 'Lord', here translates אֲדֹנָי ('Adonai').

## נחמיה פרק ב

א ויהי בחדש ניסן שנת עשרים לארתחשסתא המלך יין לפניו ואשא אתהיין ואתנה למלך ולא־הייתי רע לפניו: ב ויאמר לי המלך מדוע פניך רעים ואתה אינך חולה אין זה כי־אם רע לב ואירא הרבה מאד: ג ואמר למלך המלך לעולם יחיה מדוע לא־ירעו פני אשר העיר בית־קברות אבתי חרבה ושעריה אכלו באש: {ס}

ד ויאמר לי המלך על־מה־זה אתה מבקש ואתפלל אל־אלהי השמים: ה ואמר למלך אם־על־המלך טוב ואם־יטב עבדך לפניך אשר תשלחני אל־יהודה אל־עיר קברות אבתי ואבננה: ו ויאמר לי המלך והשגל יושבת אצלו עד־מתי יהיה מהלכך ומתי תשוב ויטב לפני־המלך וישלחני ואתנה לו זמן: ז ואומר למלך אם־על־המלך טוב אגרות יתנו־לי על־פחוות עבר

## NEHEMIAH 2

<sup>1</sup> In the month of Nisan, in the twentieth year of King Artaxerxes, when wine was served to him, I took the wine and gave it to the king. Now, I had never been sad in his presence. <sup>2</sup> So, the king said to me, “Why are you looking depressed? You are not sick! This must be a sadness of the heart.” I was very afraid <sup>3</sup> and said to the king, “May the king live for ever! How can I not look depressed when the city where the tombs of my ancestors are lies in ruins and its gates have been burnt down?”

<sup>4</sup> The king then said to me, “What would you like me to do?” Praying to the God of Heaven, <sup>5</sup> I said to the king, “If it pleases the king and your servant enjoys your favour, send me to Judah, to the city of the tombs of my ancestors, so that I can rebuild it.” <sup>6</sup> The king – with the queen sitting beside him – said to me, “How long will your journey take, and when will you come back?” Once I had given him a definite time, the king was amenable to my mission. <sup>7</sup> I then said to the king, “If the king approves, may I be given letters for the governors of Transeuphrates to let me pass

### NEHEMIAH 2

- <sup>1</sup> The episode takes place in March–April 445 BCE; some three months had gone by since the arrival of Hanani. The NJB uses the conjectural ‘before’ in place of ‘in his presence’; the NRSV has both.
- <sup>2</sup> The NRSV opens this verse, here following the NJB, with, “So the king said to me, ‘Why is your face sad, since you are not sick?’”
- <sup>3</sup> The literal translation of ‘have been burnt down’ (here following the NJB) is ‘eaten by fire’ (as also in v. 13).
- <sup>4</sup> For the king’s question, here following the NJB, the NRSV reads, “What do you request?”
- <sup>5</sup> ‘Tombs’ was a polite understatement; for, his plan was to restore the walls (vv. 8, 12–15).
- <sup>6</sup> In place of ‘queen’, here following the NJB & NRSV, NETB has ‘consort’.
- <sup>7</sup> A more literal translation of ‘Transeuphrates’ (as NJB) is ‘the Province beyond the River’ (as NRSV).

הַנְּהַר אֲשֶׁר יַעֲבִירוּנִי עַד אֲשֶׁר-אָבּוֹא אֶל-יְהוּדָה:  
ח וְאֶגְרָת אֶל-אֶסְפֵּי שֹׁמֵר הַפְּרָדָס אֲשֶׁר לַמֶּלֶךְ אֲשֶׁר  
יִתְּנֵנִי עֵצִים לְקָרוֹת אֶת-שַׁעֲרֵי הַבֵּירָה אֲשֶׁר-  
לְבַיִת וּלְחֹמַת הָעִיר וּלְבַיִת אֲשֶׁר-אָבּוֹא אֵלָיו וְיִתֶּן-  
לִי הַמֶּלֶךְ כִּיד-אֱלֹהֵי הַטּוֹבָה עָלַי: ט וְאָבּוֹא אֶל-  
פְּחוֹזוֹת עֵבֶר הַנְּהַר וְאֶתְּנֶנָּה לָהֶם אֶת אֲגָרוֹת הַמֶּלֶךְ  
וַיִּשְׁלַח עִמִּי הַמֶּלֶךְ שָׂרֵי חֵיל וּפָרָשִׁים: {פ}

י וַיִּשְׁמַע סַנְבַלַּט הַחֲרָנִי וְטוֹבִיָּה הָעֶבֶד הָעַמֹּנִי וַיִּרַע  
לָהֶם רָעָה גְדוֹלָה אֲשֶׁר-בָּא אָדָם לְבַקֵּשׁ טוֹבָה לְבְנֵי  
יִשְׂרָאֵל:

יא וְאָבּוֹא אֶל-יְרוּשָׁלַם וְאֶהְיֶה שָׁם יָמִים שְׁלֹשָׁה:  
יב וְאָקוּם לַיְלָה אֲנִי וְאֲנָשִׁים מְעַט עִמָּי וְלֹא-  
הִגַּדְתִּי לְאָדָם מֶה אֱלֹהֵי נִתְּן אֶל-לִבִּי לַעֲשׂוֹת  
לְיְרוּשָׁלַם וּבִהְמָה אֵין עִמָּי כִּי אִם-הִבְהֵמָה אֲשֶׁר  
אֲנִי רֹכֵב בָּהּ: יג וְאֶצְאָה בְּשַׁעַר-הַגִּיא לַיְלָה וְאֶל-  
פְּנֵי עַיִן הַתְּנִין וְאֶל-שַׁעַר הָאֲשַׁפֹּת וְאֶהְיֶה שֹׁבֵר

through on my way to Judah? <sup>8</sup> Also, a letter for Asaph, the keeper of the king's forest, directing him to supply me with timber for the beams of the gates of the citadel of the Temple, for the city wall and for the house that I am to occupy?" These, the king granted me because the kindly hand of my God was over me. <sup>9</sup> When I reached the governors of Transeuphrates, I gave them the king's orders. The king had sent an escort of army officers and cavalry along with me.

<sup>10</sup> When Sanballat the Horonite and Tobiah the official of Ammon heard this, they were extremely displeased that someone had come to seek the welfare of the Israelites.

<sup>11</sup> Thus, I reached Jerusalem. After I had been there three days, <sup>12</sup> then I got up during the night. I and a few other men with me – I had not told anyone what my God had inspired me to do for Jerusalem – taking no animal with me but the animal I was riding. <sup>13</sup> Under cover of dark, I went out through the Valley Gate towards the Dragon's Fountain as far as the Dung Gate and was examining the walls of Jerusalem that were

<sup>8</sup> The NJB, following the Peshitta and Vg (and 1 medieval Hebrew MS) reads 'walls' (וּלְחֹמֹת) in place of 'wall' (וּלְחֹמַת), here following the MT & NRSV; the plural *holem vav* might have dropped out due to dittography, or the plural form might have been written defectively.

<sup>9</sup> An alternative reading for 'cavalry' (as NJB & NRSV) is 'horsemen' (as NETB).

<sup>10</sup> 'Sanballat' is known as governor of Samaria and is mentioned in the Elephantine papyri as such. 'Tobiah', a Jew, was, under his orders, governor of Ammon. As local leaders had hindered the work under Zerubbabel (Ezr 4:3–24), so they try again.

<sup>11</sup> Vv. 11–16 describe a secret inspection of the ruined walls by night, making a circuit of the city, beginning and ending at the Valley Gate.

<sup>12</sup> In place of 'the animal I was riding' (here following the MT & NRSV), the NJB has 'my own mount'.

<sup>13</sup> The Kethib/Qere difference here warrants an explanation. In place of 'examining', the LXX has 'breaking' (συντρίβω), mistakenly reading שֹׁבֵר שֹׁבֵר.

בְּחֹמַת יְרוּשָׁלַם אֲשֶׁר-<sup>[הֵם | פְּרוּצִים]</sup> הַמִּפְרוּצִים וְשַׁעֲרֶיהָ אֶכְלוּ בָאֵשׁ: <sup>ד</sup> וְאֶעְבֵּר אֶל-שַׁעַר הָעֵיִן וְאֶל-בְּרֶכֶת הַמֶּלֶךְ וְאִיזֶן-מְקוֹם לְבִהְמָה לְעֶבֶר תַּחְתָּי: <sup>טו</sup> וְאֵהִי עֲלֶיהָ בְּנַחֵל לַיְלָה וְאֵהִי שֹׁבֵר בְּחֹמָה וְאֲשׁוּב וְאָבוֹא בְּשַׁעַר הַגֵּיא וְאֲשׁוּב: <sup>טז</sup> וְהַסַּגְנִים לֹא יָדְעוּ אָנָּה הִלַּכְתִּי וּמָה אֲנִי עֹשֶׂה וְלִיהוּדִים וְלַכְּהֲנָנִים וְלַחֲרִים וְלַסַּגְנִים וְלִיתֵר עֹשֶׂה הַמֶּלֶךְ עַד-כֵּן לֹא הִגַּדְתִּי:

<sup>יז</sup> וְאָזֹמַר אֲלֵהֶם אַתֶּם רֹאִים הָרַעָה אֲשֶׁר אֲנַחְנוּ בָּהּ אֲשֶׁר יְרוּשָׁלַם חֲרָבָה וְשַׁעֲרֶיהָ נִצְתוּ בָאֵשׁ לְכוּ וּנְבַנֶּה אֶת-חֹמַת יְרוּשָׁלַם וְלֹא-נִהְיָה עוֹד חֲרָפָה: <sup>יח</sup> וְאֶגִּיד לָהֶם אֶת-יְד אֱלֹהֵי אֲשֶׁר-הִיא טוֹבָה עָלַי וְאֶפְדַּבְּרִי הַמֶּלֶךְ אֲשֶׁר אָמַר-לִי וַיֹּאמְרוּ נִקּוּם וּבְנִינוּ וַיַּחֲזִקוּ יְדֵיהֶם לְטוֹבָה: {פ}

<sup>יט</sup> וַיִּשְׁמַע סַנְבַלֵּט הַחֲרָנִי וְטַבְיָהּ הַעַבְדָּה הָעַמּוֹנִי וְגֶשֶׁם הָעֲרָבִי וַיִּלְעָגוּ לָנוּ וַיִּבְזוּ עָלֵינוּ וַיֹּאמְרוּ מַה-הַדְּבָר הַזֶּה אֲשֶׁר אַתֶּם עֹשִׂים הֲעַל הַמֶּלֶךְ אַתֶּם

broken down and its gates that had been consumed by fire. <sup>14</sup> I then crossed to the Fountain Gate and the King's Pool, but it was impassable to the animal I was riding. <sup>15</sup> Therefore, I went up the Valley in the dark, examining the wall; I then went in again through the Valley Gate, coming back <sup>16</sup> without the officials knowing where I had gone or what I had been doing. So far, I had said nothing to the Jews: neither to the priests, the nobles, the officials nor any other persons involved in the undertaking.

<sup>17</sup> I then said to them, "You see what trouble we are in: Jerusalem is in ruins and its gates have been burnt down. Come on, we must rebuild the walls of Jerusalem and put an end to our humiliating position! <sup>18</sup> I told them how the kindly hand of my God had been over me, and the words that the king had said to me. At this they said, "Let us start building at once!" And they set their hands to the good work.

<sup>19</sup> When Sanballat the Horonite, Tobiah the official of Ammon, and Geshem the Arab heard about this, they laughed at us and jeered. They said, "What is this you are doing? Are you going to revolt against the

<sup>14</sup> NETB has 'Gate of the Well' in place of 'Fountain Gate', here following the NJB & NRSV.

<sup>15</sup> The 'Valley' is the Kidron Valley.

<sup>16</sup> The NRSV ends this verse, here following the NJB, with, "and the rest that were to do the work."

<sup>17</sup> In place of 'trouble', here following the NRSV, the NJB has 'a sorry state'.

<sup>18</sup> The literal translation for 'set their hands' is 'strengthened their hands'.

<sup>19</sup> Geshem (or Gashmu, see 6:6) was king of the Arab Federation of Kedar, whose territory extended as far as the south of Transjordan and Palestine. Nehemiah's enemies suspect the building of the wall was a prelude to rebellion.

מְרַדִּים: כִּי וְאָשִׁיב אוֹתָם דָּבָר וְאֹמַר לָהֶם אֱלֹהֵי  
הַשָּׁמַיִם הוּא יַצְלִיחַ לָנוּ וְאֲנַחְנוּ עֲבָדָיו נִקְוֶם וּבְנִינוּ  
וְלָכֶם אֵין־חֵלֶק וְצַדִּיקָה וְזִכְרוֹן בִּירוּשָׁלַם:

king?” <sup>20</sup> Then I gave them this answer, “The God of Heaven will grant us success and we, his servants, mean to start building; as for you, you have neither share nor right nor memorial in Jerusalem.”

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<sup>20</sup> The literal translation of ‘start building’ is ‘arise and build’; the idiom, ‘arise and ...’ means to begin the action described by the 2<sup>nd</sup> verb.

## נחמיה פרק ג

א וַיִּקְם אֱלִישִׁיב הַכֹּהֵן הַגָּדוֹל וְאָחָיו הַכֹּהֲנִים וַיִּבְנוּ  
אֶת־שַׁעַר הַצֹּאן הַמָּה קִדְשׁוּהוּ וַיַּעֲמִידוּ דְלֹתָתָיו  
וְעַד־מִגְדַּל הַמֶּאֱה קִדְשׁוּהוּ עַד מִגְדַּל חַנַּנְאֵל: {ס}  
ב וְעַל־יָדוֹ בָּנוּ אֲנָשֵׁי יֶרֶחוֹ {ס} וְעַל־יָדוֹ בָּנָה זָכּוּר  
בֶּן־אִמְרִי: {ס}  
ג וְאֵת שַׁעַר הַדָּגִים בָּנוּ בְנֵי הַסְּנֵאָה הַמָּה קְרוּוּהוּ  
וַיַּעֲמִידוּ דְלֹתָתָיו מִנְעוּלָיו וּבְרִיחָיו: {ס}  
ד וְעַל־יָדָם הַחֲזִיק מְרֵמוֹת בֶּן־אוּרִיָּה בֶּן־הַקּוֹז {ס}  
וְעַל־יָדָם הַחֲזִיק מְשֻׁלָּם בֶּן־בְּרַכְיָה בֶּן־מְשִׁיזַבְּאֵל  
{ס} וְעַל־יָדָם הַחֲזִיק צְדוֹק בֶּן־בַּעֲנָא: {ס}  
ה וְעַל־יָדָם הַחֲזִיקוּ הַתְּקוּעִים וְאֲדִירֵיהֶם לֹא־  
הִבִּיאוּ צוּרִים בַּעֲבַדַּת אֲדֹנֵיהֶם: {ס}  
ו וְאֵת שַׁעַר הַיְשָׁנָה הַחֲזִיקוּ יוֹיָדָע בֶּן־פֶּסַח וּמְשֻׁלָּם  
בֶּן־בְּסוּדְיָה הַמָּה קְרוּוּהוּ וַיַּעֲמִידוּ דְלֹתָתָיו וּמִנְעוּלָיו  
וּבְרִיחָיו: {ס}

## NEHEMIAH 3

1 Then Eliashib the High Priest with his brother priests set to work and rebuilt the Sheep Gate; they sanctified it, hung its doors, and proceeded as far as the Tower of the Hundred unto the Tower of Hananel.  
2 The men of Jericho built next to him. And Zaccur son of Imri built next to them.  
3 The sons of Hassenaah rebuilt the Fish Gate; they made the framework, hung its doors, and fixed its bolts and bars.  
4 And Meremoth son of Uriah, son of Hakkoz, made repairs next to them; Meshullam son of Berechiah, son of Meshezabel, made repairs next to him; and Zadok son of Baana made repairs next to him.  
5 The men of Tekoa made repairs next to him, though their nobles would not demean themselves to help their masters.  
6 Joiada son of Paseah and Meshullam son of Besodeiah repaired the Old Gate they made the framework, hung its doors, and fixed its bolts and bars.

### NEHEMIAH 3

- 1 After 'Tower of the Hundred', the MT adds 'they sanctified it' (קִדְשׁוּהוּ); this term is repeated from the first part of the verse, probably as an intentional scribal addition to harmonise this statement with the preceding parallel statement. The NJB has the conjectural 'they made the framework' in place of 'they sanctified it'.
- 2 The MT has 'him' in place of 'them'.
- 3 The NJB has 'Ha-Senaah' in place of 'Hassenaah', here following the NRSV & NETB (note the 'doubling dot' in הַסְּנֵאָה).
- 4 Throughout vv. 4-5, NETB has 'adjacent' in place of 'next', here following the NJB & NRSV.
- 5 The 'masters' were Nehemiah and his colleagues; the NRSV has 'Lord' (NETB suggests that the form אֲדֹנֵיהֶם may be a 'plural of majesty').
- 6 In place of 'Old Gate', the NJB, following the Peshitta, has 'gate of the New Quarter'. In 12:39, the gate is called the 'Gate of Ephraim'.

ז' וְעַל־יָדָם הַחֲזִיק מִלְטִיָּה הַגְּבַעַנִי וַיְדוֹן הַמֶּרְנָתִי  
 אֲנָשֵׁי גְבַעוֹן וְהַמְצַפָּה לְכֶסֶּא פַחַת עֶבֶר  
 הַנְּהָר: {ס}

ח' עַל־יָדוֹ הַחֲזִיק עֲזִיאֵל בֶּן־חַרְהִיָּה צוֹרְפִים {ס}  
 וְעַל־יָדוֹ הַחֲזִיק חֲנַנְיָה בֶּן־הַרְקָחִים וַיַּעֲזְבוּ יְרוּשָׁלַם  
 עַד הַחוֹמָה הַרְחֵבָה: {ס}

ט' וְעַל־יָדָם הַחֲזִיק רִפְיָה בֶּן־חֹר שֶׁר חֲצֵי פְלֹד  
 יְרוּשָׁלַם: {ס}

י' וְעַל־יָדָם הַחֲזִיק יְדִיָּה בֶּן־חַרוּמָף וַנִּגְדַּד בֵּיתוֹ {ס}  
 וְעַל־יָדוֹ הַחֲזִיק חֲטוּשׁ בֶּן־חֲשַׁבְנִיָּה: י"א מִדָּה שְׁנִית  
 הַחֲזִיק מַלְכִּיָּה בֶּן־חָרָם וְחֲשׁוּב בֶּן־פַּתַּח מוֹאָב  
 וְאֵת מִגְדַּל הַתְּנֹרִים: {ס}

י"ב וְעַל־יָדוֹ הַחֲזִיק שְׁלוּם בֶּן־הַלּוּחַשׁ שֶׁר חֲצֵי פְלֹד  
 יְרוּשָׁלַם הוּא וּבָנוֹתָיו: {ס}

7 Next to them, Melatiah of Gibeon, Jadon of Meronoth, and the men of Gibeon and Mizpah carried out repairs, for the sake of the governor of Transeuphrates.

8 Next to them, Uzziel son of Harhaiah, a goldsmith, made repairs. And next to him, Hananiah of the perfumers' made repairs. These renovated the wall of Jerusalem as far as the Broad Wall.

9 Next to them, Rephaiah son of Hur, head of one half of the district of Jerusalem, carried out repairs.

10 Next to them, Jedaiah son of Harumaph made repairs near his house. And, next to him, Hattush son of Hashabneiah made repairs.

11 Malchijah son of Harim and Hasshub son of Pahath-Moab repaired another section and the Furnace Tower.

12 Next to them, Shallum son of Hallobash, head of the other half of the district of Jerusalem, made repairs, he and his daughters.

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7 In place of 'for the sake of', the NRSV has 'who were under the jurisdiction of'; the meaning of the Hebrew is uncertain.

8 In place of 'a member of the metalworkers' guild', the NRSV has 'one of the goldsmiths'. Assuming that the MT reading וַיַּעֲזְבוּ ('renovated') is related to the root עזב ('to abandon') – which makes little sense contextually – some interpreters emend the MT to ויעזרו ('they aided'); however, it is better to relate this term to the root meaning 'to restore'/'to repair' or 'to plaster' (as NETB). This homonymic root is rare, appearing elsewhere only in Ex 23:5 & Job 9:27, where it means 'to put in order'. Some scholars in the 19<sup>th</sup> Century suggested that this term be nuanced 'paved'; however, most modern translators favour 'repaired', 'restored' (as NRSV) or, as here (following the NJB), 'renovated'.

9 An alternative translation for 'head of half the district of' is 'supervisor of half the portion assigned to'.

10 The translation reads נִגְדַד ('near') with a few medieval Hebrew MSS, some LXX MSS, the Peshitta & Vg, rather than וַנִּגְדַּד ('and near') of the MT.

11 An alternative translation for 'Furnace Tower' (see 2Ch 26:9) is 'Angle Tower'; the NRSV has 'Tower of the Ovens'.

12 The NJB conjecturally replaces 'daughters' with 'sons': the reference to daughters, while not impossible, is odd in light of the cultural improbability that young women would participate in the strenuous labour of rebuilding city walls; all other such references in the Book of Nehemiah presuppose male labourers. Not surprisingly, some scholars suspect a textual problem; one medieval Hebrew MS and the Peshitta

י<sup>13</sup> אֶת שַׁעַר הַגֵּיאַת הַחַזִּיק חֲנַנּוּ וַיִּשְׁבְּיוּ זָנוּחַ הַמָּה בְּנוּהוּ וַיַּעֲמִידוּ דְלַתֹתָיו מִנְעֻלָיו וּבְרִיחָיו וְאֶלֶף אַמָּה בַחֹמֶה עַד שַׁעַר הַשְּׁפוֹת: י<sup>14</sup> וְאֵת שַׁעַר הָאֲשָׁפוֹת הַחַזִּיק מִלְכִיָּה בֶן־רִכָּב שֶׁר פִּלְדָּה בֵּית־הַפָּרֶם הוּא יִבְנֶנּוּ וַיַּעֲמִידוּ דְלַתֹתָיו מִנְעֻלָיו וּבְרִיחָיו: {ס}

י<sup>15</sup> וְאֵת שַׁעַר הָעֵיִן הַחַזִּיק שְׁלוֹן בֶּן־כְּלֹחֶזֶה שֶׁר פִּלְדָּה הַמְצַפָּה הוּא יִבְנֶנּוּ וַיִּטְלְלוּ וַיַּעֲמִידוּ וַיַּעֲמִידוּ דְלַתֹתָיו מִנְעֻלָיו וּבְרִיחָיו וְאֵת חוֹמַת בְּרַכַת הַשְּׁלַח לְגַן־הַמֶּלֶךְ וְעַד־הַמַּעְלֹת הַיּוֹרְדוֹת מֵעִיר דָּוִד: {ס} י<sup>16</sup> אַחֲרָיו הַחַזִּיק נְחֻמְיָה בֶן־עֲזֻבּוֹק שֶׁר חֲצִי פִלְדָּה בֵּית־צֹר עַד־נֶגֶד קִבְרֵי דָוִד וְעַד־הַבְּרָכָה הָעֲשׂוּיָה וְעַד בֵּית הַגְּבָרִים: {ס}

י<sup>17</sup> אַחֲרָיו הַחַזִּיקוּ הַלְוִיִּם רְחוּם בֶּן־בְּנֵי עֲלִידוֹ הַחַזִּיק חֲשַׁבְיָה שֶׁר־חֲצִי־פִלְדָּה קְעִילָה לְפִלְכּוֹ: {ס}

<sup>13</sup> Hanun and the inhabitants of Zanoah repaired the Valley Gate; they rebuilt it, hung its doors, and fixed its bolts and its bars; they also repaired a thousand cubits of wall up to the Dung Gate. <sup>14</sup> Malchijah son of Rechab, supervisor of the portion assigned to Beth-ha-Cherem, repaired the Dung Gate; he rebuilt it, hung its doors, and fixed its bolts and its bars.

<sup>15</sup> Shallum son of Col-Hozeh, head of the district of Mizpah, repaired the Fountain Gate; he rebuilt it, roofed it, hung its doors, and fixed its bolts and bars. He also rebuilt the wall of the Pool of Shelah, by the king's garden, as far as the steps going down from the City of David.

<sup>16</sup> After him, Nehemiah son of Azbuk, head of half the district of Beth-Zur, repaired as far as the Davidic Tombs and the artificial pool and the House of the Champions.

<sup>17</sup> After him, the Levites made repairs: Rehum son of Bani; and next to him Hashabiah, head of one half of the district of Keilah, for his district.

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read 'and his sons' rather than the MT reading וּבְנוֹתָיו ('and his daughters'), and some scholars emend the MT to וּבְנָיו ('and his builders'); on the other hand, the MT is clearly the more difficult reading, so it is preferred.

<sup>13</sup> An alternative name for the 'Dung Gate', used in some Hebrew MSS, is 'Cheese Gate'; it was later known as the 'Gate of the Essenes'. A 'cubit' is the length from the tip of the middle finger to the elbow on a man's arm, or about 45 cm.

<sup>14</sup> An alternative translation for 'supervisor of the portion assigned to' is 'head of the district of'.

<sup>15</sup> The 'City of David', the primitive (Jebusite) site of Jerusalem, was on the Hill of Ophel, to the south of Solomon's Temple and palace (see #2S 5:9). The steps in question have been discovered, cut in the rock. The *Kethib*/*Qere* difference here (dropping a *vav*) warrants explanation.

<sup>16</sup> The 'artificial pool' was an old reservoir that once drew off the waters of Gihon at their source. Hezekiah filled it in when he dug the tunnel conveying this water to the Pool of Siloam (2K 20:20). The 'House of the Champions' was a barracks of the king's bodyguard (2S 16:6, 23:8).

<sup>17</sup> An alternative translation for 'head of half the district of' is 'supervisor of half the portion assigned to', as also in v.18.

י<sup>ח</sup> אַחֲרָיו הַחֲזִיקוּ אֶחֱיהֶם בְּנֵי בִּנְחַנְדָּד שֶׁר חֲצִי פֶלֶךְ קַעִילָה: {ס}

י<sup>ט</sup> וַיְחַזֵּק עַל־יָדוֹ עֶזֶר בֶּן־יֵשׁוּעַ שֶׁר הַמְצַפָּה מִדָּה שְׁנַיִת מִנְּגַד עֲלֵת הַנֶּשֶׁק הַמְקַצֵּעַ: {ס}

כ<sup>י</sup> אַחֲרָיו הַחֲרָה הַחֲזִיק בְּרוּךְ בֶּן־זַבַּי זְבִי מִדָּה שְׁנַיִת מִן־הַמְקַצֵּעַ עַד־פֶּתַח בַּיִת אֶלְיָשִׁיב הַכֹּהֵן הַגָּדוֹל: {ס}

כ<sup>א</sup> אַחֲרָיו הַחֲזִיק מֵרְמוֹת בֶּן־אוּרִיָּה בֶּן־הַקּוֹץ מִדָּה שְׁנַיִת מִפֶּתַח בַּיִת אֶלְיָשִׁיב וְעַד־תְּכֵלֵת בַּיִת אֶלְיָשִׁיב: {ס}

כ<sup>ב</sup> וְאַחֲרָיו הַחֲזִיקוּ הַכֹּהֲנִים אֲנָשֵׁי הַכֶּכֶר: כ<sup>ג</sup> אַחֲרָיו הַחֲזִיק בְּנִימָן וְחָשׁוּב נֶגֶד בֵּיתָם {ס} אַחֲרָיו הַחֲזִיק עֲזַרְיָה בֶּן־מַעֲשִׂיָּה בֶּן־עֲנַנְיָה אֶצֶל בֵּיתוֹ: {ס}

כ<sup>ד</sup> אַחֲרָיו הַחֲזִיק בְּנֵי בִּנְחַנְדָּד מִדָּה שְׁנַיִת מִבַּיִת עֲזַרְיָה עַד־הַמְקַצֵּעַ וְעַד־הַפְּנָה: כ<sup>ה</sup> פָּלַל בֶּן־אוּזַי מִנְּגַד הַמְקַצֵּעַ וְהַמְגִדֵּל הַיּוֹצֵא מִבַּיִת הַמְּלֻךְ

18 After him, their brothers made repairs: Binnui son of Henadad, head of the other half of the district of Keilah.

19 And, next to him, Ezer son of Jeshua, head of Mizpah, repaired another section in front of the ascent to the armoury of the Angle.

20 After him, Baruch son of Zabbai repaired and inflamed another section from the Angle to the door of the house of Eliashib the High Priest.

21 After him, Meremoth son of Uriah, son of Hakkoz, repaired another section from the door of Eliashib's house as far as the end of Eliashib's house.

22 And after him the priests, men of the area, made repairs. 23 After them, Benjamin and Hasshub made repairs facing their house. After them, Azariah son of Maaseiah, son of Ananiah made repairs by his house.

24 After him, Binnui son of Henadad repaired another section from Azariah's house as far as the Angle at the corner. 25 After him, Palal son of Uzai [made repairs] in front of the Angle and the tower projecting

18 'Binnui' follows the LXX (*Βεννυ*) and Peshitta (compare v. 24 & 10:9); the MT has 'Bavvai' (בַּוַּי).

19 In place of 'armoury of the Angle', here following the NJB, NETB has 'armoury at the buttress'.

20 The NRSV and NJB, following the LXX, omit 'and inflamed'. The Kethib/Qere difference here would benefit from an explanation.

21 In place of the 2<sup>nd</sup> 'Eliashib's house', here following the MT, NJB & NRSV, NETB has 'it'.

22 The NJB has 'who lived in the district' in place of 'men of the district', here following the MT & NRSV.

23 In place of 'near his house', here following NETB, the NJB has 'beside his own house'.

24 The NRSV & NETB have 'and the corner' in place of 'at the corner', here following the NJB.

25 The phrase 'made repairs' has been added following the NJB & NRSV; the MT gives only the proper names. The NJB omits 'and the temple slaves living at Ophel', a gloss from 11:21 and possibly intended for v. 27.

הַעֲלִיזוֹן אֲשֶׁר לַחֲצַר הַמֶּטְרָה אַחֲרָיו פְּדִיָּה בֶן־  
פֶּרַעַשׁ: {ס}

כֹּי וְהַנְּתִינִים הָיוּ יוֹשְׁבִים בְּעַפְלָא עַד נֹגֵד שַׁעַר הַמַּיִם  
לְמִזְרַח וְהַמְגִדֵּל הַיּוֹצֵא: {ס}

כֹּי אַחֲרָיו הַחֲזִיקוּ הַתְּקָעִים מִדָּה שְׁנִית מִנֹּגֵד  
הַמְגִדֵּל הַגָּדוֹל הַיּוֹצֵא וְעַד חוֹמַת הָעַפְלָא: כֹּי מֵעַל  
שַׁעַר הַסּוֹסִים הַחֲזִיקוּ הַכֹּהֲנִים אִישׁ לְנֹגֵד  
בֵּיתוֹ: {ס}

כֹּי אַחֲרָיו הַחֲזִיק צְדוֹק בֶּן־אֶמֶר נֹגֵד בֵּיתוֹ {ס}  
וְאַחֲרָיו הַחֲזִיק שְׁמַעְיָה בֶּן־שְׁכַנְיָה שֹׁמֵר שַׁעַר  
הַמִּזְרָח: {ס}

לְאַחֲרָיו אַחֲרָיו הַחֲזִיק חַנְּנִיָּה בֶּן־שְׁלֵמְיָה וְחַנּוּן בֶּן־  
צִלְפָּן הַשֹּׁשֵׁי מִדָּה שְׁנִי {ס} אַחֲרָיו הַחֲזִיק מְשֻׁלָּם  
בֶּן־בְּרַכְיָה נֹגֵד נִשְׁכַּתּוֹ: {ס}

לְאַחֲרָיו אַחֲרָיו הַחֲזִיק מַלְכִּיָּה בֶּן־הַצֶּרְפִּי עַד־בַּיִת  
הַנְּתִינִים וְהַרְכְּלִים נֹגֵד שַׁעַר הַמִּפְקָד וְעַד עֲלִית  
הַפְּנֵה: לְבִין עֲלִית הַפְּנֵה לְשַׁעַר הַצֵּאן הַחֲזִיקוּ  
הַצֶּרְפִּים וְהַרְכְּלִים: {פ}

from the king's Upper Palace by the Court of the Guard; and after him, Pedaiah son of Parosh.

<sup>26</sup> And the temple slaves living at Ophel [made repairs] to a point by the Water Gate to the east and the projecting tower.

<sup>27</sup> After them, the men of the Tekoites repaired another section, from opposite the great projecting tower, as far as the wall of Ophel. <sup>28</sup> Above the Horse Gate, the priests made repairs, each opposite his own house.

<sup>29</sup> After them, Zadok son of Immer made repairs in front of his house. And, after him, Shemaiah son of Shecaniah, keeper of the East Gate, made repairs.

<sup>30</sup> After him, Hananiah son of Shelemiah and Hanun sixth son of Zalaph repaired another section. Then, Meshullam son of Berechiah made repairs in front of his room.

<sup>31</sup> After him, Malchijah, one of the goldsmiths, repaired as far as the Hall of the temple slaves and merchants, in front of the Muster Gate, to the upper room at the corner; <sup>32</sup> and between the upper room at the corner and the Sheep Gate, the goldsmiths and the merchants made repairs.

<sup>26</sup> As in v. 25, the phrase 'made repairs' has been added following the NJB & NRSV; the MT gives only the proper names.

<sup>27</sup> NETB has 'protruding' in place of 'projecting', here following the NJB & NRSV.

<sup>28</sup> In place of 'above the Horse Gate', here following the NRSV & NETB, the NJB has 'from the Horse Gate onwards'.

<sup>29</sup> Throughout this section, the NJB has 'carried out repairs' in place of 'made repairs', here following the NRSV.

<sup>30</sup> The translation, 'after him', follows the Qere; the Ketiv has 'after me', as also in v. 31.

<sup>31</sup> The 'Muster Gate' is also known as the 'Hammiphkad Gate'. On the Ketiv/Qere difference here, see #30.

<sup>32</sup> In place of 'upper room at the corner', here following the NJB & NRSV, NETB has 'the room above the corner'.

לִג וַיְהִי כַאֲשֶׁר שָׁמַע סַנְבַלֵּט כִּי־אֲנַחְנוּ בּוֹנִים אֶת־  
הַחֹמָה וַיַּחַר לוֹ וַיִּכְעַס הַרְבֵּה וַיִּלְעַג עַל־הַיְהוּדִים:  
לִד וַיֹּאמְרוּ לִפְנֵי אָחִיו וַחִיל שְׁמֵרוֹן וַיֹּאמֶר מֶה  
הַיְהוּדִים הָאֵמְלִלִים עֹשִׂים הֲיִעֲזְבוּ לָהֶם הַיִּזְבָּחוֹ  
הַיִּכְלוּ בַיּוֹם הַיְחִיו אֶת־הָאֲבָנִים מֵעֲרָמוֹת הָעֶפְרָ  
וְהֵמָּה שְׂרוּפוֹת: לֵה וְטוֹבִיָּה הַעַמֻּנִי אָצְלוֹ וַיֹּאמֶר גַּם  
אֲשֶׁר־הֵם בּוֹנִים אִם־יַעֲלֶה שׁוֹעֵל וּפָרַץ חוֹמַת  
אֲבָנֵיהֶם: {פ}

לו שָׁמַע אֱלֹהֵינוּ כִּי־הִיַּינוּ בּוֹזֵה וְהֵשֵׁב חֲרַפְתָּם אֶל־  
רֵאשֵׁם וְתָנָם לְבִזָּה בְּאֶרֶץ שְׁבִיָּה: לז וְאֶל־תִּכַּס עַל־  
עוֹנָם וְחִטָּאתָם מִלִּפְנֵיךָ אֶל־תִּמַּחֲהָ כִּי הַכְּעִיסוּ  
לְנֶגְדַת הַבּוֹנִים: לח וַנִּבְנֶה אֶת־הַחֹמָה וַתִּקְשֶׁר כָּל־  
הַחֹמָה עַד־חֻצְיָהּ וַיְהִי לֵב לָעָם לַעֲשׂוֹת: {פ}

<sup>33</sup> When Sanballat heard that we were rebuilding the wall, he became furiously angry. <sup>34</sup> He ridiculed the Jews and, before his kinsmen and the army of Samaria, he said, “What are these pathetic Jews doing? Will they restore things? Are they going to give up, offer sacrifices, or complete the work in a day? Can they put new life into stones taken from rubbish heaps and even charred?” <sup>35</sup> Near him, Tobiah of Ammon said, “If a fox were to jump on what they are building, it would knock their stone wall down!”

<sup>36</sup> “Hear, our God, for we are despised! Turn their sneers back on their own heads! Send them as booty to a land of captivity! <sup>37</sup> Do not cover their guilt; never erase their sin from before you, for they have insulted the builders to their face!” <sup>38</sup> So, we rebuilt the wall, which was joined up to mid-height, for the people’s hearts were in the work.

<sup>33</sup> The NRSV numbers this verse 4:1; the numbering scheme used herein is that of the MT & NJB.

<sup>34</sup> The translation, ‘will they restore things’ (following the NJB & NRSV), is difficult; it should, perhaps, be ‘will they commit their cause to God’, emending the MT’s לָהֶם (‘to them’) to לֵאלֹהִים (‘to God’).

<sup>35</sup> The NJB has ‘jackal’ in place of ‘fox’, here following the NRSV & NETB.

<sup>36</sup> Words of ill omen must be countered by words of good omen.

<sup>37</sup> The NJB has ‘pardon their wickedness’ in place of ‘cover their guilt’, here following the NRSV & NETB.

<sup>38</sup> The literal translation of ‘to mid-height’ is ‘to its half’.

## נחמיה פרק ד

א ויהי כאשר שמע סנבלט וטוביה והערבים והעמנים והאשדודים כיעלתה ארוכה לחמות ירושלים כיהחלו הפרצים להסתם ויחר להם מאד: ב ויקשרו כלם יחדו לבוא להלחם בירושלם ולעשות לו תועה:

ג ונתפלל אל-אלהינו ונעמיד משמר עליהם יומם ולילה מפניהם: ד ויאמר יהודה כשל כח הסבל והעפר הרבה ואנחנו לא נוכל לבנות בחומה: ה ויאמרו צרינו לא ידעו ולא יראו עד אשר-נבוא אל-תוכם והרגנום והשבטנו את-המלאכה:

ו ויהי כאשר-באו היהודים הישבים אצלם ויאמרו לנו עשר פעמים מכל-המקומות אשר-תשובו עלינו: ז ואעמיד מתחיתות למקום מאחרי לחומה בצחחיים בצחחיים ואעמיד את-העם

## NEHEMIAH 4

<sup>1</sup> When Sanballat, Tobiah, the Arabs, the Ammonites and the Ashdodites heard that repairs to the walls of Jerusalem were going forward – that the gaps were beginning to fill up – they became very angry, <sup>2</sup> and they all plotted to come and attack Jerusalem and cause confusion in it.

<sup>3</sup> So, we prayed to our God and organised a guard day and night against them. <sup>4</sup> But Judah said, “The strength of the carriers falters, the rubbish is so vast that we cannot rebuild the wall!” <sup>5</sup> Our opponents said, “They will never know or see a thing, until we are in there among them, and then we shall massacre them and put a stop to the work.”

<sup>6</sup> Now, when the Jews who lived near them came, they warned us ten times over, “They are coming up against us from every place they live in,” <sup>7</sup> Therefore, I stationed men in the space behind the wall at the lowest points, and I organised the people by families with their swords,

### NEHEMIAH 4

<sup>1</sup> This is v. 7 in the NRSV and WEBBE (see #3:33); all other verses therein are accordingly increased.

<sup>2</sup> In place of ‘cause confusion in it’, here following the MT & NRSV, the NJB has ‘upset my plans’.

<sup>3</sup> Before ‘against them’, the NJB adds ‘to protect the city’ and the NRSV adds ‘as a protection’, although the MT has no such phrase.

<sup>4</sup> In place of ‘carriers’, here following the NJB, the NRSV, following the MT literally, has ‘burden-bearers’ and NETB has ‘labourers’.

<sup>5</sup> For the speech in this verse, here following the NJB, the NRSV reads, “They will not know or see anything before we come upon them and kill them and stop the work.”

<sup>6</sup> ‘They are coming up against us’ follows the LXX (Ἀναβαίνουσιν – literally, ‘they ascend’); the MT omits is.

<sup>7</sup> The NJB, following the LXX, has ‘men took up position’ in place of ‘I stationed men’. The *Ketiv* reading here (בצחחיים) is apparently an anomalous form (transposing a *het* and *yod*) for ‘lowest points’, which follows the *Qere* reading (בצחחיים).

לְמִשְׁפָּחוֹת עַם־חֲרַבְתִּיהֶם רַמְחֵיהֶם וְקִשְׁתֵּיהֶם:  
 ח וְאָרָא וְאָקוּם וְאָמַר אֶל־הַחֲרִים וְאֶל־הַסְּגָנִים  
 וְאֶל־יֵתֵר הָעָם אֶל־תִּירְאוּ מִפְּנֵיהֶם אֶת־אֲדָנָי  
 הַגָּדוֹל וְהַנּוֹרָא זְכְרוּ וְהִלַּחְמוּ עַל־אֲחֵיכֶם בְּנֵיכֶם  
 וּבְנֹתֵיכֶם נְשֵׁיכֶם וּבְתִיבְכֶם: {פ}

ט וַיְהִי כַּאֲשֶׁר־שָׁמְעוּ אוֹיְבֵינוּ כִּי־נֹדַע לָנוּ וַיִּפְר  
 הָאֱלֹהִים אֶת־עֲצָתָם וּנְשׁוּב וּנָשֵׁב כָּלָנוּ אֶל־  
 הַחוּמָה אִישׁ אֶל־מְלֹאכְתּוֹ: וַיְהִי מִן־הַיּוֹם הַהוּא  
 חֲצֵי נְעָרִי עֹשִׂים בְּמִלְאכָה וְחֲצִים מַחֲזִיקִים  
 וְהַרְמָחִים הַמְּגָנִים וְהַקְּשָׁתוֹת וְהַשְּׂרִינִים וְהַשָּׂרִים  
 אַחֲרֵי כָּל־בַּיִת יְהוּדָה: יא הַבּוֹנִים בַּחוּמָה וְהַנְּשָׂאִים  
 בַּסֶּבֶל עֹמְשִׁים בְּאַחַת יָדוֹ עֹשֶׂה בְּמִלְאכָה וְאַחַת  
 מַחֲזֶקֶת הַשֶּׁלַח: יב וְהַבּוֹנִים אִישׁ חֲרָבוֹ אֶסּוּרִים  
 עַל־מִתְנָיו וּבּוֹנִים וְהַתּוֹקַע בְּשׁוֹפָר אֶצְלוֹ: יג וְאָמַר  
 אֶל־הַחֲרִים וְאֶל־הַסְּגָנִים וְאֶל־יֵתֵר הָעָם הַמְּלֹאכָה  
 הַרְבֵּה וְרַחֲבָה וְאַנְחָנוּ נִפְרָדִים עַל־הַחוּמָה  
 רְחוּקִים אִישׁ מֵאֲחִיו: יד בְּמָקוֹם אֲשֶׁר תִּשְׁמְעוּ

their spears, and their bows. <sup>8</sup> After I looked these things over, I stood up and said to the nobles, to the officials, and to the rest of the people, “Do not be afraid of them! Remember the great and awe-inspiring Lord and fight for your kinsmen, your sons, your daughters, your wives, and your homes.”

<sup>9</sup> Once our enemies heard that their plot was known to us and that God had frustrated their plan, we all went back to the wall, each one to his work. <sup>10</sup> From that day forward, half my own retainers went back to work, while the other half stood by, armed with spears, shields, bows, and body-armor, and their officers posted themselves behind whole House of Judah <sup>11</sup> as they rebuilt the wall. The carriers did their loading in such a way as to work with one hand and hold a spear in the other. <sup>12</sup> And each of the builders had his sword strapped to his side as he built; beside me stood the man who sounded the trumpet. <sup>13</sup> I then said to the nobles, the officials, and the rest of the people, “The work is demanding and widely spread out, and we are deployed along the wall some way from one another. <sup>14</sup> Rally to us wherever you hear the sound of the

<sup>8</sup> The NJB has ‘aware of their anxiety’ in place of ‘after I looked these things over’.

<sup>9</sup> After ‘plan’, the NJB adds, ‘they withdrew’. The Kethib/Qere difference here (dropping a *vav*) would benefit from an explanation.

<sup>10</sup> The NJB omits ‘with their officers’. By his ‘own retainers’, he would mean his personal, better-armed bodyguards.

<sup>11</sup> The NJB, following the LXX, has ‘were armed’ in place of ‘did their loading’, and includes the words ‘as they rebuilt the wall’ in v. 16.

<sup>12</sup> The literal translation of ‘the man who sounded the trumpet’ is ‘the one blowing the shophar’.

<sup>13</sup> Literally translated, ‘demanding’ (here following NETB) is simply ‘much’.

<sup>14</sup> In place of ‘the sound of the trumpet’, here following the MT & NRSV, the NJB has ‘the trumpet sounding’.

אֶת־קוֹל הַשּׁוֹפָר שָׁמָּה תִּקְבְּצוּ אֵלֵינוּ אֱלֹהֵינוּ יִלְחָם  
לָנוּ: <sup>טו</sup> וְאֶנְחֲנוּ עִשִׂים בַּמֶּלֶכָה וְחֻצִים מִחֻזְקִים  
בְּרַמְחִים מֵעֲלוֹת הַשָּׁחַר עַד צֹאת הַכּוֹכָבִים: <sup>טז</sup> גַּם  
בַּעֲת הַהִיא אִמַּרְתִּי לָעָם אִישׁ וְנִעְרוּ יְלִינוּ בַּתּוֹךְ  
יְרוּשָׁלַם וְהָיוּ־לָנוּ הַלַּיְלָה מְשַׁמְרֵי וְהַיּוֹם מְלֹאכָה:  
<sup>יז</sup> וְאִין אֲנִי וְאֶחָי וְנִעְרֵי וְאֲנָשֵׁי הַמְּשַׁמְרֵי אֲשֶׁר אַחֲרָי  
אִין־אֶנְחֲנוּ פְּשֻׁטִים בְּגָדֵינוּ אִישׁ שְׁלָחוּ הַמַּיִם: {ס}

trumpet; our God will fight for us.” <sup>15</sup> Thus, we went on with the work, and half of them held spears, from break of day until the stars came out. <sup>16</sup> At the same time, I also told the people, “Let every man, with his attendant, spend the night inside Jerusalem; we shall spend the night on guard and the day at work.” <sup>17</sup> Neither I, nor my brothers, nor my attendants, nor my bodyguards, ever took off our clothes; each one kept his spear in his right hand.

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<sup>15</sup> Night work was hardly possible in those days. The NJB omits ‘and half of them held spears’, possibly a gloss from v. 10.

<sup>16</sup> As well as ensuring their safety and protecting the city, this action also prevented those who would normally have gone home to their villages from deserting. It also cut off one of Sanballat’s sources of intelligence.

<sup>17</sup> ‘In his right hand’ is a conjectural translation; the MT has ‘each his weapon the water’.

## נחמיה פרק ה

א וְתָהִי צַעֲקַת הָעָם וְנִשְׁיָהֶם גְּדוֹלָה אֶל-אֲחֵיהֶם  
הַיְהוּדִים: ב וַיֵּשׁ אִשֶּׁר אָמְרִים בְּנֵינוּ וּבָנֹתֵינוּ אֲנַחְנוּ  
רַבִּים וְנִקְחָה דָגָן וְנֹאכְלָה וְנַחֲיָה: ג וַיֵּשׁ אִשֶּׁר  
אָמְרִים שְׂדֹתֵינוּ וּכְרָמֵינוּ וּבְתֵינוּ אֲנַחְנוּ עֲרָבִים  
וְנִקְחָה דָגָן בְּרָעֵב: ד וַיֵּשׁ אִשֶּׁר אָמְרִים לוֹיְנוּ כֶסֶף  
לְמַדַּת הַמֶּלֶךְ שְׂדֹתֵינוּ וּכְרָמֵינוּ: ה וְעַתָּה כִּבְשׂוֹר  
אֲחֵינוּ בְּשָׂרֵנוּ כִּבְנֵיהֶם בְּנֵינוּ וְהִנֵּה אֲנַחְנוּ כֹּבְשִׁים  
אֶת-בָּנֵינוּ וְאֶת-בָּנֹתֵינוּ לְעֲבָדִים וַיֵּשׁ מִבְּנֹתֵינוּ  
נִכְבָּשׁוֹת וְאִין לְאֵל יָדְנוּ וּשְׂדֹתֵינוּ וּכְרָמֵינוּ  
לְאֲחֵרִים:

ו וַיַּחַר לִי מְאֹד כִּי אִשֶּׁר שָׁמַעְתִּי אֶת-זַעֲקָתָם וְאֵת  
הַדְּבָרִים הָאֵלֶּה: ז וַיִּמְלֹךְ לִבִּי עָלַי וְאָרִיבָה אֶת-  
הַחֲרִים וְאֶת-הַסִּגְנוֹת וְאָמַרְהָ לָהֶם מִשָּׂא אִישׁ-  
בְּאֲחָיו אַתֶּם נֹשְׂאִים נֹשִׂים וְאַתֶּן עֲלֵיהֶם קֹהֵלָה

## NEHEMIAH 5

<sup>1</sup> There was a great outcry of the people, and of their wives, against their Jewish kin. <sup>2</sup> Some said, "With our sons and daughters we are many; we must get enough grain to eat and keep us alive." <sup>3</sup> Others said, "We have to mortgage our fields, our vineyards and our houses to get grain because of the shortage." <sup>4</sup> Still others said, "We have had to borrow money on our fields and our vineyards to pay the royal tax; <sup>5</sup> and though we are of the same flesh as our brothers, and our children are as good as theirs, we shall have to sell our sons and our daughters into slavery; some of our daughters have been ravished. We are powerless, and our fields and vineyards now belong to others."

<sup>6</sup> When I heard their outcry and these words, I was very angry. <sup>7</sup> After thinking it over, I reprimanded the nobles and the officials saying to them, "Each of you is imposing a debt on his brother." Summoning a great assembly to deal with them, <sup>8</sup> I said to them, "To the best of our

### NEHEMIAH 5

<sup>1</sup> Concentration of the walls had led to economic crisis.

<sup>2</sup> The NJB opens the quotation, here following the NRSV with, "We are having to pledge our sons and daughters to get ..."

<sup>3</sup> The literal translation of 'get' is 'take' (as also in v. 2).

<sup>4</sup> The 'royal tax' was a tribute due to Persia.

<sup>5</sup> The crisis cannot have had the work on the wall as its sole cause; this particular social evil was endemic (see 2K 4:1, Is 50:1, Am 2:6, 8:6). In place of 'ravished', here following the NRSV, the NJB has 'sold into slavery already'.

<sup>6</sup> The NJB has 'complaints' in place of 'outcry', here following the NRSV & NETB.

<sup>7</sup> In place of 'debt' (מִשָּׂא), the NJB has the conjectural 'burden' (מִשָּׂא). It was legal to take interest from non-Jews but not from fellow Jews (Dt 23:20). The Kethib/Qere difference here (dropping an alef) warrants an explanation.

<sup>8</sup> In place of 'sell themselves to', here following the MT, the NRSV and NJB, following the Vg (*redimemus eos*), have 'be bought back by'.

גְּדוּלָהּ: <sup>ח</sup> וְאָמְרָה לָהֶם אֲנַחְנוּ קָנִינוּ אֶת־אֲחֵינוּ  
הַיְהוּדִים הַנִּמְכָּרִים לַגּוֹיִם כְּדֵי בָנוּ וְגַם־אֲתֶם  
תִּמְכְּרוּ אֶת־אֲחֵיכֶם וְנִמְכְּרוּ־לָנוּ וַיַּחְרִישׁוּ וְלֹא  
מָצְאוּ דָבָר: {ס}

<sup>ט</sup> וַיֹּאמֶר וְאָמַר לֹא־טוֹב הַדָּבָר אֲשֶׁר־אַתֶּם עֹשִׂים  
הַלּוֹא בִּירְאֵת אֱלֹהֵינוּ תֵּלְכוּ מִחֶרֶף־תַּתְּנוּ  
אוֹיְבֵינוּ: <sup>י</sup> וְגַם־אֲנִי אֲחִי וְנַעֲרֵי נָשִׁים בָּהֶם כֶּסֶף וְדָגָן  
נַעֲזְבֵה־נָא אֶת־הַמָּשָׂא הַזֶּה: <sup>יא</sup> הַשֵּׁיבוּ נָא לָהֶם  
כַּהַיּוֹם שְׂדֵתֵיהֶם כַּרְמֵיהֶם זִיתֵיהֶם וּבְתֵיהֶם וּמְאֵת  
הַכֶּסֶף וְהַדָּגָן הַתִּירוֹשׁ וְהַיֵּצֶהָר אֲשֶׁר אֲתֶם נָשִׁים  
בָּהֶם: <sup>יב</sup> וַיֹּאמְרוּ נָשִׁיב וּמֵהֶם לֹא נִבְקָשׁ כֵּן נַעֲשֵׂה  
כַּאֲשֶׁר אָתָּה אֹמֵר וְאָקְרָא אֶת־הַכֹּהֲנָיִם  
וְאֲשַׁבְּעֵם לַעֲשׂוֹת כְּדָבָר הַזֶּה: <sup>יג</sup> גַּם־חֲצַנֵּי נַעֲרָתִי  
וְאָמְרָה כִּכָּה יִנְעַר הָאֱלֹהִים אֶת־כָּל־הָאִישׁ אֲשֶׁר  
לֹא־יִקִּים אֶת־הַדָּבָר הַזֶּה מִבֵּיתוֹ וּמִיַּגְיעוֹ וְכִכָּה  
יִהְיֶה נַעֲוֹר וְרַק וַיֹּאמְרוּ כָּל־הַקָּהָל אָמֵן וַיְהַלְלוּ  
אֶת־יְהוָה וַיַּעַשׂ הָעָם כְּדָבָר הַזֶּה:

power, we have redeemed our brother Jews who were forced to sell themselves to foreigners, and now you in turn are selling your brothers, for them to sell themselves to us!" They were silent and could find nothing to say.

<sup>9</sup> So, I said, "What you are doing is wrong. Should you not walk in the fear of our God and escape the sneers of the nations, our enemies? <sup>10</sup> I too, with my brothers and lads, have lent them money and grain. Let us cancel these pledges. <sup>11</sup> This very day, return them their fields, their vineyards, their olive groves, and their houses, and cancel the interest on the money, grain, new wine, and olive oil that you have lent them." <sup>12</sup> "We shall make restitution," they replied, "we shall claim nothing more from them; we shall do as you say." I then called the priests and made them swear to do as they had promised. <sup>13</sup> Then, shaking out the fold of my garment, I said, "May God thus shake out of house and possessions anyone who does not make good this promise; may he be shaken thus and emptied!" The whole assembly answered, "Amen!" and praised Yahweh; and the people kept this promise.

<sup>9</sup> The translation, 'so I said', reads with the *Qere* (וְאָמַר) rather than the *Ketiv*, which has, 'so he said' (וַיֹּאמֶר).

<sup>10</sup> In place of 'lads', here following the *MT*, the *NJB* has 'retainers', the *NRSV* has 'servants' and *NETB* has 'associates'.

<sup>11</sup> In place of 'interest' (following the *NRSV*), the *NJB* has 'claim'; the literal translation of the Hebrew is 'hundredth part'. This is usually taken to mean 1% monthly.

<sup>12</sup> The literal translation of 'we shall make restitution' is simply 'we shall return' and the literal translation of 'as they had promised' is 'according to this word'.

<sup>13</sup> The literal translation of 'garment' is 'bosom'; the 'fold' refers to that part of the outer garment that served as a pocket. The literal translation of 'make good' is 'cause to stand'.

י<sup>ד</sup> גַּם מִיּוֹם | אֲשֶׁר־צִוָּה אוֹתִי לִהְיוֹת פָּחַם בְּאַרְץ  
 יְהוּדָה מִשְׁנַת עֶשְׂרִים וְעַד שְׁנַת שְׁלֹשִׁים וּשְׁתַּיִם  
 לְאַרְתַּחְשַׁשְׁתָּא הַמֶּלֶךְ שָׁנִים שְׁתַּיִם עֲשָׂרָה אָנִי  
 וְאֶחָי לֶחֶם הַפָּחָה לֹא אֶכְלַתִּי: <sup>טו</sup> וְהַפְּחוֹת  
 הָרֵאשׁוֹנִים אֲשֶׁר־לִפְנֵי הַכְּבִידוֹ עַל־הָעַם וַיִּקְחוּ  
 מֵהֶם בְּלַחַם וַיִּזֶן אַחַר כֶּסֶף־שֶׁקֶלִים אַרְבַּעִים גָּם  
 נִעְרֵיהֶם שָׁלְטוּ עַל־הָעַם וְאֲנִי לֹא־עָשִׂיתִי כֵן מִפְּנֵי  
 יְרֵאת אֱלֹהִים: <sup>טז</sup> וְגַם בְּמִלְאֶכֶת הַחוּמָה הַזֹּאת  
 הִחְזַקְתִּי וּשְׂדֵה לֹא קָנִינוּ וְכָל־נַעֲרֵי קְבוּצִים שָׁם  
 עַל־הַמְּלָאכָה:

י<sup>טז</sup> וְהַיְהוּדִים וְהַסְּגָנִים מֵאָה וַחֲמִשִּׁים אִישׁ וְהַבָּאִים  
 אֵלֵינוּ מִן־הַגּוֹיִם אֲשֶׁר־סְבִיבֵתֵינוּ עַל־שִׁלְחָנִי:  
 י<sup>יז</sup> וְאֲשֶׁר הָיָה נֹעֲשֶׂה לְיוֹם אֶחָד שׁוֹר אֶחָד צֹאן  
 שֶׁש־בְּרִרוֹת וְצִפְרִים נֹעֲשׂוּ־לִי וּבִין עֲשָׂרַת יָמִים  
 בְּכָל־יֵזֶן לְהִרְבֶּה וְעַם־זֶה לֶחֶם הַפָּחָה לֹא בִקְשָׁתִי  
 כִּי־כַבְדָּה הָעֲבָדָה עַל־הָעַם הַזֶּה:

י<sup>יח</sup> זְכֹר־הַלִּי אֱלֹהֵי לְטוֹבָה כָּל אֲשֶׁר־עָשִׂיתִי עַל־  
 הָעַם הַזֶּה: {פ}

14 What is more, from the time when he appointed me to be their governor in Judah, that is from the twentieth year to the thirty-second year of King Artaxerxes – for twelve years in all – neither I nor my brothers ever levied the governor’s subsistence allowance, <sup>15</sup> whereas the former governors, my predecessors, had been a burden on the people, from whom they took forty silver shekels, besides food and wine, while their attendants oppressed the people too. However, I, fearing God, never did this. <sup>16</sup> Indeed, not acquiring any land, I concentrated on the work of this wall and all my attendants joined in the work together, too.

17 Moreover, a hundred and fifty Jews and officials ate at my table, not to mention those who came to us from the surrounding nations. <sup>18</sup> Every day, one ox, six choice sheep, as well as poultry, were prepared for me; every ten days, skins of wine were brought in bulk. Yet, even so, I never claimed the governor’s subsistence allowance, since the people already had burden enough to bear.

19 Remember for my good, O my God, all that I have done for this people.

14 In place of ‘he’, the NJB, following the Vg, has ‘the king’. The NJB & NRSV emend צִוָּה אוֹתִי (‘he appointed me’) to צוּאתִי (‘I was appointed’).

15 In place of ‘besides’, the NJB, following the Vg (*ab eis in*), has ‘a day for’ (?). A ‘shekel’ is about 10 grams.

16 The literal translation of ‘not acquiring any land’ is ‘we did not purchase land’.

17 The NJB has ‘magistrates’ in place of ‘Jews’, here following the NRSV & NETB.

18 In place of ‘choice’, here following the NRSV, the NJB has ‘fine’.

19 For this verse, here following the NRSV, the NJB reads, “To my credit, my God, remember all I have done for this people.”

## נחמיה פרק ו

א ויהי כאשר נשמע לסנבלט וטוביה ולגשם הערבי וליתר איבינו כי בנית את החומה ולא- נותר בה פרץ גם עדהעת היא דלתות לא- העמדתי בשערים: ב וישלח סנבלט וגשם אלי לאמר לכה ונועדה יחדו בכפירים בבקעת אונו והמה חשבים לעשות לי רעה: ג ואשלחה עליהם מלאכים לאמר מלאכה גדולה אני עשה ולא אוכל לרדת למה תשבת המלאכה כאשר ארפה וירדתי אליכם: ד וישלחו אלי כדבר הזה ארבע פעמים ואשיב אותם כדבר הזה: {ס}

ה וישלח אלי סנבלט כדבר הזה פעם חמישית את נערו ואגרת פתוחה בידו: וכתוב בה בגוים נשמע וגשמו אמר אתה והיהודים חשבים למרוד

## NEHEMIAH 6

1 And, when it was reported to Sanballat and Tobiah and to Geshem the Arab and our other enemies that I had rebuilt the wall, and that not a single gap remained – although, at that time, I had not positioned the doors to the gates – 2 Sanballat and Geshem sent me this message, “Come and meet us at Ha-Chephirim in the Plain of Ono.” However, they intended to do me harm, 3 so I sent messengers to them, saying, “I am engaged in a great undertaking, so I cannot come down. Why should the work stop while I leave it and come down to you?” 4 And four times, they sent me the same invitation and I gave them the same reply each time.

5 The fifth time, in the same way, Sanballat sent me his servant bearing an open letter. 6 It ran, “There is a rumour among the nations – and Gashmu confirms it – that you and the Jews are thinking of rebelling,

### NEHEMIAH 6

<sup>1</sup> The NJB replaces ‘it was reported to’ before the list of names with ‘heard’ after it; here, we follow the MT & NRSV.

<sup>2</sup> In place of ‘at Ha-Chephirim’, the NRSV has ‘in one of the villages’; it is not entirely clear whether the word כפירים is a place name not mentioned elsewhere in the Hebrew Bible (as indicated in the present translation, following the NJB, NETB, NAB & NASB) or whether it means ‘in (one of) the villages’ (as also NIV & NLT). The LXX (ἐν ταῖς κώμαις) and Vg (in viculis) understand it in the latter sense. Some scholars connect this term with the identically spelled word כפירים (‘lions’) as a figurative description of princes or warriors (e.g., Ps 34:11, 35:17, 58:7, Jr 2:15, Ezk 32:2, 13, Na 2:14): ‘let us meet together with the leaders in the plain of Ono’.

<sup>3</sup> In place of ‘engaged in a great undertaking’, here following the NJB, the NRSV has ‘doing a great work’.

<sup>4</sup> The literal translation of ‘I gave them the same reply’ is ‘I answered them according to this word’.

<sup>5</sup> The NJB has ‘with the same purpose in mind’ in place of ‘in the same way’, here following the MT, NRSV & NETB.

<sup>6</sup> The NRSV has ‘Geshem’ in place of ‘Gashmu’ (see v. 1 and #2:19).

עַל־כֵּן אַתָּה בּוֹנֵה הַחוֹמָה וְאַתָּה הוּא לְהֵם לְמַלְךְ  
כְּדַבְּרִים הָאֵלֶּה: <sup>ז</sup> וְגַם־נְבִיאִים הֶעֱמַדְתָּ לְקַרְא  
עֲלֶיךָ בִירוּשָׁלַם לְאֹמֵר מַלְךְ בִּיהוּדָה וְעַתָּה יִשְׁמַע  
לְמַלְךְ כְּדַבְּרִים הָאֵלֶּה וְעַתָּה לְכָה וְנִוְעָצָה  
יַחַד: {ס}

<sup>ח</sup> וְאַשְׁלַחָה אֵלָיו לְאֹמֵר לֹא נִהְיָה כְּדַבְּרִים הָאֵלֶּה  
אֲשֶׁר אַתָּה אוֹמֵר כִּי מִלְבָּבְךָ אַתָּה בּוֹדֵאִם: <sup>ט</sup> כִּי  
כָּל־מִירָאִים אוֹתָנוּ לְאֹמֵר יִרְפוּ יְדֵיהֶם מִן־  
הַמְּלָאכָה וְלֹא תַעֲשֶׂה וְעַתָּה חַזַּק אֶת־יָדַי:  
<sup>י</sup> וְאֲנִי־בָאתִי בֵּית שְׁמַעְיָה בֶן־דִּלְיָה בֶן־מְהִיטָבָאֵל  
וְהוּא עֶצֶר וַיֹּאמֶר נִוְעַד אֶל־בֵּית הָאֱלֹהִים אֶל־תִּוָּךְ  
הַהֵיכָל וְנִסְגְּרָה דְלִתּוֹת הַהֵיכָל כִּי בָאִים לְהַרְגֶךָ  
וְלִילָה בָאִים לְהַרְגֶךָ:

<sup>יא</sup> וְאָמַרְהָ הָאִישׁ כַּמוֹנִי יִבְרַח וּמִי כַמוֹנִי אֲשֶׁר־יָבֵא  
אֶל־הַהֵיכָל וְחִי לֹא אָבּוֹא: <sup>יב</sup> וְאֶכְיָרָה וְהִנֵּה לֹא־  
אֱלֹהִים שָׁלְחוּ כִּי הִנְבוֹאָה דְבַר עָלַי וְטוֹבִיָּה

which is why you are rebuilding the wall, and you intend to become their king; <sup>7</sup> and that you have even briefed prophets to acclaim you in Jerusalem with the cry, “There is a king in Judah!” Now, these rumours are going to reach the king; so, you had better come and discuss them with us.”

<sup>8</sup> Then I sent to him, saying, “No such thing as you say has occurred; it is a figment of your imagination.” <sup>9</sup> For they all wanted to terrorise us, thinking, “They will become demoralised over the work and it will not get finished.” Now, O God, strengthen my hands.

<sup>10</sup> Then, when I went to visit Shemaiah son of Delaiah, son of Mehetabel, who was confined to his house, he said: “We must gather at the Temple of God, inside the Temple; we must shut the Temple doors, for they are coming to kill you, they are coming to kill you tonight!”

<sup>11</sup> But I said, “Should a man like me run away? Would a man like me go into the Temple to save his life? I shall not go in!” <sup>12</sup> I realised that God had not sent him to say this, but that he had pronounced this prophecy

<sup>7</sup> When their plot to lure him to Ono (v. 2) failed, Sanballat and Geshem now try to frighten Nehemiah by threatening to report him to the king, mentioning the prophets (Haggai and Zechariah had supported Zerubbabel) because they were known as fomenters of rebellion (Jr 28:1–4).

<sup>8</sup> The literal translation of ‘it is a figment of your imagination’ is ‘from your heart you are inventing them’.

<sup>9</sup> For the last sentence, the NJB reads, “But my morale rose even higher.”

<sup>10</sup> In place of ‘who was confined to his house’, the NJB has ‘since he was prevented from coming to me’. The meaning is not clear; perhaps it is simply that the prophet was prevented from coming and invited the governor in order to communicate a prophecy to him.

<sup>11</sup> Shemaiah advises Nehemiah to claim sanctuary, a privilege attached first to the altar (1K 1:50ff, 2:28ff) and later to the Temple (1M 10:43, Ps 27:5). Yet, by saying ‘inside the sanctuary itself’, where laity could not go, he would involve Nehemiah in a grave fault (vv. 11, 13, Nb 18:7).

<sup>12</sup> The NJB omits ‘and Sanballat’, here and in v. 14.

וּסְנַבְלַט שָׂכְרוּ: י<sup>ג</sup> לְמַעַן שָׂכֹר הוּא לְמַעַן-אִירָא  
וְאֶעֱשֶׂה-כֵּן וְחָטְאתִי וְהָיָה לָהֶם לְשֵׁם רָע לְמַעַן  
יִחְרְפוּנִי: {פ}

י<sup>ד</sup> זְכֹרָה אֱלֹהֵי לְטוֹבִיָּה וּלְסַנְבַלֵּט כְּמַעֲשֵׂיוֹ אֱלֹהֵי וְגַם  
לְנוֹעֲדִיָּה הַנְּבִיאָה וּלְיִתְרַת הַנְּבִיאִים אֲשֶׁר הָיוּ  
מִיִּרְאִים אוֹתִי: טו<sup>ו</sup> וַתִּשְׁלַם הַחוֹמָה בְּעֶשְׂרִים  
וַחֲמִשָּׁה לְאַלּוּל לַחֲמִשִּׁים וּשְׁנַיִם יוֹם: {פ}

טז<sup>ז</sup> וַיְהִי כַּאֲשֶׁר שָׁמְעוּ כָּל-אוֹיְבֵינוּ וַיִּרְאוּ כָּל-הַגּוֹיִם  
אֲשֶׁר סָבִיבֵתֵינוּ וַיִּפְּלוּ מְאֹד בְּעֵינֵיהֶם וַיִּדְעוּ כִּי  
מֵאֵת אֱלֹהֵינוּ נֶעֱשִׂתָה הַמְּלָאכָה הַזֹּאת: יז<sup>ח</sup> גַּם  
בְּיָמֵים הָהֵם מְרַבִּים חָרִי יְהוּדָה אֲגָרְתֵיהֶם הוֹלְכוֹת  
עַל-טוֹבִיָּה וְאֲשֶׁר לְטוֹבִיָּה בְּאוֹת אֱלֹהֵיהֶם: יח<sup>ט</sup> כִּי-  
רַבִּים בִּיהוּדָה בְּעַלְי שְׁבוּעָה לוֹ כִּי-חָתַן הוּא  
לְשִׁכְנִיָּה בֶן-אַרְחָ וַיְהוּחֲנָן בְּנוֹ לָקַח אֶת-בֵּת-  
מִשְׁלֵם בֶּן בְּרַכְיָה: יט<sup>י</sup> גַּם טוֹבֵתִיו הָיוּ אֹמְרִים לְפָנַי  
וּדְבָרַי הָיוּ מוֹצִיאִים לוֹ אֲגָרוֹת שְׁלַח טוֹבִיָּה  
לִירְאֵנִי:

for me because Tobiah and Sanballat were paying him; <sup>13</sup> he was hired to terrorise me into doing as he said and committing a sin, so that they would have grounds for discrediting and blaming me.

<sup>14</sup> Remember Tobiah and Sanballat, my God, in the light of these actions of theirs; and also Noadiah the prophetess, and the other prophets who tried to terrorise me. <sup>15</sup> The wall was finished within fifty-two days, on the twenty-fifth of Edul.

<sup>16</sup> And, when all our enemies heard about it, all the surrounding nations were afraid of it, and fell greatly in their own esteem, for they perceived that this work had been accomplished by the power of our God. <sup>17</sup> And, in those days, the nobles of Judah sent many letters to Tobiah, and Tobiah's letters came to them; <sup>18</sup> for, he had many bound by oath to his interest in Judah, since he was son-in-law to Shecaniah son of Arah, and his son Jehohanan had married the daughter of Meshullam son of Berechiah. <sup>19</sup> They even spoke of his good deeds in my presence, and they reported what I had said back to him; and Tobiah kept sending letters to terrorise me.

<sup>13</sup> The NJB omits 'he was hired'. That prophets could be hired illustrates Zc 13:2-6.

<sup>14</sup> In place of 'in the light of these actions of theirs', here following NETB, the NJB has 'for what they did'.

<sup>15</sup> The date corresponds to the end of September 445 BCE. Possibly, the positions of vv. 15-16 and 17-19 should be reversed.

<sup>16</sup> In place of 'were afraid of it', the NJB has 'saw it'; and, in place of 'fell greatly in their own esteem', it has 'they thought it a wonderful thing'.

<sup>17</sup> In place of 'many letters', here following the NRSV, the NJB has 'letter after letter'.

<sup>18</sup> The literal translation of 'he had many sworn to his interest' is 'he was lord of oath to many'.

<sup>19</sup> The NJB has 'cried up' (?) in place of 'spoke of', here following the NRSV.

## נחמיה פרק ז

וַיְהִי כַּאֲשֶׁר נִבְנְתָה הַחוֹמָה וְאֶעְמִיד הַדְּלָתוֹת  
וַיִּפְקְדוּ הַשׁוֹעֲרִים וְהַמְּשָׁרְרִים וְהַלְוִיִּם: <sup>ב</sup> וְאֶצְוָה  
אֶת־חַנְּנִי אָחִי וְאֶת־חַנְּנִיָּה שֶׁר הַבִּירָה עַל־יְרוּשָׁלַם  
כִּי־הוּא כָּאִישׁ אֱמֶת וַיֵּרָא אֶת־הָאֱלֹהִים מְרַבִּים:  
<sup>ג</sup> וַיֹּאמֶר וַאֲמַר לָהֶם לֹא יִפְתְּחוּ שַׁעְרֵי יְרוּשָׁלַם עַד־  
חֹם הַשֶּׁמֶשׁ וְעַד הֵם עֹמְדִים יִגִּפוּ הַדְּלָתוֹת וְאַחֲזוּ  
וְהַעֲמִיד מִשְׁמֹרוֹת יֹשְׁבֵי יְרוּשָׁלַם אִישׁ בְּמִשְׁמֹרֹתוֹ  
וְאִישׁ נֹגֵד בֵּיתוֹ: <sup>ד</sup> וְהָעִיר רַחֲבַת יָדַיִם וְגִדְלָהּ וְהָעָם  
מְעַט בְּתוֹכָהּ וְאֵין בָּתִּים בְּנוּיִם: <sup>ה</sup> וַיִּתֶּן אֱלֹהֵי אֱלֵ־  
לְבָי וְאֶקְבְּצָה אֶת־הַחֲרִים וְאֶת־הַסְּגָנִים וְאֶת־הָעָם  
לְהַתִּיחֵשׁ וְאֶמְצָא סֵפֶר הַיְחָשׁ הָעוֹלָיִם בְּרֵאשׁוֹנָה  
וְאֶמְצָא כְּתוּב בּוֹ: {פ}

וְאֵלֶּה | בְּנֵי הַמְּדִינָה הָעֲלִיִּם מִשְׁבֵּי הַגּוֹלָה אֲשֶׁר  
הִגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל וַיָּשׁוּבוּ לְיְרוּשָׁלַם

## NEHEMIAH 7

<sup>1</sup> Now, when the wall had been rebuilt, I had hung the doors, and the gatekeepers, the singers and the Levites were appointed, <sup>2</sup> I entrusted the administration of Jerusalem to my brother Hanani and to Hananiah the commander of the citadel, for he was a faithful man and more God-fearing than many others. <sup>3</sup> And I said to them, “The gates of Jerusalem must not be opened until the sun gets hot; and the doors must be shut and barred before the guard stands down. Appoint guards from the residents of Jerusalem, each to his post, in front of his own house. <sup>4</sup> The city was wide and large but the population was small, and no houses had been built. <sup>5</sup> My God then inspired me to assemble the nobles, the officials, and the people to take a census by families. I found the book of genealogy of those who had returned first, and there I found written:

<sup>6</sup> These are the people of the province who returned from the captivity of the Exile, those whom Nebuchadnezzar king of Babylon had

### NEHEMIAH 7

- <sup>1</sup> ‘The singers and the Levites’ is an addition, confusing the city guards with the gatekeepers of the Temple (see vv. 43–45).
- <sup>2</sup> Some have suggested that ‘Hananiah’ (חַנְּנִיָּה) is another name for ‘Hanani’ (חַנְּנִי), Nehemiah’s brother, so that only one individual is mentioned here; however, the 3P plural in v. 3 indicates two people are in view.
- <sup>3</sup> The translation, ‘and I said’ reads with the Qere and a Qumran MS, rather than the Ketiv, which has ‘and he said’.
- <sup>4</sup> The repopulation of Jerusalem by Nehemiah (7:4–72, 11:1–2, 20, 25<sup>a</sup>) may be compared with the Greek *Synoikismos*, i.e. either the unification of several previously scattered groups, or the centralisation in one city of the civil and religious administration of a whole region. See Dt 25:9 for the figurative use of the phrase, ‘houses had not been rebuilt’, which is ‘families had not been reconstituted’.
- <sup>5</sup> The “Memoirs of Nehemiah” continue after chapter 10. The 2<sup>nd</sup> sentence here is a transition to introduce the genealogies of vv. 6–72.
- <sup>6</sup> The list is parallel to Ezr 2 (see #Ezr 2:1).

וְלִיהוּדָה אִישׁ לְעִירוֹ: ז' הַבָּאִים עִם־זְרֻבָּבֶל יְשׁוּעַ  
נְחֻמְיָה עֲזַרְיָה רַעְמְיָה נְחֻמְנִי מְרֹדַכַּי בְּלִשָּׁן  
מִסְפָּרַת בְּגוּי נְחוּם בַּעְנָה מִסְפָּר אַנְשֵׁי עַם  
יִשְׂרָאֵל: {ס}

deported, and who returned to Jerusalem and Judah, each to his own town. <sup>7</sup> They were the ones who arrived with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum and Baanah. The number of the men of Israel:

ח בְּנֵי פְרָעֹשׁ אַלְפִּים מֵאָה וְשִׁבְעִים וּשְׁנָיִם: {ס}

<sup>8</sup> The sons of Parosh, two thousand one hundred and seventy-two.

ט בְּנֵי שִׁפְטִיָּה שְׁלֹשׁ מֵאוֹת שִׁבְעִים וּשְׁנָיִם: {ס}

<sup>9</sup> The sons of Shephatiah, three hundred and seventy-two.

י בְּנֵי אֶרַח שֵׁשׁ מֵאוֹת חֲמִשִּׁים וּשְׁנָיִם: {ס}

<sup>10</sup> The sons of Arah, six hundred and fifty-two.

יא בְּנֵי־פַחַת מוֹאָב לְבְנֵי יְשׁוּעַ וַיּוֹאָב

<sup>11</sup> The sons of Pahath-Moab, that is to say sons of Jeshua and Joab, two thousand eight hundred and eighteen.

אַלְפִּים וּשְׁמֹנֶה מֵאוֹת שְׁמֹנֶה עָשָׂר: {ס}

יב בְּנֵי עֵילָם אֶלֶף מֵאֵתִים חֲמִשִּׁים וְאַרְבָּעָה: {ס}

<sup>12</sup> The sons of Elam, one thousand two hundred and fifty-four.

יג בְּנֵי זַטּוּא זֵתוּא שְׁמֹנֶה מֵאוֹת אַרְבָּעִים וַחֲמִשָּׁה: {ס}

<sup>13</sup> The sons of Zattu, eight hundred and forty-five.

יד בְּנֵי זַכַּי שִׁבְעַת מֵאוֹת וְשִׁשִּׁים: {ס}

<sup>14</sup> The sons of Zaccai, seven hundred and sixty.

טו בְּנֵי בִנּוּי שֵׁשׁ מֵאוֹת אַרְבָּעִים וּשְׁמֹנֶה: {ס}

<sup>15</sup> The sons of Binnui, six hundred and forty-eight.

טז בְּנֵי בְבַי שֵׁשׁ מֵאוֹת עֶשְׂרִים וּשְׁמֹנֶה: {ס}

<sup>16</sup> The sons of Bebai, six hundred and twenty-eight.

<sup>7</sup> The LXX has a somewhat different list of names in this verse: Ζοροβαβελ καὶ Ἰησοῦ καὶ Νεεμια, Αζαρια, Δαεμια, Ναεμανι, Μαροδοχαιος, Βαλσαν, Μασφαραθ, Εσδρα, Βαγοι, Ναουμ, Βαανα, Μασφαρ.

<sup>8</sup> The LXX rendering of 'Parosh' (פְּרָעֹשׁ) is Φοροσ.

<sup>9</sup> The LXX rendering of 'Shephatiah' (שִׁפְטִיָּה) is Σαφατια.

<sup>10</sup> The LXX rendering of 'Arah' (אֶרַח) is Ηρα.

<sup>11</sup> The LXX rendering of 'Pahath-Moab' (פַּחַת מוֹאָב) is Φααθμωαβ.

<sup>12</sup> The LXX rendering of 'Elam' (עֵילָם) is Αιλαμ.

<sup>13</sup> The LXX rendering of 'Zattu' (זַטּוּא) is Ζαθουα.

<sup>14</sup> The LXX rendering of 'Zaccai' (זַכַּי) is Ζακχου.

<sup>15</sup> The LXX rendering of 'Binnui' (בִּנּוּי) is Βανουι.

<sup>16</sup> The LXX rendering of 'Bebai' (בְּבַי) is Βηβι.

- יז בְּנֵי עֲזֻגָד 17 The sons of Azgad,  
 אֲלָפִים שְׁלֹשׁ מֵאוֹת עֶשְׂרִים וּשְׁנָיִם: {ס} two thousand three hundred and twenty-two.
- יח בְּנֵי אֲדוֹנִיקָם שֵׁשׁ מֵאוֹת שָׁשִׁים וּשְׁבַע: {ס} 18 The sons of Adonikam, six hundred and sixty-seven.
- יט בְּנֵי בִגְוַי אֲלָפִים שָׁשִׁים וּשְׁבַע: {ס} 19 The sons of Bigvai, two thousand and sixty-seven.
- כ בְּנֵי עֲדִין שֵׁשׁ מֵאוֹת חֲמִשִּׁים וַחֲמִשָּׁה: {ס} 20 The sons of Adin, six hundred and fifty-five.
- כא בְּנֵי-אֶטֶר לְחֻזְקִיָּה תְּשַׁעִים וּשְׁמֹנֶה: {ס} 21 The sons of Ater, that is to say of Hezekiah, ninety-eight.
- כב בְּנֵי חָשׁוּם שְׁלֹשׁ מֵאוֹת עֶשְׂרִים וּשְׁמֹנֶה: {ס} 22 The sons of Hashum, three hundred and twenty-eight.
- כג בְּנֵי בְצַי שְׁלֹשׁ מֵאוֹת עֶשְׂרִים וְאַרְבָּעָה: {ס} 23 The sons of Bezai, three hundred and twenty-four.
- כד בְּנֵי חָרִיף מֵאָה שְׁנָיִם עָשָׂר: {ס} 24 The sons of Hariph, one hundred and twelve.
- כה בְּנֵי גִבְעוֹן תְּשַׁעִים וַחֲמִשָּׁה: {ס} 25 The sons of Gibeon, ninety-five.
- כו אֲנָשֵׁי בֵית-לָחֶם וְנֶטּוֹפָה 26 The men of Bethlehem and Netophah,  
 מֵאָה שְׁמֹנִים וּשְׁמֹנֶה: {ס} one hundred and twenty-eight.
- כז אֲנָשֵׁי עֲנָתוֹת מֵאָה עֶשְׂרִים וּשְׁמֹנֶה: {ס} 27 The men of Anathoth, one hundred and twenty-eight.
- כח אֲנָשֵׁי בֵית-עֲזְמוֹת אַרְבָּעִים וּשְׁנָיִם: {ס} 28 The men of Beth-Azmaveth, forty-two.

17 The LXX rendering of 'Azgad' (עֲזֻגָד) is *Ασγαδ*.  
 18 The LXX rendering of 'Adonikam' (אֲדוֹנִיקָם) is *Αδενικαμ*.  
 19 The LXX rendering of 'Bigvai' (בִּגְוַי) is *Βαγαι*.  
 20 The LXX rendering of 'Adin' (עֲדִין) is *Ηδιν*.  
 21 The LXX rendering of 'Ater' (אֶטֶר) is *Ατηρ*.  
 22 The LXX rendering of 'Hashum' (חָשׁוּם) is *Ησαμ*.  
 23 The LXX rendering of 'Bezai' (בְצַי) is *Βεσι*.  
 24 The LXX rendering of 'Hariph' (חָרִיף) is *Αριφ*.  
 25 The LXX rendering of 'Gibeon' (גִבְעוֹן) is *Γαβαων*.  
 26 The LXX rendering of 'Netophah' (נֶטּוֹפָה) is *Νετωφα*.  
 27 The LXX rendering of 'Anathoth' (עֲנָתוֹת) is *Αναθωθ*.  
 28 The LXX rendering of 'Beth-Azmaveth' (בֵית-עֲזְמוֹת) is *Βηθασμωθ*.

כט	אֲנָשֵׁי קִרְיַת יַעֲרִים כְּפִירָה וּבְאֵרוֹת שִׁבְעַת מֵאוֹת אַרְבַּעִים וּשְׁלֹשָׁה: {ס}	29	The men of Kiriath-Jearim, Chephirah and Beeroth, seven hundred and forty-three.
ל	אֲנָשֵׁי הַרְמָה וְגִבְעָה שֵׁשׁ מֵאוֹת עֶשְׂרִים וְאַחַד: {ס}	30	The men of Ramah and Geba, six hundred and twenty-one.
לא	אֲנָשֵׁי מִכְמָס מֵאָה וְעֶשְׂרִים וּשְׁנָיִם: {ס}	31	The men of Michmas, one hundred and twenty-two.
לב	אֲנָשֵׁי בֵּית-אֵל וְהַעִי מֵאָה עֶשְׂרִים וּשְׁלֹשָׁה: {ס}	32	The men of Bethel and Ai, one hundred and twenty-three.
לג	אֲנָשֵׁי נְבוֹ אַחַר חֲמִשִּׁים וּשְׁנָיִם: {ס}	33	The men of the other Nebo, fifty-two.
לד	בְּנֵי עֵילָם אַחַר אַלְף מֵאָתַיִם חֲמִשִּׁים וְאַרְבַּעָה: {ס}	34	The sons of the other Elam, one thousand two hundred and fifty-four.
לה	בְּנֵי חָרִם שְׁלֹשׁ מֵאוֹת וְעֶשְׂרִים: {ס}	35	The sons of Harim, three hundred and twenty.
לו	בְּנֵי יֶרִיחוֹ שְׁלֹשׁ מֵאוֹת אַרְבַּעִים וְחַמְשָׁה: {ס}	36	The sons of Jericho, three hundred and forty-five.
לז	בְּנֵי-לֹד חֲדִיד וְאֹנוֹ שִׁבְעַת מֵאוֹת וְעֶשְׂרִים וְאַחַד: {ס}	37	The sons of Lod, Hadid and Ono, seven hundred and twenty-one.
לח	בְּנֵי סִנְאָה שְׁלֹשָׁת אֲלָפִים תְּשַׁע מֵאוֹת וּשְׁלֹשִׁים: {פ}	38	The sons of Senaah, three thousand nine hundred and thirty.

29 The LXX renderings of 'Kiriath-Jearim' (קִרְיַת יַעֲרִים), 'Chephirah' (כְּפִירָה) & 'Beeroth' (בְּאֵרוֹת) are, respectively, *Καριαθιαριμ, Καφίρα & Βηρωθ*.

30 The LXX renderings of 'Ramah' (רְמָה) & 'Geba' (גִּבְעָה) are, respectively, *Αραμα & Γαβαα*.

31 The LXX rendering of 'Michmas' (מִכְמָס) is *Μαχεμας*.

32 The LXX renderings of 'Bethel' (בֵּית-אֵל) & 'Ai' (הַעִי) are, respectively, *Βηθηλ & Αια*.

33 The LXX rendering of 'Nebo' (נְבוֹ) is *Ναβι*.

34 The LXX rendering of 'Elam' (עֵילָם) is *Ηλαμ*.

35 The LXX rendering of 'Harim' (חָרִם) is *Ηραμ*.

36 The LXX rendering of 'Jericho' (יֶרִיחוֹ) is *Ιεριχω*.

37 The LXX renderings of 'Lod' (לֹד), 'Hadid' (חֲדִיד) & 'Ono' (אֹנוֹ) are, respectively, *Λοδ, Αδιδ & Ωνω*.

38 The LXX rendering of 'Senaah' (סִנְאָה) is *Σαναα*.

- לט הכהנים בני ידעיה לבית ישוע 39 The priests: sons of Jedaiah, of the House of Jeshua,  
 תשע מאות שבעים ושלשה: {ס} nine hundred and seventy-three.
- מ בני אמר אלף חמשים ושנים: {ס} 40 The sons of Immer, one thousand and fifty-two.
- מא בני פשחור 41 The sons of Pashhur,  
 אלף מאתים ארבעים ושבעה: {ס} one thousand two hundred and forty-seven.
- מב בני חרם אלף שבעה עשר: {פ} 42 The sons of Harim, one thousand and seventeen.
- מג הלויים בני ישוע לקדמיאל לבני להודוה 43 The Levites: the sons of Jeshua, of Kadmiel, of the sons of Hodiah,  
 שבעים וארבעה: {ס} seventy-four.
- מד המשררים בני אסף 44 The singers: the sons of Asaph,  
 מאה ארבעים ושמנה: {ס} one hundred and forty-eight.
- מה השערים בני שלם בני אטר בני טלמן בני עקוב בני חטיטא בני שבי 45 The gatekeepers: the sons of Shallum, the sons of Ater, the sons of  
 מאה שלשים ושמנה: {ס} Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai,  
 one hundred and thirty-eight.
- מו הנתינים בני צחא בני חשפא בני טבעות: 46 The temple slaves: the sons of Ziha, of Hasupha, the sons of Tabbaoth,  
 מז בני קירס בני סיעא בני פדון: מח בני לבנה 47 the sons of Keros, of Sia, the sons of Padon, 48 the sons of Lebana, of

39 The LXX rendering of 'Jedaiah' (ידעיה) is *Iωδαε*.

40 The LXX rendering of 'Immer' (אמר) is *Εμμμηρ*.

41 The LXX rendering of 'Pashhur' (פשחור) is *Φασσουρ*.

42 The LXX rendering of 'Harim' (חרם) is *Ηραμ*.

43 The LXX renderings of 'Jeshua' (ישוע), 'Kadmiel' (קדמיאל) & 'Hodiah' (הודוה) are, respectively, *Ίησοῦ*, *Καδμμηλ* & *Ουδουια*.

44 The LXX rendering of 'Asaph' (אסף) is *Ασαφ*.

45 The LXX renderings of 'Shallum', 'Ater', 'Talmon', 'Akkub', 'Hatita' & 'Shobai' are, *Σαλουμ*, *Ατηρ*, *Τελμων*, *Ακουβ*, *Ατιτα* & *Σαβι*.

46 The LXX renderings of 'Ziha' (צחא), 'Hasupha' (חשפא) & 'Tabbaoth' (טבעות) are, respectively, *Σηα*, *Ασιφα* & *Ταβαωθ*.

47 The LXX renderings of 'Keros' (קירס), 'Sia' (סיעא) & 'Padon' (פדון) are, respectively, *Κιρασ*, *Σουια* & *Φαδων*.

48 The LXX renderings of 'Lebana' (לבנה), 'Hagaba' (חגבא) & 'Shalmal' (שלמי) are, respectively, *Λαβανα*, *Αγαβα* & *Σαλαμι*.

בְּנֵי־חַגְבָּא בְּנֵי שַׁלְמַי: <sup>מט</sup> בְּנֵי־חֲנָן בְּנֵי־גִדְל בְּנֵי־  
 גַּחַר: <sup>נא</sup> בְּנֵי־רְאִיָּה בְּנֵי־רִצִּין בְּנֵי נְקוּדָא: <sup>נב</sup> בְּנֵי־גִזָּם  
 בְּנֵי־עֲזָא בְּנֵי פָּסַח: <sup>נב</sup> בְּנֵי־בְּסֵי בְּנֵי־מְעוּנִים בְּנֵי  
 נְפּוּשִׁים נְפִישִׁים: <sup>נג</sup> בְּנֵי־בְּבוּק בְּנֵי־חַקוּפָּא בְּנֵי  
 חַרְחוּר: {ס}

Hagaba, the sons of Shalmay, <sup>49</sup> the sons of Hanan, of Giddel, the sons of  
 Gahar, <sup>50</sup> the sons of Reaiah, of Rezin, the sons of Nekoda, <sup>51</sup> the sons of  
 Gazzam, of Uzza, the sons of Paseah, <sup>52</sup> the sons of Besai, the sons of the  
 Meunites, the sons of the Nephusites, <sup>53</sup> the sons of Bakbuk, of Hakupha,  
 sons of Harhur,

<sup>נד</sup> בְּנֵי־בַצְלִית בְּנֵי־מַחֲדָא בְּנֵי חַרְשָׂא: <sup>54</sup> The sons of Bazlith, the sons of Mehida, the sons of Harsha.

<sup>נה</sup> בְּנֵי־{ר} בְּרָקוֹס {ס} <sup>55</sup> The sons of Barkos,

בְּנֵי־סִסְרָא {ס} the sons of Sisera,

בְּנֵי־תַמַּח: {ס} the sons of Temah.

<sup>נו</sup> בְּנֵי {ר} נְצִיחַ {ס} <sup>56</sup> The sons of Neziah,

בְּנֵי חַטִּיפָּא: {ס} the sons of Hatipha.

<sup>נז</sup> בְּנֵי עֲבָדֵי שְׁלֹמֹה {ס} <sup>57</sup> The sons of Solomon's slaves:

בְּנֵי־{ר} סוֹטַי {ס} the sons of Sotai,

בְּנֵי־סֹפֶרֶת {ס} the sons of Sophereth,

בְּנֵי פְרִידָא: {ס} the sons of Perida.

<sup>49</sup> The LXX renderings of 'Hanan' (חֲנָן), 'Giddel' (גִּדְל) & 'Gahar' (גַּחַר) are, respectively, *Αναν, Γαδηλ & Γααρ*.

<sup>50</sup> The LXX renderings of 'Reaiah' (רְאִיָּה), 'Rezin' (רִצִּין) & 'Nekoda' (נְקוּדָא) are, respectively, *Ρααια, Ρασων & Νεκωδα*.

<sup>51</sup> The LXX renderings of 'Gazzam' (גִּזָּם), 'Uzza' (עֲזָא) & 'Paseah' (פָּסַח) are, respectively, *Γηζαμ, Οζι & Φεση*.

<sup>52</sup> The LXX renderings of 'Besai' (בְּסֵי), 'Meunites' (מְעוּנִים) & 'Nephusites' (נְפִישִׁים) following the *Qere* – the *Kethib* has נְפּוּשִׁים are, respectively, *Βησι, Μεινωμ & Νεφωσασιμ*.

<sup>53</sup> The LXX renderings of 'Bakbuk' (בְּבְבוּק), 'Hakupha' (חַקוּפָּא) & 'Harhur' (חַרְחוּר) are, respectively, *Βακβουκ, Αχιφα & Αρουρ*.

<sup>54</sup> The LXX renderings of 'Bazlith' (בַּצְלִית), 'Mehida' (מַחֲדָא) & 'Harsha' (חַרְשָׂא) are, respectively, *Βασαλωθ, Μειδα & Αδασαν*.

<sup>55</sup> The LXX renderings of 'Barkos' (בְּרָקוֹס), 'Sisera' (סִסְרָא) & 'Temah' (תַּמַּח) are, respectively, *Βαρκους, Σισαρα & Θημα*.

<sup>56</sup> The LXX renderings of 'Neziah' (נְצִיחַ) & 'Hatipha' (חַטִּיפָּא) are, respectively, *Νισια & Ατιφα*.

<sup>57</sup> The LXX renderings of 'Sotai' (סוֹטַי), 'Sophereth' (סֹפֶרֶת) & 'Perida' (פְרִידָא) are, respectively, *Σουτι, Σαφαραθ & Φεριδα*.

נח בני-ר {יעלא} {ס} 58 The sons of Jaala,

בני-דרקון {ס} the sons of Darkon,

בני גדל: {ס} the sons of Giddel.

נט בני {ר} {שפטיה} {ס} 59 The sons of Shephatiah,

בני-חטיל {ס} the sons of Hattil,

בני פכרת הצבאים {ס} the sons of Pocereth-ha-Zebaim,

בני {ר} אמון: the sons of Amon.

ס כֹּל־הַנְּתִינִים וּבְנֵי עֲבָדֵי שְׁלֹמֹה שְׁלֹשׁ מֵאוֹת 60 The total of the temple slaves and the sons of Solomon's slaves: three  
תְּשַׁעִים וּשְׁנַיִם: {פ} hundred and ninety-two.

סא וְאֵלֶּה הָעוֹלִים מִתֵּל מֶלַח תֵּל חֲרָשָׁא כְּרוּב אֲדוֹן 61 The following, who came from Tel-Melah, Tel-Harsha, Cherub,  
וְאִמֶּר וְלֹא יָכְלוּ לְהַגִּיד בֵּית־אֲבֹתָם וְזִרְעָם אִם Addon, and Immer, could not prove that their families and ancestry  
מִיִּשְׂרָאֵל הֵם: סב בְּנֵי־דְלִיָּה בְּנֵי־טוֹבִיָּה בְּנֵי נְקוּדָא were of Israelite origin: 62 the sons of Delaiah, the sons of Tobiah, the  
שֵׁשׁ מֵאוֹת וָאַרְבַּעִים וּשְׁנַיִם: {ס} sons of Nekoda: six hundred and forty-two.

סג וּמִן־הַכֹּהֲנִים בְּנֵי חֲבִיָּה בְּנֵי הַקּוֹץ בְּנֵי בַרְזַלַּי 63 And of the priests: the sons of Hobaiah, the sons of Hakkoz, the sons  
אֲשֶׁר לָקַח מִבְּנוֹת בַּרְזַלַּי הַגִּלְעָדִי אִשָּׁה וַיִּקְרָא עָלֶיהָ of Barzillai (who had married one of the daughters of Barzillai the  
שֵׁם: סד אֵלֶּה בִקְשׁוּ כְּתָבָם הַמְתִּיחִשִׁים וְלֹא Gileadite, whose name he adopted). 64 These sought their entries in the  
נִמְצְאוּ וַיִּגְאָלוּ מִן־הַכֹּהֲנָה: סה וַיֹּאמֶר הַתְּרַשְׁתָּא official genealogies but were they not found there, so they were disqual-

58 The LXX renderings of 'Jaala' (יעלא), 'Darkon' (דרקון) & 'Giddel' (גדל) are, respectively, *Iεαλη, Δορκων & Γαδηλ*.

59 The LXX renderings of 'Shephatiah' (שפטיה), 'Hattil' (חטיל), 'Pocereth-ha-Zebaim' (פכרת הצבאים) & 'Amon' (אמון) are, respectively, *Σαφατια, Ετηλ, Φαχαραθ υιοι Σαβαιμ & Ημιμ*.

60 Throughout this section, the numbers given in the LXX agree with those of the MT.

61 The literal translation of 'prove their families and ancestry' is 'relate the house of their fathers'.

62 The LXX renderings of 'Delaiah' (דליה), 'Tobiah' (טוביה) & 'Nekoda' (נקודא) are, respectively, *Δαλαια, Τωβια & Νεκωδα*.

63 The LXX renderings of 'Hobaiah' (חביה), 'Hakkoz' (הקוץ) & 'Barzillai' (ברזילי) are, respectively, *Εβια, Ακωζ & Βερζελλι*.

64 The literal translation of 'disqualified' is 'desecrated'.

לָהֶם אֲשֶׁר לֹא־יֹאכְלוּ מִקֹּדֶשׁ הַקִּדְּשִׁים עַד עַמֻּד  
 הַכֹּהֵן לְאוּרִים וְתַמִּים: <sup>ס</sup> כָּל־הַקֹּהֵל כְּאֶחָד אַרְבַּע  
 רְבֹוא אֲלָפִים שְׁלֹש־מֵאוֹת וְשָׁשִׁים: <sup>סז</sup> מִלְּבַד  
 עַבְדֵיהֶם וְאִמְהֻתֵיהֶם אֵלֶּה שְׁבַעַת אֲלָפִים שְׁלֹשׁ  
 מֵאוֹת שְׁלֹשִׁים וְשִׁבְעָה וְלָהֶם מְשָׁרְרִים וּמְשַׁרְרוֹת  
 מֵאֲתָיִם וְאַרְבַּעִים וַחֲמִשָּׁה: {ס}  
<sup>סח</sup> גַּמְלִים אַרְבַּע מֵאוֹת שְׁלֹשִׁים וַחֲמִשָּׁה {ס}  
 חֲמֵרִים שֵׁשֶׁת אֲלָפִים שִׁבְעַת מֵאוֹת וְעֶשְׂרִים:  
<sup>סט</sup> וּמִקְצַת רָאשֵׁי הָאֲבוֹת נָתְנוּ לַמְּלֹאכָה  
 הַתְּרֻשָׁתָא נָתַן לְאוֹצֵר זֶהָב דְּרַכְּמָנִים אֶלֶף  
 מִזְרְקוֹת חֲמִשִּׁים כְּתָנֹת כְּהֲנִים שְׁלֹשִׁים וַחֲמִשׁ  
 מֵאוֹת: <sup>ע</sup> וּמִרָאשֵׁי הָאֲבוֹת נָתְנוּ לְאוֹצֵר הַמְּלֹאכָה  
 זֶהָב דְּרַכְּמוֹנִים שְׁתֵּי רְבֹוא וְכֶסֶף מָנִים אֲלָפִים  
 וּמֵאֲתָיִם: <sup>עא</sup> וְאֲשֶׁר נָתְנוּ שְׂאֵרֵי הָעָם זֶהָב  
 דְּרַכְּמָנִים שְׁתֵּי רְבֹוא וְכֶסֶף מָנִים אֲלָפִים וְכִתְנֹת  
 כְּהֲנִים שְׁשִׁים וְשִׁבְעָה: {פ}

ified from the priesthood. <sup>65</sup> So, His Excellency forbade them to eat any  
 of the sacred food until a priest came with Urim and Thummim. <sup>66</sup> The  
 entire group numbered forty-two thousand three hundred and sixty,  
<sup>67</sup> besides their slaves and maidservants to the number of seven  
 thousand three hundred and thirty-seven. They also had two hundred  
 and forty-five male and female singers.

<sup>68</sup> They had four hundred and thirty-five camels. And they had six  
 thousand seven hundred and twenty donkeys. <sup>69</sup> Now, some from  
 among the heads of their fathers' houses contributed to the work. His  
 Excellency contributed to the treasury one thousand darics of gold, fifty  
 bowls, and five hundred and thirty priestly robes. <sup>70</sup> Some of the heads  
 of their fathers' houses contributed twenty thousand darics of gold and  
 two thousand two hundred minas of silver to the building fund. <sup>71</sup> And  
 the gifts made by the rest of the people amounted to twenty thousand  
 darics of gold, two thousand minas of silver, and sixty-seven priestly  
 robes.

<sup>65</sup> In place of 'His Excellency', here following the NJB and translating the Hebrew title תְּרֻשָׁתָא, the NRSV & NETB have 'the governor'.

<sup>66</sup> At the end of this verse, the NJB adds 'people'; here, we follow the MT & NRSV.

<sup>67</sup> The NJB has 'not counting' in place of 'besides', here following the NRSV.

<sup>68</sup> At the beginning of this verse, the NRSV inserts (as a separate verse), 'seven hundred and thirty-six horses, two hundred and forty-five mules', following Ezr 2:66, the LXX (ἵπποι ἑπτακόσιοι τριάκοντα ἕξ, ἡμίονοι διακόσιοι τεσσαράκοντα πέντε) and the margins of some Hebrew MSS; here, we follow the MT.

<sup>69</sup> The NJB, following the LXX, has 'thirty' (τριάκοντα) in place of 'five hundred and thirty', here following the MT & NRSV.

<sup>70</sup> Here, and in v. 69 & 71, the NJB has 'drachmas' in place of 'darics' (gold coins weighing ~8½g), here following the NRSV.

<sup>71</sup> The NRSV opens this verse, here following the NJB, with, "And what the rest of the people gave." A 'mina' was ~600g.

עב וַיֵּשְׁבוּ הַכֹּהֲנִים וְהַלְוִיִּם וְהַשּׁוֹעֲרִים וְהַמְשָׁרְרִים  
וּמְזֵהָעַם וְהַנְּתִינִים וְכָל־יִשְׂרָאֵל בְּעָרֵיהֶם וַיָּגַע  
הַחֹדֶשׁ הַשְּׁבִיעִי וּבְנֵי יִשְׂרָאֵל בְּעָרֵיהֶם: 72 So, the priests, the Levites, the gatekeepers, the singers, some of the  
people, the temple servants, and all Israel lived in their cities. When the  
seventh month had come, the children of Israel were in their cities.

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<sup>72</sup> The NJB 'restores' this verse in line with the parallel Ezr 2:70, reading, "The priests, the Levites and some of the people lived in Jerusalem and thereabouts; the singers, the gatekeepers, and the temple slaves in their appropriate towns; and all the other Israelites in their own towns." Here, we follow the MT & WEBBE.

## נחמיה פרק ח

וַיֵּאסְפוּ כָּל־הָעָם כְּאִישׁ אֶחָד אֶל־הֶרְחוֹב אֲשֶׁר לִפְנֵי שַׁעַר־הַמַּיִם וַיֹּאמְרוּ לְעִזְרָא הַסֹּפֵר לְהַבִּיא אֶת־סֵפֶר תּוֹרַת מֹשֶׁה אֲשֶׁר־צִוָּה יְהוָה אֶת־יִשְׂרָאֵל: <sup>ב</sup> וַיָּבִיא עִזְרָא הַכֹּהֵן אֶת־הַתּוֹרָה לִפְנֵי הַקְּהָל מְאִישׁ וְעַד־אִשָּׁה וְכָל מִבִּין לְשִׁמְעַת בַּיּוֹם אֶחָד לַחֹדֶשׁ הַשְּׁבִיעִי: <sup>ג</sup> וַיִּקְרָא־בוֹ לִפְנֵי הֶרְחוֹב אֲשֶׁר לִפְנֵי שַׁעַר־הַמַּיִם מִן־הָאֹר עַד־מַחְצִית הַיּוֹם נֹגֵד הָאֲנָשִׁים וְהַנְּשִׁים וְהַמְּבִינִים וְאֲזַנֵּי כָל־הָעָם אֶל־סֵפֶר הַתּוֹרָה: <sup>ד</sup> וַיַּעֲמֵד עִזְרָא הַסֹּפֵר עַל־מַגְדֵּל־עֵץ אֲשֶׁר עָשׂוּ לַדָּבָר וַיַּעֲמֵד אֶצְלוֹ מִתְּתִיָּה וְשִׁמְעַת וְעֵנָיָה וְאוּרִיָּה וְחַלְקִיָּה וּמַעֲשִׂיָּה עַל־יְמִינוֹ וּמִשְׁמָאלוֹ פְּדַיָּה וּמִישָׂאֵל וּמִלְכִיָּה וְחָשִׁם וְחַשְׁבַּדְנָה זְכַרְיָה מְשֻׁלָּם: {פ}

וַיִּפְתַּח עִזְרָא הַסֹּפֵר לְעֵינֵי כָּל־הָעָם כִּי־מַעַל כָּל־הָעָם הָיָה וּכְפָתְחוּ עַמְדוֹ כָּל־הָעָם: <sup>ו</sup> וַיְבַרֵךְ עִזְרָא

## NEHEMIAH 8

<sup>1</sup> All the people gathered themselves together as one man in the square in front of the Water Gate and asked the scribe Ezra to bring the Book of the Law of Moses that Yahweh had given to Israel. <sup>2</sup> So, the priest Ezra brought the Law before the assembly, consisting of men, women, and all those who could hear with understanding, on the first day of the seventh month. <sup>3</sup> In the square that was in front of the Water Gate, in the presence of the men and women, and of those old enough to understand, he read from it from dawn until noon; all the people listened attentively to the Book of the Law. <sup>4</sup> The scribe Ezra stood on a wooden pulpit, which they had made for the purpose; beside him stood, on his right, Mattithiah, Shema, Anaiah, Uriah, Hilkiyah and Maaseiah; on his left, Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah and Meshullam.

<sup>5</sup> In sight of all the people – since he stood above them all – Ezra opened the book; and when he opened it, all the people stood up. <sup>6</sup> Then Ezra

### NEHEMIAH 8

- <sup>1</sup> Logically and chronologically, Ne 8 should follow Ezz 8:36, Ezra having arrived from Babylon to promulgate the Law (Ezz 7:25–26). The Chronicler uses Ezra's report at this point. The 'Water Gate' (doubtless that of 3:26) was southeast of the Temple, not on sacred ground.
- <sup>2</sup> In pre-Exilic times, the feast of the seventh month (September – October) began the New Year (Ex 23:16, 34:22, Lv 23:24ff, Nb 29:1).
- <sup>3</sup> The literal translation of 'from dawn until noon' is 'from the light until the noon of the day'.
- <sup>4</sup> Those supporting Ezra were prominent laymen.
- <sup>5</sup> The literal translation of 'in sight' is 'to the eyes'.
- <sup>6</sup> The NJB has 'prostrated themselves before' in place of 'worshipped', here following the WEBBE.

אֶת־יְהוָה הָאֱלֹהִים הַגָּדוֹל וַיַּעֲנוּ כָל־הָעָם אָמֵן | אָמֵן בְּמַעַל יְדֵיהֶם וַיִּקְדּוּ וַיִּשְׁתַּחֲווּ לַיהוָה אַפַּיִם | אֶרְצָה: ז' וַיִּשְׁוּעוּ וּבְנֵי וְשִׁרְבֵיָהוּ | יָמִין עֲקוּב שִׁבְתִּי | הוֹדִיָּה מַעֲשֵׂיָהּ קְלִיטָא עֲזַרְיָה יוֹזְבֵד חֲנָן פְּלֵאִיָּה וְהַלּוּיִם מְבִינִים אֶת־הָעָם לַתּוֹרָה וְהָעָם עַל־ עַמְדָּם: ח' וַיִּקְרְאוּ בַסֵּפֶר בְּתוֹרַת הָאֱלֹהִים מִפְּרֹשׁ וְשׁוֹם שְׁכָל וַיְבִינוּ בַמִּקְרָא: {ס}

וַיֹּאמֶר נְחֵמְיָה הוּא הַתְּרַשְׁתָּא וְעֲזַרְיָה הַכֹּהֵן | הַסֵּפֶר וְהַלּוּיִם הַמְּבִינִים אֶת־הָעָם לְכָל־הָעָם הַיּוֹם | קִדְשֵׁהוּא לַיהוָה אֱלֹהֵיכֶם אֶל־תִּתְאָבְלוּ וְאֶל־ תִּבְכּוּ כִּי בּוֹכִים כָּל־הָעָם כְּשָׁמְעִם אֶת־דְּבָרֵי הַתּוֹרָה: ' וַיֹּאמֶר לָהֶם לֶכּוּ אֲכָלוּ מִשְׂמָנַיִם וּשְׁתּוּ

blessed Yahweh, the great God, and all the people raised their hands and answered, "Amen! Amen!" Then they bowed down and, face to the ground, worshipped Yahweh. <sup>7</sup> Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan and Pelaiah, and the Levites, explained the Law to the people, while the people all kept their places. <sup>8</sup> They read from the book of the Law of God, translating and giving the sense, so the reading was understood.

<sup>9</sup> Then His Excellency Nehemiah, the priest-scribe Ezra and the Levites who were instructing the people said to all the people, "Today is sacred to Yahweh your God. Do not be mournful, do not weep." For the people were all in tears as they listened to the words of the Law. <sup>10</sup> He then said, "You may go; eat what is rich, drink what is sweet and send a helping

<sup>7</sup> In place of 'and the Levites', the NJB, following Aquila & 1Esd 9:48, has 'who were Levites'; the NRSV implies the latter. The Chronicler, who credits the Levites with a function that they acquired at a later date, has added this verse.

<sup>8</sup> In place of 'they', the NJB, following the LXX, opens the verse with 'Ezra'. The exact meaning of the Pual participle מְפַרֵּשׁ ('translating') in this verse is uncertain; the basic sense seems to be 'to make distinct', but the word may also have the sense of 'to divide in parts', 'to interpret', or 'to translate' (since the book was in Hebrew, it was interpreted to the people in the more familiar Aramaic). The context does not decisively clarify how the participle is to be understood here, though it probably refers to the role of the Levites as those who explained or interpreted the portions of biblical text that had been publicly read on this occasion. A different option, however, is suggested by the translation *distincte* ('distinctly') of the Vg: if the Hebrew word means 'distinctly' here, it would imply that the readers paid particular attention to such things as word-grouping and pronunciation so as to be sure that the listeners had every opportunity to understand the message that was being read. Yet another view is found in the Talmud, which understands translation of the Hebrew text into Aramaic to be what is in view here. It is not clear that the practice of paraphrasing the Hebrew biblical text into Aramaic in order to accommodate the needs of those Jews who were not at home in the Hebrew language developed this early. The translation adopted by NETB ('explaining it') understands the word to have in mind an explanatory function rather than one of translation.

<sup>9</sup> The LXX omits 'His Excellency'; 1Esd omits 'Nehemiah' (probably a scribal insertion).

<sup>10</sup> The Hebrew term translated 'Lord' here is אֲדֹנָי; the NRSV translates this as though it were the Tetragrammaton ('LORD').

ממתקים ושלחו מנות לאין נכון לו כִּי־קדוֹשׁ הַיּוֹם  
לאֲדַגִּינוּ וְאֶל־תַּעֲצְבוּ כִּי־חֲדוֹת יְהוָה הִיא מֵעַזְכֶּם:  
”וְהַלּוֹיִם מַחֲשִׁים לְכָל־הָעָם לֵאמֹר הִסּוּ כִּי הַיּוֹם  
קָדֵשׁ וְאֶל־תַּעֲצְבוּ: ”<sup>יב</sup> וַיֵּלְכוּ כָל־הָעָם לֵאכֹל  
וּלְשֹׂתוֹת וּלְשַׁלַּח מְנוֹת וּלְעַשׂוֹת שְׂמֵחָה גְדוֹלָה כִּי  
הִבִּינוּ בַדְּבָרִים אֲשֶׁר הוֹדִיעוּ לָהֶם: {ס}

”<sup>יג</sup> וּבַיּוֹם הַשֵּׁנִי נֶאֱסְפוּ רָאשֵׁי הָאָבוֹת לְכָל־הָעָם  
הַכֹּהֲנִים וְהַלּוֹיִם אֶל־עֶזְרָא הַסֹּפֵר וּלְהַשְׁכִּיל אֶל־  
דְּבָרֵי הַתּוֹרָה: ”<sup>יד</sup> וַיִּמְצְאוּ כְּתוּב בַּתּוֹרָה אֲשֶׁר צִוָּה  
יְהוָה בְּיַד־מֹשֶׁה אֲשֶׁר יֵשְׁבוּ בְּגִי־יִשְׂרָאֵל בְּסֻכּוֹת  
בַּחֹג בַּחֹדֶשׁ הַשְּׁבִיעִי: ”<sup>טו</sup> וְאֲשֶׁר יִשְׁמְעוּ וַיַּעֲבִירוּ  
קוֹל בְּכָל־עָרֵיהֶם וּבִירוּשָׁלַם לֵאמֹר צֵאוּ הָרָה  
וְהָבִיאוּ עֲלֵי־זֵית וְעֲלֵי־עֵץ שִׁמּוֹן וְעֲלֵי הַדָּס וְעֲלֵי־  
תְּמָרִים וְעֲלֵי עֵץ עֵבֶת לַעֲשׂוֹת סֻכּוֹת כַּכְּתוּב: {פ}

<sup>טז</sup> וַיֵּצְאוּ הָעָם וַיָּבִיאוּ וַיַּעֲשׂוּ לָהֶם סֻכּוֹת אִישׁ עַל־  
גִּגּוֹ וּבַחֲצֵרֹתֵיהֶם וּבַחֲצֵרוֹת בַּיִת הָאֱלֹהִים וּבַרְחוֹב

to the man who has nothing prepared. For today is sacred to our Lord. Do not be sad: the joy of Yahweh is your stronghold.”<sup>11</sup> The Levites calmed all the people down, saying, “Keep quiet; this is a sacred day. Do not grieve.”<sup>12</sup> Then, all the people went off to eat and drink and give portions away and enjoy themselves to the full, since they had understood the meaning of what had been proclaimed to them.

<sup>13</sup> On the second day, the heads of families of the whole people, and the priests and Levites, gathered round the scribe Ezra to study the words of the Law.<sup>14</sup> Written in the Law that Yahweh had prescribed through Moses, they found that the Israelites were to live in shelters during the feast of the seventh month.<sup>15</sup> Therefore, they issued a proclamation and had it circulated in all their towns and in Jerusalem: “Go into the hills and bring branches of olive, pine, myrtle, palm and other leafy trees to make shelters, as it says in the book.”

<sup>16</sup> The people went out; they brought them and made shelters for themselves, each man on his roof, in their courts, in the courts of the Temple

<sup>11</sup> In place of ‘grieve’, here following NETB, the NJB has ‘be sad’ and the NRSV has ‘be grieved’.

<sup>12</sup> In place of ‘portions’, here following the MT & NRSV, the NJB has ‘helpings’ and NETB has ‘food’.

<sup>13</sup> The literal translation of ‘heads of families’ is ‘heads of the fathers’.

<sup>14</sup> Lv 23:33–36 and 39–43 also put the Feast of Shelters in the 7<sup>th</sup> month; the feast lasts 8 days. However, in Lv 23:40, the branches are used in the procession, whereas in Ne 8:15 they are used for building shelters. According to Lv 23:34, 39 and Nb 29:12–38, the feast begins on the 15<sup>th</sup> day of the 7<sup>th</sup> month, but Lv 23:27 states that it starts on the 10<sup>th</sup> day of Atonement (Lv 16), which must have been celebrated (being on the 10<sup>th</sup> day of the 7<sup>th</sup> month) between the reading of the Law by Ezra and the Feast of Shelters.

<sup>15</sup> The ‘hills’ must mean the hilly country around Jerusalem. Another reading for ‘shelters’ is ‘booths’ (as also in vv. 16 & 17).

<sup>16</sup> In place of ‘brought them’, here following the NRSV, the NJB has ‘brought the branches’.

שַׁעַר הַמַּיִם וּבִרְחוֹב שַׁעַר אֶפְרַיִם: יִיָּעֲשׂוּ כָל־  
הַקְּהָל הַשְּׂבִיִּים מִן־הַשְּׂבִי | סִכּוֹת וַיֵּשְׁבוּ בְּסִכּוֹת כִּי  
לֹא־עָשׂוּ מִימֵי יֵשׁוּעַ בֶּן־נֹון כֵּן בְּנֵי יִשְׂרָאֵל עַד הַיּוֹם  
הַהוּא וַתְּהִי שִׂמְחָה גְדוֹלָה מְאֹד: יִיָּקְרָא בְּסֵפֶר  
תּוֹרַת הָאֱלֹהִים יוֹם | בְּיוֹם מִן־הַיּוֹם הָרִאשׁוֹן עַד  
הַיּוֹם הָאַחֲרוֹן וַיַּעֲשׂוּ־חֵג שְׁבַע־יָמִים וּבַיּוֹם  
הַשְּׂמִינִי עֲצַרְתָּ כַּמִּשְׁפָּט: {פ}

of God, in the square of the Water Gate and in the square of the Ephraim Gate. <sup>17</sup> The whole assembly, all who had returned from the exile, put up shelters and lived in them; this the Israelites had not done from the days of Joshua son of Nun until that day, and there was very great rejoicing. <sup>18</sup> Each day, from the first day to the last one, Ezra read from the Book of the Law of God. They celebrated the feast for seven days; on the eighth day, as prescribed, they held a solemn assembly.

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<sup>17</sup> See 2K 23:22 and 2Ch 35:18, where somewhat similar claims are made for a particularly well-attended festival. The shelters themselves were no innovation (see Dt 16:13) and it is not clear what distinction the writer is trying to make. The *NRSV* has 'Jeshua' in place of 'Joshua'.

<sup>18</sup> A more literal translation of 'each day' (here following the *NJB*) is 'day by day' (as *NRSV* & *NETB*).

## נחמיה פרק ט

א וביּוֹם עֲשָׂרִים וָאַרְבָּעָה לַחֹדֶשׁ הַזֶּה נֶאֱסָפוּ בְנֵי־  
יִשְׂרָאֵל בְּצוֹם וּבִשְׂקִים וְאָדְמָה עֲלֵיהֶם: ב וַיִּבְדְּלוּ  
זָרַע יִשְׂרָאֵל מִכָּל בְּנֵי נֹכַר וַיַּעֲמְדוּ וַיִּתְּוֹדוּ עַל־  
חַטָּאתֵיהֶם וְעוֹנוֹת אֲבוֹתֵיהֶם: ג וַיִּקְוֹמוּ עַל־עַמּוּדָם  
וַיִּקְרְאוּ בְּסֵפֶר תּוֹרַת יְהוָה אֱלֹהֵיהֶם רַבְעִית הַיּוֹם  
וּרְבַעִית מִתּוֹדִים וּמִשְׁתַּחֲוִים לַיהוָה אֱלֹהֵיהֶם:  
{פ}

ד וַיִּקָּם עַל־מַעְלָה הַלְוִיִּם יִשׁוּעַ וּבְנֵי קַדְמִיאֵל  
שְׁבַנְיָה בְּנֵי שְׂרַבְיָה בְּנֵי כַנְנִי וַיִּזְעֲקוּ בְּקוֹל גָּדוֹל  
אֶל־יְהוָה אֱלֹהֵיהֶם: ה וַיֹּאמְרוּ הַלְוִיִּם יִשׁוּעַ  
וְקַדְמִיאֵל בְּנֵי חֲשַׁבְנְיָה שְׂרַבְיָה הוֹדִיָּה שְׁבַנְיָה  
פְּתַחְיָה קוּמוּ בְּרַכּוּ אֶת־יְהוָה אֱלֹהֵיכֶם  
מִן־הָעוֹלָם עַד־הָעוֹלָם  
וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ  
וּמְרוֹמָם עַל־כָּל־בְּרָכָה וּתְהִלָּה:

## NEHEMIAH 9

<sup>1</sup> On the twenty-fourth day of this month, the Israelites, in sackcloth and with dust on their heads, assembled for a fast. <sup>2</sup> The offspring of Israel separated from all foreigners, stood up, and confessed their sins and the iniquities of the fathers. <sup>3</sup> Standing in their place, they read from the Book of the Law of Yahweh their God for one quarter of the day; for another quarter, they confessed their sins and worshipped Yahweh their God.

<sup>4</sup> On the Levites' platform stood Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Chenani, calling to Yahweh their God in ringing tones. <sup>5</sup> The Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah and Pethahiah said, "Stand up and bless Yahweh your God!"

"From age to age,  
and blessed be your glorious name,  
surpassing all blessing and praise!

### NEHEMIAH 9

- <sup>1</sup> The Atonement was for the sin of mixed marriage. The narrative follows on from Ezr 10:44; but only vv. 1-2 are part of the "Memoirs of Ezra".
- <sup>2</sup> The confession was something in which non-Jews could not participate.
- <sup>3</sup> This verse is an addition inspired by 8:3-6, where the assembly has been made to conform to the gatherings of the Chronicler's own day.
- <sup>4</sup> The *NJB* conjecturally replaces the first 'Bani' (בְּנֵי) with 'Binnui' (cf. 10:10).
- <sup>5</sup> The Chronicler represents the Levites as addressing a liturgical invitation to the people and reciting the psalm given here, probably taken from the liturgy of his own times. The psalm is full of biblical reminiscences (see also Si 36:1-17). The *NJB* (& *NETB*) adds, as the 1<sup>st</sup> line of the hymn, "Blessed are you, Yahweh our God," but the *MT* does not include these words; apparently, something has dropped out of the text.

אֶת־הַהוּא יְהוָה לְבַדְּךָ אֵת אֶתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֶתָּה מְחִיָּה אֶת־כָּלֶם וּצְבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִיִּים: אֶת־הַהוּא יְהוָה הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר כַּשְׁדִּים וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם: וּמְצֵאתָ אֶת־לְבָבוֹ נֶאֱמַן לְפָנֶיךָ וְכָרוֹת עָמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחִתִּי הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ וְתִקַּם אֶת־דְּבָרֶיךָ כִּי צַדִּיק אַתָּה:	ו ז ח	6 You are the one, Yahweh, you alone, you have created the heavens, the heaven of heavens and all their array, the earth and all it bears, the seas and all they hold. To all of them, you give life, and the array of heaven worships you. 7 You are Yahweh, the God, who chose Abram, brought him out of Ur in Chaldaea and changed his name to Abraham. 8 Finding his heart was faithful to you, you made a covenant with him, to give the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites and the Girgashites to him and his descendants; and you have made good your promises, for you are upright.
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<sup>6</sup> The NRSV inserts ‘And Ezra said’ at the beginning of this verse, following the LXX (καὶ εἶπεν Εσδρας); without this addition (which is not included by most modern English translations) the speakers of vv. 9:5<sup>b</sup>–10:1 continue to be the Levites of v. 5<sup>a</sup>. The *Kethib/Qere* difference here warrants an explanation.

<sup>7</sup> For the last line, here following the NJB, the NRSV reads, “and gave him the name Abraham.”

<sup>8</sup> The literal translation of ‘a covenant’ is ‘the covenant’.

וַתֵּרֶא אֶת־עַנֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם וְאֶת־זַעֲקָתָם שְׁמַעְתָּ עַל־יַם־סוּף: וַתִּתֵּן אֹתָת וּמִפְתֵּיִם בְּפָרְעֹה וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֶרְצוֹ כִּי יָדַעְתָּ כִּי הִזִּידוּ עֲלֵיהֶם וַתַּעַשׂ־לָךְ שֵׁם כְּהַיּוֹם הַזֶּה: וְהַיִּם בִּקְעַתָּ לִפְנֵיהֶם וַיַּעֲבְרוּ בְּתוֹךְ־הַיָּם בַּיַּבְשָׁה וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֹת כְּמוֹ־אֶבֶן בְּמַיִם עֲזִימִם: וּבַעֲמֹוד עָנָן הִנְחִיתָם יוֹמָם וּבַעֲמֹוד אֵשׁ לַיְלָה לְהָאִיר לָהֶם אֶת־הַדֶּרֶךְ אֲשֶׁר יֵלְכוּ־בָהּ: וְעַל הַר־סִינַי יָרַדְתָּ וַדַּבֵּר עִמָּהֶם מִשָּׁמַיִם וַתִּתֵּן לָהֶם מִשְׁפָּטִים יִשְׂרָאֵל וַתּוֹרֹת אֱמֹת חֻקִּים וּמִצְוֹת טוֹבִים: וְאֶת־שַׁבַּת קִדְשְׁךָ הוֹדַעְתָּ לָהֶם	ט י יא יב יג יד	9 You saw the distress of our ancestors in Egypt; you heard their cry by the Sea of Reeds. 10 You displayed signs and wonders against Pharaoh, against all his servants and all the people of his land; for you knew how arrogantly they treated them. You won a reputation, which you keep to this day. 11 You opened up the sea in front of them; they walked on dry ground right through the sea. Into the depths, you hurled their pursuers like a stone into the raging waters. 12 With a pillar of cloud, you led them by day, with a pillar of fire by night: to light the way ahead of them by which they were to go. 13 You came down on Mount Sinai and spoke with them from heaven; you gave them right rules, reliable laws, good statutes and commandments. 14 You revealed you holy Sabbath to them;
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<sup>9</sup> Most English versions translate 'Sea of Reeds' (here following the MT & NJB) as 'Red Sea'.

<sup>10</sup> The phrase 'signs and wonders' can be taken as a verbal hendiadys, taking the 2<sup>nd</sup> noun as an adjective and read 'awesome signs' (as NETB).

<sup>11</sup> The literal translation of 'right through' is 'in the midst of'.

<sup>12</sup> For the last 2 lines, here following the NJB, the NRSV reads, "to give them light on the way in which they should go."

<sup>13</sup> In place of 'right rules and reliable laws', here following the NJB, the NRSV has 'right ordinances and true laws'.

<sup>14</sup> One or other of the words 'commandments' and 'statutes' has been added on the basis of v. 13; the line is hypermetrical.

וּמִצְוֹת וְחֻקִּים וְתוֹרָה צִוִּיתָ לָהֶם  
 בְּיַד מֹשֶׁה עַבְדְּךָ:  
 וְלָחֶם מִשָּׁמַיִם נָתַתָּה לָהֶם לִרְעֹבָם  
 וּמַיִם מִסֵּלַע הוֹצֵאתָ לָהֶם לְצִמְאֹם  
 וְתָאמַר לָהֶם לְבוֹא לְרִשְׁתָּ אֶת־הָאָרֶץ  
 אֲשֶׁר־נִשְׁאַתָּ אֶת־יָדְךָ לָתֵת לָהֶם:  
 וְהֵם וְאַבְתֵּינֵנוּ הִזִּידוּ  
 וַיִּקְשׁוּ אֶת־עֲרֹפֶם וְלֹא שָׁמְעוּ אֶל־מִצְוֹתֶיךָ:  
 וַיִּמְאַנּוּ לִשְׁמֹעַ  
 וְלֹא־זָכְרוּ נִפְלְאוֹתֶיךָ אֲשֶׁר עָשִׂיתָ עִמָּהֶם  
 וַיִּקְשׁוּ אֶת־עֲרֹפֶם  
 וַיִּתְּנוּ־רֹאשׁ לָשׁוּב לְעַבְדְּתָם בְּמִרְיָם  
 וְאַתָּה אֱלֹהֵי סְלִיחוֹת חַנּוּן וְרַחוּם  
 אַרְךְ־אַפַּיִם וְרַב־חַסֵּד וְחַסֵּד  
 וְלֹא עִזַּבְתָּם:  
 אֲף כִּי־עָשׂוּ לָהֶם עֲגָל מִסֹּכָה  
 וַיֹּאמְרוּ זֶה אֱלֹהֶיךָ אֲשֶׁר הֶעֱלִיךָ מִמִּצְרַיִם  
 וַיַּעֲשׂוּ נְאֻצוֹת גְּדֹלוֹת:  
 וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּיִּם

you laid down commandments, statutes, and law for them through your servant Moses.

15 For their hunger, you gave them bread from heaven, for their thirst, you brought them water out of a rock, and you told them to go in and take possession of the country that you had sworn to give them.

16 But they and our ancestors acted arrogantly, grew obstinate and flouted your commandments.

17 They refused to obey, forgetful of the wonders that you had worked for them; they grew obstinate

and made up their minds to return to their slavery in Egypt. However, because you are a forgiving God, gracious and compassionate, patient and rich in faithful love, you did not abandon them!

18 Even when they cast themselves a calf out of molten metal saying, "This is your God who brought you up from Egypt!" and committed great blasphemies,

19 you, in your great compassion,

15 The literal translation of 'sworn' is 'lifted your hand'.

16 The literal translation of 'acted arrogantly' is 'stiffened their necks'.

17 'In Egypt' follows the LXX (ἐν Αἰγύπτῳ) and some medieval Hebrew MSS (במצרים); the MT has 'in their rebellion' (במריים). In place of וחסד ('and faithful love'), here following the Ketiv, the Qere has חסד ('faithful love').

18 In place of 'great blasphemies', here following the NRSV & NETB, the NJB has 'monstrous impieties'.

19 The literal translation of the 2<sup>nd</sup>/4<sup>th</sup> lines is, "did not turn from them by day to guide them in the path."

לֹא עֲזַבְתֶּם בַּמִּדְבָּר  
 אֶת־עַמּוּד הָעָנָן לֹא־סָר מֵעֲלֵיהֶם בְּיוֹמָם  
 לְהַנְחִיתֶם בְּהַדְרֹךְ  
 וְאֶת־עַמּוּד הָאֵשׁ בַּלַּיְלָה לְהָאִיר לָהֶם  
 וְאֶת־הַדְרֹךְ אֲשֶׁר יֵלְכוּ־בָהּ:  
 וְרוּחַךְ הַטּוֹבָה נָתַתָּ לְהַשְׁכִּילֵם כ  
 וּמְנַךְ לֹא־מָנַעְתָּ מִפִּיהֶם  
 וַיִּמַּם נָתַתָּה לָהֶם לְצַמְאֵם:  
 וְאַרְבָּעִים שָׁנָה כָּל־כֶּלְתֶּם בַּמִּדְבָּר כא  
 לֹא חָסְרוּ  
 שַׁלְמֵתֵיהֶם לֹא בָלוּ  
 וְרַגְלֵיהֶם לֹא בָצְקוּ:  
 וַתִּתֵּן לָהֶם מַמְלָכוֹת וְעַמָּמִים כב  
 וַתַּחֲלֶקֶם לְפָאָה  
 וַיִּירְשׁוּ אֶת־אֶרֶץ סִיחֹון  
 וְאֶת־אֶרֶץ מֶלֶךְ חֶשְׁבֹּון  
 וְאֶת־אֶרֶץ עֹג מֶלֶךְ־הַבָּשָׁן:  
 וּבְנֵיהֶם הִרְבִּיתָ כג  
 כְּכִכְבֵּי הַשָּׁמַיִם  
 וַתְּבִיאֵם אֶל־הָאָרֶץ

did not abandon them in the desert:  
 the pillar of cloud did not leave them,  
 leading them on their path by day,  
 nor the pillar of fire by night,  
 lighting the way ahead of them by which they were to go.  
 20 You gave them your good spirit to instruct them,  
 you did not withhold your manna from their mouths,  
 and you gave them water for their thirst.  
 21 For forty years, you cared for them in the desert,  
 so that they went short of nothing,  
 their cloths did not wear out,  
 nor did their feet swell.  
 22 You gave them kingdoms and peoples,  
 allotting them these as frontier lands;  
 they occupied the country of Sihon,  
 and the land of the king of Heshbon,  
 and the land of Og king of Bashan.  
 23 You gave them as many children  
 as there are stars in the sky,  
 and brought them into the country

20 For the 1<sup>st</sup> line, here following the *NJB* & *NRSV*, *NETB* reads (as a separate sentence), “You imparted your good Spirit to instruct them.”  
 21 The *NRSV* has ‘wilderness’ in place of ‘desert’, here following the *NJB* & *NETB*.  
 22 The *NJB* lacks ‘the land of’ before ‘king of Hebron’; here, we follow the *MT*.  
 23 For the last two lines, here following the *NJB*/*NRSV*, *NETB* reads, “you had told their ancestors to enter in order to possess.”

אֲשֶׁר־אָמַרְתָּ לְאַבְתֵּיהֶם  
לְבוֹא לְרִשְׁתָּ:  
וַיָּבֹאוּ הַבָּנִים כד  
וַיִּירְשׁוּ אֶת־הָאָרֶץ  
וַתִּכְנַע לִפְנֵיהֶם אֶת־יֹשְׁבֵי הָאָרֶץ הַכְּנַעֲנִים  
וַתִּתְּנֵם בְּיָדָם  
וְאֶת־מְלֻכֵיהֶם וְאֶת־עַמְמֵי  
הָאָרֶץ לַעֲשׂוֹת בָּהֶם כְּרָצוֹנָם:  
וַיִּלְכְּדוּ עָרִים בְּצוּרֹת כה  
וְאֲדָמָה שְׂמֹנֶה  
וַיִּירְשׁוּ בָתַּיִם מְלֵאִים־כָּל־טוֹב בְּרוֹת  
חֲצוּבִים כְּרָמִים וְזֵיתִים וְעֵץ מֵאֲכָל לֶרֶב  
וַיֹּאכְלוּ וַיִּשְׂבְּעוּ וַיִּשְׂמְיֵנו  
וַיִּתְעַדְּנוּ בְטוֹבְךָ הַגָּדוֹל:  
וַיִּמְרוּ וַיִּמְרְדוּ בְּךָ כו  
וַיִּשְׁלְכוּ אֶת־תּוֹרַתְךָ אַחֲרֵי גֻּם  
וְאֶת־נְבִיאֶיךָ הָרְגוּ  
אֲשֶׁר־הֵעִידוּ בָּם לְהִשְׁיבָם אֵלֶיךָ  
וַיַּעֲשׂוּ נְאֻצוֹת גְּדוֹלֹת:

that you had promised their ancestors  
that they would enter and possess.

- 24 The children entered  
and took possession of the country,  
and before them, you subdued the Canaanites,  
the country's inhabitants, whom you put at their mercy,  
with their kings and the peoples of the country,  
for them to treat as they pleased.
- 25 They captured fortified towns  
and a fertile countryside,  
they took possession of houses filled with all kinds of goods,  
hewn cisterns, vineyards, olive groves and many fruit trees;  
so they ate until they were full, grew fat  
and revelled in your great goodness.
- 26 But they grew disobedient, rebelled against you  
and thrust your law behind their backs;  
they slaughtered your prophets  
who had reproved them to bring them back to you,  
and committed monstrous impieties.

<sup>24</sup> In place of 'their children' (literally, 'the sons'), here following the NJB, NETB has 'their descendants'.

<sup>25</sup> The literal translation of 'they ate until they were full' is 'they ate and were sated'; this expression is a hendiadys: the 1<sup>st</sup> verb retains its full verbal sense, while the 2<sup>nd</sup> functions adverbially.

<sup>26</sup> For the 2<sup>nd</sup> line, here following the MT & NJB, NETB has 'they disregarded your law'.

<p> וּתְתַנֵּם בְּיַד צָרֵיהֶם  וַיֵּצְרוּ לָהֶם  וּבַעַת צָרְתֶם  יִצְעֲקוּ אֵלַי  וְאַתָּה מִשְׁמַיִם תִּשְׁמָע  וּכְרַחֲמֶיךָ הַרְבִּים  תִּתֵּן לָהֶם מוֹשִׁיעִים וַיּוֹשִׁיעוּם מִיַּד צָרֵיהֶם:  וּכְנֻחַ לָהֶם יָשׁוּבוּ  לַעֲשׂוֹת רַע לְפָנֶיךָ  וּתַעֲזֹבֵם בְּיַד אֹיְבֵיהֶם  וַיִּרְדּוּ בָהֶם  וַיָּשׁוּבוּ וַיִּזְעֲקוּךָ  וְאַתָּה מִשְׁמַיִם תִּשְׁמָע וְתַצִּילֵם כְּרַחֲמֶיךָ  רַבּוֹת עֲתִים:  וְתַעַד בָּהֶם לְהַשִּׁיבֵם אֶל־תּוֹרָתְךָ  וְהֵמָּה הִזִּידוּ וְלֹא־שָׁמְעוּ לְמִצְוֹתֶיךָ  וּבְמִשְׁפָּטֶיךָ חָטְאוּ־בָם  אֲשֶׁר־יַעֲשֶׂה אָדָם  וַחֲיָה בָהֶם  וַיִּתְּנוּ כַתֵּף סוֹרֵרִת  וַעֲרַפְם הִקְשׁוּ וְלֹא שָׁמְעוּ: </p>	<p> כז  כח  כט </p>	<p> 27 Therefore, you put them at the mercy of their enemies who oppressed them. But when they were being oppressed and called to you, you heard them from heaven and because of your great compassion you gave them deliverers who rescued them from the hands of their oppressors.  28 However, once at peace again, again they did what was wrong before you; so, you put them at the mercy of their enemies who then became their rulers. When they called to you again, you heard them from heaven and, in your compassion, rescued them many times.  29 You warned them, to bring them back to your law, but they became arrogant, did not obey your commandments and sinned against your rules, in whose observance is life; they turned a stubborn shoulder, were obstinate, and disobeyed. </p>
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27 The 'deliverers' here are the Judges (Jg 2:16).

28 The literal translation of 'at the mercy' is 'in the hands'.

29 The literal translation of 'were obstinate' is 'stiffened their necks'.

<p>וּתְמַשְׁךָ עֲלֵיהֶם שָׁנִים רַבּוֹת  וְתַעַד בָּם בְּרוּחְךָ בְּיַד־נְבִיאֶיךָ  וְלֹא הִאֲזִינוּ  וְתַתְּנֵם בְּיַד עַמֵּי הָאָרֶץ:  וּבְרַחֲמֶיךָ הַרְבִּים לֹא־עָשִׂיתָם  כָּלָה וְלֹא עֲזַבְתָּם  כִּי אֶל־חַנּוּן וְרַחוּם אַתָּה:  וְעַתָּה אֱלֹהֵינוּ הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא  שׁוֹמֵר הַבְּרִית וְהַחֹסֵד אֶל־יַמְעַט  לְפָנֶיךָ אֵת כָּל־הַתְּלָאָה אֲשֶׁר־מָצְאָתָנוּ  לְמַלְכֵינוּ לְשָׂרֵינוּ וְלַכַּהֲנֵינוּ וְלַנְּבִיאֵינוּ  וְלְאֲבֹתֵינוּ וְלְכָל־עַמֶּךָ מִימֵי  מַלְכֵי אַשּׁוּר עַד הַיּוֹם הַזֶּה:  וְאַתָּה צַדִּיק  עַל כָּל־הַבָּא עָלֵינוּ  כִּי־אַמַּת עָשִׂיתָ  וְאַנְחָנוּ הִרְשָׁעָנוּ:  וְאַתְּ־מַלְכֵינוּ שָׂרֵינוּ כַּהֲנֵינוּ וְאַבְתֵּינוּ  לֹא עָשׂוּ תוֹרָתְךָ</p>	<p>ל</p> <p>לא</p> <p>לב</p> <p>לג</p> <p>לד</p>	<p>30 You were patient with them for many years and warned them by your spirit through your prophets, but they would not listen; so, you put them at the mercy of the people of the country.</p> <p>31 However, because of your great compassion, you did not make an end of them nor abandon them, for you are a gracious, compassionate God.</p> <p>32 Now, our God – the great and Mighty and Awesome God, maintaining the Covenant and you faithful love – count as no small thing this misery that has befallen us, our kings, our princes, our priests, our prophets, our ancestors, and all your people from the times of the Assyrian kings to the present day.</p> <p>33 You have been upright in all that has happened to us, for you acted faithfully, while we did wrong.</p> <p>34 Our kings, our princes, our priests and our ancestors did not keep your law</p>
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<sup>30</sup> The Hebrew expression of the 1<sup>st</sup> line is elliptical; for ‘you were patient’, here following the NJB & NSRV, NETB has ‘you prolonged your kindness’.

<sup>31</sup> NETB has ‘abundant mercy’ in place of ‘great compassion’, here following the NJB & NRSV.

<sup>32</sup> The NJB omits ‘our ancestors’.

<sup>33</sup> The literal translation of the 3<sup>rd</sup> line is ‘you have done truth’.

<sup>34</sup> In place of ‘obligations’, here following the NJB, the NRSV has ‘warnings’ and NETB has ‘testimonies’.

וְלֹא הִקְשִׁיבוּ אֶל־מִצְוֹתַי וְלַעֲדוּתַי  
 אֲשֶׁר הֵעִידְתָּ בָהֶם:  
 וְהֵם בְּמַלְכוּתָם וּבְטוֹבָךָ לָהֶם  
 הָרַב אֲשֶׁר־נָתַתָּ לָהֶם  
 וּבְאֶרֶץ הַרְחֵבָה וְהַשְׂמֵנָה  
 אֲשֶׁר־נָתַתָּ לִפְנֵיהֶם  
 לֹא עֲבָדוּךָ  
 וְלֹא־שָׁבוּ מִמַּעַלְלֵיהֶם הָרָעִים:  
 הִנֵּה אֲנַחְנוּ הַיּוֹם עֲבָדִים  
 וְהָאֶרֶץ אֲשֶׁר־נָתַתָּה לְאֲבוֹתֵינוּ  
 לֶאֱכֹל אֶת־פְּרִיָּהּ וְאֶת־טוֹבָהּ  
 הִנֵּה אֲנַחְנוּ עֲבָדִים עָלֶיהָ:  
 וְתַבּוּאָתָהּ מְרֵבָה  
 לְמַלְכִים אֲשֶׁר־נָתַתָּה עָלֵינוּ  
 בְּחַטָּאוֹתֵינוּ וְעַל  
 גְּוִיתֵינוּ מִשְׁלִים וּבְבִהְמָתָנוּ כְּרִצּוֹנָם  
 וּבִצָּרָה גְּדֹלָה אֲנַחְנוּ:

לָה

לוֹ

לוֹ

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or pay attention to your commandments and obligations that you imposed on them.

35 Even in their own kingdom, despite your great goodness that you bestowed on them, despite the wide and fertile country that you had lavished on them, they did not serve you or renounce their evil deeds.

36 See, we are slaves today, in the country that you gave to our ancestors for them to eat the fruit and enjoy the good things it produces, we are slaves!

37 Its abundant produce goes to the kings whom, for our sins, you have set over us, who rule over our persons and over our cattle as they please. We are in great distress.”

35 The literal translation of ‘lavished on them’ is ‘set before them’.

36 The word ‘enjoy’ is not included in the MT, but has been supplied in the translation, following NETB, for clarity.

37 The literal translation of ‘as they please’ is ‘according to their desire’.

## נחמיה פרק י

## NEHEMIAH 10

א<sup>1</sup> ובכל־זאת אנחנו כרתים אִמְנָה וְכַתְּבִים וְעַל החתום שָׂרִינוּ לְוִינֹו פִּהֲנִינוּ: ב<sup>2</sup> ועל החתומים נחמיה התרשתא בן־חכליה וצדקיה: ג<sup>3</sup> שריה עזריה ירמיה: ד<sup>4</sup> פשחור אמריה מלכיה: ה<sup>5</sup> חטוש שבניה מלוד: ו<sup>6</sup> חרם מרמות עבדיה: ז<sup>7</sup> דניאל גנתון ברוד: ח<sup>8</sup> משלם אביה מימן: ט<sup>9</sup> מעזיה בלגי שמעיה אלה הכהנים: {ס}

י<sup>10</sup> והלויים וישוע בן־אזניה בנוי מבני חנדד קדמיאל: יא<sup>11</sup> ואחיהם שבניה הודיה קליטא פלאיה

<sup>1</sup> In view of all this, we made a firm agreement, in writing. Our princes, our Levites, our priests, and the rest of the people have put their names on that sealed document. <sup>2</sup> On the sealed document were the names of: Nehemiah, son of Hacaliah, and Zedekiah; <sup>3</sup> Seraiah, Azariah, Jeremiah, <sup>4</sup> Pashhur, Amariah, Malchijah, <sup>5</sup> Hattush, Shebaniah, Malluch, <sup>6</sup> Harim, Meremoth, Obadiah, <sup>7</sup> Daniel, Ginnethon, Baruch, <sup>8</sup> Meshullam, Abijah, Mijamin, <sup>9</sup> Maaziah, Bilgai, Shemaiah: these were the priests.

<sup>10</sup> The Levites were: Jeshua son of Azaniah, Binnui of the sons of Henadad, Kadmiel, <sup>11</sup> and their kinsmen Shebaniah, Hodiah, Kelita,

### NEHEMIAH 10

- <sup>1</sup> This verse is included as 9:38 in most other English translations; all other verse numbers of this chapter are therein accordingly decremented.
- <sup>2</sup> This supposed list of signatories (vv. 2–28) is an artificial composition: in vv. 3–9, the lists of 12:1–6, 12–18 are used, and family names given where one would expect individual names; vv. 10–14 are a selection of Levitical names, almost all of which occur elsewhere; the names of laymen (vv. 15–21) come from the list of Ezr 2 = Ne 7. The new names in vv. 12–14 and 22–28 must be those of contemporaries of the author of the list, who is later than Nehemiah. Some names have been corrected in accordance with the versions.
- <sup>3</sup> For ‘Seraiah’ (שָׂרִיָּה), ‘Azariah’ (עֲזַרְיָה) & ‘Jeremiah’ (יִרְמְיָה), the LXX reads, respectively, *Σαραια, Αζαρια & Ιερμια*.
- <sup>4</sup> For ‘Pashhur’ (פִּשְׁחֹור), ‘Amariah’ (אֲמַרְיָה) & ‘Malchijah’ (מַלְכִּיָּה), the LXX reads, respectively, *Φασσουρ, Αμαρια & Μελχια*.
- <sup>5</sup> For ‘Hattush’ (חַטּוּשׁ), ‘Shebaniah’ (שִׁבְנִיָּה) & ‘Malluch’ (מַלְלֹּחַ), the LXX reads, respectively, *Ατους, Σεβανι & Μαλουχ*.
- <sup>6</sup> For ‘Harim’ (חָרִם), ‘Meremoth’ (מֵרֵמוֹת) & ‘Obadiah’ (עֲבַדְיָה), the LXX reads, respectively, *Ιραμ, Μεραμωθ & Αβδια*.
- <sup>7</sup> For ‘Daniel’ (דָּנִיֵּאל), ‘Ginnethon’ (גִּנְתָּוֹן) & ‘Baruch’ (בָּרוּךְ), the LXX reads, respectively, *Δανιηλ, Γαναθων & Βαρουχ*.
- <sup>8</sup> For ‘Meshullam’ (מִשְׁלֵם), ‘Abijah’ (אַבְיָה) & ‘Mijamin’ (מִיָּמִן), the LXX reads, respectively, *Μεσουλαμ, Αβια & Μιαμιν*.
- <sup>9</sup> For ‘Maaziah’ (מַעֲזִיָּה), ‘Bilgai’ (בִּלְגַי) & ‘Shemaiah’ (שִׁמְעִיָּה), the LXX reads, respectively, *Μααζια, Βελγαι & Σαμιαια*.
- <sup>10</sup> For ‘Jeshua’ (יֵשׁוּעַ), ‘Binnui’ (בִּנְוִי) & ‘Kadmiel’ (קַדְמִיָּאל), the LXX reads, respectively, *Ίησοϋς, Βαναιου & Καδμιηλ*.
- <sup>11</sup> For ‘Shebaniah’ (שִׁבְנִיָּה), ‘Hodiah’ (הוּדִיָּה), ‘Kelita’ (קֵלִיטָא), ‘Pelaiah’ (פְּלֵאִיָּה) & ‘Hanan’ (חֲנָן), the LXX reads, respectively, *Σαβανια, Ωδουια, Καλιτα, Φελεια & Αναν*.

חֲנַן: יב מִיכָא רְחוֹב חֲשַׁבְיָה: יג זְכוּר שְׂרָבְיָה  
 שְׁבַנְיָה: יד הוֹדְיָה בְנֵי בְנִינוּ: {ס}  
 טו רֵאשֵׁי הָעָם פָּרַעַשׁ פַּחַת מוֹאָב עֵילָם זַתּוּא בְנֵי:  
 טז בְנֵי עֲזֻגָד בְּבַי: יז אֲדוֹנִיָּה בְּגוֹי עֲדִין: יח אֶטֶר  
 חֲזַקְיָה עֲזוֹר: יט הוֹדְיָה חֲשֻׁם בְּצַי: כ חַרְיֵף עֲנַתּוֹת  
 נוֹבֵי נִבְי: כא מִגְפִיעֵשׁ מְשֻׁלָּם חֲזִיר: כב מְשִׁיזְבָּאֵל  
 צְדוֹק יְדוּעַ: כג פְּלַטְיָה חֲנָן עֲנִיָּה: כד הוֹשַׁע חֲנַנְיָה  
 חֲשׁוֹב: כה הַלּוּחַשׁ פְּלַחָא שׁוֹבֵק: כו רְחוּם חֲשַׁבְנָה  
 מַעֲשִׂיָּה: כז וְאַחִיָּה חֲנָן עֲנָן: כח מַלּוּךְ חֲרָם בַּעֲנָה:

Pelaiah, Hanan, <sup>12</sup> Mica, Rehob, Hashabiah, <sup>13</sup> Zaccur, Sherebiah,  
 Shebaniah, <sup>14</sup> Hodiah, Bani, Beninu.  
<sup>15</sup> The leaders of the people were: Parosh, Pahath-Moab, Elam, Zattu,  
 Bani, <sup>16</sup> Bunni, Azgad, Bebai, <sup>17</sup> Adonijah, Bigvai, Adin, <sup>18</sup> Ater,  
 Hezekiah, Azzur, <sup>19</sup> Hodiah, Hashum, Bezai, <sup>20</sup> Hariph, Anathoth,  
 Nebai, <sup>21</sup> Magpiash, Meshullam, Hezir, <sup>22</sup> Meshezabel, Zadok, Jaddua,  
<sup>23</sup> Pelatiah, Hanan, Anaiah, <sup>24</sup> Hoshea, Hananiah, Hasshub, <sup>25</sup> Hallohesh,  
 Pilha, Shobek, <sup>26</sup> Rehum, Hashabnah, Maaseiah, <sup>27</sup> and Ahijah, Hanan,  
 Anan, <sup>28</sup> Malluch, Harim, Baanah.

- <sup>12</sup> For 'Mica' (מִיכָא), 'Rehob' (רְחוֹב) & 'Hashabiah' (חֲשַׁבְיָה), the LXX reads, respectively, *Μίχα, Ρωβ & Εσεβιας*.
- <sup>13</sup> For 'Zaccur' (זְכוּר), 'Sherebiah' (שְׂרָבְיָה) & 'Shebaniah' (שְׁבַנְיָה), the LXX reads, respectively, *Ζαχουρ, Σαραβια & Σεβανια*.
- <sup>14</sup> For 'Hodiah' (הוֹדְיָה), 'Bani' (בְנֵי) & 'Beninu' (בְנִינוּ), the LXX reads *Ὡδοια, υἱοὶ Βανουναυ* (Hodiah, the sons of Beninu). The NJB has 'Chenani' in place of 'Beninu', here following the MT & NRSV.
- <sup>15</sup> For 'Parosh' (פָּרַעַשׁ), 'Pahath-Moab', 'Elam' (עֵילָם), 'Zattu' (זַתּוּא) & 'Bani' (בְנֵי), the LXX has *Φορος, Φααθμοαβ, Ηλαμ, Ζαθουια & Βανι*.
- <sup>16</sup> For 'Azgad' (עֲזֻגָד) & 'Bebai' (בְּבַי), the LXX reads, respectively, *Ασγαδ & Βηβαι*; it omits the name 'Bunni' (בְּנֵי).
- <sup>17</sup> For 'Adonijah' (אֲדוֹנִיָּה), 'Bigvai' (בְּגוֹי) & 'Adin' (עֲדִין), the LXX reads, respectively, *Εδανια, Βαγοι & Ηδιν*.
- <sup>18</sup> For 'Ater' (אֶטֶר), 'Hezekiah' (חֲזַקְיָה) & 'Azzur' (עֲזוֹר), the LXX reads, respectively, *Ατηρ, Εζεκια & Αζουρ*.
- <sup>19</sup> For 'Hodiah' (הוֹדְיָה), 'Hashum' (חֲשֻׁם) & 'Bezai' (בְּצַי), the LXX reads, respectively, *Οδοια, Ησαμ & Βησι*.
- <sup>20</sup> For 'Hariph' (חַרְיֵף), 'Anathoth' (עֲנַתּוֹת) & 'Nebai' (נִבְי - here following the Qere), the LXX reads, respectively, *Αριφ, Αναθωθ & Νωβαι*.
- <sup>21</sup> For 'Magpiash' (מִגְפִיעֵשׁ), 'Meshullam' (מְשֻׁלָּם) & 'Hezir' (חֲזִיר), the LXX reads, respectively, *Μαγαφης, Μεσουλαμ & Ηζιρ*.
- <sup>22</sup> For 'Meshezabel' (מְשִׁיזְבָּאֵל), 'Zadok' (צְדוֹק) & 'Jaddua' (יְדוּעַ), the LXX reads, respectively, *Μεσωζεβηλ, Σαδδουκ & Ιεδδουα*.
- <sup>23</sup> For 'Pelatiah' (פְּלַטְיָה), 'Hanan' (חֲנָן) & 'Anaiah' (עֲנִיָּה), the LXX reads, respectively, *Φαλτια, Αναν & Αναια*.
- <sup>24</sup> For 'Hoshea' (הוֹשַׁע), 'Hananiah' (חֲנַנְיָה) & 'Hasshub' (חֲשׁוֹב), the LXX reads, respectively, *Ωσηε, Ανανια & Ασουβ*.
- <sup>25</sup> For 'Hallohesh' (הַלּוּחַשׁ), 'Pilha' (פְּלַחָא) & 'Shobek' (שׁוֹבֵק), the LXX reads, respectively, *Αλωης, Φαλαι & Σωβηκ*.
- <sup>26</sup> For 'Rehum' (רְחוּם), 'Hashabnah' (חֲשַׁבְנָה) & 'Maaseiah' (מַעֲשִׂיָּה), the LXX reads, respectively, *Ραουμ, Εσαβανα & Μαασαια*.
- <sup>27</sup> For 'Ahijah' (אֲחִיָּה), 'Hanan' (חֲנָן) & 'Anan' (עֲנָן), the LXX reads, respectively, *Αια, Αναν & Ηναν*.
- <sup>28</sup> For 'Malluch' (מַלּוּךְ), 'Harim' (חֲרָם) & 'Baanah' (בַּעֲנָה), the LXX reads, respectively, *Μαλουχ, Ηραμ & Βαανα*.

כט וְשָׂאֵר הָעָם הַכֹּהֲנִים הַלְוִיִּם הַשּׁוֹעֲרִים  
הַמְשֻׁרְרִים הַנְּתִינִים וְכָל־הַנִּבְדָּל מֵעַמֵּי הָאָרֶצוֹת  
אֶל־תּוֹרַת הָאֱלֹהִים נִשְׂיָהֶם בְּנִיָּהֶם וּבְנֵיהֶם כָּל  
יֹדְעַ מִבֵּין: לִמְחֻזְקִים עַל־אַחֵיהֶם אֲדִירֵיהֶם  
וּבָאִים בְּאֵלָה וּבִשְׂבוּעָה לְלַכֵּת בְּתוֹרַת הָאֱלֹהִים  
אֲשֶׁר נָתַןָּה בְיַד מֹשֶׁה עֶבֶד־הָאֱלֹהִים וְלִשְׁמֹר  
וְלַעֲשׂוֹת אֶת־כָּל־מִצְוֹת יְהוָה אֲדִנְיָנוּ וּמִשְׁפָּטָיו  
וְחֻקָּיו:

לא וְאֲשֶׁר לֹא־נָתַן בְּנִתְּנֵנוּ לְעַמֵּי הָאָרֶץ וְאֶת־  
בְּנֵיהֶם לֹא נִקַּח לְבָנֵינוּ: לב וְעַמֵּי הָאָרֶץ הַמְּבִיאִים  
אֶת־הַמִּקְחוֹת וְכָל־שֶׁבֶר בַּיּוֹם הַשַּׁבָּת לְמִכּוֹר לֹא־  
נִקַּח מֵהֶם בַּשַּׁבָּת וּבַיּוֹם קֹדֶשׁ וְנִטַּשׁ אֶת־הַשָּׂנֵה  
הַשְּׂבִיעִית וּמִשָּׂא כָל־יָד:

לב וְהֵעֵמְדָנוּ עָלֵינוּ מִצְוֹת לָתֵת עָלֵינוּ שְׁלִישִׁית  
הַשֶּׁקֶל בַּשָּׁנָה לְעַבְדַת בַּיִת אֱלֹהֵינוּ: לד לֶלֶחֶם  
הַמַּעֲרֶכֶת וּמִנְחַת הַתָּמִיד וְלַעֲוֹלַת הַתָּמִיד  
הַשַּׁבָּתוֹת הַחֻדְשִׁים לְמוֹעֲדִים וְלִקְדָשִׁים וְלַחֲטָאוֹת  
לְכַפֵּר עַל־יִשְׂרָאֵל וְכָל מְלֶאכֶת בַּיִת־אֱלֹהֵינוּ: {ס}

<sup>29</sup> The rest of the people, the priests, the Levites, the gatekeepers, the singers, the temple slaves and all those who had severed relations with the people of the lands to adhere to the Law of God, as also their wives, their sons, their daughters, that is, all those who had reached the age of discretion, <sup>30</sup> have joined their esteemed brothers in a curse and an oath to follow the Law of God given through Moses, servant of God, and to observe and practise all the commandments of Yahweh our Lord, with his rules and his statutes.

<sup>31</sup> We will not give our daughters in marriage to the people of the lands, nor allow their daughters to marry our sons. <sup>32</sup> If the people of the lands bring goods or foodstuff of any kind to sell on the Sabbath day, we will buy nothing from them on the Sabbath or on a holy day. In the seventh year, we will forego the crops and the exaction of all debts.

<sup>33</sup> We lay on ourselves the obligation to give one third of a shekel yearly for the service of the Temple of our God: <sup>34</sup> for loaves of permanent offering, for the perpetual oblation, for the perpetual burnt offering, for the Sabbaths, New Moons and festivals, for the holy gifts, the sin offerings to atone for Israel, and for all the work of the Temple of our God.

<sup>29</sup> In place of 'people of the lands', here following the MT & NRSV (the NJB has 'people of the country'), NETB has 'neighbouring peoples'.

<sup>30</sup> The expression 'a curse and an oath' may be a hendiadys, meaning 'an oath with penalties' (the NJB has 'a solemn oath').

<sup>31</sup> This is a commitment for the future; it is no longer a question, as in Ezr 9-10, of breaking off existing marriages.

<sup>32</sup> In place of 'crops', the NJB has 'produce of the soil', following Ex 23:10.

<sup>33</sup> After 'give', the MT adds 'upon us' (עָלֵינוּ) but this should probably be deleted, following a few medieval Hebrew MSS, the Peshitta & Vg.

<sup>34</sup> Before 'the Sabbaths', the NJB adds 'sacrifices on'.

לֹהֵ וְהַגְזֵרֹת הַפְּלֹנוֹ עַל־קֶרְבֵּן הָעֵצִים הַפְּהָנִים  
הַלְוִיִּם וְהָעֵם לְהֵבִיא לְבַיִת אֱלֹהֵינוּ לְבַיִת־אֲבֹתֵינוּ  
לְעֵתִים מְזֻמָּנִים שָׁנָה בְּשָׁנָה לְבַעַר עַל־מִזְבַּח יְהוָה  
אֱלֹהֵינוּ כַּכְּתוּב בַּתּוֹרָה:

לֹהֵ וְלֵהֲבִיא אֶת־בְּפוֹרֵי אֲדָמָתָנוּ וּבְפוֹרֵי כָּל־פְּרִי כָּל־  
עֵץ שָׁנָה בְּשָׁנָה לְבַיִת יְהוָה: לֹהֵ וְאֶת־בְּכֹרוֹת בְּנֵינוּ  
וּבַהֲמָתָנוּ כַּכְּתוּב בַּתּוֹרָה וְאֶת־בְּכוֹרֵי בְקָרְיָנוּ  
וְצֹאֲנֵינוּ לְהֵבִיא לְבַיִת אֱלֹהֵינוּ לְפָהָנִים הַמְּשֻׁרְתִים  
בְּבַיִת אֱלֹהֵינוּ: לֹהֵ וְאֶת־רֵאשִׁית עֲרִיסַתֵּנוּ  
וְתִרְוּמֹתֵינוּ וּפְרִי כָּל־עֵץ תִּירוֹשׁ וַיְצָהָר נְבִיא  
לְפָהָנִים אֶל־לְשֹׁכֹת בֵּית־אֱלֹהֵינוּ וּמַעֲשֵׂר אֲדָמָתָנוּ  
לְלוֹיִם וְהֵם הַלְוִיִּם הַמְּעֻשְׂרִים בְּכָל עָרֵי עִבְדָתָנוּ:  
לֹהֵ וְהָיָה הַכֹּהֵן בֶּן־אַהֲרֹן עִם־הַלְוִיִּם בַּעֲשֵׂר הַלְוִיִּם  
וְהַלְוִיִּם יַעֲלוּ אֶת־מַעֲשֵׂר הַמְּעֻשֵׁר לְבַיִת אֱלֹהֵינוּ  
אֶל־הַלְשֹׁכֹת לְבַיִת הָאוֹצֵר: מִכִּי אֶל־הַלְשֹׁכֹת  
יָבִיאוּ בְנֵי־יִשְׂרָאֵל וּבְנֵי הַלְוִי אֶת־תְּרוֹמַת הַדָּגָן

<sup>35</sup> Furthermore, as regards deliveries of wood for burning on the altar of our God as the law prescribes, we have arranged, by drawing lots, how these deliveries are to be made at the Temple of our God by the priests, the Levites, and the people by families, at stated time every year.

<sup>36</sup> We commit ourselves to bring yearly to the Temple of our God the first fruits of our soil and the first fruits of all our trees, <sup>37</sup> also the first-born of our sons and of our cattle, as the law prescribes, the first-born of our herds and flocks should be taken to the Temple of our God for the priests officiating in the Temple of our God. <sup>38</sup> And we shall bring the best of our dough and our contributions, the fruit of every tree, the new wine, and the oil, to the priests, to the storerooms of the Temple of our God, and the tithe of our soil to the Levites, for the Levites will collect the tithes from all our rural towns. <sup>39</sup> An Aaronite priest will be with the Levites when they collect the tithes, and the Levites will bring a tithe of the tithes to the Temple of our God, into the treasury storerooms. <sup>40</sup> For, the people of Israel and the sons of Levi shall bring the contribution of

<sup>35</sup> The NJB transposes this verse so that it appears before 'We will no longer neglect' of v. 40. 'Drawing lots' was a recognized procedure (11:1, 1Ch 25:8, 1S 14:40-45, Ac 1:23-26).

<sup>36</sup> The literal translation of 'yearly', here following the NJB is 'year by year' (as NRSV & NETB).

<sup>37</sup> In place of 'officiating', here following the NJB, the NJB has 'who minister'.

<sup>38</sup> The NJB, following the LXX, omits 'and our contributions'.

<sup>39</sup> The literal translation of 'an Aaronite priest' is 'the priest, the son of Aaron'.

<sup>40</sup> For this verse, here following the NRSV, the NJB reads, "For these rooms are where the Israelites and the Levites are to bring the contributions of corn, wine, and oil, and where the vessels of the sanctuary are, and the officiating priests, the gatekeepers and the singers. We will no longer neglect the Temple of our God."

הַתִּירוֹשׁ וְהַיֶּזֶהֶרְ וְשֵׁם כָּלִי הַמִּקְדָּשׁ וְהַכֹּהֲנִים  
הַמְשַׁרְתִּים וְהַשׁוֹעֲרִים וְהַמְשַׁרְרִים וְלֹא נֶעְזֵב אֶת־  
בַּיִת אֱלֹהֵינוּ:

grain, wine, and oil to the storerooms where the vessels of the sanctuary are, and where the priests who minister, and the gatekeepers and the singers are. We will not neglect the house of our God.

## NEHEMIAH 11

## נחמיה פרק יא

א וישבו שרי־העם בירושלם וישאר העם הפילו גזרות להביא אחד מן־העשרה לשבת בירושלם עיר הקדש ותשע הידות בערים: ב ויברכו העם לכל האנשים המתנדבים לשבת בירושלם: {פ}

<sup>1</sup> Now the leaders of the people took up residence in Jerusalem; so, the rest of the people drew lots: one man in ten was to come and live in Jerusalem, the holy city, while the other nine tenths were to stay in the towns outside. <sup>2</sup> The people praised all those who volunteered to live in Jerusalem.

ג ואלה ראשי המדינה אשר ישבו בירושלם ובערי יהודה ישבו איש באחוזתו בעריהם ישראל הכהנים והלויים והנתינים ובני עבדי שלמה: ד ובירושלם ישבו מבני יהודה ומבני בנימן מבני יהודה עתיה בן־עזיה בן־זכריה בן־אמריה בן־שפטיה בן־מהללאל מבני־פרץ: ה ומעשיה בן־ברוך בן־כל־חזה בן־חזיה בן־עדיה בן־יויריב בן־זכריה בן־השלני: ו כל־בני־פרץ הישבים

<sup>3</sup> These are the leaders of the province who lived in Jerusalem; but in the towns of Judah all lived on their property in their towns: Israel, the priests, the Levites, the temple servants, and the sons of Solomon's servants. <sup>4</sup> Of the Judahites and the Benjaminites who lived in Jerusalem there were: of the Judahites: Athaiah son of Uzziah, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalalel, of the sons of Perez; <sup>5</sup> and Maaseiah son of Baruch, son of Col-Hozeh, son of Hazaiah, son of Adaiah, son of Joiarib, son of Zechariah, sons of the Shilonite.

### NEHEMIAH 11

- <sup>1</sup> The name 'holy city' is given to Jerusalem in Is 48:2, 52:1 (see Ne 11:18, Tb 13:9, Dn 9:24, Mt 4:5, 27:53, Rv 11:2) but the notion itself is older (see #2S 5:9). The literal translation of 'nine tenths', here following the NRSV, is 'nine hands'.
- <sup>2</sup> For this verse, here following the NJB, the NRSV reads, "And the people blessed all those who willingly offered to live in Jerusalem," and NETB reads, "The people gave their blessing on all the men who volunteered to settle in Jerusalem."
- <sup>3</sup> The NJB rearranges this verse as follows: "In the towns of Judah, each man lived on his own property, but these are the provincial leaders, the Israelites, the priests, the Levites, the temple slaves and the descendants of Solomon's slaves, who made their homes in Jerusalem;" here, we follow the NRSV. NETB reads, "These are the heads of the province who settled in Jerusalem. While Israel, the priests, the Levites, the temple attendants, and the sons of the servants of Solomon settled in the cities of Judah, each on his own property in their cities."
- <sup>4</sup> This list, on which 1Ch 9:1-18 depends, appears to give the state of the population of Jerusalem a generation or more after Nehemiah.
- <sup>5</sup> The NJB has the conjectural 'Shelah' (מז־השלני) in place of 'the Shilonite' (בן־השלני) – see Nb 26:20).

בִּירוּשָׁלַם אַרְבַּע מֵאוֹת שְׁשִׁים וּשְׁמֹנֶה אַנְשֵׁי-  
חֵיל: {ס}

וְאֵלֶּה בְּנֵי בְנִימֵן סָלָא בֶן-מִשְׁלָם בֶּן-יֹועֵד בֶּן-  
פְּדִיָה בֶן-קֹולִיָה בֶן-מַעֲשִׂיָה בֶן-אִיתִיאל בֶּן-יִשְׁעִיָה:  
ח וְאַחֲרָיו גַּבִּי סָלִי תִשַׁע מֵאוֹת עֶשְׂרִים וּשְׁמֹנֶה:  
ט וְיֹואֵל בֶּן-זִכְרִי פֶקִיד עֲלֵיהֶם וַיהוּדָה בֶּן-הַסְּנוּאָה  
עַל-הָעִיר מִשְׁנָה: {פ}

י מִן-הַכֹּהֲנִים יִדְעִיָה בֶן-יֹוִירִיב יִכִּין: יא שְׂרָיָה בֶן-  
חֶלְקִיָה בֶן-מִשְׁלָם בֶּן-צְדֹוק בֶּן-מְרִיזֹת בֶּן-אַחִיטֹוב  
נֶגֶד בַּיִת הָאֱלֹהִים: יב וְאַחֵיהֶם עֲשֵׂה הַמְּלָאכָה  
לְבַיִת שְׁמֹנֶה מֵאוֹת עֶשְׂרִים וּשְׁנָיִם וְעֵדִיָה בֶן-יִרְחָם  
בֶּן-פְּלִלְיָה בֶן-אַמְצִי בֶן-זִכְרִיָה בֶן-פִּשְׁחֹור בֶּן-  
מִלְכִיָה: יג וְאַחֵיו רֵאשִׁים לְאַבוֹת מֵאַתִּים אַרְבַּעִים  
וּשְׁנָיִם וְעַמְשָׁי בֶן-עֲזַרְאֵל בֶּן-אַחֲזִי בֶן-מִשְׁלֵמוֹת  
בֶּן-אַמֶּר: יד וְאַחֵיהֶם גַּבְרֵי חֵיל מֵאָה עֶשְׂרִים  
וּשְׁמֹנֶה וּפְקִיד עֲלֵיהֶם זַבְדִּיאל בֶּן-הַגְּדוֹלִים: {ס}

<sup>6</sup> The sum total of the sons of Perez living in Jerusalem was four hundred and sixty-eight valiant people.

<sup>7</sup> These are the Benjaminites: Sallu son of Meshullam, son of Joed, son of Pedaiah, son of Kolaiah, son of Maaseiah, son of Ithiel, son of Jeshaiiah,

<sup>8</sup> and after him Gabbai and Sallai: nine hundred and twenty-eight. <sup>9</sup> Joel son of Zichri was their chief, and Judah son of Hassenuah was second in command of the city.

<sup>10</sup> Of the priests: Jedaiah son of Joiarib, Jachin, <sup>11</sup> Seraiah, son of Hilkiyah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, the chief of the Temple of God, <sup>12</sup> and their associates who did the Temple work: eight hundred and twenty-two; Adaiyah son of Jehoram, son of Pelaliah, son of Amzi, son of Zechariah, son of Pashhur, son of Malchijah, <sup>13</sup> and his associates, heads of families: two hundred and forty-two; and Amashai son of Azarel, son of Ahzai, son of Meshillemoth, son of Immer, <sup>14</sup> and his kinsfolk, outstanding people: one hundred and twenty-eight. Their chief was Zabdiel son of Haggadolim.

<sup>6</sup> The literal translation of 'sum total' is simply 'all'.

<sup>7</sup> The NJB has 'sons of Benjamin' in place of 'Benjaminites' (here following the NRSV) and has similar substitutions throughout this section.

<sup>8</sup> In place of 'and after him' (וְאַחֲרָיו), the NJB has the conjectural 'and his brothers' (וְאַחָיו).

<sup>9</sup> The NRSV has 'second in charge' in place of 'second in command', here following the NJB & NETB.

<sup>10</sup> After 'priests', the NJB adds 'there were'; here, we follow the MT & NRSV.

<sup>11</sup> 'Chief of the Temple of God' was a title of the High Priest.

<sup>12</sup> The literal translation of 'associates', here following the NRSV, is 'brothers'.

<sup>13</sup> The literal translation of 'heads of families' is 'heads of fathers'.

<sup>14</sup> The NJB has 'Haggadol' in place of 'Haggadolim', here following the MT (הַגְּדוֹלִים) & NRSV.

<sup>טו</sup> וּמִן־הַלְוִיִּם שְׁמַעְיָה בֶן־חַשׁוּב בֶּן־עֲזַרְיָקָם בֶּן־  
חֲשַׁבְיָה בֶן־בּוּנִי: <sup>טז</sup> וְשַׁבְּתַי וַיֹּזְבֵד עַל־הַמְּלָאכָה  
הַחֲצִנְנָה לְבֵית הָאֱלֹהִים מֵרֵאשֵׁי הַלְוִיִּם: <sup>יז</sup> וּמַתַּנְיָה  
בֶּן־מִיכָא בֶן־זַבְדִּי בֶן־אַסָּף רֹאשׁ הַתְּחִלָּה יְהוּדָה  
לְתַפְלָה וּבִקְבֻקְיָה מִשְׁנֵה מֵאֲחָיו וְעַבְדָּא בֶּן־שְׁמוּעַ  
בֶּן־גָּלָל בֶּן־יְדוּתָן יְדִיתָן: <sup>יח</sup> כָּל־הַלְוִיִּם בְּעִיר  
הַקֹּדֶשׁ מֵאֲתָם שְׁמָנִים וָאַרְבָּעָה: {פ}

<sup>15</sup> And of the Levites: Shemaiah son of Hasshub, son of Azrikam, son of Hashabiah, son of Bunni; <sup>16</sup> Shabbethai and Jozabad, leaders of the Levites over work outside the Temple of God; <sup>17</sup> Mattaniah son of Mica, son of Zabdi, son of Asaph, who led the beginning of the thanksgiving in prayer, Bakbukiah being his junior colleague; and Obadiah son of Shammua, son of Galal, son of Jeduthun. <sup>18</sup> The sum total of Levites in the holy city was two hundred and eighty-four.

<sup>יט</sup> וְהַשׁוֹעֲרִים עֲקוּב טַלְמוּן וְאֲחֵיהֶם הַשְׁמָרִים  
בְּשַׁעֲרֵים מֵאָה שְׁבַעִים וְשָׁנִים: <sup>כ</sup> וְשֹׂאֵר יִשְׂרָאֵל  
הַכֹּהֲנִים הַלְוִיִּם בְּכָל־עָרֵי יְהוּדָה אִישׁ בְּנַחֲלָתוֹ:  
<sup>כא</sup> וְהַנְּתִינִים יֹשְׁבִים בְּעַפְלָ וּצִיחָא וְגִשְׁפָא עַל־  
הַנְּתִינִים: {פ}

<sup>19</sup> The gatekeepers: Akkub, Talmon and their associates, who kept watch at the gates: one hundred and seventy-two. <sup>20</sup> The rest of Israel, including the priests and Levites, were in all the towns of Judah, each on his own property. <sup>21</sup> The temple slaves lived in Ophel; Ziha and Gishpa were in charge of the temple slaves.

<sup>כב</sup> וּפְקִיד הַלְוִיִּם בִּירוּשָׁלַם עֲזִי בֶן־בְּנִי בֶן־חֲשַׁבְיָה  
בֶּן־מַתַּנְיָה בֶּן־מִיכָא מִבְּנֵי אֶסָף הַמְּשֻׁרְרִים לְנֹגֵד  
מְלָאכָת בֵּית־הָאֱלֹהִים: <sup>כג</sup> כִּי־מִצְוַת הַמֶּלֶךְ עָלֵיהֶם

<sup>22</sup> The overseer of the Levites in Jerusalem was Uzzi son of Bani, son of Hashabiah, son of Mattaniah, son of Mica, of the sons of Asaph, the singers, in charge of the work in the Temple of God; <sup>23</sup> for they were

<sup>15</sup> After 'Levites', the NJB adds 'there were'; here, we follow the MT & NRSV.

<sup>16</sup> The literal translation of 'leaders' is 'who were the heads'.

<sup>17</sup> The NJB, following Lucian, has 'praises' in place of 'beginning', reading התחלה for the MT התחלה. The LXX (at least, the major MSS thereof) omits the words 'son of Zabdi ... his junior colleague'. The Kethib/Qere difference here may be due to a scribe misreading a vav as a yod.

<sup>18</sup> The literal translation of 'sum total' is simply 'all'.

<sup>19</sup> The literal translation of 'associates', here following the NRSV, is 'brothers'.

<sup>20</sup> The NJB transposes this verse to follow v. 24.

<sup>21</sup> The note on the temple slaves (v. 21) is perhaps contemporary with the preceding list; the note on Uzzi (vv. 22-23) is later.

<sup>22</sup> In place of 'the singers, in charge of the work in', here following the NRSV, the NJB has 'who led the singing in the liturgy of'.

<sup>23</sup> The literal translation of 'they were under royal orders' is 'the commandment of the king was over them'.

וּאֲמָנָה עַל־הַמְּשָׁרָרִים דְּבַר־יוֹם בְּיוֹמוֹ: כִּד וּפְתַחְיָהּ  
בֶּן־מְשִׁיזְבָּאֵל מִבְּנֵי־זֶרַח בֶּן־יְהוּדָה לִיד הַמְּלֶכֶךְ  
לְכָל־דְּבַר לְעַם: כִּה וְאֶל־הַחֲצֵרִים בְּשַׁדְתָּם מִבְּנֵי  
יְהוּדָה יֵשְׁבוּ בְקִרְיַת הָאֲרָבַע וּבְנֵתִיָּה וּבְדִיבֹן  
וּבְנֵתִיָּה וּבִיקְבָצָאֵל וַחֲצֵרִיָּה: כוּ וּבִישׁוֹעַ וּבַמְּלֹדָה  
וּבְבֵית פְּלֵט: כז וּבַחֲצֵר שׁוֹעֵל וּבַבְּאֵר שֶׁבַע  
וּבְנֵתִיָּה: כח וּבְצִקְלָג וּבַמְּכֹנָה וּבְבִנְתִיָּה: כט וּבְעֵין  
רְמוֹן וּבְצַרְעָה וּבִירְמוֹת: ל זֶנַח עַדְלָם וַחֲצֵרֵיהֶם  
לְכִישׁ וּשְׁדֵתֵיָּה עֲזָקָה וּבְנֵתִיָּה וַיַּחֲנוּ מִבְּאֵר־שֶׁבַע  
עַד־גֵּיאַ הַנָּס: לא וּבְנֵי בְנִימָן מִגִּבְעַת מִכְּמֶשׁ וְעֵיָּה  
וּבֵית־אֵל וּבְנֵתִיָּה: לב עֲנַתוֹת נָב עֲנַנְיָה: לג חֲצוֹר |  
רְמָה גְּתַיִם: לד חֲדִיד צְבָעִים נְבַלָּט: לה לֹד וְאוֹנוֹ גֵּי

under royal orders, which settled what they required each day.  
<sup>24</sup> Pethahiah son of Meshezabel, of the sons of Zerah son of Judah, was  
at the king's hand in all matters concerning the people. <sup>25</sup> As for the  
villages, with their fields: some of the sons of Judah lived in Kiriath-  
Arba and its towns, Dibon and its towns, Jekabzeel and its towns,  
<sup>26</sup> Jeshua, Moladah, Beth-Pelet, <sup>27</sup> Hazar-Shual, Beersheba and its towns,  
<sup>28</sup> Ziklag, Meconah and its towns, <sup>29</sup> En-Rimmon, Zorah, Jarmuth,  
<sup>30</sup> Zanoah, Adullam and their towns, Lachish and its lands, and Azekah  
and its towns; thus, they settled from Beersheba as far as the Valley of  
Hinnom. <sup>31</sup> The people of Benjamin also lived at Geba, Michmash, Aija,  
Bethel and its towns, <sup>32</sup> Anathoth, Nob, Ananiah, <sup>33</sup> Hazor, Ramah,  
Gittaim, <sup>34</sup> Hadid, Zeboim, Neballat, <sup>35</sup> Lod, and Ono, the Valley of

<sup>24</sup> The phrase, 'at the king's hand', means that 'Pethahiah' was one of the Persian monarch's famous 'eyes', reporting on Judaeen affairs.

<sup>25</sup> The LXX rendering for 'Kiriath-Arba' (קִרְיַת הָאֲרָבַע) is *Καριαθαρβοα*; the major MSS thereof do not include 'Dibon' (דִּיבֹן) & 'Jekabzeel' (יְקַבְצָאֵל).

<sup>26</sup> The LXX rendering for 'Jeshua' (יֵשׁוּעַ) is *Ιησου*; the major MSS thereof do not include 'Moladah' (מְלֹדָה) & 'Beth-Pelet' (בֵּית פְּלֵט).

<sup>27</sup> The LXX rendering for 'Beersheba' (בְּאֵר שֶׁבַע) is *Βηρσασβεε*; the major MSS thereof do not include 'Hazar-Shual' (חֲצֵר שׁוֹעֵל).

<sup>28</sup> The major MSS of the LXX do not include this verse.

<sup>29</sup> The major MSS of the LXX do not include this verse.

<sup>30</sup> The LXX rendering for 'Lachish' (לְכִישׁ) is *Λακισ*; the major MSS thereof do not include 'Zanoah' (זֶנַח), 'Adullam' (עַדְלָם), & 'Azekah' (עֲזָקָה).

<sup>31</sup> The NJB, following the *Peshitta*, opens this verse with, "Some Benjaminites made their homes in Geba;" here, we follow the MT & NRSV. The LXX renderings of 'Geba' (גִּבְעַת) & 'Michmash' (מִכְמֶשׁ) are, respectively, *Γαβα* & *Μαχαμας*; the major LXX MSS do not include the text from 'Aija' through to the beginning of v. 36.

<sup>32</sup> The LXX renderings (in only a limited number of MSS) for 'Anathoth' (עֲנַתוֹת), 'Nob' (נָב) & 'Ananiah' (עֲנַנְיָה) are, *Αναθωθ*, *Νοβ*, & *Ανια*.

<sup>33</sup> The LXX renderings (in only a limited number of MSS) for 'Hazor' (חֲצוֹר), 'Ramah' (רְמָה) & 'Gittaim' (גְּתַיִם) are, *Ασωθ*, *Ραμα*, & *Γεθθαιμ*.

<sup>34</sup> The LXX renderings (in only a limited number of MSS) for 'Hadid' (חֲדִיד), 'Zeboim' (צְבָעִים) & 'Neballat' (נְבַלָּט) are, *Αδωθ*, *Ζεβωειμ*, & *Ναβαλατ*.

<sup>35</sup> The LXX renderings (in only a limited number of MSS) for 'Lod' (לֹד) & 'Ono' (אוֹנוֹ) are, respectively, *Λυδδα* & *Ονω*.

וּמִן־הַלְוִיִּם מַחְלָקוֹת יְהוּדָה לְבִנְיָמִין:  
הַחֲרָשִׁים: Artisans. <sup>36</sup> Some divisions of the Judaeen Levites were joined to  
{פ} Benjamin.

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<sup>36</sup> The *NJB*, following the *LXX* (*καὶ ἀπὸ τῶν Λευιτῶν μερίδες Ἰουδα τῶ Βενιαμιν*), has, “Some Levitical groups lived in Judah, some in Benjamin;” here, we follow the *MT* & *NRSV*.

## NEHEMIAH 12

## נחמיה פרק יב

1 \* וְאֵלֶּה הַכֹּהֲנִים וְהַלְוִיִּם אֲשֶׁר עָלוּ עִם־זֶרְבָבֶל בֶּן־שַׁלְטִיֵּל וְיֵשׁוּעַ שֶׁרִיָּה יִרְמְיָה עֶזְרָא: 2 אַמְרִיָּה מַלּוּךְ חַטּוּשׁ: 3 שֶׁחַנְיָה רְהוּם מֵרֵמֹת: 4 אִדּוֹ גִּנְנֶתְהוּי אֲבִיָּה: 5 מִיָּמִין מַעֲדִיָּה בִּלְגָה: 6 שְׁמַעְיָה וַיֹּזִירִיב יַדְעִיָּה: 7 סָלּוּ עֲמוּק חִלְקִיָּה יַדְעִיָּה אֵלֶּה רְאשֵׁי הַכֹּהֲנִים וְאַחֵיהֶם בְּיָמֵי יֵשׁוּעַ: {פ}

8 וְהַלְוִיִּם יֵשׁוּעַ בְּנֵי קַדְמִיָּאל שֶׁרְבִיָּה יְהוּדָה מִתְנַיָּה עַל־הַיְדוּת הוּא וְאַחֵיו: 9 וּבִקְבֻקְיָה וְעֲנוּ וְעֲנֵי אַחֵיהֶם לְגַגְדָם לְמִשְׁמְרוֹת: 10 וְיֵשׁוּעַ הוֹלִיד אֶת־יֹזִיקִים וַיֹּזִיקִים הוֹלִיד אֶת־אֱלִישִׁיב וְאֱלִישִׁיב אֶת־יֹזִידָע: 11 וַיֹּזִידָע הוֹלִיד אֶת־יֹזִידָתָן וַיֹּזִידָתָן הוֹלִיד אֶת־יַדּוּעַ:

### NEHEMIAH 12

- <sup>1</sup> These names, absent from Ezr 2:36–39, are those of priestly families of the line of Joiakim, successor to Jeshua (see vv. 12–21).
- <sup>2</sup> The LXX renderings for ‘Amariah’ (אַמְרִיָּה) & ‘Malluch’ (מַלּוּךְ) are, respectively, *Αμαρια* & *Μαλουχ*; most MSS omit ‘Hattush’ (חַטּוּשׁ).
- <sup>3</sup> The LXX rendering of ‘Shecaniah’ (שֶׁחַנְיָה) is *Σεχενια*; the major MSS of the LXX omit the part of the list from ‘Rehum’ to ‘Jedaiah’ (v. 7).
- <sup>4</sup> The LXX renderings (in a few MSS) for ‘Iddo’, ‘Ginnethoi’ & ‘Abijah’ are, *Αδαιας*, *Γεναθων*, & *Αβιας*; in place of ‘Ginnethoi’, the Vg reads *Genthon*.
- <sup>5</sup> The LXX renderings (in a few MSS) for ‘Mijamin’ (מִיָּמִין), ‘Maadiah’ (מַעֲדִיָּה) & ‘Bilgah’ (בִּלְגָה) are, *Μιαμειν*, *Μιααδίας*, & *Βελγας*.
- <sup>6</sup> The LXX renderings (in a few m MSS ss) for ‘Shemaiah’ (שְׁמַעְיָה), ‘Joiarib’ (יֹזִירִיב) & ‘Jedaiah’ (יַדְעִיָּה) are, *Σεμειασ*, *Ιωιαρειβ*, & *Ιεδιασ*.
- <sup>7</sup> The LXX renderings (in a few MSS) for ‘Sallu’ (סָלּוּ), ‘Amok’ (עֲמוּק), ‘Hilkiah’ (חִלְקִיָּה) & ‘Jedaiah’ (יַדְעִיָּה) are, respectively, *Σαλου*, *Αμουκ*, *Χελκειασ*, & *Ωδουιας* (for the last, cf. the same Hebrew name in v. 6).
- <sup>8</sup> The literal translation of ‘associates’ (following the NRSV & NETB) is ‘brothers’ (as NJB).
- <sup>9</sup> In place of ועֲנוּ (‘Unno’), here following the *Ketiv* (& NJB/NRSV), the *Qere* has וְעֲנֵי (‘Unni’).
- <sup>10</sup> Vv. 10–11 present a genealogical list of the High Priests from 520–405 BCE (Darius II).
- <sup>11</sup> In vv. 10–11, the NRSV has ‘was the father of’ in place of ‘fathered’ (literally, ‘begat’), here following the NJB.

יב ובימי יויקים היו כהנים ראשי האבות לשריה  
מריה לירמיה חנניה: יג לעזרא משלם לאמריה  
יהוחנן: יד למלוכי למליכו יונתן לשבניה יוסף:  
טו לחרם עדנא למריות חלקי: טז לעדיא לעדוא  
זכריה לגנתון משלם: יז לאביה זכרי למנימין  
למועדיה פלטי: יח לבלגה שמוע לשמעיה יהונתן:  
יט וליויריב מתני לידעיה עזי: כ לסלי קלי לעמוק  
עבר: כא לחלקיה חשביה לידעיה נתנאל:  
כב הלויים בימי אלישיב יודע ויוחנן וידוע כתובים  
ראשי אבות והכהנים על-מלכות דרוש  
הפרסי: {פ}

כג בני לוי ראשי האבות כתובים על-ספר דברי  
הימים ועדימי יוחנן בן-אלישיב: כד וראשי

<sup>12</sup> In the days of Joiakim, the priests, the heads of the fathers' houses, were: family of Seraiah, Meraiah; of Jeremiah, Hananiah; <sup>13</sup> of Ezra, Meshullam; of Amariah, Jehohanan; <sup>14</sup> of Malluch, Jonathon; of Shebaniah, Joseph; <sup>15</sup> of Harim, Adna; of Meraioth, Helkai; <sup>16</sup> of Iddo, Zechariah; of Ginnethon, Meshullam; <sup>17</sup> of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; <sup>18</sup> of Bilgah, Shammua; of Shemaiah, Jehonathan; <sup>19</sup> and of Joiarib, Mattenai; of Jedaiah, Uzzi; <sup>20</sup> of Sallai, Kallai; of Amok, Eber; <sup>21</sup> of Hilkiah, Hashabiah; of Jedaiah, Nethanel. <sup>22</sup> As for the Levites, in the time of Eliashib, Joiada, Johanan and Jaddua, the heads of the families and the priests were registered, up to the reign of Darius the Persian.

<sup>23</sup> The Levites, heads of families, were listed in the Book of Chronicles up to the time of Jonathon, son of Eliashib. <sup>24</sup> The heads of the Levites:

<sup>12</sup> Vv. 12–26 list the priests and Levites in the time of Joiakim (therefore, after 500 BCE).

<sup>13</sup> In place of 'Jehohanan', here following the MT (יהוחנן), the LXX has *Iowanav* and the Vg has *Johanan* (cf. v. 11).

<sup>14</sup> 'Malluch' follows the LXX (*Μαλουχ*) & *Ketiv* (למלוכי); the *Qere* reads למליכו, which is reflected in the Vg (*Milicho*). In place of 'Shebaniah', here following the MT (שבניה), the LXX (*Σεβενια*) & *Peshitta* read 'Shecaniah' (cf. v. 3).

<sup>15</sup> In place of 'Meraioth', here following the MT (מריות) & NRSV, the NJB & NETB, following the *Peshitta* & *Lucian*, have 'Meremoth'.

<sup>16</sup> 'Iddo' follows the *Qere* (עדוא) and *Peshitta*, rather than the *Ketiv* (עדיא - 'Ayada'), which probably arose through orthographic confusion.

<sup>17</sup> In place of 'Miniamin' (מנימין), here following the MT, many LXX MSS have 'Benjamin' (*Βενιαμιν*).

<sup>18</sup> In place of 'Jehonathan', here following the MT (יהונתן), the LXX has *Iowanathan*, as does the Vg (*Jonathan*).

<sup>19</sup> In place of 'Uzzi', here following the MT (עזי), the LXX has *Οζι* and the Vg has *Azzi*.

<sup>20</sup> NETB has the conjectural 'Sallu' (סלו), cf. v. 7) in place of 'Sallai', here following the MT (סלי), LXX (*Σαλλαι*), Vg (*Sellai*), NJB & NRSV.

<sup>21</sup> For 'Hashabiah' (חשביה), the LXX reads *Ασαβιας*.

<sup>22</sup> The NJB omits 'as for the Levites' and, after 'registered', adds 'in the Book of Chronicles' (see v. 23). 'Darius the Persian' is Darius II (died 405 BCE).

<sup>23</sup> The 'Book of Chronicles' was the official chronicle of the Temple – not to be confused with our canonical book(s).

<sup>24</sup> In place of 'son of Kadmiel' (בן-קדמיאל) the NJB has the conjectural 'Binnui and Kadmiel'.

הַלְוִיִּם חֲשַׁבְיָה שֶׁרְבִיָּה וַיִּשׁוּעַ בֶּן־קַדְמִיאל וְאַחֵיהֶם  
 לְנִגְדָם לְהַלֵּל לַיהוָה בְּמִצּוֹת דָּוִד אִישׁ־הָאֱלֹהִים  
 מִשְׁמֵר לְעֵמֶת מִשְׁמֵר: <sup>כ</sup> מִתְּנִיָּה וּבִקְבָקִיָּה עֲבָדֶיהָ  
 מִשְׁלָם טַלְמוֹן עֲקוּב שְׁמֵרִים שׁוֹעֲרִים מִשְׁמֵר  
 בְּאֶסְפֵי הַשְּׁעָרִים: <sup>כ</sup> אֵלֶּה בְיָמֵי יוֹיָקִים בֶּן־יִשׁוּעַ בֶּן־  
 יוֹצָדָק וּבְיָמֵי נְחֻמְיָה הַפְּחָה וְעִזְרָא הַכֹּהֵן  
 הַסּוֹפֵר: {פ}

<sup>כ</sup> וּבַחֲנֻפֹת חוֹמַת יְרוּשָׁלַם בִּקְשׁוּ אֶת־הַלְוִיִּם מִכָּל־  
 מְקוֹמָתָם לְהִבְיָאֵם לְיְרוּשָׁלַם לַעֲשׂוֹת חֲנֻכָּה  
 וְשִׂמְחָה וּבְתוֹדוֹת וּבְשִׁיר מְצֻלְתִים נְבָלִים  
 וּבְכִנּוֹרוֹת: <sup>כ</sup> וַיֵּאֲסְפוּ בְנֵי הַמְּשֻׁרָרִים וּמִן־הַכֹּהֵן  
 סְבִיבוֹת יְרוּשָׁלַם וּמִן־חֲצָרֵי נְטַפְתִּי: <sup>כ</sup> וּמִבֵּית  
 הַגִּלְגָל וּמִשְׁדוֹת גִּבְעָה וְעִזְמוֹת כִּי חֲצָרִים בָּנוּ לָהֶם  
 הַמְּשֻׁרָרִים סְבִיבוֹת יְרוּשָׁלַם: <sup>ל</sup> וַיִּטְהְרוּ הַכֹּהֲנִים  
 וְהַלְוִיִּם וַיִּטְהְרוּ אֶת־הָעָם וְאֶת־הַשְּׁעָרִים וְאֶת־  
 הַחוֹמָה: <sup>לא</sup> וַאֲעֵלָה אֶת־שָׂרֵי יְהוּדָה מֵעַל לַחוֹמָה

Hashabiah, Sherebiah, Jeshua son of Kadmiel, while their brothers, close to them, to praise and give thanks, according to David, man of God, section opposite section, <sup>25</sup> were Mattaniah, Bakbukiah and Obadiah. Meshullam, Talmon and Akkub were gatekeepers guarding the stores at the gates. <sup>26</sup> These were in the days of Joiakim son of Jeshua, son of Jozadak, and in the days of Nehemiah the governor and of Ezra the priest-scribe.

<sup>27</sup> At the dedication of the wall of Jerusalem, the Levites were sent for, wherever they lived, to come to Jerusalem to perform the dedication with rejoicing, thanksgiving and singing, with cymbals, lyres, and harps. <sup>28</sup> Accordingly, the singers assembled from the district round Jerusalem, from the villages of the Netophathites, <sup>29</sup> from Beth-Gilgal and from their farms at Geba and Azmaveth; for, the singers had built themselves villages all round Jerusalem; <sup>30</sup> and the priests and Levites purified themselves, and they purified the people, the gates, and the wall. <sup>31</sup> I then made the leaders of Judah come on to the top of the wall

<sup>25</sup> Here, the singers and gatekeepers are merged with the Levites (see #11:17).

<sup>26</sup> The Chronicler represents Joiakim, Nehemiah and Ezra as contemporaries.

<sup>27</sup> Historically, the ceremony took place after 6:16, but the Chronicler matches Ezr 6:15-18; thus, two dedications conclude two epochs, one dominated by the figure of Zerubbabel, the other by Ezra and Nehemiah.

<sup>28</sup> The NJB has 'Levitical' before 'singers'. The 'Netophathites' were from southwest of Jerusalem (1Ch 9:16, Ezr 2:22).

<sup>29</sup> The major MSS of the LXX lack the references to 'Beth-Gilgal', 'Geba' and 'Azmaveth'.

<sup>30</sup> The NJB & NETB reconstruct this verse (here following the NRSV) as follows: "When the priests and Levites had purified themselves, they then purified the people, the gates and the wall."

<sup>31</sup> The literal translation of 'and went in procession' is simply 'and processions'.

וְאַעֲמִידָהּ שְׁתֵּי תוֹדֹת גְּדוֹלֹת וְתִהְלַכְתָּ לַיְמִין מֵעַל  
לְחוּמָהּ לְשַׁעַר הָאֲשֻׁפֹת: לִב וַיֵּלֶךְ אַחֲרֵיהֶם הוֹשֵׁעִיָּה  
וְחֻצֵי שָׂרֵי יְהוּדָה: לִג וְעֶזְרָיָה עֶזְרָא וּמְשֻׁלָּם:  
לד יְהוּדָה וּבְנֵימָן וְשִׁמְעִיָּה וִירְמִיָּה: {ס}

לה וּמִבְּנֵי הַכֹּהֲנִים בְּחֻצְרוֹת זְכַרְיָה בֶן-יֹונָתָן בֶּן-  
שִׁמְעִיָּה בֶן-מַתַּנְיָה בֶן-מִיכָיָה בֶן-זֹכָר בֶּן-אֶסָף:  
לו וְאַחֵיו שִׁמְעִיָּה וְעֶזְרָאֵל מְלָלִי גְלָלִי מְעִי נְתַנְאֵל  
וְיְהוּדָה חֲנָנִי בְכָל-יְשִׁיר דָּוִד אִישׁ הָאֱלֹהִים וְעֶזְרָא  
הַסּוֹפֵר לְפָנֵיהֶם: לז וְעַל שַׁעַר הָעֵינַן וּנְגִדָם עָלוּ עַל-  
מַעְלוֹת עִיר דָּוִד בְּמַעְלָה לְחוּמָהּ מֵעַל לְבֵית דָּוִד  
וְעַד שַׁעַר הַמַּיִם מִזְרָח:

לח וְהַתּוֹדָה הַשְּׁנִיָּת הַהוֹלֶכֶת לְמוֹאֵל וְאַנְי אַחֲרֵיהָ  
וְחֻצֵי הָעָם מֵעַל לְחוּמָהּ מֵעַל לְמַגְדָּל הַתְּנוּרִים  
וְעַד הַחוּמָה הַרְחֵבָה: לט וּמֵעַל לְשַׁעַר-אֶפְרַיִם וְעַל-  
שַׁעַר הַיְשָׁנָה וְעַל-שַׁעַר הַדְּגִים וּמַגְדָּל חֲנַנְאֵל  
וּמַגְדָּל הַמָּאָה וְעַד שַׁעַר הַצֹּאן וְעַמְדוֹ בְּשַׁעַר

and appointed two large choirs that gave thanks and went in procession. One went to the right, towards the Dung Gate; <sup>32</sup> and after them went Hoshaiah and half the leaders of Judah, <sup>33</sup> and also Azariah, Ezra, Meshullam, <sup>34</sup> Judah, Benjamin, Shemaiah, and Jeremiah.

<sup>35</sup> Of the priests, with trumpets; then Zechariah son of Jonathon, son of Shemaiah, son of Mattaniah, son of Micaiah, son of Zaccur, son of Asaph, <sup>36</sup> with his kinsmen, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, Hanani, with the musical instruments of David, man of God. The scribe Ezra walked at their head. <sup>37</sup> At the Fountain Gate, they went straight on up the steps of the City of David, on the ascent of the wall above the Palace of David, to the Water Gate, on the east.

<sup>38</sup> The second choir was proceeding in the opposite direction, and I followed them with half the people along the top of the wall from the Tower of the Furnaces to the Broad Wall, <sup>39</sup> from the Ephraim Gate and the Old Gate, the Fish Gate, the Tower of Hananel and the Tower of the Hundred as far as the Sheep Gate, and they came to a halt at the Prison

<sup>32</sup> The NJB opens this verse, here following the NRSV, with "bringing up the rear were..."

<sup>33</sup> For 'Ezra' (עֶזְרָא), the LXX reads *Εσδρας* and the Vg reads *Esdras*.

<sup>34</sup> The Vg includes this as part of v. 33.

<sup>35</sup> The 1<sup>st</sup> part of this verse should probably be read with vv. 33–34; here, we follow the section breaks of the MT.

<sup>36</sup> The references to Ezra here and in v. 33 are editorial insertions.

<sup>37</sup> In place of 'on the ascent', here following the NRSV, the NJB has 'up the stairway'.

<sup>38</sup> The translation, following NETB, reads הוֹלֶכֶת ('was proceeding') rather than the MT הַהוֹלֶכֶת ('the one proceeding'); the MT probably reflects dittography - accidental writing of ה twice instead of once.

<sup>39</sup> The NJB omits 'and the Old Gate'.

הַמִּטְרָה: <sup>מ</sup> וַתַּעֲמְדֵנָה שְׁתֵּי הַתּוֹדֹת בְּבַיִת הָאֱלֹהִים  
וְאֲנִי וְחֲצֵי הַסַּגָּנִים עִמִּי: <sup>מא</sup> וְהַכֹּהֲנִים אֲלִיָּקִים  
מַעֲשִׂיָּה מִנִּיָּמִין מִיכָיָה אֱלִיֹּעִינַי זְכַרְיָה חֲנַנְיָה  
בַּחֲצֹצְרוֹת: <sup>מב</sup> וּמַעֲשִׂיָּה וְשִׁמְעִיָּה וְאַלְעָזָר וְעֻזִּי  
וַיהוֹחָנָן וּמִלְכִּיָּה וְעֵילָם וְעֶזֶר וַיִּשְׁמְעוּ הַמְּשָׁרְרִים  
וַיִּזְרְחֵהָ הַפֶּקֶיד: <sup>מג</sup> וַיִּזְבְּחוּ בַיּוֹם הַהוּא זִבְחִים  
גְּדוֹלִים וַיִּשְׂמְחוּ כִּי הָאֱלֹהִים שָׂמְחָם שְׂמֵחָה גְדוֹלָה  
וְגַם הַנְּשִׂים וְהַיְלָדִים שָׂמְחוּ וַתִּשְׁמַע שְׂמֵחַת  
יְרוּשָׁלַם מֵרְחוֹק:

<sup>מד</sup> וַיִּפְקְדוּ בַיּוֹם הַהוּא אַנְשִׁים עַל־הַנְּשֻׁכֹּת  
לְאַצְרוֹת לְתַרוּמוֹת לְרֵאשִׁית וּלְמַעֲשָׂרוֹת לְכֹנֹס  
בָּהֶם לְשֹׁדֵי הָעָרִים מִנְּאוֹת הַתּוֹרָה לַכֹּהֲנִים וּלְלוֹיִם  
כִּי שְׂמֵחַת יְהוּדָה עַל־הַכֹּהֲנִים וְעַל־הַלוֹיִם  
הָעֹמְדִים: <sup>מה</sup> וַיִּשְׁמְרוּ מִשְׁמַרְתִּי אֱלֹהֵיהֶם וּמִשְׁמַרְתִּי  
הַטְּהָרָה וְהַמְּשָׁרְרִים וְהַשְּׁעָרִים כְּמִצְוֹת דָּוִד  
שְׁלֹמֹה בְּנוֹ: <sup>מו</sup> כִּי־בִימֵי דָוִד וְאַסָּף מִקֶּדֶם רֹאשׁ

Gate. <sup>40</sup> The two choirs then took their places in the Temple of God, but I had half the magistrates with me <sup>41</sup> as well as the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, Hananiah with the trumpets, <sup>42</sup> and Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam and Ezer. The singers sang loudly under the direction of Jezrahiah. <sup>43</sup> There were great sacrifices offered that day and the people rejoiced, God having given them good cause for rejoicing; the women and children rejoiced too, and the joy of Jerusalem could be heard from far away.

<sup>44</sup> On that day, men were appointed over the rooms for the treasures, for the contributions, for the first fruits and for the tithes, to collect in them the portions from the fields of the cities awarded by the Law to the priests and Levites. For Judah rejoiced in the officiating priests and Levites. <sup>45</sup> They performed the liturgy of their God and the rites of purification, as did the singers and gatekeepers, as ordained by David and Solomon, his son. <sup>46</sup> For, long ago, in the days of David and Asaph,

<sup>40</sup> The literal translation of 'took their places' is 'stood'.

<sup>41</sup> The LXX renderings for 'Eliakim' (אֲלִיָּקִים), 'Maaseiah' (מַעֲשִׂיָּה), 'Miniamin' (מִנִּיָּמִין), 'Micaiah' (מִיכָיָה), 'Elioenai' (אֱלִיֹּעִינַי), 'Zechariah' (זְכַרְיָה) & 'Hananiah' (חֲנַנְיָה) are, respectively, *Ελιακιμ, Μασσιας, Βενιαμιν, Μιχαιας, Ελιωηται, Ζαχαριας & Ανασιας*.

<sup>42</sup> In place of 'Uzzi', here following the MT (עֻזִּי), the LXX has *Οζι* and the Vg has *Azzi* (see #19) and, in place of 'Jehonathan', here following the MT (יְהוֹנָתָן), the LXX has *Iωναθαν*, as does the Vg (see #18).

<sup>43</sup> A more literal translation of 'God having given them good cause for rejoicing' (as NJB) is 'for God had made them rejoice with great joy' (as NRSV).

<sup>44</sup> This idealised picture of the community under the governorships of Zerubbabel and Nehemiah is perhaps intended to reduce the impact of the abuses related in 13:4ff. The translation reads *מִשְׁדֵּי* ('from the fields') rather than the MT reading *לְשָׂדֵי* ('to the fields').

<sup>45</sup> The conjunction 'and' before 'Solomon' is absent from the *Leningrad & Aleppo Codices* (שְׁלֹמֹה) but is present in many medieval *Hebrew MSS*.

<sup>46</sup> The translation, 'leaders', follows the *Qere*; the *Ketiv* has 'a leader'.

רָאשֵׁי הַמְּשֻׁרְרִים וְשִׁיר־תְּהִלָּה וְהַדּוֹת לְאֱלֹהִים:  
מִזֹּכֵל־יִשְׂרָאֵל בְּיָמֵי זְרֻבָּבֶל וּבְיָמֵי נְחֵמְיָה נְתַנִּים  
מִנִּיּוֹת הַמְּשֻׁרְרִים וְהַשְּׁעָרִים דְּבִרְיוֹם בְּיוֹמוֹ  
וּמִקְדָּשִׁים לְלוֹיִם וְהַלְוִיִּם מִקְדָּשִׁים לְבְנֵי  
אַהֲרֹן: {פ}

there were leaders of the singers and hymns of praise and thanksgiving to God. <sup>47</sup> In the days of Zerubbabel and Nehemiah, all Israel supplied regular daily portions for the singers and gatekeepers, and set apart contributions to the Levites; and the Levites set apart contributions to the Aaronites.

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<sup>47</sup> The literal translation of 'set apart' (here following the NRSV) is 'were sanctifying'.

## נחמיה פרק יג

## NEHEMIAH 13

א בַּיּוֹם הַהוּא נִקְרָא בְּסֵפֶר מֹשֶׁה בְּאָזְנֵי הָעָם וְנִמְצָא כְּתוּב בּוֹ אֲשֶׁר לֹא־יָבוֹא עִמָּנִי וּמוֹאָבִי בְּקִהְלֵי הָאֱלֹהִים עַד־עוֹלָם: ב כִּי לֹא קִדְּמוּ אֶת־בְּנֵי יִשְׂרָאֵל בֶּלֶחֶם וּבַמִּים וַיִּשְׁכַּר עָלָיו אֶת־בְּלַעַם לְקַלְלוֹ וַיַּהֲפֹךְ אֱלֹהֵינוּ הַקְּלָלָה לְבִרְכָה: ג וַיְהִי כַּשְׁמַעְם אֶת־הַתּוֹרָה וַיִּבְדְּלוּ כָל־עֲרַב מִיִּשְׂרָאֵל: ד וּלְפָנַי מָזָה אֱלִישִׁיב הַכֹּהֵן נִתּוֹן בְּלִשְׁכַּת בֵּית־אֱלֹהֵינוּ קָרוֹב לְטוֹבִיָּה: ה וַיַּעַשׂ לוֹ לִשְׁכָה גְדוֹלָה וּשְׁם הָיוּ לְפָנַי נְתוּנִים אֶת־הַמִּנְחָה הַלְּבוֹנָה וְהַכֵּלִים וּמַעֲשֵׂר הַדָּגָן הַתִּירוֹשׁ וְהַיִּצְהָר מִצּוֹת הַלְוִיִּם וְהַמְּשֻׁרָרִים וְהַשׁוֹעֲרִים וְתִירוֹמֵת הַכֹּהֲנִים: ו וּבְכַל־זֶה לֹא הָיִיתִי בִירוּשָׁלַם כִּי בִשְׁנַת שְׁלֹשִׁים וּשְׁתַּיִם לְאַרְתַּחְשַׁשְׁתָּא מֶלֶךְ־בָּבֶל בָּאתִי אֶל־הַמֶּלֶךְ וּלְקַץ יָמִים נִשְׁאַלְתִּי מִן־הַמֶּלֶךְ: ז וְאָבֹא לִירוּשָׁלַם וְאָבִינָה בִרְעָה אֲשֶׁר עָשָׂה אֱלִישִׁיב

<sup>1</sup> On that day, they read to the people from the Book of Moses, and they found written in it: “No Ammonite or Moabite is ever to be admitted to the assembly of God, <sup>2</sup> because they did not come to meet the Israelites with bread and water, and even hired Balaam to oppose them by cursing them; but our God turned the curse into a blessing.” <sup>3</sup> When the people heard the Law, they separated from Israel all those of foreign descent. <sup>4</sup> Earlier, Eliashib the priest, who was in charge of the rooms of the Temple of our God, and who was close to Tobiah, <sup>5</sup> had provided him with a large room where they previously put the meal offerings, incense, utensils, tithes of corn, wine and oil prescribed for the Levites, singers and gatekeepers, and the contributions for the priests. <sup>6</sup> While all this was going on, I was away from Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon, I had gone to see the king. But, after some time, I asked leave of the king, <sup>7</sup> and returned to Jerusalem, where I discovered the crime that Eliashib had committed

### NEHEMIAH 13

<sup>1</sup> Vv. 1-3 are introductory, to connect with 8:18.

<sup>2</sup> In place of the pronouns, ‘they’ and ‘them’, the MT has the singular (as in Dt 23:7).

<sup>3</sup> This severity goes beyond the requirements of the Law (see Dt 23:7-9).

<sup>4</sup> This ‘Eliashib’ is not the High Priest of the same name (though a study note in the *Oxford NRSV* presumes that he is).

<sup>5</sup> In place of ‘put’, here following the *NRSV*, the *MT* has ‘gave’.

<sup>6</sup> Nehemiah’s first governorship had lasted from 445 to 433 BCE.

<sup>7</sup> In place of ‘for Tobiah’, here following *NETB*, the *NJB* has ‘for Tobiah’s benefit’ and the *NRSV* has ‘on Tobiah’s behalf’.

לְטוֹבִיָּה לַעֲשׂוֹת לוֹ נִשְׁפָּה בַּחֲצָרֵי בַּיִת הָאֱלֹהִים:  
 ח וַיִּרַע לִי מְאֹד וְאֲשַׁלִּיכָה אֶת-כָּל-כְּלֵי בַּיִת-טוֹבִיָּה  
 הַחוּץ מִן-הַלְשֻׁכָּה: ט וְאָמַרְהָ וַיִּטְהָרוּ הַלְשֻׁכֹּת  
 וְאֲשִׁיבָה שָׁם כָּלֵי בַּיִת הָאֱלֹהִים אֶת-הַמִּנְחָה  
 וְהַלְבֹנָה: {פ}

י וְאִדְעָה כִּי-מִנְיֹת הַלֵּוִיִּם לֹא נִתְּנָה וַיִּבְרַחוּ אִישׁ-  
 לְשָׂדֵהוּ הַלֵּוִיִּם וְהַמְשָׁרְרִים עָשִׂי הַמְּלָאכָה:  
 יא וְאָרִיבָה אֶת-הַסֹּגְנִים וְאָמַרְהָ מִדּוֹעַ נִעְזַב בַּיִת-  
 הָאֱלֹהִים וְאֶקְבָּצֵם וְאֶעֱמַדֵם עַל-עַמְדָם: יב וְכָל-  
 יְהוּדָה הֵבִיאוּ מֵעֵשֶׂר הַדֶּגֶן וְהַתִּירוֹשׁ וְהַיִּצְהָר  
 לְאוֹצָרוֹת: יג וְאוֹצְרָה עַל-אוֹצָרוֹת שְׁלֹמִיָּה הַכֹּהֵן  
 וְצִדּוֹק הַסּוֹפֵר וּפְדִיָּה מִן-הַלֵּוִיִּם וְעַל-יָדָם חָנָן בֶּן-  
 זָכוּר בֶּן-מִתְנִיָּה כִּי נֶאֱמָנִים נַחֲשָׁבוּ וְעַלֵּיהֶם לְחַלֵּק  
 לְאַחֵיהֶם: {פ}

יד זָכְרָה-לִּי אֱלֹהֵי עַל-זֹאת וְאֶל-תַּמַּח חֲסָדֵי אֲשֶׁר  
 עָשִׂיתִי בַּבַּיִת אֱלֹהֵי וּבְמִשְׁמָרָיו: טו בַּיָּמִים הָהֵמָּה  
 רָאִיתִי בִיהוּדָה | דְּרָכִים-גָּתוֹת | בְּשִׁבְתִּי וּמְבִיָּאִים

for Tobiah, providing him with a room in the courts of the Temple of God. <sup>8</sup> I was extremely displeased and threw all Tobiah's household goods out of the room. <sup>9</sup> I then gave orders for the room to be purified, and had the utensils of the Temple of God, the meal offerings and the incense all replaced.

<sup>10</sup> I learned that the portions for the Levites had not been given, so that the Levites and singers who performed the liturgy had fled to their fields. <sup>11</sup> I then reprimanded the officials and said, "Why is the house of God deserted?" I gathered them together and set them in their place; <sup>12</sup> and all Judah then delivered the tithe of corn, wine, and oil to the storehouses. <sup>13</sup> I made treasurers of the storehouses: Shelemiah the priest, Zadok the scribe, Pedaiah of the Levites and, next to them, Hanan son of Zaccur, son of Mattaniah; for, they were counted faithful and their duty was to distribute to their brothers.

<sup>14</sup> Remember me for this, my God, and do not blot out the good deeds that I have done for the Temple of my God and his service! <sup>15</sup> In those days, I saw people in Judah treading the winepress, bringing in sacks of

<sup>8</sup> At the end of this verse, the NJB adds 'and into the street'.

<sup>9</sup> The fact that Nehemiah 'gave orders' proves that his return was with royal authority.

<sup>10</sup> In place of 'portions', here following the NRSV, NETB has 'grain offerings'.

<sup>11</sup> The literal translation of 'set them in their place' (as WEBBE) is 'stood them on their standing'.

<sup>12</sup> NETB adds 'new' before 'wine' and 'olive' before 'oil'; here, we follow the MT, NJB & NRSV.

<sup>13</sup> The NJB, following the LXX (καὶ ἐνετειλάμην ἐπὶ χεῖρα, 'and I gave charge unto the hand') & Peshitta, has 'supervisors' in place of 'treasurers'.

<sup>14</sup> Alternative readings for 'his service' (as NRSV) are 'its services' (as NETB) and 'its observances' (as NJB).

<sup>15</sup> The NJB ends this verse, here following the NRSV, with, "... so I forbade them to sell the food."

הַעֲרָמוֹת וְעַמְסִים עַל־הַחֲמֹרִים וְאֶף־יַיִן עֲנָבִים  
וּתְאֵנִים וְכָל־מִשְׂא וּמִבֵּיָאִים יְרוּשָׁלַם בְּיוֹם הַשַּׁבָּת  
וְאֶעֱיֵד בְּיוֹם מִכְרָם צִיד: <sup>ט</sup> וְהַעֲרִים יֵשְׁבוּ בָּהּ  
מִבֵּיָאִים דָּאֵג וְכָל־מִכְר וּמוֹכְרִים בַּשַּׁבָּת לְבְנֵי  
יְהוּדָה וּבִירוּשָׁלַם: <sup>י</sup> וְאָרִיבָה אֶת חֲרֵי יְהוּדָה  
וְאָמְרָה לָהֶם מִה־הַדָּבָר הַרַע הַזֶּה אֲשֶׁר אַתֶּם  
עֹשִׂים וּמַחֲלִלִים אֶת־יוֹם הַשַּׁבָּת: <sup>יא</sup> הֲלוֹא כֹה עָשׂוּ  
אַבְתִּיכֶם וַיָּבֵא אֱלֹהֵינוּ עָלֵינוּ אֶת כָּל־הַרָעָה הַזֹּאת  
וְעַל הָעִיר הַזֹּאת וְאַתֶּם מוֹסִיפִים חֲרוֹן עַל־יִשְׂרָאֵל  
לְחַלֵּל אֶת־הַשַּׁבָּת: {פ}

<sup>יב</sup> וַיְהִי כַּאֲשֶׁר צִלְלוּ שַׁעְרֵי יְרוּשָׁלַם לְפָנַי הַשַּׁבָּת  
וְאָמְרָה וַיִּסְגְּרוּ הַדְּלָתוֹת וְאָמְרָה אֲשֶׁר לֹא יִפְתָּחוּם  
עַד אַחַר הַשַּׁבָּת וּמִנְעָרֵי הָעֵמֶדְתִּי עַל־הַשַּׁעְרִים  
לֹא־יָבֹא מִשְׂא בְּיוֹם הַשַּׁבָּת: <sup>יג</sup> וַיֵּלִינוּ הַרְכָּלִים  
וּמוֹכְרֵי כָל־מִמְכָר מִחוּץ לְיְרוּשָׁלַם פָּעַם וּשְׁתַּיִם:  
<sup>יד</sup> וְאֶעֱיֵדָה בָּהֶם וְאָמְרָה אֲלֵיהֶם מַדּוּעַ אַתֶּם לֹנִים  
נֶגְדַת הַחוֹמָה אֲסִתְּשׁוּן יָד אֲשַׁלַּח בְּכֶם מִן־הָעֵת  
הַהִיא לֹא־בָאוּ בַּשַּׁבָּת: {ס}

grain and loading donkeys on the Sabbath; they were also bringing wine, grapes, figs, and every kind of merchandise into Jerusalem on the Sabbath day, so I warned them at that time against selling food. <sup>16</sup> Tyrians living there were bringing in fish and every kind of merchandise, which they were selling to the Judaeans on the Sabbath in Jerusalem, <sup>17</sup> so I reprimanded the nobles of Judah, saying to them, “What a wicked way to behave, profaning the Sabbath day! <sup>18</sup> Did not your fathers act in this way, causing our God to bring all this misery down on us and on this city? Now, you are adding to the wrath hanging over Israel by profaning the Sabbath yourselves!”

<sup>19</sup> When the gates of Jerusalem grew dark before the Sabbath, I ordered the doors to be shut and directed that they were not to be opened until after the Sabbath. I stationed some of my attendants at the gates to make sure that no load was brought in on the Sabbath day. <sup>20</sup> So, the traders and dealers in goods of all kinds spent the night outside Jerusalem once or twice, <sup>21</sup> until I reprimanded them. I said to them, “Why do you spend the night in front of the wall? Do it again, and I shall use force on you.” After this, they did not come on the Sabbath.

<sup>16</sup> At the end of this verse, the NJB, for emphasis, adds ‘itself’ and NETB adds ‘of all places’; here, we follow the MT & NRSV.  
<sup>17</sup> In place of ‘nobles’, here following the NRSV & NETB, the NJB has ‘leading men’.  
<sup>18</sup> The NJB & NRSV have ‘ancestors’ in place of ‘fathers’.  
<sup>19</sup> Shutting the gates prevented produce from entering the city, a restriction that the merchants sought to nullify by trading outside the walls.  
<sup>20</sup> In place of ‘dealers in goods of all kinds’, here following the NJB, the NRSV & NETB have ‘sellers of all kinds of merchandise’.  
<sup>21</sup> This verse contains a great deal of restrained humour: the author clearly takes pleasure in the effectiveness of the measures that he had enacted.

כב ואמרה ללויים אשר יהיו מטהרים ובאים  
 שמרים השערים לקדש את יום השבת גם זאת  
 זכרה לי אלהי וחוסה עלי כרב חסדך: {פ}  
 כג גם בימים ההם ראיתי את היהודים השיבו  
 נשים אשדודיות אשדדיות עמוניות עמניות  
 מואביות: כד ובניהם חצי מדבר אשדודית ואינם  
 מכירים לדבר יהודית וכלשון עם ועם: כה ואריב  
 עמם ואקללם ואכה מהם אנשים ואמרטם  
 ואשביעם באלהים אסתתנו בנתיכם לבניהם  
 ואסתשאו מבנתיהם לבניכם ולכם: כו הלוא על-  
 אלה חטא שלמה מלך ישראל ובגוים הרבים  
 לא היה מלך כמהו ואהוב לאלהיו היה ויתנהו  
 אלהים מלך על כל ישראל גם אותו החטיאו  
 הנשים הנכריות: כז ולכם הנשמע לעשת את כל-  
 הרעה הגדולה הזאת למעל באלהינו להשיב

<sup>22</sup> I then ordered the Levites to purify themselves and act as guards at the gates, so that the Sabbath day might be kept holy. Remember this also to my credit, have pity on me in the greatness of your faithful love.

<sup>23</sup> In those days, too, I saw Jews who had married wives from Ashdod, from Ammon, and from Moab; <sup>24</sup> and half of their children spoke the language of Ashdod, or the language of various peoples, but could not speak the language of Judah. <sup>25</sup> I reprimanded them, cursed them, struck some of them and tore out their hair, and I made them take an oath in the name of God, "You are not to give your daughters to their sons nor take their daughters for your sons, or for yourselves!" <sup>26</sup> Did not Solomon king of Israel sin because of such women? Among many nations, there was no king like him, and he was loved by his God, and God made him king of all Israel; nevertheless, foreign women led him into sin! <sup>27</sup> Shall we then listen to you and do all this great evil and act treacherously against our God by marrying foreign women?" <sup>28</sup> One of the sons of

<sup>22</sup> Many English translations, including the *NJB* & *NETB*, have a paragraph break before 'remember'; here, we follow the *MT* (& *NRSV*).

<sup>23</sup> The *Kethib/Qere* differences here would benefit from explanation.

<sup>24</sup> The 'language of Ashdod' was probably an Aramaic dialect; Aramaic was the accepted language (see 8:8) but Nehemiah did not wish Hebrew to be forgotten.

<sup>25</sup> Such physical violence is common in Oriental history.

<sup>26</sup> The literal translation of 'God made him' is 'God gave him'.

<sup>27</sup> For this verse, here following the *NRSV*, the *NJB* reads, "Were you obedient when you committed this very grave crime: breaking faith with our God by marrying foreign wives?"

<sup>28</sup> In place of 'I chased him away from me', here following the *NRSV*, the *NJB* has 'I drove him from my presence' and *NETB* has 'I banished him from my sight'.

נָשִׁים נְכָרִיּוֹת: כֹּחַ וּמִבְּנֵי יוֹדֵעַ בֶּן-אֱלִישִׁיב הַכֹּהֵן  
 הַגָּדוֹל חָתָן לְסַנְבַּלֵּט הַחֹרֲנִי וְאֶבְרִיחָהוּ מֵעָלַי:  
 כִּי זָכַרְתָּ לָהֶם אֱלֹהֵי עַל גְּאֲלֵי הַכֹּהֲנָה וּבְרִית  
 הַכֹּהֲנָה וְהַלְוִיִּם: לִ וְטִהַרְתִּים מִכָּל-נֹכֵר וְאֶעֱמִידָה  
 מִשְׁמֵרוֹת לַכֹּהֲנִים וְלַלְוִיִּם אִישׁ בְּמַלְאכָתּוֹ:  
 לֹא וְלִקְרֹבָן הָעֲצִים בְּעֵתֵים מְזֻמָּנוֹת וְלִבְכוּרִים  
 זָכַרְתָּ-לִי אֱלֹהֵי לְטוֹבָה:  
 {ש}

Jehoiada, the son of Eliashib the High Priest, was a son-in-law of Sanballat the Horonite; so, I chased him away from me. <sup>29</sup> Remember them, my God, for defiling the priesthood, the covenant of the priests and Levites! <sup>30</sup> Thus, I purged them of everything foreign; I established duties of the priests and Levites, each in his work, <sup>31</sup> and for the wood offering at the proper times, and for the first fruits. Remember this, my God, to my credit!

<sup>29</sup> 'Priests' follows one medieval Hebrew MS (הכהנים), Lucian, Peshitta, NJB & NRSV, rather than the singular reading of the MT, הַכֹּהֲנָה ('the priesthood').

<sup>30</sup> The literal translation of 'each in his work' is 'a man in his work'.

<sup>31</sup> Before 'for the wood', the NRSV & NETB add, for clarity, 'I provided', though these words are not in the MT.