

37. Nehemiah - Nehemyah

(Version 4.1 - 1-26-17)

Chapter 1

1:1 The words of Nehemyah, son of Hakalyah.

And it was in the month of Kislev, in the twentieth year.
And I was at Shushan, the capital.

Nehemyah means comfort of Yah.
Hakalyah means brilliance of Yah.

1:2 And Hanani, one of my brothers, came
and men from Yahudah.

And I asked them concerning the Yahudeans,
the escaped *ones* who had survived from the captivity,
and concerning Yerushalaim.

1:3 And they said to me,
"Those remaining who are left from the captivity
there in the province are there in great harm and in disgrace.
And the wall of Yerushalaim has been broken down
and its gates have been burned with fire."

1:4 And it was as I was listening attentively
to these words *themselves* **תנ**.

I sat down.

And I wept.

And I mourned for days.

And I was fasting and praying
before the face of The Elohim of The Heavens.

1:5 And I said, "Alas now, **YAHWEH**,
Elohim of The Heavens, great and awesome El,
The One protecting The Covenant and kindness
for those loving You, and for those protecting Your directives,

There are two things to note here.
"The Covenant" is capitalized to draw attention to the fact
that this is a reference to The Covenant of Sinai.
Second, 'directives' is used in place of the traditional use
of "commandments". Tradition ignores the Truth of Scripture.
YAHWEH does not give "commands", He give instructions,
directions for His people to follow of their own free will.
A command requires action. A direction permits the one
hearing it to choose to act or not act. This fundamental
understanding of YAHWEH's relationship with His "children"
is crucial to comprehend. It affects **everything within
Scripture!**
"Sin" is an act of rebellion. In its most basic form it is a
refusal to act according to YAHWEH's **instructions,
directions**. This is seen by Him as an offense
(traditionally called a 'sin') against Him personally.
Even **torah** means **instruction, not 'law'**.

1:6 Please, let Your ear be attentive
and Your eyes having been opened
for the sake of listening attentively
to the prayer of Your servant
which I myself am praying before Your face
this day, day and night,
concerning the children of Yisra'el, Your servants,
and confessing the offenses of the children of Yisra'el
with which we have offended against You!

I myself and my father's house have offended.

1:7 We have acted corruptly, corruptly toward You.
And we have not protected the directives *themselves* **תנ**,
nor *the rules themselves* **תנ**,
nor *the regulations themselves* **תנ**,
which You gave as direction to *Moshe himself* **תנ**,

Your servant.

1:8 Remember, now, the word *itself* **אני** which You gave as direction to Moshe *himself* **אני**, Your servant saying, 'If *you yourselves* **אני** act unfaithfully I Myself will cause *you yourselves* **אני** to be scattered among the peoples.

1:9 But if you turn back to Me, and protect My directives, and do *they themselves* **אני**, although they have been driven out into the extremity of the skies, from there I will gather them. And I will bring them to the place which I have chosen for the sake of causing My Name to dwell there.'

1:10 "And they are Your servants, even Your people whom You have redeemed by the greatness of Your power, and by the strength of Your hand.

1:11 Alas now, YAHWEH, please let Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants, those delighting to revere Your Name *itself* **אני**! And cause Your servant to prosper now this day. And grant him compassion before the face of this man." (Even I myself was cupbearer to the king.)

Chapter 2

2:1 And it was in the month of Nisan, in the twentieth year of Artaxerxes the king. Wine was before my face. And I lifted up *the wine itself* **אני**. And I gave it to the king. And I had not been sad before his face.

2:2 And the king said to me, "Why is your face sad, but *you yourself* **אני** are not sick? This is nothing except sadness of heart."

Then I was afraid, exceedingly afraid.

2:3 And I said to the king, "May the king live to eternity! Why should my face not be sad? The city, the place of my fathers' tombs, is desolate. And its gates have been consumed with fire?"

2:4 And the king said to me, "What are *you yourself* **אני** seeking concerning this?"

Then I prayed to The Elohim of The Heavens.

2:5 And said to the king, "If it seems good to the king, and if your servant is pleasing before you, I ask that you send me to Yahudah, to the city of my fathers' tombs, that I may build it."

2:6 And the king, and the queen was sitting beside him, said to me, "How long will your journey be? And when will you return?" And it seemed good before the the face of the king And he sent me.

And I gave to him a set time.

2:7 And I said to the king,
"If it seems good to the king, let letters be given to me
to the governors beyond the River, to whom I will pass over
until I come to Yahudah,
2:8 and a letter to Asaph, the keeper of the king's forest,
who can give to me timber
to set the beams for the gates themselves תנן
of the citadel which is at The House,
and for the wall of the city, and for the house which I will enter."

And the king granted them to me
according to the good hand of my Elohim upon me.

2:9 And I came to the governors beyond the River.
And I gave to them the letters themselves תנן of the king.

Now the king had sent with me
captains of the forces and horsemen.

2:10 And Sanballat, the Horonite, and Tobiyah, the Ammonite,
heard of it.
And to them it was exceedingly bad that a human being
had come for the sake of seeking goodness
for the children of Yisra'el.

2:11 And I came to Yerushalaim.
And was there three days.
2:12 And I got up at night, I myself and a few men with me.
And I told no one what my Elohim
had put in my heart to do at Yerushalaim.
And no animal was with me
except the animal on which I myself was riding.

2:13 And I went out at The Valley Gate at night,
then to before The Well of the Jackals,
then to The Dung Gate.
And I was looking at the walls of Yerushalaim
which had been broken down,
and its gates which had been consumed by fire.

2:14 And I passed over to The Fountain Gate
and to The King's Pool.
But there was no room for the animal
that was under me to pass over.

2:15 And I was going up at night in the wadi.
And I was looking at the wall.
And I turned back.
And I entered into The Valley Gate.
And I returned.

2:16 And the deputy rulers did not know
where I had gone, nor what I myself had done.
And to the Yahudeans, or to the priests, or to the nobles,
or to the deputy rulers, or to the others doing the work
I had not reported it.

2:17 Then I said to them, "You yourselves תנן are seeing
the badness which we ourselves are in,
how Yerushalaim is ruined,
and its gates have been burned with fire.
Come! And we will build the wall itself תנן of Yerushalaim.
Then we will not exist any longer as a disgrace."

2:18 And I reported to them
of the hand *itself* **nx** of my Elohim
which had been good concerning me,
and also the words of the king which he had spoken to me.

And they said, "We will get up. And we will build."
And they strengthened their hands for the sake of goodness.

2:19 But Sanballat, the Horonite,
and Tobiyah the servant, the Ammonite,
and Geshem, the Arab, heard.
And they mocked at us.
And they ridiculed us.
And they said, "What is this thing
you *yourselves* **nx** are doing?
Are you *yourselves* **nx** rebelling against the king?"

2:20 And I answered *they themselves* **nx**.
And I said to them,
"The Elohim of The Heavens,
He Himself will cause us to prosper.
And we ourselves, His servants, will stand up and build.
But for you there will be no portion,
or right, or memorial in Yerushalaim."

Chapter 3

3:1 And Elyashib, the great priest,
rose up, and his kindred, the priests.
And they built *The Sheep Gate itself* **nx**.
They set it apart.
And they stood up its doors.
And as far as The Tower of The Hundred
they set it apart, as far as The Tower of Hanane'el.

Elyashib means El will restore.
Hanane'el means El will favor.

3:2 And next to him the men of Yericho built.
And next to them Zakkur, son of Imri, built.

Zakkur means mindful.
Imri means wordy.

3:3 And *The Fish Gate itself* **nx**
was built by the sons of Hassena'ah,
who laid its beams and stood up its doors,
its bolts, and its bars.

Hassena'ah means to prick.

3:4 And next to them Meremoth,
son of Uriyah, son of Hakkoz, made repairs.
And next to them Meshullam, son of Berekyah,
son of Mesheyab'el, made repairs.
And next to them Tzadok, son of Ba'ana made repairs.

Meremoth means heights.
Uriyah means light of Yah.
Hakkoz - meaning uncertain.
Meshullam means friendly.
Berekyah means blessing of Yah.
Mesheyab'el means left by Yah.
Tzadok means the just.
Ba'ana means in affliction.

3:5 And next to them the Tekoites made repairs.
But their nobles did not put their shoulders
to the work of their Sovereign.

3:6 And Yahoyada, son of Paseah,

and Meshullam, son of Besodeyah
repaired The Old Gate *itself* **nx**.
They laid its beams, and stood up its doors,
and its bolts and its bars.

Yahoyada means Yah knows.
Paseah means limping.
Besodeyah means secret counsel of Yah.

3:7 And next to them Melatyah, the Gib'onite,
and Yadon, the Meronothite,
the men of Gib'on and Mitzpah,
repaired the official seat of the governor beyond the River.

Melatyah means clay of Yah.
Yadon means thankful.

3:8 Next to him Uzzi'el, son of Harhayah,
one of the goldsmiths, made repairs.
And next to him Hananyah,
one of the perfumers, made repairs.
And they restored Yerushalaim as far as the Broad Wall.

Uzzi'el means strength of El.
Harhayah means revering Yah.
Hannanyah means favored of Yah.

3:9 And next to them Rephayah son of Hur,
ruler of half the district of Yerushalaim,
made repairs.

Rephayah means Yah has healed.
Hur means white.

3:10 And next to them Yedayah, son of Harumaph,
made repairs, even in front of his house.
And next to him Hattush, son of Hashabneyah, made repairs.

Yedayah means praised of Yah.
Harumaph means flat of nose.
Hattush - meaning uncertain.
Hashabneyah means considered by Yah.

3:11 Malkiyah, son of Harim,
and Hashshub, son of Pahath-Mo'ab, repaired another section,
and The Tower of The Ovens *itself* **nx**.

Malkiyah means Yah is my king.
Harim means flat nosed.
Hashshub means cunning.

3:12 And next to him Shallum, son of Hallohesh,
ruler of half the district of Yerushalaim,
made repairs, he and his daughters.

Shallum means repayment.
Hallohesh meaning uncertain.

3:13 Hanun and those dwelling at Zanoah
repaired The Valley Gate *itself* **nx**.
They built it.

And they stood up its doors, its bolts and its bars,
and a thousand cubits of the wall, as far as The Dung Gate.

Hanun means favored one.
Zanoah means rejected.

3:14 And The Dung Gate *itself* **nx**
was repaired by Malkiyah, son of Rekab,
ruler of the district of Bet Hakkerem.
He built it and stood up its doors, its bolts and bars.

3:15 And The Fountain Gate *itself* **nx**

was repaired by Shallum, son of Kol-Hozeh,
ruler of the district of Mitzpah.
He built it and he covered it,
and he stood up its doors, its bolts and its bars,
also the wall itself nx of The Pool of Shiloah
by the King's Garden, as far as the stairs going down
from The City of David.

Shiloah means sent forth.

3:16 After him Nehemyah, son of Azbuk,
ruler of half the district of Bet Tzur,
made repairs as far as in front of the tombs of David,
and to the man-made pool,
and as far as the house of the mighty men.

Nehemyah means comfort of Yah.
Azbuk means fierce exterminator.

3:17 After him the Levites,
Rehum son of Bani, made repairs.
Next to him repaired Hashabiyah,
ruler of half the district of Ke'ilah, for his district.

Rehum means compassionate.
Bani means built by me.
Hashabiyah means Yah has considered.
Ke'ilah means citadel.

3:18 After him their kindred, Bavvai, son of Henadad,
ruler of the other half of the district of Ke'ilah,
made repairs.

Bavvai - Persian origin.
Henadad means favor of Hadad.

3:19 And next to him Ezer, son of Yahshua,
the ruler of Mitzpah, repaired another section
before the going up to the armory at the corner.

Ezer means help.
Yahshua means Yah is deliverance.

3:20 After him Baruk, son of Zabbai,
eagerly repaired the other section from the buttress
to the door of the house of Elyashib, the great priest.

Baruk means blessing.
Zabbai means pure.

3:21 After him Meremoth, son of Uriyah, son of Hakkotz,
repaired another section
from the door of the house of Elyashib
to the end of the house of Elyashib.

3:22 And after him the priests,
the men of the valley, made repairs.

3:23 After him Binyamin and Hashshub
made repairs in front of their house.
After them Azaryah son of Ma'aseyah,
son of Ananyah, made repairs near his house.

Binyamin means son of the right hand.
Hashshub means flat nosed.
Azaryah means Yah has helped.
Ma'aseyah means the action of Yah.
Ananyah means Yah has covered.

3:24 After him Binnui, son of Henadad,
repaired another section, from the house of Azaryah
to the angle, even as far as the corner.

Binnui means built up.
Henadad means favor of Hadad.

3:25 Palal son of Uzai made repairs in front of the the corner and on the tower which projects from the king's upper house that was by the courtyard of the prison.

After him Pedayah son of Parosh.

Palal means judge.
Uzai means strong.
Pedayah means Yah has ransomed.
Parosh means a flea.

3:26 And the Nethinim were dwelling in Ophel as far as in front of The Water Gate toward the east, and on the projecting tower.

3:27 After him the Tekoites repaired another section in front of the great projecting tower and as far as the wall of Ophel.

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

3:29 After them Tzadok, son of Immer, made repairs in front of his own house.

After him Shemayah, son of Shekanyah, keeper of the East Gate, made repairs.

Shemayah means Yah has heard.
Shekanyah means Yah has dwelt.

3:30 After him Hananyah, son of Shelemyah, and Hanun, the sixth son of Tzalaph, repaired another section.

After him Meshullam, son of Berekayah, made repairs in front of his chamber.

3:31 After him Malkiyah, one of the goldsmiths, made repairs as far as the house of the Nethinim and of the merchants, in front of The Miphkad Gate, and as far as the going up of the corner.

3:32 And between the going up of the corner to The Sheep Gate, the goldsmiths and the merchants made repairs.

Note: Chapter 3 continues after this in the Hebrew text.

Chapter 4

3:33 (H 4:1) And it was when Sanballat heard that we ourselves were building the wall *itself* **תא**.

And he was very angry, even greatly enraged.

And he mocked at the Yahudeans.

3:34 (H 4:2) And he spoke before the face of his kindred and the forces of Shomeron.

And he said, "What are these feeble Yahudeans doing?

Are they going to restore to themselves the sacrifice?

Will they complete it in a day?

Will they revive the stones *themselves* **תא**

from the heaps of the rubbish,

those which have been burned?"

3:35 (H 4:3) And Tobiyah, the Ammonite, was beside him. And he said,

"Even whatever they build, if a fox were to go up on it then he will break down the wall of their stones."

3:36 (H 4:4) "Listen attentively, our Elohim!
Indeed, we have been despised.
And turn back their reproach on their own heads.
And give them as a prey into a land of captivity!
3:37 (H 4:5) And do not cover over their moral perversity!
And do not let their offense be blotted out
from before Your face
because they have caused You to be grieved
before the faces of those building!"

3:38 (H 4:6) Then we built the wall itself **nx**.
And the entire wall was joined together up to half of it.
And the people had a heart to work.

Note: Chapter 4 begins here in the Hebrew text.

4:7 (H 4.1) And it was when Sanballat,
and Tobiyah, and the Arabs, and the Ammonites,
and the Ashdodites heard that the walls of Yerushalaim
had gone up with soundness,
that the gaps had been stopped up.
And they their anger flared up exceedingly.

4:8 (H 4.2) And all of them conspired together
for the sake of coming to fight against Yerushalaim
and to make a disturbance for it.

4:9 (H 4.3) But we prayed to our Elohim.
And we caused a guard to stand up over them
day and night before their faces.

4:10 (H 4.4) And Yahudah said,
"The strength of the burden bearers has faltered.
And there the rubbish is abundant.
And we ourselves are not able to build the wall."

4:11 (H 4.5) Then our oppressors said,
"They will not know nor see
until when we come into the midst of them.
And we will kill them.
And we will cause the work itself **nx** to cease."

4:12 (H 4.6) And it was when the Yahudeans
came who were dwelling beside them.
And they said to us ten times,
"From every place you turn back, they are against us."

4:13 (H 4.7) Then I stationed men
behind the lowest parts of the wall, at the exposed places.
And I stationed the people themselves **nx**
by families, with their swords, their spears, and their bows.

4:14 (H 4.8) And I observed.
And I stood up.
And I said to the nobles, and to the deputy rulers,
and to the rest of the people,
"Do not be afraid because of them!
Remember **YAHWEH Himself** **nx**
the great and the awesome *One*!
And fight on account of your kindred,
your sons and your daughters, your wives and your houses!"

4:15 (H 4.9) And it was when our adversaries had heard
that it was known to us, and that The Elohim
had frustrated their conspiracy itself **nx**.

And all of us returned to the wall, each man to his work.

4:16 (H 4.10) And it existed from that very day
that half of my young men were doing according to the work
and the other half were strengthening *them*,
even with the spears, the shields,
and the bows, and the body armor.

And the leaders were behind all the house of Yahudah,

4:17 (H 4.11) those building on the wall,
and those carrying burdens, those loading,
with one hand working at the work,
and the other holding a weapon.

4:18 (H 4.12) And those building, each man had his sword
girded upon his side as he built.

And the one sounding on the ram's horn was beside me.

4:19 (H 4.13) And I said to the nobles,
and to the deputy rulers,
and to the rest of the people,

"The work is great and spread out.

And we ourselves are being separated
upon the wall, far from one another.

4:20 (H 4.14) In the place where you hear
the sound *itself* **nx** of the ram's horn, assemble there to us!
Our Elohim will fight for us!"

4:21 (H 4.15) Then we ourselves labored with the work.
And half of them were strengthening with spears
from the rising of the dawn until the stars were appearing.

4:22 (H 4.16) Also at that time I said to the people,
"Each man and his servant is to spend the night
in the midst of Yerushalaim.
And they will to us a guard in the night and labor in the day."

4:23 (H 4.17) And neither I myself, nor my kindred,
nor my servants, nor the men of the guard
who were behind me,
none of us took off our garments.
Each man *had* his weapon, even at the water.

Chapter 5

5:1 And there was a great outcry
of the people and their wives
against their kindred, the Yahudeans.

5:2 And there were those saying,
"We, our sons, and our daughters are many.
And we will take grain.
And we will eat.
And we will live."

5:3 And there were those who were saying,
"Our lands, and our vineyards, and our houses
we ourselves have mortgaged.
And we will take grain on account of the hunger."

5:4 And there were those who were saying,
"We have borrowed silver for the king's tribute
on our lands and vineyards.

5:5 And now our flesh is like the flesh of our kindred,
our children like their children.
And behold!

We ourselves are subjecting our sons *themselves* **nx**
and our daughters *themselves* **nx** to be slaves.

And some of our daughters have already been subjected.
And there is no power in our hands.
And our lands and our vineyards belong to other men.”

5:6 And my anger blazed up exceedingly
when I heard their outcry *itself* תא
and these words *themselves* תא.

5:7 And my heart ruled over me.
And I contended with the nobles *themselves* תא
and with the deputy rulers *themselves* תא.
And I said to them,
“You *yourselves* תא are exacting usury,
one man against his kindred.”
And I set against them a great assembly.

5:8 Then I said to them,
“We ourselves have redeemed
our kindred *themselves* תא, the Yahudeans,
those having been sold to the nations,
according to our ability among us.
But you yourselves תא
are even selling your brothers *themselves* תא!
And they have been sold to us!”
And they were silent.
And they found no word.

5:9 And I said,
“The thing which you yourselves תא are doing is not good!
Should you not be walking in the fear of our Elohim
because of the reproach of the nations, our adversaries?”

5:10 And also, I myself, my kindred, and my servants,
are lending to them silver and grain.
Now abandon this usury *itself* תא!

5:11 Return to them now, even today,
their lands, their vineyards,
their olive trees, and their houses,
and even the hundredth part of the silver,
and of the grain, and of the new wine,
and of the oil, which you yourselves תא
have taken from them!”

5:12 And they said, “We will return it.
And from them we will ask nothing.
According to what you yourself תא are saying,
according to this we will do.”

Then I called the priests *themselves* תא.
And I caused them to swear to do
according to this very word.

5:13 I also shook out the fold of my garment.
And I said, “According to this may The Elohim
shake out any man *himself* תא
who does not cause this word *itself* תא to stand,
from his house and from his labor;
even thus may he be shaken out and emptied!”

And all the assembly said, “Amen!”
And they praised YAHWEH *Himself* תא.
And the people did according to this word.

5:14 Also, from the day when I myself תא was appointed

to be their governor in the land of Yahudah,
from the twentieth year even until
the thirty second year of Artaxerxes, the king,
twelve years, I myself and my kindred
have not eaten the food of the governor.

5:15 But the former governors who were before me
had caused heaviness upon the people.
And they had taken from them in food and wine,
besides forty shekels of silver also.
Their servants also ruled over the people.

But I myself have not done so

because of the reverence of The Elohim.

5:16 And I also, in the work of this wall,
I caused it to be strengthened.
And we purchased no land.
And all my servants had been gathered there
concerning the work.

5:17 And at my table
were one hundred and fifty of the Yahudeans
and deputy rulers, besides those who came to us
from the nations which were all around us.

5:18 And that which was prepared for one day
was one ox, six choice sheep.
And birds were prepared for me.
And every ten days among all kinds of wine for many.
But among this I sought no food of the governor
because the bondage was heavy on this people.

5:19 Take note of me, my Elohim,
for the goodness of everything
that I have done concerning this people.

Chapter 6

6:1 And it was when Sanballat,
and Tobiyah, and Geshem, the Arab,
and the rest of our adversaries heard
that I had built the wall *itself* **nx**,
and that there were no breaches left in it,
though at that time I had not caused the doors
to be stood up in the gates.

6:2 And Sanballat and Geshem sent to me saying,
"Come! And we will meet together
in the villages in the plain of Ono."
But they were planning to do harm to me.

6:3 And I sent messengers to them saying,
"I myself am doing a great work.
And I am not able to come down.
Why should the work cease on account of my I leaving it
and I come down to you?"

6:4 And they sent me according to this word four times.
And I replied to they *themselves* **nx** according to this word.

6:5 And Sanballat sent to me according to this word
a fifth time with his servant *himself* **nx**.
And an open letter was in his hand,

6:6 In it was written:

"Among the nations it has been heard, and Geshem is saying that you yourself **תא** and the Yahudeans are planning to rebel. For this reason you yourself **תא** are building the wall. And you yourself **תא** are going to be to them as king according to these words.

6:7 And you have also appointed prophets for the sake of proclaiming concerning you at Yerushalaim saying, 'A king is in Yahudah!' " And now it is being heard by the king according to these words. And now come! And we will take counsel together.

6:8 Then I sent to him saying, "Such things as this do not exist as what you yourself **תא** are saying. Indeed, you yourself **תא** are inventing them out of of your own heart."

6:9 Indeed, all of them were afraid of us ourselves **תא** saying, "Let their hands cease from the work. Then it will not be done."

But now, strengthen my hands!

6:10 Then I myself went to the house of Shemayah, son of Delayah, son of Mehetab'el. And he was being restrained. And he said, "Let us meet in The House of The Elohim, in the midst of The Temple. And let us shut the doors of The Temple because they are coming for the sake of killing you. Even at night they are coming for the sake of killing you."

Shemayah means Yah has heard.
Delayah means Yah has delivered.
Mehetab'el means improved by El.

6:11 And I said, "Will a man like me flee? And who is there like me who will go into The Temple and live? I will not go in!"

6:12 And I discerned. And behold! The Elohim had not sent him! Indeed, he had spoken this prophecy against me. And Tobiyah and Sanballat had hired him, 6:13 because he was a hireling, in order that I would be afraid, and do according to this and offend. Then it would be for them as a bad name for me for the sake of disgracing me.

6:14 My Elohim, remember Tobiyah and Sanballat, according to these works of theirs, and also No'adyah, the prophetess, and the rest of the prophets who would have been afraid of me myself **תא**.

No'adyah means summoned to trial by Yah.

6:15 And the wall was completed

on the twenty fifth of the month of Elul, in fifty two days.

6:16 And it existed when all our adversaries had heard that all the nations all around were afraid. And they fell exceedingly in their own eyes. And they recognized that our Elohim *Himself* תא had done this work.

6:17 Also, in those days, many of the nobles of Yahudah were sending letters to Tobiyah. And those of Tobiyah were coming to them.

6:18 Indeed, many in Yahudah were sworn to him as their master because he was the son-in-law of Shekanyah, son of Arah, and his son Yahohanan, had married the daughter of Meshullam, son of Berekyah.

6:19 They were also speaking concerning his good deeds to my face. And my words were being given out to him. Tobiyah had sent letters for the sake of frightening me.

Chapter 7

7:1 And it was when the wall had been built. And I had stood up the doors. And the gatekeepers, and the singers, and the Levites had been appointed.

7:2 And I charged Hanani *himself* תא, my brother, and Hananyah *himself* תא, the leader of the citadel, concerning Yerushalaim because he was a trustworthy man and revered The Elohim *Himself* תא more than many.

7:3 And I said to them, "The gates of Yerushalaim are not to be opened until the sun *rises*. And while they are standing by, cause the doors to be shut and bolt them. And cause guards to be appointed of those dwelling in Yerushalaim, each man at his watch, and each man in front of his own house."

7:4 And the city was wide on both sides and large. But the people were few within it. And the houses had not been built.

7:5 And my Elohim set it in my heart. And I assembled the nobles *themselves* תא, and the deputy rulers *themselves* תא, and the people *themselves* תא, for the sake of registering them by genealogy. And I found a scroll of the genealogy of those who had come up at the beginning. And I found written in it:

7:6 These are the children of the province, those coming up from the captivity of the exiles whom Nebukadnetzar, king of Babel, had exiled, and who have returned to Yerushalaim and to Yahudah, each man to his city,

7:7 who came with Zerubbabel, Yahshua, Nehemyah, Azaryah, Ra'amyah, Nahamani, Mordekai, Bilshan, Mispereth, Bigvai, Nehum, Ba'anah.

The number of the men of the people of Yisra'el:

Note: The meanings of the names are not repeated here since they have already been given above.

7:8 sons of Parosh,
two thousand one hundred and seventy two;
7:9 sons of Shephatyah,
three hundred and seventy two;
7:10 sons of Arah,
six hundred and fifty two;
7:11 sons of Pahath-Mo'ab,
of the sons of Yahshua and Yo'ab,
two thousand eight hundred and eighteen;
7:12 sons of Elam,
one thousand two hundred and fifty four;
7:13 sons of Zattu,
eight hundred and forty five;
7:14 sons of Zakkai,
seven hundred and sixty;
7:15 sons of Binnui,
six hundred and forty-eight;
7:16 sons of Bebai,
six hundred and twenty eight;
7:17 sons of Azgad,
two thousand three hundred and twenty two;
7:18 sons of Adonikam,
six hundred and sixty seven;
7:19 sons of Bigvai,
two thousand and sixty seven;
7:20 sons of Adin,
six hundred and fifty five;
7:21 sons of Ater of Hizkiyah,
ninety eight;
7:22 sons of Hashum,
three hundred and twenty eight;
7:23 sons of Betsai,
three hundred and twenty four;
7:24 sons of Hariph,
one hundred and twelve;
7:25 sons of Gib'on,
ninety five;
7:26 men of Bet Lechem and Netophah,
one hundred and eighty eight;
7:27 men of Anathoth,
one hundred and twenty eight;
7:28 men of Bet Azmaveth,
forty two;
7:29 men of Kiryat Ye'arim,
Kephirah, and Be'eroth,
seven hundred and forty three;
7:30 men of Ramah and Geba,
six hundred and twenty one;
7:31 men of Mikmas,
one hundred and twenty two;
7:32 men of Bet El and Ai,
one hundred and twenty three;
7:33 men of the other Nebo,
fifty two;
7:34 sons of the other Elam,
one thousand two hundred and fifty four;
7:35 sons of Harim,
three hundred and twenty;
7:36 sons of Yericho,
three hundred and forty five;
7:37 sons of Lod, Hadid, and Ono,
seven hundred and twenty one;
7:38 sons of Sena'ah,
three thousand nine hundred and thirty.

7:39 The priests:
sons of Yedayah, of the house of Yahshua,
nine hundred and seventy three;

7:40 sons of Immer,
one thousand and fifty two;

7:41 sons of Pashhur,
one thousand two hundred and forty seven;

7:42 sons of Harim,
one thousand and seventeen.

7:43 The Levites:
sons of Yahshua, of Kadmi'el,
of the sons of Hodevah, seventy four.

7:44 The singers:
sons of Asaph,
one hundred and forty eight.

7:45 The gatekeepers:
sons of Shallum, sons of Ater,
sons of Talmon, sons of Akkub,
sons of Hatita, sons of Shobai,
one hundred and thirty eight.

7:46 The Nethinim: sons of Tsiha,
sons of Hasupha, sons of Tabba'oth,

7:47 sons of Keyros, sons of Si'a,
sons of Padon,

7:48 sons of Lebanah, sons of Hagaba,
sons of Shalmal,

7:49 sons of Hanan, sons of Giddel,
sons of Gahar,

7:50 sons of Re'ayah, sons of Retzin,
sons of Nekoda,

7:51 sons of Gazzam, sons of Uzza,
sons of Paseah,

7:52 sons of Besai, sons of Me'unim,
sons of Nephishesim,

7:53 sons of Bakbuk, sons of Hakupha,
sons of Harhur,

7:54 sons of Batslith, sons of Mehida,
sons of Harsha,

7:55 sons of Barkos, sons of Sisera,
sons of Temah,

7:56 sons of Netziyah, and sons of Hatipha.

7:57 The sons of Shelomoh's servants:
sons of Sotai, sons of Sophereth, sons of Perida,

7:58 sons of Ya'ala, sons of Darkon, sons of Giddel,

7:59 sons of Shephatyah, sons of Hattil,
sons of Pokereth of Tzebaim, sons of Amon.

7:60 All the Nethinim and the sons of Shelomoh's servants
were three hundred and ninety two.

7:61 And these were those going up from Tel Melah,
Tel Harsha, Kerub, Addon, and Immer.

But they were not able to show their father's house
or their seed, whether they were of Yisra'el:

7:62 sons of Delayah, sons of Tobiyah, sons of Nekoda,
six hundred and forty two.

7:63 And of the priests:
sons of Habayah, sons of Hakkots, sons of Barzillai,
who took a wife of the daughters of Barzillai the Gil'adite,
and were called by their name.

7:64 These sought their registry
among those enrolled by genealogy.
But it was not found.
And they were defiled, apart from the priesthood.
7:65 And the governor said to them
that they were not to eat
from the most set apart things
until a priest stood up with the Urim and Tummim.

7:66 All the assembly together
was forty two thousand three hundred and sixty,
7:67 besides their male and female servants.
These were seven thousand three hundred and thirty seven.
And there were to them two hundred and forty five
men and women singers.

7:68 Their horses were seven hundred and thirty six,
their mules two hundred and forty five,

Note: This verse is omitted from the Hebrew text.

7:69 (H 7.68) camels four hundred and thirty five,
asses, six thousand seven hundred and twenty.

7:70 (H 7.69) And some of the heads
of the fathers' houses contributed to the work.
The governor gave to the treasury
one thousand gold drachmas, fifty basins,
and five hundred and thirty priestly garments.

7:71 (H 7.70) Some of the heads of the fathers' houses
gave to the treasury of the work
twenty thousand gold drachmas,
and two thousand two hundred silver minas.

7:72 (H 7.71) And the rest of the people
gave twenty thousand gold drachmas,
two thousand silver minas,
and sixty seven priestly garments.

7:73 (H 7.72) And the priests, and the Levites,
and the gatekeepers, and the singers,
and some of the people, and the Nethinim,
and all Yisra'el dwelt in their cities.

This is a very important verse. It reveals that ALL of Yisra'el was in their cities. There has never been a "lost tribe", as recorded by Scripture itself!

Chapter 8

8:1 And all the people had been gathered
as one man to the square
which was in front of The Water Gate.
And they spoke to Ezra, the scribe,
for the sake of bringing the scroll *itself* **nx**
of The Torah of Moshe
which **YAHWEH** had given as direction to Yisra'el *itself* **nx**.

8:2 And Ezra, the priest, brought The Torah *itself* **nx**
before the faces of the assembly,
from men and even to women,
even everyone with understanding,
for the sake of listening attentively,
on the first day of the seventh month.

This day is known as Yom Kippur.

8:3 And he read it aloud before the square

which is before The Water Gate
from dawn until the middle of the day,
in front of the men and the women,
even those with understanding.
And the ears of all the people
were toward the Scroll of The Torah.

8:4 And Ezra, the scribe, stood on a tower of wood
which had been made for the matter.
And beside him stood Mattithyah, and Shema, and Anayah,
and Uriyah, and Hilkiyah, and Ma'aseyah at his right hand.
And at his left stood Pedayah, and Misha'el, and Malkiyah,
and Hashum, and Hashbaddanah, Zekaryah, Meshullam.

Mattithyah means gift of Yah.
Shema means something heard.
Anayah means Yah has answered.
Uriyah means light of yah.
Hilkiyah means portion of Yah.
Ma'aseyah means work of Yah.
Pedayah means Yah has ransomed.
Misha'el means who is as El.
Malkiyah means Yah is my king.
Hashum means enriched.
Hashbaddanah means considerate judge.
Zekaryah means Yah has remembered.
Meshullam means friendly.

8:5 And Ezra opened the scroll
before the eyes of all the people
because he was above all the people.
And when he opened it.
All the people stood up.

8:6 And Ezra blessed **YAHWEH Himself** **nx**,
The Great Elohim.
Then all the people responded, "Amen, Amen!"
as they were lifting up their hands.

And they bowed their heads.
And they worshipped **YAHWEH**
with *their* faces to the ground.

8:7 And Yahshua, and Bani, and Sherebyah, Yamin,
Akkub, Shabbethai, Hodiyah, Ma'aseyah, Kelita, Azaryah,
Yozabad, Hanan, Pelayah, and the Levites
caused the people themselves **nx**
to have understanding of The Torah.
And the people were fixed in their places.

8:8 And they read aloud with The Scroll
concerning the instructions of The Elohim.
And they gave the sense.
And they caused *them* to understand according to the reading.

8:9 And Nehemyah, he was the governor,
and Ezra, the priest, the scribe, and the Levites,
those causing understanding for the people themselves **nx**,
said to all the people,
"This day is set apart to **YAHWEH**, your Elohim.
You are not to mourn yourself,
and you are not to weep.",
because all the people were weeping
as they listened attentively
to the words themselves **nx** of The Torah.

8:10 Then he said to them,

“Go!
Eat the fat!
And drink the sweet!
And send portions to those
for whom nothing has been prepared.

Indeed, this day is set apart to **YAHWEH**!
And you are not to be grieved
because the joy of **YAHWEH**, it is your strength!”

8:11 And the Levites were causing all the people
to be silent saying, “Be quiet!
Indeed, the day is set apart.
And you are not to be grieved.”

8:12 And all the people went
to eat, and to drink, and to send portions,
and to make a great rejoicing
because they had understanding
according to the words which had been declared to them.

8:13 And on the second day the heads of the fathers
of all the people, the priests, and the Levites
had been gathered to Ezra, the scribe
even for the sake of causing them to have insight
concerning the words of The Torah.

8:14 And they found written in The Torah,
which **YAHWEH** had given as direction
by the hand of Moshe,
that the children of Yisra'el were to dwell in booths
at the festival of the seventh month,

8:15 And that they were to cause *it* to be heard
and to pass *it* over into all their cities,
and into Yerushalaim saying,
“Go out to the mountains.
And bring olive branches, branches of oil trees,
and myrtle branches, and palm branches,
and branches of leafy trees,
for the sake of making booths according to what is written.”

8:16 And the people went out.
And they brought them.
And they made themselves booths,
each one on the roof of his house,
and in their courtyards,
and in the courtyards of The House of The Elohim,
and in the square of The Water Gate,
and in the square of The Gate of Ephraim.

8:17 And the entire assembly of those
having returned from the captivity made booths.
And they sat in the booths.
Indeed, the children of Yisra'el had not done according to this
from the days of Yahshua, son of Nun, until that very day.
And there was exceedingly great rejoicing.

8:18 And he read aloud
with the scroll of The Torah of The Elohim
day by day, from the first day until the last day.

And they prepared the festival seven days.
And on the eighth day *there was* an assembly,
according to the regulations.

Chapter 9

9:1 And on the twenty fourth day of this month the children of Yisra'el had gathered with fasting, and with sack cloths. And with dust was upon them.

9:2 And the seed of Yisra'el had been separated from all the children of foreigners. And they stood. And they themselves confessed concerning their offenses and the moral perversities of their fathers,

9:3 And they stood in their place. And they read aloud with The Scroll of the Torah of YAHWEH, their Elohim, a fourth of the day. And a fourth they were confessing themselves and prostrating themselves to YAHWEH, their Elohim.

9:4 Then Yahshua and Bani, Kadmi'el, Shebanyah, Bunni, Sherebyah, Bani, and Kenani stood upon the stairs of the Levites. And they cried out with a loud voice to YAHWEH, their Elohim.

9:5 Then the Levites, Yahshua and Kadmi'el, Bani, Hashabneyah, Sherebyah, Hodyah, Shebanyah, and Petahyah, said, "Stand up! Bless YAHWEH Himself יהוה, your Elohim, from eternity to eternity!

And may they bless Your majestic name, And may it be exalted above every blessing and praise!

9:6 You Yourself אתה are YAHWEH, You alone! The One Himself יהוה making the skies, The Heavens of the skies, and all their assembly, the earth and everything which is upon it, the seas and everything which is in them! And You Yourself אתה are The One causing to live all of they themselves הם! Even the assemblies of the skies are bowing themselves to You!

9:7 You Yourself אתה are He, YAHWEH, the Elohim, who chose Abram. And You brought him out from Ur of the Chaldees. And You gave him the name Abraham. 9:8 And You found his heart itself הוא faithful before Your face. And You cut a covenant with him for the sake of giving the land itself הוא of the Kena'anites, the Hittites, the Amorites, and the Perizzites, and the Yebusites, and the Girgashites, for the sake of giving it to his seed.

And You have caused to stand Your words themselves הם! Indeed, You Yourself אתה are just!

9:9 And You saw the affliction itself הוא of our fathers in Mitsraim. And You listened attentively to their outcry itself הוא beside The Sea of Reeds.

9:10 And You gave signs and wonders against Pharaoh, and against all his servants,

and against all the people of his land.

Indeed, You knew that they would act arrogantly against them.
And You made a name for Yourself, as it is this day.

9:11 And You divided the sea before their faces.
And they passed over into the midst of the sea on the dry land.
And those themselves pursuing them **nx**
You caused to be thrown into the depths
like a stone, into the mighty waters.

9:12 And with a column of cloud You guided them by day,
and with a column of fire by night, to illuminate for them
the way itself **nx** in which they were to go.

9:13 “And You descended upon Mount Sinai.
And You spoke with them from The Heavens.
And You gave to them upright regulations
and instructions of truth,
good rules and directives.

9:14 And Your set apart Sabbath itself **nx**
You caused them to know.
And directives, and rules, and instructions
You gave as direction to them
by the hand of Moshe, Your servant.

9:15 And food from The Heavens
You gave to them for their hunger.
And water from the rock
You brought forth to them for their thirst.

And You said to them to go in
for the sake of possessing the land itself **nx**,
for which You had lifted Your hand itself **nx**
in an oath for the sake of giving it to them.

9:16 But they and our fathers acted arrogantly.
And they hardened their necks themselves **nx**.
And they did not listen attentively to Your directives.

9:17 And they refused to listen attentively.
And they did not remember Your extraordinary acts
that You had done among them.
And they hardened their necks themselves **nx**.
And they appointed a leader
for the sake of returning to their bondage
on account of their rebellion.

But You Yourself **nx** are a forgiving El,
showing favor, and compassionate,
slow to anger, and of great kindness!
And You did not abandon them,
9:18 even when they made for themselves a molded calf,
and said, ‘This is your god that brought you up from Mitsraim.’
and made great blasphemies

9:19 And You Yourself **nx**,
on account of Your abundant compassion,
did not abandon them in the wilderness.
The column itself **nx** of the cloud
did not depart from them by day
for the sake of leading them on the way,
nor the column itself **nx** of the fire by night
for the sake of illuminating for them
the way they in which they were to go.

9:20 And You gave Your good Divine Nature
for the sake of instructing them.
And You did not withhold Your manna from their mouths.
And You gave water to them for their thirst.

ruach - wind or breath.
While this is traditionally "translated" as 'spirit' that is **not**
what this term means. To do so is to incorrectly "translate"
the word.
'Spirit' is a Greek term. The concept never existed until the
Greek culture arose. You do not have a 'spirit'. But you do
have breath. And that is the essence of the term. It is the
"living breath of YAHWEH" that is instilled in each being at
their creation. It is "the breath of life."
In the Hebrew culture it is viewed as that which penetrates to
the deepest parts of the person, moving in and out of them.
As it does this it is perceived to "pick up" the very essence of
the person, their character, or their "nature".
When considering YAHWEH this becomes "The Divine
Nature". And it is THIS which is in view each time the term is
used in reference to Him.

9:21 And *for* forty years
You sustained them in the wilderness.
They lacked nothing.
Their garments did not wear out.
And their feet did not swell.

9:22 "And You gave to them kingdoms and peoples.
And You apportioned to them their lot.

And they took possession of the land *itself* **תָּנָח** of Sihon,
and the land *itself* **תָּנָח** of the king of Heshbon,
and the land *itself* **תָּנָח** of Og, king of Bashan.

9:23 And You multiplied their children
like the stars of the skies.
And You brought them into the land
of which You had spoken to their fathers
for the sake of going in to possess.

9:24 And the children went in.
And they possessed the land *itself* **תָּנָח**.
And You humbled before their faces
those *themselves* **תָּנָח** who were dwelling
in the land, the Kena'anites.
And You gave them into their hands,
and their kings *themselves* **תָּנָח**,
and the people *themselves* **תָּנָח** of the land,
for the sake of doing with them according to their desire.

9:25 And they captured walled cities and a rich soil.
And they possessed houses filled with every goodness,
wells already dug, vineyards,
and olive trees, and fruit trees, in abundance.
And they ate.
And they were satisfied.
And they grew fat.
And they delighted themselves
on account of Your great goodness.

9:26 But they became resistant.
And they rebelled against You.
And they cast Your Instructions *themselves* **תָּנָח**
behind their backs.
And they killed Your prophets *themselves* **תָּנָח**

who had testified among them
for the sake of causing them to return to You.
And they committed great blasphemies.

9:27 Then You gave them into the hand of their oppressors.
And they caused distress for them.
And in the time of their distress they cried out to You.

And You Yourself TX listened attentively from The Heavens.
And according to Your abundant compassions
You gave them deliverers.
And they delivered them from the hand of their oppressors.

9:28 But on account of having rest for themselves
they turned back to doing what is bad before Your face.

Then You abandoned them into the hand of their adversaries.
And they ruled among them.

Then they turned back.
And they cried out to You.

And You Yourself TX listened attentively from The Heavens.
And You caused them to be delivered
according to Your compassions many times.

9:29 And You testified against them
for the sake of bringing them back to Your Instructions.
But they acted arrogantly.
And they did not listen attentively to Your directives.
And they offended against Your regulations,
which if a human being will do *them*
then he will live on account of them.

And they gave a rebellious shoulder.
And they hardened their necks.
And they would not listen attentively.

There are several terms used in this section that differ from traditional translations. This is due to a failure to properly understand the teachings of Scripture.
Scripture teaches voluntary action for each person. It's your choice to do, or to not do, what YAHWEH tells you He desires.
There is no forced "obedience". The term traditionally translated as "obey" means to listen attentively. That's all! If you don't listen attentively you will not understand what YAHWEH desires. If you do not understand then you will not do what He desires.
There is no "law" that's mandatory. **Torah means instruction.** It does not mean "law" in Scripture. That teaching is based on human tradition alone.
There is also no "commandment". Since Torah means **instruction** it means you are given **directions, NOT commandments. You must choose.** Will you listen attentively? Will you choose to follow YAHWEH's instruction, His directives?
When you refuse to follow them you are in a state of rebellion. You also have offended Him because He has told you what He desires, but you've chosen to refuse to listen to The One Who created you! The very essence of "sin" is this very act of self-will.

9:30 And You drew close over them many years.
And You testified against them
with Your Divine Nature by the hand of Your prophets.
But they would not give ear.

Then You gave them into the hand of the peoples of the lands.

9:31 But on account of Your abundant compassions
You did not make an end of them.
And You did not abandon them,
because You are an El of favor.
And You Yourself **תַּא** are compassionate.

9:32 And now, our Elohim,
The Great, The Mighty, and The Awesome El,
The One protecting The Covenant and the kindness,
not few before Your face are *all the troubles themselves* **תַּא**
which have been found, for our kings, and for our leaders,
for our priests, and for our prophets,
for our fathers, and for all Your people,
from the days of the kings of Ashshur until this very day.

9:33 But You Yourself **תַּא** are just
concerning all that has been coming upon us!
Indeed, You have done truth!
But we have done moral wrong!

9:34 And *our kings themselves* **תַּא**,
our leaders, our priests, and our fathers,
have not done Your Instruction.
And they have not paid attention
to Your directives or to Your testimonies,
with which You have testified against them.

9:35 And they, in their kingdom,
and according to Your great goodness
that You have given to them,
and in the spacious and rich land
which You set before their faces
they have not served You.
And they have not turned back from their evil deeds.

9:36 Behold!
We ourselves are servants today!
And the land which You have given to our fathers
for the sake of eating *its fruit itself* **תַּא**
and *its goodness itself* **תַּא**, behold!
We ourselves are servants upon it!
9:37 And its abundant produce
is for the kings You have set over us
on account of our offenses.
And they are ruling over our bodies
and our livestock at their pleasure.
And we ourselves are in great distress!

Chapter 10 begins here in the Hebrew text.

9:38 (H 10.1) And on account of of all this
we ourselves are cutting a covenant.
And we are writing it.
And our leaders, our Levites, our priests
are setting their seal upon it.”

Chapter 10

10:1(H 10.2) And those who set their seal were:
Nehemyah the governor, son of Hakalyah, and Tzidkiyah,
10:2 (H 10.3) Serayah, Azaryah, Yirmeyah,
10:3 (H 10.4) Pashhur, Amaryah, Malkiyah,
10:4 (H 10.5) Hattush, Shebanyah, Malluk,
10:5 (H 10.6) Harim, Meremoth, Obadyah,
10:6 (H 10.7) Dani’el, Ginnethon, Baruk,
10:7 (H 10.8) Meshullam, Abiyah, Miyamin,

10:8 (H 10.9) Ma'azyah, Bilgai, and Shemayah.
These were the priests.

10:9 (H 10.10) And the Levites:
Yahshua son of Atzanyah, Binnui,
of the sons of Henadad, Kadmi'el.

10:10 (H 10.11) And their kindred:
Shebanyah, Hadiyah, Kelita, Pelayah, Hanan,
10:11 (H 10.12) Mika, Rehob, Hashabiyah,
10:12 (H 10.13) Zakkur, Sherebyah, Shebanyah,
10:13 (H 10.14) Hadiyah, Bani, and Beninu.

10:14 (H 10.15) The leaders of the people:
Parosh, Pahath-Mo'ab, Elam, Zattu, Bani,
10:15 (H 10.16) Bunni, Azgad, Bebai,
10:16 (H 10.17) Adoniyah, Bigwai, Adin,
10:17 (H 10.18) Ater, Hizkiyah, Azzur,
10:18 (H 10.19) Hadiyah, Hashum, Betsai,
10:19 (H 10.20) Hariph, Anathoth, Nebai,
10:20 (H 10.21) Magpi'ash, Meshullam, Hezir,
10:21 (H 10.22) Mesheyazab'el, Tzadok, Yaddua,
10:22 (H 10.23) Pelatyah, Hanan, Anayah,
10:23 (H 10.24) Hoshea, Hananyah, Hashshub,
10:24 (H 10.25) Hallohesh, Pilha, Shobek,
10:25 (H 10.26) Rehum, Hashabnah, Ma'aseyah,
10:26 (H 10.27) Ahiyah, Hanan, Anan,
10:27 (H 10.28) Malluk, Harim, Ba'anah.

10:28 (H 10.29) And the rest of the people,
the priests, the Levites, the gatekeepers,
the singers, the Nethinim,
and all those who had separated themselves
from the peoples of the lands
according to the Instruction of The Elohim,
their wives, their sons, and their daughters,
all who had knowledge and understanding,
10:29 (H 10.30) were joining with their kindred, their nobles,
and were entering into a curse and into an oath
for the sake of walking
according to the Instruction The Elohim
which He had given by the hand of Moshe,
the servant of of The Elohim,
and for the sake of protecting and doing
all the directives themselves **nx**
of YAHWEH, our Sovereign,
and His regulations and His rules;
10:30 (H 10.31) and that we will not give our daughters
as wives to the peoples of the land,
nor take their daughters themselves **nx** for our sons;
10:31 (H 10.32) and the peoples of the land,
those bringing the wares themselves **nx**
or any grain on The Sabbath for the sake of selling it,
we will not accept it from them on The Sabbath
or on a set apart day.
And we will leave alone the produce
of the seventh year itself **nx**
and the usury of every hand.

10:32 (H 10.33) And we
will cause directives to stand concerning us
to set upon ourselves one third of the shekel
according to a year
for the service of The House of our Elohim,
10:33 (H 10.34) for the showbread,

and for the continual grain offering,
and for the continual olah of The Sabbaths,
of the New Moons, for the appointed times,
and for the set apart offerings,
and for the offense offerings
for the sake of making atonement concerning Yisra'el,
and all the work of the House of our Elohim.

10:34 (H 10.35) And we cast the lots
concerning the offering of the wood
among the priests, and the Levites, and the people,
for the sake of bringing it to The House of our Elohim
by the houses of our fathers
at the appointed times year by year,
for the sake of burning on the slaughter site
of **YAHWEH**, our Elohim,

as it has been written in The Instructions;
10:35 (H 10.36) and for the sake of bringing
the first fruits *themselves* **תָּא** of our soil
and the first fruits of all fruit of all trees, year by year,
to the House of **YAHWEH**,

10:36 (H 10.37) and the firstborn *themselves* **תָּא**
of our children and our animals
as it has been written in The Instructions,
and the firstborn *themselves* **תָּא** of our herds and our flocks
for the sake of causing them to come
to The House of our Elohim, to the priests,
those ministering in The House of our Elohim.

10:37 (H 10.38) And the first fruits *themselves* **תָּא**
of our dough, and of our elevated offerings,
and of the fruit from all kinds of trees,
of the new wine and of the oil,
we will bring for the priests,
to the chambers of The House of our Elohim,
and the tithes of our soil to the Levites.
And they, the Levites, are to receive the tithings
in all towns of our works.

10:38 (H 10.39) And the priest, a son of Aharon,
will be with the Levites
when the Levites are receiving tithes.
And the Levites are to bring up
a tithe *itself* **תָּא** of the tithes
to The House of our Elohim,
to the chambers of the storehouse.

10:39 (H 10.40) Indeed, the children of Yisra'el
and the children of Levi
will bring the elevated offering *itself* **תָּא**,
the grain, the new wine, and the oil.
And the vessels of The Set Apart Place *will be* there,
and the priests who are ministering,
and the gatekeepers, and the singers.
And we will not abandon The House *itself* **תָּא** of our Elohim.

Chapter 11

11:1 And the leaders of the people
were dwelling in Yerushalaim.
And the rest of the people caused lots to fall
for the sake of bringing one out of ten
for the sake of dwelling in Yerushalaim, the set apart city.
And nine tenths were in the *other* cities.

11:2 And the people gave a blessing

to all the men who were volunteering themselves
to dwell in Yerushalaim.

11:3 And these are the leaders of the province
who dwelt in Yerushalaim.
And in the cities of Yahudah
each man dwelt in his possession according to their cities,
Yisra'el, the priests, and the Levites, and the Nethinim,
and the sons of Shelomoh's servants.

11:4 And in Yerushalaim dwelt
some of the children of Yahudah,
and some of the children of Binyamin.
Of the children of Yahudah:
Athayah son of Uzziyah, son of Zekaryah,
son of Amaryah, son of Shephatyah,
son of Mahalal'el, of the children of Perets;

The meanings of the names are not give in the lists that
follow. Most of them have already been identified previously.
The rest do not play a significant role within Yisra'el. They
are recorded here for the historical record of the return from
captivity.

11:5 and Ma'aseyah son of Baruk, son of Kol-Hozeh,
son of Hazayah, son of Adayah, son of Yahoyarib,
son of Zekaryah, son of Shiloni.

11:6 All the sons of Peretz
who were dwelling in Yerushalaim
were four hundred and sixty eight brave men.

11:7 And these are the sons of Binyamin:
Sallu son of Meshullam, son of Yo'ed,
son of Pedayah, son of Kolayah,
son of Ma'aseyah, son of Iti'el, son of Yeshayah.

11:8 And after him, Gabbai, Sallai,
nine hundred and twenty eight.

11:9 And Yo'el, son of Zikri, was their overseer.
And Yahudah, son of Senuah, was second over the city.

11:10 Of the priests:
Yedayah son of Yoyarib, Yakin,
11:11 Serayah son of Hilkiyah, son of Meshullam,
son of Tzadok, son of Merayoth, son of Ahitub,
leader of The House of The Elohim.

11:12 And their kindred, those doing the work of The House,
eight hundred and twenty two.

And Adayah, son of Yeroham, son of Pelalyah, son of Amtzi,
son of Zekaryah, son of Pashhur, son of Malkiyah,

11:13 and his kindred, heads of the fathers,
two hundred and forty two.

And Amashai, son of Azar'el, son of Ahzai,
son of Meshillemoth, son of Immer,

11:14 and their kindred, mighty men of valor,
one hundred and twenty eight.

And their overseer above them was Zabdi'el,
son of the great ones.

11:15 Also of the Levites:
Shemayah son of Hashshub, son of Azrikam,
son of Hashabyah, son of Bunni;

11:16 and Shabbethai and Yahozabad,
from the heads of the Levites,
were over the affairs of outside of The House of Elohim,
11:17 and Mattanyah, son of Mika,

son of Zabdi, son of Asaph,
who was the leader of the beginning thanksgiving, of prayer.
And Bakbukyah was second among his kindred.
And Abda son of Shammua, son of Galal, son of Yeduthun.

11:18 All the Levites in the set apart city,
two hundred and eighty four.

11:19 And the gatekeepers:
Akkub, Talmon, and their kindred,
those keeping guard at the gates,
one hundred and seventy two.

11:20 And the rest of Yisra'el, of the priests, Levites,
were in all the cities of Yahudah,
each man according to his inheritance.

11:21 And the Nethinim were dwelling in Ophel.
And Tsiha and Gishpa were over the Nethinim.

11:22 And the overseer of the Levites
at Yerushalaim was Uzzi, son of Bani,
son of Hashabiyah, son of Mattanyah, son of Mika.

The sons of Asaph, the singers,
were over the affairs of The House of The Elohim.
11:23 Indeed, the command of the king was over them.
And support concerning the singers
was a matter of a day in its day.

11:24 And Pethahyah son of Mesheyzab'el,
of the children of Zerah, son of Yahudah,
was as the hand of the king for all matters for the people.

11:25 And in the villages with their fields,
some of the children of Yahudah dwelt;
in Kiryat Arba and its villages,
and in Dibon and its villages,
and in Yekabtze'el and its villages,
11:26 and in Yahshua, and in Moladah,
and in Bet Pelet,

11:27 and in Hatzar Shu'al,
and in Be'ersheba and its villages,

11:28 and in Tziklag,
and in Mekonah and its villages,

11:29 and in En Rimmon,
and in Tzorah, and in Yarmuth,

11:30 Zanoah, Adullam, and their villages;
in Lachish and its fields;
in Azekah and its villages.

And they dwelt from Be'ersheba
to the Valley of Hinnom.

11:31 And the children of Binyamin:
from Geba, Mikdash, and Ayyah,
and Bet El, and their villages;

11:32 Anathoth, Nob, Ananyah;

11:33 Hatzor, Ramah, Gittaim;

11:34 Hadid, Tzebo'im, Neballat;

11:35 Lod, and Ono, and the Valley of Craftsmen.

11:36 And of the Levites,
the divisions of Yahudah were for Binyamin.

Chapter 12

12:1 And these were the priests and the Levites
who came up with Zerubbabel, son of She'alti'el,
and Yahshua: Serayah, Yirmeyah, Ezra,

12:2 Amaryah, Malluk, Hattush,
12:3 Shekanyah, Rehum, Meremoth,
12:4 Iddo, Ginnethoi, Abiyah,
12:5 Miyamin, Ma'adyah, Bilgah,
12:6 Shemayah, and Yahoyarib, Yedayah,
12:7 Sallu, Amok, Hilkiyah, and Yedayah.
These were the heads of the priests
and their kindred in the days of Yahshua.

12:8 And the Levites:
Yahshua, Binnui, Kadmi'el, Sherebyah,
Yahudah, Mattanyah were over the thanksgiving,
he and his kindred.

12:9 And Bakbukyah and Unni, their kindred
were in front of them as guards.

12:10 And Yahshua brought forth Yahoyakim himself יחזקיהו,
and Yahoyakim brought forth Elyashib himself אלישיב,
and Elyashib brought forth Yahoyada himself יהואדא,
12:11 and Yahoyada brought forth Yonathan himself יונתן,
and Yonathan brought forth Yaddua himself יאדוא.

12:12 And in the days of Yahoyakim,
the priests, the heads of the fathers, were:
of Serayah, Merayah;
of Yirmeyah, Hananyah;
12:13 of Ezra, Meshullam;
of Amaryah, Yahohanan;
12:14 of Meliku, Yonathan;
of Shebanyah, Yoseph;
12:15 of Harim, Adna;
of Merayoth, Helkai;
12:16 of Iddo, Zekaryah;
of Ginnethon, Meshullam;
12:17 of Abiyah, Zikri, son of Minyamin;
of Mo'adyah, Piltai;
12:18 of Bilgah, Shammua;
of Shemayah, Yohonathan;
12:19 of Yahoyarib, Mattenai;
of Yedayah, Uzzi;
12:20 of Sallai, Qallai;
of Amok, Eber;
12:21 of Hilkiyah, Hashabiyah;
and of Yedayah, Nethane'l.

12:22 The Levites and priests in the days of Elyashib,
Yahoyada, and Yohanan, and Yaddua,
have been recorded as head of the fathers,
and of the priests upon the reign of Darius the Persian.

12:23 The sons of Levi, the heads of the fathers
have been recorded upon the scroll
of the words of the days even as far as
the days of Yohanan, son of Elyashib.

12:24 And the heads of the Levites
were Hashabiyah, Sherebyah, and Yahshua, son of Kadmi'el.
And their kindred were in front of them
for the sake of praising,
for the sake of giving thanks,
according to the directive of David, man of The Elohim,
watch beside watch.

12:25 Mattanyah, and Bakbukyah, Obadyah, Meshullam,

Talmon, Akkub were gatekeepers,
keeping watch as guards at the storerooms of the gates.

12:26 These were in the days of Yahoyakim,
son of Yahshua, son of Yahotzadak,
and in the days of Nehemyah, the governor,
and of Ezra, the priest, the scribe.

12:27 And at the dedication of the wall of Yerushalaim
they sought the Levites themselves **תנן** from all their places
for the sake of bringing them to Yerushalaim
for the sake of doing the dedication,
even with gladness, and with thanksgivings,
and with singing, cymbals, harps and lyres.

12:28 And the children of those
doing the singing gathered together,
even from the district all around Yerushalaim,
from the villages of the Netophathites,
12:29 and from the house of Gilgal,
and from the fields of Geba and Azmaveth,
because the singers had built for themselves
villages all around Yerushalaim.

12:30 And the priests and Levites undefiled themselves.
And they undefiled the people themselves **תנן**,
and the gates themselves **תנן**,
and the wall itself **תנן**.

Traditionally this is identified as 'cleansed' or 'purified'.
It's crucial to understand, however, that this process was not
some kind of cleaning party. Defilement of any kind was not
permitted in the presence of YAHWEH. The defilement must
be dealt with before one could enter His presence. Note that
even the gates and the wall required this process of
becoming undefiled.

12:31 And I brought the leaders themselves **תנן** of Yahudah
up to the top of the wall.

And I established two large thanksgiving *choirs*.

And the processions went to the right
from above the wall to The Dung Gate.

12:32 And behind them went Hoshayah
and half of the leaders of Yahudah,

12:33 then Azaryah, Ezra, and Meshullam,

12:34 Yahudah, and Binyamin, and Shemayah, and Yirmyah,

12:35 and some of the sons of the priests with trumpets:

Zekaryah son of Yonathan, son of Shemayah,

son of Mattanyah, son of Mikayah,

son of Zakkur, son of Asaph,

12:36 and his kindred,

Shemayah and Azar'el, Milalai, Gilalai,

Ma'ai, Nethane'l, and Yahudah,

Hanani with instruments of songs of David,

man of The Elohim, with Ezra the scribe before them.

12:37 And at The Fountain Gate
and opposite them they went up upon the stairs
of The City of David, at the ascent of the wall
beyond the house of David,
as far as The Water Gate, eastward.

12:38 And the other thanksgiving *choir* went opposite them.

And I myself was behind them.

And half of the people from on the wall

went to the Tower of The Ovens,

even as far as The Broad Wall,

12:39 then over The Gate of Ephraim,
and over The Old Gate, and over the Fish Gate,
and The Tower of Hanan'el, and The Tower of the Hundred,
as far as The Sheep Gate.
And they stood still at The Gate of The Prison.

12:40 Then the two thanksgiving *choirs*
took their stand in The House of The Elohim,
and I myself, and half of the deputy rulers with me,
12:41 and the priests,
Eliyakim, Ma'aseyah, Minyamin,
Mikayah, Elyo'eynai, Zekaryah,
and Hananyah, with trumpets,
12:42 and Ma'aseyah, and Shemayah,
and El'azar, and Uzzi, and Yahohanan,
and Malkiyah, and Elam, and Ezer.
And the singers were caused to be heard,
with Yizrahyah the overseer.

12:43 And they sacrificed great sacrifices on that day.
And they rejoiced because The Elohim
had caused them to rejoice with great joy.
And the women and the children also rejoiced.
And the joy of Yerushalaim was heard from far away.

12:44 And they appointed men on that day over the chambers
for the storehouses
for the elevated offerings,
for the first fruits, and for tithes,
for the sake of gathering into them from the fields of the cities
the portions of the Torah for the priests and for the Levites.
Indeed, Yahudah was rejoicing
over the priests and the Levites, those standing up.

12:45 And the singers and the gatekeepers
were protecting the duty of their Elohim
and the duty of the purification
according to the directive of David, *and* Shelomoh, his son.

12:46 Indeed, in the days of David and Asaph,
from long ago *there was* a leader of the singers
and the songs of praise and thanksgiving to The Elohim.

12:47 And all Yisra'el, in the days of Zerubbabel
and in the days of Nehemyah,
gave portions for the singers and the gatekeepers,
a portion for the day according to the day.
And they set apart for the Levites.
And the Levites set apart for the children of Aharon.

Chapter 13

13:1 On that day it was read aloud in The Scroll of Moshe
in the ears of the people.

And in it was found, having been written in it,
that an Ammonite or a Mo'abite
was not to enter into the assembly of The Elohim
as far as eternity

13:2 because they had not met
the children of Yisra'el *themselves* **תָּא** with food or with water.
And they had hired Bil'am *himself* **תָּא** against them
for the sake of cursing them,
But our Elohim turned the curse to a blessing.

13:3 And it was when they had listened attentively

to The Torah itself nx.

And they caused all the mixed multitude
to be separated from Yisra'el.

13:4 But before this, Elyashib, the priest,
having oversight concerning the storerooms
of The House of our Elohim, was a relative of Tobiyah.

13:5 And he had prepared for him a great chamber.

And previously had been stored there

the grain offerings themselves nx,

the frankincense, and the utensils,
and the tithes of the grain, the new wine,
and the oil as commanded for the Levites,
and the singers, and the gatekeepers,
and the elevated offerings for the priests.

13:6 But with all this I was not in Yerushalaim.
Indeed, in the thirty second year of Artaxerxes,
king of Babel, I went to the king.
And after some days I made a request from from the king.

13:7 And I came to Yerushalaim.
And I understood concerning the evil
which Elyashib had done for Tobiyah
by preparing a chamber for him
in the courtyards of The House of The Elohim.

13:8 And it was exceedingly bad to me.
Therefore I threw all the articles themselves nx
of the household of Tobiyah out of the chamber.

13:9 And I spoke.
And I purified the chambers.
And I returned there the utensils of The House of The Elohim;
the grain offering itself nx and the frankincense.

13:10 Then I recognized that the portions for the Levites
had not been given
And each man of the Levites and the singers,
those doing the work, had run away to his field.

13:11 And I contended with the deputy rulers themselves nx.
And I said to them,
"Why is The House of The Elohim abandoned?"
And I assembled them.
And I caused them to stand in their place.

13:12 And all Yahudah brought the tithe
of the grain and the new wine and the oil to the storehouse.

13:13 And I put in charge over the storehouses
Shelemyah, the priest, and Tzadok, the scribe,
and Pedayah of the Levites.

And next to them was Hanan, son of Zakkur, son of Mattanyah
because they were considered faithful.
And it was upon them to distribute to their kindred.

13:14 Remember me, my Elohim, concerning this.
And do not wipe out my kindnesses
which I have done concerning The House of my Elohim
and for its services!

13:15 In those days I saw in Yahudah
those treading wine presses on The Sabbath,
and bringing in the sheaves,
and loading upon the asses

even also wine, grapes, and figs,
and all kinds of burdens.
And they were bringing them
into Yerushalaim on the day of The Sabbath.
And I witnessed against it on the day they sold wild game.

13:16 And men of Tzor dwelt among them,
bringing in fish and all kinds of goods.
And they were selling them on The Sabbath
to the children of Yahudah, and in Yerushalaim.

13:17 Then I contended
with the nobles *themselves* **תא** of Yahudah.
And I said to them,
“What evil matter is this that *you yourselves* **תא** are doing,
even defiling the day *itself* **תא** of The Sabbath?”

13:18 Have your fathers not done according to this,
and caused our Elohim to bring all this harm *itself* **תא**
on us and on this city?
And *you yourselves* **תא** are adding more wrath
upon Yisra’el by defiling The Sabbath *itself* **תא**.”

13:19 And it was as the gates of Yerushalaim
began to be dark before The Sabbath.
And I spoke.
And I shut the gates.
And I said that they were not to be opened
until after The Sabbath.
And I stationed some of my servants at the gates.
No burden was brought in on the day of The Sabbath.

13:20 And the merchants and the sellers
of all kinds of wares spent the night outside of Yerushalaim
once or twice.

13:21 And I testified against them.
And I said to them,
“Why are *you yourselves* **תא**
spending the night in front of the wall?
If you do so again I will lay hands on you!”
From that very time they came no more on The Sabbath.

13:22 And I said to the Levites
that they were to purify themselves.
And they were to be coming and protecting the gates,
for the sake of setting apart
the day *itself* **תא** of The Sabbath.

Also for this remember me, my Elohim,
and be compassionate concerning me
according to the abundance of Your kindness!

13:23 Also in those days I observed
the Yahudeans *themselves* **תא** who had dwelt with women
of Ashdod, Ammon, and Mo’ab.

13:24 And half of their children were speaking
the language of Ashdod.
And they were not speaking the language of Yahudah,
but rather, according to the language of people after people.

13:25 And I contended with them.
And I cursed them.
And I struck some of their men.
And I pulled out their hair.
And I made them swear by The Elohim, saying,

"If you give your daughters to their sons,
or if you take their daughters
for your sons or for yourselves....

This is one of many unfinished sentences in Scripture. They are not shown in traditional texts. Apparently the writers did not understand that this is a form of curse. The consequences are left to the imagination of the one hearing such a statement. The implication was certain disaster.

13:26 Did not Shelomoh, king of Yisra'el,
offend on account of these?
And among the many nations
there had not existed a king like him.
And he was being loved by his Elohim.
And The Elohim set him as king over all Yisra'el.
Even he himself **nx** the foreign women caused to offend.

13:27 And will you listen attentively to them
for the sake of doing all this great evil itself **nx**,
by rebelling against our Elohim,
by dwelling with foreign women?"

13:28 And one of the sons of Yahoyada,
son of Elyashib, the great priest,
was a son-in-law of Sanballat the Horonite.
And I drove him away from before my face.

13:29 Remember them, my Elohim,
on account of their defilement of the priesthood
and the covenant of the priesthood and the Levites.

13:30 And I purified them from all foreigners.
And I appointed duties to the priests and the Levites,
each man according to his task,
13:31 even for the wood offering
according to its appointed times,
and for the first fruits.

Remember me, my Elohim, for the goodness!