

Nehemiah 13

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Text

Hebrew

1	אֱלֹהִים הָהוּא נִקְרָא בְּסֵפֶר מֹשֶׁה בְּאֲזִנֵּי הָעַם וְנִמְצָא כְּתוּב בּוֹ אֲשֶׁר לֹא יָבוֹא עֲמָנִי וּמֵאֲבִי בְּקֶהֱל הָאֱלֹהִים autotooltip__default plugin-autotooltip_big אֱלֹהִים hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine עד עולם
2	אֶת־אֱלֹהִים הָהוּא נִקְרָא בְּסֵפֶר מֹשֶׁה בְּאֲזִנֵּי הָעַם וְנִמְצָא כְּתוּב בּוֹ אֲשֶׁר לֹא יָבוֹא עֲמָנִי וּמֵאֲבִי בְּקֶהֱל הָאֱלֹהִים autotooltip__default plugin-autotooltip_big אֶת־ hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 בְּנִי יִשְׂרָאֵל בְּלֶחֶם וּבְמִים autotooltip__default plugin-autotooltip_big אֶת־ hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 בְּלֶעַם לְקַלְלֹי וַיִּהְיֶה autotooltip__default plugin-autotooltip_big אֱלֹהִים hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine הַקֶּלֶה לְבָרָכָה

3	הָיָה plugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3 Exodus 3:12 Ruth 1:1 Isaiah 2:2 אֶת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הַתּוֹרָה וַיְבַדֵּילוּ כָּל עֶרֶב מִיִּשְׂרָאֵל
4	פָּנִים plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. מִזֶּה אֶלִישִׁיב הַכֹּהֵן נָתַן בְּלִשְׁכַּת בֵּית אֱלֹהֵינוּ plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine קָרוֹב לְטוֹבִיָּה

	הָיָה plugin-autotooltip__default plugin-autotooltip_big הָיָה לוֹ לְשִׁכָּה גְדוֹלָה וְשָׁם הָיוּ hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הָיוּ plugin-autotooltip__default plugin-autotooltip_big hebrew
5	Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. אֵת plugin-autotooltip__default plugin-autotooltip_big אֵת hebrew The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הַמַּנְחָה הַלְבוּנָה וְהַכִּלִּים וּמַעֲשֵׂר הַדָּגָל הַתִּירוֹשׁ וְהַיִּצְהָר מִצִּנּוֹת הַלְוִיִּם וְהַמְשָׁרָרִים וְהַשְׁעָרִים וְתִירוֹמֶת הַכְּהֹנִים
6	הָיָה plugin-autotooltip__default plugin-autotooltip_big הָיָה לֹא הָיִיתִי hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 בִּירוּשָׁלַם כִּי בָשַׁנְתָּ שְׁלֹשִׁים וּשְׁתַּיִם לְאַרְתַּחְשֶׁסְתָּא מֶלֶךְ בְּבֶל' בְּאַתִּי אֶל הַמֶּלֶךְ וּלְקַץ יָמִים נִשְׁאַלְתִּי מִן הַמֶּלֶךְ
7	אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big אֱלֹהִים לוֹ נִשְׁכָּה בְּחֻצְרֵי בֵּית הָאֱלֹהִים hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine

8	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 כָּל כְּלֵי בַּיִת טוֹבִיָּה הָיוּ מִן הַלְשָׁכָה
9	אלהים plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine את המנחה והלבונה
10	ואדעה כי מניית הלויים לא נתנה ויברחו איש לשדהו הלויים והמשררים עשי המלאכה
11	אלהים plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine ואקבצם ואעמדם על עמדם
12	וכל יהודה הביאו מעשר הדגן והתירוש והיצהר לאוצרות
13	ואוצרה על אוצרות שלמיה הכהן וצדוק הסופר ופדיה מן הלויים ועל ידם חנו בן זכור בן מתניה כי נאמנים נחשבו ועליהם לחלק לאחיהם
14	אלהים plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine אל תמח חסדי אשר עשיתי בבית אלהי hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine ובמשמריו
15	במים ההמה ראיתי ביהודה דרכים גתות בשבת ומביאים הערמות ועמסים על החמרים ואף ליו ענבים ותאנים וכל משא ומביאים ירושלם ביום השבת ואעיד ביום מכרם ציד

16	וְהַצְרִים יָשְׁבוּ בָּהּ מִבְּיָאִים דָּאָג וְכָל מִכָּר וּמִכָּרִים בְּשַׁבָּת לִבְנֵי יְהוּדָה וּבִירוּשָׁלַם plugin-autotooltip__default plugin-autotooltip_bigאֶת חֲרֵי יְהוּדָה וְאַמְרָה לָהֶם מָה הַדָּבָר הָרַע הַזֶּה אֲשֶׁר אַתֶּם עֹשִׂים וּמַחֲלִלִים אֶת
17	hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 יוֹם הַשַּׁבָּת
18	plugin-autotooltip__default plugin-autotooltip_bigאֱלֹהִים hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine אֶת plugin-autotooltip__default plugin-autotooltip_bigעֲלֵינוּ hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 כָּל הָרָעָה הַזֹּאת וְעַל הָעִיר plugin-autotooltip__default plugin-autotooltip_bigאֶת הַזֹּאת וְאַתֶּם מוֹסִיפִים חֲרוֹן עַל יִשְׂרָאֵל לַחֲלָל אֶת hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הַשַּׁבָּת

הִיָּה hebrew The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 פָּנִים 19 hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. הַשֵּׁבֶת וְאִמְרָהּ וַיִּסְגְּרוּ הַדְּלָתוֹת וְאִמְרָהּ אֲשֶׁר לֹא יִפְתָּחוּם עַד אַחֲרֵי הַשִּׁבְתָּ וּמִנִּיעֵי הַעֲמֻדָּתַי עַל הַשְּׁעָרִים לֹא יָבֹא מִשָּׂא בִּיּוֹם הַשִּׁבְתָּ	הִיָּה hebrew The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 פָּנִים 19 hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. הַשֵּׁבֶת וְאִמְרָהּ וַיִּסְגְּרוּ הַדְּלָתוֹת וְאִמְרָהּ אֲשֶׁר לֹא יִפְתָּחוּם עַד אַחֲרֵי הַשִּׁבְתָּ וּמִנִּיעֵי הַעֲמֻדָּתַי עַל הַשְּׁעָרִים לֹא יָבֹא מִשָּׂא בִּיּוֹם הַשִּׁבְתָּ
20	וַיִּלְכְּדוּ הָרֹכֶלִים וּמִכְרֵי כָל מִמְכָּר מִחוּץ לִירוּשָׁלַם פָּעַם וּשְׁתֵּי
21	וְאֶעֱיֶדָה בָּהֶם וְאִמְרָהּ אֲלֵיהֶם מִדֹּעַ אַתֶּם לָנִים נִגְדַּת הַחֹמָה אִם תִּשְׁנֹו יָד אֲשַׁלַּח בָּכֶם מִן הָעֵת הַזֶּה לֹא בָּאוּ בַשִּׁבְתָּ

	הִיָּה plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 וַיֵּבְאוּ שְׁמַרְיָה וְבָאִים שְׁמָרְיָה plugin-autotooltip__default plugin-autotooltip_bigExamples שָׁמַר Meaning: * To guard * To protect * To keep * To observe * To attend
22	The verb שָׁמַר occurs about 470 times in the Old Testament. Central in covenant language. God “keeps” His covenant promises, and His people are called to Deuteronomy 7:9Psalm 121:7Deuteronomy 7:11Psalm 127:1Luke 2:19 הִשְׁמַרְתֶּם לְקַדֵּשׁ אֶת אֱלֹהֵיכֶם plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesi 1:1 יוֹם הַשַּׁבָּת גַּם זֹאת זָכְרָה לִּי אֱלֹהִים hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine וְחִוְסָה עָלַי כְּרֹב חֲסִידָךְ
23	אֶת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesi 1:1 הַיְּהוּדִים הָשִׁיבוּ נָשִׁים אֲשֶׁר הָיוּ עִמָּן מִיְּהוּדִים
24	וּבְנֵיהֶם חָצִי מִדְּבַר אֲשֶׁר דִּבֶּרְתִּי וְאֵינֶם מַכִּירִים לְדְבַר יְהוָה וְכִלְשׁוֹן עִם וְעִם

	אֱלֹהִים אֲנָשִׁים וְאַמְרָטָם וְאַשְׁבִּיעַם בְּאֱלֹהִים אֱלֹהִים hebrew 25 Meanings: * God * god * goddess * divine ones * angels Noun, masculine אֱלֹהִים לְבָנֵיהֶם וְאִם תִּשְׁאוּ מִבְּנֵיהֶם לְבָנֵיכֶם וְלָכֶם
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הָיָה plugin-autotooltip__default plugin-autotooltip_bigהָיָה

hebrew

The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament.

This is the foundational verb of existence, identity, becoming and occurrence.

* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הָיָה לְאֱלֹהִים plugin-autotooltip__default plugin-autotooltip_bigאֱלֹהִים

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine הָיָה plugin-autotooltip__default plugin-autotooltip_bigהָיָה

26 hebrew

The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament.

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* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הָיָה לְאֱלֹהִים plugin-autotooltip__default plugin-autotooltip_bigאֱלֹהִים

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine הָיָה plugin-autotooltip__default plugin-autotooltip_bigאֱתָ

hebrew

The Hebrew אֱת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הָ. Genesis 1:1 הָחֵטְאִים הַנֶּשֶׁם הַנִּכְרִיּוֹת

	את־הַנְּשִׂמָע לַעֲשׂוֹת אֶת־ hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 כָּל הָרָעָה הַגְּדוֹלָה הָיְתָה לְמַעַל
27	אלהים־בְּאֱלֹהֵינוּ hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine להִשְׁבִּיב נְשִׁים נְכָרִיּוֹת
28	וּמִבְּנֵי יוֹדָע בֶּן אֱלִישִׁיב הַכֹּהֵן הַגָּדוֹל חָתָן לְסַנְבַּלֵּט הַחוּרִי וְאַבְרִיחִהוּ מֵעָלִי אלהים־אֱלֹהֵי זָכָרָה לָהֶם hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine עַל גֵּאֲלֵי הַכְּהֻנָּה וּבְרִית הַכְּהֻנָּה וְהַלְוִיִּם
29	וְטַהֲרִיתִים מִכָּל נָכָר וְאַעֲמִידָה מִשְׁמֶרֶת לַכֹּהֲנִים וְלַלְוִיִּם אִישׁ בְּמִלְאָתּוֹ אלהים־אֱלֹהֵי זָכָרָה לִי hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine לְטוֹבָה
30	אֱלֹהֵי זָכָרָה לִי hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine לְטוֹבָה

ESV

1	On that day they read from the Book of Moses in the hearing of the people. And in it was found written that no Ammonite or Moabite should ever enter the assembly of God,
2	for they did not meet the people of Israel with bread and water, but hired Balaam against them to curse them- yet our God turned the curse into a blessing.
3	As soon as the people heard the law, they separated from Israel all those of foreign descent.
4	Now before this, Eliashib the priest, who was appointed over the chambers of the house of our God, and who was related to Tobiah,
5	prepared for Tobiah a large chamber where they had previously put the grain offering, the frankincense, the vessels, and the tithes of grain, wine, and oil, which were given by commandment to the Levites, singers, and gatekeepers, and the contributions for the priests.
6	While this was taking place, I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I went to the king. And after some time I asked leave of the king

7	and came to Jerusalem, and I then discovered the evil that Eliashib had done for Tobiah, preparing for him a chamber in the courts of the house of God.
8	And I was very angry, and I threw all the household furniture of Tobiah out of the chamber.
9	Then I gave orders, and they cleansed the chambers, and I brought back there the vessels of the house of God, with the grain offering and the frankincense.
10	I also found out that the portions of the Levites had not been given to them, so that the Levites and the singers, who did the work, had fled each to his field.
11	So I confronted the officials and said, "Why is the house of God forsaken?" And I gathered them together and set them in their stations.
12	Then all Judah brought the tithe of the grain, wine, and oil into the storehouses.
13	And I appointed as treasurers over the storehouses Shelemiah the priest, Zadok the scribe, and Pedaiah of the Levites, and as their assistant Hanan the son of Zaccur, son of Mattaniah, for they were considered reliable, and their duty was to distribute to their brothers.
14	Remember me, O my God, concerning this, and do not wipe out my good deeds that I have done for the house of my God and for his service.
15	In those days I saw in Judah people treading winepresses on the Sabbath, and bringing in heaps of grain and loading them on donkeys, and also wine, grapes, figs, and all kinds of loads, which they brought into Jerusalem on the Sabbath day. And I warned them on the day when they sold food.
16	Tyrrians also, who lived in the city, brought in fish and all kinds of goods and sold them on the Sabbath to the people of Judah, in Jerusalem itself!
17	Then I confronted the nobles of Judah and said to them, "What is this evil thing that you are doing, profaning the Sabbath day?"
18	Did not your fathers act in this way, and did not our God bring all this disaster on us and on this city? Now you are bringing more wrath on Israel by profaning the Sabbath."
19	As soon as it began to grow dark at the gates of Jerusalem before the Sabbath, I commanded that the doors should be shut and gave orders that they should not be opened until after the Sabbath. And I stationed some of my servants at the gates, that no load might be brought in on the Sabbath day.
20	Then the merchants and sellers of all kinds of wares lodged outside Jerusalem once or twice.
21	But I warned them and said to them, "Why do you lodge outside the wall? If you do so again, I will lay hands on you." From that time on they did not come on the Sabbath.
22	Then I commanded the Levites that they should purify themselves and come and guard the gates, to keep the Sabbath day holy. Remember this also in my favor, O my God, and spare me according to the greatness of your steadfast love.
23	In those days also I saw the Jews who had married women of Ashdod, Ammon, and Moab.
24	And half of their children spoke the language of Ashdod, and they could not speak the language of Judah, but the language of each people.
25	And I confronted them and cursed them and beat some of them and pulled out their hair. And I made them take oath in the name of God, saying, "You shall not give your daughters to their sons, or take their daughters for your sons or for yourselves.
26	Did not Solomon king of Israel sin on account of such women? Among the many nations there was no king like him, and he was beloved by his God, and God made him king over all Israel. Nevertheless, foreign women made even him to sin.
27	Shall we then listen to you and do all this great evil and act treacherously against our God by marrying foreign women?"
28	And one of the sons of Jehoiada, the son of Eliashib the high priest, was the son-in-law of Sanballat the Horonite. Therefore I chased him from me.
29	Remember them, O my God, because they have desecrated the priesthood and the covenant of the priesthood and the Levites.
30	Thus I cleansed them from everything foreign, and I established the duties of the priests and Levites, each in his work;

31	and I provided for the wood offering at appointed times, and for the firstfruits. Remember me, O my God, for good.
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NIV

1	On that day the Book of Moses was read aloud in the hearing of the people and there it was found written that no Ammonite or Moabite should ever be admitted into the assembly of God,
2	because they had not met the Israelites with food and water but had hired Balaam to call a curse down on them. (Our God, however, turned the curse into a blessing.)
3	When the people heard this law, they excluded from Israel all who were of foreign descent.
4	Before this, Eliashib the priest had been put in charge of the storerooms of the house of our God. He was closely associated with Tobiah,
5	and he had provided him with a large room formerly used to store the grain offerings and incense and temple articles, and also the tithes of grain, new wine and oil prescribed for the Levites, singers and gatekeepers, as well as the contributions for the priests.
6	But while all this was going on, I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I had returned to the king. Some time later I asked his permission
7	and came back to Jerusalem. Here I learned about the evil thing Eliashib had done in providing Tobiah a room in the courts of the house of God.
8	I was greatly displeased and threw all Tobiah's household goods out of the room.
9	I gave orders to purify the rooms, and then I put back into them the equipment of the house of God, with the grain offerings and the incense.
10	I also learned that the portions assigned to the Levites had not been given to them, and that all the Levites and singers responsible for the service had gone back to their own fields.
11	So I rebuked the officials and asked them, "Why is the house of God neglected?" Then I called them together and stationed them at their posts.
12	All Judah brought the tithes of grain, new wine and oil into the storerooms.
13	I put Shelemiah the priest, Zadok the scribe, and a Levite named Pedaiah in charge of the storerooms and made Hanan son of Zaccur, the son of Mattaniah, their assistant, because these men were considered trustworthy. They were made responsible for distributing the supplies to their brothers.
14	Remember me for this, O my God, and do not blot out what I have so faithfully done for the house of my God and its services.
15	In those days I saw men in Judah treading winepresses on the Sabbath and bringing in grain and loading it on donkeys, together with wine, grapes, figs and all other kinds of loads. And they were bringing all this into Jerusalem on the Sabbath. Therefore I warned them against selling food on that day.
16	Men from Tyre who lived in Jerusalem were bringing in fish and all kinds of merchandise and selling them in Jerusalem on the Sabbath to the people of Judah.
17	I rebuked the nobles of Judah and said to them, "What is this wicked thing you are doing—desecrating the Sabbath day?
18	Didn't your forefathers do the same things, so that our God brought all this calamity upon us and upon this city? Now you are stirring up more wrath against Israel by desecrating the Sabbath."
19	When evening shadows fell on the gates of Jerusalem before the Sabbath, I ordered the doors to be shut and not opened until the Sabbath was over. I stationed some of my own men at the gates so that no load could be brought in on the Sabbath day.
20	Once or twice the merchants and sellers of all kinds of goods spent the night outside Jerusalem.
21	But I warned them and said, "Why do you spend the night by the wall? If you do this again, I will lay hands on you." From that time on they no longer came on the Sabbath.

22	Then I commanded the Levites to purify themselves and go and guard the gates in order to keep the Sabbath day holy. Remember me for this also, O my God, and show mercy to me according to your great love.
23	Moreover, in those days I saw men of Judah who had married women from Ashdod, Ammon and Moab.
24	Half of their children spoke the language of Ashdod or the language of one of the other peoples, and did not know how to speak the language of Judah.
25	I rebuked them and called curses down on them. I beat some of the men and pulled out their hair. I made them take an oath in God's name and said: "You are not to give your daughters in marriage to their sons, nor are you to take their daughters in marriage for your sons or for yourselves.
26	Was it not because of marriages like these that Solomon king of Israel sinned? Among the many nations there was no king like him. He was loved by his God, and God made him king over all Israel, but even he was led into sin by foreign women.
27	Must we hear now that you too are doing all this terrible wickedness and are being unfaithful to our God by marrying foreign women?"
28	One of the sons of Joiada son of Eliashib the high priest was son-in-law to Sanballat the Horonite. And I drove him away from me.
29	Remember them, O my God, because they defiled the priestly office and the covenant of the priesthood and of the Levites.
30	So I purified the priests and the Levites of everything foreign, and assigned them duties, each to his own task.
31	I also made provision for contributions of wood at designated times, and for the firstfruits. Remember me with favor, O my God.

NLT

1	On that same day, as the Book of Moses was being read to the people, the passage was found that said no Ammonite or Moabite should ever be permitted to enter the assembly of God.
2	For they had not provided the Israelites with food and water in the wilderness. Instead, they hired Balaam to curse them, though our God turned the curse into a blessing.
3	When this passage of the Law was read, all those of foreign descent were immediately excluded from the assembly.
4	Before this had happened, Eliashib the priest, who had been appointed as supervisor of the storerooms of the Temple of our God and who was also a relative of Tobiah,
5	had converted a large storage room and placed it at Tobiah's disposal. The room had previously been used for storing the grain offerings, the frankincense, various articles for the Temple, and the tithes of grain, new wine, and olive oil (which were prescribed for the Levites, the singers, and the gatekeepers), as well as the offerings for the priests.
6	I was not in Jerusalem at that time, for I had returned to King Artaxerxes of Babylon in the thirty-second year of his reign, though I later asked his permission to return.
7	When I arrived back in Jerusalem, I learned about Eliashib's evil deed in providing Tobiah with a room in the courtyards of the Temple of God.
8	I became very upset and threw all of Tobiah's belongings out of the room.
9	Then I demanded that the rooms be purified, and I brought back the articles for God's Temple, the grain offerings, and the frankincense.
10	I also discovered that the Levites had not been given their prescribed portions of food, so they and the singers who were to conduct the worship services had all returned to work their fields.
11	I immediately confronted the leaders and demanded, "Why has the Temple of God been neglected?" Then I called all the Levites back again and restored them to their proper duties.

12	And once more all the people of Judah began bringing their tithes of grain, new wine, and olive oil to the Temple storerooms.
13	I assigned supervisors for the storerooms: Shelemiah the priest, Zadok the scribe, and Pedaiah, one of the Levites. And I appointed Hanan son of Zaccur and grandson of Mattaniah as their assistant. These men had an excellent reputation, and it was their job to make honest distributions to their fellow Levites.
14	Remember this good deed, O my God, and do not forget all that I have faithfully done for the Temple of my God and its services.
15	In those days I saw men of Judah treading out their winepresses on the Sabbath. They were also bringing in grain, loading it on donkeys, and bringing their wine, grapes, figs, and all sorts of produce to Jerusalem to sell on the Sabbath. So I rebuked them for selling their produce on that day.
16	Some men from Tyre, who lived in Jerusalem, were bringing in fish and all kinds of merchandise. They were selling it on the Sabbath to the people of Judah— and in Jerusalem at that!
17	So I confronted the nobles of Judah. “Why are you profaning the Sabbath in this evil way?” I asked.
18	“Wasn't it just this sort of thing that your ancestors did that caused our God to bring all this trouble upon us and our city? Now you are bringing even more wrath upon Israel by permitting the Sabbath to be desecrated in this way!”
19	Then I commanded that the gates of Jerusalem should be shut as darkness fell every Friday evening, not to be opened until the Sabbath ended. I sent some of my own servants to guard the gates so that no merchandise could be brought in on the Sabbath day.
20	The merchants and tradesmen with a variety of wares camped outside Jerusalem once or twice.
21	But I spoke sharply to them and said, “What are you doing out here, camping around the wall? If you do this again, I will arrest you!” And that was the last time they came on the Sabbath.
22	Then I commanded the Levites to purify themselves and to guard the gates in order to preserve the holiness of the Sabbath. Remember this good deed also, O my God! Have compassion on me according to your great and unfailing love.
23	About the same time I realized that some of the men of Judah had married women from Ashdod, Ammon, and Moab.
24	Furthermore, half their children spoke the language of Ashdod or of some other people and could not speak the language of Judah at all.
25	So I confronted them and called down curses on them. I beat some of them and pulled out their hair. I made them swear in the name of God that they would not let their children intermarry with the pagan people of the land.
26	“Wasn't this exactly what led King Solomon of Israel into sin?” I demanded. “There was no king from any nation who could compare to him, and God loved him and made him king over all Israel. But even he was led into sin by his foreign wives.
27	How could you even think of committing this sinful deed and acting unfaithfully toward God by marrying foreign women?”
28	One of the sons of Joiada son of Eliashib the high priest had married a daughter of Sanballat the Horonite, so I banished him from my presence.
29	Remember them, O my God, for they have defiled the priesthood and the solemn vows of the priests and Levites.
30	So I purged out everything foreign and assigned tasks to the priests and Levites, making certain that each knew his work.
31	I also made sure that the supply of wood for the altar and the first portions of the harvest were brought at the proper times. Remember this in my favor, O my God.

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Meaning
* All * Every * The whole
Adjective.
Usage in the New Testament
The sense of in depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.
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Usage in the New Testament 16 The sense of τίς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:18Romans 5:12Matthew 28:18Colossians 1:16Romans 3:23John 3:16Colossians 1:17 ἐκαστοςεκαστος καίκαιplugin-autotooltip__default plugin-autotooltip_bigαἰ greek Preposition meaning "in". ἐνενplugin-autotooltip__default plugin-autotooltip_bigαἰ, ὅ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ὅ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἐνενειειplugin-autotooltip__default plugin-autotooltip_bigαἰ, ὅ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ὅ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἐνενειειplugin-autotooltip__default plugin-autotooltip_bigαἰ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. 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Forms Singular Case Masculine Feminine Neuter Nominative ὁ ὅ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἐνενειειplugin-autotooltip__default plugin-autotooltip_bigαἰ, ὅ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅς ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ὅστιςοστις τοῦτουplugin-autotooltip__default plugin-autotooltip_bigαἰ Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form καίκαιplugin-autotooltip__default plugin-autotooltip_bigαἰ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. 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greek
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Singular Case Masculine Feminine Neuter Nominative [ὁ](#) [ἡ](#) [τό](#) Genitive [τοῦ](#) [τῆς](#) [τοῦ](#) Dative [τῷ](#) [τῇ](#) [τῷ](#) [τοῖς](#) [αἰ](#)plugin-autotooltip__default plugin-autotooltip_big, [αἰν](#)
24 greek
Meaning
* He, she, it * Himself, herself, itself * Same
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) [ἑαυτοῦ](#) [ἑαυτοῦ](#)plugin-autotooltip__default plugin-autotooltip_big, [αἰ](#)
greek
Meaning
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greek
Is the first person singular verb for "to be" (olves [the infinitive form] = "to be").
It is an irregular verb, and, like English, changes significantly between person and tense. For example [εἰμι](#) is the word for am and [ἦν](#) is the word for was, e.g. [ἐμνήσμενος](#) [ἡ](#) [καὶ](#) [ἐμνήσθη](#)
[αἰ](#)plugin-autotooltip__default plugin-autotooltip_big, [αἰ](#)
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25 greek
Preposition meaning "in". [ἐν](#)plugin-autotooltip__default plugin-autotooltip_big, [ἐν](#), [τό](#)
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The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative [ὁ](#) [ἡ](#) [τό](#) Genitive [τοῦ](#) [τῆς](#) [τοῦ](#) Dative [τῷ](#) [τῇ](#) [τῷ](#) [τοῖς](#) [αἰ](#)plugin-autotooltip__default plugin-autotooltip_big, [αἰν](#)
greek
Masculine noun meaning:
* A god or goddess * God [θεὸς](#) [θεὸς](#)plugin-autotooltip__default plugin-autotooltip_big, [θεὸς](#), [ἡ](#), [τό](#)
greek
Meaning:
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5	And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.
6	But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king:
7	And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.
8	And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.
9	Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.
10	And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field.
11	Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.
12	Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.
13	And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren.
14	Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.
15	In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.
16	There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.
17	Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?
18	Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.
19	And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.
20	So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.
21	Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.
22	And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.
23	In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab:
24	And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.
25	And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.
26	Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27	Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?
28	And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me.
29	Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.
30	Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;
31	And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

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