

Nehemiah 6-7
Psalm 48
Galatians 4

“A Finished Wall – An Unfinished City”

March 10, 2019

Chapter 7 of Nehemiah consists largely of a reprint of Ezra chapter 2.

We read it out loud a few weeks back, so I didn't feel the need to read it again.

But – especially because Ezra-Nehemiah is *one book* –
how come the same list appears twice

(once at the beginning and once in the middle)?

“Among the returned exiles, some well-established families have supported Nehemiah,
while others have supported Tobiah.

Appealing to a deeper unity,

Nehemiah here publishes the census of the original party of returned exiles...

He thereby claims this census as the founding document of *his* mission
of return and restoration.” (Levering 172)

The wall is finished – but the *city* is not.

After all, without a *holy people* you cannot have a *holy city!*

The census of the returned exiles is designed to connect Nehemiah wall-building
with Zerubbabel's temple-building –

and connect both of these to the overarching theme
of the restoration of the city of God!

Our Psalm of response is Psalm 48B –

a song that celebrates the *presence* of God in his holy city.

This is something we need to remember – in our own lives!

God's presence – and his *power* – is what makes all the difference.

Psalm 48 speaks of how the kings of the earth assembled against Jerusalem
(think of Sanballat and Tobiah – not kings, but rulers).

But God's presence with his people – in his city – in his holy temple –
this is what enables us to rest secure.

So let us sing Psalm 48B!

Read Galatians 4

Your life – your story – is connected to the story of the Son of God!

God sent forth his Son, born of woman, born under the law,
to redeem those who were under the law,
so that we might receive adoption as sons.

And because you are sons, God has sent the Spirit of his Son into our hearts...

We are now sons of God – fellow heirs with Jesus.

The reason why Paul says *son* – and not just “child” –
is because of the importance of the inheritance.

Paul has just said that *in Christ* “there is neither Jew nor Greek,
there is neither slave nor free, there is no male and female,
for you are all one in Christ Jesus.

And if you are Christ’s, then you are Abraham’s offspring,
heirs according to promise.” (3:28-29)

The point is that we have *all* been united to Jesus –
and Jesus is the one who has received the inheritance!

Then at the end of chapter 4, Paul says that the story of Abraham’s two sons –
Isaac and Ishmael – has a spiritual meaning – an allegorical meaning:
Hagar, Ishmael’s mother, represents the “present Jerusalem” –
the earthly Jerusalem – which is in slavery with her children.

Now think about that!

The earthly Jerusalem is Hagar.

That’s not what Nehemiah was building!
Nehemiah was *not* building Hagar!
He was building Sarah – he was building the *free woman!*

But what happened to Jerusalem?

When Jesus came to Jerusalem –
when the Son of God came *to his own city* –
he found Sanballat and Tobiah in charge!
He found the Sadducees and the priests all in league with Rome –
and he found that the Pharisees
(who were supposed to be the heirs of Ezra!)
had forgotten the point that Ezra and Nehemiah had taught them!

A holy city without a holy *people* –
well, that’s just Hagar – they are enslaved with their children.

But the Jerusalem above is free, and she is our mother.

The heavenly Jerusalem is our mother.

We are children of the free woman – we are children of the heavenly Jerusalem –
children of the promise!

Nehemiah chapter 6 helps us think about what it means to live as children of the free woman in the midst of the perils of this age.

In our passage today we see the trials of Nehemiah.

We see the attacks from outside as Sanballat and Tobiah seek to stop him.

We see the subversion from the inside as prophets and nobles turn against him.

But Nehemiah remembers what he's doing here!

And so Nehemiah asks God to remember as well!

Remember this – when you are tempted to forget!

Remember that God has joined you to the life of His Son!

If you have believed in Jesus Christ,

then you have been made a partaker in the divine nature –

the eternal Son of God has joined you to himself – by His Spirit –

so that you might be a fellow heir with him!

1. “Remember, O My God” – the Trials of Nehemiah (v1-14)

6 Now when ^(A)Sanballat and Tobiah and ^(B)Geshem the Arab and the rest of our enemies heard that I had built the wall and that there was no breach left in it ^(C)although up to that time I had not set up the doors in the gates), ² Sanballat and Geshem sent to me, saying, “Come and let us meet together at Hakkephirim in the plain of ^(D)Ono.” But they intended to do me harm. ³ And I sent messengers to them, saying, “I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?” ⁴ And they sent to me four times in this way, and I answered them in the same manner.

Nehemiah 6 opens with the efforts of Sanballat and Geshem to lure Nehemiah away from Jerusalem.

They want him to meet them in the plain of Ono.

The plain of Ono is about 27 miles northwest of Jerusalem.

The name “Hakkephirim” means “the young lions” –

which might be the name of a village,

but could also be the name of a meeting

(e.g., the ‘young lions’ could be a way of referring to a leadership council).

Perhaps they were even hinting that they were open to a rebellion against Persia – and they are inviting him down to trap him.

Four times they urge him to come.

But Nehemiah avoids their snare with a simple diplomatic message:

“I am doing a great work and I cannot come down.

Why should the work stop while I leave it and come down to you?”

Two weeks ago we learned that Sanballat was the governor of Samaria.

Sanballat appears to be an Israelite of sorts – a Samaritan.

He – or his predecessor – had built the Samaritan temple at Mt. Gerizim,
so he is not eager to see Nehemiah rebuild Jerusalem.

So, not surprisingly, he tries to sabotage Nehemiah's efforts.

Verses 5-9 then recount Sanballat's fifth and last attempt:

⁵ In the same way Sanballat for the fifth time sent his servant to me with an open letter in his hand. ⁶ In it was written, "It is reported among the nations, and Geshem^[a] also says it, that you and ^(E)the Jews intend to rebel; that is why you are building the wall. And according to these reports you wish to become their king. ⁷ And you have also set up prophets to proclaim concerning you in Jerusalem, 'There is a king in Judah.' And now the king will hear of these reports. So now come and let us take counsel together."

Sanballat knows – just as well as Nehemiah – that the *promise* of the restoration from Exile included the restoration of the House of David!

The coming of the Kingdom of God – the coming of the New Jerusalem –
is a threat to the kingdoms of men.

But not in the way that Sanballat thinks!

Yes, Nehemiah is all about the restoration of the Kingdom of God!

But his reply makes clear that there is no threat to the Kingdom of Persia:

⁸ Then I sent to him, saying, "No such things as you say have been done, for you are inventing them out of your own mind." ⁹ For they all wanted to frighten us, thinking, "Their hands will drop from the work, and it will not be done." But now, O God,^[b] strengthen my hands.

The enemies of Christ's kingdom will seek to frighten you.

They will seek to distract you from following Jesus.

They will tell lies about you and keep you from making disciples.

But as Nehemiah says,

"you are inventing [these things] out of your own mind" –

"it is a figment of your own imagination" (JB).

Nehemiah is not going to waste his time trying to disprove obvious and malicious falsehoods.

The last line of verse 9 is a little odd.

As the footnote in the ESV points out, the words "O God" are not in the text.

It simply reads,

"And now, strengthen my hands."

How exactly to translate that is not entirely clear –
but the *point* is very clear!

Sanballat's efforts to *weaken* the hands of the workers,
have only resulted in strengthening the hands of Nehemiah.

So Nehemiah is immune to political intrigue.

So verses 10-13 then recount another attempt to trap and embarrass Nehemiah:

¹⁰ *Now when I went into the house of Shemaiah the son of Delaiah, son of Mehetabel, who was (E) confined to his home, he said, "Let us meet together in the house of God, within the temple. Let us close the doors of the temple, for they are coming to kill you. They are coming to kill you by night."*

Shemaiah, we are told a few verses later, was a prophet.

Why was Shemaiah confined to his home?

Possibly Shemaiah was confined to his home by the governor (Nehemiah)
or he was "playing the prophet" and confined himself to his home
as a symbolic action in order to convince Nehemiah of his warning.

Either way, Shemaiah urges Nehemiah to hide in the temple from an assassination attempt.

I want you to think about what is happening here.

We've noticed that Nehemiah seems to have pretty good "inside information"
into what is going on with Sanballat and Tobiah.

But they also have inside information on Nehemiah!

Why?

Because of all the divided loyalties among the people of Jerusalem!
(and Samaria, and Ammon...)

As we've seen, all the leading families in the region have intermarried.

So they have relatives in every major town in the region.

Can you imagine what Nehemiah is going through?

He is trying to rebuild the wall of Jerusalem

with an army of informants and double-agents working against him!

He has to keep a very clear focus on what *God* requires of him!

¹¹ *But I said, "Should such a man as I run away? And what man such as I could go into the temple and live? [E] I will not go in."*

When Nehemiah says "what man such as I could go into the temple and live" –

he is not saying that he would be executed for going into the temple –
after all, *he is the governor!* – [he’s not going to execute himself!]
and as we’ll hear later in the book of Nehemiah,
the priests were not very strict about who they let into the temple!

Nehemiah’s point is that *God* would object to him hiding in the temple!
Only the priests are supposed to go into the temple.

Notice how Nehemiah explains it in verses 12-13:

¹² And I understood and saw that God had not sent him, ^(G)but he had pronounced the prophecy against me because Tobiah and Sanballat had hired him. ¹³ For this purpose he was hired, that I should be afraid and act in this way and sin, and so they could give me a bad name in order to taunt me.

The temple was the only *secure* place in the city.
So Shemaiah – who was a prophet –
urged Nehemiah to hide in the temple and save himself.

What do you do when a prophet tells you to do something contrary to God’s word?
The book of Deuteronomy had warned Israel that such prophets would arise.
If a prophet tells you to do something contrary to what God has said,
then you *know* that God has not sent that prophet!

So Nehemiah “understood and saw that God had not sent him.”

Nowadays we have a lot of prophets who are like Shemaiah.
How do you know how to spot them?

They will tell you that it’s okay to do things that God forbids.
And it’s easy to see how appealing and persuasive such arguments can be!
“You know, Nehemiah, when God said only the priests could go into the temple,
Jerusalem wasn’t such a mess!
In those days, there would have been other safe places in the city!
God will understand...”

Times have changed – the situation is different....
Have you ever heard preachers say that?!

But Nehemiah understands that the holiness of God has not changed!
A pastor friend of mine recently received a letter from a child saying,
“thank you for risking your life to tell God about Jesus.”
Everyone laughed.

But as I thought about it in the light of Nehemiah's comment here –
that child was wiser than the adults who laughed!

When we come into the Holy of Holies –
when we enter into the heavenly temple –
coming before the throne of a Holy God –
we are risking our lives!

Who are we – like Nehemiah – “what man such as I could go into the temple and live?”
When we pray, we come into the temple – we risk our lives –
to tell God about Jesus!
That's the only reason that we *can* come before God!
Because of Jesus.

And when we come to God, we tell him about Jesus –
we come in the name of Jesus!
we ask him to have mercy upon us for Jesus' sake!

And when we come, seeking first the kingdom of God,
we also need to ask God to deal with those who oppose his kingdom!
As Nehemiah does in verse 14:

¹⁴ ^(H) *Remember Tobiah and Sanballat, O my God, according to these things that they did, and also ^(L)the prophetess Noadiah and the rest of the prophets who wanted to make me afraid.*

Think of how Nehemiah responds to his trials!
He doesn't come to God asking “why me?” – or “how long?”
He simply calls down the covenant curse upon those who seek to destroy God's city

God sends these trials to us to conform us to the image of his Son.
After all, our Lord Jesus came in *our flesh*
in order to bear our humanity, our misery, our curse.
And so we are conformed to his likeness as *his resurrection power*
enables us to endure *his cross*.

And so, like Nehemiah, when there are prophets who lead the people astray –
we should pray that God remember them according to their deeds.
Think about the clergy in the Roman Catholic Church and the Southern Baptist Convention –
and wherever else they are found! –
who have sexually abused those under their care.

But also think of pastors who seek to manipulate and control –
pastors who preach their own opinions as the word of the Lord,

in order to get people to do what they want.

These are false prophets who may speak in the name of Christ,
but they just want their own power and pleasure –
they want to make Christ's sheep fear them!

And we should pray that God would “remember” their evil deeds against them!

It's worth pointing out, in this context, the importance of Ezra!
As we'll hear in chapter 8, Ezra is still in Jerusalem.
Ezra will lead the reading of the Law during the Feast of Booths.

Why don't we hear about Ezra in the first half of the book of Nehemiah?
Why didn't stand up and say something or do something in all this?

Because Ezra was doing what God had called him to do:
studying, doing, and teaching the Law!
Given that Jerusalem was really small,
he was certainly aware of what was going on –
and he was certainly supportive of Nehemiah's rebuilding project!
But he doesn't insert himself into matters that others are taking care of!
I used to want to know everything – to be involved in everything!
But then I found out that *everything* is just as messy as *everything else*.

Don't get me wrong – I'm actually an incurable optimist who finds great joy in life!
And I am robustly optimistic about the future –
because I believe that Jesus is Lord!
But in this life, you will have trouble!

You may feel as though “everyone else” around you is doing well
and you feel alone and isolated and out of place.

I get it.
Because we all are unique – we each have our own particular misery!

But I can assure you that both of your pastors are miserable –
all of your elders are miserable –
all of your deacons are miserable –
and those are supposed to be the exemplary Christians in this church!

In this life you will have trouble –
but – as our Lord Jesus said – “I have overcome the world!”

Jesus has become the cornerstone – the rock – the foundation –
in whom we are being built into a holy temple –
a dwelling place for God.

The reason for our confidence is *not* that “we’re doing great”!
The reason for our confidence is that *Jesus* has done great things!

So Nehemiah finished the wall!

2. “So the Wall Was Finished” – the Peril of Jerusalem in the Midst of This Age (6:15-7:4)

¹⁵ So the wall was finished on the twenty-fifth day of the month Elul, in fifty-two days. ¹⁶ And ^(D) when all our enemies heard of it, all the nations around us were afraid and fell greatly in their own esteem, ^(K) for they perceived that this work had been accomplished with the help of our God.

The wall was finished – in 52 days.

That’s remarkable speed!

Of course, as we saw in chapter 3, there were *a lot of people* involved.

And – as we also saw in chapter 3 – they chose to enclose a small area –
so with a big crew and a small area, they worked hard and got it done fast!

And all the enemies of Jerusalem were afraid – and “fell greatly in their own esteem” –
because they recognized that this work had been accomplished
“with the help of our God.”

They recognize that this work was a work of God.

But while it was a work of God –

it was also a *partial* restoration – a *partial* rebuilding.

And a holy city without a holy people is still a city in peril.

Look at verses 17-19:

¹⁷ Moreover, in those days the nobles of Judah sent many letters to Tobiah, and Tobiah's letters came to them. ¹⁸ For many in Judah were bound by oath to him, because he was the son-in-law of Shecaniah the son of ^(L) Arah: and his son Jehohanan had taken the daughter of ^(M) Meshullam the son of Berechiah as his wife. ¹⁹ Also they spoke of his good deeds in my presence and reported my words to him. And Tobiah sent letters to make me afraid.

The wall is finished.

So this is no longer an attempt to stop construction on the wall.

One commentator suggests that some of the leading citizens of Jerusalem
may now be trying to reconcile Nehemiah with Tobiah –
perhaps for commercial reasons (Fensham, 208).

Now we understand why both sides seem to have a pretty clear understanding of the movements and motives of the other.

Tobiah was the son-in-law of Shecaniah (one of the priests).

And Tobiah's son had married the daughter of Meshullam the son of Berechiah (another priest).

Tobiah is regularly called "the Ammonite" –

but his name is Hebrew, and he very well might be a Jew who had settled in Ammon.

Indeed, when we first heard about him,

he was called "Tobiah, the Ammonite servant" (or "official").

In other words, Tobiah is in the service of Ammon – *not* the service of Jerusalem!

We've seen several times in Ezra-Nehemiah that *foreigners* could become Jews by virtue of their faithfulness to Yahweh and his city.

In the same way, perhaps Tobiah shows us how a Jew could become a foreigner by virtue of his unfaithfulness to Yahweh and his city.

And we also see that the nobles of Judah have divided loyalties.

Tobiah is married to the daughter of a priest.

And based on his *name*, he may well have had a Jewish mother (or father).

We're back to the problem with intermarriage that Ezra had faced!

Or more precisely, we're seeing the fruit of that problem!

It would be like a Christian marrying a Muslim.

Sure – it might help people to understand each other better!

The nobles of Judah understand Tobiah – and like Tobiah –

they are saying, "Hey, Tobiah's a great guy –

what's your problem, Nehemiah?!

Why are you so intolerant?!"

But Tobiah is *actively* resisting the building of Jerusalem –

he opposes the building of the city of God.

This is why it is important to marry within the faith!

If you marry an unbeliever, you are forming alliances

that will end up undermining your allegiance to the Kingdom of Christ.

Where do you find your brothers, your sisters, your mother?

When Mary came looking for Jesus, along with his brothers,

Jesus asked, "Who are my mother and my brothers?"

And looking around on those who sat about him, he said,

“Here are my mother and my brothers!
Whoever does the will of God is my brother, and sister, and mother” (Mk 3:33-5)

Think about that for a moment.

Jesus says that whoever does the will of God is *his mother*.

What did Paul about *our mother*?

The Jerusalem above – *she is our mother!*

The people of God – the heavenly Jerusalem – is Jesus’s mother, and ours.

What matters more to you?

Your family connections?

Or your connection with Jesus – and his family?

The nobles of Jerusalem have forgotten that “no one can serve two masters.” (Mt 6:24)

Friendship with the world means enmity with God.

If Nehemiah’s goal was to make friends with everyone around him,
then he would have never have built the wall of Jerusalem.

Building that wall was going to make enemies.

If Nehemiah builds that wall, he is going to look intolerant, bigoted, and isolationist.

And yes, I know – saying that sentence out loud was painful!

Because our current political climate is dominated

by a man who is trying to build a wall,

and thereby looks intolerant, bigoted, and isolationist!

If Donald Trump’s wall was about building the kingdom of Christ,
then it would be a great wall!

But – quite frankly – the *church* in the United States today
looks an awful lot like the Jerusalem of Nehemiah’s day!

Divided – fragmented – going in all sorts of different directions!

Some wanting to compromise with the spirit of the age –

saying, ‘hey, things are different than they used to be –

the times are changing – and we should keep up with the times!’”

Of course, Nehemiah only had to deal with a hundred thousand or people –
in a small community the size of St. Joe and Elkhart Counties!

So, for the moment, let’s set aside the hundred million in the whole US –
and let’s just talk about the tens of thousands of believers
here in St. Joe and Elkhart Counties!

Let’s think about where we are at with our neighbors!

It can be tempting to think that “we” have all the answers!
If only those “other” people would do things *our* way –
then they would have a better life!

It’s the problem when we think that everyone should aspire to “the American Dream”!
Oh – we’ve got affluence! –
but if you ask me, it’s more like the “American Nightmare!” –
as our individualism and selfishness has become an epidemic
that rots away our very souls!

Brian Fikkert reminds us of this when he says:
“You see, the story of poverty alleviation shouldn’t be to turn Uganda into the United States
or impoverished inner cities into affluent suburbs,
for all these places are fundamentally broken.
Rather the right story calls for all these places to become more like the New Jerusalem.
That’s God’s story.
It’s the only story that is actually true,
the only story in which we can actually play the roles
for which we’ve been created.
It’s the only story that actually works.” (Brian Fikkert, “We Need A Better Story”)

So watch what Nehemiah does!

The opening verses of chapter 7 reveal the ongoing peril of Jerusalem:

7 Now when the wall had been built ^(N)and I had set up the doors, and the gatekeepers, the singers, and the Levites had been appointed, ² I gave ^(O)my brother Hanani and Hananiah the governor of ^(P)the castle charge over Jerusalem, for he was ^(O)a more faithful and God-fearing man than many.

A ringing endorsement!
Hananiah was “a more faithful and God-fearing man *than many*.”
How’d you like that testimonial?
“He’s a better engineer than many...”
“She’s a better writer than many...”

But here’s the point:
Nehemiah accepts the fact that things aren’t the way they should be.
The perfect can become the enemy of the good!
He’ll take a man who is “more faithful and God-fearing than many” –
because the alternative would be one of the *many* who are *less* faithful!

There are those who have compromised with the world

and are trying to get you to pursue *friendship* with the world.
But James tells us that friendship with the world is enmity with God!
An alliance with the powers of this age will subvert the city of God.

But that doesn't mean that we go hide in a corner!
Nehemiah appoints the best man that he has.
He does the thing that is needful.
And he works with the people whom God gives him!

And he seeks to help them follow Jesus too!

³ *And I said to them, "Let not the gates of Jerusalem be opened until the sun is hot. And while they are still standing guard, let them shut and bar the doors. Appoint guards from among the inhabitants of Jerusalem, some at their guard posts and some in front of their own homes." ⁴ The city was wide and large, but the people within it were few, and no houses had been rebuilt.*

We are a work in progress.

We are being *built into* the heavenly Jerusalem –
but we are still partially finished.

The power of Christ's resurrection is a power that is made perfect in weakness.

It is a power that strengthens us so that we might bear the cross –
being conformed to the likeness of his *death* –
so that we might also be conformed to his resurrection glory!

3. "The Book of the Genealogy" – the Same Document as Ezra 2 Republished (7:5-73)

⁵ *Then my God put it into my heart to assemble the nobles and the officials and the people to be enrolled by genealogy. And I found the book of the genealogy of ^(R)those who came up at the first, and I found written in it:*

⁶ ^(S)*These were the people of the province who came up out of the captivity of those exiles whom Nebuchadnezzar the king of Babylon had carried into exile. They returned to Jerusalem and Judah, each to his town. ⁷ They came with Zerubbabel, Jeshua, Nehemiah, ^(T)Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah.*

The number of the men of the people of Israel: ⁸ the sons of Parosh, 2,172. ⁹ The sons of Shephatiah, 372. ¹⁰ The sons of Arah, ^(U)652. ¹¹ The sons of Pahath-moab, namely the sons of Jeshua and Joab, 2,818. ¹² The sons of ^(V)Elam, 1,254. ¹³ The sons of Zattu, 845. ¹⁴ The sons of Zaccai, 760. ¹⁵ The sons of ^(W)Binnui, 648. ¹⁶ The sons of Bebai, 628. ¹⁷ The sons of Azgad, 2,322. ¹⁸ The sons of Adonikam, 667. ¹⁹ The sons of Bigvai, 2,067. ²⁰ The sons of Adin, 655. ²¹ The sons of Ater, namely of Hezekiah, 98. ²² The sons of Hashum, 328. ²³ The sons of ^(X)Bezai, 324. ²⁴ The sons of Hariph, 112. ²⁵ The sons of ^(Y)Gibeon, 95. ²⁶ The men of Bethlehem and Netophah, 188. ²⁷ The men of Anathoth, 128. ²⁸ The men ^(Z)of Beth-azmaveth, 42. ²⁹ The men of ^(AA)Kiriath-jearim, Chephirah, and Beeroth, 743. ³⁰ The men of Ramah and Geba, 621. ³¹ The men of Michmas, 122. ³² The men of Bethel and Ai, 123. ³³ The men of the other Nebo, 52. ³⁴ The sons of ^(AB)the other

Elam, 1,254. ³⁵ The sons of Harim, 320. ³⁶ The sons of Jericho, 345. ³⁷ The sons of Lod, Hadid, and Ono, 721. ³⁸ The sons of Senaah, 3,930.

³⁹ The priests: the sons of ^(AC)Jedaiah, namely the house of Jeshua, 973. ⁴⁰ The sons of ^(AD)Immer, 1,052. ⁴¹ The sons of ^(AE)Pashhur, 1,247. ⁴² The sons of ^(AF)Harim, 1,017.

⁴³ The Levites: the sons of Jeshua, namely of Kadmiel of the sons of ^(AG)Hodevah, 74. ⁴⁴ The singers: the sons of Asaph, 148. ⁴⁵ The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, 138.

⁴⁶ The temple servants: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, ⁴⁷ the sons of Keros, the sons of ^(AH)Sia, the sons of Padon, ⁴⁸ the sons of Lebana, the sons of ^(AI)Hagaba, the sons of ^(AJ)Shalmi, ⁴⁹ the sons of Hanan, the sons of Giddel, the sons of Gahar, ⁵⁰ the sons of Reaiah, the sons of Rezin, the sons of Nekoda, ⁵¹ the sons of Gazzam, the sons of Uzza, the sons of Paseah, ⁵² the sons of Besai, the sons of Meunim, the sons of ^(AK)Nephushesim, ⁵³ the sons of Bakbuk, the sons of Hakupha, the sons of Harhur, ⁵⁴ the sons of ^(AL)Bazlith, the sons of Mehida, the sons of Harsha, ⁵⁵ the sons of Barkos, the sons of Sisera, the sons of Temah, ⁵⁶ the sons of Neziah, the sons of Hatipha.

⁵⁷ The sons of Solomon's servants: the sons of Sotai, the sons of Sophereth, the sons of ^(AM)Perida, ⁵⁸ the sons of Jaala, the sons of Darkon, the sons of Giddel, ⁵⁹ the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of ^(AN)Amon.

⁶⁰ All the temple servants and the sons of Solomon's servants were 392.

⁶¹ ^(AO)The following were those who came up from Tel-melah, Tel-harsha, Cherub, ^(AP)Addon, and Immer, but they could not prove their fathers' houses nor their descent, whether they belonged to Israel: ⁶² the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, 642. ⁶³ Also, of the priests: the sons of Hobaiah, the sons of Hakkoz, the sons of Barzillai (who had taken a wife of the daughters of Barzillai the Gileadite and was called by their name). ⁶⁴ These sought their registration among those enrolled in the genealogies, but it was not found there, so they were excluded from the priesthood as unclean. ⁶⁵ ^(AQ)The ^(AR)governor told them that they were not to partake of the most holy food until a priest with Urim and Thummim should arise.

⁶⁶ The whole assembly together was 42,360, ⁶⁷ besides their male and female servants, of whom there were 7,337. And they had 245 singers, male and female. ⁶⁸ Their horses were 736, their mules 245, ^(d) ⁶⁹ their camels 435, and their donkeys 6,720.

⁷⁰ Now some of the heads of fathers' houses gave to the work. The ^(AS)governor gave to the treasury 1,000 darics^[e] of gold, 50 basins, 30 priests' garments and 500 minas^[f] of silver.^[g]

⁷¹ And some of the heads of fathers' houses gave into the treasury of the work 20,000 darics of gold and 2,200 minas of silver. ⁷² ^(AT)And what the rest of the people gave was 20,000 darics of gold, 2,000 minas of silver, and 67 priests' garments.

⁷³ So the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all Israel, lived in their towns.

^(AU)And when the seventh month had come, the people of Israel were in their towns.