

**SIMPLE STUDIES IN THE SCRIPTURES**

**NEHEMIAH**

**LEADER'S STUDY GUIDE**

**DR. STANFORD E. MURRELL**



**Wall built by Ezra and Nehemiah after the Return**

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## **Nehemiah**

**Human Author:** Nehemiah  
**Divine Author:** God the Holy Spirit  
**Date of Writing:** c. 445 BC  
**Theme:** Returning to Jerusalem to rebuild

### **Introduction**

**Matthew Henry**

#### **The Historical Setting**

This book continues the history of the children of the [seventy year] captivity, the poor Jews that had lately returned out of Babylon to their own land. At this time not only the Persian monarchy flourished in great pomp and power, but Greece and Rome began to be very great and to make a figure.

#### **The Importance of Israel**

Of the affairs of those high and mighty states we have authentic accounts extant; but the sacred and inspired history takes cognizance only of the state of the Jews, and makes no mention of other nations but as the Israel of God had dealings with them: for the Lord's portion is his people; they are his peculiar treasure, and, in comparison with them, the rest of the world is but as lumber.

#### **Two Great Men of God: Ezra and Nehemiah**

In my esteem, Ezra the scribe and Nehemiah the governor, though neither of them ever wore a crown, commanded an army, conquered a country, or was famed for philosophy or oratory, yet both of them, being pious praying men, and very serviceable in their day to the church of God and the interests of religion, were really greater men and more honorable than any of the Roman consuls or dictators, or [the Greek historian] Xenophon [c.430 -c.355], or [the Greek orator] Demosthenes [384-322 BC], or [the Greek philosopher] Plato [427-347 BC] himself, who lived at the same time. These were the bright ornaments of Greece.

#### **Nehemiah: Governor of Judea**

Nehemiah's agency for the advancing of the settlement of Israel we have a full account of in this book of his own commentaries or memoirs, wherein he records not only the works of his hands, but the workings of his heart, in the management of public affairs, inserting in the story many devout reflections and ejaculations, which discover in his mind a very deep tincture of serious piety and are peculiar to his writing. Twelve years, from his twentieth year Nehemiah 1:1 to his thirty-second year Nehemiah 13:6, he was governor of Judea, under Artaxerxes I [king of the Persian Empire from 465 BC to 424 BC], whom Dr. Lightfoot supposes to be the same Artaxerxes as Ezra has his commission from.

## **NEHEMIAH**

### **A Simple Outline**

- I. Nehemiah's concern for Jerusalem and the commission he obtained from the king to go thither, ch. 1, 2.
- II. His building the wall of Jerusalem notwithstanding the opposition he met with, ch. 3, 4.
- III. His addressing the grievances of the people, ch. 5.
- IV. His finishing the wall, ch. 6.
- V. The account he took of the people, ch. 7.
- VI. The religious solemnities of reading the law, fasting, and praying, and renewing their covenants, to which he called the people (ch. 8-10).
- VII. The care he took for the replenishing of the holy city and the settling of the holy tribe, ch. 11, 12.
- VIII. His zeal in reforming various abuses, ch. 13.

### **The Last Historical Book**

Some call this the second book of Ezra, not because he was the penman of it, but because it is a continuation of the history of the foregoing book, with which it is connected (v. 1). This was the last historical book that was written, as Malachi was the last prophetic book, of the Old Testament.

## NEHEMIAH 1

1 THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the palace,

TWENTIETH YEAR (1:1). This was the twentieth year of the reign of Artaxerxes Longimanus (455-444 BC.). Ninety-one or ninety two years had passed since the return from Babylon. It was the thirteenth year after Ezra's journey to Jerusalem.

NEHEMIAH (ne-he-mi'ah; consoled by Jehovah), was the governor of the Jews, who was the son of Hachaliah, and brother of Hanani (Nehemiah 1:1; 7:2). He was a cupbearer to King Artaxerxes. This close intimacy with the king enabled Nehemiah to obtain his commission as governor of Judea.

HACHALIAH (hak-a-li'-ah; who waits for the Lord), HACALIAH, was the father of Nehemiah, the governor after the captivity, c. 446 BC, (Nehemiah 10:1).

CHISLEU (lis'-lew), is the ninth month in the Hebrew calendar (Nov/Dec).

SHUSHAN (shu-shan; lily), SUSA, refers to a city in Elam on the sunny plains of the Tigris which was the capital of Persia (Esth. 2:3; 9:11; Dan. 8:2).

2 That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

HANANI (ha-na'-ni; gracious), was a "brother" of Nehemiah who went from Jerusalem to Shushan and later was made governor of Jerusalem under Nehemiah (Nehemiah 1:2; 7:2).

JEW (a man of Judah), refers to a member of the state of JUDAH (2 Kings 16:6; Nehemiah 1:2; Jeremiah 32:12).

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

*Nehemiah Prays*  
*Nehemiah 1:5-11*

5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

COMMANDMENTS, refers to moral laws.

STATUTES, refers to the ceremonial laws.

JUDGEMENTS, refers to civil laws.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:

9 But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

#### Principles of Prayer

Nehemiah 1:5-11

- Prayer is to be addressed to the LORD God of heaven.
- Prayer is to include honor and adoration.
- Prayer is to be personal.
- Prayer is to be intercessory.
- True prayer will acknowledge sin.
- Confession of sins can be for self and others.
- Confession of sin is to be specific.
- Appeal for mercy can be made on the basis of a covenant relationship.
- Prayer does not try to manipulate God or demand of Him but is one of supplication and appeals to divine mercy.

1:11 CUPBEARER. The office of cupbearer was a position of great honor and confidence.

## Leaders Study Guide

### Nehemiah 1

#### *Review*

1. According to Nehemiah 1:1 how old was Nehemiah when he made his inquiry about Jerusalem?

#### *Answer.*

Nehemiah was twenty years old when he made his inquiry of concern.

2. What were the conditions in Jerusalem according to Nehemiah 1:3?

#### *Answer.*

In Jerusalem the people were in great emotional and economic distress, the walls of the city had been broken down and the gates of the city had been burned with fire.

3. What important position did Nehemiah hold in the royal court as per Nehemiah 1:11?

#### *Answer.*

Nehemiah was the king's cupbearer

4. When Nehemiah discovered the wretched conditions that existed in Jerusalem what was his reaction?

#### *Answer.*

When Nehemiah discovered how terrible the situation was in Jerusalem his heart was broken. He sat down *“and wept, and mourned certain days, and fasted, and prayed before the God of heaven,”*

5. List nine principles that undergirded the prayer life of Nehemiah.

#### *Answer.*

- Prayer is to be addressed to the LORD God of heaven.
- Prayer is to include honor and adoration.
- Prayer is to be personal.
- Prayer is to be intercessory.
- True prayer will acknowledge sin.
- Confession of sins can be for self and others.
- Confession of sin is to be specific.
- Appeal for mercy can be made on the basis of a covenant relationship.
- Prayer does not try to manipulate God or demand of Him but is one of supplication and appeals to divine mercy.

### ***Reflection***

1. Do you think most people come to faith in God at an early age or when they are older in life? Why is this so?
2. Nehemiah showed an interest in those who were far removed from his place of residence. Do you have concern for home and foreign missions? For whom are you concerned?
3. Nehemiah was a man of prayer. Are you a person of prayer? How often do you pray? Do you have an established time?
4. Should Christians try to demand of God what He is to do in a given situation? Why or why not?
5. When you confess sins are you as specific as Nehemiah was?

### ***Personal Application***

1. What is the greatest crisis you have faced in life?
2. How do you think of God? Do you think of Him mainly as a God of wrath or a God of mercy?
3. Have you ever fasted as a religious act of worship? Why or why not?
4. Are you a person of prayer? Describe your prayer time for any given week.
5. Have you ever had an occasion to remind God of His covenant promises?

### ***Memory Work***

*Nehemiah 1: 5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:*

## NEHEMIAH 2

1 AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

NISAN (ni'-san), is the first month (Mar/Apr) of the Hebrew sacred calendar, originally called ABIB. It marked the beginning of the barley harvest. Four months had passed since Nehemiah had learned of the terrible condition of his countrymen at Jerusalem (2:1).

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

*Nehemiah Prays*  
*Nehemiah 2:4*

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? And when wilt thou return? So it pleased the king to send me; and I set him a time.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

2:10 GRIEVED THEM.

#### Five Methods of Opposition

- Mockery                   Nehemiah 2:19
- Anger                   Nehemiah 4:1-4
- Fighting                   Nehemiah 4:7-8
- Political Alliance   Nehemiah 6:1-2
- Assassination           Nehemiah 6:10-14

11 So I came to Jerusalem, and was there three days.

12 And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.

2:14 KING'S POOL. Solomon's pool.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

2:15 BROOK. The brook Kidron.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? Will ye rebel against the king?

SANBALLAT (san-bal'-lat), was a native of Beth-horon in Ephraim. When Nehemiah returned with others to Jerusalem to rebuild the walls of the city, Sanballat opposed the work (Nehemiah 2:10).

HORONITE (hor-o-nite), is a designation of Sanballat (Nehemiah 2:10,19; 13:28) which indicated his origin in Moab (Beth-horon or Horonaim).

TOBIAH (to-bi'-ah; good is Jehovah), was one of the opponents to the rebuilding of Jerusalem under the leadership of Nehemiah. As a governor of the Ammonites (Nehemiah 2:10,19) he united with Sanballat against the Jews.

AMMONITE (am'-mon-ite), were a nomadic race descended from Ben-ammi, Lot's second son by his daughter.

GESHEM (ghe'-shem; shower), GASHMU, was an Arabian (Nehemiah 6:1, 26). When the Jews returned from the Babylonian exile Geshem was an enemy, especially wanting to kill Nehemiah, 445 BC.

ARABIAN (a-ra'-be-un), refers to an inhabitant of the Arabian Desert.

## 2:19 THEY LAUGHED US TO SCORN

### **Seven Adversaries of Nehemiah**

- Sanballat the Horonite      Nehemiah 2:19
- Tobiah                            Nehemiah 2:19
- Geshem                           Nehemiah 2:19
- Eliashib the priest            Nehemiah 3:1
- The Arabians                   Nehemiah 4:7
- The Ammonites                Nehemiah 4:7
- The Ashdodites                Nehemiah 4:7

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

## Leader's Study Guide

### Nehemiah 2

#### **Review**

1. Why did Nehemiah become frightened in the presence of the king?

#### **Answer.**

Nehemiah became frightened in the presence of the king because the king noticed how unhappy he was. Being unhappy in the presence of the king was not allowed.

2. Seizing the moment Nehemiah explained his sadness. What did he say to the king?

#### **Answer.**

Nehemiah responded to the king's inquiry with a rhetorical question in order to reply why he was so sad. Said Nehemiah, "*Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?*"

3. What request did Nehemiah ask of the king in regard to going to Jerusalem?

#### **Answer.**

Nehemiah asked if he might be sent to Jerusalem in order to rebuild it.

4. What specific protection did Nehemiah ask of the king?

#### **Answer.**

Nehemiah requested letters of safe conduct through the providences and also a royal request for timber to be provided by Asaph the keeper of the king's forest.

5. List the seven enemies Nehemiah would eventually encounter.

#### **Answer.**

- Sanballat the Horonite      Nehemiah 2:19
- Tobiah                            Nehemiah 2:19
- Geshem                           Nehemiah 2:19
- Eliashib the priest            Nehemiah 3:1
- The Arabians                   Nehemiah 4:7
- The Ammonites                Nehemiah 4:7
- The Ashdodites                Nehemiah 4:7

### ***Reflection***

1. If someone asks how you are feeling or what might be wrong is it wrong to simply say, “*Nothing*”. Should Christians be socially honest or merely polite at such times?
2. From the narrative while he was speaking to the king Nehemiah was engaged in the act of prayer. Have you had this experience in prayer? While talking to someone have you ever prayed silently for the situation? Please share an example.
3. Was Nehemiah wise to ask for political protection? Is prudence a violation of the principle of faith?
4. Have you ever been opposed in your spiritual journey of grace from doing spiritual work? Whom have you discovered to be your enemies? Were those hostile to you inside the church or without?
5. What arguments have people used against you to discourage you from spiritual labor?

### ***Personal Application***

1. Do you drink wine or other alcoholic beverages? Why or why not?
2. Who or what do you fear in life?
3. The *Bible* says to pray without ceasing (1 Thessalonians 5:17). Nehemiah did. Do you?
4. What is your attitude towards government? How involved should Christians be in politics? Are you involved?
5. Some situations demand holy boldness. Have you ever stood up to an evil person? What was the occasion? What was the result?

### ***Memory Work***

*Nehemiah 2: 18 Then I [Nehemiah] told them [the Jews of Jerusalem] of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.*

## NEHEMIAH 3

1 THEN Eliashib the high priest rose up with his brethren the priests, and they builded the Sheep Gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

3:1 SHEEP GATE, was located in the east wall of the city (John 5:2).

ELIASIB (e-li'-a-shib; God restores) was the high priest in Nehemiah's time (Nehemiah 3:1; 13:4, 28). He was the grandson of Jeshua who had come from Babylon with Zerubbabel.

MEAHL, TOWER OF, refers to a tower of ancient Jerusalem located between the Tower of Hananeel and the Sheep Gate (Nehemiah 3:1).

HANANEEL (ha-nan'-e-el; God has favored), TOWER OF, formed part of the N wall of Jerusalem in the days of Nehemiah (Nehemiah 3:1; 12:39).

2 And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.

JERICHO (jer'-ik-o), was a city located 5 miles W of the Jordan and 7 miles NW of the Dead Sea. Following the return from the Babylonian Exile, men from Jericho helped to rebuild the walls of Jerusalem.

ZACCUR (zac'-cur; mindful), was a son of Imri. He worked on the walls of Jerusalem near others who were rebuilding some of the gates during the days of Nehemiah (Nehemiah 3:2).

IMRI (im'-ri; eloquent), was the father of Zaccur who helped to repair the wall of Jerusalem, 445 BC.

3 But the Fish Gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

HASSENAAH (has-se-na'-ah; thorny), was a Jew whose sons rebuilt the Fish Gate in the repair of the walls of Jerusalem, 445 BC, (Ezra 2:35; Nehemiah 7:38).

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

MEREMOTH (mer'-e-moth; heights, exaltations), was one of the first priests to return to the city of Jerusalem following the Babylonian exile.

URIAH, URIJAH (u-ri'-ah), was the father of Meremoth (Ezra 8:33). He was with Ezra when the law was read (Nehemiah 8:4).

KOZ (coz; thorn), COZ, HAKKOZ, was the father of Anub and others of the line of Judah (1 Chron. 4:8). He was appointed by David to be the leader of the seventh division of priests, c.975 BC (1 Chron. 24:10).

MESHULLAM (me-shul'-lam; rapid, rewarded, friend), was the son of Besodeiah. Along with Jehoiada, Meshullam repaired the Old Gate of Jerusalem, c. 445 BC, (Nehemiah 3:6).

BERECHIAH, BERACHIAH, BARACHIAS, BARACHIAH (ber-eki'-ah; blessed of Jehovah), was the father of Meshullam the builder (Nehemiah 3:4, 30; 6:18).

MESHEZABEEL, MESHEZABEL (me-shez'-a-be-el; God delivers), was the grandfather of Meshullum, who worked to repair the wall of Jerusalem after the Babylonian captivity.

ZADOK (za'-dok; just, righteous), was the son of Baana (Nehemiah 3:4).

BAANA (ba'-an-ah; son of affliction), was a son of Zadok who assisted in repairing the walls of Jerusalem (Nehemiah 3:4) under the leadership of Nehemiah BC. 445.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

3:5 put not. The Tekoites were inhabitants of Tekoa, a town in Judah, 6 miles S of Bethlehem. Nehemiah notes that their nobles "*put not their necks to the work of their Lord.*"

6 Moreover the Old Gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

3:6 OLD GATE, refers to the Damascus Gate which is the main entrance to the city of Jerusalem on the northwest side.

JEHOIADA (je-hoy-a-dah; Jehovah knows), a priest, was the son of Paseah (Nehemiah 3:6) who helped to repair the Old Gate of Jerusalem, 446 BC.

PASEAH (pa-se'-ah; lame), PHASEAH, (Nehemiah 7:51), was an ancestor of Nethinim who returned from the Babylonian captivity (Ezra 2:49). His son or descendant, Jehoiada, helped to restore one of the gates of the city of Jerusalem, c. 536 BC.

MESHULLAM (me-shul'-lam; rapid, rewarded, friend), was the son of Besodeiah. Along with Jehoiada, Meshullam repaired the Old Gate of Jerusalem, c. 445 BC, (Nehemiah 3:6).

BESODEIAH (bes-o-di'-ah; in the counsel of Jehovah), was the father of Meshullam, the builder who repaired the "Old Gate" of Jerusalem, 445 BC.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

MELATIAH (mel-a-ti'-ah; Jehovah has delivered), refers to a Gibeonite who helped repair the wall of Jerusalem after the return from Babylon, 445 BC.

GIBEON (ghibe'-e-on; hill city), was located 6 miles NW of Jerusalem. The inhabitants were called Gibeonites.

JADON (ja'-don; judge), assisted in rebuilding the walls of Jerusalem after the Babylonian exiles, 445 BC.

MERONOTHITE (me-ron'-o-thite), refers to the inhabitants of a district of Zebulum, such as Jadon,, who assisted in the repair of the wall of Jerusalem after the return from the captivity.

MIZPAH, MIZPEH (miz'-pah; look out, watch-tower), was a city of Benjamin in the region of Geba and Ramah (1 Kin. 15:22). It was one of the sites fortified against the kings of the northern tribes of Israel by King Asa (1 Kin. 15:22).

THRONE OF THE GOVERNOR (3:7). This may refer to the official residence of the governor of Syria in Jerusalem.

ON THIS SIDE THE RIVER (3:7). Better, "beyond the river," referring to the west side of the Euphrates.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries [pharmacists], and they fortified Jerusalem unto the broad wall.

UZZIEL (uz-zi'-el; power of God), was the son of Hashaiah, a goldsmith who helped to repair part of the wall of Jerusalem after returning from the Babylonian captivity, c. 445 BC (Nehemiah 3:8).

HARHAIAH (har-ha-i'-ah; Jehovah is angry), was the father of Uzziel, who repaired part of the wall after returning from the Babylonian captivity, 445 BC.

HANANIAH (han-a-ni'-ah; Jehovah has been gracious), was a son of Shelemiah who united with the work of rebuilding the wall of Jerusalem following the Exile (Nehemiah 3:8).

BROAD WALL, refers to a stretch of the wall of Jerusalem between the Tower of Furnaces and the Gate of Ephraim repaired by the Jews during the days of Nehemiah.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

REPHAIAH (ref-a-i'-ah; whom Jehovah healed), a son of Hur who helped Nehemiah rebuild the wall of Jerusalem.

HUR (her; noble), was the father of Rephaiah, who assisted in the repair of the walls of Jerusalem in Nehemiah's time (Nehemiah 3:9).

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

JEDAIAH (jed-a-i'-ah; Jehovah has been kind; Jehovah has cast), assisted in rebuilding the walls of Jerusalem (Nehemiah 3:10).

HARUMAPH (ha-ru'-maf; snub-nosed; slilt-nosed), was the "father" of Jedaiah which latter was one of the priests who repaired part of the walls of Jerusalem, 445 BC.

HATTUSH (hat'-ush; assembled), was one of those who helped to repair the walls in Jerusalem (Nehemiah 3:10) opposite his house following the exile.

HASHABNIAH (hash-ab-ni'-ah; Jehovah has taken account), was the father of Hattuck who helped to repair the wall, 445 BC, (Nehemiah 3:10).

11 Malchijah the son of Harim, and Hashub the son of Pahath-Moab, repaired the other piece, and the tower of the furnaces.

MALCHIAH (mal-ki'-ah), MALCHIJAH, MELCHIAH, refers to a person who sealed the covenant with Nehemiah.

HARIM (ha'-rim; consecrated, devoted), was the father of Malchijah, who helped to repair a part of the broken wall of Jerusalem, 445 BC.

HASHUB (ha'-shub; considerate), was the name of two persons who helped in rebuilding the wall of Jerusalem, 445 BC. He worked on the Tower of the Ovens (Nehemiah 3:23; 10:23).

PAHATH-MOAB (pa"-hath-mo'-ab; governor of Moab), was the leader of a family which returned to Jerusalem with Zerubbabel from the Babylonian captivity (Ezra 2:6; Nehemiah 7:11).

3: 11 TOWER OF THE FURNACES. The reference may be to the ovens in the wall which was adjoined to the baker's street (Jeremiah 37:21). The ovens were made of clay from the valley. It is possible that these potteries gave their name to the Gate of the Potteries (Jeremiah 19:2).

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

SHALLUM (shal'-lum; recompense, retribution), was a son of Hallohesh. He ruled half of Jerusalem and worked with his daughters on the walls of the city of Jerusalem, 456 BC, (Nehemiah 3:12).

HALOHESH (ha-lo'-hesh), HALLOHESH (hal-lo'-nesh; the whisperer, enchanter), was the ancestral leader of a family that returned from the Babylonian exile. He signed the covenant with Nehemiah (Nehemiah 10:24). The father of Shallum. Shallum would be one of those who helped Nehemiah to repair the damaged walls of Jerusalem, 445 BC.

13 The Valley Gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits [1,500 ft] on the wall unto the Dung Gate.

3:13 VALLEY GATE. Refers to the valley of Tyropeon, lying between the main city and the Temple hill.

HANUN (ha'-nun; favored), was a Jew who helped to repair the Valley Gate of Jerusalem after the Babylonian captivity, 445 BC.

ZANOAH (za-no'-ah; foul water), refers to a town in S Palestine located 15 miles W of Bethlehem (Joshua 15:34).

14 But the Dung Gate repaired Malchiah the son of Rechab, the ruler of part of Bethh-accerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

RECHAB (re'-kab; charioteer, horseman, rider), was the father of Malchiah. It was Malchiah who repaired the "Dung Gate" of Jerusalem after the Babylonian captivity, c. 445 BC.

BETH-HACCEREM, BETH-HACCHEREM (beth-hak'-se-rem; house of the vineyard), refers to a town in Judah on a high piece of ground, 4 1/2 miles W of Jerusalem (Jeremiah6:1).

15 But the Gate of the Fountain repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

SHALLUN (shal'-lun; retribution), was the son of Colhozeh, the ruler of part of Mizpah, 445 BC.

COLHOZEH (col-ho'-zeh; every prophet), was the son of Hazaiah and the father of Baruch (Nehemiah 11:5) who helped to repair part of the broken wall of Jerusalem.

SILOAM (si-lo'-am), SILOAH (si-lo'-ah; sent), SHILOAH, SHELAH, refers to a famous pool located in Jerusalem W of the Kidron Valley.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

NEHEMIAH (ne-he-mi'ah; consoled by Jehovah), was the son of Azbuk, ruler of Beth-zur. He was prominent in rebuilding the wall of Jerusalem (Nehemiah 3:16).

AZBUK (az'-buk), was the father of a man named Nehemiah (Nehemiah 3:16). He ruled part of Beth-zur. He helped to repair part of the wall of Jerusalem after the return from Babylon c. BC 445. Beth-Zur refers to a town in Judah located 4 miles N of Hebron.

BETH-ZUR (beth'-zur; house of rock), refers to an elevated fortress 4 miles N of Hebron (2 Chron. 11:7).

17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

LEVITES (le'-vites). The reference is to the descendants of Levi, the third son of Jacob and Leah (Exodus 6:25; Joshua 21:3).

REHUM (re'-hum; compassion), was a leader of the Levites who helped restore the wall of Jerusalem following the Babylonian exile (Nehemiah 3:17).

BANI (ba'-ni; built), was a Levite who dwelt in Jerusalem after returning from Babylon.

HASHABIAH (hash-a-bi'-ah; Jehovah reckons imputes), was a chief of the Levites who helped to repair part of the walls. He sealed the covenant with Nehemiah, 457 BC, (Nehemiah 10:11).

KEILAH (ki'-lah; citadel), refers to a town in the S of Judah (Joshua 15:44). The citizens were once protected by David but were ungrateful. They were going to deliver him up to Saul so he fled.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

BAVAI, BAVVAI (bav'-a-i), was the son of Henadad and the ruler of a district of Keilah in the days of Nehemiah. He helped to repair part of the wall of Jerusalem.

HENADAD (hen'-a-dad; favor of Hadad), was a Levite whose sons were active in rebuilding the Temple following the Babylonian captivity (Ezra 3:9; Nehemiah 3:18,24). Two sons were named Bavai and Binnui, 536 BC.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armory at the turning of the wall.

**EZER** (e'-zur; treasure), was the son of Jeshua, a ruler of Mizpah, who repaired part of the city walls near the armory.

**JESHUA** (jesh'-u-ah; Jehovah is salvation), was the father of EZER and a ruler of Mizpah, who repaired part of the city walls near the armory (Nehemiah 3:19).

20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.

**BARUCH** (ba'-rook; blessed), was a son of Zabbai who assisted Nehemiah in BC 445 to repair the walls of Jerusalem (Nehemiah 3:20). He worked on the NE angle of Zion and the house of Eliashib the high priest.

**ZABBAI** (zab'-bahee; humming), was the father of the Baruch who assisted rebuilding the wall of Jerusalem after returning from the Babylonian captivity, 445 BC (Nehemiah 3:20).

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

**MEREMOTH** (mer'-e-moth; heights, exaltations), was the son of Uriah the priest (Ezra 8:33). He was appointed to count the gold and silver vessels brought to Jerusalem, c. 457 BC. He helped Nehemiah repair two sections of the wall of Jerusalem, 445 BC.

**URIAH, URIJAH** (u-ri'-ah), was a prominent priest during the Exile. (Ezra 8:33). He was with Ezra when the law was read.

**KOZ** (coz; thorn), was an ancestor of Meremoth. He assisted in repairing the wall of Jerusalem following the Exile.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

**BENJAMIN** (ben'-ja-min; son of the right hand), was a priest during the time of Nehemiah (Nehemiah 12:34) who helped repair and dedicate the wall of Jerusalem (Nehemiah 3:23).

**HASHUB** (ha'-shub; considerate), was one of two men with the same name who assisted in rebuilding the wall of Jerusalem, which was opposite his house 445 BC, (Nehemiah 3:11; 10:23).

**AZARIAH, AHAZIAH** (a-haz-i'-ah; Jehovah hath sustained; held by Jehovah), was the son of Maaseiah. He assisted in repairing the walls of Jerusalem (Nehemiah 3:23f), sealed the covenant with Nehemiah (10:2), and assisted at the dedication of the city wall (Nehemiah 12:33).

MAASEIAH (ma-a-si'-ah; work of Jehovah), MAHSEIAH, was the father of Azariah (Nehemiah 3:23).

ANANIAH (an-an-i-ah; Jehovah hath covered; protected by Jehovah), was the father of Maaseiah who helped repair the wall of Jerusalem.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.

BINNU (bin'-nu-ee), was a son of Henadad. He was a Levite who returned with Zerubbabel to help rebuild the walls of Jerusalem, c. 446 BC.

HENADAD (hen'-a-dad; favor of Hadad), was the founder of a Levite family who supported Zerubbabel in laying the foundation of the temple. His sons assisted in rebuilding the city walls.

25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh.

PALAL (pa'-lal; judge), was the son of Uzzai who assisted in the repairing of the wall of Jerusalem after the return of Nehemiah to the city 445 BC (Nehemiah 3:25).

UZAI (u'-zahee), was the father of Palal, one of the many who help in the rebuilding of the walls of Jerusalem, c. BC 447.

PEDAIAH (pe-dah'-yah; whom Jehovah delivers), refers to the sons of Parosh who assisted in repairing the wall in Jerusalem after returning from the Babylonian captivity (Nehemiah 3:25).

PAROSH, PHAROSH (pa'-rosh; a flea), was one of the men who signed the covenant with Nehemiah after returning from the Babylonian captivity with Zerubbabel and 2172 kinsmen, c.536 BC (Ezra 2:3). Other members of the clan married foreign wives but were convinced by Ezra to send them away (Nehemiah 9:38).

26 Moreover the Nethinims dwelt in Ophel, unto the place over against the Water Gate toward the east, and the tower that lieth out.

NETHINIM (neth'-i'nim; given ones), were Temple servants. As assistants to the LEVITES, they performed menial chores.

OPHEL (o'-fel; mound or tower), was a part of ancient Jerusalem, E of Zion (2 Chron. 27:3). It was occupied by the Nethinim after the wall was rebuilt (Nehemiah 3:26; 11:21).

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

TEKOITES (te-ko'-ite), was an inhabitant of the city of Tekoa, a town in Judah, 6 miles S of Bethlehem.

28 From above the horse gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the East Gate.

ZADOK (za'-dok; just, righteous), was a son of Immer. He was a priest and scribe in Jerusalem during the days of Nehemiah. He assisted in rebuilding the city walls and was later appointed to oversee the Temple treasury and storehouses.

IMMER (im'-mur; talkative), was one of those who accompanied Zerubbabel from Babylon.

SHEMAIAH (shem-a-i'-ah; Jehovah has heard), was a Levite who helped repair Jerusalem's wall under Nehemiah (Nehemiah 3:29).

SHECHANIAH (shek-a-ni'-a; Jehovah has dwelt), was the father of Shemaiah, who helped repair the wall of Jerusalem under Nehemiah, 445 BC (Nehemiah 3:29)

3:29 EAST GATE, i.e., of the Temple. ELIASHIB (e-li'-a-shib; God restores), was the high priest in the time of Nehemiah when the walls of Jerusalem were rebuilt (Nehemiah 3:1; 13:4,28).

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

HANANIAH (han-a-ni'-ah; Jehovah has been gracious), was an apothecary and priest who helped to rebuild the wall of Jerusalem, 445 BC, (Nehemiah 3:30).

HANUN (ha'-nun; favored), was the sixth son of Zaloph who helped to repair parts of the wall of Jerusalem, 445 BC.

ZALAPH (za'-laf; fracture), was the father of Hanun (Nehemiah 3:30) who helped to rebuild the city wall of Jerusalem, 445 BC.

MESHULLAM (me-shul'-lam; rapid, rewarded, friend), was the son of Berechiah. He helped to repair the destroyed walls of Jerusalem following the Exile. His son in law Tobiah caused trouble for Nehemiah (Nehemiah 3:30).

BERECHIAH, BERACHIAH, BARACHIAS, BARACHIAH (ber-eki'-ah; blessed of Jehovah), was the father of Meshullam the builder (Nehemiah 3:4, 30; 6:18). His granddaughter married Johanan, the son of Tobiah.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the Gate Miphkad, and to the going up of the corner.

MALCHIAH (mal-ki'-ah), MALCHIJAH, MELCHIAH, the son of Rechab, assisted in repairing the Dung Gate part of the wall of the city of Jerusalem.

MIPHkad (Muster) GATE. The easternmost gate into the city of Jerusalem from the N (c. 445 BC).

32 And between the going up of the corner unto the Sheep Gate repaired the goldsmiths and the merchants.

## Leader's Study Guide

### Nehemiah 3

#### *Review*

1. Who was the high priest of Israel during the rebuilding of the walls and gates?

#### *Answer.*

Eliashib was the high priest.

2. List twelve gates that were repaired around the walls of Jerusalem.

#### *Answer.*

- Sheep Gate
- Fish Gate
- Old Gate
- Damascus Gate
- Ephraim Gate
- Valley Gate
- Dung Gate
- Gate of the Fountains
- Water Gate
- Horse Gate
- East Gate
- Gate Miphkad

3. Comment on the tower of the furnaces.

#### *Answer.*

The reference may be to the ovens in the wall which was adjoined to the baker's street (Jeremiah 37:21). The ovens were made of clay from the valley. It is possible that these potteries gave their name to the Gate of the Potteries (Jeremiah 19:2).

4. Comment on the women who helped to repair the walls of Jerusalem.

#### *Answer.*

A ruler of half of Jerusalem named Shallum the son of Halohesh, helped to repair the walls of Jerusalem along with his daughters.

5. Which group was singled out by Nehemiah and noted for not working to repair Jerusalem?

#### *Answer.*

The Tekoites were inhabitants of Tekoa, a town in Judah, 6 miles S of Bethlehem. Nehemiah notes that their nobles "put not their necks to the work of their Lord."

### **Reflection**

1. According to Nehemiah 3:12 Shallum and his daughters worked to repair the walls of Jerusalem. Do you believe it is right or wrong to prepare women to work outside the home?
2. Why do you believe the Tekoites nobles “*put not their necks to the work of their Lord*”? What place does pride have in the Christian’s life?
3. Is it wrong to record the names of those who work and those who do not work and honor them in some manner? What would you say to the concept that Christians should do their work as unto the Lord without being recognized?
4. Once the work of repairing the walls of Jerusalem was underway it seems the laborers were well organized and well supervised. What general principle or principles should this teach the church?
5. Nehemiah 3:1 says that “*Eliashib the high priest rose up with his brethren the priests, and they builded the Sheep Gate; they sanctified it.*” What does this teach you about spiritual leaders being an example?

### **Personal Application**

1. Certain buildings and places were considered sacred when set aside for the work of the Lord. Do you consider any place a holy place in your life?
2. Organization is important. Are you a well organized person? If not, what can you do to improve?
3. Some of the nobles refused to work. Is there any menial task you are not willing to do in the service of the Lord if the need arises?
4. Many people worked together for a common good and for the glory of God. How do you plan to organize people and get them to work together? Are you a capable leader? Do others follow you?
5. There is an old expression that if something is worth doing, it is worth doing right. Specifically, what is your work ethic?

### **Memory Work**

*Nehemiah 3: 5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.*

## **Leader's Supplemental Material**

### **Doctrine of Pride**

1. There are several well-known expressions of pride mentioned in the Bible and its tragic results.

- Pride contributed to the death of Ahithophel who killed himself because his counsel was not followed.

*2 Sam 17:23 And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.*

- Naaman initially refused to wash in the Jordan River and so was not cured of his leprosy.

*2 King 5:11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. 12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage. 13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?*

Later, when his pride was subdued Naaman did go and wash and was cured.

*2 Kings 5:14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.*

- Hezekiah manifested unholy pride by displaying his resources to foreign representatives.

*2 King 20:13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. 2 Chr 32:31 Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. Isaiah 39:2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.*

- The pride of Uzziah led him to offer an unacceptable sacrifice to the Lord.

*2 Chr 26:16 16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. 17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: 18 And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God. 19 Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.*

- The pride of Haman led to anger and a desire to kill the Jews as a race only to be destroyed himself.

*Esther 3:5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.*

*Esther 5:11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.*

*Esther 5:13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.*

*Esther 6:6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?*

*Esther 7:10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.*

- The King of Tyre was destroyed for his pride.

*Ezek 28:2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:*

- Nebuchadnezzar was proud of the works of his hands only to have it all taken from him.

*Daniel 4:30-34 30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? 31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. 32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the*

*field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. 34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: Daniel 5:20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:*

2. Pride is listed as one of the seven deadly sins.
  - *Proverbs 6:16-19 These six things doth the LORD hate: yea, seven are an abomination unto him: 17 A proud look, a lying tongue, and hands that shed innocent blood, 18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief, 19 A false witness that speaketh lies, and he that soweth discord among brethren.*
3. God has warned His people that He will move to break the pride of their heart, no longer answer their prayers or bless their labors.
  - *Leviticus 26:19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.*
  - *Psalms 18:27 For thou wilt save the afflicted people; but wilt bring down high looks.*
4. Financial prosperity can lead to pride and a forgetting of the source of one's wealth.
  - *Deuteronomy 8:11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: 12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; 13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; 14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;*
  - *Deuteronomy 8:17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. 18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. 19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. 20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.*

5. Military conquest can lead to pride.

- *1 King 20:11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.*

6. Job defended himself against the pride of his three friends who came to comfort him. They thought they knew why Job was suffering affliction but they did not.

- *Job 12:2 2 No doubt but ye are the people, and wisdom shall die with you. 3 But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?*
- *Job 13:2 What ye know, the same do I know also: I am not inferior unto you.*

7. The heart of the wicked is characterized by pride due to finding clever ways to extract money from the poor.

- *Psalms 10:2 2 The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. 3 For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth.*

8. Pride will cause a person to not seek after God.

- *Psalm 10:4 The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. 5 His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them. 6 He hath said in his heart, I shall not be moved: for I shall never be in adversity.*

8. The ability to speak in a persuasive manner can lead to a pride that tries to shut out God.

- *Psalms 12:4 Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?*

## NEHEMIAH 4

1 BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

SANBALLAT (san-bal'-lat), was a native of Beth-horon in Ephraim. He opposed the rebuilding of the city walls under the direction of Nehemiah. Sanballat was supported in this bad behavior by a large group including a priest named Eliashib (Nehemiah 13:28).

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned?

4:2 he spake.

### Five Rhetorical Questions of Slander Suggesting a Negative Answer

- What are the feeble Jews trying to do?
- Can the Jews protect themselves?
- Can the Jews return home to offer their sacrifices?
- Can the Jews accomplish the project they have undertaken?
- Can the Jews hope to find proper building material from the rubbish?

SAMARIA (sa-ma'-re-ah), became united with Idumea to make up the providence of Judah (Nehemiah 4:2).

3 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

TOBIAH (to-bi'-ah; good is Jehovah), opposed the rebuilding of Jerusalem under the leadership of Nehemiah. He was a governor of the Ammonites (Nehemiah 2:10, 19).

AMMONITE (am'-mon-ites), refers to a nomadic race descended from Lot and Lot's daughter. They conquered the Zamzummim and took the territory between the Arnon and the Jabbok (Deut. 2:20, 21; 3:11) only to be driven out by the Amorites.

4:3 if a fox go up. A fox was a light-footed animal. In mockery Tobiah said the work the Jews were trying to accomplish was so poor in quality that even if a fox stepped on the stones the wall would crumble down.

4 Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

4:4-5 Hear, O our God. The proper spiritual and mental response to slander is prayer. Note the specific requests in this particular prayer and the reason.

- Prayer is requested that those who oppose the work of the ministry might have shame returned upon their own heads.
- Prayer is requested that those who oppose the work of the ministry might have the privileges of worship taken from them as they are put into exile.
- Prayer is requested that those who oppose the work of the ministry will have this iniquity exposed as the great sin it is.

The basis for this imprecatory prayer is that the enemies of the Cross, those hostile to ministry have provoked the Lord to anger in the presence of those who have a mind to labor as unto the Lord.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

4:6 So built we the wall. While the critics looked on, while some mocked, God's people labored and completed the project the Lord had put upon their hearts.

7 But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,

SANBALLAT (san-bal'-lat), was a native of Beth-horon in Samaria during the time when the exiles were returning to Jerusalem from Babylon. He held office during the reign of the Persian king Artaxerxes Longimanus.

TOBIAH (to-bi'-ah; good is Jehovah), was an Ammonite who tried to force Nehemiah to cease from repairing the walls of Jerusalem (Nehemiah 2:10).

ARABIANS (a-ra'-be-uns), refers to an inhabitant of Arabia. The Arabians opposed the work of Nehemiah when he was rebuilding the wall of Jerusalem following the Babylonian Captivity (Nehemiah 2:19; 4:7; 6:1).

AMMONITES (am'-mon-ites) were a nomadic race descended from Lot and his daughter, as were the Moabites also. They dwelt east and north of Moab. Ammon was often united with other nations hostile to Israel.

ASHDODITES (ash'-dod-ites) were the inhabitants of the city of Ashdod, located nine miles NE of Ashkelon, three miles E of the Mediterranean, and eighteen miles N of Gaza (Nehemiah 4:7).

4:7 they were very wroth, Those who are hostile to the work of the Lord become angry at spiritual success especially when it is accomplished without their support.

8 And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

4:8 conspired. The evil that men do is deliberate and decisive. Understanding this corruption of the heart will remove all talk of individuals being misguided in their opposition to the work of the Lord or simple of a different persuasion.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

4:9 We made our prayer...and set a watch. Prayer and prudence are two marks of the practical Christian life.

10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

4:11 our adversaries. The Christian is not unaware of the devises of the Enemy or their adversaries. Evil will often openly state its objectives.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

13 Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

4:14 be not ye afraid of them. The Enemy wants Christians to be afraid. However, no Christian need fear those who try to hurt them or destroy family and faith. Rather, there is to be a bold resistance and courage to defend what God has given to protect remember it is the Lord who is *“great and terrible”*.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

4:15 their counsel to nought. The wisdom of the world has nothing to offer the Christian. It is foolishness and will always amount to nothing.

16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons [a medieval jacket of mail]; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18 For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

## Leader's Study Guide

### Nehemiah 4

#### *Review*

1. In Nehemiah's prayer what did he specifically request?

#### *Answer.*

- Prayer was requested that those who oppose the work of the ministry might have shame returned upon their own heads.
- Prayer was requested that those who oppose the work of the ministry might have the privileges of worship taken from them as they are put into exile.
- Prayer was requested that those who oppose the work of the ministry will have this iniquity exposed as the great sin it is.

2. What are two practical marks of the Christian's life?

#### *Answer.*

Prayer and prudence are two marks of the practical Christian life.

3. How can the Christian know what the objective of the Enemy is?

#### *Answer.*

The devices of the Enemy or their adversaries for evil will often openly state its objectives.

4. In the day of spiritual battle how can the hearts of Christians find encouragement to engage in the necessary conflict? See Nehemiah 4: 14.

#### *Answer.*

No Christian need fear those who try to hurt them or destroy family and faith. Rather, there is to be a bold resistance and courage to defend what God has given to protect. Remember, it is the Lord who is "*great and terrible*".

5. What evidence is given of the seriousness of the work of rebuilding the wall of Jerusalem and the diligence of the people? Note Nehemiah 4: 23.

#### *Answer.*

The workers did not take off their clothing except to wash them.

### ***Reflection***

1. What motivates religious people and those who are supposed to be of kindred mind to oppose the true work of the Lord?
2. How do you respond when you hear sarcasm against the ministry you are engaged in? How should you respond biblically? See Colossians 4:6.
3. Are you a fearful personality? If so, how can you become bolder in living out your Christian faith?
4. An imprecatory prayer is a prayer or invocation for harm or injury to come upon someone. Do you believe that imprecatory prayers are still valid today? Why or why not?
5. Does your ministry have a sense of urgency about it? If so, why and if not why not? Comment on John 9: 4. What does it teach?

### ***Personal Application***

1. How do you respond to people who are angry with you without a cause? Do you become angry in return? Defensive? Want to retaliate?
2. Have you ever noticed that people who want to cause trouble like to ask rhetorical questions? They are not looking for answers but they use question to gain control and intimidate. Be careful of such people. When someone starts to ask a lot of questions, beware of them.
3. People like Tobiah enjoy insulting others and mocking their efforts. Do you know people like Tobiah? How will you handle such a person if discovered to be in the church?
4. The people who rebuilt the temple had a mind to work. Do you enjoy working hard in the ministry? Are you doing all that you should do?
5. The people who rebuilt the walls of Jerusalem did so with a trowel in one hand and a spear in the other. What is your position on self defense? Would you kill for the cause of Christ if the situation was warranted?

### ***Memory Work***

*Nehemiah 4: 6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.*

## *Leader's Supplemental Material*

### **Doctrine of Fear**

#### ***The New Testament Teaching***

1. Personal standards mixed with fear of social disapproval may prohibit holy behavior. When Joseph discovered Mary was with child he was fearful of taking her to wife.
  - *Matthew 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.*
2. When a Christian's conduct is above reproach and the motives are pure in the sight of God there is no reason to fear the slanderous comments of others.
  - *Matthew 10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.*
3. Legitimate fear is a sanctified terror of the omnipotent God who has the power to destroy both body and soul in hell. God would have us fear Him so there can be freedom to love and obey Him with a clear conscience.
  - *Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*
4. Illegitimate fear is emotion which produces daily apprehension because the mind says to itself that individuals are nothing more than an animal.
  - *Matthew 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows*
5. Unexplained phenomena causes the heart to be fearful.
  - Jesus walking on the water. *Matthew 14:26 And when the disciples saw him [Jesus] walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.*
  - Zacharias being able to talk. *Luke 1:65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.*

- The healing of the sick. *Luke 5:25-26 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.*
- The casting out of demons. *Luke 8:37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.*

6. God uses fear to help restrain many expressions of evil. The enemies of Christ were cautious in condemning His ministry because they feared the reaction of the people if they gave an answer to a question Jesus had for them concerning John the Baptist. The Lord asked what was the origin of his ministry. The Pharisees thought about the matter and decided they could not answer.

- *Matthew 21:26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.*

7. Holy angels can produce fear in the hearts of men.

- The unconverted. *Matthew 28:4 And for fear of him the keepers did shake, and became as dead men.*
- The converted. *Luke 1:12 And when Zacharias saw him, he was troubled, and fear fell upon him.*

8. Holy angels try to calm the fears of the saints, both men and women, by assuring them of their good intentions.

- Women comforted. *Matthew 28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. Luke 1:30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.*
- Men comforted. *Luke 1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. Luke 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*

9. Those who learn to fear God will enjoy divine mercy.

- Divine mercy. *Luke 1:50 And his mercy is on them that fear him from generation to generation.*

10. When a Christian is filled with the Holy Spirit and prays, God can be served without fear of men.

- *Luke 1:67 And his [John's] father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, 69 And hath raised up an horn of salvation for us in the house of his servant David; 70 As he spake by the mouth of his holy prophets, which have been since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us; 72 To perform the mercy promised to our fathers, and to remember his holy covenant; 73 The oath which he sware to our father Abraham, 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life.*

11. Illegitimate fears are overcome embracing the following facts of faith.

- Knowing the Lord has a geographical and occupational will for every life. *Luke 5:10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.*
- Knowing the Lord will avenge His own. *Luke 18:2-7 There was in a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night*
- Remembering to Whom the believer belongs will help to calm fears. *Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba [Papa], Father.*

12. Sometimes divine healing will come when fear is cast out and permission is granted to have faith in a healing miracle.

- *Luke 8:50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.*

It must be kept in mind that permission must be granted for faith to be exercised otherwise there is danger in developing faith in faith which is a work of the flesh. A perfect example of this can be found in the life of Catherine Marshall. After suffering for several years with a case of tuberculosis God gave Catherine permission to believe she would be healed. And so she was.

13. Remembering the promise of Jesus minimizes fear of the future. He will give the kingdom to those who love Him.

- *Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*
- *John 12:15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.*

- Hebrews 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

14. Those who will not fear God by choice might be forced to fear Him by circumstances. Jesus predicted a time when the hearts of men would fail them for fear “*and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken*” (Luke 21:26). In AD 70 this prophecy was literally fulfilled and will be fulfilled again at the Second Advent.

15. If a conscious choice and circumstances do not cause the heart to learn to fear God the heart will become so adamant that even in death God is cursed. When Jesus was placed on the Cross he was crucified with two other men. One man began to curse and was rebuked for not fearing God. “*But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?*” (Luke 23:40) In Romans 3:18 the apostle Paul writes of hardened individuals saying, “*There is no fear of God before their eyes.*”

16. Though the heart of the Christian might know the movement of fear of men it is still compelled to do what is noble and right illustrated in the actions of Joseph of Arimathaea.

- *John 19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.*

17. When the heart is most afraid Jesus will come to comfort His people. He always has. He always will.

- *John 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.*

18. If the question were asked, “*How does a person learn to fear God?*” the *Scriptures* provide an answer.

- The performance of miracles can cause the heart to learn to fear God. The miracles the apostles performed were designed to cause men to fear God. Miracles are not a form of mass entertainment or to attract a crowd. Miracles are meant to induce a holy terror of the Almighty. *Acts 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.*
- Divine discipline can cause the heart to learn to fear God. The premature demise of Ananias and his wife illustrates this point. *Acts 5:5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.*
- Preaching the gospel can produce fear of God in the heart though it does not always lead to a conversion. *Acts 24:25 And as he [Paul] reasoned of righteousness, temperance, and judgment to come Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.*

- Demonic activity not handled properly can cause the heart to fear God. *Acts 19:14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.*
- Remembering the severity and justice of God can induce the heart to learn to fear God. *Romans 11:20 Well; because of unbelief they [national Israel] were broken off, and thou standest by faith. Be not high-minded, but fear:*
- Public accountability will produce a godly fear. *1 Timothy 5:20 Them that sin rebuke before all, that others also may fear.*

19. When the church fears God there are some wonderful results.

- There is peace in the congregation as spiritual growth takes place. *Acts 9:31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*
- Holiness is perfected. *2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
- Genuine repentance takes place. *2 Corinthians 7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.*
- The capacity to receive a fallen brother is found. *2 Corinthians 7:15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.*

20. It is normal to be fearful due to the fall. Even the apostle Paul confessed to his personal fears.

- *1 Corinthians 2:3 And I was with you in weakness, and in fear, and in much trembling.*

21. Though natural fears are normal they are to be minimized and overcome by faith.

- Confidence that the will and work of the Lord is being done helps to overcome fears. *1 Corinthians 16:10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.*

- Suffering for the sake of righteousness tends to eliminate fear. The apostle Paul noticed that his suffering caused other believers to become bolder in witnessing. *Philippians 1:14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.*

22. There are spiritual fears of concern that mark the sensitive and mature Christian's heart.

- The loss of the simplicity in Christ should be feared. *2 Corinthians 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.*
- A congregation marked by sins of the tongue and mind is something to fear. *2 Corinthians 12:20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:*
- Not receiving all the promises of God should be of spiritual concern. *Hebrews 4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.*

23. The conclusion of the matter is that the Christian life is to be worked out in an atmosphere of fear and trembling, which means it is to be taken very seriously. *Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*

23. A godly fear is not the same as a fleshly fear or the fear produced by self-doubts, sin, Satan or the world.

- *2 Timothy 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*

26. Fleshly fear is characterized by the following.

- An inordinate terror of death. *Hebrews 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.*
- An inducement of terror in others verbally or physically. *1 John 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*

27. Christ has come to deliver individuals from the fears induced by the Fall.

- Christ delivers believers from fleshly fears by His faithful work of redemption. *Hebrews 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.*

- Christ delivers believers from fleshly fears by encouraging them to pray and to affirm faith. *Hebrews 13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.*

28. Godly fear is visibly recognized.

- Godly fear is identified by gospel obedience. *Hebrews 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*
- Godly fear will produce a sense of the presence of God. *Hebrews 12:21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)*
- Godly fear is accompanied by a sense of humility. *1 Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:*
- Godly fear will move to save others. *Jude 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh*

## NEHEMIAH 5

1 AND there was a great cry of the people and of their wives against their brethren the Jews.

JEWS, is the name used to designate the kingdom of Judah (2 Kings 16:6; 25:25; Jeremiah 32:12; 38:19; 40:11; 41:3). After the Babylonian captivity the term was used to designate all the Hebrews (John 4:9; Acts 18:2, 24).

2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live.

3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.

5 Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

### Social Concerns in Jewish Society

- Money was scarce to buy food.
- Fields, vineyards and homes had to be mortgaged just to get food to eat.
- Taxes were high.
- Children were forced to become indentured servants.

6 And I was very angry when I heard their cry and these words.

5:6 I was very angry. There is a white hot holy anger that needs not be apologized for when a righteous judgment has been made. *John 7:24 Judge not according to the appearance, but judge righteous judgment.*

7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury [financial interest], every one of his brother. And I set a great assembly against them.

USURY. The Law of Moses prohibited the Israelites from taking usury from their brethren (Exodus 22:25; Lev. 25:36; Deut. 23:19).

8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? Or shall they be sold unto us? Then held they their peace, and found nothing to answer.

5:8 and found nothing to answer. Truth is truth and righteousness is righteousness. There is no argument against what is true and righteous and there is no defense of evil.

9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

5:9 ought ye not. There are many motives given in *Scripture* for living out the ethics of the Christian life one of which is that failure to do so brings reproach from those who are hostile to the faith.

10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards, and their vineyards, their olive yards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

5:11 HUNDREDTH. The reference is to a percentage whatever the rate might have been.

12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

5:12 We will restore. The principle of restitution was well established in Jewish society according to the Law of Moses. When a person is converted or when a person is consecrated to God they want to do right by others which might include acts of restitution. Zachaeus is a classic example of this principle in operation. *Luke 19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.*

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.

ARTAXERXES (ar-tax-erx'-ees; possessor of an exalted kingdom) king of Persia (464-425 BC), reigned for forty years. Thirteen years after allowing Ezra to return to Jerusalem, Artaxerxes allowed his own cupbearer Nehemiah to go to Jerusalem to rebuild the city walls.

5: 14 not eaten the bread of the governor. Nehemiah did not allow the Jews to become a welfare state whereby the people were dependent upon the governor for their sustenance nor did Nehemiah as governor exploit the people and make merchandise of them through their poverty, hopes and dreams.

15 But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

SHEKEL, refers to a unit of weight which equaled about half an ounce of gold or silver. Except for a few brief periods of economic and political independence, the Jews were compelled to use the coinage system of their foreign conquerors.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

17 Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us.

18 Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

*Nehemiah Prays*  
*Nehemiah 5:19*

19 Think upon me, my God, for good, according to all that I have done for this people.

## Leader's Study Guide

### Nehemiah 5

#### *Review*

1. List four social concerns in Jewish society during the days of Nehemiah.

#### *Answer.*

- Money was scarce to buy food.
- Fields, vineyards and homes had to be mortgaged just to get food to eat.
- Taxes were high.
- Children were forced to become indentured servants.

2. According to Nehemiah 5:9 what is a gospel motive for living out the ethics of the Christian life?

#### *Answer.*

The failure to live out the ethics of the Christian life brings reproach from those who are hostile to the faith.

3. What did the Law of Moses prohibit one Israelite from doing to another in regard to money?

#### *Answer.*

The Law of Moses prohibited the Israelites from taking usury from their brethren.

- *Exodus 22:25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.*
- *Leviticus 25:36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.*
- *Deuteronomy 23:19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:*

4. Define the term shekel.

#### *Answer.*

A shekel refers to a unit of weight which equaled about half an ounce of gold or silver.

5. What two social conditions did Nehemiah not allow to happen during his years as governor of the Jews?

#### *Answer.*

Nehemiah did not allow the Jews to become a welfare state whereby the people were dependent upon the governor for their sustenance nor did Nehemiah as governor exploit the people and make merchandise of them through their poverty, hopes and dreams.

### ***Reflection***

1. Have you ever loaned money to a Christian friend and charged them interest? Do you think it was right or wrong to do that? Explain.
2. The principle of restitution is well established in Christian theology. Is there someone you need to make restitution to? If so will you commit yourself to doing that? If you have made restitution to some please share the situation.
3. Comment on the following statement. "*I don't care what anyone thinks.*" Is this a biblical philosophy?
4. What is your attitude towards communism and socialism?
5. In what way is the church being exploited today by individuals who are making merchandise of the people of God especially those who are poor and suffering?

### ***Personal Application***

1. Do you believe in a righteous anger? Study Ephesians 4:26. If you believe in righteous indignation, what makes you angry? Make a list.
2. The *Bible* commands Christians to owe no man anything but love (Romans 13:8). How deeply are you in debt? What can you do to get out of debt?
3. The Jews worked to redeem their brethren. How can Christians help to "redeem" others today through acts of forgiveness and reconciliation?
4. There is a principle of restoration in the narrative (5:11). Do you need to repay a loan, a debt or an item you have acquired in an inappropriate manner?
5. God's people have been willing to sacrifice much for His cause. What have you given up for Christ?

### ***Memory Work***

*Nehemiah 5: 19 Think upon me, my God, for good, according to all that I have done for this people.*

## **Leader's Supplemental Material**

### **Doctrine of Restitution**

1. The principle of restitution is well established in the *Bible*.
  - A man who flirted with another mans wife was to restore her and stop his sinful behavior.  
*Genesis 20:7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.*
  - A person who lost his position or job needlessly was to be restored. *Genesis 40:13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.*
2. The principle of grace in restoration is reflected in *Genesis 42:25* whereby Joseph returned money to his brethren and in *2 Samuel 9:7* when David showed kindness to the son of Jonathan.
  - *Genesis 42:25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.*
  - *2 Samuel 9:7 And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.*
3. In order to protect property and promote safety in Jewish society restitution was an important concept to honor.
  - The total loss of an animal was to be restored fivefold. *Exodus 22:1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.*
  - The theft of an animal was to be restored doubled. *Exodus 22:4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.*
4. Those who took property from others in a violent manner or by deceit were to make restitution regardless of age or sex.
  - *Leviticus 6:4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,*

- *Leviticus 6:5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.*

5. When an act of murder the death penalty was to be implemented. While the death penalty did not restore life it did put a value on it.

- *Leviticus 24:21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.*

6. Land that was sold could be redeemed provided the surplus was returned to the person who bought the land.

- *Leviticus 25:27 Then let him count the years of the sale thereof, and restore the over plus unto the man to whom he sold it; that he may return unto his possession. 28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.*

7. Sometimes no restitution was to be sought for an accidental death.

- *Numbers 35:25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.*

8. Prompt restitution of property was to be made without pretense of ignorance.

- *Deuteronomy 22:1 Thou shalt not see the brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. 2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.*

9. Many wars have been fought over the proposed restitution of land.

- *Judges 11:13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.*
- *1 Kings 20:34 And Ben-hadad said unto him [King Ahab of the northern nation of Israel 874 BC - 853 BC], The cities, which my father [predecessor] took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.*

10. A son named Micah who stole money from his mother rightfully restored it to her.

- *Judges 17:3 And when he [Micah] had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.*

11. A willingness to make restitution when proven to be guilty of taking something unauthorized is the sign of a righteous heart.

- *1 Samuel 12:3 Behold [Samuel said], here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? Or whose ass have I taken? Or whom have I defrauded? Whom have I oppressed? Or of whose hand have I received any bribe to blind mine eyes therewith? And I will restore it you.*

12. When presented with what he thought was a case of injustice David declared a fourfold restoration was to be made. Such was his innate sense of righteousness.

- *2 Samuel 12:6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.*

It is interesting that when Zacchaeus was converted he offered to make a fourfold restitution. Perhaps he had been stealing sheep.

- *Luke 19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.*

13. An unauthorized seeking of restitution is a violation of the principle of righteousness as Mephibosheth discovered.

- *2 Samuel 16:3 And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he [Mephibosheth] abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my [grand] father [Saul].*

14. Those that are in a position of political leadership must uphold the principle of just restitution of property and favor the poor.

- *2 Kings 8:6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.*

15. Those who have exploited God's people in time of poverty and sorrow should be confronted with their wickedness and exhorted to restore what they have taken as Nehemiah exhorted the people of his generation with positive results.

- The Exhortation. *Nehemiah 5:11 Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.*
- The Positive Results. *Nehemiah 12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.*

16. The book of Job teaches the wicked shall not prosper and whatever ill gains there are must be restored.

- *Job 20:4 "Don't you realize that ever since people were first placed on the earth, 5 the triumph of the wicked has been short-lived and the joy of the godless has been only temporary? 6 Though the godless man's pride reaches to the heavens and though his head touches the clouds, 7 yet he will perish forever, thrown away like his own dung. Those who knew him will ask, 'Where is he?' 8 He will fade like a dream and not be found. He will vanish like a vision in the night. 9 Neither his friends nor his family will ever see him again. 10 His children will beg from the poor, for he must give back [restore] his ill-gotten wealth. (New Living Translation)*

17. As there is physical restitution so there is spiritual restitution as well. Sin comes to rob the soul of the joy of salvation. Sin comes to render verdicts that are unjust. Spiritual restitution reverses these perversions.

- *Psalm 51:12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.*
- *Isaiah 1:26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.*

The grand objective of spiritual restoration is to bring a soul to a place of repentance and renewed service.

- *Galatians 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*

18. While certain acts of stealing are understandable they are still punishable. In some cases a six fold restitution is required.

- *Proverbs 6:30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry; 31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house.*

19. Because the Jews robbed God of sacred time He sent the nation into exile in Babylon only to restore them to grace and favor seventy years later.

- *Jeremiah 27:22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.*

20. In addition to physical and spiritual restitution there is medical restitution to enjoy according to the mercies of God.

- *Jeremiah 30:17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.*

21. In order to give hope to the unrighteous God has promised to give longer life to those who will make restitution.

- *Ezekiel 33:15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.*

22. One of the greatest acts of restoration is associated with the greatest Messianic prophecy ever given.

- *Daniel 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*

23. Physical, spiritual and medical restitution is united with divine financial restitution based upon the great mercies of our so great God.

- *Joel 2:25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.*

24. The principle of restitution to righteousness in all areas of life is associated with the coming of the Messiah whose forerunner was to be Elijah. Fulfillment was found in the person of John the Baptist.

- *Matthew 17:11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.*

25. The restoration of the kingdom to Israel may have been conceived in physical materialistic terms initially by the disciples of Christ but when the Spirit came and they began to preach the gospel of the kingdom they proclaimed that Jesus does indeed make restitution for sin's entrance into the world as individuals are born again into His kingdom.

- *Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*

## Characteristics of the Kingdom which the Apostles Preached

- Resurrection of Christ. *Acts 1:3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:*
- The Person and Work of Christ. *Acts 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*
- The Necessity of Suffering. *Acts 14:22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.*
- The Superiority of the Kingdom. *Acts 19:8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.*
- The Present Reality of the Kingdom. *Acts 20:25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.*
- The Kingdom is all about Christ. *Acts 28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.*

## NEHEMIAH 6

1 NOW it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates ;)

SANBALLAT (san-bal'-lat), was a native of Beth-horon in Ephraim. He was a vicious enemy of Nehemiah. Sanballat sent false reports to Persia and made threats in an attempt to stop Nehemiah's efforts to rebuild the walls of Jerusalem. When that did not work he plotted to murder the Jewish leader.

TOBIAH (to-bi'-ah; good is Jehovah), was once a slave at the court of Persia. He was appointed governor of the Ammonites (Nehemiah 2:10, 19). He formed an alliance with a priestly family, and his son Johanan married the daughter of Meshullam, the son-in-law of Shechaniah, the son of Arah (Nehemiah 6:18). All of this created opposition by the Jews. When Nehemiah suddenly arrived in Jerusalem, Tobiah sought to intimidate him but Nehemiah was not intimidated.

ARABIAN (a-ra'-be-un), refers to the country E of Palestine, and the tribes descended from Ishmael and from Keturah.

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.

GESHEM (ghe'-shem; shower), GASHMU, was an Arabian (Nehemiah 2:19; 6:1, 26), and an enemy of the Hebrews who wanted to kill Nehemiah, 445 BC.

ONO (o'-no; strong), refers to a town in the tribe of Benjamin located about 6 miles SE of Joppa.

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

6:3 I am doing a great work. All work done for Christ is spiritual in nature and should be considered to be a great work even if it is humble work in the eyes of the world.

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

6:4 the same manner. If individuals can be champions in unrighteousness let God's people be just as stubborn and just as persistent in acts of righteousness.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

SANBALLAT (san-bal'-lat), was a native of Beth-horon in Ephraim. He opposed the work of Nehemiah beginning with ridicule. When that did not work he tried to assassinate him (Nehemiah 4:7; 6:1-4). Nehemiah finished his work despite the opposition.

6 Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

GASHMU (gash'-mu; his rain), is the variation of Geshem, an Arabian, who opposed the Jews who returned from the Babylonian exile. Gashmu especially wanted to kill Nehemiah, 445 BC.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

6: 6-7 was written. It is a common technique for individuals to first slander the saints and if that fails to libel them.

#### **Four Formal Charges to be Brought Against Nehemiah**

- The Jews were plotting to rebel against the Persian ruler.
- The purpose of rebuilding the wall was to be able to use Jerusalem as a defense fortress.
- Nehemiah had unworthy ambitions and wanted to be king of Israel.
- Nehemiah had enlisted spiritual men to support his desire to be king by having the prophets to teach the people that a new king now resided in Judah.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

6:8 thou feignest them. It is hard to prove a negative which is why slander and libel are so effective in hurting others. The best anyone can do is to offer a blanket denial and contend that the origin of the lies rests in the hearts of those who are the enemies of righteousness and truth.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done.

*Nehemiah Prays*  
**Nehemiah 6:9b**

Now therefore, O God, strengthen my hands.

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

SHEMAIAH (shem-a-i'-ah; Jehovah has heard), was a false prophet hired by Tobiah and Sanballat to frighten Nehemiah (Nehemiah 6:10).

DELAIAH (del-a-i'-ah; freed by Jehovah), was the son of Shemaiah and one of the rulers who tried to discourage Nehemiah in his work of repairing the wall.

MEHETABEEL (me-het'-a-beel; El benefits), was the father of Delaiah (Nehemiah 6:10) and the grandfather of Shemaiah. It was Shemaiah who was paid by Tobiah and Sanballat to intimidate Nehemiah, c. 445 BC.

11 And I said, Should such a man as I flee? And who is there, that, being as I am, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

TOBIAH (to-bi'-ah; good is Jehovah), the Ammonite was one of the most persistent foes to the work that Nehemiah had to do (Nehemiah 2:19, 20; 4:3). With Sanballat he entered into a league against the Jews with the surrounding nations.

13 Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

*Nehemiah Prays*  
**Nehemiah 6:14**

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

NOADIAH (no-a-di'-ah; Jehovah convenes; meeting with Jehovah), was a prophetess associated with Tobiah and Sanballat in resisting Nehemiah, 445 BC.

15 So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

ELUL, is the sixth month (Aug/Sept) in the Jewish religious calendar.

6:15 FIFTY AND TWO DAYS. From the third day of Ab, the fifth month (July/Aug), to the twenty-fifth of Elul, the sixth month (Aug/Sept). The solemn assembly of the people was held six days later, on the first of Tishri, the seventh month (Sept/Oct), (8:3).

16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them.

18 For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

SHECHANIAH (shek-a-ni'-a; Jehovah has dwelt), was the father- in-law of Tobiah, the Ammonite who oppressed and opposed Nehemiah, 445 BC (Nehemiah 6:18).

ARAH (a'-rah; wayfarer), is considered to be the same person as the Arah whose son, Shechaniah, was the father-in-law of Tobiah (Nehemiah 6:18).

JOHANAN (jo-ha'-nan; Jehovah is gracious), was the son of Tobiah an Ammonite (Nehemiah 6:18).

MESHULLAM (me-shul'-lam; rapid, rewarded, friend), was the son of Berechiah (Nehemiah 3:4). He repaired a section of the walls of Jerusalem after the captivity, c. 445 BC. His daughter married Johanan, the son of Tobiah the Ammonite.

BERECHIAH, BERACHIAH, BARACHIAS, BARACHIAH (ber-eki'-ah; blessed of Jehovah), was the father of Meshullam (Nehemiah 3:4, 30; 6:18).

19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

6:19 to put me in fear. The concept of ruling by fear is first learned in childhood development whereby parents instill fear in the hearts of children for their own good and in order to control them. While there is a legitimate place for training fear there is no place in the ethics of the kingdom for using the emotion of fear to manipulate and control God's people engaged in spiritual work.

## Leader's Study Guide

### Nehemiah 6

#### *Review*

1. List the three primary enemies of the Jews according to Nehemiah 1:1.

#### *Answer.*

The three primary enemies of the Jews were Sanballat, Tobiah, and Geshem the Arabian.

2. What counsel was given to Nehemiah with a view to protecting his life?

#### *Answer.*

The suggestion came that Nehemiah should flee to the Temple area and close the doors of the temple. Nehemiah refused to flee and hide knowing that his physical presence as a leader was important and that his critics were simply looking for an excuse to accuse him before the king and discredit him before the people.

3. What single emotion did Nehemiah say his enemies were trying to instill into his heart?

#### *Answer.*

The enemies of Nehemiah wanted him to be afraid of their power, position and the possibilities of future harm.

4. Distinguish between legitimate fear and sinful fear as a social instrument of control.

#### *Answer.*

While there is a legitimate place for training fear, such as in childhood development, there is no place in the ethics of the kingdom for using the emotion of fear to manipulate and control God's people engaged in spiritual work.

5. In how many days were the walls of Jerusalem repaired once the work began?

#### *Answer.*

In only 52 days was the work completed (Nehemiah 6:15).

### **Reflection**

1. Have you ever had someone in the church deliberately try to frighten you in order to stop you from ministry by bringing formal charges against you? Please share.
2. What should be said about ministers who are afraid of losing their jobs or a rich family from the congregation unless these individuals get their own way on every matter they bring up?
3. In Nehemiah 6:12 the statement is made, "*I perceived that God had not sent him.*" Nehemiah was able to discern the real from the false. Do you have the gift of discernment? Is this a gift that can be developed naturally? If so how and if not why not?
4. What is the implication in Nehemiah's prayer concerning Tobiah and Sanballat? *Nehemiah 6: 14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.*
5. What caused the enemies of the work to be discouraged according to Nehemiah 6: 16? What practical application can a Christian derive from this understanding?

### **Personal Application**

1. If you found out that someone wanted to physically hurt you, how would you react?
2. Nehemiah said, "*I am doing a great work.*" He was focused. How focused are you in the work of the Lord? What is the evidence?
3. Nehemiah asked, "*Should such a man as I flee?*" indicating a self image. What is your self image?
4. Nehemiah moved to protect his reputation. He did not want to give his enemies any cause to have an evil report against him and bring reproach (6:13). Are you living in such a manner that you are above reproach? If not, what steps can you take to bring integrity to your life?
5. Nehemiah said, "*I perceived that God had not sent him*" indicating a spirit of discernment. Do you think it is wrong to make judgments? (Study Matthew 7:1; John 7:24). What judgments are you prone to make?

### **Memory Work**

*Nehemiah 6: 3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?*

## NEHEMIAH 7

1 NOW it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.

HANANI (ha-na'-ni; gracious), was a brother of Nehemiah who brought news of Jerusalem to Susa. He later became governor of Jerusalem (Nehemiah 1:2).

HANANIAH (han-a-ni'-ah; Jehovah has been gracious), was a "ruler of the palace" and associated with Nehemiah's brother, Hanani, in charge of the gates of Jerusalem, 445 BC, (Nehemiah 7:2).

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

4 Now the city was large and great: but the people were few therein, and the houses were not builded.

5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

7:5 and my God put into mine heart. It is possible to be Spirit led and to know the will of God.

7:5 REGISTER. Or, "*the book of the genealogy*" which listed those who had come up from Babylon ninety years before (Ezra 2).

6 These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7:6 PROVINCE. Judea was now a province of the Persian Empire.

NEBUCHADNEZZAR (neb-u-kad-nez'-zar; O god Nabu, protect my son), was the son of Nabopolassar who was a capable general appointed by the Assyrian king. Nabopolassar who rebelled against the Assyrian empire and established himself as king of Babylon in 626 BC.

**BABYLON** (bab'-il-un), was the ancient capital of the Babylonian empire. The early history is recorded in three dynasties. The Second Dynasty was ruled by 9 Arab kings who reigned for 245 years.

7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this;

**ZERUBBABEL** (ze-rub'-ba-bel; born of Babel, i.e. Babylon), played a vital part in the life of the nation of Israel during the first year of Cyrus. The Persian king allowed Jews to return to Jerusalem and he appointed Zerubbabel as governor. Once in Jerusalem, Zerubbabel initiated the rebuilding of the Temple. In the second month of the second year of the return, the foundation for the Temple was laid with great ceremony.

**JESHUA** (jesh'-u-ah; Jehovah is salvation), **JOSHUA** (josh'-u-ah), was the high priest who returned in the first contingent who returned to Jerusalem with Zerubbabel. His grandfather, Seriah, had been high priest 50 years earlier when Jerusalem was conquered and his father Jehozadak was taken captive (Ezra 3:2-9; Zech. 3:1; 6:10,11).

**NEHEMIAH** (ne-he-mi'ah; consoled by Jehovah), is the name of three men in the Old Testament. This Nehemiah was a leader of a clan who returned with Zerubbabel from the Captivity of the Babylonian king, Nebuchadnezzar (Ezra 2:2; Nehemiah 7:7).

**AZARIAH, AHAZIAH** (a-haz-i'-ah; Jehovah hath sustained; held by Jehovah), was a noble who returned from Babylon with Zerubbabel. He is called Seraiah in Ezra 2:2.

**RAAMIAH, REELAIAH** (ra-a-mi'-ah; Jehovah has thundered, trembling cause by Jehovah), was one of the Gentiles who returned with Zerubbabel, c. 445 BC (Ezra 2:2).

**NAHAMA'NI** (na-ha-ma'ni; "compassionate") refers to a leader who was among those who returned from Babylon with Zerubbabel (Nehemiah 7:7), c. 445 BC.

**MORDECAI** (mor'-de-cahee), was one of those who returned with Zerubbabel from the Babylonian captivity, 536 BC (Ezra 2:2; Nehemiah 7:7).

**BILSHAN** (bil'-shan; inquirer), **BELSHUN** (bil'shun; their lord), refers to one of the twelve Jewish princes who returned to Jerusalem with Zerubbabel from Babylonian, 536 BC (Ezra 2:2).

**MISPERETH** (mis-pe'-reth; number), **MIZPAR**, was one of those returning with Zerubbabel from the Babylonian exile, c. 445 BC.

**BIGVAI** (big'vahee; happy, fortunate), and his descendants returned to Jerusalem from Babylon during the days of Zerubbabel.

**NEHUM** (ne'-hum; consoled), was one of those who returned from Babylon with Zerubbabel, c. 445 BC.

BAANAH (ba'-an-ah; affliction, son of oppression), was the head of a family which returned with Zerubbabel from Babylon after the exile. He sealed the covenant (Ezra 2:2; Nehemiah 7:7; 10:27).

8 The children of Parosh, two thousand an hundred seventy and two.

PAROSH, PHAROSH (pa'-rosh; a flea), was the ancestor of a large group which returned with Zerubbabel in the first wave. A second large group returned with Ezra.

9 The children of Shephatiah, three hundred seventy and two.

SHEPHATIAH (shef-a-ti'-ah; Jehovah judges), SHEPHATHIAH, was a person whose descendants of 372 returned to Jerusalem after the Babylonian exile. A second group of 80 descendants with Zebadiah as their leader came up with Ezra, c. 536 BC (Ezra 2:4; Nehemiah 7:9).

10 The children of Arah, six hundred fifty and two.

ARAH (a'-rah; wayfarer) was an Israelite, whose descendants (numbering either 775 or 652) returned with Zerubbabel to Jerusalem from the Babylonian captivity (Ezra 2:5) c. 536 BC.

11 The children of Pahath-Moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

PAHATH-MOAB (pa"-hath-mo'-ab; governor of Moab), was the leader of a family whose members returned to Jerusalem from the Babylonian captivity (Ezra 2:6; Nehemiah 7:11). Some of the men married foreign wives which they had to send away.

JESHUA (jesh'-u-ah; Jehovah is salvation), JOSHUA (josh'-u-ah), was a son of Pahath-Moab, whose descendants returned from the Captivity with Zerubbabel (Nehemiah 7:11).

JOAB (jo'-ab; Jehovah is father), was one whose descendants returned from the Babylonian exile with Ezra (2:6; Nehemiah 7:11).

12 The children of Elam, a thousand two hundred fifty and four.

ELAM (e'lam; highlands), was the head of a family of which 1,254 individuals returned from Babylon with Zerubbabel, and 70 more with Ezra.

13 The children of Zattu, eight hundred forty and five.

ZATTU (zat'-tu; olive tree), ZATHU, ZATTHU, was the head of a large family whose descendants returned with Zerubbabel to Jerusalem following the Babylonian captivity (Ezra 2:8; Nehemiah 7:13). He signed the covenant with Nehemiah.

14 The children of Zaccai, seven hundred and threescore.

ZACCAI (zac'-cahee; pure). Seven hundred and sixty sons of Zaccai returned from the Babylonian captivity with Zerubbabel, 536 BC (Ezra 2:9).

15 The children of Binnui, six hundred forty and eight.

BINNUI (bin'-nu-ee), BANI, with his family returned with Zerubbabel to help rebuild the walls of Jerusalem, 446 BC (Nehemiah 3:24).

16 The children of Bebai, six hundred twenty and eight.

BEBAI (beb'-a-i; void, empty), was the leader of one of the families which returned with Zerubbabel c. 536 BC from Babylon (Ezra 2:11). He signed and confirmed the covenant. Several of the sons of Bebai married foreign wives (Ezra 10:28).

17 The children of Azgad, two thousand three hundred twenty and two.

AZGAD (az'-gad; strong of fortune; Gad is strong), was an Israelite whose descendants returned from the Babylonian exile with Zerubbabel. A second smaller remnant returned with Ezra ( 2:12; 8:12).

18 The children of Adonikam, six hundred threescore and seven.

ADONIKAM (ad-on-i'-kam; whom the Lord sets up; lord of the enemy), was one of those who came back with Ezra BC 458 from the Babylonian exile.

19 The children of Bigvai, two thousand threescore and seven.

BIG'VAI (big'va-i; Old Persian, "happy, fortunate," from baga, "good luck") was the head of a family of Israelites who returned from Babylon with Zerubbabel (Ezra 2:2; Neh 7:7) numbering either 2,056 (Ezra 2:14) or 2,067 (Nehemiah 7:19), c. 536 BC At a later period seventy-two males of his family came back to Jerusalem with Ezra (Ezra 8:14), c. 457 BC.

20 The children of Adin, six hundred fifty and five.

ADIN (a'-din; effeminate), was the leader of a large family who came back from the land of Babylon with Zerubbabel BC 445 (Ezra 2:15; Nehemiah 7:20).

21 The children of Ater of Hezekiah, ninety and eight.

ATER (a'-tur; shut), was the distinguished father of a large family whose descendants ministered as gatekeepers of the Temple after returning with Zerubbabel from the Babylonian exile (Nehemiah 7:21).

HEZEKIAH (hez-e-ki'-ah; Jehovah is strength), was the head of a family who returned from the Captivity in Babylon (Nehemiah 7:21).

22 The children of Hashum, three hundred twenty and eight.

HASHUM (ha'-shum; rich), was the ancestral head of a large post exilic family who returned from Babylon with Zerubbabel. After the repairs on the wall were made Hashum signed the covenant with Nehemiah to keep the Law (Ezra 2:19; 10:33).

23 The children of Bezai, three hundred twenty and four.

BEZAI (be'-zahee; eggs), had 324 descendants who returned with Zerubbabel to Jerusalem c. 536 BC (Ezra 2:17).

24 The children of Hariph, an hundred and twelve.

HARIPH (ha'-rif; autumn), was a man whose family returned from the Babylonian exile with Zerubbabel, 536 BC.

25 The children of Gibeon, ninety and five.

GIBEON (ghibe'-e-on; hill city), was located 6 miles NW of Jerusalem.

26 The men of Bethlehem and Netophah, an hundred fourscore and eight.

BETHLEHEM (beth'-le-hem; house of bread), was located about 6 miles S of Jerusalem. According to (Luke 2:11), Jesus was born in "the city of David," Bethlehem. Christ, who is the Bread of Life, was cradled in a town whose name means "house of bread."

NETOPHAH (ne-to'-fah; dropping, distillation), refers to a place in Judah, near Bethlehem (2 Sam. 23:28) from which 56 people returned from captivity with Zerubbabel (Ezra 2:22).

27 The men of Anathoth, an hundred twenty and eight.

ANATHOTH (an'-a-thoth; answered prayers), was a town located 2 1/2 miles NE of Jerusalem.

28 The men of Bethazmaveth, forty and two.

BETH-AZMAVETH (beth-az-maveth; house of Azmaveth), refers to a town of Benjamin. Forty-two residents from here returned with Zerubbabel from captivity (Nehemiah 12:29; Ezra 2:24).

29 The men of Kirjath-je'arim, Chephirah, and Beeroth, seven hundred forty and three.

KIRJATH-JEARIM, KIRIATH-JEARIM (kur"-jath-je'-a'rim; city of forests), refers to a city of the tribe of Benjamin (Joshua 9:17). The Ark of the Covenant was kept here for 20 years. Following the Exile, men from this city came back.

CHEPHIRAH (ke-fi'-rah; village, hamlet), was a town of the Gibeonites located 8 miles from Jerusalem which was given to the tribe of Benjamin (Joshua 9:17; 18:26). Some of the citizens returned to the town after the Babylonian exile.

BEEROOTH (be-e'-roth; well), refers to a city of Canaan subdued by Joshua and given to the tribe of Benjamin (Joshua 18:25). After the Babylonian captivity the Beerothites returned to their town.

30 The men of Ramah and Gaba, six hundred twenty and one.

RAMAH (ra'-mah; height), is located N of Jerusalem, near Bethel.

GABA (ga'-bah; hill), refers to a Levitical city of Benjamin located N of Jerusalem. "From Geba to Beer-sheba" expressed the extent of the kingdom of Judah (2 Kings 23:8).

31 The men of Michmas, an hundred and twenty and two.

MICHMASH (mik'-mash; something hidden), MICHMAS, refers to a town in Benjamin, E of Bethel, 7 miles N of Jerusalem. Jonathan, the son of king Saul, defeated the Philistines here (1 Sam. 13, 14).

32 The men of Bethel and Ai, an hundred twenty and three.

BETHEL (beth'-el; house of God), refers to a town 12 miles N of Jerusalem. On his first journey into Palestine, Abraham camped near Bethel (Genesis 13:3).

AI, HAI (a'-i; the ruin) was an important royal city of the people of Canaan located E of Bethel near Beth-aven with a valley on the N. It had been reinforced by a great wall.

33 The men of the other Nebo, fifty and two.

NEBO (ne'-bo; elevation), was a man whose 52 descendants are mentioned among those of Judah and Benjamin who returned from Babylon with Zerubbabel (Ezra 2:29; 7:33).

34 The children of the other Elam, a thousand two hundred fifty and four.

ELAM (e'lam; highlands), THE OTHER, had just as many descendants return (1, 254 cf. Ezra 2:7; Nehemiah 7:12).

35 The children of Harim, three hundred and twenty.

HARIM (ha'-rim; consecrated, devoted), refers to a family which returned from Babylon with Zerubbabel.

36 The children of Jericho, three hundred forty and five.

JERICHO (jer'-ik-o; fragrance), was a city located 5 miles W of the Jordan and 7 miles NW of the Dead Sea.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

LOD (nativity, generation), an ancient name for the city of Lydda located in SW Palestine.

HADID (ha'-did; sharp), refers to a place in Benjamin three miles E of Lydda. Many of the Israelites returned here following the Babylonian exile (Ezra 2:33; Nehemiah 11:34).

ONO (o'-no; strong), refers to a town located about 6 miles SE of Joppa. Many of its inhabitants returned with Zerubbabel (Ezra 2:33) from the Babylonian captivity.

38 The children of Senaah, three thousand nine hundred and thirty.

SENAAH (sen'-a-ah; thorny), refers to a city of Judah. Some of the inhabitants returned there with Zerubbabel from the Babylonian exile (Ezra 2:35).

39 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

JEDAIAH (jed-a-i'-ah; Jehovah has been kind; Jehovah has cast), was a descendant of Aaron. His family members returned from Babylon to help rebuild the city.

JESHUA (jesh'-u-ah; Jehovah is salvation), JOSHUA (josh'-u-ah), was a high priest in the reign of David, to whom the ninth course fell by lot, c. 960 BC. His descendants returned from Babylon.

40 The children of Immer, a thousand fifty and two.

IMMER (im'-mur; talkative), was the leader of a large and famous family which took a position of responsibility in the worship services of Jerusalem.

41 The children of Pashur, a thousand two hundred forty and seven.

PASHUR (pash-ur; freedom), PASHHUR, was a head of a priestly family during the days of Zedekiah (Ezra 2:38). He was an enemy of the prophet Jeremiah.

#### 42 The children of Harim, a thousand and seventeen.

HARIM refers to an Israelite whose descendants numbering either 320 males or 1,017 in total, returned from Babylon with Zerubbabel (Ezra 2:32, 39; Neh 7:35, 42), c. 536 BC. Among the men returning were priests who divorced their Gentile wives (Ezra 10:21) along with others (10:31). Harim may also have reference to a geographical location to be identified with the village Charim, eight miles NE of Jaffa.

#### 43 The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four.

KADMIEL (kad'-me-el; God is of old), was a Levite who returned from Babylon with Zerubbabel, 536 BC (Ezra 2:40; Nehemiah 7:43; 12:8).

HODEVAH, was a Levite whose descendants returned from the Babylonian captivity with Zerubbabel (Ezra 2:40).

#### 44 The singers: the children of Asaph, an hundred forty and eight.

ASAPH (a'-saf; collector, he hath gathered or removed reproach), was a Levite, the son of Berachiah. A hundred and twenty-eight singers from his descend returned from Babylon to take part in the celebration of the foundation of the Temple.

#### 45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

SHALLUM (shal'-lum; recompense, retribution), was the son of Kore and a gate-keeper of the Temple.

ATER (a'-tur; shut), was the father of a large family whose descendants were among those appointed to be the gatekeepers of the temple (Nehemiah 7:45).

TALMON (tal'-mon; oppressed), was one of the gatekeepers, a Levite (1 Chron. 9:17; Nehemiah 11:19). Some of his descendants came back from Babylon with Zerubbabel (Ezra 2:42; Nehemiah 7:45) and served as gatekeepers in the new Temple.

AKKUB (ak'-kub; cunning; artful; insidious), was a Levite who was appointed to be one of the gatekeepers on the E side of Jerusalem during the days of David.

HATITA (hat'-if-ah; digging), was the ancestor of a family that returned to Jerusalem following the Babylonian exile (Ezra 2:42). They ministered as doorkeepers in the Temple.

SHOBAI (sho'-bahee; one who takes prisoners), was a keeper of one of the gates of the Tabernacle. His descendants returned from the Babylonian exile with Zerubbabel, c. 536 BC (Ezra 2:42).

46 The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

NETHINIM (neth'-i'nim; given ones), refers to a large group of servants of the Temple. All the Levites were considered "Nethinims" (Num. 8:19) for they were given to Aaron and his son to assist in the worship of the Lord.

ZIHA (zi'-hah; parched), was one of the Nethinim (temple servants) whose descendants returned from the Babylonian captivity with Zerubbabel, c. 536 BC (Ezra 2:43).

HASHUPHA (hash-u'-fah), HASUPHA, was a Levite whose family ministered in the Temple in Jerusalem following the Exile (Ezra 2:43).

TABBAOTH (tab'-ba-oth; rings or spots), was one of the family of Nethinim (Temple servants) whose descendants returned with Zerubbabel from Babylon, c. 536 BC (Ezra 2:43).

47 The children of Keros, the children of Sia, the children of Padon,

KEROS (ke'-ros; weaver's comb), was one of the Nethinim (temple servants) whose descendants returned with Zerubbabel, from the Babylonian captivity, c. 536 BC (Ezra 2:44).

SIA (si'-ah; assembly, congregation), SIAHA (si'-a-hah), was one of the Nethinim whose descendants returned with Zerubbabel to Jerusalem following the Babylonian exile, c. 536 BC (Ezra 2:44).

PADON (pa'-don; redemption, ransom, deliverance), was the founder of a Nethinim family who returned with Zerubbabel to Palestine from Babylon 536 BC (Nehemiah 7:47).

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

LEBANA (leb'-a-nah; white), was one of the Nethinim whose descendants returned with Zerubbabel (Ezra 2:45).

HAGABA (hag'-a-bah; a locust), HAGABAH, HAGAB (Ezek. 2:45), was one of the Nethinim whose descendants returned from the Babylonian captivity with Zerubbabel, 536 BC.

SHALMAI, SALMAI, SHAMLAI (shal'-mahee), was a Nethinim whose descendants returned with Zerubbabel, c. 536 BC (Ezra 2:46).

## 49 The children of Hanan, the children of Giddel, the children of Gahar,

HANAN (ha'-nan; merciful), was a Nethinim whose descendants returned from the Babylonian captivity with Zerubbabel, 536 BC, (Ezra 2:46).

GIDDEL (ghid'-del; very great). The descendants of Giddel were among the Nethinim who returned with Zerubbabel from captivity, c. 586 BC (Ezra 2:47).

GAHAR (ga'-har; hiding place), was a family of the Nethinim whose sons returned with Zerubbabel from captivity to Jerusalem, c. 536 BC (Ezra 2:47).

## 50 The children of Reaiah, the children of Rezin, the children of Nekoda,

REAIA, REIAH (re-ah'-yah; Jehovah has seen), was the leader of one of the families that returned from the Babylonian exile with Zerubbabel, c. 536 BC (Ezra 2:47).

REZIN (re'-zin; firm), was one of the families of the Nethinims or temple servants (Ezra 2:48; Nehemiah 7:50).

NEKODA (ne-ko'-dah; distinguished, speckled), was among those which went up after the Babylonian captivity. He failed to prove his Israelitish descent (Ezra 2:60; Nehemiah 7:62).

## 51 The children of Gazzam, the children of Uzza, the children of Phaseah,

GAZZAM (gaz'-zam; the fleece of them), was one of the Nethinims which returned from the Babylonian captivity with Zerubbabel, c. 536 BC (Ezra 2:48).

UZZA (uz'-zah; strength), was an ancestor of a family of the Nethinims (Temple servants) that returned from the Babylonian exile with Zerubbabel (Ezra 2:49).

PHASEAH, PASEAH (pa-se'-ah; lame), PHASEAH, was a son of Eshton of Judah.

## 52 The children of Besai, the children of Meunim, the children of Nephishesim,

BESAI (be'-sahee; sword, victory), a head of the Nethinim. His descendants returned from Babylon, c. 536 BC (Ezra 2:49).

MEUNIM, MEHUNIM (me-u'-nim), refers to a people who inhabited Mt. Seir (2 Chron. 10:1). Some of the people were killed by the Simeonites near Gedor (1 Chron. 4:39-41). They were mentioned in connection with the Philistines and Arabians (2 Chron. 26:7).

NEPHISHESIM (ne-fish'-e-sim; expansions), refers to a family of Nethinims or temple servants from the tribe of Naphish during the days of Ezra and Nehemiah (Ezra 2:50).

## 53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

BARKOS (bar'-ros; painter), was a head of one of the families of the Nethinims (servants in the Temple) which returned with Zerubbabel from the exile c. BC 536 (Ezra 2:53).

HAKU'PHA (ha-ku'fa; "crooked, bent," cf. Arab. hakafa, "to be curved") was one of the servants of the Temple who returned from Babylon with Zerubbabel (Ezra 2:51; Nehemiah 7:53), c. 538 BC.

HARHUR (har'-hur; inflammation), was a Nethinim (temple servant) whose descendants returned from Babylon with Zerubbabel, 536 BC (Ezra 2:51).

#### 54 The children of Bazlith, the children of Mehida, the children of Harsha,

BAZLITH (baz'-lith; stripping), was the leader of one of the families of Nethinim that returned to Jerusalem from the exile. In Ezra 2:52 the name is rendered as Bazluth.

MEHIDA (me-hi'-dah; conjunction, renowned), refers to a man whose descendants returned with Zerubbabel from Babylon, 536 BC as Temple servants (Ezra 2:52).

HARSHA (har'-shah; silent, dumb), was a Nethinim (temple servant) whose descendants returned from the Babylonian captivity with Zerubbabel, 536 BC (Ezra 2:52).

#### 55 The children of Barkos, the children of Sisera, the children of Tamah,

BAKBUK (bak'-buk; a bottle, pitcher), was the leader of the Nethinims (temple servants Num. 8:19) who returned from the exile in Babylon with Zerubbabel c. BC 536 (Ezra 2:50; Nehemiah 7:53).

SISERA (sis'-e-rah; battle array), was an ancestor of Nethinim (Ezra 2:53) who returned to Jerusalem with Zerubbabel following the Babylonian exile. He oppressed Israel for 20 years with a force of 900 chariots of iron.

TAMAH (ta'-mah; laughter), THAMAH. The children of Tamah were among the Nethinims or workers in the temple. He returned with Zerubbabel, c. 536 BC (Nehemiah 7:55).

#### 56 The children of Neziah, the children of Hatipha.

NEZIAH (ne-zi'-ah; illustrious), was the head of a family of Nethinims who returned with Zerubbabel after the Babylonian captivity, c. 536 BC.

HATIPHA (hat'-if-ah; seized), was the head of a family that returned to Jerusalem following the Exile in Babylon and served as Temple servants (Ezra 2:54).

#### 57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,

**SOLOMON** (sol'-o-mun; peaceful), was the son of David and third king of Israel. He was not morally strong enough to withstand the temptations that was associated with a life of luxury and sensual temptations (1 Kings 11).

**SOTAI** (so'-tahee; binding), a servant of King Solomon who returned to Jerusalem with Zerubbabel following the Babylonian exile, 536 BC (Ezra 2:55).

**SOPHERETH** (so-fe'-reth; scribe, numbering), **HASSOPHERETH**, was a servant of king Solomon whose descendants returned to Jerusalem with Zerubbabel following the Babylonian exile, 536 BC.

**PERIDA, PERUDA** (per-i'-dah), was the ancestor of the children of the servants of Solomon who returned from the Babylonian captivity (Nehemiah 7:57).

## 58 The children of Jaala, the children of Darkon, the children of Giddel,

**JAALA, JAALAH** (ja'-a-lah; wild goat), was one of the servants of Solomon whose descendants would return from the Babylonian captivity with Zerubbabel, c. 536 BC (Ezra 2:56).

**DARKON** (dar'-kon; scattering), was a descendant of Jaala, the servant of King Solomon. His descendants returned from the Babylonian exile with Zerubbabel (Ezra 2:56; Nehemiah 7:58).

**GIDDEL** (ghid'-del; very great). The descendants of Giddel were among the "*children of Solomon's servants*" who returned with Zerubbabel from the captivity, c. 536 BC (Ezra 2:56).

## 59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

**SHEPHATIAH** (shef-a-ti'-ah; Jehovah judges), **SHEPHATHIAH**, was one of the servants of king Solomon whose descendants returned to Jerusalem with Zerubbabel after the Babylonian exile, c. 536 BC (Ezra 2:57; Nehemiah 7:59).

**HATTIL** (hat'-til; wavering), was a servant of Solomon and an ancestor of a family that returned to Jerusalem following the Babylonian exile (Ezra 2:57).

**POCHERETH** (po-ke'-reth; here the cutting off), were some of the servants of Solomon who returned from exile with Zerubbabel (Ezra 2:57).

**ZEBAIM** (ze-ba'-im; the gazelles), was the residence of the sons of Pochereth, the slaves of Solomon (Ezra 2:57).

**AMON, AMMON** (a'-mon; faithful), was the leader of one of the families of the Nethinims who returned from the Babylonian captivity with Zerubbabel, c. BC 536.

60 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

NETHINIMS (neth'-in-ims), refers to temple servants who performed menial tasks.

61 And these were they which went up also from Telmelah, Telharesha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they were of Israel.

TELAMELAH (tel-me-lah; hill of salt), refers to a place near the Persian Gulf. The Jews returned here from the Babylonian exile (Ezra 2:59).

TEL-HARESHA (tel-ha-re'-shah), refers to a place in Babylon from which people returned to Jerusalem with Zerubbabel. They could not prove that they were Israelites (Ezra 2:59).

CHERUB (ke'-rub; strong, pleasing), was an Israelite who went with Zerubbabel to Judea following the Babylonian exile (Ezra 2:59).

ADDON, ADDAN (ad'-don), was the place in Babylon from which people came (Nehemiah 7:61) who were not able to prove their priestly descent after the Babylonian captivity (Ezra 2:59) c. BC 536.

IMMER (im'-mur; talkative), was the ancestral leader of the 16th course of priests who ministered during the days of David.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

DELAIAH (del-a-i'-ah; freed by Jehovah). The children of Delaiah were among those that returned to Jerusalem with Zerubbabel (Ezra 2:60), c. 445 BC.

TOBIAH (to-bi'-ah; good is Jehovah), was one of the families which returned with Zerubbabel from the Babylonian captivity (536 BC).

The family could not prove they were true Israelites (Ezra 2:60; Nehemiah 7:62).

NEKODA (ne-ko'-dah; distinguished, speckled), refers to a family which went up after the Babylonian captivity. They were not able to prove Israelitish descent (Ezra 2:60).

63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.

HABAIAH (hab-ah'-yah; Jehovah hides, Jehovah has hidden), was a priest whose descendants returned from captivity with Zerubbabel, c. 536 BC (Nehemiah 7:63).

HAKUPHA (ka-ku'-fah; crooked, bent), was one of the Nethinims (temple servants) who returned from the Babylonian captivity with Zerubbabel, c. 538 BC, (Ezra 2:51).

KOZ (coz; thorn), was a priest whose descendants returned with Zerubbabel from the Exile. However, they could not prove their descent and lost their position.

BARZILLAI (bar-zii'-la-i; son of iron), was a priest who married a descendant of Barzillai the Gileadite and took the family name. Because his genealogy was unclear in the days of Ezra he was disqualified from being a priest (Ezra 2:61; Nehemiah 7:63).

GILEADITE (Ghil'-e-ad-ite), refers to the inhabitants of Gilead (Judges 12:4).

64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

7:64 put from the priesthood. The purpose of the register was to protect the bloodline of the Messiah and the holiness of the priesthood.

65 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

TIRSHATHA (tur'-sha-thah; the feared), refers to a Persian title of the governor of Judea (Ezra 2:63; Nehemiah 8:9; 10:1). The term was also used by the Assyrians (2 Kings 18:24), and Babylonians (Jeremiah 51:57).

URIM (Heb. lights) AND THUMMIM (Heb. perfection), were objects worn in the breastplate of the high priest that helped to discover the will of God (Exodus 28:30). During the time of the exile the Urim and Thummim were not used (Ezra 2:63).

66 The whole congregation together was forty and two thousand three hundred and threescore [42,360].

67 Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

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

69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 And some of the chief of the fathers gave unto the work. The Tirshatha [governor] gave to the treasure a thousand drams of gold, fifty basons [bowls], five hundred and thirty priests' garments.

7:70 drams. Better, a daric or drachma equivalent to three tenths of a shekel.

71 And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

72 And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

NETHINIM (neth'-i'nm; given ones), were Temple servants who performed menial chores as cleaning the Temple, carrying water and wood to the altar, and scrubbing utensils used in the sacrificial ceremonies.

## Leader's Study Guide

### Nehemiah 7

#### *Review*

1. Whom did Nehemiah appoint to be in charge of Jerusalem?

#### ***Answer.***

Nehemiah appointed his brother Hananiah to be in charge of Jerusalem.

2. What two qualifications did Nehemiah find in those he appointed to important places? See Nehemiah 7:2.

#### ***Answer.***

Nehemiah looked for faithfulness and fear of God in those whom he appointed to important places.

- Question. What happened to those priests who could not prove they were true Israelites?

#### ***Answer***

They were considered to be ceremonially polluted and were dismissed from the priesthood.

- Question. Who were the Nethinim and what did they do?

***Answer.*** The Nethinim (neth'-i'nim; given ones), were Temple servants who performed menial chores as cleaning the Temple, carrying water and wood to the altar, and scrubbing utensils used in the sacrificial ceremonies.

- Question. How many men (Nehemiah 7:7) did Nehemiah register that returned from the Babylonian exile with him?

#### ***Answer.***

There were 42,360 men officially registered plus 7, 337 servants and 245 singing men and women.

#### ***Reflection***

1. In spiritual matters is there anything wrong with placing family member in important places of leadership? Explain.
2. Specifically, what has God put upon your heart to do for His cause and kingdom?
3. Why is it so important to have spiritual minded people to do the most menial tasks in the church?

4. The principle of grace giving is well established *in Scripture*. According to Nehemiah 7:70 and following individuals gave generously to the work of the ministry. Do you believe Christians should tithe a fixed portion of their income today or give according to the principle of grace? Defend your position from *Scripture*.
5. Certain priests were disqualified from serving. What disqualifies a man from serving God in the ministry? Be specific.

### ***Personal Application***

1. One of the leadership skills of Nehemiah was his ability to delegate (7:2). Are you capable of delegating tasks to others or do you need to be in total control at all times?
2. Nehemiah appointed watchers over the people of Jerusalem (7:4). How can a Christian watch for their soul? Do you watch over your heart?
3. Many numbers are listed in this chapter. Question. “*Should God’s people be interested in numbers such as counting how many people have made decisions for Christ, how many visits have been made etc. ?*” Do you do this?
4. Many people gave of their financial resources in order to advance the work of the Lord. What is your attitude towards money? Do you love money? Do you desire to make a lot of money in the work of the Lord?
5. Certain individuals were said to be put from the priesthood because they did not meet certain qualifications. Are you qualified to serve the Lord according to gospel terms?

### ***Memory Work***

*Nehemiah 7:5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein.*

### ***Leader’s Supplemental Material***

*7:5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy.*

## Doctrine of the Will of God

1. Being in the right geographical location is according to the will of God. *Romans 1:10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.*
2. It is the will of God that the Holy Spirit prays for the believer according to His will. *Romans 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*
3. It is the will of God that believers not be conformed to this world. *Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*
4. It was the will of God that Paul be called to be an apostle. *1 Corinthians 1:1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,*
5. It was the will of God the church of Corinth be generous with their persons and possessions. *2 Corinthians 8:5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.*
6. It was the will of God that Christ die for others. *Galatians 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:*
7. It is the will of God that every believer be sanctified. *1 Thessalonians 4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication:*
8. It is the will of God that thanksgiving be made for everything. *1 Thessalonians 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*
9. It is the will of God that some Christians suffer. *1 Peter 3:17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. 1 Peter 4:19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.*

**Twenty Four New Testament  
Principles of Giving**

**2 Corinthians 8 – 9**

1. Only Christians have a right to give to the work of the ministry.
  - *2 Corinthians 8:1-2 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; 2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.*
2. Giving is to be according to grace and apart from coercion.
  - *2 Corinthians 8:3-4 For to their power, I bear record, yea, and beyond their power they were willing of themselves; 4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.*
3. Before giving of money the heart should be given to God.

*2 Corinthians 8:5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.*
4. Gracious giving encourages others.
  - *2 Corinthians 8:6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.*
5. One area of Christian grace enhances another.
  - *2 Corinthians 8:7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.*
6. The giving of financial resources is a great indication of the true status of the heart.
  - *Corinthians 8:8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.*
7. Christ has set the best example of giving.
  - *2 Corinthians 8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*

8. Grace giving is planned as well as spontaneous. There is a settled commitment to make giving a part of one's Christian ethics.
  - *2 Corinthians 8:10 – 11 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. 11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.*
9. Giving is to be based upon financial reality. In the Old Testament economy giving was a fixed portion of one's income. In the New Testament the principle is not as rigid.
  - *2 Corinthians 8:12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*
10. God's people are not to exploit one another.
  - *2 Corinthians 8:13 For I mean not that other men be eased, and ye burdened:*
11. God and God's people will honor and remember those who honor and remember others in time of need.
  - *2 Corinthians 8:14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:*
12. The New Testament saints are not to be overshadowed by the Old Testament believers.
  - *2 Corinthians 8:15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.*
13. The guidelines for grace giving are reasonable being rooted in love and concern.
  - *2 Corinthians 8:16-17 But thanks be to God, which put the same earnest care into the heart of Titus for you. 17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.*
14. All moneys given to the work of the Lord should be accounted for.
  - *2 Corinthians 8:18-20 And we have sent with him the brother, whose praise is in the gospel throughout all the churches; 19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: 20 Avoiding this, that no man should blame us in this abundance which is administered by us:*
15. Christians should be concerned what God and man says about their financial dealings.

- *2 Corinthians 8:21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men. 22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. 23 Whether any do inquire of Titus, he is my partner and fellow helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. 24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.*

16. Excessive pleas for money is beneath the dignity of the Christian minister and is a poor reflection of faith and trust in God's people to do right in this area.

- *2 Corinthians 9:1-2 For as touching the ministering to the saints, it is superfluous for me to write to you: 2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.*

17. God does hold His people accountable for what they do with the resources entrusted to them. While Paul commends the Christians at Corinth he also holds them accountable.

- *2 Corinthians 9:3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:*

18. There is shame when God's people give large sums of money to matters that do not promote the kingdom of God and the salvation of souls.

- *2 Corinthians 9:4-5 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. 5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.*

19. There is a spiritual principle of sowing and reaping.

- *2 Corinthians 9:6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*

20. The spirit in which money is given to the work of the ministry is just as important as how much is given.

- *2 Corinthians 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*

21. Those who put the interest of God's work first will not lack funds.

- *2 Corinthians 9:8-10 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: 9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.*

22. One reason why God gives us resources is so that we can give to others.

- *2 Corinthians 9:11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.*

23. Grace elicits a spirit of thanksgiving to God and appreciation.

- *2 Corinthians 9:12–13 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; 13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;*

24. Grace giving induces prayer.

- *2 Corinthians 9:14-15 And by their prayer for you, which long after you for the exceeding grace of God in you. 15 Thanks be unto God for his unspeakable gift.*

25. Let these principles of grace giving prevail in the church and there will never be a lack of resources for God's work.

## NEHEMIAH 8

1 AND all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the Law of Moses, which the LORD had commanded to Israel.

EZRA (ez'-rah; help), the scribe, had taken a journey to Babylon after his coming to Judea but had now returned.

8:1 bring the book. When Sir Walter Scott was dying, he asked Lockhart to read to him. "What book?" asked Lockhart. "What book?" cried Sir Walter. "There is but one book - the Bible."

*"There's just one Book!"  
cried the dying sage;  
"Read me the old, old story."  
And the winged words  
that can never age  
Wafted him home to glory.  
There's just one book.*

*There's just one Book  
for the tender years-  
One book alone for guiding  
The little feet through the joys and fears  
That unknown days are hiding.  
There's just one Book.*

*There's just one Book  
for the bridal hour,  
One Book of love's own coining;  
Its truths alone lend beauty and power  
To vows that lives are joining.  
There's just one Book.*

*There's just one Book for life's gladness,  
One Book for the toilsome days;  
One Book that can cure life's madness;  
One Book that can voice life's praise.  
There's just one Book.*

*There's just one Book for the dying,  
One Book for the starting tears,  
And one for the soul that's flying  
Home for the measureless years.  
There's just one Book."  
Anonymous*

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

SEVENTH MONTH, refers to the month of TISHRI (Sept/Oct). On the first day of this month was the Feast of Trumpets (Lev. 23:24). The Feast of Tabernacles was also held in this month. It was commanded that at this feast, in every seventh year, the law should be publicly read (Deut. 31:10, 11).

3 And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

8:3 FROM THE MORNING. From about six a.m. *Psalms 63:1 O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; 2 To see thy power and thy glory, so as I have seen thee in the sanctuary.*

HANAN (ha'-nan; merciful), was a Levite who helped Ezra to read the Law to the people, 445 BC (Nehemiah 8:7). He signed the covenant with Nehemiah.

4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Macias, and Hashum, and Hashbadana, Zechariah, and Meshullam.

MATTITHIAH (mat-tith-i'-ah; gift of Jehovah), was a Levite with Ezra at the reading of the Law, c. 445 BC (Nehemiah 8:4).

SHEMA (she'-ma; report, rumor, fame), was the man who assisted Ezra when the scribe read the Law to those who returned from the Babylonian exile to Jerusalem, c. 445 BC.

ANAIAH (an-a'-ah; Jehovah has answered), assisted in reading the Law to the people (Nehemiah 8:4).

URIAH, URIJAH (u-ri'-ah), helped to return the sacred vessels back to Israel and rebuild two sections of the wall (Ezra 8:33; Nehemiah 3:4, 21).

HILKIAH (hil-ki'-ah; Jehovah is my portion), was a priest who ministered with Ezra and Nehemiah (Nehemiah 8:4; 11:11). He stood at the right hand of Ezra while the Law was read to the people, 445 BC.

MAASEIAH (ma-a-si'-ah; work of Jehovah), MAHSEIAH, was an assistant to Ezra. He stood on the right hand while Ezra read the Law (Nehemiah 8:4).

PEDAIAH (pe-dah'-yah; whom Jehovah delivers), was either a priest, a prince, or a Levite (Nehemiah 8:4).

MISHAEL (mish'-a-el; who is like God?), was an Israelite who helped Ezra read the Book of the Law to the people (Nehemiah 8:4).

MALCHIAH (mal-ki'-ah; Jehovah's king), MALCHIJAH, MELCHIAH refers to a man who was with Ezra when he read the book of the Law, c. 445 BC (Nehemiah 8:4).

HASHUM (ha'-shum; rich), was a priest or a scribe who stood with Ezra while he read the Law to the people, 445 BC.

HASHBADANA (hash-bad'-a-nah; intelligence in judgment), was a scribe or priest who stood with Ezra while he read the Law to the people, 445 BC.

ZECHARIAH (zek-a-ri'-ah; whom Jehovah remembers), was one of the leaders of the people who Ezra called into council at the river Ahava, 457 BC (Nehemiah 8:4).

MESHULLAM (me-shul'-lam; rapid, rewarded, friend), was a prominent citizen of Jerusalem who stood with Ezra during the national assembly that was brought together to hear the Law read.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people ;) and when he opened it, all the people stood up:

8:5 opened the book. In Protestant churches today the *Word of God* is still given physical preeminence as it is the central focus of attention spiritually. Evangelist Dr. John R. Rice (1895-1980) wrote the following: "Would that this Book, the *Bible*, were better known as the heart burning Book. [Martin] Luther permitted it to burn in his heart, and the shout still rings, "*The just shall live by faith!*"

It burned in the heart of Bunyan, and life dripped from his pen to form the book called *Pilgrim's Progress*. Could a lesser book than this have burned the spirit of a [John] Wesley into a life ministry of trekking weary miles with the Gospel? [George] Whitefield felt its fire, and the colonies were touched to the winning of fifty thousand souls. Would Christ have been as well known in England had not [Charles Haddon] Spurgeon known its glow?

The *Bible* burned in the heart of [David] Livingstone, and that heart was buried in the depths of Africa. "*Give me Scotland or else I die!*" was the cry of John Knox when the heavenly heart of the *Book* touched his heart. Someone has said that [D. L.] Moody took one continent with his left hand and another in his right and moved them both toward God. Such was the power of a shoe clerk who devoured the pages of "*The Book of the Burning Heart*" (*Our God Breathed Book – The Bible*).

6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.

8:6 Amen. The word “*amen*” conveys the concept of faith in and agreement with. It affirms what has been said or read.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

JESHUA (jesh'-u-ah; Jehovah is salvation), JOSHUA (josh'-u-ah), was a Levite who helped Ezra explain the Law to the people (Nehemiah 8:7).

BANI (ba'-ni; built), assisted in causing the people of Israel to understand the Law and to worship the Lord.

SHEREBIAH (sher-e-bi'-ah; Jehovah has sent scorching heat), was a Levitical priest brought from Casiphia to unite with Ezra on his return to Jerusalem. Ezra entrusted to him the treasures of the Temple. He translated the Law into Aramaic for the people and confessed the sins of the people, 445 BC., (Ezra 8:18; Nehemiah 8:7).

JAMIN (ja'-min; right hand), was one of the priests whose duty was to explain the Law to the people when it was read by Ezra, 445 BC.

AKKUB (ak'-kub; cunning; artful; insidious), was a Levite who helped to teach the law to the people.

SHABBETHAI (shab'-be-thah; sabbath-born), was a leading Levite of Jerusalem after the return from the Babylonian exile. He was an overseer of the Temple and an interpreter of the Law to the people.

HODIJAH (ho-di'-jah; my majesty is Jehovah), was a Levite who assisted Nehemiah with teaching the Law, 445 BC (Nehemiah 9:5).

MAASEIAH (ma-a-si'-ah; work of Jehovah), MAHSEIAH, was a priest who taught the Law of Moses as it was read by Ezra (Nehemiah 8:7).

KELITA (kel'-i-tah; dwarf), KELAIAH, was a Levite who divorced his Gentile wife following the captivity during the days of Ezra. He signed the covenant made by Nehemiah, 456 BC.

AZARIAH, AHAZIAH (a-haz-i'-ah; Jehovah hath sustained; held by Jehovah), was a Levite who helped Ezra in teaching the Law to the people (Nehemiah 8:7).

JOZABAD (joz'-a-bad; Jehovah has bestowed), was a Levite who assisted Ezra in giving the Law to the people, 445 BC (Nehemiah 8:7).

HANAN was one of the servants of the Temple whose descendants were numbered among those who returned from the captivity with Zerubbabel (Ezra 2:46; Nehemiah 7:49), c. 536 BC

PELAIAH was a Levite who helped Ezra provide understanding and meaning to the law when the nation gathered to hear it read (Nehemiah 8:7). Pelaiah may also have been the Levite responsible for signing the covenant presented by Nehemiah (Neh 10:10).

8:7 CAUSED THE PEOPLE TO UNDERSTAND. The Hebrew was translated for those who spoke Aramaic.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

8:8 gave the sense. Three concepts will enhance an understanding of the reading of God's *Word*.

- Isagogics which is the study of historical subjects pertaining to *Scripture*. The historical setting of culture, social conditions and idioms are essential to understanding the *Bible*. The word *isagogic* comes from the Latin *isagogicus* and from the Greek *eisagogikos* meaning introductory.
- Categories are also important to a study of *Scripture* whereby individual doctrines are examined.
- Exegesis has reference to interpreting the *Scriptures*, from the original languages in order to give the meaning of the text by reading out what is being said.

9 And Nehemiah, which is the Tirshatha [governor], and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

NEHEMIAH (ne-he-mi'ah; consoled by Jehovah), was appointed the governor of Jerusalem. He supervised the rebuilding of the wall of the city of Jerusalem following the Babylonian captivity (Nehemiah 1:1; 8:9; 10:1; 12:26, 47). In 587-586 BC. Nehemiah was among those taken captive to Babylon. In 539 BC the Persian Cyrus conquered all of Mesopotamia. Cyrus allowed the Jewish exiles to return to the holy city. Many years later, during the days of Nehemiah, the Persian ruler was Artaxerxes I Longimanus (ruled 465-424 BC). His personal cupbearer was Nehemiah (Nehemiah 1:11).

TIRSHATHA (tur'-sha-thah), refers to a Persian title of the governor of Judea (Ezra 2:63; Nehemiah 8:9; 10:1). The term was also used by the Assyrians (2 Kings 18:24), and Babylonians (Jeremiah 51:57).

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

8:12 great mirth. What produced the joy in the heart of the people was their understanding of the *Word of God*.

13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

8:14 BOOTHES. The Feast of Booths was to be observed with joy on the fifteenth day of the seventh month (mid to late October; Lev. 23:34, 42; Deut. 16:13). It has several names in Scripture. During the Feast of Booths, the Israelites made booths and lived in them for seven days. This was to remind them of their temporary dwellings in the wilderness, when God delivered them from Egyptian bondage (Nehemiah 8:13-18).

- The Feast of Tabernacle (Lev. 23:34; Deut. 16:13, 16; 31:10; Zech. 14:16, 18, 19; Ezra 3:4; 2 Chron. 8:13)
- The Feast of Ingathering (Exodus 23:16, 34:22)
- The Feast or the Festival (1 Kings 8:2, 65; 12:32; 2 Chron. 5:3; 7:8)
- The Feast of the Lord (Lev. 23:39; Judges 21:19)
- The festival of the seventh month (Ezek. 45:25; Nehemiah 8:14)
- A holy convocation or A sacred occasion (Num. 29:12) .

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

MYRTLE TREE, grew as a wild, hard, woody plant with dark green leaves and berries. The fragrant branches were used during the Feast Of Tabernacles to beautify their booths.

16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

EPHRAIM, GATE OF. This Gate was located in the NW sector of the wall of Jerusalem.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

JESHUA (jesh'-u-ah; Jehovah is salvation), simply another name for JOSHUA, the son of Nun who led Israel after the death of Moses.

NUN (fish), NON, the father of Joshua (Exodus 33:11; 1 Chron. 7:27).

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

## Leader's Study Guide

### Nehemiah 8

#### **Review**

1. Who spoke about the Law of Moses before the Water Gate in Jerusalem?

#### **Answer.**

Ezra the scribe began to teach the book of the Law of Moses before the Water Gate.

2. How long did Ezra read the Law of Moses? What three principles were present to guide the understanding of the people while the *Bible* was read?

#### **Answer.**

From the morning until midday the people listened to the Word of God being read and explained. Three principles were present to guide the understanding.

- Isagogics which is the study of historical subjects pertaining to *Scripture*. The historical setting of culture, social conditions and idioms are essential to understanding the *Bible*.
- Categories are also important to a study of *Scripture* whereby individual doctrines are examined.
- Exegesis has reference to interpreting the *Scriptures*, from the original languages in order to give the meaning of the text by reading out what is being said.

3. What emotion did Ezra want the people to manifest?

#### **Answer.**

The reading of the Word of God was a time for celebration not sorrow. Ezra wanted the people to express joy.

4. Define the term Tirshatha.

**Answer.** Tirshatha (tur'-sha-thah), refers to a Persian title of the governor of Judea (Ezra 2:63; Nehemiah 8:9; 10:1). The term was also used by the Assyrians (2 Kings 18:24), and Babylonians (Jeremiah 51:57).

5. What was the Feast of Booths?

### ***Answer.***

The Feast of Booths was to be observed with joy on the fifteenth day of the seventh month (mid to late October; Lev. 23:34, 42; Deut. 16:13). It has several names in *Scripture*. During the Feast of Booths, the Israelites made booths and lived in them for seven days. This was to remind them of their temporary dwellings in the wilderness, when God delivered them from Egyptian bondage (Nehemiah 8:13-18).

### ***Reflection***

1. Do you read the *Bible* on a regular basis? Why or why not? Is your *Bible* reading devotional or a part of a regular study program? Make a schedule for reading the *Bible* in a year.
2. Do you have any emotional reactions when you read the *Bible* or hear it read? Please describe your reaction to *Bible* reading. Be honest. If you find *Scripture* reading or hearing is boring, induces sleep, or causes the mind to wander, please say so.
3. When the people discovered there were commandments to obey such as observing the Feast of Booths they began to comply. Do you comply with gospel commands? Why or why not?
4. Do you take the time to study the historical background, categories or doctrines and meaning of the *Bible*? Why or why not?
5. Do you think it is essential to know Greek and Hebrew in order to be an effective communicator of God's Word to people? Please explain.

### ***Personal Application***

1. Nehemiah 8:5 establishes the principle of honor in worship. What is your view of contemporary worship services? How can the concept of high honor in worship be established? What would you do to promote this concept?
2. The people were made to understand the Word of God. Are you a capable teacher?
3. God's people were commanded to be joyful on certain occasions (8:10). How would you describe your personality? Are you a joyful person?
4. An understanding of God's Word can have positive affects (8:12). Are you a student of God's Word? How much time do you spend in a week in *Bible* study?
5. Religious traditions are important as per Nehemiah 8:17. Do you observe any religious traditions?

## **Memory Work**

*Nehemiah 8: 8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.*

## **Leader's Supplemental Material**

### **Doctrine of Amen**

1. The term “amen” (Heb. ‘amen; Gk. *amen*, “true, faithful”) is a word used to affirm and confirm a statement.
2. The word was used often by Christ and is translated “truly.”
3. In the gospel of John the term is used twenty five times and carries the meaning of “most assuredly”.
4. The Jews used the word as a liturgical response.
5. A woman put on trial was instructed to say amen. *Numbers 5:22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen.*
6. At Mt. Ebal the people said, “Amen” after specific instructions of the law were given. *Deuteronomy 27:15 Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen. 16 Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. 17 Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen. 18 Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen. 19 Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. 20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. 21 Cursed be he that lieth with any manner of beast. And all the people shall say, Amen. 22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. 23 Cursed be he that lieth with his mother in law. And all the people shall say, Amen. 24 Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen. 25 Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen. 26 Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.*

7. Following the promise to make restitution the people said, “Amen.” *Nehemiah 5:13 Also I [Nehemiah] shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.*
8. Following the reading of the Law by Ezra after returning from the Babylonian captivity the people listened and said, “Amen. *Nehemiah 8:5 And Ezra opened the book in the sight of all the people; (for he was above all the people ;) and when he opened it, all the people stood up: 6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.*
9. The spiritual practice of saying “Amen” was adopted by the early Church following Scripture reading, the sermon or the giving of thanks. *1 Corinthians 14:16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?* Jerome (ca. 347 – September 30, 420) records that at the conclusion of public prayer the collective voice of the people sounded like the fall of water or the noise of thunder.

### **Doctrine of Joy**

1. A common Hebrew word for “joy” in the *Old Testament* is derived from a word which means to “*leap*,” or “*spin around*” with pleasure, rejoicing.
  - *Psalms 30:5 For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.*
  - *Job 8:19 Behold, this is the joy of his way, and out of the earth shall others grow.*
2. The Greek word *chara* conveys the idea of gladness. Emphasis is placed upon the cause or occasion of joy such as when the wise men saw the star that would lead them to the Messiah, the proclamation of the gospel, or the pleasure Paul had in the church.
  - *Matthew 2:10 When they saw the star, they rejoiced with exceeding great joy.*
  - *Luke 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*
  - *1 Thessalonians 2:20 For ye are our glory and joy.*
3. Several types of joy can be identified such as *natural joy*.

- Moderate natural joy is called *gladness*.
- When raised suddenly to the highest degree of rejoicing natural joy is called *exultation* or *transport*.
- When the desires of the heart are tempered by what we actually possess, natural joy is known as *contentment*.
- When grand objectives are accomplished, natural joy is reflected in *satisfaction*.
- When opposition is vanished, natural joy is called *triumph*.
- When natural joy becomes a part of a person's normal disposition, it is called *cheerfulness*.

4. There is a *moral* joy which arises from the performance of any good action. This kind of joy is called “*peace*”, provided the action is honorable. When the same emotion of moral joy is raised high it may be called *glory*.

5. There is a *spiritual* joy which is called the *fruit of the Spirit* and *joy in the faith*.

- *Galatians 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*
- *Philippians 1:25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;*

6. Joy has a specific object. God Himself becomes the object of delight and joy.

- *Psalms 43:4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.*
- *Isaiah 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.*

7. Christ is also the object of joy.

- *Philippians 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*

8. The promises of the *Word of God* produce joy.

- *1 Peter 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:*

9. The Gospel of redeeming grace elicits joy.

- *Psalms 89:15 Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.*

10. The prosperity of Christ's kingdom enhances joy.

- *Acts 15:3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.*
- *Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*
- *Revelation 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.*

11. The anticipated happiness to be found in heaven produces joy.

- *Psalms 16:9-11 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. 10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. 11 Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.*
- *Romans 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*
- *Romans 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

12. Spiritual joy is more permanent than any joy the world, the flesh or the devil can provide.

- *John 16:22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*

13. Christians are commanded to be a joyful people.

- *Philippians 4:4 Rejoice in the Lord alway: and again I say, Rejoice.*

14. Spiritual joy is unspeakable.

- *1 Peter 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:*

## NEHEMIAH 9

1 NOW in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

9:2 separated themselves. The concept of separation from the world is an Old and New Testament principle. See *2 Corinthians 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

3 And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.

4 Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God.

BANI (ba'-ni; built), was a descendant of Levi who returned to Jerusalem following the Babylonian captivity.

KADMIEL (kad'me-el; God is of old), was a Levite who led the people in acts of worship after Ezra taught the law.

He signed the covenant, 445 BC (Nehemiah 9:4; 10:9).

SHEBANIAH (sheb-a-ni'-ah; Jehovah has brought back; Jehovah hath dealt tenderly), was a Levite who confirmed the covenant with Nehemiah and prayed at the Feast of Tabernacles after the return from the Babylonian exile, 445 BC (Nehemiah 9:4, 5; 10:10).

BUNNI (bun'-ni; built), was a Levite who helped Ezra teach the people the law of Moses. He made public prayer and confession (Nehemiah 9:14).

SHEREBIAH (sher-e-bi'-ah; Jehovah has sent scorching heat), was a Levitical priest who read the Law to the people and explained to them the meaning. He joined in the public confession of sin and the Feast of Tabernacles (Nehemiah 8:7).

CHENANI (ken'-a-ni; established), was the Levite who led in the worship of the Jews after Ezra had read from the book of the law, 445 BC (Nehemiah 9:4).

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the LORD your God for ever

and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

JESHUA (jesh'-u-ah; Jehovah is salvation), JOSHUA (josh'-u-ah), was a Levite, the son of Azaniah, who helped to explain the Law to the people during the days of Ezra, c. 445 BC (Nehemiah 8:7; 12:8).

KADMIEL (kad'-me-el; God is of old; God is first), was a Levite who sealed the covenant following the Babylonian Captivity (Nehemiah 9:4-5).

BANI (ba'-ni; built), BANNUI, was the founder of a family of 642 exiles from Babylon who returned with Zerubbabel to Jerusalem (Ezra 2:10; Nehemiah 10:14). He signed the covenant.

HASHABNIAH (hash-ab-ni'-ah; Jehovah has taken account), was a Levite who assisted at the solemn feast imposed by Ezra and Nehemiah when the covenant was sealed, 445 BC.

SHEREBIAH (sher-e-bi'-ah; Jehovah has sent scorching heat), was a Levitical priest brought from Casiphia to unite with Ezra on his return to Jerusalem. Ezra entrusted to him the treasures of the Temple. He translated the Law into Aramaic for the people and confessed the sins of the people, 445 BC (Ezra 8:18; Nehemiah 8:7).

HODIJAH (ho-di'-jah; my majesty is Jehovah), was a Levite who assisted Nehemiah with teaching the Law, 445 BC (Nehemiah 8:7).

SHEBANIAH (sheb-a-ni'-ah; Jehovah has brought back; Jehovah hath dealt tenderly), was a Levite who confirmed the covenant with Nehemiah and prayed at the Feast of Tabernacles after the return from the Babylonian exile, 445 BC (Nehemiah 9:4,5; 10:10).

PETHAHIAH (peth-a-hi'-ah; Jehovah has opened or set free), was a Levite who encouraged the devotions of the people following the reading by Ezra of the Law.

*The People Pray*  
*Nehemiah 9:6-38*

6 Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

7 Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

9:7 didst choose. The important doctrine of divine election is once more set forth. God has chosen individuals not only to service but also to salvation. *John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. John 6:65 And he*

*said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*

ABRAM (a'-brum; father of elevation; high father) was the name of Abraham before it was changed (Genesis 17:5). He left the idols of his homeland to go to a land that the Lord would show him.

UR (light). The land of Haran, Ur of the Chaldees was the place from which Terah and Abram came. Ur was located halfway between Babylon and the Persian Gulf, about 6 miles from the Euphrates River.

CHALDEES (kal'-dees), refers to the land and inhabitants of Babylon.

8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous:

CANAANITES (ca'na-an-ite), refers to the inhabitants of the region along the Mediterranean Sea. The religion of the Canaanites was fundamentally a fertility cult.

HITTITES (hit'-tites), refers to a great empire of the ancient world, which, sometime between 1250-1150 BC began to decline. They were overthrown by the Philistines.

AMORITES (am'-o-rite; mountaineers; the high one), dwelt on the W shore of the Dead Sea (Genesis 14:7, 13). Judged by God for wickedness, some of the Amorites were made slaves by Solomon (1 Kings 9:20-21; 2 Chron. 8:7).

PERIZZITE (per'-iz-zite), refers to a tribe in the land of Promise W of the Jordan which the Hebrews encountered when they entered into the land. (Exodus 33:2; Deut. 20:17).

JEBUSITES (jeb'-u-sites), refers to the inhabitants of Jebus (Jerusalem).

GIRGASHITE (ghur'-gash-ite), was one of the seven nations of Canaan that was conquered by Joshua (Joshua 3:10).

9 And didst see the affliction of our fathers in Egypt, and hearest their cry by the Red sea;

RED SEA, was a narrow body of water that stretches in a southeasterly direction from Suez to the Gulf of Aden for about 1,300 miles. The Red Sea branches at its northern end into two distinct channels, the northeasterly one being the Gulf of Aqaba and the northwesterly one named the Gulf of Suez.

10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day.

PHARAOH (pha'-ra-oh; Great House), is a title of honor for the rulers of Egypt.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

SINAI (si'-nahee; jagged), MOUNT, was the place where God met Moses and gave him the Law (Exodus 19:3, 20). This mountain may be identified with Mount Horeb (Exodus 3:1).

14 And madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy good spirit to instruct them, and withheldst not thy manna from their mouth, and gavest them water for their thirst.

MANNA (man'-nah), is the food God gave to the children of Israel while they were in the desert (Exodus 16:35). Because it was seed like in form it had to be ground (Num. 11:7,8). The manna ceased when other food became available (Joshua 5:12).

21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

9:22 CORNERS. Better, definite boundaries.

SIHON (si'-hon; a brush), was the king of the Amorites. His capital was Heshbon. He moved the Moabites from the country between Heshbon and the Arnon and possessed it (Num. 21:26- 30). Five tribes of Midian were subject to him (Joshua 13:21).

HESHBON (hesh'-bon; prudence; stronghold), located 20 miles E of the Jordan. It is sometimes identified with the tribe of Gad (Joshua 21:39; 1 Chron. 6:81).

OG, was an Amorite king of Bashan. The defeat of this king was celebrated in the history of Israel (Jos. 9:10; Nehemiah 9:22; Psa. 135:11; 136:20).

BASHAN (ba'-shan; soft, rich soil), refers to a broad, fertile land E of the Sea of Galilee, extending from Gilead on the S to Mount Hermon on the N. It was given to the half tribe of Manasseh (Deut. 3:13).

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

CANAANITES (ca'na-an-ite), refers to the inhabitants of the region along the Mediterranean Sea. In their acts of worship the Canaanites engaged in lewd, immoral acts with sacred temple prostitutes.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive yards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou hearest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou hearest them from heaven; and many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

ASSYRIA (as-sir'-e-ah), refers to a kingdom between the Tigris and Euphrates Rivers.

33 Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

### **Major Points about God in the Prayer of the People**

#### **Nehemiah 9:6-38**

- The Creator God is an awesome God. *Nehemiah 9: 6 Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.*
- God is an electing and selecting God. *Nehemiah 9: 7 Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;*
- God is a covenant making God. *Nehemiah 9: 8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Gergashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous:*
- God is a watchful God. *Nehemiah 9: 9 And didst see the affliction of our fathers in Egypt, and hearest their cry by the Red sea;*

- God is a miracle working God. *Nehemiah 9: 10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day.*
- God is a protecting God. *Nehemiah 9: 11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.*

- God is a guiding God. *Nehemiah 9: 12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.*
- God is a communicating God. *Nehemiah 9: 13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:*
- God is a commanding God. *Nehemiah 9: 14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:*
- God is a providing God. *Nehemiah 9: 15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.*
- Men are sinfully stubborn. *Nehemiah 9: 16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,*
- Men are forgetful of God's goodness. *Nehemiah 9: 17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.*
- Men are idolaters. *Nehemiah 9: 18 Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations;*
- God is a merciful God. *Nehemiah 9: 19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.*
- God is a giving God. *Nehemiah 9: 20 Thou gavest also thy good spirit to instruct them, and withheldst not thy manna from their mouth, and gavest them water for their thirst.*
- God is a long suffering God. *Nehemiah 9: 21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.*
- God is a dispensing God of nations and people and land. *Nehemiah 9: 22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.*
- God is a promise keeping God. *Nehemiah 9: 23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.*

- God is a warring God. *Nehemiah 9: 24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.*
- God is a good God. *Nehemiah 9: 25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.*
- Men are lawbreakers. *Nehemiah 9: 26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.*
- God is a moral God and will demonstrate retributive justice. *Nehemiah 9: 27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou hearest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.*
- God is a forgiving God. *Nehemiah 9: 28 But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou hearest them from heaven; and many times didst thou deliver them according to thy mercies;*
- Men are hardened in sin. *Nehemiah 9: 29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.*
- God is a longsuffering God. *Nehemiah 9: 30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.*
- God is a gracious and merciful God. *Nehemiah 9: 31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.*
- God is a living God who hears prayers. *Nehemiah 9: 32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.*
- God is a just God. *Nehemiah 9: 33 Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:*

- Man is faithless to his moral obligations and to God. *Nehemiah 9: 34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.*
- Men are not willing to serve God. *Nehemiah 9: 35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.*
- Men are capable of repenting. *Nehemiah 9: 36 Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:*
- Men are capable of depression. *Nehemiah 9: 37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.*
- Men can enter into covenant with God. *Nehemiah 9: 38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.*

## Leader's Study Guide

### Nehemiah 9

#### **Review**

1. What sins were confessed by the people?

#### **Answer.**

The Israelites confessed their own personal sins and then the iniquities of their fathers.

2. What important doctrine is stated again in Nehemiah 9:7?

**Answer.**

The doctrine of election is set forth in Nehemiah 9: 7. *Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;*

3. During their wilderness journey under Moses how did God guide His people?

**Answer.**

God led the Israelites by a pillar of cloud during the day and by a pillar of fire at night. *Nehemiah 9: 12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.*

4. What twenty two characteristics of God does the prayer of the people elicit?

**Answer.**

- The Creator God is an awesome God.
- God is an electing and selecting God.
- God is a covenant making God.
- God is a watchful God.
- God is a miracle working God.
- God is a protecting God.
- God is a guiding God.
- God is a communicating God.
- God is a commanding God.
- God is a providing God.
- God is a merciful God.
- God is a giving God.
- God is a long suffering God.
- God is a dispensing God of nations and people and land.
- God is a promise keeping God.
- God is a warring God.
- God is a good God.
- God is a moral God and will demonstrate retributive justice.
- God is a forgiving God.
- God is a longsuffering God.
- God is a gracious and merciful God. God is a living God who hears prayers.
- God is a just God.

5. What ten characteristics of men does the prayer of the people elicit?

**Answer.**

- Men are lawbreakers.

- Men are sinfully stubborn.
- Men are forgetful of God's goodness.
- Men are idolaters.
- Men are hardened in sin.
- Man is faithless to his moral obligations and to God.
- Men are not willing to serve God.
- Men are capable of repenting.
- Men are capable of depression.
- Men can enter into covenant with God.

### ***Reflection***

1. When sins are confessed openly and specifically are there any dangers which might arise from such honesty and openness? Explain.
2. Is it wrong to confess sins to others? Is it necessary? Using Scripture defend your answer.
3. An attribute of God may be defined simply as something that is true about Him. What other characteristics of God would you include in the list of twenty two?
4. What other attributes of man do you think is important to add to the list of ten?
5. Write a paragraph of four or five sentences stating your view of the biblical teaching of separation from the world.

### ***Personal Application***

1. The principle of separation is set forth in Nehemiah 9:2. Do you live a separated life with a view unto holiness? What distinguishing acts would make others believe you live a separated life?
2. The Israelites confessed their own sins and the sins of their forefathers (9:2). What do you think of the idea of a generational confession of sins? What sins in America should Christians confess on behalf of our forefathers?
3. Signs and wonders have always been associated with God's people (9:10). What signs and wonders have you seen in your journey in grace?
4. Despite the goodness and grace of God, the people were disobedient and rebelled against the Lord. Is this your Christian experience as well, if the truth were known? What will you do so that a negative spiritual history is not repeated?

5. When you pray, do you argue and reason with the Lord as Ezra and Nehemiah did (9:32)? How would you characterize the *major* portion of your prayer life?

|              |                              |                             |
|--------------|------------------------------|-----------------------------|
| Petition     | Yes <input type="checkbox"/> | No <input type="checkbox"/> |
| Praise       | Yes <input type="checkbox"/> | No <input type="checkbox"/> |
| Intercessory | Yes <input type="checkbox"/> | No <input type="checkbox"/> |
| Other        | Yes <input type="checkbox"/> | No <input type="checkbox"/> |

### **Memory Work**

*Nehemiah 9: 6 Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.*

### **Leader's Supplemental Material**

#### **Doctrine of Fasting**

1. Fasting refers to the voluntary abstaining from food for religious purposes.
  - *Esther 4:3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.*
  - *Daniel 6:18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.*
  - *Matthew 15:32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.*
  - *Luke 2:37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.*
  - *Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.*
  - *2 Corinthians 6:5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;*
2. Fasting was common among God's people. While much fasting became ineffectual (Isa 58:3-9), a solemn fast elicited the grace and mercy of God (Est. 4:16).
  - *Isaiah 58:3 Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find*

*pleasure, and exact all your labours. 4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. 5 Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the LORD? 6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? 7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? 8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward. 9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;*

- *Esther 4:16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.*
- 3. Fasting was commonly accompanied by the refusal to drink wine or water or both. Fasting was also accompanied by:
  - abstaining from work. *Leviticus 16:29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:*
  - not using a razor or touching the dead. *Numbers 6:5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.*
  - assembling. *Numbers 29:7 And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: Nehemiah 9:1 Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.*
  - pulling the hair on the head. *Ezra 9:3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.*
  - Weeping. *Judges 20:26 Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.*

- and mourning. *2 Samuel 1:12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.*
- presenting of an offering. *Leviticus 23:27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. Judges 20:26 Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD. Jeremiah 14:12 When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.*
- pouring out water. *1 Samuel 7:6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.*
- tearing of the clothes. *2 Samuel 1:11 Then David took hold on his clothes, and rent them; and likewise all the men that were with him:*
- putting on sackcloth. *1 Kings 21:27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.*
- covering oneself with ashes. *Daniel 9:3 And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes:*
- refusing to talk *2 Samuel 12:16-20 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.*

4. In the early Church, the *Didache* (1:3), an early church manual of Christian conduct, urged fasting for one's enemies as a means of showing grace towards them.

- *Psalms 35:13 But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.*

5. People in the Bible fasted for a variety of reasons:

- when they were dedicated or separated unto the Lord (Num. 6:1ff) for special service
- in an act of worship. *Jeremiah 14:12 When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.*

- as an expression of sorrow. *1 Chronicles 10:12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.*
- as a sign of repentance. *1 Kings 21:27-29 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. 28 And the word of the LORD came to Elijah the Tishbite, saying, 29 Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.*
- in order to seek the Lord's grace. *Esther 4:15 Then Esther bade them return Mordecai this answer, 16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.*

6. Fasting, prayer, and the giving of alms were three acts of devotion that were highly respected in the early Church. They are often mentioned together.

- *Luke 5:33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?*
- *Luke 18:12 I fast twice in the week, I give tithes of all that I possess.*
- *Acts 10:31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.*

7. For a while, the early Church may have observed the fast on the Day of Atonement as the Law required (Lev. 16:29ff). In the *Didache* (8:1) the Christians were instructed to fast on Wednesdays and Fridays.

8. Though the Law of Moses commanded only one fast on the Day of Atonement (Lev. 16:29ff), other fasts were added to commemorate traumatic moments in Hebrew history such as the siege of Jerusalem by Nebuchadnezzar and the murder of Gedaliah.

- *Leviticus 16:29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:*

## **NEHEMIAH 10**

1 NOW those that sealed were, Nehemiah, the Tirshatha [governor], the son of Hachaliah, and Zidkijah,

10:1 THOSE THAT SEALED. The name of Eliashib the high priest is conspicuously absent. Ezra's name is not listed either for Nehemiah had replaced him as governor.

NEHEMIAH (ne-he-mi'ah; consoled by Jehovah), was the personal cupbearer of Artaxerxes I Longimanus (465-425 BC). In 445 BC. Nehemiah learned of the terrible state of those Jews who had returned to Jerusalem (Nehemiah 1:2-3). The wall of the city and the gates needed repaired. The people were in despair. When Nehemiah heard this he wept for many days. He fasted and prayed (Nehemiah 1:5-11). God was gracious. Nehemiah received permission from Artaxerxes to go to Judah to govern his people and to rebuild the city walls.

TIRSHATHA (tur'-sha-thah; the feared), refers to a Persian title of the governor of Judea (Ezra 2:63; Nehemiah 8:9; 10:1). The term was also used by the Assyrians (2 Kings 18:24), and Babylonians (Jeremiah 51:57).

HACHALIAH (hak-a-li'-ah; who waits for the Lord), HACALIAH, was the father of Nehemiah, the governor after the captivity, c. 446 BC (Nehemiah 10:1).

ZIDKIJAH (zid-ki'-jah; righteousness of Jehovah), ZEDEKIAH, was a priest who signed the covenant with Nehemiah.

## 2 Seraiah, Azariah, Jeremiah,

SERAIAH (se-ra-i'-ah; Jehovah has prevailed), was a priest who returned to Jerusalem with Zerubbabel (Ezra 2:2).

AZARIAH, AHAZIAH (a-haz-i'-ah; Jehovah hath sustained; held by Jehovah), the son of Maaseiah, who assisted in the repair of the walls of Jerusalem (3:23,24) and assisted Ezra in teaching the Law (8:7).

JEREMIAH (jer-e-mi'-ah; Jehovah will lift up), was a priest at the time of Nehemiah (Nehemiah 10:2; 12:34). He signed the covenant, 445 BC.

## 3 Pashur, Amariah, Malchijah,

PASHUR (pash-ur; freedom), PASHHUR, was a priest who sealed the covenant with Nehemiah (Nehemiah 10:3).

AMARIAH (am-a-ri'-ah; Jehovah hath said) was one of the priests who returned from Babylon with Zerubbabel (Nehemiah 11:4) 536 BC He may have signed the covenant with Nehemiah, 445 BC.

MALCHIJAH (mal-ki'-jah; Jehovah is king), MALCHIAH, MELCHIAH, refers to a person who sealed the covenant with Nehemiah (Nehemiah 10:3).

## 4 Hattush, Shebaniah, Malluch,

HATTUSH (hat'-ush; assembled), was one of the Levites who signed the covenant with Nehemiah.

SHEBANIAH (sheb-a-ni'-ah; Jehovah has brought back; Jehovah hath dealt tenderly), was a priest who sealed the covenant with Nehemiah (Nehemiah 10:4; 12:14).

MALLUCH (mal'-luk; reigning, counselor), MALLUCHI, MELICU, refers to one who confirmed the covenant with Nehemiah, 445 BC.

## 5 Harim, Meremoth, Obadiah,

HARIM (ha'-rim; consecrated, devoted), was a priest who signed the sacred covenant with Nehemiah, 445 BC.

MEREMOTH (mer'-e-moth; heights, exaltations), was a priest who sealed the covenant with Nehemiah.

OBADIAH (o-ba-di'-ah; servant of Jehovah), was a prominent priest who confirmed the covenant with Nehemiah.

## 6 Daniel, Ginnethon, Baruch,

DANIEL (God is my judge), was a Levite and a descendant of Ithamar. He was associated with the person and work of Ezra (8:2).

GINNETHON (ghin'-nethon; gardener), was a priest who returned to Judah from the captivity with Zerubbabel (Nehemiah 12:4) and helped Nehemiah in the dedication service after the walls were repaired. His son Meshullam was a contemporary with the high priest Joiakim, c. 536-410 BC (Nehemiah 12:16).

BARUCH (ba'-rook; blessed), was a son of Zabbai who assisted Nehemiah in BC. 445 to repair the walls of Jerusalem (Nehemiah 3:20) following the Exile in Babylon. He worked on the NE angle of Zion and the house of Eliashib the high priest.

## 7 Meshullam, Abijah, Mijamin,

MESHULLAM (me-shul'-lam; rapid, rewarded, friend), was a signer of the covenant (Nehemiah 10:7), which was made by the people to honor the Lord.

ABI'JAH (a-bi'ja; my father is Jehovah), was a priest that sealed the covenant made by Nehemiah and the people to serve the Lord (Nehemiah 10:7).

MIJAMIN (mij'-a-min; from the right hand), MIAMIN, was one of the priests who sealed the covenant with Nehemiah, 445 BC (Nehemiah 10:7).

## 8 Maaziah, Bilgai, Shemaiah: these were the priests.

MAAZIAH (ma-a-zí'-ah; Jehovah is a refuge), was a priest who signed the covenant with Nehemiah, c. 445 BC (Nehemiah 10:8).

BILGAI (bil'-gahee; brightness, cheerfulness), may very well be the same as Bilgah. Bilgai was one of the priests whose descendants signed the covenant with Nehemiah after the restoration to the land, 445 BC.

SHEMAIAH (shem-a-i'-ah; Jehovah has heard), was a priest who sealed the covenant under Nehemiah (Nehemiah 10:8).

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

LEVITES (le'-vites), refer to the descendants of Levi, the third son of Jacob and Leah (Exodus 6:25; Joshua 21:3).

JESHUA (jesh'-u-ah; Jehovah is salvation), JOSHUA (josh'-u-ah), was a Levite, the son of Azaniah, who helped to explain the Law to the people during the days of Ezra, c. 445 BC (Nehemiah 8:7; 12:8).

AZANIAH (az-a-ni-ah; Jehovah hath given ear; whom Jehovah hears), was the father of Jeshua, a Levite. He signed the sacred covenant after the exile BC 445.

HENADAD (hen'-a-dad; favor of Hadad), was the father of a Levitical family who assisted Zerubbabel in laying the foundation of the Temple and repairing the walls of the city.

KADMIEL (kad'-me-el; God is of old; God is first), was a Levite who returned with his family from Babylon with Zerubbabel (Ezra 2:40).

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

SHEBANIAH (sheb-a-ni'-ah; Jehovah has brought back; Jehovah hath dealt tenderly), was a Levite who confirmed the covenant with Nehemiah and prayed at the Feast of Tabernacles after the return from the Babylonian exile, 445 BC (Nehemiah 9:4, 5; 10:10).

HODIJAH (ho-di'-jah; my majesty is Jehovah), was the name of two Levites who signed the covenant with Nehemiah (Nehemiah 10:13).

KELITA (kel'-i-tah; dwarf), was a Levite who divorced his Gentile wife following the captivity. He signed the covenant made by Nehemiah, 456 BC (Ezra 10:23; Nehemiah 8:7).

PELAIAH (pel-a-i'-ah), was a Levite who, with Nehemiah, sealed the covenant (Nehemiah 10:10).

HANAN (ha'-nan; merciful), was a leader of the people who agreed to the covenant proposed by Nehemiah (Nehemiah 10:22).

## 11 Micha, Rehob, Hashabiah,

MICHA (mi'-cah; who is like Jehovah?), MICAH, was one of the Levites who sealed the covenant (Nehemiah 10:11).

REHOB (re'-hob; open space), was a Levite who signed the covenant with Nehemiah (Nehemiah 10:11).

HASHABIAH (hash-a-bi'-ah; Jehovah reckons), was a chief of the Levites who helped to repair part of the walls. He sealed the covenant with Nehemiah, 457 BC (Nehemiah 3:17).

## 12 Zaccur, Sherebiah, Shebaniah,

ZACCUR (zac'-cur; mindful), was a Levi. He united with Nehemiah in signing the covenant to keep the Law (Nehemiah 10:12).

SHEREBIAH (sher-e-bi'-ah; Jehovah has sent scorching heat), refers to a Levite who, with Nehemiah, confirmed the covenant after returning from the Babylonian captivity (Nehemiah 10:12).

## 13 Hodijah, Bani, Beninu.

HODIJAH (ho-di'-jah; my majesty is Jehovah), was an Israelite who signed the covenant (Nehemiah 10:18).

BANI (ba'-ni; built), was a family of 642 exiles from Babylon who returned with Zerubbabel to Jerusalem (Ezra 2:10; Nehemiah 10:14). He may have signed the covenant.

BENINU (ben'-i-nu; our son), refers to a Levite who signed the covenant with Nehemiah c. 445 BC.

## 14 The chief of the people; Parosh, Pahath-Moab, Elam, Zatthu, Bani,

PAROSH, PHAROSH (pa'-rosh; a flea), was one of the men who signed the covenant with Nehemiah after returning from the exile. His descendants helped Nehemiah to rebuild the walls of Jerusalem.

PAHATH-MOAB (pa'-hath-mo'-ab; governor of Moab), was the obscure leader of a family which returned to Jerusalem from the Babylonian captivity (Ezra 2:6; Nehemiah 7:11). The family divided into two branches, Jeshua's and Joab's. The representative of the family signed the covenant (Nehemiah 10:14). Hashub helped to rebuild the wall of Jerusalem.

ELAM (e'-lam; highlands), refers to an obscure ruler of the people of Israel (Nehemiah 10:14).

ZATTU (zat'-tu), ZATHU, ZATTHU, was one whose descendants returned with Zerubbabel following the Babylonian captivity (Ezra 2:8; Nehemiah 7:13).

### 15 Bunni, Azgad, Bebai,

BUNNI (bun-ni; built), refers to a family of Israelites that, with Nehemiah, sealed the covenant.

AZGAD (az'-gad; strong of fortune; Gad is strong), was an Israelite whose descendants returned from the Babylonian exile with Zerubbabel. A second remnant returned with Ezra (2:12; 8:12). They helped to rebuild Jerusalem and signed the covenant to keep the Law.

BEBAI (beb'-a-i; void, empty), was the leader of a family which returned with Zerubbabel c. 536 BC from Babylon. Several of the sons of Bebai had to divorce the foreign wives they had married (Ezra 10:28).

### 16 Adonijah, Bigvai, Adin,

ADONIJAH (ad-o-ni'jah; Jehovah is my lord), was a chief of the people that with Nehemiah sealed the covenant.

BIGVAI (big'vahee; happy, fortunate), was one of the leaders of Israel who confirmed the covenant with Nehemiah, 445 BC (Nehemiah 10:16).

ADIN (a'-din; effeminate), was one of the leaders of Israel who confirmed the covenant made by Nehemiah (Nehemiah 10:16) BC 445.

### 17 Ater, Hizkijah, Azzur,

ATER (a'-tur; shut), was the father of a distinguished family whose descendants were among those appointed to be the gatekeepers of the Temple (Ezra 2:42). During the days of Ezra, he confirmed the covenant (Nehemiah 9:38; 10:1, 17).

HIZKIJAH (hiz-ki'-jah; might of Jehovah), HIZKIAH, was a descendant of David who returned from the Babylonian exile and confirmed the covenant with Nehemiah (1 Chron. 3:23).

AZZUR (az'-zur; helpful), was one of the leading Israelites who signed the covenant with Nehemiah on the return from Babylon c. BC 445 (Nehemiah 10:17).

### 18 Hodijah, Hashum, Bezai,

HODIJAH was one of the Levites who helped Nehemiah explain the law (Neh 8:7; 9:5), c.445 BC

HASHUM (ha'-shum; rich), was the leader of a family who sealed the covenant made by Nehemiah and the people, 445 BC.

BEZAI (be'-zahee; eggs), refers to a leader of 324 descendants who confirmed the covenant with Nehemiah (Nehemiah 7:23).

### 19 Hariph, Anathoth, Nebai,

HARIPH (ha'-rif; autumn), was one of those who signed the covenant made by Nehemiah, 445 BC.

ANATHOTH (an'-a-thoth; answered prayers) was an fellow worker with Nehemiah (Nehemiah 10:19).

NEBAI, NOBAI (ne'-bahee; budding, speaking), refers to a family of the heads of the people who signed the covenant with Nehemiah, 445 BC.

### 20 Magpiash, Meshullam, Hezir,

MAGPIASH (mag'-pe-ash), was a leader who signed the covenant with Nehemiah.

MESHULLAM (me-shul'-lam; rapid, rewarded, friend), was an Israelite who embraced the Law (Nehemiah 10:20), when Ezra read it to the people, c. 445 BC.

HEZIR (he'-zur; swine, boar), was one of the leaders of the people who signed the covenant with Nehemiah.

### 21 Meshezabeel, Zadok, Jaddua,

MESHEZABEEL, MESHEZABEL (me-shez'-a-be-el; God delivers), signed the covenant that promised to keep the Law.

ZADOK (za'-dok; just, righteous), was a priest and the son of Immer (Nehemiah 10:21). He helped to rebuild a section of the wall of Jerusalem after returning from the exile, 445 BC.

JADDUA (jad'-du-ah; knowing), was one of the leaders of the people who sealed the covenant made by Nehemiah, 445 BC.

### 22 Pelatiah, Hanan, Anaiah,

PELATIAH (pel-a-i'-ah), was a leader of the people who signed the covenant after returning to Jerusalem from the Babylonian exile (Nehemiah 10:22).

HANAN. As a Levite Hanan was able to help Ezra teach the law to the people, c. 445 BC (Neh 8:7).

ANAIAH (an-a-'-ah; Jehovah has answered), confirmed the covenant with Nehemiah.

### 23 Hoshea, Hananiah, Hashub,

HOSHEA (ho-she'-ah; salvation), was a ruler during the days of Nehemiah who signed the covenant with him.

HANANIAH (han-a-ni'-ah; Jehovah has been gracious), was one of the "chief of the people" who sealed the covenant made by Nehemiah and the people to serve God, 445 BC (Nehemiah 10:23).

HASHUB (ha'-shub; considerate), was a leading citizen and head of a family in Jerusalem who signed the covenant with Nehemiah to keep the law.

## 24 Hallohesh, Pileha, Shobek,

HALLOHESH (hal-lo'-nesh; the whisperer, enchanter), HALOHESH, was the ancestral leader of a family that returned from the Babylonian exile. He signed the covenant with Nehemiah (Nehemiah 3:12; 10:24).

PILEHA, PILHA (pil'-e-hah), was a man who signed the covenant with Nehemiah, 445 BC following the Babylonian captivity.

SHOBEK (sho'-bek; forsaken), was one of the leaders of a family who placed his seal on the covenant with Nehemiah, c. 445 BC (Nehemiah 10:24).

## 25 Rehum, Hashabnah, Maaseiah,

REHUM (re'-hum; compassion), was a leader of the people who signed the covenant following the Babylonian Captivity (Nehemiah 10:25).

HASHABNAH (ha-shab'na; probably for Hashabiah) was a leader of the Jews who endorsed the covenant proposed by Nehemiah's c. 445 BC (Nehemiah 10:25).

MAASEIAH (ma-a-si'-ah; work of Jehovah), MAHSEIAH, was one of those who signed the covenant with Nehemiah, 445 BC (Nehemiah 10:25).

## 26 And Ahijah, Hanan, Anan,

AHIJAH (a-hi'-jah; a brother is Jehovah; brother of Jehovah) was one who honored the covenant that was drafted by Nehemiah (Nehemiah 10:26) 445 BC.

ANAN (a'-nan; a cloud), was an exile who returned to Jerusalem after the exile and the covenant with Nehemiah.

## 27 Malluch, Harim, Baanah.

MALLUCH (mal'-luk; reigning, counselor), MALLUCHI, MELICU, refers to one who confirmed the covenant with Nehemiah, 445 BC (Nehemiah 10:27).

HARIM (ha'-rim; consecrated, devoted), was a ruler of the people who signed the covenant with Nehemiah, 445 BC (Nehemiah 10:27).

BAANAH (ba'-an-ah), was an exile who returned with Zerubbabel from Babylon. He too sealed the covenant (Ezra 2:2; Nehemiah 7:7).

28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

NETHINIM (neth'-i'nim; given ones), refers to a group of people who served as Temple servants in Old Testament times.

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

SHEKEL, refers to a unit of weight which equaled about half an ounce of gold or silver. The children of Israel used scales and weights (Lev. 19:36) which had to be exact (Deut. 25:13-16; Prov. 11:1; 20:10).

33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the Sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law:

10:34 WOOD OFFERING. Prior to the Captivity, it had been the duty of the Nethinim to provide wood and serve in the Temple. After the return from the Captivity, the priests and Levites and the general public took over these chores. The time would come when the Jews held an annual festival called Xylophoria, or "*wood-carrying*" observed on the fourteenth day of the fifth month, Ab (July/Aug) when they carried in a solemn ceremony the wood for the use of the Temple.

35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

AARON (al'-ur-un; enlightened), was the first high priest of Israel. Aaron's sons (Nadab, Abihu, Eleazar, and Ithamar) inherited the position of high priest from their father (Num. 3:2-3).

TITHE, refers to a tenth. To not pay the tithe (2 Chron. 31:4-12) was to rob God (Mal. 3:8-11).

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

### Ten Provisions of a National Covenant

- Provision One. To walk in God's Law. *Nehemiah 10: 29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;*
- Provision Two. To avoid mixed marriages. *Nehemiah 10: 30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:*
- Provisions Three. No buying or selling on the Sabbath day or on any holy day. *Nehemiah 10: 31 And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day:*
- Provision Four. During the seventh year, the land would rest. *...and that we would leave the seventh year, and the exaction of every debt.*
- Provision Five. Money would be set aside to support the temple services *Nehemiah 10: 32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; 33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the Sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.*
- Provision Six. Time and labor would be divided in order to assist in the temple services. *Nehemiah 10: 34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law:*
- Provision Seven. The first and best of the produce of the land would be given to the Lord. *Nehemiah 10: 35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:*
- Provision Eight. The firstborn of sons and livestock would be dedicated to the Lord. *Nehemiah 10: 36 Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:*

- Provision Nine. The principle of tithing would be honored. *Nehemiah 10: 37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. 38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.*
- Provision Ten. The house of God would never again be forsaken. *Nehemiah 10: 39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.*

## Leader's Study Guide

### Nehemiah 10

#### *Review*

1. What three offerings are mentioned in Nehemiah 10: 33?

#### *Answer.*

- Meat offering
- Burnt offering
- Sin offering

2. What actions determined the behavior of the Levites according to Nehemiah 10:34?

#### *Answer.*

The casting of lots.

3. Who were the Levites?

#### *Answer.*

The Levites is a reference to the descendants of Levi, the third son of Jacob and Leah (Exodus 6:25; Joshua 21:3). They were entrusted with the priestly duties of Israel.

4. Describe the value of a shekel.

#### *Answer.*

A shekel was a unit of weight which equaled about half an ounce of gold or silver. The children of Israel used scales and weights (Lev. 19:36) which had to be exact (Deut. 25:13-16; Prov. 11:1; 20:10).

5. List ten provisions of the national covenant.

#### *Answer.*

- Provision One. To walk in God's Law.
- Provision Two. To avoid mixed marriages.
- Provisions Three. No buying or selling on the Sabbath day or on any holy day.
- Provision Four. The seventh year land rest principle would be honored.
- Provision Five. Money would be set aside to support the temple services
- Provision Six. Time and labor would be divided up to assist in the temple services.
- Provision Seven. The first and best of the produce of the land would be given to the Lord.
- Provision Eight. The firstborn of sons and livestock would be dedicated to the Lord.
- Provision Nine. The principle of tithing would be honored.
- Provision Ten. The house of God would never again be forsaken.

### **Reflection**

1. Do you believe God is a covenant keeping God? If so comment on the following statement. *“There is but one eternal covenant of grace but in two administrations, the Old Testament and the New Testament.”* Would you agree or disagree with that statement? Why?
2. How can the church establish standards but not become legalistic in nature?
3. Will someone be hurt in the pursuit of righteousness? If so who will be hurt?
4. The hearing of the *Word of God* motivated the people to action. Does the *Scripture* have this effect on you, that you want to do what the *Bible* commands? If so, why and if not why not? Read James 1:22.
5. Are national covenants a good idea?

### **Personal Application**

1. Would you be willing to enter into a covenant with God that involved a curse (Nehemiah 10:29)? Why or why not? Write out the specific provisions you would be willing to abide by.
2. How do you feel about people who marry outside their faith such as a Protestant marrying a Catholic or a Christian marrying a Muslim or Jewish person? Would you do this? (see Nehemiah 10:30).
3. Many years ago America had what were called “Blue Laws” whereby certain items such as alcoholic beverages and guns could not be bought or sold on Sunday. In principle, would you support new Blue Laws if they were proposed (See Nehemiah 10:31)?
4. The Israelites wanted to take care of the priests and the house of God. Do you believe that ministers of the gospel should be justly compensated? (Study Nehemiah 10:32; Galatians 6:6).
5. Do you think that the casting of lots could still be an appropriate way to discern the will of the Lord (Nehemiah 10:34; Acts 1:26). Have you ever cast lots? Would you?

### **Memory Work**

*Nehemiah 10: 29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;*

## **Leader's Supplemental Material**

### **Doctrine of Separation**

1. The doctrine of separation is found in the *Old* and *New Testament* for God would have a people separate from the world and sin unto Himself.
2. The first usage of the term separate is in association with the trouble between the herdsmen of Lot and Abraham. At the suggestion of Abraham, Lot was to separate himself with his possessions in order for the quarreling to cease.
  - *Genesis 13:9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.*
3. Though Jacob was being cheated by his father in law he separated the lambs as suggested and still received a blessing from the Lord. The principle is established. The physical prosperity of the believer does not depend upon other people but upon the Lord.
  - *Genesis 30:40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.*
4. When exercised by the wicked the purpose of separation has evil intentions as when the brothers of Joseph sold him into slavery. God would have His people dwell together in peace (Psalm 133:1).
  - *Genesis 49:26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.*
  - *Luke 6:22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.*
5. When coming into the presence of the Lord the *Old Testament* saints were to sanctify themselves and separate themselves from moral and ceremonial uncleanness.
  - *Leviticus 15:31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.*
6. The ministers of God are to be considered a set apart people.
  - *Leviticus 22:2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the LORD.*

- *Numbers 8:14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.*

7. In the hearts of some there is desire to seek holiness to an unusual degree. In the *Old Testament* economy a Nazarite vow could be taken by such individuals. Specific conditions were imposed.

- *Numbers 6:2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:*
- *Numbers 6:3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.*

8. In times of severe judgment God will instruct the righteous to separate themselves from the unrighteous.

- *Numbers 16:21 Separate yourselves from among this congregation, that I may consume them in a moment.*

9. God will sanctify and separate not only individuals but cities unto Himself for a stated purpose.

- *Deuteronomy 19:2 Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.*
- *Deuteronomy 19:7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.*
- *Joshua 16:9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.*

10. The principle of being separated unto evil is also established in *Scripture*. This takes place when God administers the curses of the covenant.

- *Deuteronomy 29:21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:*

11. God has a separated people on earth. He always has and always will have a separated people. The only question is this, “*Who is on the Lord’s side?*”

- *1 Kings 8:53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.*

- *Ezra 10:11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.*

12. At the end of time the Lord will gather His people, called “sheep”, unto Himself and shall separate them from the “goats”.

- *Matthew 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:*

13. Among the called out assembly the Lord continues to separate individuals for special service.

- *Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*

14. While the doctrine of separation from the world and evil is of particular importance nothing shall divide or separate the believer from the love of Christ.

- *2 Corinthians 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,*
- *Romans 8:35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ...39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

15. The Supreme Example of One who is separate from sin is Christ.

- *Hebrews 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

16. The wicked separate themselves from the righteous in order to be sensual and avoid the convicting and converting work of God the Holy Spirit.

- *Jude 19 These be they who separate themselves, sensual, having not the Spirit.*

## NEHEMIAH 11

1 AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.

11:1 cast lots. While not prohibited the casting of lots to determine the will of God is not recommended for the church which enjoys the indwelling presence of the Holy Spirit and a completed canon of *Scripture*.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

11:2 to dwell at Jerusalem. God has a will for every believer. He has a linguistic will in that God would have the speech sanctified. He has an occupational will in that He would have the believer engage in specific behavior. He has a geographically will. Let every Christian pray, “*Lord, what would you have me do? Lord, what would you have me be? Where would you have me go?*”

3 Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

### Five Divisions of the Province Chiefs in Jerusalem

- Israelites
- Priests
- Levites
- Nethinims
- Children of Solomon's servants

NETHINIMS (neth'-i'nim; given ones), refers to a large group of servants of the Temple. Some of the Nethinim returned to Jerusalem with Ezra after the Babylonian captivity (Ezra 7:7).

SOLOMON (sol'-o-mun; peaceful), was the son of David and third king of Israel. He was able to transform Jerusalem into one of the most beautiful cities of the ancient world.

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

BENJAMIN (ben'-ja-min; son of the right hand), was the youngest son of Jacob. The tribe of Israel was bounded on the N by Ephraim, on the S by Judah, on the W by Dan and on the E by the Jordan River.

ATHAIAH (ath-a-i'-ah; the Lord's time), was the son of Uzziah. He was numbered among those of the tribe of Judah who resided in Jerusalem after returning from Babylon c. BC 445.

UZZIAH (uz-z'i'-ah; strength of Jehovah), was the father of Athaiah. He lived in Jerusalem after the exile, c. BC 536.

ZECHARIAH (zek-a-ri'-ah; whom Jehovah remembers), was one of the ancestors of Athaiah, c. 536 BC (Nehemiah 11:4).

AMARIAH (am-a-ri'-ah; Jehovah hath said) was one of the priests who returned from Babylon with Zerubbabel, 536 BC. He may have signed the covenant with Nehemiah (Nehemiah 10:3) 445 BC.

SHEPHATIAH (shef-a-ti'-ah; Jehovah judges), SHEPHATHIAH, was a descendant of Pharez. Some of his descendants dwelt in Jerusalem, c. 536 BC (Nehemiah 11:4).

MAHALALEEL (ma-hal'-a-le-el; praise of God), was a descendant of Perez (Nehemiah 11:4) of the tribe of Judah. He was the ancestor of Athaiah, who lived in Jerusalem after the Babylonian captivity, c. 536 BC.

PEREZ (fa'-rez; a breach), was a twin son with Zerah (Genesis 38:29). He was the first born of the twin sons of Judah by his daughter-in-law Tamar. His descendants were many.

5 And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

MAASEIAH (ma-a-si'-ah; work of Jehovah), MAHSEIAH, was a son of Baruch (Nehemiah 11:5). He lived in Jerusalem after the captivity, 536 BC.

BARUCH (ba'-rook; blessed), was a son of Zabbai who assisted Nehemiah in BC 445 to repair the walls of Jerusalem (Nehemiah 3:20).

COLHOZEH (col-ho'-zeh; every prophet), was the son of Hazaiah and the father of Baruch who help to repair part of the broken wall of Jerusalem (Nehemiah 3:15).

HAZIAH (ha-za-i-ah; Jehovah hath seen), was the leader of a family that returned from the Babylonian captivity, 536 BC He was the son of Adaiah and the father of Col-hozeh.

ADAIAH (ad-a-i'-ya; whom Jehovah adorns) was a son of Joiarib and the father of Hazaiah from the tribe of Judah.

JOIARIB (joy'-a-rib; Jehovah will contend), was the son of Zechariah of the tribe of Judah, 445 BC.

ZECHARIAH (zek-a-ri'-ah; whom Jehovah remembers), was the son of Shiloni and father of Joiarib (Nehemiah 11:5).

SHILONI (shi-lo'-ni), was the father of Zechariah, of the sons of Pharex.

6 All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men.

7 And these are the sons of Ben-jamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

SALLU (sal'-lu; weighed), was a priest who returned with Zerubbabel from captivity (Nehemiah 12:7).

MESHULLAM (me-shul'-lam; rapid, rewarded, friend), was a priest, son of Zadok (Nehemiah 11:11).

His descendants lived at Jerusalem, c. 445 BC (1 Chron. 9:11).

JOED (jo'ed; Jehovah his witness), was the son of Pedaiah, whose descendant, Sallu, lived in Jerusalem following the Babylonian captivity, c. 536 BC.

PEDAIAH (pe-dah'-yah; whom Jehovah delivers), was the Benjamite whose grandson, Sallu, resided in Jerusalem (Nehemiah 11:7).

KOLAIAH (ko-la-i'-ah; voice of Jehovah), was an ancestor from the tribe of Benjamin of Sallu (Nehemiah 11:7) who returned from the exile.

MAASEIAH (ma-a-si'-ah; work of Jehovah), MAHSEIAH, was a son of Baruch (Nehemiah 11:5). He lived in Jerusalem after the captivity, 536 BC.

ITHIEL (ith'-e-el; God with me), refers to a Benjamite, the son of Jessiah.

JESAIAH (jes-a-i'-ah; Jehovah saves), JESHAIAH (jesh-a-i'-ah; Jehovah saves), was from the tribe of Benjamin.

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

GABBAI (gab'-bahee; tax gatherer), was a leader among the tribe of Benjamin who settled in Jerusalem, c. 445 BC.

SALLAI (sal'-lahee; exaltation), refers to an important Benjamite, the son of Meshullam, dwelling in Jerusalem during the post-exilic period, 445 BC (Nehemiah 11:8). He returned with 928 of his kinsmen.

9 And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city.

JOEL (jo'-el), was the son of Zichri (Nehemiah 11:9). He was the governor of the Benjamites in the city.

ZICHRI (zik'-ri; memorable), was the father of Joel (Nehemiah 11:9). Joel became an overseer of the Benjamites after their return from the Babylonian captivity, c. 536 BC.

JUDAH (ju'-dah; praise Jah), was the son of Senuah (Nehemiah 11:9).

SENUAH (sen'-u-ah; bristling), a Benjamite, was the father of Judah, the assistant overseer of Jerusalem during the days of Nehemiah.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

JEDAIAH (jed-a-i'-ah; Jehovah has been kind; Jehovah has cast), was a respected priest during the days of David.

JOIARIB (joy'-a-rib; Jehovah will contend), the father of Jedaiah, was the head of one of the orders of priests.

JACHIN (ja'-kin; he [God] establishes), refers to a priest who lived in Jerusalem after the Babylonian captivity (1 Chron. 9:10; Nehemiah 11:10).

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God.

SERAIAH (se-ra-i'-ah; Jehovah has prevailed), was a priest who became governor of the Second Temple.

HILKIAH (hil-ki'-ah; Jehovah is my portion), was a priest who ministered with Ezra and Nehemiah (Nehemiah 8:4; 11:11). He stood at the right hand of Ezra while the Law was read to the people, 445 BC.

MESHULLAM (me-shul'-lam; rapid, rewarded, friend), was a Benjamite and one of the descendants of Elpaal who lived at Jerusalem after the Babylonian captivity (1 Chron. 9:7; Nehemiah 11:7).

ZADOK (za'-dok; just, righteous), was the son of Meraioth (Nehemiah 11:11).

MERAIOTH (me-rah'-yoth; rebellious), may have been the predecessor of Eli as high priest. At his death the high priesthood changed from the line of Eleazar to that of Ithamar.

AHITUB (a-hi'-tub; brother of benevolence; goodness) was the name of a priest who lived and ministered in the days of Nehemiah. He was considered to be the *"ruler of the house of God"*.

12 And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

ADAIAH (ad-a-i'-ya; whom Jehovah adorns), was a son of Jeroham, a Levite who descended from Aaron. He was the head of a family living in Jerusalem after the exile.

JEROHAM (je-ro'-ham; compassionate), was a priest. His son Adaiah was a priest who lived in Jerusalem, c. 536 BC (1 Chron. 9:12).

PELALIAH (pel-a-li'-ah; Jehovah judges), was a priest who was a descendant of Malchijah.

AMZI (am'-zi; robust; strong) was a Levite and the son of Bani (1 Chron. 6:46) who was the son of Zechariah.

ZECHARIAH (zek-a-ri'-ah; whom Jehovah remembers), was a priest and ancestor of Adaiah, c. 445 BC (Nehemiah 11:12).

PASHUR (pash-ur; freedom), PASHHUR, was an adviser of King Hezekiah during the days of Judah. He asked Jeremiah what the outcome of the attack by Nebuchadnezzar would be (Jeremiah 21:1; 38:1-13; 1 Chron. 9:12; Nehemiah 11:12).

MALCHIAH (mal-ki'-ah), MALCHIJAH, MELCHIAH, was the father of Pashur, and a priest, c. 589 BC (1 Chron. 9:12).

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

AMASHAI (am'-ash-ahee), was the son of Azareel. He was one of the priests appointed by Nehemiah to dwell in Jerusalem and continue the work at the temple (Nehemiah 11:13) c. 445 BC.

AZAREEL (a-zar'-e-el; God has helped), AZAREL, was the father of Amashai and the son of Ahasai. As a priest he lived in Jerusalem after the return from Babylon (Nehemiah 11:13).

AHASAI, AHZAI (a-ha'-sa-i; possessor) was a priest of the family of Immer (Nehemiah 11:13). His descendants lived in the city of Jerusalem after the return from the Babylonian captivity.

MESHILLEMOTH (me-shil'-le-moth; recompense), MESHILLEMITH, was a priest in Jerusalem following the Babylonian exile.

IMMER (im'-mur; talkative), was the father of Meshillemith (1 Chron. 9:12), whose descendants returned from Babylon with Zerubbabel (Ezra 2:37).

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men.

ZABDIEL (zab'-de-el; endowed of God), refers to a song of Hagedolim (meaning "mighty men of valor") who supervised some of the captives that returned from Babylon, 445 BC (Nehemiah 11:14).

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

LEVITES (le'-vites), refer to the descendants of Levi, the third son of Jacob (Exodus 6:25; Joshua 21:3).

SHEMAIAH (shem-a-i'-ah; Jehovah has heard), was a Levite and descendant from Bunni. He helped to oversee the work on the Temple during the days of Nehemiah.

HASHUB (ha'-shub; considerate), was a Levite and father of Shemaiah who had general oversight of the Temple, 445 BC in Jerusalem following the Exile (1 Chron. 9:14).

AZRIKAM (az'-ri-kam; help against an enemy; my help arises), was a descendant of Merari who was a Levite. He was the son of Hashabiah and the father of Hasshub BC 536 (Nehemiah 11:15).

HASHABIAH (hash-a-bi'-ah; Jehovah reckons), was the son of Mattaniah and the father of Bari, 445 BC.

BUNNI (bun'-ni; built), was a Levite who lived during the days of Ezra and assisted in the public worship service when the people confessed their sins (Nehemiah 9:14).

16 And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God.

SHABBETHAI (shab'-be-thahee; sabbath-born), was a leading Levite of Jerusalem after the return from the Babylonian exile. He opposed Ezra in the matter of divorcing the Gentile women, 457 BC (Ezra 10:15).

JOZABAD (joz'-a-bad; Jehovah has bestowed), was a Levite who assisted Ezra in giving the Law to the people, 445 BC (Nehemiah 8:7).

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

MATTANIAH (mat-ta-ni'-ah; gift of Jehovah), was a Levite singer of the sons of Asaph. He was a leader of the Temple choir after its restoration (Nehemiah 11:17; 12:8) during the days of Nehemiah. He took part in the dedication of the wall of Jerusalem (Nehemiah 12:25,35).

MICHA, MICAH (mi'-cah; who is like Jehovah), was an Asaphite Levite (1 Chron. 9:15; Nehemiah 12:35).

ZABDI (zab'-di; gift of [Jehovah]), was the son of Asaph and grandfather of Mattaniah, a respected Levite in the day of Nehemiah, 445 BC (Nehemiah 11:17).

ASAPH (a'-saf; collector, he hath gathered or removed reproach), appointed by David as a director of choral music in the Tabernacle and then the Temple during the days of Solomon (1 Chron. 6:39; 15:17-19).

BAKBUKIAH (bak-buk-i'-ah; pitcher of Jehovah), was a Levite and a leader in the days of Nehemiah (Nehemiah 11:17) appointed to watches and to be a porter of the gates c. BC 536. He lived in Jerusalem after the return from Babylon.

ABDA (ab'-dah; the servant of God), was the son of Shammua, and a Levite of the family of Jeduthun. He lived in Jerusalem after the exile c. BC 444 (Nehemiah 11:17). In 1 Chronicles 9:16 Abda is called "Obadiah the son of Shemaiah."

SHAMMUA, SHAMMUAH (sham-mu'-ah; fame), SHIMEA, was the father of Abda, a Levite, c. 445 BC.

GALAL (ga'-lal), was a descendant of Jeduthun and the father of Shemaiah, or Shammua, c. 445 BC.

JEDUTHUN (jed'-u-thun; praise, praising), was a Levite whom David set over the worship service in the tabernacle (1 Chron. 25:1-3).

18 All the Levites in the holy city were two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two.

AKKUB (ak'-kub; cunning; artful; insidious), was a Levite who was appointed to be one of the gatekeepers on the E side of Jerusalem during the days of David (Nehemiah 7:45). His descendants returned to Jerusalem from the Babylonian exile.

TALMON (tal'-mon; oppressed), was a gatekeeper, a Levite (1 Chron. 9:17; Nehemiah 11:19). Some of his descendants returned from the Babylonian exile with Zerubbabel (Ezra 2:42; Nehemiah 7:45) and served in the Temple in Jerusalem.

20 And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha and Gispa were over the Nethinims.

NETHINIM (neth'-i'nim; given ones), refers to a large group of servants of the Temple who performed necessary but lowly tasks.

OPHEL (o'-fel; mound or tower), refers to the S sector of the E hill of Jerusalem, originally a tower or projection in the fortification. In a house in this area Gehazi placed the presents which he took without merit from Naaman (2 Kings 5:24).

ZIHA (zi'-hah; parched), was a ruler of the Nethinim after the return from the Babylonian captivity, 536 BC.

GISPA (ghis'-pah; caress), was one of the overseers of the Nethinim at Jerusalem after the Babylonian captivity, c. 445 BC.

22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers were over the business of the house of God.

UZZI (uz'-zi; strong), was a Levite, son of Bani, overseer of the Levites at Jerusalem (Nehemiah 11:22).

BANI (ba'-ni; built), who lived and died before the return from the Babylonian exile.

MICAH, MICA, MICAIAH, MICHAIAH, MICHIA, MICHAH (mi'-cah; who is like Jehovah), was the son of Mesphibosheth (2 Sam. 9:12; 1 Chron. 8:34) and grandson of Jonathan, c. 1000 BC (1 Chron. 9:40, 41).

23 For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.

PETHAHIAH (peth-a-hi'-ah; Jehovah has opened or set free), was of the family of Zerah of the tribe of Judah. He served in the days of Artaxerxes, king of Persia and advised the king on Jewish matters, 445 BC.

MESHEZABEEL, MESHEZABEL (me-shez'-a-be-el; God delivers), was the grandfather of Meshullum. He helped to repair the wall of Jerusalem after the Babylonian exile (Nehemiah

10:21). He was a descendant of Judah through Zerah and signed the covenant with Nehemiah, c. 445 BC.

ZERAH (ze'-rah; a rising of light), was the youngest twin son of Tamar by her father-in-law, Judah. His brother's name was Perez and his descendants were the Zerahites (Genesis 38:30; Num. 26:20; Josh 7:1,24; 22:20; 1 Chron. 2:4,6; 9:6).

25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof,

KIRJATH-ARBA (kir-jath-ar'-ba; city of Arbah), HEBRON, refers to a city in the hills of Judah named for the Anakite (Genesis 23:2).

DIBON (di-bon; wasting, pining), was the name of a town resettled by the people of Judah returning from the Babylonian captivity (Nehemiah 11:25). It should be identified with Dimonah.

JEKABZEEL (je-kab'-ze-el), KABEEL (kab'-ze-el; gathered by God), was a city in S Judah (Joshua 15:21). Here Benaiah was born (Nehemiah 11:25).

26 And at Jeshua, and at Moladah, and at Bethphelet,

JESHUA (jesh'-u-ah; Jehovah is salvation), JOSHUA (josh'-u- ah), was a Levite, the son of Azaniah, who helped to explain the Law to the people during the days of Ezra, c. 445 BC (Nehemiah 8:7; 12:8).

MOLADAH (mo-la'-dah; birth), refers to a town in the extreme S of Judah (Joshua 15:26) allotted to Simeon (Joshua 19:2). It was located 14 miles SE of Beer-sheba and 22 miles SW of Hebron. Following the Babylonian Captivity it was re inhabited (1 Chron. 4:28).

BETH-PHELET (beth'-fe-let; house of escape or house of Pelet), BETH-PALET refers to a town in S Judah (Joshua 15:27; 2 Sam. 23:26).

27 And at Hazar-shual, and at Beersheba, and in the villages thereof,

HAZAR-SHUAL (ha-zar-shoo'-al; village of jackals), refers to a town on the S border of Judah which lay between Hazar-gaddah and Beersheba (Joshua 15:28; Joshua 19:3). It was included in the territory assigned to Simeon.

BEER-SHEBA (be-ur'-she-bah; well of an oath; well of seven), refers to a town in S Palestine located between the Mediterranean and the S end of the Dead Sea. Beersheba is mentioned in association with the ministry of Amos (5:5).

28 And at Ziklag, and at Mekonah, and in the villages thereof,

ZIKLAG (zik'-lag), was a city in the extreme S of Judah about 10 miles N of Beersheba. It was assigned to the tribe of Simeon (Joshua 15:31).

MEKONAH, MECONAH (me-ko'-nah; a base or foundation), refers to a city in Judah near Ziklag.

29 And at Enrimmon, and at Zareah, and at Jarmuth,

EN-RIMMON (en-rim'-mon; fountain of the pomegranate), refers to a town in Judah, 9 miles NE of Beer-sheba. It was resettled after the return from the exile (Joshua 15:32).

ZAREAH, (za'-re-ah; hornet, scourge), ZORAH, was a town in the territory of Dan, 15 miles W of Jerusalem.

JARMUTH (jar'-muth; elevation, height), refers to a town in the lowlands of Judah (Joshua 15:35). This was a royal city of Canaan before the Hebrews occupied it. Following the Babylonian exile it was repopulated.

30 Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beersheba unto the valley of Hinnom.

ZANOAH (za-no'-ah; foul water), refers to a town in S Palestine located 15 miles W of Bethlehem (Joshua 15:34; Nehemiah 3:13).

ADULLAM (a-dul'-lam; refuge, retreat), was a city in SW Judah near Bethlehem that was known for its great beauty (Mic. 1:15). The Israelites resettled at Adullam on their return from the Babylonian exile.

LACHISH (la'-kish; rough), refers to a city in the lowlands of Judah located about 30 miles SW of Jerusalem. It was besieged by Sennacherib in 705 BC.

AZEKAH (a-ze'-kah; tilled) was a town of Judah in a rich agricultural area. It was located near Shochoh but the exact location is uncertain (1 Sam. 17:1).

HINNOM, VALLEY OF, refers to a deep, rocky ravine S and W of Jerusalem. Solomon built high places for Molech (1 Kings 11:7). The kings Ahaz and Manasseh made their children "*pass through the fire*" in this valley (2 Kings 16:3; 2 Chron. 28:3).

31 The children also of Benjamin from Geba dwelt at Michmash, and Aija, and Bethel, and in their villages,

BENJAMIN (ben'-ja-min; son of the right hand), was the youngest son of Jacob. The tribe of Israel was bounded on the N by Ephraim, on the S by Judah, on the W by Dan and on the E by the Jordan River.

GEBA (ghe'-bah; hill), refers to a Levitical city of Benjamin, located 6 miles N of Jerusalem. MICHMASH (mik'-mash; something hidden), MICHMAS (mik'-mas), refers to a town in Benjamin, E of Bethel, 7 miles N of Jerusalem. Jonathan, the son of king Saul, defeated the Philistines here (1 Sam. 13, 14).

AIJA (a-i'-jah; a heap of ruins), refer to the city of Ai, located E of Bethel near Beth-aven with a valley on the N.

BETHEL (beth'-el; house of God), refers to a town 12 miles N of Jerusalem. The town was called Luz by the Canaanites (Joshua 16:2).

32 And at Anathoth, Nob, Ananiah,

ANATHOTH (an'-a-thoth; answered prayers), was a town located 2 1/2 miles NE of Jerusalem.

NOB (high place), was a Levitical city in the tribe of Benjamin, located near Jerusalem. A terrible massacre occurred there in the reign of Saul (1 Sam. 22:17-19).

ANANIAH (an-an-i-ah; Jehovah hath covered; protected by Jehovah) was a town of Benjamin located about 3 miles north of Jerusalem.

33 Hazor, Ramah, Gittaim,

HAZOR (ha'-zor; enclosure), was a city occupied by Benjamites after the captivity (Nehemiah 11:33).

RAMAH (ra'-mah; height), of Benjamin was one of the cities assigned to the tribe of Benjamin (Joshua 18:25) near Bethel (Judges 4:5) and Gibeah (Judges 19:13).

GITTAIM (ghit-ta'-im; two wine presses), is in the list of cities occupied by the Benjamites after the Babylonian captivity. Located near Ramleh.

34 Hadid, Zeboim, Neballat,

HADID (ha'-did; sharp pointed), refers to a place in Benjamin to which many Israelites returned following the exile in Babylon (Ezra 2:33; Nehemiah 7:37; 11:34).

ZEBOIM (ze-bo'-im; gazelles), is the name of a town which the Lord destroyed. It was occupied by the Benjamites after the return from the Captivity. Although the exact site is not known, it probably was in the hills bordering the Plain of Sharon, north of Lydda.

NEBALLAT (ne-bal'-lat; prophecy, budding), refers to a town in Benjamin, about 4 miles NE of Lydda. It was occupied after the captivity.

35 Lod, and Ono, the valley of craftsmen.

LOD (nativity, generation), a town of Benjamin built by the sons of Elpal located in SW Palestine located about 8 miles SE of Joppa.

ONO (o'-no; strong), refers to a town in the tribe of Benjamin (1 Chron. 8:12) which was built by Shemed. It was located about 6 miles SE of Joppa.

36 And of the Levites were divisions in Judah, and in Benjamin.

### **Leader's Study Guide**

#### **Nehemiah 11**

### ***Review***

1. According to Nehemiah 11:1 how was the will of God determined during the days of Nehemiah?

#### ***Answer.***

By the casting of lots.

2. List the fivefold division of the province chiefs in Jerusalem.

#### ***Answer.***

- Israelites
- Priests
- Levites
- Nethinims
- Children of Solomon's servants

3. List the threefold division of the will of God.

#### ***Answer.***

- Linguistic will.
- Occupational will.
- Geographical will.

4. Identify the following: “*the ruler of the house of God*”; how many “*mighty men of valor*” there were; the number of “*those who did the work of the house of God*”.

#### ***Answer.***

- Ahitub was the ruler of the house of God.
- There were one hundred and twenty eight mighty men of valor.
- Eight hundred and twenty two did the work of the house of God.

5. What is Jerusalem called in Nehemiah 11:18?

#### ***Answer.***

Jerusalem is called the holy city

### ***Reflection***

1. Do you believe the casting of lots should be considered an acceptable practice for the church? Why or why not?
2. How can a believer know they are in the linguistic, occupational and geographical will of God?
3. What is your opinion of the concept of having a purpose driven life? Does God ever call a person to more than one major purpose in life? Please explain.
4. What do you believe is the supreme purpose for the creation of humans? Provide *Scripture* if possible.
5. What is the main “*business of the house of God*”?

### ***Personal Application***

1. Jesus taught us to bless people, especially those who hurt us (Matthew 5:44). Do you do this? (See Nehemiah 11:2).
2. Self sacrifice and a willingness to put oneself in harm’s way for the church has always been part of the heritage of God’s people. (See Nehemiah 11:2; John 15:13). Would you put yourself in harm’s way for the church if necessary? Would you die for Christ?

### ***Memory Work***

*Nehemiah 11: 2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.*

### ***Leader’s Supplemental Material***

#### **Doctrine of Casting of Lots**

1. Prior to the completion of the canon of Scripture the casting of lots was commanded by God on certain occasions to determine His will.
2. The casting of lots determined many practical matters.
  - The casting of lots determined which animal was to be sacrificed. *Leviticus 16:8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.*
  - The casting of lots determined which land was to be given to whom. *Joshua 18:6 Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God. Joshua 18:10 And Joshua cast lots*

*for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.*

- Which person had sinned. *Jonah 1:7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.*

3. People who did not oppose the casting of lots include the following.

- Saul, king of Israel. *1 Samuel 14: 41 Therefore Saul said unto the LORD God of Israel, Give a perfect lot. And Saul and Jonathan were taken: but the people escaped. 42 And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.*
- David, king of Israel. *1 Chronicles 24:31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.*
- The leaders of Israel. *1 Chronicles 25:8 And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.*
- Zechariah, a wise counselor. *1 Chronicles 26:14 And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counselor, they cast lots; and his lot came out northward.*
- Nehemiah, the governor of Jerusalem. *Nehemiah 10:34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law:*

4. The small as well as the great were allowed to cast lots as a means of equalizing the people.

- *1 Chronicles 26:13 And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.*
- *Nehemiah 11:1 And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.*

5. The casting of lots, like all of God's provisions was subject to abuse by individuals with evil hearts.

- The garments of the Messiah would become an object for the taking by the casting of lots. *Psalms 22:18 They part my garments among them, and cast lots upon my vesture.*

- The casting of lots would be used to enslave individuals. *Joel 3:3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. Nahum 3:10 Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honorable men, and all her great men were bound in chains.*
- The casting of lots was used to determine the fate of Jerusalem. *Obadiah 11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.*

3. In the *New Testament* the practice of casting of lots is mentioned on two occasions, the crucifixion of Christ and the selection of a replacement for Judas.

- The crucifixion. *Matthew 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. Mark 15:24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. Luke 23:34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. John 19:24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.*
- The selection of a replacement. *Acts 1:26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.*

4. While not prohibited the casting of lots to determine the will of God is not recommended for the church which enjoys the indwelling presence of the Holy Spirit and a completed canon of *Scripture*.

## NEHEMIAH 12

1 NOW these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

ZERUBBABEL (ze-rub'-ba-bel; born of Babel, i.e. Babylon), led the Jews in the rebuilding of the Temple of Jerusalem following their return from the Babylonian exile. His later history is obscured. A Jewish tradition says that he returned to Babylon and died.

SHEALTIEL (she-al'-te-el; I asked God), SALATHIEL, was a son of Jehoiachin and the father of Zerubbabel (1 Chron. 3:17; Matt. 1:12).

SERAIAH (se-ra-i'-ah; Jehovah has prevailed), was a priest whose family served in the rebuilt Temple during the days of Zerubbabel and Nehemiah.

JEREMIAH (jer-e-mi'-ah; Jehovah will lift up), was the name of nine men in the OT. This Jeremiah was a certain priest who came with Zerubbabel to Jerusalem, 536 BC (Nehemiah 12:1).

EZRA (ez'-rah; help), was the head of one of the twenty-two orders of priests that returned with Zerubbabel from the exile.

2 Amariah, Malluch, Hattush,

AMARIAH (am-a-ri'-ah; Jehovah hath said) was the son of Shephatiah and the father of Zechariah (Nehemiah 11:4). His descendants lived in Jerusalem after the captivity such as Athaiah 445 BC.

MALLUCH (mal'-luk; reigning, counselor), MALLUCHI, MELICU, refers to a priest in the day of Nehemiah who returned to Jerusalem with Zerubbabel.

HATTUSH (hat'-ush; assembled), was a priest who returned from the Babylonian exile with Zerubbabel (Nehemiah 12:2).

3 Shechaniah, Rehum, Meremoth,

SHECHANIAH (shek-a-ni'-a; Jehovah has dwelt), was a priest who returned from the Babylonian exile with Zerubbabel, 536 BC (Nehemiah 12:3).

REHUM (re'-hum; compassion), was a group of priests and Levites who returned with Zerubbabel from the Babylonian Captivity (Nehemiah 12:3).

MEREMOTH (mer'-e-moth; heights, exaltations), united with Nehemiah in the service in Jerusalem in which a covenant was signed to keep the Law.

4 Iddo, Ginnetho, Abijah,

IDDO (id'-do; favorite), was a priest who returned to Jerusalem with Zerubbabel following the Babylonian exile.

GINNETHO (ghin'-ne-tho), GINNETHON, was a priest who returned to Judah from the captivity with Zerubbabel and who sealed the covenant with Nehemiah (Nehemiah 10:6).

ABIJAH (a-bi'-juh; whose father God is, my father is Jehovah), was a priest that went up from Babylon with Zerubbabel (Nehemiah 12:4,17).

## 5 Miamin, Maadiah, Bilgah,

MIAMIN (mi'-a-mim; from the right hand), refers to a priest who returned with Zerubbabel to Jerusalem from Babylon, c. 536 BC. He is also called Miniamin (Nehemiah 12:17).

MAADIAH (ma-a-di'-ah; ornament of Jehovah), Moadiah, was a priest who returned from Babylon with Zerubbabel, c. 536 BC.

BILGAH (bil'-gah; cheerfulness), was a priest who came up with Zerubbabel and Jeshua from Babylon, 536 BC.

## 6 Shemaiah, and Joiarib, Jedaiah,

SHEMAIAH (shem-a-i'-ah; Jehovah has heard), was a chief priest who returned from the Captivity with Zerubbabel (Nehemiah 12:6).

JOIARIB (joy'-a-rib; Jehovah will contend), was one of the priests who returned to Jerusalem with Zerubbabel, c. 536 BC.

JEDAIAH (jed-a-i'-ah; Jehovah has been kind; Jehovah has cast), was a priest who returned to Jerusalem with Zerubbabel c. 960 BC (Nehemiah 12:21).

7 Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua.

SALLU (sal'-lu; weighed), was a priest who returned with Zerubbabel from captivity. He may be the same as Sallai (Nehemiah 12:20). Sallu was the son of Meshullam, a Benjamite living in Jerusalem, 445 BC.

AMOK (a'-mok; a valley, a depth), was a leader of priests who returned with Zerubbabel from the Babylonian exile.

HILKIAH (hil-ki'-ah; Jehovah is my portion), was a chief priest who came back from Babylonian with Zerubbabel and Jeshua, 536 BC (Nehemiah 12:7). His son was Hashabiah (Nehemiah 12:21).

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the [songs of] thanksgiving, he and his brethren.

BINNU (bin'-nu-ee; building), was a Levite who returned with Zerubbabel 446 BC.

KADMIEL (kad'-me-el; God is of old), and his family, returned from Babylon with Zerubbabel, to assist in the reforms of that period (Ezra 3:9), BC 536.

SHEREBIAH (sher-e-bi'-ah; Jehovah has sent scorching heat), refers to a Levite who, with Nehemiah, confirmed the covenant after returning from the Babylonian captivity (Nehemiah 10:12).

JUDAH (ju'-dah; praise Jah), was a certain Levite who came to Jerusalem with Zerubbabel (Nehemiah 12:8).

MATTANIAH (mat-ta-ni'-ah; gift of Jehovah), was a Levite singer of the sons of Asaph. He was a leader of the Temple choir after its restoration (Nehemiah 11:17; 12:8) during the days of Nehemiah. He took part in the dedication of the wall of Jerusalem (Nehemiah 12:25,35).

9 Also Bakbukiah and Unni, their brethren, were over against them in the watches.

BAKBUKIAH (bak-buk-i'-ah; flask, the Lord pours out), was a Levite and the number two leader in the Temple in Jerusalem in the days of Nehemiah (Nehemiah 11:17). He kept the gates c. BC 536.

UNNI (un'-ni; poor, afflicted), a Levite who played in the music service of the Tabernacle.

10 And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

JOIAKIM (joy'-a-kim; Jehovah establishes), was the son of Jeshua and the father of Eliashib, who was a high priest, c. 445 BC.

ELIASHIB (e-li'-a-shib; God restores), was the high priest in Nehemiah's time (Nehemiah 3:1; 13:4, 28).

JOIADA (joy'-a-dah; Jehovah knows), was the son of Eliashib who became high priest. He was succeeded by his son Jonathan. One of his other sons married a daughter of Sanballat and so was banished by Nehemiah, c. 445 BC.

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

JONATHAN (jon'-a-than; Jehovah has given), was the son of Joiada (Nehemiah 12:11).

JADDUA (jad'-du-ah; knowing), was the son of Jonathan and the last high priest the Old Testament speaks of. Josephus says that Jaddua was the high priest who went out to meet Alexander the Great on his approach to Jerusalem.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

MERAIAH (mer-a-i'-ah; rebellion), was a priest in Jerusalem during the high priest's reign of Joiakim.

HANANIAH (han-a-ni'-ah; Jehovah has been gracious), was a priest and perhaps a son of Jeremiah born after the captivity (Nehemiah 12:12).

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

MESHULLAM (me-shul'-lam; rapid, rewarded, friend), was a priest in the time of Joiakim. He was also the son of Jeshua (Nehemiah 12:13), and was responsible for the house of Ezra, c. 536 BC.

AMARIAH (am-a-ri'-ah; Jehovah hath said), was the leader of a large and influential family during the time of Nehemiah. He signed the covenant after returning from the Babylonian exile.

JEHOHANAN (je-ho'-ha-nan; Jehovah is favorable, Jehovah is gracious), was a priest who was head of the family of Amariah, 536 BC (Nehemiah 12:13).

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

MELICU (mel'-i-cuh; his kingdom, his counselor), was a priest in Jerusalem.

JONATHAN (jon'-a-than; Jehovah has given), refers to a priest during the time of Joiakim, c. 549 - 536 BC (Nehemiah 12:14).

SHEBANIAH (sheb-a-ni'-ah; Jehovah has brought back; Jehovah hath dealt tenderly), joined in signing the covenant promising to keep the Law of God (Nehemiah 10:4).

JOSPEH (jo'-zef; he will increase), was the son of Shebaniah and a chief priest following the Babylonian exile, 536 BC (Nehemiah 12:14).

15 Of Harim, Adna; of Meraioth, Helkai;

HARIM (ha'-rim; consecrated, devoted), was a priest who returned from the Babylonian captivity with Zerubbabel. Members of this family had to divorce their foreign wives.

ADNA (ad'-nah; pleasure), was a priest in the time of Joiakim, c. BC 536. He was the son of Harim.

MERAIOTH (me-rah'-yoth; rebellious), was a priest at the close of the exile in the days of Joiakim (Nehemiah 12:15).

HELKAI (hel'-kahee; part, portion), may be a form of Hilkiah, a chief priest during the days of the high priest Joiakim, 536 BC.

## 16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

ZECHARIAH (zek-a-ri'-ah; whom Jehovah remembers), was the representative of the priestly family of Iddo in the days of Joiakim (Nehemiah 12:16).

GINNETHON (ghin'-nethon; gardener), was a priest who returned to Judah from the captivity with Zerubbabel (Nehemiah 12:4) and who sealed the covenant with Nehemiah (Nehemiah 10:6). His son Meshullam was a contemporary with the high priest Joiakim, c. 536-410 BC.

MESHULLAM (me-shul'-lam; rapid, rewarded, friend), was a priest in the time of Joiakim. He was the son of Ginnethon (Nehemiah 12:16).

## 17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

ABI'JAH (a-bi-ja; Jehovah is Father, my father is Jehovah). A chief priest that returned from Babylon with Zerubbabel (Nehemiah 12:4, 17).

ZICHRI (zik'-ri; memorable), was the priest of the sons of Abijah, c. 445 BC (Nehemiah 12:17).

MINIAMIN (min'-e-a-min; from the right hand), MIAMIN, MIJAMIN, was a priest with Zerubbabel who returned from Babylon. He may have been a trumpeter at the dedication of the wall of Jerusalem.

MOADIAH (mo-ad-i'-ah; festival of Jehovah), MAADIAH, was a priest who returned from Babylon with Zerubbabel, c. 536 BC.

PILTAI (pil'-tahee; my deliverance), refers to a priest of Jerusalem. He returned from Babylon with Zerubbabel, 536 BC.

## 18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

BILGAH (bil'-gah; cheerfulness), was a priest who returned with Zerubbabel and Jeshua from Babylon, 536 BC (Nehemiah 12:5). He helped to repair the wall of Jerusalem and signed the covenant with Nehemiah.

SHAMMUA, SHAMMUAH (sham-mu'-ah; fame), SHIMEA, was a priest of the family of Bilgah in the days of the high priest, Hoiakim, 500 BC.

SHEMAIAH (shem-a-i'-ah; Jehovah has heard), was a Levite musician at the dedication of the Jerusalem wall (Nehemiah 12:36).

**JEHONATHAN** (je-hon'-a-than; Jehovah has given), was a priest and the leader of the family of Shemaiah during the days of Joiakim, c. 536 BC.

**19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;**

**JOIARIB** (joy'-a-rib; Jehovah will contend), was a priest during the days of the Babylonian exile. He returned to Jerusalem with Zerubbabel to help repair the city walls.

**MATTENAI** (mat'-te-na-hee; bestowment, liberal), was a priest, the son of Jeshua (Nehemiah 12:19).

**JEDAIAH** (jed-a-i'-ah; Jehovah has been kind; Jehovah has cast), was the name of a priest who served in the sanctuary of David. In the next generation a father's house was known by this name. A second priest also bore this name.

**UZZI** (uz'-zi; strong), was a priest, chief of the fathers house of Jedaiah, in the high priesthood of Joiakim (Nehemiah 12:19).

**20 Of Sallai, Kallai; of Amok, Eber;**

**SALLAI** (sal'-lahee), refers to a priest who returned to Jerusalem with Zerubbabel, 536 BC (Nehemiah 12:20).

**KALLAI** (kal'-la-i; swift, light), was a priest who returned from the exile with Zerubbabel (Nehemiah 12:1, 20). He was the son of Sallai, and a chief priest during the days of the high priest Joiakim, c. 635 BC.

**AMOK** (a'-mok; a valley, a depth), was a leader of priests who returned to Jerusalem following the Babylonian exile.

**EBER** (e'-bur; on the other side of), was a priest, the head of the house of Amok (Nehemiah 12:20).

**21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.**

**HILKIAH** (hil-ki'-ah; Jehovah is my portion), was a chief priest who came back from Babylon with Zerubbabel and Jeshua, 536 BC (Nehemiah 12:7). His son was Hashabiah (Nehemiah 12:21).

**HASHABIAH** (hash-a-bi'-ah; Jehovah reckons), was one of the twelve priests entrusted with the holy vessels (Ezra 8:24).

**NETHANEEL** (ne-than'-e-el; God gives), was a musician in Jerusalem following the Babylonian Exile. He took part in the dedication of the rebuilding of the walls of the city.

22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

ELIASHIB (e-li'-a-shib; God restores) was one who encouraged Ezra to have the Gentile wives put away following the Babylonian Captivity (Ezra 10:6; Nehemiah 12:22-23).

JOIADA (joy'-a-dah; Jehovah knows), was the son of Eliashib the high priest. One of his sons married the daughter of the governor of Samaria and was therefore dismissed from being a priest by Nehemiah.

JOHANAN (jo-ha'-nan; Jehovah is gracious), was the son of Eliashib and may be the same as Johanan (Ezra 10:6 cf. Nehemiah 12:22, 23).

JADDUA (jad'-du-ah; knowing), was the son of Jonathan and the last high priest the Old Testament speaks of (Nehemiah 12:11, 22).

DARIUS (da-ri'-us), THE PERSIAN (Nehemiah 12:22), also known as DARIUS CODOMANNUS, was the last king of Persia (336-330 BC). He was a contemporary of Jaddua, who served as high priest. The vast empire of Darius the Persian was destroyed by Alexander the Great.

PERSIAN (per'-she-un), refers to an inhabitant of Persia (Nehemiah 12:22; Esther 1:19; Dan. 5:28). Daniel was in Babylon when the city was conquered by the army of the Medes and the Persians. Cyrus, the king of Persia, permitted the Jews and other exiles to return to their homelands.

23 The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib.

LEVI (le'-vi; to join, to adhere), was the third son of Jacob by Leah and the father of Gershon, Kohath, and Merari.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward.

SHEREBIAH (sher-e-bi'-ah; Jehovah has sent scorching heat), refers to a Levite who, with Nehemiah, confirmed the covenant after returning from the Babylonian captivity (Nehemiah 12:8).

JESHUA (jesh'-u-ah; Jehovah is salvation), JOSHUA (josh'-u- ah), was a Levite, the son of Karmiel. He served in the Temple to give praise and thanks following the restoration of the Temple, c. 406 BC. Another JESHUA (verse 26), was high priest when the first contingent returned to Jerusalem with Zerubbabel (Ezra 3:2-9).

KADMIEL (kad'-me-el; God is of old), was a Levite who returned from Babylon with Zerubbabel, 536 BC (Ezra 2:40; Nehemiah 7:43; 12:8). He helped in the reformation process.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the thresholds of the gates.

MATTANIAH (mat-ta-ni'-ah; gift of Jehovah), was a Levite singer of the sons of Asaph (1 Chron. 9:15). He was a leader of the Temple choir after its restoration (Nehemiah 11:17; 12:8) during the days of Nehemiah. He took part in the dedication of the wall of Jerusalem (Nehemiah 12:25, 35).

BAKBUKIAH (bak-buk-i'-ah; pitcher of Jehovah; the Lord pours out), was a Levite and a leader in the Temple during the days of Nehemiah (Nehemiah 11:17).

OBADIAH (o-ba-di'-ah; servant of Jehovah), was a gatekeeper in the Temple in Jerusalem during the days of Nehemiah. His descendants continued his holy duties.

MESHULLAM (me-shul'-lam; rapid, rewarded, friend), was a Levite who returned to Jerusalem from the Exile in Babylon and became a gatekeeper in the Temple.

TALMON (tal'-mon; oppressed), was the head of a family of gatekeepers in the Temple during the days of Ezra (1 Chron. 9:17; Nehemiah 11:19).

AKKUB (ak'-kub; cunning; artful; insidious), was a Levite appointed to be a gatekeeper in Jerusalem during the days of David (Nehemiah 7:45).

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

JOIAKIM (joy'-a-kim; Jehovah establishes), was the son of Jeshua and the father of Eliashib, the high priest, c. 445 BC.

JOZADAK (joz'-a-dak), JEHOZADAK (je-hoz'-a-dak; Jehovah is righteous), was the father of Jeshua the high priest. He was taken into captivity by Nebuchadnezzar (1 Chron. 6:15).

NEHEMIAH (ne-he-mi'ah; consoled by Jehovah), was the son of Hachaliah. He was of the tribe of Judah. While residing at Shushan, the winter residence of the kings of Persia, Nehemiah served as the cupbearer of King Artaxerxes Longimanus. From him Nehemiah received an appointment to return to Jerusalem as governor to help his people.

EZRA (ez'-rah; help), was a descendant of Hilkiah who served as high priest during the reign of Josiah.

27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

PSALTERIES, refers to a stringed musical instrument played by plucking the strings with the fingers (1 Sam. 10:5; Psa. 144:9; Dan. 3:5).

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

NETOPHATHI (ne-to'-fa-thi), refers to an inhabitant of Netophah, refers to a place in Judah, near Bethlehem (2 Sam. 23:28).

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

GILGAL (ghil'-gal; rolling), was in the hill country of Ephraim, about 8 miles NW of Bethel. The altar of stones erected here became a pagan shrine which was condemned by Hosea (4:15) and Amos (4:4).

GEBA (ghe'-bah; hill), was a town of Benjamin assigned to the priests. Located 6 miles N of Jerusalem, E of Ramah, and 2 miles SW of Michmash.

AZMAVETH (az-ma'-veth; death is strong; strong as death), refers to a town near Jerusalem. Forty two of its inhabitants returned here from the Exile. Some were singers.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate:

32 And after them went Hoshaiyah, and half of the princes of Judah,

HOSHAIAH (ho-sha-i'-ah; Jehovah has saved), was a man who helped in the dedication of the wall of Jerusalem after it was rebuilt under the direction of Nehemiah (Nehemiah 12:32).

33 And Azariah, Ezra, and Meshullam,

AZARIAH, AHAZIAH (a-haz-i'-ah; Jehovah hath sustained; held by Jehovah), was a prince of Judah who joined in the procession when the wall of Jerusalem was dedicated.

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

JUDAH (ju'-dah; praise Jah), was one who followed the princes around part of the wall of Jerusalem after it had been rebuilt (Nehemiah 12:34).

BENJAMIN (ben'-ja-min; son of the right hand), was one of those who married a Gentile wife (Ezra 10:32 cf. Nehemiah 3:23).

SHEMAIAH (shem-a-i'-ah; Jehovah has heard), was a prince of Judah who helped dedicate Jerusalem's wall after the Captivity (Nehemiah 12:34).

JEREMIAH (jer-e-mi'-ah; Jehovah will lift up), was a priest at the time of Nehemiah (Nehemiah 10:2; 12:34). He signed the covenant, 445 BC.

35 And certain of the priests' sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

ZECHARIAH (zek-a-ri'-ah; whom Jehovah remembers), was one of the priests who blew the trumpets at the dedication of the rebuilt city wall by Ezra and Nehemiah, 445 BC (Nehemiah 12:35, 41).

JONATHAN (jon'-a-than; Jehovah has given), was the son of Shemaiah and the father of Zechariah, c. 536 BC (Nehemiah 12:35).

SHEMAIAH (shem-a-i'-ah; Jehovah has heard), was a leader of the priests during the days of Zerubbabel. In the succeeding generation a father's house held this name (Nehemiah 12:6-7 cf. 12:18). Twenty-eight men in the bible bear this name.

MICHAIAH (mi'-ka-i'-ah; who is like Jehovah), was an Asaphite Levite (1 Chron. 9:15; Nehemiah 11:17, 22).

ZACCUR (zac'-cur; mindful), was selected by the casting of lots to lead the third contingent of singers during the worship services (1 Chron. 25:2, 10).

ASAPH (a'-saf; collector, he hath gathered or removed reproach), was a Levite who descended from Kohath.

36 And his brethren, Shemai-ah, and Azrael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

AZARAEEL (a-zar'-a-el; God has helped), was a musician of the tribe of Levi (Nehemiah 12:36).

MILALAI (mil'-a-lahee; eloquent), was a priest and musician who took part at the purification and dedication of the wall, during the days of Nehemiah, c. 536 BC (Nehemiah 12:36).

GILALAI (ghil'-a-lahee; The Lord has rolled away), was one of the priests' sons who helped Zechariah in the musical services under Ezra at the consecration of the rebuilt walls of Jerusalem, 445 BC.

MAAI (ma'-ahee; compassionate), was a priest after the exile. When the walls of Jerusalem were completed he was appointed to perform the music in celebration, 445 BC.

NETHANEEL (ne-than'-e-el; God gives), was a musician in Jerusalem following the Babylonian exile. He took part in the dedication of the rebuilding of the walls of the city (Nehemiah 12:36).

HANANI (ha-na'-ni; gracious), was a priest and musician who assisted in the ceremonial purification of the walls of Jerusalem, 445 BC., (Nehemiah 12:36).

EZRA (ez'-rah; help), was a descendant of Hilkiah who served as high priest during the reign of Josiah.

37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

THE OTHER COMPANY (12:38). There was a double march of the princes and priests. One company was led by Ezra, going to the right, and the other, with Nehemiah at their rear, moved to the left. A circle of the wall was made in opposite directions until the two groups met on the other side of the city when they marched together as a unit to the Temple.

39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

EPHRAIM, GATE OF. This Gate was located in the NW sector of the wall of Jerusalem.

HANANEEL (ha-nan'-e-el; God has favored), TOWER OF, was located near the Tower of Meah, between the Sheep Gate and the Fish Gate.

MEAHL (me'-ah; a hundred), a tower of the wall of Jerusalem near the Sheep Gate (Nehemiah 3:1). It was rebuilt by Nehemiah.

40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;

ELIAKIM (e-li'-a-kim; whom God establishes), was one of the priests who took part in the cleansing of the rebuilt walls of Jerusalem (Nehemiah 12:41).

MAASEIAH (ma-a-si'-ah; work of Jehovah), AHSEIAH, was a son of Ithiel (Nehemiah 11:7), a Benjamite. He lived in Jerusalem following the Babylonian captivity, 536 BC.

MINIAMIN (min'-e-a-min; from the right hand), was a priest with Zerubbabel who returned from Babylon. He may have been a trumpeter at the dedication of the wall of Jerusalem.

MICHAIAH (mi'-ka-i'-ah; who is like Jehovah), was a priest who was present at the dedication of the rebuilt walls of Jerusalem.

ELIOENAI (e-li-o-e'-nahee; unto Jehovah my eyes are turned), was a priest who took part in the dedication services after Nehemiah rebuilt the walls of Jerusalem following the return from the Babylonian Exile (Nehemiah 12:41).

ZECHARIAH (zek-a-ri'-ah; whom Jehovah remembers), was one of the priests who blew the trumpets at the dedication of the rebuilt city wall by Ezra and Nehemiah, 445 BC (Nehemiah 12:35, 41).

HANANIAH (han-a-ni'-ah; Jehovah has been gracious), was a priest who blew the trumpet when the rebuilt wall at Jerusalem was dedicated (Nehemiah 12:41).

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah their overseer.

MAASEIAH (ma-a-si'-ah; work of Jehovah), MAHSEIAH, was the name of two priest who were present at the dedication of the wall in Jerusalem (Nehemiah 12:41; 42).

SHEMAIAH (shem-a-i'-ah; Jehovah has heard), was a priest who helped dedicate Jerusalem's wall (Nehemiah 12:42).

ELEAZAR (el-e-a'-zar; God is helper), was a priest who acted as a musician when Jerusalem's rebuilt walls were dedicated (Nehemiah 12:27, 42).

UZZI (uz'-zi; strong), was a son of Bukki and a descendant of Aaron (1 Chron. 6:5).

JEHOHANAN (je-ho'-ha-nan; Jehovah is favorable, Jehovah is gracious), was a priest who was present during the dedication of the walls of Jerusalem, 445 BC (Nehemiah 12:42).

MALCHIJAH (mal-ki'-jah; Jehovah is king), MALCHIAH, MELCHIAH, was one of the singers selected for the dedication of the walls.

ELAM (e'lam; highlands), was a priest (Nehemiah 12:42).

EZER (e'-zur; treasure), was one of the priests who assisted in the dedication of the walls of Jerusalem under Nehemiah.

JEZRAHIAH (jez-ra-hi'-ah; Jehovah will shine), was an official that supervised the singers at the dedication of the Jerusalem walls following the exile of Babylon, 445 BC.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

SOLOMON (sol'-o-mun; peaceful), was the son of David and third king of Israel. His many foreign wives turned his heart from the Lord so that Solomon participated in idolatrous acts to pagan idols (1 Kings 11).

46 For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

ASAPH (a'-saf; collector, he hath gathered or removed reproach), and his family composed the Temple choir. Later, two other guilds of musicians were assigned to assist them.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified holy things unto the Levites; and the Levites sanctified them unto the children of Aaron.

ZERUBBABEL (ze-rub'-ba-bel; born of Babel, i.e. Babylon), was the son of Shealtiel (Ezra 3:2) and the grandson of King Jehoiachin (Ezra 3:2; Hag. 1:1; Matt. 1:12). He was heir to the throne of Judah (1 Chron. 3:17-19) and is found in the genealogy of Christ (Matt. 1:13; Luke 3:27).

NEHEMIAH (ne-he-mi'ah; consoled by Jehovah), was the governor of Jerusalem who helped rebuild the wall of the city (Nehemiah 1:1; 8:9; 10:1). Despite opposition from Sanballat the Horonite (a Samaritan), Tobiah the Ammonite official, and Geshem the Arab (Nehemiah 2:10, 19; 6:1-14) the work went on (Nehemiah 6:2). The Hebrews worked with tools in one hand and weapons in the other (Nehemiah 4:17).

In addition repairing the wall, Nehemiah encouraged many social and political reforms among the people. The people were led to renew their covenant with God.

AARON (al'-ur-un; enlightened), was the first high priest of Israel. Aaron was given special robes to wear, signifying his status within the priesthood (Lev. 8:7-9).

### **Leader's Study Guide**

#### **Nehemiah 12**

##### ***Review***

1. List eight gates mentioned in this chapter.

**Answer.**

- Dung Gate
- Fountain Gate
- Water Gate
- Gate of Ephraim
- Old Gate
- Fish Gate
- Sheep Gate
- Prison Gate

2. List three towers of Jerusalem.

**Answer.**

- Tower of the Furnaces
- Tower of Hananeel
- Tower of Meah

3. How many times is singing or singers referred to in this chapter?

**Answer.**

Seven times reference is made to singing or singers (Nehemiah 12: 27, 28, 29, 42, 45, 46, 47).

4. What musical instruments were associated with the singers?

**Answer.**

- Cymbals
- Psalteries
- Harps

5. What two types of songs were sung?

**Answer.**

Songs of praise and thanksgiving.

**Reflection**

1. Should Christians sing songs other than the psalms in formal worship services? Why or why not?

2. Are musical instruments prohibited from being used in worship in New Testament churches? Please explain.
3. Should Christians make up spiritual songs and sing them? *Ephesians 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.*
4. List three of your favorite hymns.
5. Compose a song of six lines of praise or thanksgiving.

### ***Personal Application***

1. Do you consider yourself to be a “priest” unto the Lord? Study 1 Peter 2:9; Revelation 1:6.
2. How can you purify yourself? What are you doing in this area? See Nehemiah 12:30.

### ***Memory Work***

*Nehemiah 12: 43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.*

### ***Leader's Supplemental Material***

#### **Doctrine of Thanksgiving**

1. The Old Testament ceremonial law provided for a thanksgiving offering.
  - *Leviticus 7:11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD. 12 If he offers it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. 13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. 14 And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings. 15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.*
  - *Leviticus 22:29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.*
  - *Deuteronomy 12:11-12 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your*

*hand, and all your choice vows which ye vow unto the LORD: 12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.*

2. Jesus set the example of giving thanks.

- Jesus thanked the Father for revealing truth to the elect. *Matt 11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*
- Jesus thanked the Father for the provision of food. *Matt 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;*
- Jesus thanked the Father for hearing the prayers for the resurrection of Lazarus. *John 11:41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.*

3. The heavenly host engaged in the giving of thanks.

- *Rev 4:9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,*

4. The motive for the heavenly host's thanks is found in Revelation 11:16-17.

- *Rev 11:16-17 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.*

5. Giving of thanks is commanded. It is to be offered to God the Father.

*Psalm 50:14 Offer unto God thanksgiving; and pay thy vows unto the most High:*

- Thanksgiving was offered by Eve
- Thanksgiving was offered by Noah
- Thanksgiving was offered by Melchizedek
- Thanksgiving was offered by Lot
- Thanksgiving was offered by Sarah
- Thanksgiving was offered by Abraham
- Thanksgiving was offered by Abraham's servant (Eliezar)
- Thanksgiving was offered by Isaac
- Thanksgiving was offered by Leah

- Thanksgiving was offered by Rachel
- Thanksgiving was offered by Jacob
- Thanksgiving was offered by Joseph
- Thanksgiving was offered by Moses
- Thanksgiving was offered by Miriam
- Thanksgiving was offered by Jethro
- Thanksgiving was offered by the people of Israel
- Thanksgiving was offered by Deborah
- Thanksgiving was offered by Hannah
- Thanksgiving was offered by Samuel
- Thanksgiving was offered by David
- Thanksgiving was offered by the Queen of Sheba
- Thanksgiving was offered by Hiram
- Thanksgiving was offered by the army of Jehoshaphat
- Thanksgiving was offered by the Levites
- Thanksgiving was offered by the Jews
- Thanksgiving was offered by the sailors
- Thanksgiving was offered by the shepherds
- Thanksgiving was offered by those whom Jesus healed
- Thanksgiving was offered by the man who was paralyzed
- Thanksgiving was offered by the demon-possessed man who was exorcised
- Thanksgiving was offered by the woman who was bent over for eighteen years
- Thanksgiving was offered by one of the ten lepers whom Jesus healed
- Thanksgiving was offered by blind Bartimaeus
- Thanksgiving was offered by the Roman centurion for his boy
- Thanksgiving was offered by the lame man healed by Peter
- Thanksgiving was offered by Paul

6. Thanksgiving is to be offered to God the Son.

- *1 Timothy 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;*

7. The giving of thanks is to be offered through Jesus Christ.

- *Rom 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*

8. Thanksgiving is to be offered in the authority of Jesus.

- *Eph 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;*

9. Thanksgiving is to be made on behalf of God's servants.

- *2 Cor 1:11 But you must help us too by praying for us. For much thanks and praise will go to God from you who see his wonderful answers to your prayers for our safety!* (TLB)

10. Thanksgiving is to be offered during private devotions.

- *Dan 6:10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.*

11. Thanksgiving is to be offered in public assemblies.

- *Psalm 35:18 I will give thee thanks in the great congregation: I will praise thee among much people.*

12. Thanksgiving is to be offered in every situation.

- *1 Thessalonians 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

13. Specific situations for giving of thanks can be noted in Scripture.

- Upon the completion of a great project. *Nehemiah 12:31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate:*
- Before receiving food. *John 6:11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.*

14. Gospel motives for giving of thanks.

- Give thanks for God's holiness. *Psalm 30:4 Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.*
- Give thanks for the goodness and mercy of God. *Psalm 106:1 Praise ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.*
- Give thanks for the gift of Christ. *2 Cor 9:15 Thanks be unto God for his unspeakable gift.*
- Give thanks for Christ's power and reign. *Revelation 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.*

- Give thanks for the reception and effectual working of the Word of God in others. *1 Thessalonians 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.*
- Give thanks for deliverance from indwelling sin, through Christ. *Romans 7:23-25 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*
- Give thanks for victory over death and the grave. *1 Cor 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*
- Give thanks for the granting of wisdom and might. *Dan 2:23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.*
- Give thanks for the triumph of the gospel. *2 Cor 2:14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.*
- Give thanks for the conversion of others. *Rom 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.*
- Give thanks for great faith exhibited by others. *Rom 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*
- Give thanks for love exhibited by others. *2 Thes 1:3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;*
- Give thanks for the gospel fellowship of the saints. *Phil 1:3-5 I thank my God upon every remembrance of you, 4Always in every prayer of mine for you all making request with joy, 5 For your fellowship in the gospel from the first day until now;*
- Give thanks for the zeal exhibited by others. *2 Cor 8:16 But thanks be to God, which put the same earnest care into the heart of Titus for you.*
- Give thanks for the nearness of God's presence. *Psalm 75:1 Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare.*

- Give thanks for allowing a participation in spiritual service. *1 Tim 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;*
- Give thanks for the opportunity to invest in God's service. *1 Chronicles 29:6-14 Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, 7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. 8 And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite. 9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy. 10 Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. 11 Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. 12 Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. 13 Now therefore, our God, we thank thee, and praise thy glorious name. 14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.*
- Give thanks for the supply of our bodily needs. *Rom 14:6-7 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. 7 For none of us liveth to himself, and no man dieth to himself.*

15. Thanksgiving is to be accompanied by intercession for others.

- *1 Tim 2:1-2 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all [types of] men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*

16. Thanksgiving should always accompany prayer.

- *Phil 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

17. Thanksgiving should always accompany praise.

- *Psalm 92:1 It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:*
- *Heb 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*

18. God's people should resolve to give thanks.

- *Psalm 18:49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.*

19. Nothing and no one should deter the giving of thanks.

- *Dan 6:10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.*

20. God is magnified in the giving of thanks.

- *Psalm 69:30 I will praise the name of God with a song, and will magnify him with thanksgiving.*

### **Doctrine of Self-Sanctification**

1. The practice of some form of self-sanctification is an established principle in the Word of God. In the Old Testament the people of God were reminded often to set themselves apart in a special way for service and sacrifice and worship.

2. The priests of God were to sanctify themselves before entering into His presence.

- *Exodus 19:22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.*

3. The people of God were to sanctify themselves and be a holy people.

- *Leviticus 11:44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.*

- *Leviticus 20:7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.*

4. When a new home was established it could be sanctified unto the Lord.

- *Leviticus 27:14 And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.*

5. The Lord was pleased when man sanctified a portion of his possession.

- *Leviticus 27:16 And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.*

6. Prior to receiving a blessing of God the children of Israel sanctified themselves.

- *Numbers 11:18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? For it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.*

7. When God's people sanctify themselves divine wonders can be performed.

- *Joshua 3:5 And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.*

8. Practical godliness involves self-sanctification and thus a measure of personal responsibility to root out inward corruption.

- *Joshua 7:13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.*

9. The prophet Samuel called upon the family of Jesse to sanctify themselves even though they did not know they would receive a great blessing from the Lord. Personal holiness is its own virtue.

- *1 Samuel 16:5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.*

10. No matter how menial the task for the Lord, divine service requires a sanctified people.

- *1 Chronicles 15:12 And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.*

11. Ministers of the gospel must lead the people of God in the matter of self-sanctification.

- *2 Chronicles 29:5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.*

- *2 Chronicles 35:6 So kill the Passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses.*

12. God's people should exhort each other to holiness.

- *Nehemiah 13:22 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.*

13. There are degrees of self-sanctification. Some individuals are more conscientious than others.

- *2 Chronicles 29:34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.*

14. The mercies of God are designed to lead the people of God to self-sanctification.

- *Isaiah 29:23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.*

15. A feigned holiness will be judged.

- *Isaiah 66:17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.*

16. Ultimately God is the one who must save and sanctify His people. Nevertheless, the Lord uses means and gives grace so that a measure of self-sanctification can take place. There is human responsibility in the matter of holiness.

- *Joel 1:14 Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD,*
- *Joel 2:15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:*
- *Joel 2:16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.*

17. Jesus has prayed for the sanctification of His people.

- *John 17:17 Sanctify them through thy truth: thy word is truth.*

18. Because Christ has sanctified Himself, because Christ has prayed, Christians will be sanctified through the truth or through Bible doctrine in the soul.

- *John 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.*

19. One of the great purposes of redemption was for the Lord to have a sanctified people.

- *Ephesians 5:26 That he might sanctify and cleanse it with the washing of water by the word,*

20. The apostle Paul prayed that God would sanctify or make the church holy.

- *1 Thessalonians 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*

21. Holiness is not without a high price. Jesus had to suffer in order for the Church to be sanctified.

*Hebrews 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*

22. The last word in the *New Testament* on this topic calls upon the Christian to recognize and accept personal responsibility for holiness through self-sanctification.

- *1 Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:*

23. Unless the concept of self-sanctification is recognized there will be a passive phase in the Christian experience whereby sin in the soul is not radically dealt with. In fact, its very existence is justified.

- The heart will be tempted to say, "*I am just weak.*"
- The heart will be tempted to say, "*If God does not sanctify me I cannot help myself.*"
- The heart will be tempted to say, "*It is God's fault I am the way I am.*"
- The heart will be tempted to say, "*I cannot change, I cannot be different. I have tried.*"

24. It is instructive to note that in the Bible God never says, "*Try to sanctify yourself.*" The imperative is given time and again, "*Sanctify yourself.*" What God commands He will give strength to perform for His glory and man's good.

## NEHEMIAH 13

1 ON that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;

AMMONITE (am'-mon-ites), refers to a nomadic race descended from Lot and Lot's daughter.

MOABITE (mo'-ab-ite), refers to a native or an inhabitant of the land of MOAB (Num. 22:4).

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

BALAAM (ba'-la-am; destruction; lord of the people), was a prophet of the city of Pethor located near the Euphrates River. He was hired by Balak, king of the Moabites to curse the nation of Israel (Num. 22).

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

13:3 separated. *"It is often argued that we should stay in the midst of churches and bodies whose sins and follies we deplore, in the hope of saving them for God and mankind. Such reasoning has a good deal of force in the first stages of decline. A strong protest may arrest error and stop the gangrene. But as time advances, and the whole body becomes diseased; when the protests have been disregarded, and the arguments trampled underfoot; when the majority have clearly taken up their position against the truth—we have no alternative but to come out and be separate. The place from which we can exert the strongest influence for good is not from within, but from without. Lot lost all influence of his life in Sodom; but Abraham, from the heights of Mamre, was able to exert a mighty influence on its history"* (F. B. Meyer).

4 And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah:

ELIASHIB (e-li'-a-shib; God restores) was the high priest in Jerusalem during the days of Nehemiah (Nehemiah 3:1; 13:4, 28).

TOBIAH (to-bi'-ah; good is Jehovah), never ceased his hostility towards Nehemiah and the Jews. He corresponded with those hostile to Nehemiah (Nehemiah 6:17-10).

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:

ARTAXERXES (ar-tax-erx'-ees; possessor of an exalted kingdom) was the king of Persia (464-425 BC) who reigned for forty years. He allowed Jewish exiles to return to Jerusalem from Babylon. Ezra and other priests were given substantial gifts.

BABYLON (bab'-il-un), was the ancient capital of the Babylonian empire. The early history is recorded in three dynasties. The Third Dynasty was ruled by 49 Assyrian kings who reigned for 526 years.

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.

SHELEMIAH (shel-e-mi'-ah; Jehovah repays), was a priest who was appointed by Nehemiah to preside over the treasurers, 445 BC (Nehemiah 13:13).

ZADOK (za'-dok; just, righteous), was a scribe in charge of the treasuries of the Lord during the days of Nehemiah, 445 BC (Nehemiah 13:13).

PEDAIAH (pe-dah'-yah; whom Jehovah delivers), was a Levite. He was one of those appointed by Nehemiah over the storehouses (Nehemiah 13:13).

HANAN (ha'-nan; merciful), was a Levite who sealed the covenant during the days of Nehemiah (Nehemiah 10:10).

ZACCUR (zac'-cur; mindful), was the father of Hanan, an assistant treasurer of the Temple storehouses during the days of Nehemiah (13:13).

MATTANIAH (mat-tha-ni'-as), was one of the Israelites who put away their "*strange wives*". The same as "*Mattaniah*" of Ezra 10:26.

TYRE (a rock) (Sur), TYRUS, refers to a Phoenician city 20 miles S of Sidon on the Mediterranean coast. During the days of Solomon, there was a political alliance between the Israelites and the city of Tyre.

***Nehemiah Prays***

***Nehemiah 13:14***

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.

13:21 I will lay hands on you. Nehemiah threatened physical violence towards those who violated the Sabbath. There are those who believe that only force, strength, the ruthless use of violence and an iron will could earn the respect of friends and foes in this world.

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.

*Nehemiah Prays*

*Nehemiah 13:22b*

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:

AMMON (am'-mon; inbred; son of my relative) was the son of Lot by his youngest daughter (Genesis 19:38).

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.

ASHDOD (ash'-dod; fortified place; a castle; a stronghold), was located 2 miles from the Mediterranean coast and 20 miles N of Gaza.

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.

13:25 I contended with them.

**Acts of Violence by Nehemiah**

- Verbal violence by cursing some.
- Physical violence by smiting some.
- Pulling off the facial hair of some.

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.

SOLOMON (sol'-o-mun; peaceful), was the son of David and third king of Israel. He was a demanding ruler exacting a system of heavy taxation upon the people of Israel which eventually brought unrest and rebellion (1 Kin. 12:1-3)

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.

JOIADA (joy'-a-dah; Jehovah knows), was the son of Eliashib who became high priest during the days of Nehemiah. His son defied the prohibition of marrying outside of the Hebrew faith, and even dared to suggest that Joiada himself might not be supportive of the current restrictions. Josephus says that this expelled priest was named Manasseh. He went to his father-in-law, Sanballat, who built a temple for him upon Mt. Gerizim, in opposition to the Temple which was built in Jerusalem. This was the origin of the religious hostility and hatred between the Samaritans and the Jews (note John 4:20).

ELIASHIB (e-li'-a-shib; God restores) was the high priest when Nehemiah rebuilt the walls of Jerusalem (Nehemiah 3:1).

SANBALLAT (san-bal'-lat), was a native of Beth-horon in Ephraim and a governor of Samaria during the reign of the Persian, Artaxerxes Longimanus. He tried unsuccessfully to stop Nehemiah from rebuilding the walls of Jerusalem (Nehemiah 2:10, 19; 4:6; 13:28).

HORONITE (ho'-ron-ite; native of Bethhoron), refers to a title given to Sanballat, who opposed Nehemiah. He was from Bethhoron (Nehemiah 2:10, 19; 13:28).

*Nehemiah Prays*  
*Nehemiah 13:29*

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.

*Nehemiah Prays*  
*13:31b*

Remember me, O my God, for good.

**Leader's Study Guide**

**Nehemiah 13**

**Review**

1. Why were the Ammonites and the Moabites not allowed to come into the congregation of God for ever?

**Answer.**

The Ammonites and the Moabites were not allowed to come into the congregation of God because “*they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them.*”

2. What sign was given that the Sabbath was to be respected?

**Answer.**

The gates of Jerusalem were closed so that no travel could take place or trade.

3. What act of violence did Nehemiah threaten the Jews with who violated the Sabbath?

**Answer.**

Nehemiah threatened to “*lay hands*” on those who violated the Sabbath.

4. What actual acts of violence did Nehemiah use against some of the Jews in order to persuade them not to allow their children to engage in mixed marriages?

**Answer.**

- Verbal violence by cursing
- Physical violence by smiting some
- Pulling off the facial hair of others

5. Write out the four “*Remembrance Prayers*” of Nehemiah found in this chapter.

**Answer.**

- *Nehemiah 13: 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.*
- *Nehemiah 13:22b Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.*
- *Nehemiah 13: 29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.*
- *Nehemiah 13:31 Remember me, O my God, for good.*

### ***Reflection***

1. Should Sunday be considered the Christian's Sabbath? Explain.
2. Nehemiah threatens his people with physical violence if they transgress the law. Is physical violence for the cause of Christ ever justified in the church today? If so on what basis?
3. Should a Christian believer divorce an unbelieving spouse? Give *Scripture* to support your answer.
4. Those who are part of the Messianic movement believe that *New Testament* Christians should observe the ancient Jewish feasts. Do you agree? Why or why not?
5. What counsel would you give to a man or woman determined to marry someone of a different faith such as a Protestant marrying a Catholic?

### ***Personal Application***

1. Do you understand evil? Are you able to recognize it? How? Are you capable of doing evil? Are you doing evil works?
2. Spiritually, can the house of God be forsaken? See Nehemiah 13:11. Do you forsake the house of God? In what way?
3. Do you think it is ever appropriate for a Christian to curse and hit and physically attack another believer for bad behavior? Have you ever physically assaulted another person in a zeal for righteousness? Would you ever do this? (See Nehemiah 13:25).
4. Have you ever been called a religious fanatic? Is your zeal for the Lord such that other people at least know that you are a Christian? What is there in your life or in your home that would give a signal to others that you are a devout believer in the Lord Jesus Christ?
5. What leadership principles have you learned from your study of Nehemiah? Be specific. Make a list.

### ***Memory Work.***

*Nehemiah 13: 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.*

### ***Leader's Supplemental Material***

## Doctrine of Balaam

1. Balaam was an ungodly prophet who lived at Pethor, a city of Mesopotamia (Deut. 23:4).
2. Although he was identified with the Midianites (Num. 31:8) Balaam possessed some knowledge of the true God. Balaam gave honor to the Lord for his prophetic gifts but in the end he was absorbed with himself.
  - *Numbers 31:8 And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.*
3. In the year BC 1401, the Israelites encamped in the Plain of Moab. Balak, the king of Moab, united with the Midianites to drive the Israelites away. He wanted Balaam to curse the Israelites for money.
  - *Numbers 22:5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:*
4. Despite his initial apprehensions over the lawfulness of cursing the Israelites, Balaam decided to speak whatever the Lord gave him. Balak agreed.
5. Seven altars were prepared, upon each of which Balak and Balaam offered a bullock and a ram. Three times Balaam started to speak against Israel and three times his cursing was turned to words of blessing and magnificent prophecies.
  - *Numbers 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.*
6. Realizing that he could not curse the Israelites, Balaam suggested that the Israelites be led into acts of sexual immorality (Num. 31:16). The results are recorded in Num. 25.
  - *Numbers 31:16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.*
7. Balaam's life came to an end when Balaam sided with the Midianites in a pitched battle against the Israelites.
  - *Numbers 31:8 And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.*

8. The Word of God looks upon Balaam as an evil person full of evil deeds. Jude 1:11 warns about the error of Balaam which was believing that God must in righteousness curse the nation of Israel because of the evil in it. Natural morality gives way to a higher morality based upon the work of Christ at Calvary whereby sinners can be justified in the sight of the Lord.
9. The way of Balaam (2 Pet. 2:15) is the great sin of simony or commercializing the gifts of God.
  - *2 Peter 2:15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;*
10. The doctrine of Balaam (Rev. 2:14) is to abandon godly separation in favor of worldly conformity. Balaam taught Balak to corrupt people he could not curse (Num. 31:15,16; 22:5; 23:8) by encouraging them to marry Moabite women and so commit spiritual fornication (James 4:4).
  - *Revelation 2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.*
  - *Numbers 31:15-16 And Moses said unto them, Have ye saved all the women alive? 16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.*
  - *Numbers 22:25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.*
  - *Numbers 23:8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?*
  - *James 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.*
11. The tragedy of Balaam is reflected in that he was a man who could have been used in a positive way in the service of the Lord. His soul was sensitive to spiritual matters and he had contact with God in a most unusual way until the day greed was found in his heart.

### **Nine Prayers of Nehemiah**

- *Nehemiah 1:5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: 6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants,*

*and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. 7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. 8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: 9 But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. 10 Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. 11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.*

- *Nehemiah 2:4b So I prayed to the God of heaven.*
- *Nehemiah 5:19 Think upon me, my God, for good, according to all that I have done for this people.*
- *Nehemiah 6:9b Now therefore, O God, strengthen my hands.*
- *Nehemiah 6:14 14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.*
- *Nehemiah 13: 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.*
- *Nehemiah 13:22b Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.*
- *Nehemiah 13: 29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.*
- *Nehemiah 13:31 Remember me, O my God, for good.*