

12/29/24

Nehemiah 11-13

The covenant has been renewed as God's Word has been expounded and the people have purposed in their hearts not to neglect the house of God any longer.
Neh. 10

11:1-24 The repopulation of Jerusalem.

11:1-2 The situation and method for the repopulation of Jerusalem.

- 1) The present situation, "Now the leaders of the people dwelt at Jerusalem vs. 1a
- 2) The plan to populate Jerusalem, "the rest of the people cast lots to bring one out of ten to dwell in Jerusalem, the holy city, and **nine-tenths were to dwell in other cities.**" vs. 1b-c
 - a) The phrase holy City is found for the first time in Scripture, second in verse 18.
 - 1)) The city is said to be holy because it is the city of God on His Holy mountain. Is. 2
 - 2)) God set the city apart for Himself to set up His Kingdom in the Millennium. Rev. 20
 - b) The casting of lots was used in the Old Testament to know the mind of God.

1)) For goat on day of atonement. Lev. 16:8

2)) The land was divided by lots. Num. 26:55

3)) "The lot is cast in the lap, but the decision is from the Lord". Prov. 16:33

- 3) The expression of gratitude, "And the people blessed all the men who willingly offered themselves to dwell at Jerusalem." vs. 2
* The only thing God honors is what is "willingly offered" out of love for God and His people.

11:3-9 The heads of Judah and Benjamin.

11:3-4a The heads of Judah.

- 1) Their identity, "These are the heads of the province who dwelt in Jerusalem." vs. 3a
- 2) The clarification, "(But in the cities of Judah everyone dwelt in his own possession in their cities—Israelites, priests, Levites, Nethinim, and descendants of Solomon's servants.)" vs. 3b-g
- 3) The declaration, "Also in Jerusalem dwelt some of the children of Judah and of the children of Benjamin." vs. 4a

11:4b-6 The names of the children of Judah.

- 1) The children of Judah: Athaiah the son of Uzziah, the son of Zechariah, the son of

Amariah, the son of Shephatiah, the son of Mahalalel, of the children of Perez; and Maaseiah the son of Baruch, the son of Col-Hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.” vs. 4b-5

- 2) The indicated number, “All the sons of Perez who dwelt at Jerusalem were **four hundred and sixty-eight valiant men.**” vs. 6

11:7-9 The names of the children of Benjamin.

- 1) The names and number, “And these are the sons of Benjamin: 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 Jeshai; and after him Gabbai and Sallai, **nine hundred and twenty-eight.**” vs. 7-8
- 2) The name of the overseer, “Joel the son of Zichri was their overseer, and Judah the son of Senuah was second over the city.” vs. 9

11:10-14 The priest.

- 1) The names of the priests, “Of the priests: Jedaiah the son of Joiarib, and Jachin; Seraiah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the **leader of the house of God.**” vs. 10-11
- 2) The workers of the temple, “Their brethren who did the work of the house were **eight**

hundred and twenty-two; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah, and his brethren, heads of the fathers’ houses, were **two hundred and forty-two;** and Amashai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer, and their brethren, mighty men of valor, were **one hundred and twenty-eight.**” vs. 12-14-

c

- 3) The overseer, “Their overseer was Zabdiel the son of one of the great men.” vs. 14d

11:15-18 The Levites.

- 1) The names of the Levites, “Also of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni; Shabbethai and Jozabad, of the heads of the Levites, **had the oversight of the business outside of the house of God.**” vs. 15-16
- 2) The names of those leading in prayer, “Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, the leader who began the thanksgiving with prayer; Bakbukiah, the second among his brethren; and Abda the son of Shammua, the son of Galal, the son of Jeduthun. **All the Levites in the holy city were two hundred and eighty-four.**” vs. 17-18

11:19-24 The gatekeepers, Nethinims and overeers of the Levites.

- 1) The gatekeepers, “Moreover the gatekeepers, Akkub, Talmon, and their brethren who kept the gates, **were one hundred and seventy-two.**” vs. 19
- 2) The Nethinim, “And the rest of Israel, of the priests and Levites, were in all the cities of Judah, everyone in his inheritance. But the Nethinim dwelt in Ophel. And Ziha and Gishpa were over the Nethinim.” vs. 20-21
- 3) The overseers of the Levites, “Also the overseer 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 in charge of the service of the house of God. For it was the king’s command concerning them that a certain portion should be for the singers, a quota day by day. Pethahiah the son of Meshezabel, of the children of Zerah the son of Judah, was the king’s deputy in all matters concerning the people.” vs. 22-24

11:25-36 The repopulation of the villages outside Jerusalem.

11:25-30 The children of Judah.

- 1) The villages of the children of Judah, “And as for the villages with their fields, some of the children of Judah dwelt in Kirjath Arba

and its villages, Dibon and its villages, Jekabzeel and its villages; in Jeshua, Moladah, Beth Pelet, Hazar Shual, and Beersheba and its villages; in Ziklag and Meconah and its villages; in En Rimmon, Zorah, Jarmuth, Zanoah, Adullam, and their villages; in Lachish and its fields; in Azekah and its villages. vs. 25-30a-f

- 2) The geographical location of the children of Judah, “They dwelt from Beersheba to the Valley of Hinnom.” vs. 30g

11:31-36 The children of Benjamin.

- 1) The villages of the children of Benjamin, “Also the children of Benjamin from Geba dwelt in Michmash, Aija, and Bethel, and their villages; in Anathoth, Nob, Ananiah; in Hazor, Ramah, Gittaim; in Hadid, Zeboim, Neballat; in Lod, Ono, and the Valley of Craftsmen.” vs. 31-35
- 2) The clarification about Levites in Benjamin, “Some of the Judean divisions of Levites were in Benjamin.” vs. 36

12:1-26 The list of priest and Levites that returned with Zurubbabel.

* The list in Ezra and Nehemiah are the same.
Ezra 2; Neh. 7

12:1-7 The names of the priests 24 courses.

* “Now these are the priests and the Levites who came up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, Amariah, Malluch, Hattush, Shechaniah, Rehum, Meremoth, Iddo, Ginnethoi, Abijah, Mijamin, Maadiah, Bilgah, Shemaiah, Joiarib, Jedaiah, Sallu, Amok, Hilkiyah, and Jedaiah. These were the heads of the priests and their brethren in the days of Jeshua.” vs. 1-7

* David set up the division of the Levites, priests, musicians, gatekeeper, military and state officials. 1Chron. 24-27

12:8-11 The names of the Levites.

* “Moreover the Levites were Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah who led the thanksgiving psalms, he and his brethren. Also Bakbukiah and Unni, their brethren, stood across from them in their duties. Jeshua begot Joiakim, Joiakim begot Eliashib, Eliashib begot Joiada, Joiada begot Jonathan, and Jonathan begot Jaddua.”

12:12-21 The names of the priest.

* “Now in the **days of Joiakim**, the priests, the heads of the fathers’ houses were: of Seraiah, Meraiah; of Jeremiah, Hananiah; of Ezra, Meshullam; of Amariah, Jehohanan; of Melichu, Jonathan; of Shebaniah, Joseph; of Harim, Adna; of Meraioth, Helkai; of

Iddo, Zechariah; of Ginnethon, Meshullam; of Abijah, Zichri; the son of Minjamin; of Moadiah, Piltai; of Bilgah, Shammua; of Shemaiah, Jehonathan; of Joiarib, Mattenai; of Jedaiah, Uzzi; of Sallai, Kallai; of Amok, Eber; of Hilkiyah, Hashabiah; and of Jedaiah, Nethanel.”

- 1) We are a royal priesthood of believers and Kingdom of priest. 1Pet. 2.4-5, 9-10
- 2) A Kingdom of priest. Rev. 1:6

12:22-23 The confirmation of the record of the Levites.

- 1) The period of history, “During the reign of Darius the Persian, a record was also kept of the Levites and priests who had been heads of their fathers’ houses in the days of Eliashib, Joiada, Johanan, and Jaddua.” vs. 22
 * This is Darius II (Nothus) 424-404 B.C. the last one mentioned in Scripture.
- 2) The affirmation, “The sons of Levi, the heads of the fathers’ houses until the days of Johanan the son of Eliashib, were written in the book of the chronicles.” vs. 23

12:24-26 The heads of the Levites and gatekeepers.

- 1) The names of the Levites, “And the **heads of the Levites** were Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their

brothers across from them, **to praise and give thanks, group alternating with group**, according to the **command of David the man of God.**” vs. 24

- 2) The name of the gatekeeper, “Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were **gatekeepers keeping the watch at the storerooms of the gates.**” vs. 25
- 3) The genealogical connection, “These lived 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.” vs. 26

12:27-43 The dedication of the Wall.

- 1) The Levites were summoned, “Now at the dedication of the wall of Jerusalem they sought out the Levites in all their places to bring them to Jerusalem to celebrate the dedication with gladness, both with thanksgivings and singing, with cymbals and stringed instruments and harps.” vs. 27
* Like the dedication of the Temple by Solomon a glorious occasion! 1Kings 8
- 2) The singer were also summoned, “And the sons of the singers gathered together from the countryside around Jerusalem, from the villages of the Netophathites, from the house of Gilgal, and from the fields of Geba and Azmaveth; for the singers had built

themselves villages all around Jerusalem.”
vs. 28-29

- * The people sang and gave thanks to God when they laid the foundation of the temple with Zerubbabel, but the old men wept having seen the First Temple. Ezra 3:11-13
- 3) The purification of all things, “Then the priests and Levites purified themselves, and purified the people, the gates, and the wall.” vs. 30
- 4) The first singing choir went to the wall in the south. “So I brought the leaders of Judah up on the wall, and appointed two large thanksgiving choirs. **One went to the right hand on the wall toward the Refuse Gate.** After them went Hoshaiiah and half of the leaders of Judah, and Azariah, Ezra, Meshullam, Judah, Benjamin, Shemaiah, Jeremiah, and some of the priests’ sons with trumpets—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, and his brethren, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani, **with the musical instruments of David the man of God.** **And Ezra the scribe went before them.** By the **Fountain Gate**, in front of them, they went up **the stairs of the City of David**, on the stairway of the wall, beyond the house of

David, as far as the Water Gate eastward.”
vs. 31-37

a) The children of Israel, the priest, Levites
 all celebrated the dedication of the house
 of God with sacrifice, praise and singing.
Ezra 6:15-22

b) David had set up all the priesthood,
 singers, etc. 2Chron. 23-27

5) The second singing choir went to the north
 of the wall, **“The other thanksgiving choir
 went the opposite way,** and I was behind
 them with half of the people on the wall,
 going past the Tower of the Ovens as far as
 the Broad Wall, and above the Gate of
 Ephraim, above the Old Gate, above the
 Fish Gate, the Tower of Hananel, the Tower
 of the Hundred, as far as the Sheep Gate;
 and they stopped by the Gate of the Prison.”
vs. 38-39

6) The corporate worship sounded out, at the
 Temple, “So the two thanksgiving choirs
 stood in the house of God, likewise I and the
 half of the rulers with me; and the priests,
 Eliakim, Maaseiah, Minjamin, Michaiiah,
 Elioenai, Zechariah, and Hananiah, with
 trumpets; also Maaseiah, Shemaiah, Eleazar,
 Uzzi, Jehohanan, Malchijah, Elam, and
 Ezer. The singers sang loudly with Jezrahiah
 the director.” vs. 40-42

a) “And do not be drunk with wine, in which
 is dissipation; but be filled with the

Spirit, speaking to one another in psalms
 and hymns and spiritual songs, singing
 and making melody in your heart to the
 Lord, giving thanks always for all things
 to God the Father in the name of our
 Lord Jesus Christ, submitting to one
 another in the fear of God. Eph. 5:19-21

b) “Let the word of Christ dwell in you
 richly in all wisdom, teaching and
 admonishing one another in psalms and
 hymns and spiritual songs, singing with
 grace in your hearts to the Lord.” 1Col.
 3:16

c) “Be anxious for nothing, but in everything
 by prayer and supplication, with
 thanksgiving, let your requests be made
 known to God; and the peace of God,
 which surpasses all understanding, will
 guard your hearts and minds through
 Christ Jesus.” Phil. 4:6-7

7) The corporate sacrifices and joy, Also that
 day they offered great sacrifices, and
 rejoiced, for God had made them rejoice
 with great joy; the women and the children
 also rejoiced, so that the joy of Jerusalem
 was heard afar off.” vs. 43

* We are to present our bodies as a living
 sacrifice, holy and acceptable unto God
 which is our reasonable service and not
 be conformed to this world, but be
 transformed by the renewing of our

mind, to prove what is exceptable and the perfect will of God. Rom. 12;1-2

12:44-47 The various Temple responsibilities.

- 1) The storehouses, “And at the same time some were appointed over the rooms of the storehouse for the offerings, the firstfruits, and the tithes, to gather into them from the fields of the cities the portions specified by the Law for the priests and Levites; for Judah rejoiced over the priests and Levites who ministered.” vs. 44
- 2) The singers and gatekeepers, “Both the singers and the gatekeepers kept the charge of their God and the charge of the purification, according to the command of David and Solomon his son. For in the days of David and Asaph of old there were chiefs of the singers, and songs of praise and thanksgiving to God.” vs. 45-46
- 3) The summary statement, “In the days of Zerubbabel and in the days of Nehemiah all Israel gave the portions for the singers and the gatekeepers, a portion for each day. They also consecrated holy things for the Levites, and the Levites consecrated them for the children of Aaron.” vs. 47

13:1-30 The ongoing obedience to the Law and reestablishing of some reforms.

13:1-3 The people continued to study the Torah, the Book of the Law and obey it.

- 1) The Law recorded the exclusion of certain people, “On that day they read from the Book of Moses in the hearing of the people, and in it was found written that no Ammonite or Moabite should ever come into the assembly of God.” vs. 1
 - a) The text is found in the book of Numbers. Num. 22:1-24:25; Deut. 23:3-6;
 - b) The Ammonites were the descendants of Lot by his younger daughter, the Moabites descendants of Lot by his older daughter. Gen. 19:37-38
 - c) Both represent a types of the flesh, that which is not of God nor pleasing to God.
- 2) The reason they were to be excluded is stated, “because they had not met the children of Israel with bread and water, but hired Balaam against them to curse them.” vs. 2a-b
 - a) They did not meet the children of Israel with bread and water when they came through the land.
 - b) They hired Balaam to curse Israel. Num. 22
- 3) The intervention and protection of God of His people was declared, “However, our God turned the curse into a blessing.” vs. 2c

- a) The prophet Balaam attempted to curse the children of Israel, but was opposed by God.
- b) God turned the curse into a blessing.
* Num. 22:1-24:25
- 4) The obedience of the people came at the hearing of the words in the Law, "So it was, when they had heard the Law, that they separated all the mixed multitude from Israel." vs. 3
 - a) The revival is ongoing as they studied the word of God and learning all they had not known till now.
 - b) They separated all the mixed multitude from Israel for the sanctification of marriage to have a godly seed, the family living and worshipping God.
 - 1)) A mixed multitude went out with Israel and were the instigators in the wilderness many times. Ex. 12:38
 - 2)) The mixed multitude are people who join themselves to the people of God for the benefits, but are not of God.
 - c) The mixed multitude by the doctrine of Balaam cause believers to compromise God's word in the church of Pergamos. Rev. 2:14-15
 - 1)) The mixed multitude will lead the believer into bondage. Gal. 4:9
 - 2)) The mixed multitude will destroy the witness of the believer. 1Tim. 4:1

13:4-14 The reforms of Nehemiah for the house of God.

- 1) Nehemiah did not allow ungodly men to occupy the place of the godly. vs. 4-5
 - a) Eliashib was in a position of authority, "Now before this, Eliashib the priest, having authority over the storerooms of the house of our God." vs. 4a-b
 - b) Eliashib was a traitor, the enemy from within, "was allied to Tobiah" the enemy of God's people from without. vs. 4c
 - c) Eliashib was more interested in the comfort of the enemy and gave him the place that belonged to the Levites, "And he had prepared for him a large room, where previously they had stored the grain offerings, the frankincense, the articles, the tithes of grain, the new wine and oil, which were commanded to be given to the Levites and singers and gatekeepers, and the offerings for the priests." vs. 5
- 2) Nehemiah had appointed faithful and capable men to care for the people of God. vs. 6-9
 - a) Nehemiah had returned to Babylon for a time, "But during all this I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I had returned to the king. Then after certain days I obtained leave from the king." vs. 6

* It is believed he left in 433-32 B.C. and returned in 430 B.C.

- b) Nehemiah became aware at his return about the evil Eliashib had committed, “and I came to Jerusalem and discovered the evil that Eliashib had done for Tobiah, in preparing a room for him in the courts of the house of God.. vs. 7
- c) Nehemiah did not hesitate, but acted immediately to correct the matter, “And it grieved me bitterly; therefore I threw all the household goods of Tobiah out of the room.” vs. 8
- d) Nehemiah commanded to clean the room and restore it back to its proper function, “Then I commanded them to cleanse the rooms; and I brought back into them the articles of the house of God, with the grain offering and the frankincense.” vs. 9
- 3) Nehemiah held the leaders accountable for the reforms he had established. vs. 10-13
 - a) Nehemiah realized Eliashib and Tobias had forced the Levites to go to work, “I also realized that the portions for the Levites had not been given them; for each of the Levites and the singers who did the work had gone back to his field.” vs. 10
 - b) Nehemiah confronted the rulers as to the reason they had allowed the violation of

the house of God, “So I contended with the rulers, and said, “Why is the house of God forsaken?” And I gathered them together and set them in their place.” vs. 11

1)) The rulers had the greater responsibility and accountability to God and Nehemiah.

* This occurred before. Hag.1:1-11

2)) He put them all in their place.

- c) Nehemiah corrected the violation of the reform and saw the obedience, “Then all Judah brought the tithe of the grain and the new wine and the oil to the storehouse.” vs. 12
- d) Nehemiah appointed several faithful men to insure the reestablishing of the reforms and the ongoing obedience for the protection of the house of God. vs. 13
 - 1)) The names of those in charge of the storehouse are given, “And I appointed as treasurers over the storehouse 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.” vs. 13a-e
 - 2)) The character of those charged over the storehouse is stated, “for they were considered faithful, and their

- task was to distribute to their brethren.” vs.13f-g
- 3)) When Pastors and elders put people in church offices simply because they are friends or relatives, or worst yet because they are wealthy, they hurt the cause of Christ and the church.
 - 4)) When the Senior Pastor does not leave faithful men to oversee the church when he is absent, the sheep can be abuse and fleeced and the church can be split.
 - 5)) When the Pastor and Elders take immediate action to correct any problem due to those under their authority, and bring the just consequences, they reestablish the necessary authority of God.
 - 6)) When a Pastor places men who are dishonest over the finances, the work of God will suffer.
 - 7)) When believers do not give of their resources the church, it gives place to the liberal and ungodly to infiltrate the church, as Thyatira. Rev. 2:20-21
 - 8)) Malachi says If we don’t give to God what is His, we end up robbing from Him, Paul we give willfully of our heart from what we have and not from what we do not have and we do it hilariously. Mal. 3:8-10: 2Cor. 8-9

- 4) Nehemiah commended himself to God in prayer, “Remember me, O my God, concerning this, and do not wipe out my good deeds that I have done for the house of my God, and for its services!” vs. 14

13:15-22 The reforms of Nehemiah regarding the Sabbath.

- 1) Nehemiah recognized that Judah was violating the Sabbath for profit. vs. 15-16
 - a) He saw the Jews violate the Sabbath and warned them, “**In those days** I saw people in Judah treading winepresses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all kinds of burdens, which they brought into Jerusalem on the Sabbath day. And I warned them about the day on which they were selling provisions.” vs. 15
 - b) He saw Gentiles violate the Sabbath, “Men of Tyre dwelt there also, who brought in fish and all kinds of goods, and sold them on the Sabbath to the children of Judah, and in Jerusalem.” vs. 16
 - c) The Sabbath acknowledged the creative act of God and trusting Him to provide sufficiently by six days of work. Gen. 2:2
- 2) Nehemiah rebukes them for not having learned from their past. vs. 17-18

- a) He got in their faces, “Then I contended with the nobles of Judah, and said to them, “What evil thing is this that you do, by which you profane the Sabbath day?” vs. 17
- b) He reminded them about God’s past judgment on the city, “Did not your fathers do thus, and did not our God bring all this disaster on us and on this city? Yet you bring added wrath on Israel by profaning the Sabbath.” vs. 18
- 3) Nehemiah enforced the Sabbath day. vs. 19
 - a) He gave the times the gates were to be shut for the Sabbath, “So it was, at the gates of Jerusalem, as it began to be dark before the Sabbath, that I commanded the gates to be shut.” vs. 19a-d
 - b) He gave the time to open the gates, “and charged that they must not be opened till after the Sabbath.” vs. 19e
 - c) He secured the gates with guards or watchers to enforce the reform, “Then I posted some of my servants at the gates, so that no burdens would be brought in on the Sabbath day.” vs. 19f-g
- 4) Nehemiah also confronted the merchants. vs. 20-22
 - a) There was a willful disregard for the reform of Nehemiah, “Now the merchants and sellers of all kinds of

- wares lodged outside Jerusalem once or twice.” vs. 20
- b) The stern warning was given to them by Nehemiah and was successful, “Then I warned them, and said to them, “Why do you spend the night around the wall? If you do so again, I will lay hands on you!” From that time on they came no more on the Sabbath.” vs. 21
- c) The response of Nehemiah is two-fold.
 - 1)) He gave a command to the Levites, “And I commanded the Levites that they should cleanse themselves, and that they should go and guard the gates.” vs. 22a-b
 - 2)) He commanded the Levites to revere the Sabbath, “to sanctify the Sabbath day.” vs. 22c
 - 3)) He reminded God of his service and asks for mercy, “Remember me, O my God, concerning this also, and spare me according to the greatness of Your mercy!” vs. 22d-f
 - * Mercy is less than we deserve, grace is what we don’t deserve, and judgment is what we deserve!
- d) The believer needs to be careful about money.
 - 1)) The believer needs to live content and conscious of the perils of riches

- through the love of money that is the root of all evil. 1Tim. 6:6-11, 17-19
- 2)) The believer is to learn from the past failures of God's people. Rom. 15:4, 1Cor. 10:11
 - 3)) The believer is to be vigilant and disciplined enough to say no and shut the door when others would entice him or her. 1Cor. 10:13
 - 4)) The believer is to be a man or woman of action to correct the wrong and secure that the right be done.
* Speak these things, exhort, rebuke with all authority. Let no one despise you. Tit. 2:15

13:23-31 The reforms of Nehemiah regarding marrying pagans.

- 1) The people had married the unbelievers of the land, "**In those days** I also saw Jews who had married women of Ashdod, Ammon, and Moab." vs. 23
 - a) In those days after his return the people had married women of Ashdod, from the Philistines.
 - b) In those days also they had married women of Ammon and Moab, the descendants of Lot's daughter's through incest. Gen. 19:37-38
- 2) The people had brought confusion and division to their homes, "And half of their

- children spoke the language of Ashdod, and could not speak the language of Judah, but spoke according to the language of one or the other people." vs. 24
- a) Half of their children spoke the language of Ashdod, their enemies the Philistines.
 - b) Halfhearted commitment to God would result in half-hearted service.
- 3) The people were confronted with their sins, "So I contended with them and cursed them, struck some of them and pulled out their hair, and made them swear by God, saying, "You shall not give your daughters as wives to their sons, nor take their daughters for your sons or yourselves." vs. 25
 - a) Nehemiah contended with the people.
 - 1)) He pronounced a curse for their disobedience to the covenant, according to the law.
 - 2)) He struck some of them and pulled out their hair, making them swear by God, "You shall not give your daughters as wives to their sons, not take their daughters to your sons or yourselves".
 - b) The same sin is recorded twenty-five or so years earlier. Ezra 9-10
 - 1)) Nehemiah had come to Jerusalem in 444 B.C. and spend twelve years. Neh. 5:14

- a)) Thirteen years after Ezra in, who arrived in 457 B.C. Ezra 7:7
* Ezra 7-10
 - b)) Ninety-three years after Zerubbabel. arrived in 536-37 B.C._
Ezra 1.1
* Ezra 1-6
 - c)) They broke their oath to the covenant. Ezra 9-10
 - d)) Ezra had inflicted pain on himself, Nehemiah on the sinners. Ezra 9:3; Neh. 13:25
 - e) The ongoing treacherous divorces of their wives and marriages to pagan women is the indictment of Malachi.
Mal. 2:11, 13-16
- 4) The people had not learned from Solomon, “Did not Solomon king of Israel sin by these things? Yet among many nations there was no king like him, who was beloved of his God; and God made him king over all Israel. Nevertheless pagan women caused even him to sin. vs. 26
- a) He sinned in the very same way of marrying foreign women.
 - b) He sin was despite God’s love for him.
 - c) He was caused to sin by these pagan women and urned his heart to other gods.
1Kings11:1-6
- 5) The people who think themselves to be the exception will be found out. vs. 27-31

- a) Nehemiah asks them if he should tolerate what they were doing without taking action?, “Should we then hear of your doing all this great evil, transgressing against our God by marrying pagan women?” vs. 27
 - b) Nehemiah reveals that house cleaning begins at leadership, no one is the exception as he drove Sanballat from him!, “And one of the sons of Joiada, the son of Eliashib the high priest, was a son-in-law of Sanballat the Horonite; therefore I drove him from me.” vs. 28
* The lineage of the priest had intermarried with Sanballat the Horonite. Neh. 6:18
- 1)) The believer’s greatest test today is obedience to be equally yoked. 2Cor 6:14
* Boyfriend, girlfriend, engagement marriage or business ventures.
- 2)) The believer who enters in to such a relationship is guaranteed a divided home. Lk. 12:51-53
* There is no exceptions, light and darkness cannot be one therefore the believer needs to learn from the tragic disobedience of others. Jer. 3:6-8 3
- 3)) The confrontation of an unequally yoked relationship is not the most appealing but necessary. Prov. 27:6

- c) Nehemiah asks God to remember their defilement of the priesthood and the covenant of the Levites, “Remember them, O my God, because they have defiled the priesthood and the covenant of the priesthood and the Levites.” vs. 29

* Nehemiah is a prayer warrior
throughout the book, he begins with prayer and ends with prayer! Neh. 1, 13

- d) Nehemiah set things in order. vs. 30-31
- 1)) He sanctified them, “Thus I cleansed them of everything pagan.” vs. 30a
 - 2)) He ascribed duties, “I also assigned duties to the priests and the Levites, each to his service.” vs. 30b
 - 3)) He mentioned two, “and to bringing the wood offering and the firstfruits at appointed times.” vs. 31a
 - 4)) He prayed to God, Remember me, O my God, for good!” vs. 31b