

11/10/24

Introduction To Nehemiah

Nehemiah is one of three books known as post captivity and historical, the other two are Ezra and Esther.

1. Thirteen years have passed since Ezra returned in the 7th year of Artaxerxes and it is now the 20th year of his reigns. Ezra 7:7-8; Neh. 1:1; 2:1

2. Four men stand out in this post-captivity period, Zerubbabel the political leader, Jeshua the priest, Ezra the scribe and Nehemiah the layman, cupbearer to the king.

The Old Testament is comprised of 39 books, the revelation of the words of God spoken and recorded for every person to read for themselves.

1. The first five are called the Pentateuch, Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

2. The books of history follow, which are twelve, nine pre-captivity, Joshua, Judges, Ruth, 1-2 Samuel, 1-2 Kings and 1-2Chronicles and three post-captivity, Ezra, Nehemiah and Esther.

* The prophets Haggai, Zechariah and Malachi should be read, as well as the book of Daniel.

3. The next five are the poetical books, Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon.

4. Then there are six of the Mayor Prophets, Isaiah, Jeremiah, Lamentations, Jeremiah, Ezekiel and Daniel.

5. Last are the twelve Minor Prophets, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

- a. There are six Minor Prophets pre-captivity of the Northern Kingdom by Assyria in 722 B.C.
 - 1) Obadiah 845 B.C.
 - 2) Joel 835 B.C.
 - 3) Jonah 765 B.C.
 - 4) Amos 760 B.C.
 - 5) Hosea 740 B.C. he is the sixth in chronological order.
 - 6) Micah 735 B.C.
- b. There are three Minor Prophets pre-captivity of the Southern Kingdom by Babylon from 606-586 B.C.
 - 1) Nahum 710 B.C.
 - 2) Zephaniah 625 B.C.
 - 3) Habakkuk 608 B.C.
- c. There are three Minor Prophets post-captivity from Babylon from 536-425 B.C.
 - a. Haggai 520 B.C.
 - b. Zechariah 520 B.C.
 - c. Malachi 430 B.C.
- d. The twelve Minor Prophets were gathered and grouped by Ezra Ei “The Great Synagogue” in 475 B.C. called “The book of the twelve.”
 - 1) Our Bible distinguishes the Minor Prophets from the Major Prophets, Isaiah, Jeremiah, Ezekiel and Daniel.
 - 2) We are told that the title “Minor Prophets” was given due to their shorter prophetic

content to the larger content of the “Major Prophets”, but it is not true to form, Daniel has less chapter than Hosea and Zechariah.

- 3) The “Minor Prophets” are no less importance or inferior to the Major Prophets, both spoke and wrote under the Inspiration of the Holy Spirit. 2Tim. 3:16-17; 2Pet. 1:19-21

I. The particulars of the book of Nehemiah.

- A. The book of Nehemiah in the English Bible falls under the second of five categories, the historical books.
1. The chronological order in English Bible.
 - a. First and Second Samuel.
 - b. First and Second Kings.
 - c. First and Second Chronicles.
 - d. Ezra.
 - e. Nehemiah.
 - f. Esther.
 2. The chronological order in historical time has one exception in our English Bible, Esther, it fits between Ezra 6 and 7.
 - a. Zerubbabel returned in 536 B.C. the temple was finished in 516 B.C. quite inferior to the Temple of Solomon, it took four years and five months and ten days. Ezra 6:15; Hag. 1:15
 - b. Esther becomes Queen in 479 B.C.
 - c. The Jews were delivered from Haman in 473 B.C.

- d. Ezra returned to Jerusalem in 457 B.C. 80 years after the Zerubbabel, 60 years after the completion of the temple.
 - e. Nehemiah returned to Jerusalem in 444-5 B.C. 12-13 years after Ezra. Neh. 2:1
* The late Sir Robert Anderson gives this date in his book. The Coming Prince, validated by the British Astronomer Royal.
 - f. Nehemiah completed the work in thirteen years from the 20th year of Artaxerxes, March 14, 445 B.C to the 32th year of Artaxerxes the Persian King, he took a brief visit to Babylon 432 B.C. returned to Jerusalem to set in order compromises and violations by the leaders and people of the reforms. Neh. 1:1; 2:1; 5:14; 13:6
- B. The spiritual state of the nation remember was not very hopeful, as our study revealed in First and Second Chronicles revealed.
1. The mindset of God’s people at the writing of Chronicles was discouraged and disillusioned about the Davidic covenant.
 2. They even came to the point of thinking that it was not a literal covenant and that it wasn’t going to take place, having lost hope in the covenant God had made with David.
 3. So Chronicles served as an exhortation to encourage the people by way of reminder

about God's faithfulness to keep His word regarding the blessing and cursings.

4. They had gone into captivity for their disobedience of the covenant of God, God now had brought them back to restore them.
5. The book of Ezra is the fulfillment of prophecy of the 70 year captivity, 606-536 B.C. Jer. 25:12; 29:10; Is. 44:28-45:1
* The prophets Haggai and Zechariah in 520 B.C. and Malachi 430 B.C. provide great historical insight to the people and times.
6. The moral and spiritual condition of God's people was not good, they were back in the land, but not back with God.
 - a. During Ezra the princes, rulers and priest and people had married pagan women.
 - b. They were worshipping idols and allowed people to infiltrate.
 - c. In Nehemiah the wall and gates were still in ruin, the people were discouraged in heart in great distress, much reproach, yet finished the wall in 52 days, on the 25th of Elul, Aug.-Sept. Neh. 1:3; 2:12; 4:6; 6:1, 15
 - d. Some of the poor people were mortgaging their homes to wealthy Jews that was enslaving their children. Neh. 5:1-4
7. The phrase "the God of heaven" appears 20 times in the Old Testament.
 - a. The reason for this phrase is that then Temple of Solomon is no more.

- b. Four are in Nehemiah in a Persian context or conversation with a foreigner or enemy of Israel, in the land of Israel. Neh. 1:4, 5; 2:4, 20
 - c. Nine in Ezra. Ezra 1:2; 5:11, 12; 6:9, 10; 7:12, 21, 23
 - d. Five in Daniel. Dan. 2:18, 19, 28, 37, 44
* Of the 18 in the post-exilic books, 12 are in Aramaic in a Persian context or conversation with a foreigner or enemy of Israel and used in a document produced by a foreign king.
 - e. The phrase is translated from an Aramaic for the decree of Cyrus for the reader and exiles. Ezra 1:2
 8. The Urim and Thummim is mentioned.
 - a. The terms appear one time. Neh. 7:65
 - 1) The terms mean lights and perfections.
 - 2) Their function was to seek and know the mind of God by the High Priest.
 - b. In Ezra "And the governor said to them that they should not eat of the most holy things till a priest could consult with the **Urim** and Thummim." Ezra 2:63
 - 1) The only two found post-captivity.
 - 2) Pre-captivity there are five references.
 - * Ex. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8; 1Sam. 28:6
- C. The authorship of Nehemiah and the Hebrew Canon.

1. In the Hebrew Bible the Masoretic text, and Greek LXX, Ezra and Nehemiah are combined into one book called “The book of Ezra”, but they are not one work, but two.
 - a. Nehemiah is accepted as the author and authentic in the Hebrew Canon, a sequel to Ezra, it was first separated in the Latin Vulgate A.D. 400 by Jerome.
 - b. The book of Nehemiah was probably written in 430 B.C. after he returned from his brief visit to Babylon. Neh. 13:6
2. The book of Ezra is considered by **liberal** modern commentators as a fragment of a larger work including the book of Nehemiah and Chronicles, compiled and edited by an unknown author 200 years after Ezra.
 - a. There was an **apographal** book of Ezra composed of passages from 2 Chronicles, the book of Ezra and Nehemiah and certain popular legends that had long been current among the Hellenistic Jews together with the cononical book of Ezra.
 - b. The **modern** critics separated as i Ezra from the book of Nehemiah and called it ii Ezra, while the Greek book of Ezra is called iii Ezra, subsequently added the falsely so-called book of Ezra as iv Ezra.
 - * The evidence is subjective and weak!
3. The book of Ezra, Nehemiah and Esther are the three post-captive historical books that covering about 100 years.

- a. Nehemiah and Ezra deal with the returning remnant to repatriate the nation, Ezra to rebuild the city and Nehemiah the wall.
 - * The genealogy of Ezra is repeated by Nehemiah, confirming the first return by Zerubbabel, showing the close tie of the two books. Ezra 2; Neh. 7:5-73
- b. Esther deals with the events of those who stayed in the land of captivity after Persia reigned out of comfort and wealthy.
4. The term Nethinims appears 17 times in Ezra, Nehemiah, once in IChronicles, all refer to the post-exilic resettlement.
 - a. They were appointed by David for the service of the Levites. Ezra 8:20
 - b. They are closely connected with another order, “the servants of Solomon”, who seem to be descendents of the Cannanites he used in the building of the Temple, as captive foriegners. 2Chron. 2:17
 - c. At the return they are identified as a set class of helpers organized in some sort of guild under their own leader. Neh. 3:26, 21; 7:46, 60, 73; 10:28; 11:3, 21

These are some of the particulars of the book of Nehemiah!

II. The historical background from the time of Ezra to Nehemiah.

A. The political setting.

1. God used two empires to chasten and lead His people into captivity.
 - a. The Assyrians were used by God to take captive the Northern Kingdom, 722 B.C.
 - 1) The Assyrian kingdom began from 1430-1000 B.C.
 - 2) The second period of Assyria was from about 880 to 745 B.C.
 - * Assyria and Babylon had a period of rise to power, then a long decline.
 - 3) The third period began in 745-727 B.C. under a cruel general Pul, who reigned under the name of Tiglath-Pileser III until Nineveh was destroyed in 612-608 B.C.
 - b. The Babylonians were used by God to take captive the Southern Kingdom, 606, 586, 596 B.C.
 - 1) In 626 B.C. Babylon gained their independence under Nabopolassar, Nebuchadnezzar's father, who reigned at Babylon till 606 B.C.
 - 2) Nebuchadnezzar began his reign in 606-562 B.C.
 - 3) Evil-Merodach, or Amil-Marduk 562-560/59 B.C.
 - 4) Nergal-sherezar 550/59-556/55 B.C.
 - 5) Labashi-Marduk, or Labarsoarchod 556/555, 9 months.

- 6) Nabonidus, or Nabunahid 555-39 B.C. whose viceroy was the "Belshazzar" of Daniel 553-536 B.C.
 - 7) The kingdom of the Medes regained their independence from Babylon, allied with Babylon to overthrow Nineveh, ending the Assyrian empire.
2. The Medo-Persians succeeded Babylon.
 - a. Two or three years after the Medes and Persians became one empire under Cyrus the Persian.
 - b. An insurrection dethroned the last Median king in 559 B.C. the throne was taken by Cyrus who transferred the supremacy to the Persians.
 - c. Cyrus made Gobryas viceroy, who is Darius of the book of Daniel.
 - d. Cyrus reversed the policy of transporting and cross-populating people as Assyria and Babylon, permitting the people to return to their own countries to restore their own religious institutions.
 - e. The Persian empire lasted 536-330 B.C.
 - 1) Cyrus the Great 536-30 B.C. Ezra 1:1
* He began to reign in 557 B.C. over the Medo-Persian empire.
 - 2) Darius (Gobryas) who was co-regent with Cyrus. Dan. 6:2, 28
 - 2) Cambyses 530-522 B.C. Ezra 4:6, 21
 - 3) Gaumata (pseudo-Smerdis) Artaxerxes 522 B.C. Ezra 4:7

- 4) Darius I (Hystaspis) 522-486 B.C. re-allowed the temple. Ezra 4;24; 5:6, 6:1, 3
 - 5) Xerxes I 486-65 B.C. is Ahasuerus of Esther. Esther 1:1
 - 6) Artaxerxes I (Longimanus) 465-424 B.C. Ezra 7:1; Neh. 2:1; 5:14
 - 7) Darius II (Nothus) 424-04 B.C. Neh. 12:22
 - 9) Artaxerxes II (Mnemon) 404-359 B.C.
 - 10) Artaxerxes III (Ochus) 359-38 B.C.
 - 11) Darius III (Condomanus) 336-30 B.C.
3. The Chronicles remember were written when Judah was no longer a monarchy.
- a. Judah had no king and was a small group of exiles returning from Babylon after 70 years, as a vassel to the Persian empire.
 - b. This was right on schedule with “The Times of the Gentiles” revealed to Nebuchaddnezzar by the image referring to the empires to rule the world till God sets up His Kingdom on the earth. Dan. 2
* The metals decline in purity and worth being inferior to the previous one.
 - 1) Babylon was the head of gold.
 - 2) Medo-Persia the shoulders and arms of silver.
 - 3) Greece the belly of brass.
 - 4) The legs of iron was Rome.

- 5) The last empire was the ten toes of iron and clay, the Antichrist and the ten-nation confederacy.
 - 6) The rock that struck the image at the feet is the Second Coming of Jesus to set up the Kingdom. Dan. 2:31-45
* God sets up and brings kingdoms down by others or by their own hand!
- c. The Jews had been placed by God in positions of influence.
- 1) Daniel had served as prime minister in Babylon under Nebuchadnezzar and Persia under Cyrus. Dan. 2, 6
 - 2) Esther was Queen and Mordecai prime minister of Persia in the time of Ahashuerus, the father of Artaxerxes I Longimanus, who would give the decree to Nehemiah to restore and rebuilt the wall of Jerusalem in troublous time. Esther 2:6; Neh. 1-2
- B. The religious setting.
1. The Temple of Solomon was gone, it had been completely destroyed by Nebuchadnezzar. 2Kings 24-25
 2. The traditional pantheon of gods existed and the recently developed religious and philosophical thinking.
 - a. Before Cyrus conquered Babylon, there were over 50 temples to the gods, 55 shrines for astronomical divinities, 180

- altars to the female goddess Ishtar, the key Babylonian gods Nergal and Addad and 12 additional altars to various deities.
- b. Socrates in 469 B.C, Plato in 427 B.C. and Aristotel in 384 B.C. developed much of the Grecian or Hellenistic thought that later affected the world.
 - c. Zoroaster in 629-551 B.C. developed Zoroastrinanism with its two hierarchies of good and evil spreading all over the Persian world.
 - d. Buddha in 563-486 B.C. developed his “four noble truths” of Budhism rejecting ancient Hinduism with its “casts”, spreading all over India.
 - e. Conficius in 551-479 B.C. taught in China during the time of great internal strife and rejection of religious traditions.
3. The first return was led by Zerubbabel, who was the **political leader** to repatriate the nation and rebuild the temple to worship Yahweh, 537-6 B.C. under Cyrus. Ezra 1-6
 - a. The time period was crucial and of the greatest importance to preserve the covenant of God.
 - * Jeremiah prophesies their captivity and return. Jer. 25:12; 29:10; Ezra 1:1-4
 - b. The people were back in the land, but not back with their God, a small remnant.
 - * Zerubbabel returns with 42,360 Jews, their servant totaling 49,897, a very

- small remnant of those that went into captivity. Ezra 2:64-65
- c. This spiritual stagnation is revealed by the 6 post-exilic books, Ezra, Nehemiah, Esther, Haggai, Zechairah and Malachi.
4. The second return was led by Ezra, who was a **Levitical priest**, a ready Scribe to instruct the word of God to the people was 80 years after Zerubbabel, 458-7 B.C. Ezra 7-10
 - a. The temple of Zerubbabel was completed in 516 B.C.
 - b. The Chronicles once again were written to remind and encourage the people about God’s faithfulness focusing on the line of David and Judah, the covenant and promise of the Messianic Davidic Kingdom they had dismissed.
 - c. Ezra returns with some of the priests, the Levits, the singers, the gatekeepers, and the Nethinims to Jerusalem in the 7th year of king Artaxerxes. Ezra 7:1-7
 - * The lineage of Ezra was from the first High Priest of Israel, Aaron. Ezra 7:5
 - d. Ezra was a skilled scribe in the Law of Moses, “For Ezra had prepared his heart to seek the Law of the LORD, and to do it, and to teach statutes and ordinances in Israel.” Ezra 7:6, 10
 - * A ready Scribe, an expert to instruct in the Scriptures and is credited with the

organization of the Great Synagogue,
Smith's Bible Dictionary.

5. The third return was by Nehemiah as governor. Neh, 5:14
 - a. The purpose of Nehemiah was to rebuild the city wall.
 - b. The temple having been rebuilt by Zerubbabel, the word of God and worship was restored.
 - c. The book of Nehemiah is comprised of two parts, a simple division.
 - 1) The reconstruction of the wall of Jerusalem. Neh. 1-6
 - 2) The reinstruction of the people. Neh. 7-13
 - d. Sidlow Baxter points out the distinctions of the three book that occupy this period.
 - 1) In Ezra we have restoration.
 - 2) In Nehemiah we have reconstruction.
 - 3) In Esther we have preservation.

C. The opposition since they returned.

1. The Samaritans wanted to participate in the building, but not allowed for their impure genealogy, becoming adversaries to the building and made false accusations to the king in Persia, like with Ezra. Ezra 4
 - a. Attempting to discourage God's people.
 - b. Attempted to frustrate their purposes.

- c. Spread false accusations of planning to rebel against Artaxerxes the King of Persia, escape taxes and dishonor him.
2. The work had ceased for sixteen years from 536-520 B.C. and the people became indifferent, complacent and materialistic, so God called Haggai and Zechariah to stir up the nest by rebuke, exhortation and promise. Ezra 5:1; Hag 1:1; 2:18; Zech. 4:9; 8:9
 - a. The prophesy was directed to two people.
 - 1) Zerubbabel, the son of Shealtiel, the governor of Judah. Hag. 1:1d-e; 2:2a-b
 - 2) Joshua the high priest. Hag. 1:1f-g; 2:2c-d
 - b. The prophesy of Haggai contains four messages delivered within four months, Sept.-Dec. 520 B. C. Hag. 1:1; 2:1-9, 10-19, 20-23
 - c. The prophecy of Zechariah, who was also a priest are of two catagories, before the building of the Temple and after.
 - 1) The prophesies before the building of the temple are all dated. Zech. 1-8; 1:1, 7; 7:1
 - 2) The prophesies after the building of the temple are undated. Zech. 9-14
3. The work now through Nehemiah is March 14, 445 B.C. Neh. 1:1; 2:1

- a. The enemies were Sanballat the Hornite, Tobiah the Ammonite officials, later the Arabian. Neh. 2:10; 19; 4:1, 7; 6:1
- b. The traitor Eliashib the priest. Neh. 3:1, 2, 20, 21; 12:10
- c. The spiritual warfare in service continued.

This is the historical background from the time of Ezra to Nehemiah!

III. The man Nehemiah.

- A. The man Nehemiah is identified by three official positions he held, the first being the “kings cupbearer”.
 1. The position was very prestigious, as one of the most honorable official of the court of the King. Neh. 1:11g
 - a. The cupbearer would taste the food and wine of the King to ensure he was safe to eat in any attempt to poison the king.
 - b. The name Nehemiah “Nechemyah” means comfort, consolation of Yahweh.
 - c. Nehemiah was born in captivity under the Persians, son of Hachaliah. Neh. 1:1
 - d. The king was Artaxerxes I (Longimanus) 465-424 B.C. Ezra 7:1; Neh. 2:1; 5:14
 - e. Nehemiah was officiating in the royal court when his brether named Manani came with men from Judah, so he asked

- f. them about the Jew that survived the captivity and Jeruslam. Neh. 1:2; 7:2
- f. They reported that they were in great distress and reproach, the wall of Jerusalem were broken down and the gate burned with fire. Neh. 1:3
- g. The response of Nehemiah was that he sat down and wept for days, fasted and prayed to the God of heaven. Neh. 1:4
 - * Nehemiah is a man of persistent prayer; nine times he prays. Neh. 1:4; 2:4; 4:4, 5; 5:19; 6:14; 13:14, 22, 29
- h. Nehemiah prayed confessing his sins and those of his people “we have sinned” asking God to grant him his petition of favor with the king to go to Jerusalem to restore the walls. Neh. 1:5-11
- 2. The man Nehemiah is identified as the “wall builder”. Neh. 1:3; 2:13; 4:7
 - a. Nehemiah was fasting and praying for four month as he served the king, but his countenance was sad. Neh. 2:1
 - * This was a capital offense!
 - b. So the king asked Nehemiah what was wrong, since he was not sick, it had to be sorrow of heart and he feared. Neh. 1:2
 - c. Nehemiah told the king of his heartbrake over Jerusalem, as he had been praying to God for his request of the king to send him to Judah, it pleased the king to send him for a set time with letters of the

- decree for the governors on the other side of the River and materials. Neh. 2:3-10
- d. The journey took four months. Ezra 7:8-9
 - e. The building of the wall followed. Neh. 2:11-6:19
3. The man Nehemiah is identified as the “governor” to rebuild Jerusalem and province of Judea, under the Persians. Neh. 7-13
- a. Nehemiah the governor secured the gates kept them shut till the sun was hot appointed guards from among the inhabitants of Jerusalem at watch stations and their own home. Neh. 7:1-3
 - b. Nehemiah examined the register by genealogy of those that had returned to Jerusalem and placed all of Israel in their respective cities. Neh. 7:4-73
 - c. Nehemiah the governor knew the importance of teaching the word of God to the people by Ezra the scribe along with 13 assistants to help the people to understand the teaching and keep the book of the Law because they had lost their Hebrew language as a daily spoken language in captivity and adopted Aramaic.
 - * They had gone into captivity 70 years for not keeping the Law!
 - d. Nehemiah witnessed the keeping of the Feast of Tabernacles, fasting, prayers and the separating of themselves from all

- foreigners, confessed their sins and worshipped God. Neh. 9
- e. Nehemiah held the princes, Levites and priests accountable for all to set their seal on the covenant under the curse of the Law, if they would not keep the entire law, the services of the priests, offerings or neglect the house of God. Neh. 10
 - f. Nehemiah took a new census and they cast lots to choose men to dwell in Jerusalem and outside in the rest of the cities and dedicated the wall. Neh. 11
 - g. Nehemiah oversaw the assigning of the Levites and priest to their assigned positions and gave thanks to God and assign rooms for the storeroom for the offerings, tithes and singers. Neh. 12
 - h. Nehemiah had to put a stop to all the evil and corruption of Eliashib the priest that allied with Tobiah who had taken over the storeroom for themselves, stealing the tithes of grain, new wine and oil forcing the priest to go back and work in the fields. They profaned the Sabbath and intermarried with pagan women of Ashdod, Ammon and Moab, just like in the days of Ezra. Neh. 13
- B.** The character of Nehemiah is one of servant leadership.

1. Nehemiah was a man of faith, a faithful servant of God with a heart for his people a loyal servant, cupbearer to the king. Neh. 1
 - a. Loyal and dependent on God, a man of prayer and fasting as His servant to deal with and prepare the king's heart.
 - c. Nine times he prays. Neh. 1:4; 2:4; 4:4-5; 4:8; 5:19; 6:14; 13:14, 22, 29
2. Nehemiah was a man of faith waiting on God to answer his prayer of the horrible condition of his people by the king. Neh. 2:1-10
 - a. He saw by faith the king's concern over his sad countances and permission to go, as God's open door to make his petition to go rebuild the walls of Jerusalem.
 - b. He in faith made his request for letters for the kings beyond the River and timber, traveling with the king's military escort, as an official of the kings court.
 - c. His service of faith to the children of Israel was not welcomed by Sanballat the Hornite and Tobiah the Ammonite officials, later the Arabian.
3. Nehemiah the man of faith was a man of vision. Neh. 2:11-20
 - a. He assessed the ruins of the city by night with a few men telling no one "what God had put in his heart to do in Jerusalem", he returned affirming the distress and

- reproach they were in and commanded them to build the wall of Jeruslaem.
- c. He confirmed the leading of God telling them the words of the kings, "the hand of my God which had been good upon me."
 - d. The emeny laughed and despised them, but Nehemiah told them the God of heaven would proper them and they would rise up and build, but his enemies had no right to be part of it.
4. Nehemiah the man of faith was a man of action, as he organized and delegated the work. Neh. 3-4
 - a. Putting families together for the work, being more fervant to fight and protect their family.
 - b. Resisting the opposition of the enemy, the discouragment in the hard work and threats of the enemy were constant, but he prayed for God to protect them.
 - c. Placing guards day and night working with one hand and the other asword with.
 5. Nehemiah the man of faith was a man of compassion defending the poor from the nobles and rulers for taking advantage of them financially. Neh. 5
 - a. The people had mortgaged their homes, lands and vinyards, due to famine.
 - b. Nehemiah became angry and rebuked the wealthy greedy men and commanded to restore all to them.

- c. Nehemiah asked God to deal with those who would not restore all back.
 - d. Nehemiah did not eat of the governor's provision from Artaxerxes, but provided for him and his brethren and asked God to remember what he had done.
6. Nehemiah the man of faith was a man of courage. Neh. 6
- a. He in faith stood against conspiracies from within and false accusation from without in a letter to the king to make him fear.
 - b. He in faith stood against the betrayers from within trying to kill him.
 - c. He in faith delegated the gates to people.
7. Nehemiah the man of faith was sensitive to let God lead him. Neh. 7
- a. God put in his heart to take a census by genealogy including Zerubbabel's list.
 - b. They all dwelt in their cities, all of Israel.
8. Nehemiah the man of faith knew the priority and importance of teaching the people the word of God. Neh. 8-10
- a. Ezra the Scribe and helpers.
 - b. The people kept the Feast of Tabernacles, fasted, confessed their sins, worship God.
 - d. The leaders and heads of home signed a pledge to keep all the word of God, the offerings, tithes, the priest's provisions.
9. Nehemiah the man of faith cast lots for the dwelling of the people. Neh. 11

- a. To dwell in Jerusalem and volunteers.
 - b. To dwell in their cities.
10. Nehemiah the man of faith celebrated the work of God. Neh. 12
- a. He recorded the genealogical list of the priests and Levites.
 - b. He dedicated the wall.
 - c. He administered the storehouses, the things and duties of the priests, singers, gatekeepers.
11. Nehemiah as a man of faith called the people to repent from their compromise in his absence to Persia. Neh. 13
- a. He excluded the Ammonites and Moabites from the assembly of God.
 - b. He kicked out Tobiah from a storeroom given by the traitor Eliashib the priest.
 - c. He rectified the abandonment of the provisions for the Levites and singers.
 - d. He contended and pulled out their hair, instead of his own like Ezra, removed mixed marriages and enemies infiltration.
12. Nehemiah was a man of faith in prayer.
- a. "And the king granted them to me according to the good hand of my God upon me." Neh. 2:8
 - b. "And I told them of the hand of my God which had been good upon me" Neh. 2:18

- c. “Remember me, my God, for good, according to all that I have done for this people.” Neh. 6:19
 - d. “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!” Neh. 13:14
 - e. “Remember them, O my God, because they have defiled the priesthood and the covenant of the priesthood and the Levites.” Neh. 13:29
 - f. “Remember me, O my God, concerning this also, and spare me according to the greatness of Your mercy!” Neh. 13:22d-g
 - g. “Now therefore, O God, strengthen my hands.” Neh. 6:9e-g
 - h. “My God, remember Tobiah and Sanballat, according to these their works, and the prophetess Noadiah and the rest of the prophets who would have made me afraid.” Neh. 6:14
 - i. “Then my God put it into my heart to gather the nobles, the rulers, and the people, that they might be registered by genealogy.” Neh. 7:5
 - j. “Remember me, O my God, for good!” Neh. 13:31
- 13.** Key verse,
- a. “So we built the wall, and the entire wall was joined together up to half its height,

- for the people had a mind to work.” Neh. 4:6
- b. “Nevertheless we made our prayer to our God, and because of them we set a watch against them day and night.” Neh. 4:9
- c. Wherever you hear the sound of the trumpet, rally to us there. Our God will fight for us.” Neh. 4:20
- d. “Do not be afraid of them. Remember the Lord, great and awesome, and fight for your brethren, your sons, your daughters, your wives, and your houses.” Neh. 4:14e-1

This was the man Nehemiah!

IV. The outline of the book of Nehemiah.

I. The city of Jeruslaem under reconstruction. Neh. 1-6

- A. The commmission of Nehemiah to Jerusalem. Neh. 1:1-2:8
 - 1. The heartbroken news about the people and Jerusalem. Neh. 1:1-3
 - 2. The prayer of Nehemiah about the people and Jerusalem. Neh. 1:4-11
 - 3. The commission granted to Nehemiah to return to Jerusalem. Neh. 2:1-8

- B.** The plans for the building of the wall of Jerusalem. Neh. 2:9-20
1. The meeting with the governors of the region. Neh. 2:9-10
 2. The arrival to Jerusalem and survey of the ruins and wall. Neh. 2:11-16
 3. The cooperation and participation of the leaders to build the walls. Neh. 2:17-20
- C.** The completion of the work of the wall at Jerusalem. Neh. 3:1-6:19
1. The list and details of those involved in building the wall of Jerusalem. Neh. 3:1-32
 2. The constant attack from outside and inside Jerusalem. Neh. 4:1-6:14
 3. The completion of the wall of Jerusalem. Neh. 6:15-19
- II. The people in Jerusalem under instruction of the Law and reform. Neh. 7:1-13:31**
- A.** The reorganization of the city of Jerusalem. Neh. 7:1-73
1. The civil officials named. Neh. 7:1-4
 2. The census of those having returned with Zerubbabel. Neh. 7:5-73
- B.** The revival led by Ezra at the city of Jerusalem. Neh. 8:1-10:39
1. The reading and teaching of the Law of Moses at Jerusalem. Neh. 8:1-12

2. The Feast of Tabernacle observed at Jerusalem. Neh. 8:13-18
 3. The people fasted and confessed their sins at Jerusalem. Neh. 9:1-38
 4. The sealing of the covenant by the leader and vowing to obey all the statutes and ordinances of the Law. Neh. 10:1-39
- C.** The plans to repopulate the city of Jerusalem. Neh. 11:1-12:26
1. The casting of lots to bring one out of ten to dwell in the city of Jerusalem. Neh. 11:1-2
 2. The register of the Jewish families in the city of Jerusalem and their cities. Neh. 11:3-12:26
- D.** The dedication of the wall of Jerusalem. Neh. 12:27-43
- * The people celebrated in worship with thanksgiving, singing and sacrifices. Neh. 12:27-43
- E.** The reforms re-established in the city of Jerusalem. Neh. 12:44-13:31
1. The charge of the storehouse for the offerings and charge of the singers. Neh. 12:44-47
 2. The removal of Tobiah from the storerooms of the house of God. Neh. 13:1-9
 3. The abuses of the Temple corrected. Neh. 13:10-14

4. The violation of the Sabbath corrected. Neh. 13:15-22
5. The mixed marriages with heathen were dissolved. Neh. 13:23-31