

12/15/24

Nehemiah 9-10

We stated that chapters 8-10 are a unit, they go together, starting with the teaching of the word of God by Ezra, the people responding in repentance and obedience, God brought forth Revival and they kept the Feast of Tabernacles.

Now the people being revived continue in their hunger for the word of God to obey it and give worship to Yahweh.

9:1-38 The people confess their sins.

* Interesting that the ninth chapter of several books contain the confession of sins. Ezra 9, Neh. 9, Dan. 9

9:1-3 The people continued to study the word of God after the Feast of Tabernacles.

- 1) The people of God had repentant and revived through this Spiritual Revival for Revival is always for the beleiver, not the unbeliever.
 - a) The consequences and result of Revival is a passion for preaching to lost sinners.
 - b) We have stated that Revival will be preceded by a study of the Word which will result in a brokenness of heart, but it does not guarantee Revival, for it is a soveriergn work of God!
 - c) Hilkiash the High Priest found the Book of the Law in the house of God and told the

scribe Shaphan and he read it and took it to King Josiah and God poured out a great revival and Josiah place great reforms.

2Kings 22-23

- d) The revival of Jehoshaphat covers four chapters, 2Chron. 17:1-20:37
 - * Jehoshaphat a godly king had secured the land against his enemies, rejected the false worship of Israel, sought the God of his father, so God secured his kingdom and his heart took delight in the ways of the LORD. 2Chron. 17:1-6
- 2) The genuine brokenness of heart of the people was evident by their self denial. vs. 1
 - a) The date is given, "Now on the twenty-fourth day of this month."
 - 1)) The date October 24, it is two days since the last day of the Feast of Tabernacles and 23 days since they gathered to Ezra to hear and understand the word of God from morning till mid-day and it has been Neh. 7:73h, 13-18
 - 2)) One month after the wall was finished. Neh. 6:5
 - b) The spritual condition is described, "the children of Israel were assembled with fasting, in sackcloth, and with dust on their heads."

- 1)) They had repented and obeyed the word of God and were hungry to learn more, continue to obey and please God, accompanied with visible signs of genuine repentance.
- 2)) Fasting is a denial of the body, but it should be the result of not desiring food due to the brokenness and seeking God.
- 3)) Sackcloth is a self-affliction to the discomfort of the body in evidence of true repentance and penitence.
- 4)) Dust on the head was an expression of one's vileness and lowliness, humility.
 - a)) There is a caution to outward visible marks of self-denial.
 - b)) These visible marks in themselves are no evidence of true repentance, only God knows the heart.
 - c)) These visible marks can only be verified to be genuine through the process of time.
 - d)) These visible marks are not in payment or to make up for any wrong committed, but evidence of sincere and genuine sorrow and repentance for the sin committed against God and man, not just for the consequences.
- 3) The genuine brokenness of heart of the people was evident by a sanctification of

what the Word revealed to be sinful or against the word of God and confession of their sins. vs. 2

- a) The people of Israel set themselves apart from all Gentiles affiliation, "Then those of Israelite lineage separated themselves from all foreigners." vs. 2a
 - 1)) From intimate relationships, such as marriage. 2Cor. 6:14-15
 - 2)) From social interaction and commerce that would defile them as the law prohibited. 1Thess. 4:3-4;
1Pet. 1:2
 - 3)) From all that that would draw them away from God. Jn. 17:17
 - 4)) The obvious implication was that they also separated themselves unto God once again. Eph. 5:26-27
 - a)) To obey His word and will.
 - b)) To worship Yahweh only.
 - c)) To be His people and nation.
- b) The people of God confessed their sins, "and they stood and confessed their sins and the iniquities of their fathers." vs. 2b
 - 1)) They stood and confessed their own sins and the iniquities of their fathers.
 - a)) The word sins "chatta'ah" means their sinful deeds that missed the mark of the Law and perfection.
 - b)) The word iniquities "avown", means perversities and depravities.

- c)) The people did not blame their sins on their fathers. Ezk. 18, 33
- 2)) These were people who had known God been revived through the word, repented and were God's possession doing this. Neh. 8:9-12
 - a)) They acknowledged their sins.
 - b)) They confessed their sins.
- 3) The genuine brokenness of heart of the people was evident by their continuous study of the word of God. vs. 3
 - a) They made a commitment to the study of the word of God, "And they stood up in their place and read from the Book of the Law of the LORD their God for one-fourth of the day." vs. 3a
 - * The people read the word for one-fourth of the day, three hours. Matt. 5:6; 1Pet. 2:2
 - b) They confessed their sin and worshipped, "and for another fourth they confessed and worshiped the LORD their God." vs. 3b
 - 1)) The people confessed and worshipped the Lord their God another fourth of the day, three more hours.
 - 2)) The word of God revealed the will of God that resulted in illumination, conviction and instruction to obey.
 - 3)) The illumination and conviction resulted in confession of their sins.

* The Lord is near to those who have a broken heart, and saves such as have a contrite spirit or literally crushed in spirit. Ps. 34:18

9:4-35 The leaders of the Levite priests led the people in prayer and the worship of God.

- * Revival will be preceded by fervent prayer, which will result in the recognition of the true nature of God and man, but it does not guarantee revival will happen, for it is the sovereign work of God.
- 1) The names of the Levite priests. vs. 4-5j 6
 - a) "Then Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani stood on the stairs of the Levites and cried out with a loud voice to the LORD their God. And the Levites, Jeshua, Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said."
 - b) LXX says Ezra instead of the group of Levites.
- 2) The command to the people of God by the priests was to revere and honor God, "Stand up and bless the LORD your God Forever and ever! Blessed be Your glorious name, Which is exalted above all blessing and praise!" vs. 5h-k
 - a) The people were to bless the name of their covenant God "LORD" Yahweh .

- b) The duration was “for ever and ever”.
- c) The glorious name of Yahweh was to be blessed for it is exalted above all blessing and praise.
- 3) The people were to worship and praise God for His creation, “You alone are the LORD; You have made heaven, The heaven of heavens, with all their host, The earth and everything on it, The seas and all that is in them, And You preserve them all. The host of heaven worships You.” vs. 6
 - * The reasons given for the praise and worship of come through this long prayer!
- 4) The people were to worship and praise God for His sovereign choosing Abraham, making a covenant and giving him a land. vs. 7-8
 - * “You are the LORD God, Who chose Abram, And brought him out of Ur of the Chaldeans, And gave him the name Abraham; You found his heart faithful before You, And made a covenant with him To give the land of the Canaanites, The Hittites, the Amorites, The Perizzites, the Jebusites, And the Girgashites To give it to his descendants. You have performed Your words, For You are righteous.” Gen. 12:1-3
- 5) The people were to worship and praise God for redeeming and delivering them from

- Egypt, guiding them to Mount Siani and provide for them in the wilderness. vs. 9-21
- a) The lovingkindness of God, “You saw the affliction of our fathers in Egypt, And heard their cry by the Red Sea. You showed signs and wonders against Pharaoh, Against all his servants, And against all the people of his land. For You knew that they acted proudly against them. So You made a name for Yourself, as it is this day.” vs. 9-10
 - b) The protection of God, “And You divided the sea before them, So that they went through the midst of the sea on the dry land; And their persecutors You threw into the deep, As a stone into the mighty waters.” vs. 11
 - c) The goodness of God in the wilderness, “Moreover You led them by day with a cloudy pillar, And by night with a pillar of fire, To give them light on the road Which they should travel.” vs. 12
 - d) The covenant at Sinai, “You came down also on Mount Sinai, “And spoke with them from heaven, And gave them just ordinances and true laws, Good statutes and commandments. You made known to them Your holy Sabbath, And commanded them precepts, statutes and laws, By the hand of Moses Your servant.” vs. 13-14

- e) The faithfulness of God in the wilderness, “You gave them bread from heaven for their hunger, And brought them water out of the rock for their thirst, And told them to go in to possess the land Which You had sworn to give them.” vs. 15
- f) The arrogant rebellion of the people, “But they and our fathers acted proudly, Hardened their necks, And did not heed Your commandments. They refused to obey, And they were not mindful of Your wonders That You did among them. But they hardened their necks, And in their rebellion They appointed a leader To return to their bondage.” vs. 16-17b
- g) The patience of God, “But You are God, Ready to pardon, Gracious and merciful, Slow to anger, Abundant in kindness, And did not forsake them. “Even when they made a molded calf for themselves, And said, ‘This is your god That brought you up out of Egypt,’ And worked great provocations, Yet in Your manifold mercies You did not forsake them in the wilderness. The pillar of the cloud did not depart from them by day, To lead them on the road; Nor the pillar of fire by night, To show them light, And the way they should go. You also gave Your good Spirit to instruct them, And did not withhold Your manna from their mouth,

- And gave them water for their thirst. Forty years You sustained them in the wilderness; They lacked nothing; Their clothes did not wear out And their feet did not swell.” vs. 17c-21
- 6) The people were to worship and praise God for His goodness to give them the promise of the land with all its richness. vs. 22-25
 - * “Moreover You gave them kingdoms and nations, And divided them into districts. So they took possession of the land of Sihon, The land of the king of Heshbon, And the land of Og king of Bashan. You also multiplied their children as the stars of heaven, And brought them into the land Which You had told their fathers To go in and possess. So the people went in And possessed the land; You subdued before them the inhabitants of the land, The Canaanites, And gave them into their hands, With their kings And the people of the land, That they might do with them as they wished. And they took strong cities and a rich land, And possessed houses full of all goods, Cisterns already dug, vineyards, olive groves, And fruit trees in abundance. So they ate and were filled and grew fat, And delighted themselves in Your great goodness.”
 - 5) The longsuffering of God during their disobedient rebellion against God. vs. 26-35

* “Nevertheless they were disobedient And rebelled against You, Cast Your law behind their backs And killed Your prophets, who testified against them To turn them to Yourself; And they worked great provocations. Therefore You delivered them into the hand of their enemies, Who oppressed them; And in the time of their trouble, When they cried to You, You heard from heaven; And according to Your abundant mercies You gave them deliverers who saved them From the hand of their enemies. “But after they had rest, They again did evil before You. Therefore You left them in the hand of their enemies, So that they had dominion over them; Yet when they returned and cried out to You, You heard from heaven; And many times You delivered them according to Your mercies, And testified against them, That You might bring them back to Your law. However You are just in all that has befallen us; For You have dealt faithfully, But we have done wickedly. Neither our kings nor our princes, Our priests nor our fathers, Have kept Your law, Nor heeded Your commandments and Your testimonies, With which You testified against them. For they have not served You in their kingdom, Or in the

many good things that You gave them, Or in the large and rich land which You set before them; Nor did they turn from their wicked works.”

* Important verses. 6a, 17c, 19a, 20a, 31a

1)) The evil heart of man. Gen. 6:3.5; Jer. 17:9; Rom. 7:18

2)) Ezra prayed recognizing God’s goodness and man’s sinfulness. Ezra 9:6, 13

3)) What was Ezra praying for? Revival, “And now for a little while grace has been shown from the LORD our God, to leave us a remnant to escape, and to give us a peg in His holy place, that our God may enlighten our eyes and give us a measure of revival in our bondage.” Ezra 9:8

4)) What was behind the praying? The Word. Ezra 7:10

5)) How long had it been? Twenty-five years! 457 B.C. to 432 B.C.

6) The faithfulness of God to renew His covenant with them. Neh. 9:36-38

* Again revival proceeds into a renewed commitment in obedience, but it does not guarantee the revival for it is the sovereign work of God.

a) They were committing themselves as His servants that very day, “Here we are, servants today! And the land that You

gave to our fathers, To eat its fruit and its bounty, Here we are, servants in it!" vs. 36

- b) They acknowledged their bondage to God's judgment, "And it yields much increase to the kings You have set over us, Because of our sins; Also they have dominion over our bodies and our cattle At their pleasure; And we are in great distress." vs. 37
- c) They were recommitting themselves to the covenant of Moses, "And because of all this, We make a sure covenant and write it." vs. 38a-b
 - 1)) The word make "karath" means to cut for covenant by sacrifice and dividing the offering in two halves and walking between it.
 - 2)) Not a modified law nor a new law, but that which God had given!
- d) They were led and held accountable by their leaders who sealed the writing, "Our leaders, our Levites, and our priests seal it." vs. 38c-d

10:1-27 The people who sealed the covenant.

10:1-8 The man Nehemiah and he priests.

- * "Now those who placed their seal on the document were: Nehemiah the governor, the son of Hacaliah, and Zedekiah, Seraiah,

Azariah, Jeremiah, Pashhur, Amariah, Malchijah, Hattush, Shebaniah, Malluch, Harim, Meremoth, Obadiah, Daniel, Ginnethon, Baruch, Meshullam, Abijah, Mijamin, Maaziah, Bilgai, and Shemaiah. These were the priests."

10:9-13 The Levites.

- * "The Levites: Jeshua the son of Azaniah, Binnui of the sons of Henadad, and Kadmiel. Their brethren: Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, Micha, Rehob, Hashabiah, Zaccur, Sherebiah, Shebaniah, Hodijah, Bani, and Beninu."

10:14-27 The leaders.

- * "The leaders of the people: Parosh, Pahath-Moab, Elam, Zattu, Bani, Bunni, Azgad, Bebai, Adonijah, Bigvai, Adin, Ater, Hezekiah, Azzur, Hodijah, Hashum, Bezai, Hariph, Anathoth, Nebai, Magpiash, Meshullam, Hezir, Meshezabel, Zadok, Jaddua, Pelatiah, Hanan, Anaiah, Hoshea, Hananiah, Hasshub, Hallohesh, Pilha, Shobek, Rehum, Hashabnah, Maaseiah, Ahijah, Hanan, Anan, Malluch, Harim, and Baanah."

10:28-39 The particulars of the covenant.

10:28-29 The people vowed under the curse of Moses.

* “Now the rest of the people—the priests, the Levites, the gatekeepers, the singers, the Nethinim, and all those who had separated themselves from the peoples of the lands to the Law of God, their wives, their sons, and their daughters, everyone who had knowledge and understanding— these joined with their brethren, their nobles, and entered into a curse and 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 ordinances and His statutes.” vs. 28-29

10:30-31 The people vowed to not be unequally yoked in marriage, the observance of Sabbath and Sabbath year.

* “We would not give our daughters as wives to the peoples of the land, nor take their daughters for our sons; if the peoples of the land brought wares or any grain to sell on the Sabbath day, we would not buy it from them on the Sabbath, or on a holy day; and we would forego the seventh year’s produce and the exacting of every debt.”

a) To not be unequally yoked. Ex. 34:16;
Deut. 7:3; Ezra 9:12; Neh. 13

b) The Sabbath day. Ex. 20:10; Lev. 23:3;
Deut. 5:12

c) The Sabbatic years. Ex. 23:10-11; Lev. 25:4; Deut. 15:1

10:32-34 The people vowed the gifts for the house of God. Ex. 30:11-16; Lev. 24:5-31

* “Also we made ordinances for ourselves, to exact from ourselves yearly **one-third of a shekel** for the service of the house of our God: for the showbread, for the regular grain offering, for the regular burnt offering of the Sabbaths, the New Moons, and the set feasts; for the holy things, for the sin offerings to make atonement for Israel, and all the work of the house of our God. We cast lots among the priests, the Levites, and the people, for bringing the wood offering into the house of our God, according to our fathers’ houses, at the appointed times year by year, to burn on the altar of the LORD our God as it is written in the Law. We cast lots among the priests, the Levites, and the people, for bringing the wood offering into the house of our God, according to our fathers’ houses, at the appointed times year by year, to burn on the altar of the LORD our God as it is written in the Law.

10:35-39 The people vowed the Firstfruit of all they possessed.

* “And we made ordinances to bring the firstfruits of our ground and the firstfruits of

all fruit of all trees, year by year, to the house of the LORD; to bring the firstborn of our sons and our cattle, as it is written in the Law, and the firstborn of our herds and our flocks, to the house of our God, to the priests who minister in the house of our God; to bring the firstfruits of our dough, our offerings, the fruit from all kinds of trees, the new wine and oil, to the priests, to the storerooms of the house of our God; and to bring the tithes of our land to the Levites, for the Levites should receive the tithes in all our farming communities. And the priest, the descendant of Aaron, shall be with the Levites when the Levites receive tithes; and the Levites shall bring up a tenth of the tithes to the house of our God, to the rooms of the storehouse. For the children of Israel and the children of Levi shall bring the offering of the grain, of the new wine and the oil, to the storerooms where the articles of the sanctuary are, where the priests who minister and the gatekeepers and the singers are; and we will not neglect the house of our God.”

- a) The firstfruit of the ground. Ex. 23:19;
Lev. 19:23; Num. 18:12
- b) The Firstborn sons. Ex. 13:2, 12-13; Lev.
27:26-27