

The Teachings of Nehemiah

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The Teachings of Nehemiah

by Jonathan Cooper

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Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through!

This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper
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Chapter 1

Nehemiah 1:1: "The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,"

- This book was written by Nehemiah.
- Nehemiah was the son of Hachaliah.
- The events in this book begin in the 20th year of the reign of Artaxerxes.
- The events in this book begin in the month Chisleu.
- When this book begins, Nehemiah was in Shushan.
- When this book begins, Nehemiah was in the palace at Shushan.

Nehemiah 1:2: "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."

- In the 20th year of the reign of Artaxerxes, Hanani traveled from Judah to Shushan.
- Hanani visited Nehemiah and spoke to him.
- Hanani was a fellow Jew.
- Hanani didn't travel alone. Other people traveled with him from Judah to Shushan.
- Nehemiah asked about the Jews who had returned to Judah and were living there.
- Nehemiah asked how the city of Jerusalem was doing.

- Nehemiah cared about the plight of the Jews.
- Nehemiah cared about the city of Jerusalem.
- Nehemiah cared about how the Jews in Judah were doing.
- At this time, there were Jews who were living in Judah.
- At this time, there were Jews who were living in Jerusalem.
- Some of the Jews had returned to Judah.
- Some of the Jews had returned to Jerusalem.
- Not all of the Jews had returned to Judah. There were some (like Nehemiah) who were still living in other countries.

Nehemiah 1:3: "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."

- At this, time there was a remnant of Jews in Judah.
- At this time, Judah was a province of the kingdom of Artaxerxes.
- The Jews who were in Judah were greatly afflicted.
- The Jews who were in Judah were living in great reproach.
- At this time, the wall of Jerusalem had been broken down. It was still in ruins.
- At this time, the gates of Jerusalem had been burned with fire. It was still in ruins.

Nehemiah 1:4: "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 didn't know how bad things were in Judah.
- When Nehemiah heard how bad things were in Judah, he sat down and wept.
- When Nehemiah heard how bad things were in Judah, he mourned for days.
- When Nehemiah heard how bad things were in Judah, he fasted.
- When Nehemiah heard how bad things were in Judah, he prayed to God.
- God is the God of heaven.
- Nehemiah was deeply moved by the plight of the Jews who were living in Judah.

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 prayed to God about the plight of the afflicted Jews who were living in Judah.
- God is great.
- God is both great and terrible (in the sense that He is a God of wrath and judgment – a God of "terror").
- God keeps the covenants that He makes.

- God shows mercy to those who love Him.
- God shows mercy to those who keep His commandments.
- We must keep the covenants that we make.
- We must love God.
- We must keep God's commandments.

Nehemiah 1:6: "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."

- Nehemiah prayed that God would be attentive to his prayer. Nehemiah wanted God to hear his prayer.
- Nehemiah prayed both day and night on behalf of the Jews.
- Nehemiah called the Jews the children of Israel.
- Nehemiah called the Jews the servants of God.
- The Jews had sinned against God.
- Nehemiah confessed the sins of the Jews. (He was interceding on behalf of his nation.)
- Nehemiah confessed that he had sinned.
- Nehemiah confessed that his father's house had sinned.

Nehemiah 1:7: "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."

- The Jews had been corrupt.
- The Jews hadn't kept the commandments of God.
- The Jews hadn't kept the statutes of God.
- The Jews hadn't kept the judgments of God.
- God gave His commandments to Moses, who gave them to the children of Israel.
- Moses was a real person who actually existed.
- We must not be corrupt.
- We must keep God's commandments.
- We must keep God's statutes.
- We must keep God's judgments.

Nehemiah 1:8: "Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:"

- God had promised to scatter the Jews among the nations if they sinned against Him.
- God used Moses to tell the Jews that if they sinned against Him then He would scatter them among the nations. The Jews were told that back in the days of Moses.
- Moses was the servant of God.
- God spoke to the children of Israel through Moses.
- The reason God scattered the Jews among the nations was because they sinned against Him.
- When God scattered the Jews among the nations, He was keeping the promise He made to them. He was doing

exactly what He said He would do.

Nehemiah 1:9: "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."

- God promised the Jews that if they repented and kept His commandments then He would regather them back to the promised land, no matter how far they had been scattered from it.
- God has chosen to set His name in the promised land (the land of Israel).
- God promised to regather the Jews to Israel if they repented. (However, the Jews never repented, so to this day they've never been fully gathered back to the land. They will remain scattered until they repent.)
- There's a specific place in this world where God has chosen to set His name.

Nehemiah 1:10: "Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand."

- The Jews are the servants of God.
- The Jews are the people of God.
- God has redeemed the Jews by His great power. Otherwise there wouldn't be a remnant in Judah.
- God has great power.

- God has redeemed the Jews by His strong hand. Otherwise there wouldn't be a remnant in Judah.
- The hand of God is strong.

Nehemiah 1:11: "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 prayed that God would hear his prayer.
- Nehemiah called himself the servant of God.
- Nehemiah approached God with great humility and reverence.
- Nehemiah desired to fear the name of God.
- Nehemiah prayed that God would grant him mercy in the sight of Artaxerxes.
- Nehemiah wanted the king to grant his petition, but he knew that would only happen if God gave him favor in the sight of the king.
- God has the power to grant us favor in the sight of others. He has control over people's hearts and minds.
- Nehemiah wanted the king to grant his petition, so he prayed to God that the king would do that.
- God has the power to cause kings to perform certain actions. He has control over the actions of kings, and guides them according to His will.
- Nehemiah was the king's cupbearer.
- Nehemiah was a servant of the king.

- Nehemiah was in a position of tremendous trust.
- Nehemiah worked in the palace of the king at Shushan.

Chapter 2

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."

- Nehemiah served wine to the king in the 20th year of Artaxerxes, in the month Nisan.
- Artaxerxes was the king.
- Artaxerxes reigned for at least 20 years.
- Artaxerxes drank wine.
- Nehemiah was sad when he served wine to the king.
- In the past, Nehemiah hadn't been sad when he served wine to the king.

Nehemiah 2:2: "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,"

- The king noticed that Nehemiah was sad.
- The king knew that Nehemiah wasn't sick.
- The king suspected that Nehemiah was upset because he was sad. The king thought there was sorrow in his heart.
- Nehemiah was very afraid when he realized that the king knew he was sad.

- Nehemiah was afraid of the king.
- Nehemiah didn't want the king to know that he was sad, and therefore didn't communicate that fact to the king.

Nehemiah 2:3: "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 told the king he was sad because of the plight of his homeland.
- The city where Nehemiah's ancestors were buried lied in ruins.
- The gates of the city where Nehemiah's ancestors were buried had been burned with fire.
- Nehemiah didn't mention the suffering of the Jews who lived in Judah. Instead he spoke of the fact that the city of his ancestors was in ruins, and said that's why he was sad.

Nehemiah 2:4: "Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven."

- The king asked Nehemiah what he wanted.
- Before Nehemiah answered the king, he quickly prayed to God.
- Nehemiah sought God's help before answering the king's question.

Nehemiah 2:5: "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."

- Nehemiah asked the king to send him to Judah so that he could rebuild Jerusalem.
- Nehemiah wanted to return to Judah.
- Nehemiah wanted to rebuild Jerusalem.
- Nehemiah didn't mention the city of Jerusalem by name. Instead he mentioned the city where his ancestors were buried.
- Nehemiah told the king he wanted to rebuild the city where his ancestors had been buried.

Nehemiah 2:6: "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."

- When Nehemiah made this request, the queen was present as well. (However, the queen isn't identified by name.)
- The queen was sitting by the king.
- The king wanted to know how long Nehemiah would be gone, and when he would return.
- The king sent Nehemiah to Judah.
- Nehemiah told the king when he would return. (However, that information wasn't given to us.)
- Nehemiah wasn't planning on being gone forever. His plan was to go to Judah for a set amount of time and then return (which is exactly what he ended up doing).

Nehemiah 2:7: "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;"

- Nehemiah requested letters that he could use on his journey.
- Nehemiah wanted to use the letters to get safe passage across the kingdom to Judah.
- Nehemiah was going to present the letters to the governors of the provinces of the king, so that he could obtain transport through each province until he reached Judah.
- Nehemiah needed letters from the king in order to travel across the kingdom.

Nehemiah 2:8: "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."

- The king had a forest.
- The person who was the keeper of the king's forest was Asaph.
- Nehemiah wanted the king to supply timber for the reconstruction effort.
- The timber would be used to rebuild the wall of "the city". However, Nehemiah still didn't tell the king what city he was rebuilding.

- The timber would be used to rebuild the house where Nehemiah was staying.
- The timber would be used to rebuild the gates.
- The timber would be fashioned into beams.
- Nehemiah would obtain this timber by giving the king's letter to Asaph, who would then supply the wood.
- The king granted the letter. He agreed to provide the timber for this effort.

Nehemiah 2:9: "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."

- Nehemiah left the king and traveled across the kingdom.
- Nehemiah reached "the governors beyond the river". This seems to be a reference to the Jordan river, and the people who were currently the governors of Judah.
- Nehemiah gave the governors of Judah the letters that he had obtained from the king.
- Nehemiah didn't travel alone. The king sent with him both captains of the army and horsemen. This means that when Nehemiah gave the letters to the governors, he had a small army with him (along with the letters from the king, which means he came with the king's authority).

Nehemiah 2:10: "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."

- Sanballat heard that Nehemiah had come.
- Tobiah heard that Nehemiah had come.
- Sanballat was a Horonite.
- Tobiah was a servant.
- Tobiah was an Ammonite.
- Nehemiah had come to seek the welfare of the Jews.
- Sanballat was deeply grieved that someone had come to help the Jews.
- Tobiah was deeply grieved that someone had come to help the Jews.
- Sanballat was the enemy of the Jews.
- Tobiah was the enemy of the Jews.

Nehemiah 2:11: "So I came to Jerusalem, and was there three days."

- Nehemiah arrived at Jerusalem.
- Nehemiah was at Jerusalem for three days.

Nehemiah 2:12: "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 Jerusalem: neither was there any beast with me, save the beast that I rode upon."

- After three days, Nehemiah got up at night.
- Nehemiah took some men (soldiers) with him.
- Nehemiah hadn't told anyone why he had come to Jerusalem or what he planned to do.

- God was the one who put the plan into Nehemiah's heart to rebuild Jerusalem.
- God was working through Nehemiah to rebuild Jerusalem.
- God wanted Jerusalem to be rebuilt. God wanted its wall to be rebuilt and its gates to be rebuilt.
- God cared about the Jews. God was the one who sent Nehemiah to Judah to seek the welfare of the Jews.
- There are times when God accomplishes His will by putting things into people's heart.
- God has power over the desires of our heart.
- When Nehemiah arose, he rode on an animal.
- The only animal Nehemiah took with him was the one he was riding on. This means the men (soldiers) who were with him were on foot.

Nehemiah 2:13: "And I went out by night by 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."

- Nehemiah rode around Jerusalem on an animal at night, with a small group of soldiers.
- Nehemiah surveyed the damage that had been done to Jerusalem at night, when no one was around to see what he was doing.
- Before Nehemiah spoke to anyone about what he was planning on doing, he took the time to investigate the situation himself to see the scope of the problem.

- Nehemiah went out the gate of the valley.
- Nehemiah went by the dragon well.
- Nehemiah went by the dung port.
- Nehemiah viewed the walls of Jerusalem.
- The walls around Jerusalem had been broken down.
- The gates of Jerusalem had been burned with fire.
- The walls around Jerusalem had not been repaired.
- The gates of Jerusalem had not been repaired.

Nehemiah 2:14: "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."

- Nehemiah went to the gate of the fountain.
- Nehemiah went to the king's pool.
- By the king's pool, the destruction was so bad that there was no path for his animal to move forward.

Nehemiah 2:15: "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."

- Nehemiah went up by the brook.
- Nehemiah viewed the wall.
- Nehemiah went back by the gate of the valley.
- Nehemiah returned to the place where he was staying.

Nehemiah 2:16: "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."

- The rulers didn't know that Nehemiah had surveyed the ruins of Jerusalem. (That's probably why he went at night).
- Nehemiah hadn't shared his plan to rebuild Jerusalem with the rulers.
- Nehemiah hadn't shared his plan to rebuild Jerusalem with the Jews.
- Nehemiah hadn't shared his plan to rebuild Jerusalem with the priests.
- Nehemiah hadn't shared his plan to rebuild Jerusalem with the nobles.
- Nehemiah hadn't shared his plan to rebuild Jerusalem with the people who were going to do the work.
- There were rulers in Judah.
- There were Jews in Judah.
- There were priests in Judah.
- There were nobles in Judah.
- There were workers in Judah.

Nehemiah 2:17: "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."

- Nehemiah spoke to the rulers, the Jews, the priests, the

nobles, and the workers. He did this after looking over the ruins of Jerusalem and seeing for himself what condition the city was in.

- Jerusalem lied in waste.
- The gates of Jerusalem had been burned with fire.
- Nehemiah told the people to work with him to rebuild the wall of Jerusalem. Nehemiah was going to work, and he wanted the people to work with him as well.
- Nehemiah believed that rebuilding the wall of Jerusalem would remove a source of reproach.
- The fact that the walls of Jerusalem were still in ruins was a source of reproach for the Jews.

Nehemiah 2:18: "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."

- Nehemiah told the people that the hand of God was upon him for good.
- Nehemiah told the people what the king had said to him.
- The people agreed to work with Nehemiah to rebuild the wall around Jerusalem.
- The people strengthened their hands for the work that was to be done.

Nehemiah 2:19: "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 heard that the people were rebuilding the wall around Jerusalem.
- Tobiah heard that the people were rebuilding the wall around Jerusalem.
- Geshem heard that the people were rebuilding the wall around Jerusalem.
- Sanballat was a Horonite.
- Tobiah was a servant.
- Tobiah was an Ammonite.
- Geshem was an Arabian.
- Sanballat was upset that someone was rebuilding the wall around Jerusalem.
- Tobiah was upset that someone was rebuilding the wall around Jerusalem.
- Geshem was upset that someone was rebuilding the wall around Jerusalem.
- Sanballat tried to stop them from rebuilding the wall around Jerusalem.
- Tobiah tried to stop them from rebuilding the wall around Jerusalem.
- Geshem tried to stop them from rebuilding the wall around Jerusalem.
- The enemies of the Jews mocked them for trying to rebuilding the wall around Jerusalem.
- The enemies of the Jews lied about what the Jews were doing. They falsely accused the Jews of rebuilding the wall around Jerusalem so they could rebel against the king.

- The enemies of the Jews despised them.
- There are times when the enemies of God try to stop the people of God by using lies and false accusations.

Nehemiah 2:20: "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."

- Nehemiah didn't ignore what the enemies of the Jews were saying. Instead he responded to their false accusation.
- Nehemiah said that the God of heaven would make them prosper.
- Nehemiah told the enemies of the Jews that their God would grant them success.
- Nehemiah looked to God for success. He believed that God was the one who would grant them the victory, and he told that to his enemies.
- Nehemiah told those who opposed him that he and the Jews were the servants of God.
- Nehemiah told those who opposed him that the reason he and the Jews were going to arise and build was because God was going to prosper them and give them success. Nehemiah addressed this as a religious issue.
- The Horonite has no portion in Jerusalem.
- The Horonite has no right to Jerusalem.
- The Horonite has no memorial in Jerusalem.
- The Ammonite has no portion in Jerusalem.

- The Ammonite has no right to Jerusalem.
- The Ammonite has no memorial in Jerusalem.
- The Arabian has no portion in Jerusalem.
- The Arabian has no right to Jerusalem.
- The Arabian has no memorial in Jerusalem.

Chapter 3

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."

- Eliashib was the high priest.
- At this time in history, Israel had a high priest.
- There were other priests in Jerusalem besides the high priest.
- The high priest worked with the other priests to rebuild the sheep gate.
- The high priest did construction work. He helped rebuild the wall around Jerusalem.
- The priests did construction work. They helped rebuild the wall around Jerusalem.
- The high priest and the rest of the priests sanctified the sheep gate after they built it.
- The high priest and the rest of the priests sanctified the wall around Jerusalem from the sheep gate to the tower of Meah.

- The high priest and the rest of the priests sanctified the wall around Jerusalem from the sheep gate to the tower of Hananeel.
- The sheep gate was one of the gates that allowed entry into Jerusalem.
- The tower of Meah was part of the wall around Jerusalem.
- The tower of Hananeel was part of the wall around Jerusalem.
- The high priest and the rest of the priests set up the doors of the sheep gate.

Nehemiah 3:2: "And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri."

- The men of Jericho helped rebuild the wall around Jerusalem.
- The men of Jericho worked next to the high priest and the rest of the priests.
- Zaccur helped rebuild the wall around Jerusalem.
- Zaccur worked next to the men of Jericho.
- Zaccur was a descendant of Imri.
- Zaccur was a man.

Nehemiah 3:3: "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."

- The sons of Hassenaah rebuilt the fish gate.

- The fish gate was one of the gates that allowed entry into Jerusalem.
- Hassenaah had male descendants.
- The sons of Hassenaah laid the beams of the fish gate.
- The sons of Hassenaah set up the doors of the fish gate.
- The sons of Hassenaah set up the locks of the fish gate.
- The sons of Hassenaah set up the bars of the fish gate.
- The fish gate had beams, doors, locks, and bars.

Nehemiah 3:4: "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 helped rebuild the wall around Jerusalem.
- Meremoth worked next to the sons of Hassenaah.
- Meremoth was a descendant of Urijah.
- Urijah was a descendant of Koz.
- Meshullam helped rebuild the wall around Jerusalem.
- Meshullam worked next to Meremoth.
- Meremoth was a descendant of Berechiah.
- Berechiah was a descendant of Meshezabeel.
- Zadok helped rebuild the wall around Jerusalem.
- Zadok worked next to Meshullam.
- Zadok was a descendant of Baana.
- Meremoth was a man.

- Urijah was a man.
- Meshullam was a man.
- Berechiah was a man.
- Zadok was a man.

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

- The Tekoites helped rebuild the wall around Jerusalem.
- The Tekoites worked next to Zadok.
- The nobles did *not* help rebuild the wall around Jerusalem.
- Rebuilding the wall around Jerusalem was a work of the Lord. It was something God wanted, and rebuilding it was an act of service to God.
- When the nobles refused to help rebuild the wall around Jerusalem, they were refusing to serve the Lord.
- At this time there were nobles in Judah.
- The nobles of Judah were unwilling to serve the Lord.
- The nobles of Judah were unwilling to work.
- There are times when construction work is an act of service to God.

Nehemiah 3:6: "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."

- Jehoiada helped rebuild the wall around Jerusalem.
- Jehoiada repaired the old gate.
- The old gate was one of the gates that allowed entry into Jerusalem.
- Jehoiada was a descendant of Paseah.
- Meshullam helped rebuild the wall around Jerusalem.
- Meshullam was a descendant of Besodeiah.
- Jehoiada and Meshullam laid the beams of the old gate.
- Jehoiada and Meshullam set up the doors of the old gate.
- Jehoiada and Meshullam set up the locks of the old gate.
- Jehoiada and Meshullam set up the bars of the old gate.
- The old gate had beams, doors, locks, and bars.
- Jehoiada was a man.
- Meshullam was a man.

Nehemiah 3:7: "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 helped rebuild the wall around Jerusalem.
- Melatia worked next to Jehoiada and Meshullam.
- Melatiah was a Gibeonite.
- Jadon helped rebuild the wall around Jerusalem.
- Jadon worked next to Jehoiada and Meshullam.
- Jadon was a Meronothite.

- The men of Gibeon helped rebuild the wall around Jerusalem.
- The men of Gibeon worked next to Jehoiada and Meshullam.
- The men of Mizpeh helped rebuild the wall around Jerusalem.
- The men of Mizpeh worked next to Jehoiada and Meshullam.
- Melatiah repaired the wall from the old gate to the throne of the governor.
- Jadon repaired the wall from the old gate to the throne of the governor.
- The men of Gibeon repaired the wall from the old gate to the throne of the governor.
- The men of Mizpah repaired the wall from the old gate to the throne of the governor.
- The throne of the governor who ruled over Judah was located in Jerusalem.
- The throne of the governor was near the wall.

Nehemiah 3:8: "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, and they fortified Jerusalem unto the broad wall."

- Uzziel helped rebuild the wall around Jerusalem.
- Uzziel worked next to Melatiah, Jadon, the men of Gibeon, and the men of Mizpah.
- Uzziel was one of the goldsmiths.

- There were goldsmiths in Jerusalem at this time.
- Uzziel was a descendant of Harhaiah.
- Hananiah helped rebuild the wall around Jerusalem.
- Hananiah worked next to Uzziel.
- Hananiah was the son of one of the apothecaries.
- There were apothecaries in Jerusalem at this time.
- Uzziel repaired the wall from the throne of the governor to the broad wall.
- Hananiah repaired the wall from the throne of the governor to the broad wall.
- Uzziel was a man.
- Hananiah was a man.

Nehemiah 3:9: "And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem."

- Rephaiah helped rebuild the wall around Jerusalem.
- Rephaiah worked next to Hananiah.
- Rephaiah was a descendant of Hur.
- Rephaiah ruled over half of Jerusalem.
- Rephaiah was a man.

Nehemiah 3:10: "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 helped rebuild the wall around Jerusalem.

- Jedaiah worked next to Rephaiah.
- Jedaiah was a descendant of Harumaph.
- Jedaiah repaired the portion of the wall around Jerusalem that was close to his house.
- Jedaiah had a house in Jerusalem.
- Hattush helped rebuild the wall around Jerusalem.
- Hattush worked next to Jedaiah.
- Hattush was a descendant of Hashabniah.
- Jedaiah was a man.
- Hattush was a man.

Nehemiah 3:11: "Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the tower of the furnaces."

- Malchijah helped rebuild the wall around Jerusalem.
- Malchijah was a descendant of Harim.
- Hashub helped rebuild the wall around Jerusalem.
- Hashub was a descendant of Pahathmoab.
- Malchijah worked to repair the tower of the furnaces.
- Hashub worked to repair the tower of the furnaces.
- The tower of the furnaces was part of the wall around Jerusalem.
- Malchijah was a man.
- Hashub was a man.

Nehemiah 3:12: "And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters."

- Shallum helped rebuild the wall around Jerusalem.
- Shallum worked next to Malchijah.
- Shallum was a descendant of Halohesh.
- Shallum ruled over half of Jerusalem.
- Shallum had daughters.
- The daughters of Shallum helped rebuild the wall around Jerusalem.
- There were women to helped rebuild the wall around Jerusalem.
- Shallum was a man.

Nehemiah 3:13: "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 on the wall unto the dung gate."

- Hanun helped rebuild the wall around Jerusalem.
- Hanun worked to repair the valley gate.
- The valley gate was one of the gates that allowed entry into Jerusalem.
- The inhabitants of Zanoah helped rebuild the wall around Jerusalem.
- The inhabitants of Zanoah worked to repair the valley gate.
- Hanun and the inhabitants of Zoan built the valley gate.

- Hanun and the inhabitants of Zoan set up the doors of the valley gate.
- Hanun and the inhabitants of Zoan set up the locks of the valley gate.
- Hanun and the inhabitants of Zoan set up the bars of the valley gate.
- The valley gate had doors, locks, and bars.
- Hanun and the inhabitants of Zoan repaired a thousand cubits of wall.
- Hanun and the inhabitants of Zoan repaired the wall from the valley gate to the dung gate.
- The valley gate was a thousand cubits away from the dung gate.

Nehemiah 3:14: "But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof."

- Malchiah helped rebuild the wall around Jerusalem.
- Malchiah repaired the dung gate.
- The dung gate was one of the gates that allowed entry into Jerusalem.
- Malchiah was a descendant of Rechab.
- Malchiah was the ruler over part of Bethhaccerem.
- Malchiah built the dung gate.
- Malchiah set up the doors of the dung gate.
- Malchiah set up the locks of the dung gate.

- Malchiah set up the bars of the dung gate.
- The dung gate had doors, locks, and bars.
- Malchiah was a man.

Nehemiah 3:15: "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 helped rebuild the wall around Jerusalem.
- Shallun repaired the gate of the fountain.
- The gate of the fountain was one of the gates that allowed entry into Jerusalem.
- Shallun was a descendant of Colhozeh.
- Shallun was the ruler over part of Mizpah.
- Shallun built the gate of the fountain.
- Shallun covered the gate of the fountain.
- Shallun set up the doors of the gate of the fountain.
- Shallun set up the locks of the gate of the fountain.
- Shallun set up the bars of the gate of the fountain.
- The gate of the fountain had doors, locks, and bars.
- Shallun built the wall of the pool of Siloah.
- The pool of Siloah was part of Jerusalem.
- The pool of Siloah was part of the king's garden.
- The king's garden was part of Jerusalem.

- Shallun rebuilt the wall around Jerusalem from the wall of the pool of Siloah to the stairs that went down.
- Part of Jerusalem was called the city of David.
- There were stairs that went down from the city of David.
- The pool of Siloah was near the wall.
- The king's garden was near the wall.
- The stairs that went down from the city of David was near the wall.
- The pool of Siloah, the king's garden, and the stairs that went down from the city of David were all close to each other.
- Shallun was a man.

Nehemiah 3:16: "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 helped rebuild the wall around Jerusalem. (This is a different Nehemiah than the one this book is named after.)
- Nehemiah was a descendant of Azbuk.
- Nehemiah was the ruler over part of Bethzur.
- Nehemiah rebuilt the wall that was by the sepulchres of David.
- The sepulchres of David were located in Jerusalem.
- Nehemiah rebuilt the wall that was by the pool.
- There was a pool in Jerusalem.

- Nehemiah rebuilt the wall that was by the house of the mighty.
- There was a house in Jerusalem that was called the house of the mighty.
- The sepulchers of David were near the wall.
- The pool was near the wall.
- The house of the mighty was near the wall.
- The sepulchers of David, the pool, and the house of the mighty were all near each other.
- Nehemiah was a man.

Nehemiah 3:17: "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."

- The Levites helped rebuild the wall around Jerusalem.
- Rehum helped rebuild the wall around Jerusalem.
- Rehum was a descendant of Bani.
- Hashabiah helped rebuild the wall around Jerusalem.
- Hashabiah worked next to Rehum.
- Hashabiah ruled over half of Keilah.
- Rehum was a man.
- Hashabiah was a man.

Nehemiah 3:18: "After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah."

- Bavai helped rebuild the wall around Jerusalem.

- Bavai was a descendant of Henadad.
- Bavai ruled over half of Keilah.
- Bavai was a man.

Nehemiah 3:19: "And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall."

- Ezer helped rebuild the wall around Jerusalem.
- Ezer was a descendant of Jeshua.
- Ezer ruled over Mizpah.
- Ezer rebuilt a portion of the wall that went to the armory, at the turning of the wall.
- There was an armory in Jerusalem.
- The armory was near the wall.
- Ezer was a man.

Nehemiah 3:20: "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 helped rebuild the wall around Jerusalem.
- Baruch was a descendant of Zabbai.
- Baruch repaired the wall from its turning point to the door of the house of Eliashib the high priest.
- Baruch earnestly repaired the wall. (The text specifically points this out.)
- Eliashib the high priest had a house in Jerusalem.

- Eliashib didn't repair the portion of the wall that was by his house. Instead he worked on a different section of the wall, while someone else worked on the portion of the wall that was by his house.
- The house of Eliashib was near the wall.
- Baruch was a man.

Nehemiah 3:21: "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 helped rebuild the wall around Jerusalem.
- Meremoth was a descendant of Urijah.
- Uriah was a descendant of Koz.
- Meremoth repaired the wall from the door of the house of Eliashib to the end of the house of Eliashib.
- The house of Eliashib was large.
- The house of Eliashib ran parallel to the wall, since the wall went from its door to the end of the house.
- Meremoth was a man.
- Urijah was a man.

Nehemiah 3:22: "And after him repaired the priests, the men of the plain."

- The priests helped rebuild the wall around Jerusalem. (These seem to be different priests than the ones who worked with Eliashib the high priest.)
- The priests were the men of the plain.

Nehemiah 3:23: "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 helped rebuild the wall around Jerusalem.
- Hashub helped rebuild the wall around Jerusalem.
- Benjamin and Hashub lived in the same house.
- Benjamin helped rebuild the wall that was near the house where he lived.
- Hashub helped rebuild the wall that was near the house where he lived.
- The house of Benjamin and Hashub was near the wall.
- Azariah helped rebuild the wall around Jerusalem.
- Azariah was a descendant of Maaseiah.
- Maaseiah was a descendant of Ananiah.
- Azariah helped rebuild the wall that was near his house.
- The house of Azariah was near the wall.
- Azariah was a man.
- Benjamin was a man.
- Maaseiah was a man.

Nehemiah 3:24: "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."

- Binnui helped rebuild the wall around Jerusalem.
- Binnui was a descendant of Henadad.

- Binnui repaired the wall from the house of Azariah to the point where the wall turned (the corner of the wall).
- The wall around Jerusalem had a corner.
- Binnui was a man.

Nehemiah 3:25: "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 helped rebuild the wall around Jerusalem.
- Palal was a descendant of Uzai.
- Palal was a man.
- Palal helped rebuild the portion of the wall that was by its turning point.
- Palal helped rebuild the portion of the wall that was by the tower that was out from the king's high house.
- There was a tower in Jerusalem out from the king's high house.
- In Jerusalem there was a building called the king's high house.
- The king's high house was near a tower.
- The king's high house was near the wall.
- In Jerusalem there was a court of the prison.
- The court of the prison was near the wall.
- The court of the prison was near the king's high house.
- Pedaiah helped rebuild the wall around Jerusalem.

- Pedaiah was a descendant of Parosh.
- Pedaiah was a man.

Nehemiah 3:26: "Moreover the Nethinims dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that lieth out."

- The Nethinims (temple assistants) lived in Ophel.
- The Nethinims repaired the portion of the wall that went from the part of the wall by the eastern water gate, to the tower that was out from the gate.
- The water gate was one of the gates that allowed access into Jerusalem.
- There was a water gate to the east.
- There was a tower that was out a bit from the water gate.
- The Nethinims helped rebuild the wall around Jerusalem.

Nehemiah 3:27: "After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel."

- The Tekoites repaired multiple sections of the wall around Jerusalem.
- The Tekoites also repaired the part of the wall that was by the great tower.
- The Teokites repaired the part of the wall that was by Ophel.
- Ophel (where the Nethinims lived) was in Jerusalem.
- Ophel was near the wall.

Nehemiah 3:28: "From above the horse gate repaired the priests, every one over against his house."

- The priests repaired the portion of the wall that was by the horse gate.
- The horse gate was one of the gates that allowed access into Jerusalem.
- Each priest repaired the part of the wall that was by his house.
- The priests had houses in Jerusalem.
- The houses of the priests were near the wall.

Nehemiah 3:29: "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 helped rebuild the wall around Jerusalem.
- Zadok was a descendant of Immer.
- Zadok was a man.
- Zadok repaired the portion of the wall that was by his house.
- Zadok had a house in Jerusalem.
- The house of Zadok was near the wall.
- Shemaiah helped rebuild the wall around Jerusalem.
- Shemaiah was a descendant of Shechaniah.
- Shemaiah was a man.
- Shemaiah was the keeper of the east gate.

Nehemiah 3:30: "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 helped rebuild the wall around Jerusalem.
- Hananiah was a descendant of Shelemiah.
- Hananiah was a man.
- Hanun helped rebuild the wall around Jerusalem.
- Hanun was a descendant of Zalaph.
- Hanun was a man.
- Hanun was the sixth son of Zalaph.
- Zalaph had at least six sons.
- Meshullam helped rebuild the wall around Jerusalem.
- Meshullam was a descendant of Berechiah.
- Meshullam was a man.
- Meshullam repaired the portion of the wall that was by his chamber.
- Meshullam had a chamber near the wall.

Nehemiah 3:31: "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 helped rebuild the wall around Jerusalem.
- Malchiah was the son of the goldsmith.

- There was a goldsmith in Jerusalem.
- Malchiah was a man.
- Malchiah repaired the portion of the wall that was near where the Nethinims (temple assistants) lived.
- Malchiah repaired the portion of the wall that was near the merchants.
- There were merchants in Jerusalem.
- Malchiah repaired the portion of the wall that was by the gate Miphkad.
- The Miphkad gate was one of the gates that allowed entry into Jerusalem.
- Malchiah repaired the portion of the wall that led up to a corner.

Nehemiah 3:32: "And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants."

- The goldsmiths helped rebuild the wall around Jerusalem.
- There were multiple goldsmiths in Jerusalem.
- The merchants helped rebuild the wall around Jerusalem.
- There were multiple merchants in Jerusalem.
- The goldsmiths helped rebuild the portion of the wall that went from its corner to the sheep gate.
- The sheep gate was one of the gates that allowed entry into Jerusalem.
- The merchants helped rebuild the portion of the wall that went from its corner to the sheep gate.

Chapter 4

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 learned that the Jews were rebuilding the wall around Jerusalem.
- Sanballat was angry that the Jews were rebuilding the wall around Jerusalem.
- Sanballat mocked the Jews for rebuilding the wall around Jerusalem.
- The reason Sanballat mocked the Jews is because he was angry with them.
- There are times when the wicked reveal their hatred for someone by mocking them.
- Mocking someone can be a form of hatred.
- Sanballat hated the Jews.
- Sanballat didn't want the wall around Jerusalem to be rebuilt.
- Sanballat was an enemy of the Jews.

Nehemiah 4:2: "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?"

- Sanballat spoke to his people.

- Sanballat spoke to the army of Samaria.
- There was an army in Samaria at this time.
- Sanballat mocked the Jews and said they were feeble.
- Sanballat said the Jews were fortifying themselves.
- Sanballat wanted the Jews to remain weak and defenseless.
- Sanballat didn't want the Jews to offer sacrifices to God.
- Sanballat didn't want the city of Jerusalem to be revived. He wanted it to remain a ruin.
- Sanballat called Jerusalem "heaps of rubbish which are burned".

Nehemiah 4:3: "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."

- When Sanballat spoke to his people, Tobiah was with him.
- Tobiah was an Ammonite.
- Tobiah hated the Jews.
- Tobiah mocked the Jews.
- Tobiah mocked the Jews by saying that whatever wall they built would be so weak that a fox could knock it down.
- Tobiah was an enemy of the Jews.

Nehemiah 4:4: "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:"

- Nehemiah prayed that God would hear the wicked mocking of Sanballat and Tobiah.
- The Jews were despised.
- Sanballat despised the Jews.
- Tobiah despised the Jews.
- Nehemiah prayed that God would turn the reproach of the enemies of the Jews upon them.
- When the enemies of the Jews mocked them, Nehemiah didn't take matters into his own hands. Instead he prayed and asked God to avenge them.
- Nehemiah prayed that God would turn the enemies of the Jews from oppressors into prey.
- It's not wrong to pray that God would take vengeance upon the enemies of the saints, or to pray that He would avenge the saints.
- It's not wrong to pray that God would turn the enemies of the saints from oppressors into prey, or to pray that the wicked would become the ones who were hunted.

Nehemiah 4:5: "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."

- Nehemiah prayed that God wouldn't cover the iniquity of the enemies of the Jews, but would hold them accountable for their sins.
- Nehemiah prayed that God wouldn't blot out the sins of the enemies of the Jews, but would punish them for their wickedness.

- It's not wrong to pray that God would hold the wicked accountable for the evil things they've done.
- When Sanballat and Tobiah mocked the Jews for rebuilding the wall around Jerusalem, they were actually mocking God (because it was the will of God that the walls around Jerusalem be rebuilt).
- When Sanballat and Tobiah mocked the Jews for doing the will of God by rebuilding the wall around Jerusalem, they provoked God to anger.
- We must not mock people for doing the will of God, because that would be mocking God.
- We must not mock people for doing the will of God, because that provokes God to anger.
- It's a terrible thing to mock God.
- It's a terrible thing to provoke God to anger.
- The reason Nehemiah prayed that God wouldn't blot out the sins of the enemies of the Jews was because those people had provoked God to anger through their wicked actions, and Nehemiah wanted them to be held accountable for that.

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."

- The Jews continued working on rebuilding the wall around Jerusalem.
- The Jews didn't stop rebuilding the wall when Sanballat and Tobiah mocked them. They continued anyway in spite of the mockery they were subjected to.

- At this point half, of the wall had been rebuilt.
- The people had a mind to work. They were willing to work on the wall, they had a desire to work on the wall, and they worked diligently on the project.

Nehemiah 4:7: "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 heard that the reconstruction of the walls around Jerusalem was nearing completion.
- Tobiah heard that the reconstruction of the walls around Jerusalem was nearing completion.
- The Arabians heard that the reconstruction of the walls around Jerusalem was nearing completion.
- The Ammonites heard that the reconstruction of the walls around Jerusalem was nearing completion.
- The Ashdodites heard that the reconstruction of the walls around Jerusalem was nearing completion.
- At this time there were Arabians in Judah.
- At this time there were Ammonites in Judah.
- At this time there were Ashdodites in Judah.
- Sanballat was angry that the reconstruction of the wall around Jerusalem was almost finished.
- Tobiah was angry that the reconstruction of the wall around Jerusalem was almost finished.
- The Arabians was angry that the reconstruction of the

wall around Jerusalem was almost finished.

- The Ammonites was angry that the reconstruction of the wall around Jerusalem was almost finished.
- The Ashdodites was angry that the reconstruction of the wall around Jerusalem was almost finished.
- Sanballat was an enemy of the Jews.
- Tobiah was an enemy of the Jews.
- The Arabians were the enemies of the Jews.
- The Ammonites were the enemies of the Jews.
- The Ashdodites were the enemies of the Jews.
- Although a remnant of Jews had returned to Judah, the land of Judah was now filled with people who hated them. This means the Jews who lived in Judah not only had to deal with a Jerusalem that was in ruins, but also with the many people who hated them and wanted them to suffer.
- Sanballat didn't want the Jews to finish rebuilding the wall around Jerusalem.
- Tobiah didn't want the Jews to finish rebuilding the wall around Jerusalem.
- The Arabians didn't want the Jews to finish rebuilding the wall around Jerusalem.
- The Ammonites didn't want the Jews to finish rebuilding the wall around Jerusalem.
- The Ashdodites didn't want the Jews to finish rebuilding the wall around Jerusalem.

Nehemiah 4:8: "And conspired all of them together to come

and to fight against Jerusalem, and to hinder it."

- Sanballat, Tobiah, the Arabians, the Ammonites, and the Ashdodites formed a conspiracy to go to Jerusalem and fight against the Jews who were rebuilding the wall around Jerusalem, in order to force the Jews to stop.
- Sanballat was so determined to stop the Jews from rebuilding the wall around Jerusalem that he joined a conspiracy to wage war against the Jews in order to stop them.
- Tobiah was so determined to stop the Jews from rebuilding the wall around Jerusalem that he joined a conspiracy to wage war against the Jews in order to stop them.
- The Arabians were so determined to stop the Jews from rebuilding the wall around Jerusalem that they joined a conspiracy to wage war against the Jews in order to stop them.
- The Ammonites were so determined to stop the Jews from rebuilding the wall around Jerusalem that they joined a conspiracy to wage war against the Jews in order to stop them.
- The Ashdodites were so determined to stop the Jews from rebuilding the wall around Jerusalem that they joined a conspiracy to wage war against the Jews in order to stop them.

Nehemiah 4:9: "Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them."

- Nehemiah learned that Sanballat, Tobiah, the Arabians,

the Ammonites, and the Ashdodites had formed a conspiracy to go to war against the Jews to stop them from rebuilding the wall around Jerusalem.

- When the Jews learned about this conspiracy, they didn't stop building the wall around Jerusalem.
- When the Jews learned about this conspiracy, they prayed that God would protect them while they rebuilt the wall around Jerusalem.
- When the Jews were threatened by this conspiracy, they looked to God for protection. They depended on Him to save them.
- When the Jews were threatened by this conspiracy, they set a watch to look for an enemy attack.
- The watch which the Jews set watched both day and night.

Nehemiah 4:10: "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."

- Judah said that the strength of the workers had decayed, and for that reason the wall around Jerusalem couldn't be rebuilt.
- Judah said that there was a lot of garbage and debris, and for that reason the wall around Jerusalem couldn't be rebuilt.
- Some of the people were complaining that the rebuilding of the wall couldn't be completed for various reasons.
- After the Jews learned that their enemies wanted to attack them, Judah suddenly complained that there was

too much rubble to finish the rebuilding effort. (It's possible Judah was just looking for an excuse to stop, without having to admit he was afraid.)

Nehemiah 4:11: "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."

- The adversaries of the Jews thought that the Jews didn't know about their plan to launch a surprise attack against them.
- The adversaries of the Jews planned on launching a surprise attack against them and killing them.
- The way the adversaries of the Jews planned on halting the reconstruction of the wall was by attacking the Jews who were doing the work and slaughtering them.
- The adversaries of the Jews were planning on murdering them in large numbers.
- Sanballat wanted to murder the Jews.
- Tobiah wanted to murder the Jews.
- The Arabians wanted to murder the Jews.
- The Ammonites wanted to murder the Jews.
- The Ashdodites wanted to murder the Jews.
- Sanballat wanted to stop the rebuilding of the wall around Jerusalem so badly that he was willing to commit mass murder in order to accomplish it.
- Tobiah wanted to stop the rebuilding of the wall around Jerusalem so badly that he was willing to commit mass murder in order to accomplish it.

- The Arabians wanted to stop the rebuilding of the wall around Jerusalem so badly that he was willing to commit mass murder in order to accomplish it.
- The Ammonites wanted to stop the rebuilding of the wall around Jerusalem so badly that he was willing to commit mass murder in order to accomplish it.
- The Ashdodites wanted to stop the rebuilding of the wall around Jerusalem so badly that he was willing to commit mass murder in order to accomplish it.

Nehemiah 4:12: "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."

- There were Jews who lived near the adversaries of the Jews, who had overheard their plans.
- The Jews who lived near Sanballat and Tobiah gave Nehemiah ten warnings about the plan to attack them by surprise and kill them.

Nehemiah 4:13: "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."

- When Nehemiah heard about this impending surprise attack, he didn't stop rebuilding the wall.
- When Nehemiah heard about this impending surprise attack, he responded by arming people with weapons so they could defend themselves in the event of an attack.
- Nehemiah set up a guard in the lower places behind the

wall.

- Nehemiah set up a guard in the higher places.
- Nehemiah organized the people into families.
- The families were armed with swords.
- The families were armed with spears.
- The families were armed with bows.

Nehemiah 4:14: "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."

- Nehemiah rose up.
- Nehemiah spoke to the nobles.
- Nehemiah spoke to the rulers.
- Nehemiah spoke to the people.
- Nehemiah told the Jews to not be afraid of their adversaries.
- Nehemiah told the Jews to put their faith in the Lord.
- The antidote to fear is faith in the Lord. We must put our trust in the Lord so that we won't be afraid of our adversaries.
- God doesn't want us to be afraid of our adversaries. Instead He wants us to put our faith in Him.
- God is great.
- God is "terrible" (in the sense that He is a terror to the wicked).

- Nehemiah told the Jews to fight for one another.
- Nehemiah told the Jews to fight for their sons.
- Nehemiah told the Jews to fight for their daughters.
- Nehemiah told the Jews to fight for their wives.
- Nehemiah told the Jews to fight for their houses.
- Although Nehemiah told the Jews to trust in the Lord and not be afraid, he still prepared the Jews to fight.
- It's not wrong to fight for our families.
- Nehemiah was the one who spoke up and rallied the Jews to trust in God, defend themselves, and keep working. It seems that the other people who spoke up (such as Judah) only had complaints and fear.

Nehemiah 4:15: "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."

- The enemies of the Jews learned that the Jews knew of their plans. They discovered that their surprise attack wasn't going to be a surprise, and the Jews had armed themselves and were ready for them.
- God was the one who ruined the plan of the enemies of the Jews. God brought their counsel to nothing.
- God protected the Jews by warning them about the impending surprise attack.
- The Jews returned to working on the wall.
- The enemies of the Jews were unable to stop them from working on the wall.

- The enemies of the Jews were unable to kill them as they had planned.
- The enemies of the Jews were no longer interested in attacking the Jews after they learned they would have to fight a real battle, and the Jews knew about their plans and had armed themselves.
- It seems that none of the Jews abandoned their assigned work. Instead they went back to work on the wall, in spite of the threats that had been made against them.

Nehemiah 4:16: "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; and the rulers were behind all the house of Judah."

- Nehemiah had servants.
- Nehemiah brought servants with him to Jerusalem.
- From that time forward, Nehemiah took security precautions to protect those who were rebuilding the wall.
- Half of Nehemiah's servants worked to rebuild the wall.
- Half of Nehemiah's servants held spears and shields and bows and harbergeons.
- Nehemiah's servants were armed and ready for war.
- The rulers supported the Jews in the effort to rebuild the wall around Jerusalem.
- Nehemiah put his faith in God, but he also armed his servants and prepared for battle.

- Nehemiah used his servants to help rebuilding the wall.
- Nehemiah used his servants to protect those who were rebuilding the wall.

Nehemiah 4:17: "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."

- Some of the Jews worked to rebuild the wall itself.
- Some of the Jews bore burdens.
- When the Jews worked, they worked with one hand and held a weapon in the other hand.
- The Jews who worked on the wall were armed and ready for battle. They were ready to fight should the adversaries of the Jews attack.

Nehemiah 4:18: "For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me."

- All of those who worked on building the wall had a sword girded by their side.
- There was a person who stood by Nehemiah who had a trumpet. It seems that the plan was for the trumpet to sound if the enemy attacked.

Nehemiah 4:19: "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."

- Nehemiah spoke to the nobles about what to do if their adversaries attacked.
- Nehemiah spoke to the rulers about what to do if their adversaries attacked.
- Nehemiah spoke to the Jews about what to do if their adversaries attacked.
- The work of rebuilding the wall around Jerusalem was great and large. It was an enormous effort.
- As the people worked on rebuilding the wall, they were separated from one another by a great distance (because Jerusalem was a large city).
- Because the wall was very large and the people were separated, the people were scattered and therefore vulnerable to an enemy attack.

Nehemiah 4:20: "In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us."

- Nehemiah planned on using the trumpet to alert the people that an enemy was attacking.
- When the trumpet sounded, that meant an enemy was attacking.
- When the trumpet sounded, the people were to go to the place where the trumpet had sounded, because that meant the enemy was attacking there.
- Nehemiah planned on being wherever the enemy was attacking, because the person who sounded the trumpet was beside Nehemiah.
- Nehemiah wanted to alert the people if the enemy

attacked, so the Jews could gather and defend themselves.

- Although Nehemiah had a plan for the Jews to defend themselves, he didn't trust in the Jews or in their weapons. Instead his full trust was in God to fight for them and defend them.
- Nehemiah told the Jews that God would fight for them.
- Nehemiah had faith that God would protect them.

Nehemiah 4:21: "So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared."

- The people labored on rebuilding the wall around Jerusalem.
- Half of the people held spears during the day, from the time the sun rose in the morning until the stars appeared at night.
- It seems that the Jews had access to a lot of weapons, and a large variety of weapons.

Nehemiah 4:22: "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."

- Nehemiah told the people who were working on the wall to stay in Jerusalem.
- Some of the people who were working on the wall had servants.

- The plan was for the servants to stand guard during the night and then work during the day.
- Nehemiah wanted the people to stay in one secure location where they could be guarded, in order to protect them.
- Nehemiah trusted in God to fight for them and save them, but he still armed the people and took precautions and sought to protect them.

Nehemiah 4:23: "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."

- The only time Nehemiah took off his clothes was "for washing" (either washing themselves or their garments).
- The only time the Jews took off their clothes was "for washing" (either washing themselves or their garments).
- The only time Nehemiah's servants took off their clothes was "for washing" (either washing themselves or their garments).
- The only time Nehemiah's soldiers took off their clothes was "for washing" (either washing themselves or their garments).
- Nehemiah had servants.
- Nehemiah had guards.
- The servants of Nehemiah were different from the guards of Nehemiah. Those were two different groups of people.
- Nehemiah brought servants with him to Jerusalem.

- Nehemiah brought guards with him to Jerusalem.
- The people were alert and constantly on their guard.

Chapter 5

Nehemiah 5:1: "And there was a great cry of the people and of their wives against their brethren the Jews."

- The people cried out against their fellow Jews.
- The wives cried out against their fellow Jews.
- Some of the Jews were upset with other Jews.
- Some of the Jews were married.

Nehemiah 5:2: "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."

- There were many people.
- There were many male children.
- There were many female children.
- The people wanted food for themselves.
- The people wanted food for their sons.
- The people wanted food for their daughters.
- The people specifically asked for corn.
- The reason the people cried out was because they wanted food to feed themselves and their families.

Nehemiah 5:3: "Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth."

- At this time, there was a famine in the land.
- Some of the people mortgaged their lands to buy food.
- Some of the people mortgaged their vineyards to buy food.
- Some of the people mortgaged their houses to buy food.
- Some of the people owned land.
- Some of the people owned vineyards.
- Some of the people owned houses.
- It was possible to obtain a mortgage in the ancient world.
- Some of the people were greatly impoverished. They were deep in debt and were just trying to buy food to keep themselves and their families alive.

Nehemiah 5:4: "There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards."

- The king had placed a tax upon the Jews.
- The king had placed a tax upon the lands owned by the Jews.
- The king had placed a tax upon the vineyards owned by the Jews.
- Some of the people had mortgaged their property in order to pay the tax to the king.

Nehemiah 5:5: "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."

- Some of the Jews had become in debt to other Jews.
- There were rich Jews and poor Jews in the land.
- The poor Jews had to sell their sons and daughters into slavery (to other Jews) in order to buy food.
- The poor Jews weren't able to redeem their sons and daughters from slavery.
- The poor Jews had to sell their lands and vineyards (to other Jews) to buy food.
- The poor Jews weren't able to redeem their lands and vineyards.
- The rich Jews who were in the land were greatly oppressing the poor Jews.

Nehemiah 5:6: "And I was very angry when I heard their cry and these words."

- Nehemiah was very angry when he found out what was going on.
- Nehemiah wasn't aware that this was going on.
- Nehemiah was angry that the rich were mistreating the poor.

Nehemiah 5:7: "Then I consulted with myself, and I rebuked

the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them."

- Nehemiah rebuked the nobles.
- The nobles were mistreating the poor.
- Nehemiah rebuked the rulers.
- The rulers were mistreating the poor.
- The nobles were charging interest to the poor (which was forbidden by the Mosaic Law).
- The rulers were charging interest to the poor (which was forbidden by the Mosaic Law).
- Nehemiah gathered a large crowd and set them against the nobles.
- Nehemiah gathered a large crowd and set them against the rulers.
- Those who are in positions of power do not have the right to mistreat the poor.
- Those who are in positions of power do not have the right to violate the commands of God.
- It's not wrong to rebuke those who are in positions of power when they do something wrong.
- Nehemiah didn't confront the nobles and rulers alone. Instead he set a large assembly against them so that many people would hear how these rulers and nobles defended their wicked deeds.

Nehemiah 5:8: "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."

- Nehemiah said that he had redeemed the Jews who had been sold to pagans, and yet these rich Jews had enslaved other Jews and did nothing about it.
- Nehemiah said that he had redeemed the Jews who had been sold to pagans, and yet these rich Jews were selling their fellow Jews into slavery to pagans.
- The rulers and nobles couldn't answer Nehemiah. They couldn't defend their practice of slaving the Jews and selling them to pagans.
- The rich Jews should have looked after the poor and helped them, instead of taking advantage of the poor and selling them into slavery.
- The rulers and nobles were unable to defend themselves in front of the large assembly of people that Nehemiah had gathered. They didn't try to defend their practice of enslaving Jews and selling them to pagans.

Nehemiah 5:9: "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?"

- Nehemiah rebuked the rulers and nobles. He told them that what they were doing was wrong.
- The rulers and nobles should have feared the Lord.
- The rulers and nobles should have obeyed the Lord and done as He commanded.
- We must fear the Lord.

- We must obey the Lord.
- God expects even rulers to fear Him.
- God expects even rulers to obey Him.
- Rulers don't have the right to do whatever they please. God will hold them accountable for what they've done.
- At this time, there were many pagans in the land.
- At this time, the pagans who were in the land held the Jews in contempt. The Jews were living in a state of reproach.
- Since the Jews were being held in contempt by their enemies, who lived in the land, the people should have feared the Lord instead of doing wicked things that brought even greater reproach upon them.
- The many pagans who lived in the land were the enemies of the Jews. The pagans hated and despised the Jews.

Nehemiah 5:10: "I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury."

- Under the Mosaic Law, it wasn't a sin to charge foreigners interest. However, one couldn't charge interest to the poor.
- It wouldn't have been wrong for Nehemiah or his servants to charge interest to the pagans who lived in the land. However, it was wrong to charge interest to the poor Jews who lived in the land, and who were suffering greatly.
- Nehemiah told the rulers and nobles to stop charging interest to the poor.

- It's wrong to charge interest to the poor.
- We must not charge interest to the poor.
- We should seek to help the poor.
- We must not oppress the poor.
- God cares about the poor.
- God wants us to care about the poor.

Nehemiah 5:11: "Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them."

- Nehemiah commanded the nobles to restore the land they had taken from the poor. They were to do that immediately (that day).
- Nehemiah commanded the nobles to restore the vineyards they had taken from the poor. They were to do that immediately (that day).
- Nehemiah commanded the nobles to restore the oliveyards they had taken from the poor. They were to do that immediately (that day).
- Nehemiah commanded the nobles to restore the houses they had taken from the poor. They were to do that immediately (that day).
- Nehemiah commanded the nobles to restore one percent of the money they had taken from the poor. They were to do that immediately (that day).
- Nehemiah commanded the nobles to restore one percent of the corn they had taken from the poor. They were to

do that immediately (that day).

- Nehemiah commanded the nobles to restore one percent of the wine they had taken from the poor. They were to do that immediately (that day).
- Nehemiah commanded the nobles to restore one percent of the oil they had taken from the poor. They were to do that immediately (that day).
- The rich had taken land from the poor.
- The rich had taken vineyards from the poor.
- The rich had taken oliveyards from the poor.
- The rich had taken houses from the poor.
- The rich had taken money from the poor.
- The rich had taken corn from the poor.
- The rich had taken wine from the poor.
- The rich had taken oil from the poor.
- Nehemiah told the nobles to restore the land, vineyards, oliveyards, and houses to the poor.
- Nehemiah didn't tell the nobles to restore all of the money, corn, wine, and oil. They were only to return one percent of it to the poor.
- Nehemiah addressed this problem by telling the rich to return to the poor the real estate that the poor already owned, but which the rich had taken from them. The solution was to restore that which had been wrongfully taken from the poor.
- Since the rich had been illegally charging interest to the poor, Nehemiah told the rich to restore a percent of what they had collected from the poor. The solution was to

return what had been wrongfully taken from the poor.

- Nehemiah didn't seize all of the wealth of the rich, or take anything that rightfully belonged to the rich. Instead the solution was to restore that which had been wrongfully taken.
- Nehemiah made this demand to the rich and the nobles after confronting them with their evil deeds, which they couldn't defend.
- Nehemiah made this demand to the rich and the nobles in front of a large assembly of people (who may have been an assembly of their victims).

Nehemiah 5:12: "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."

- The rulers and the nobles agreed to do what Nehemiah told them to do. They agreed to restore the land and vineyards and oliveyards and houses.
- Nehemiah didn't simply take them at their word. Instead he made the rulers and nobles swear an oath that they would do this.
- Nehemiah had a priest take an oath from the rulers and the nobles. He had them make a binding promise to God that they would do this thing.
- Nehemiah had the rulers and nobles take this oath in front of a large assembly of people, so everyone would know they had made this promise.
- Nehemiah intended to hold the rulers accountable for keeping this promise.

Nehemiah 5:13: "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."

- Nehemiah prayed that God would curse any ruler or noble who broke this promise (which had been made before God).
- Nehemiah prayed that God would utterly destroy the house of any ruler or noble who broke this promise.
- Nehemiah prayed that God would utterly destroy the works of any ruler or noble who broke this promise.
- It's not wrong to pray that God would hold people accountable for breaking their promises.
- God holds the rich accountable for their actions.
- God holds rulers accountable for their actions.
- God expects people to keep the promises that they make.
- There are consequences for breaking promises.
- When the rulers and nobles made this promise, the people who heard it praised the Lord.
- The rulers and nobles made this promise in front of many witnesses.
- When Nehemiah prayed that God would destroy those who didn't keep this promise, the witnesses who were there said "Amen" (let it be).
- The rulers and nobles kept their promise. They did what they said they would do.

Nehemiah 5:14: "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."

- Nehemiah was the governor of Judah for 12 years.
- Nehemiah became the governor of Judah in the 20th year of Artaxerxes.
- Artaxerxes was the king.
- The land of Judah was in the kingdom of Artaxerxes.
- Nehemiah was appointed the governor of Judah.
- Nehemiah was the governor of Judah until the 32nd year of Artaxerxes.
- Artaxerxes was king for at least 32 years.
- Nehemiah was the governor of Judah at his own expense. He didn't accept a salary for that position.
- Nehemiah was wealthy (since he could afford to not be paid for 12 years).
- The people who were with Nehemiah also didn't accept a salary during the time when Nehemiah was governor.
- The reason Nehemiah did not accept a salary was because the people would have to pay it, and Nehemiah didn't want to oppress the Jews. In order to help the poor he did not take a salary.
- Nehemiah didn't use his position as governor in order to enrich himself.
- Nehemiah sacrificed in order to help others.

- Being the governor was normally a paid position under Artaxerxes.

Nehemiah 5:15: "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."

- There were governors who ruled over Judah before Nehemiah. He wasn't the first.
- The governors who ruled over Judah took a salary.
- The salary for the governors was paid by the people.
- The governors took bread from the people.
- The governors took wine from the people.
- The governors took 40 shekels of silver from the people.
- The servants of the governors ruled over the people.
- Nehemiah didn't take bread or wine or silver from the people.
- Nehemiah didn't allow his servants to rule over the people.
- The reason Nehemiah didn't take anything from the people was because he feared God. He didn't want to oppress the people or make their lives worse.
- The reason Nehemiah didn't allow his servants to rule over the people was because he feared God.

Nehemiah 5:16: "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."

- Nehemiah continued to work on rebuilding the wall around Jerusalem.
- Nehemiah wasn't paid for his work on rebuilding the wall around Jerusalem. That was something he did at his own expense.
- Nehemiah didn't purchase any land while he was in Judah.
- Nehemiah's servants worked on rebuilding the wall around Jerusalem.
- Nehemiah didn't use his trip to Jerusalem to enrich himself. Instead he took that trip at his own expense.

Nehemiah 5:17: "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."

- Nehemiah provided food for 150 Jews and rulers.
- Nehemiah also provided food for a number of pagans who lived in the land.
- Nehemiah fed a great many people at his own expense.

Nehemiah 5:18: "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."

- At Nehemiah's table, an ox was prepared each day. If this continued for 12 years it would have been 4,380 oxen.

- At Nehemiah's table, 6 choice sheep were prepared each day. If this continued for 12 years it would have been 26,280 sheep.
- At Nehemiah's table, birds were prepared each day.
- At Nehemiah's table, all sorts of wine was prepared every 10 days.
- Nehemiah spent the equivalent of millions of dollars feeding people at his own expense while he was governor.
- Nehemiah's daily food expenses were enormous, and yet he didn't take a salary.
- The reason Nehemiah didn't take a salary was because the people in the land were suffering greatly, and he didn't want to make things worse for them.
- Nehemiah put the needs of the people above his own needs. He sought to serve the people, not to enrich himself.

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

- Nehemiah prayed that God would think about him.
- Nehemiah prayed that God would bless him.
- Nehemiah prayed that God would bless him according to the way that he treated the people.
- Nehemiah wanted God to treat him the way that he treated others. Since he was good to others and served at his own expense, he wanted God to think upon him and bless him.

- It's not wrong for us to pray that God would think about us.
- It's not wrong for us to pray that God would bless us.
- If we've been good to others, it's not wrong to pray that God would reward us for doing that.
- It's not wrong for us to seek a reward from God for the good things we've done.
- Nehemiah didn't look to take a reward for his good deeds from the people. Instead he sought a reward from God alone.

Chapter 6

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;)"

- Nehemiah had rebuilt the wall around Jerusalem. However the doors hadn't yet been put on the gates.
- The wall around Jerusalem was rebuilt first, and then the doors were put on the gates.
- Sanballat heard about the progress Nehemiah had made rebuilding the wall around Jerusalem.
- Tobiah heard about the progress Nehemiah had made rebuilding the wall around Jerusalem.
- Geshem heard about the progress Nehemiah had made rebuilding the wall around Jerusalem.

- The enemies of the Jews heard about the progress Nehemiah had made rebuilding the wall around Jerusalem.
- Sanballat was an enemy of the Jews.
- Tobiah was an enemy of the Jews.
- Geshem was an enemy of the Jews.
- Geshem was an Arabian.
- Nehemiah led the project to rebuild the wall around Jerusalem.
- At this time there were no breaches left in the wall around Jerusalem. All that remained was to put the doors on the gates.

Nehemiah 6:2: "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."

- Sanballat wanted to stop Nehemiah from finishing the wall around Jerusalem.
- Geshem wanted to stop Nehemiah from finishing the wall around Jerusalem.
- Sanballat and Geshem told Nehemiah they wanted to meet with him.
- The reason Sanballat and Geshem wanted to meet with Nehemiah was so they could kill him and put an end to the project to rebuild the wall around Jerusalem. They wanted to lure him away from Jerusalem, which was well-defended and filled with armed guards, and get him to a place where he was vulnerable so he could be attacked.

- Sanballat wanted to kill Nehemiah.
- Geshem wanted to kill Nehemiah.
- Sanballat didn't have a good way to kill Nehemiah as long as he was at Jerusalem.
- Geshem didn't have a good way to kill Nehemiah as long as he was at Jerusalem.
- Sanballat told Nehemiah they wanted to meet with him in the villages that were in the plain of Ono.
- At this time there were villages in the plain of Ono.
- Sanballat was unwilling to meet with Nehemiah in Jerusalem. He could have gone there if he just wanted to meet with Nehemiah, but instead he tried to lure Nehemiah away from Jerusalem to a dangerous place.
- There are times when the wicked try to stop the righteous by killing them.
- There are times when the wicked try to lure the righteous to their death through lies and deceit.
- There are times when the wicked aren't honest about what they're really doing.

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 refused to meet with Sanballat.
- Nehemiah replied to Sanballat by sending messengers.
- Nehemiah didn't send just one messenger. Instead he sent multiple messengers to Sanballat to tell him that he

wouldn't be able to meet with him.

- Nehemiah told Sanballat that he was busy doing a great work, and therefore he couldn't leave.
- If Nehemiah left, the work would cease. The work only progressed as long as Nehemiah was there to direct it.
- If Nehemiah had left to meet with Sanballat then the work would have been delayed, and Nehemiah didn't want that to happen.
- Nehemiah didn't accuse Sanballat of anything. Instead he simply replied that he was busy doing a great work and he could not leave that work.
- Even though Nehemiah knew that Sanballat intended to cause him harm, he didn't accuse Sanballat of anything or address the real issue. Instead he simply said that he was busy and couldn't afford to leave the work that he was doing (which was true, but wasn't the real danger). Nehemiah was very diplomatic in how he responded to this threat on his life.

Nehemiah 6:4: "Yet they sent unto me four times after this sort; and I answered them after the same manner."

- After Nehemiah refused, Sanballat sent him four more meeting requests.
- Nehemiah refused all of the meeting requests.
- Each time Nehemiah refused Sanballat's meeting request he rejected it the same way. He didn't change his message.
- Even though Sanballat kept pestering Nehemiah with requests, Nehemiah didn't give in to the temptation. He

just rejected it and remained focused on the work he was doing.

- There are times when the wicked are persistent. They keep trying, even though they're rejected each time.

Nehemiah 6:5: "Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;"

- Sanballat sent another message to Nehemiah.
- The message that Sanballat sent Nehemiah was sent by Sanballat's servant.
- The message that Sanballat sent Nehemiah was sent by means of an open letter. Since the letter wasn't sealed, that means it wasn't a private letter and anyone could read it.

Nehemiah 6:6: "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."

- Sanballat accused Nehemiah of rebuilding the wall around Jerusalem in order to rebel against the king.
- Sanballat accused Nehemiah of rebuilding the wall around Jerusalem so that he could be their king.
- Sanballat accused Nehemiah of treason.
- Sanballat was guilty of treason for trying to stop a project the king had authorized, and for trying to kill the duly appointed governor of the province. Yet he accused Nehemiah of treason (even though Nehemiah was wholly innocent of any wrongdoing). This means Sanballat was

guilty of the very thing he was accusing Nehemiah of doing.

- There are times when the wicked falsely accuse the righteous.
- There are times when the wicked escalate their behavior in order to stop the righteous.
- There are times when the wicked accuse the righteous of the very sins that they themselves are guilty of committing.
- There are times when the wicked try to cover up their own sins by accusing the righteous of those same sins.
- Sanballat told Nehemiah that all the pagans in the area were claiming that Nehemiah was rebelling against the king. He wanted Nehemiah to think it was being widely reported that he was committing treason, so that Nehemiah would become afraid and stop before the wall was finished lest the king hear the rumors and kill him.
- Sanballat claimed that Gashmu was spreading the rumor that Nehemiah was committing treason against the king.
- Sanballat tried to use lies and false claims of treason to stop the wall around Jerusalem from being rebuilt.
- Sanballat didn't want the wall around Jerusalem to be rebuilt.

Nehemiah 6:7: "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."

- Sanballat accused Nehemiah of appointing prophets to

preach about him in Jerusalem and proclaim him to be the king (which was a lie).

- Sanballat told Nehemiah that these accusations of treason were going to be reported to the king. He wanted Nehemiah to become afraid that he would be killed for treason.
- Sanballat tried to use lies to stop Nehemiah from his work.
- Sanballat tried to use fear to stop Nehemiah from his work.
- Sanballat tried to use false accusations to stop Nehemiah from his work.
- There are times when the wicked use lies to try to stop the righteous.
- There are times when the wicked use fear to try to stop the righteous.
- There are times when the wicked use false accusations to try to stop the righteous.
- Sanballat implied that if Nehemiah didn't come and meet with them then he would report these accusations to the king and get Nehemiah killed.

Nehemiah 6:8: "Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart."

- Nehemiah refused to meet with Sanballat, in spite of the false accusations and threats.
- Nehemiah sent a message to Sanballat.

- The message that Nehemiah sent to Sanballat refuted his false accusations. Nehemiah told Sanballat that the things he had said were false.
- Nehemiah told Sanballat that the things Sanballat said were lies that Sanballat had come up with himself.
- Nehemiah defended himself from the lies, but he didn't go to meet with Sanballat in person (since that would have gotten him killed).

Nehemiah 6:9: "For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands."

- The enemies of the Jews tried to make the Jews afraid.
- The reason the enemies of the Jews wanted them to be afraid was to weaken them.
- The reason the enemies of the Jews wanted to weaken them was to stop the work of rebuilding the wall, so that it wouldn't be finished.
- The wicked want the righteous to be afraid.
- The wicked want the righteous to be weak.
- Fear weakens people.
- People who are weak aren't as effective as those who are strong.
- We need to be strong to complete the work that needs to be done.
- It's not good to be afraid. It's not good to live in fear.
- Nehemiah prayed that God would strengthen his hands so that he could finish the work that God had given him

to do. When Nehemiah was afraid, he went to God for strength so that he could continue.

- God is our source of strength.
- When we're afraid we should pray to God for strength.

Nehemiah 6:10: "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."

- Nehemiah went to the house of Shemaiah.
- Shemaiah was the descendant of Delaiah.
- Shemaiah was a man.
- Delaiah was a descendant of Mehetabeel.
- Shemaiah was shut up in his house.
- Shemaiah told Nehemiah they should meet inside the temple.
- Shemaiah told Nehemiah they should hide inside the temple, and shut the doors of the temple.
- Shemaiah told Nehemiah that people were coming to kill him, and the only safe place for him to hide was inside the temple.
- Shemaiah told Nehemiah that they were going to come and kill him at night.
- Shemaiah tried to fill Nehemiah with fear and make him think that people were going to come and kill him.
- Shemaiah tried to fill Nehemiah with fear and get him to

hide in the temple.

Nehemiah 6:11: "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."

- Nehemiah refused to flee.
- Nehemiah refused to go into the temple to save his life.
- Nehemiah refused to hide inside the temple.
- Nehemiah didn't flee from danger. Instead he stood his ground.
- Nehemiah didn't abandon the project to rebuild the walls around Jerusalem, in spite of the opposition he faced and in spite of the threats against him.
- Nehemiah refused to do something wrong in order to defend himself from threats against his life.

Nehemiah 6:12: "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."

- Nehemiah realized that God hadn't sent Shemaiah.
- Nehemiah realized that Shemaiah was lying to him.
- Shemaiah had been hired by Tobiah.
- Shemaiah had been hired by Sanballat.
- Shemaiah was an enemy of Nehemiah.
- Shemaiah was an enemy of the Jews.
- Shemaiah was working with Tobiah and Sanballat to stop Nehemiah from finishing the walls around Jerusalem.

- Shemaiah was using lies in order to deceive Nehemiah.

Nehemiah 6:13: "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."

- Shemaiah was hired in order to make Nehemiah afraid.
- Shemaiah was hired so that Nehemiah would become afraid and would then sin.
- It would have been a sin for Nehemiah to hide in the temple.
- Shemaiah was hired so that Nehemiah would sin, and then the enemies of the Jews would have had something evil to say about him that they could have used to reproach him.
- There are times when the wicked use lies to try to get the righteous to sin, so they can have something to reproach the righteous with.
- There are times when the wicked lay traps for the righteous.

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."

- Nehemiah prayed that God would think about the wickedness of Tobiah.
- Nehemiah prayed that God would think about the wickedness of Sanballat.

- It's not wrong to pray that God will think about and consider the evil deeds of the wicked.
- Nodiah was a prophetess.
- Nodiah was a woman.
- Nodiah was an enemy of Nehemiah.
- Nodiah was an enemy of the Jews.
- Nodiah wanted to stop Nehemiah from rebuilding the wall around Jerusalem.
- Nodiah was working with Tobiah and Sanballat.
- Nehemiah prayed that God would think about the wickedness of Nodiah.
- There were multiple prophets who lied to Nehemiah and tried to put him into fear, in order to stop him from rebuilding the wall around Jerusalem.
- Nehemiah prayed that God would think about the wickedness of the lying prophets, who were trying to stop the work of God from being completed.

Nehemiah 6:15: "So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days."

- The wall around Jerusalem was finished in the month Elul.
- The wall around Jerusalem was finished in the 25th day of the month.
- The wall around Jerusalem was finished in 52 days.
- Nehemiah didn't give in to fear. He didn't abandon the reconstruction of the wall around Jerusalem, but

continued it until it was finished.

Nehemiah 6:16: "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."

- The enemies of the Jews heard that the wall around Jerusalem had been rebuilt.
- The pagans who lived in the land of Judah saw that the wall around Jerusalem had been rebuilt.
- The enemies of the Jews were dejected when the wall around Jerusalem was rebuilt.
- The pagans who lived in the land of Judah were dejected when the wall around Jerusalem was rebuilt.
- The enemies of the Jews understood that the God of Israel was the reason why the wall around Jerusalem had been rebuilt.
- The pagans who lived in the land understood that the God of Israel was the reason why the wall around Jerusalem had been rebuilt.
- God was the one who rebuilt the wall around Jerusalem. It was done by His might, His strength, and His power.

Nehemiah 6:17: "Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them."

- The nobles of Judah (who didn't participate in rebuilding the wall around Jerusalem) sent letters to Tobiah.

- Tobiah sent letters to the nobles of Judah.
- The nobles of Judah (who were Jews) were allies of Tobiah (even though Tobiah was an enemy of the Jews and sought to harm them).

Nehemiah 6:18: "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."

- There were many Jews in Judah who were sworn allies of Tobiah (who was an enemy of the Jews and who sought them harm).
- There were many Jews who had become allies with someone who hated the Jews.
- Tobiah was the son-in-law of Shechaniah.
- Shechaniah was the son of Arah.
- Shechaniah was a man.
- Tobiah had a son named Johanan.
- Johanan had married the daughter of Meshullam.
- Meshullam was the son of Berechiah.
- The reason many Jews made an alliance with someone who hated the Jews was because he was the son-in-law of Shechaniah, and because his son had married the daughter of Meshullam.
- The reason many Jews made an alliance with someone who hated the Jews was because of pagan intermarriage. When the Jews married pagans and gave their daughters to pagans, they created alliances with wicked people who

wanted to destroy them. (The book of Ezra deals with some of these pagan intermarriages.)

- There were many Jews who were unwilling to fight against pagans who wanted to destroy them. This is because of alliances they had created with those very same pagans, which were created through intermarriage.

Nehemiah 6:19: "Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear."

- The nobles reported to Tobiah what Nehemiah had been doing. They were the reason why the enemies of the Jews knew what was going on.
- The nobles acted as spies. They spied on Nehemiah and reported what he was doing to his enemies, who wanted to kill him.
- Tobiah sent letters to Nehemiah to make him afraid.

Chapter 7

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,"

- The wall around Jerusalem was rebuilt.
- The doors had been set up in the gates that led into Jerusalem.
- Jerusalem was now secure. The wall was rebuilt and the gates were rebuilt.

- Nehemiah was the one who saw to it that the doors were set up on the gates that led into Jerusalem.
- The porters for the temple were appointed.
- The singers for the temple were appointed.
- The Levites for the temple were appointed.
- The temple had porters.
- The temple had singers.
- The temple had Levites.

Nehemiah 7:2: "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."

- After the wall around Jerusalem had been rebuilt, the gates had been rebuilt, and the porters and singers and Levites for the temple had been appointed, Nehemiah put Hanani in charge of Jerusalem.
- Nehemiah had the authority to decide who should be in charge of Jerusalem.
- Hananiah was Nehemiah's brother.
- Hananiah was the ruler of the palace.
- Hananiah was a faithful man.
- Hananiah feared God.
- Hananiah feared God more than many other Jews at that time.
- The reason Nehemiah put Hananiah in charge over Jerusalem was because he was faithful.
- The reason Nehemiah put Hananiah in charge over

Jerusalem was because he feared God.

- Nehemiah wanted someone who was faithful to be in charge of Jerusalem.
- Nehemiah wanted someone who feared God to be in charge of Jerusalem.
- Nehemiah didn't put himself in charge of Jerusalem. Instead he gave that power to someone else.
- Nehemiah didn't seek power or want to be king.
- Hananiah was a man.

Nehemiah 7:3: "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."

- Nehemiah commanded that the gates of Jerusalem must not be opened until the sun was hot.
- The gates of Jerusalem weren't to be open at night, or in the early morning.
- When the sun wasn't hot, the doors of the gates that led into Jerusalem were to be closed and barred.
- Nehemiah wanted the city of Jerusalem to be secure.
- A watch was to be appointed over Jerusalem.
- It seems that each house was to have its own person who watched over the house.
- Nehemiah wanted the city to be watched over by many people.
- There were people who lived in Jerusalem.

- Nehemiah wanted people to watch over those who lived in Jerusalem.

Nehemiah 7:4: "Now the city was large and great: but the people were few therein, and the houses were not builded."

- The city of Jerusalem was large.
- There were few people who lived in Jerusalem.
- The houses that were within Jerusalem had not been rebuilt yet.
- The wall around Jerusalem was rebuilt before the houses in Jerusalem.

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,"

- God put it into the heart of Nehemiah to put together a genealogy.
- Nehemiah gathered the nobles so he could put together a genealogy.
- Nehemiah gathered the rulers so he could put together a genealogy.
- Nehemiah gathered the people so he could put together a genealogy.
- Nehemiah found a register of the genealogy of those who first returned to Judah after the Babylonian captivity.
- The record in this chapter is the register that Nehemiah

found.

Nehemiah 7:6: "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;"

- The people in this list were Jews. They were people who were once in Judah.
- The people in this list had been taken captive, or were the descendants of those who were taken captive.
- Nebuchadnezzar was the one who took the Jews captive.
- Nebuchadnezzar was a king.
- Nebuchadnezzar was the king of Babylon.
- The people in this list returned from Babylonian captivity to Jerusalem.
- The people in this list returned from Babylonian captivity to Judah.
- The people in this list returned from Babylonian captivity to their home cities.

Nehemiah 7:7: "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 returned to Judah.
- Jeshua returned to Judah.
- Nehemiah returned to Judah.

- Azariah returned to Judah.
- Raamiah returned to Judah.
- Nahamani returned to Judah.
- Mordecai returned to Judah. (It's unlikely this is the same Mordecai who is found in the book of Esther, but it's not completely impossible.)
- Bilshan returned to Judah.
- Mispereth returned to Judah.
- Bigvai returned to Judah.
- Nehum returned to Judah.
- Baanah returned to Judah.
- This is a record of the men who returned to Judah.
- The people in this list were the children of Israel.

Nehemiah 7:8: "The children of Parosh, two thousand an hundred seventy and two."

- 2172 male descendants of Parosh returned to Judah.
- Parosh had descendants.

Nehemiah 7:9: "The children of Shephatiah, three hundred seventy and two."

- 372 male descendants of Shephatiah returned to Judah.
- Shephatiah had descendants.

Nehemiah 7:10: "The children of Arah, six hundred fifty and

two."

- 652 male descendants of Arah returned to Judah.
- Arah had descendants.

Nehemiah 7:11: "The children of Pahathmoab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen."

- 2818 male descendants of Pahathmoab returned to Judah.
- Pahathmoab had descendants.
- Pahathmoab was a descendant of Jeshua.
- Pahathmoab was a descendant of Joab.

Nehemiah 7:12: "The children of Elam, a thousand two hundred fifty and four."

- 254 male descendants of Elam returned to Judah.
- Elam had descendants.

Nehemiah 7:13: "The children of Zattu, eight hundred forty and five."

- 845 male descendants of Zattu returned to Judah.
- Zattu had descendants.

Nehemiah 7:14: "The children of Zaccai, seven hundred and threescore."

- 760 male descendants of Zaccai returned to Judah.

- Zacci had descendants.

Nehemiah 7:15: "The children of Binnui, six hundred forty and eight."

- 648 male descendants of Binnui returned to Judah.
- Binnui had descendants.

Nehemiah 7:16: "The children of Bebai, six hundred twenty and eight."

- 628 male descendants of Bebai returned to Judah.
- Bebai had descendants.

Nehemiah 7:17: "The children of Azgad, two thousand three hundred twenty and two."

- 322 male descendants of Azgad returned to Judah.
- Azgad had descendants.

Nehemiah 7:18: "The children of Adonikam, six hundred threescore and seven."

- 667 male descendants of Adonikam returned to Judah.
- Adonikam had descendants.

Nehemiah 7:19: "The children of Bigvai, two thousand threescore and seven."

- 2067 male descendants of Bigvai returned to Judah.

- Bigvai had descendants.

Nehemiah 7:20: "The children of Adin, six hundred fifty and five."

- 655 male descendants of Adin returned to Judah.
- Adin had descendants.

Nehemiah 7:21: "The children of Ater of Hezekiah, ninety and eight."

- 98 male descendants of Ater returned to Judah.
- Ater was a descendant of Hezekiah.
- Ater had descendants.

Nehemiah 7:22: "The children of Hashum, three hundred twenty and eight."

- 328 male descendants of Hashum returned to Judah.
- Hashum had descendants.

Nehemiah 7:23: "The children of Bezai, three hundred twenty and four."

- 324 male descendants of Bezai returned to Judah.
- Bezai had descendants.

Nehemiah 7:24: "The children of Hariph, an hundred and twelve."

- 112 male descendants of Hariph returned to Judah.
- Hariph had descendants.

Nehemiah 7:25: "The children of Gibeon, ninety and five."

- 95 male descendants of Gibeon returned to Judah.
- Gibeon had descendants.

Nehemiah 7:26: "The men of Bethlehem and Netophah, an hundred fourscore and eight."

- 188 men from Bethlehem and Netophah returned to Judah.

Nehemiah 7:27: "The men of Anathoth, an hundred twenty and eight."

- 128 men from Anathoth returned to Judah.

Nehemiah 7:28: "The men of Bethazmaveth, forty and two."

- 42 men from Bethazmaveth returned to Judah.

Nehemiah 7:29: "The men of Kirjathjearim, Chephirah, and Beeroth, seven hundred forty and three."

- 743 men from Kirjathjearim, Chephirah, and Beeroth returned to Judah.

Nehemiah 7:30: "The men of Ramah and Gaba, six hundred twenty and one."

- 621 men from Ramah and Gaba returned to Judah.

Nehemiah 7:31: "The men of Michmas, an hundred and twenty and two."

- 122 men from Michmas returned to Judah.

Nehemiah 7:32: "The men of Bethel and Ai, an hundred twenty and three."

- 123 men from Bethel and Ai returned to Judah.

Nehemiah 7:33: "The men of the other Nebo, fifty and two."

- 52 men from "the other Nebo" returned to Judah.

Nehemiah 7:34: "The children of the other Elam, a thousand two hundred fifty and four."

- 1254 male descendants of "the other Elam" returned to Judah.
- "the other Elam" had descendants.

Nehemiah 7:35: "The children of Harim, three hundred and twenty."

- 320 male descendants of Harim returned to Judah.
- Harim had descendants.

Nehemiah 7:36: "The children of Jericho, three hundred forty and five."

- 345 male descendants of Jericho returned to Judah. (This may be talking about a man named Jericho, or about people who were from Jericho.)

Nehemiah 7:37: "The children of Lod, Hadid, and Ono, seven hundred twenty and one."

- 721 of the descendants of Lod, Hadid, and Ono returned to Judah. (This may be talking about the cities of Lod, Hadid, and Ono.)

Nehemiah 7:38: "The children of Senaah, three thousand nine hundred and thirty."

- 3930 male descendants of Senaah returned to Judah.
- Senaah had descendants.

Nehemiah 7:39: "The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three."

- This section of this chapter is talking about priests.
- Jedaiah was a descendant of Aaron.
- The house of Jeshua was a descendant of Aaron.
- There were priests of the line of Jedaiah, of the house of Jeshua.
- 973 priests of the line of Jedaiah, of the house of Jeshua, returned to Judah.
- There were priests who returned to Judah.
- Jedaiah had descendants.

Nehemiah 7:40: "The children of Immer, a thousand fifty and two."

- 1052 priests of the line of Immer returned to Judah.
- Immer was a descendant of Aaron.
- Immer had descendants.

Nehemiah 7:41: "The children of Pashur, a thousand two hundred forty and seven."

- 1247 priests of the line of Pashur returned to Judah.
- Pashur was a descendant of Aaron.
- Pashur had descendants.

Nehemiah 7:42: "The children of Harim, a thousand and seventeen."

- 1017 priests of the line of Harim returned to Judah.
- Harim was a descendant of Aaron.
- Harim had descendants.

Nehemiah 7:43: "The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four."

- This section of this chapter is talking about Levites.
- 74 Levites from the families of Jeshua, Kadmiel, and Hodevah returned to Judah.
- Jeshua was a descendant of Levi.
- Kadmiel was a descendant of Levi.

- Hodevah was a descendant of Levi.
- Jeshua had descendants.
- Kadmiel had descendants.
- Hodevah had descendants.
- There were Levites who returned to Judah.

Nehemiah 7:44: "The singers: the children of Asaph, an hundred forty and eight."

- This section of this chapter is talking about the singers (those who sang in the temple).
- 148 singers from the family of Asaph returned to Judah.
- Asaph had descendants.
- There were temple singers who returned to Judah.

Nehemiah 7:45: "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."

- This section of this chapter is talking about the temple porters.
- 138 porters from the families of Shallum, Ater, Talmon, Akkub, Hatita, and Shobai returned to Judah.
- There were porters in the family of Shallum.
- There were porters in the family of Ater.
- There were porters in the family of Talmon.
- There were porters in the family of Akkub.

- There were porters in the family of Hatita.
- There were porters in the family of Shobai.
- Men from the family of Shallum returned to Judah.
- Men from the family of Ater returned to Judah.
- Men from the family of Talmon returned to Judah.
- Men from the family of Akkub returned to Judah.
- Men from the family of Hatita returned to Judah.
- Men from the family of Shobai returned to Judah.
- Shallum had descendants.
- Ater had descendants.
- Talmon had descendants.
- Akkub had descendants.
- Hatita had descendants.
- Shobai had descendants.
- There were temple porters who returned to Judah.

Nehemiah 7:46: "The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,"

- This section of this chapter is talking about the Nethinims (temple assistants).
- There were Nethinims (temple assistants) who returned to Judah.
- There were Nethinims (temple assistants) in the family of Ziha.
- There were Nethinims (temple assistants) in the family of

Hashupha.

- There were Nethinims (temple assistants) in the family of Tabbaoth.
- Men from the family of Ziha returned to Judah.
- Men from the family of Hashupha returned to Judah.
- Men from the family of Tabbaoth returned to Judah.
- Ziha had descendants.
- Hashupha had descendants.
- Tabbaoth had descendants.

Nehemiah 7:47: "The children of Keros, the children of Sia, the children of Padon,"

- There were Nethinims (temple assistants) in the family of Keros.
- Men from the family of Keros returned to Judah.
- Keros had descendants.
- There were Nethinims (temple assistants) in the family of Sia.
- Men from the family of Sia returned to Judah.
- Sia had descendants.
- There were Nethinims (temple assistants) in the family of Padon.
- Men from the family of Padon returned to Judah.
- Padon had descendants.

Nehemiah 7:48: "The children of Lebana, the children of Hagaba, the children of Shalmai,"

- There were Nethinims (temple assistants) in the family of Lebana.
- Men from the family of Lebana returned to Judah.
- Lebana had descendants.
- There were Nethinims (temple assistants) in the family of Hagaba.
- Men from the family of Hagaba returned to Judah.
- Hagaba had descendants.
- There were Nethinims (temple assistants) in the family of Shalmai.
- Men from the family of Shalmai returned to Judah.
- Shalmai had descendants.

Nehemiah 7:49: "The children of Hanan, the children of Giddel, the children of Gahar,"

- There were Nethinims (temple assistants) in the family of Hanan.
- Men from the family of Hanan returned to Judah.
- Hanan had descendants.
- There were Nethinims (temple assistants) in the family of Giddel.
- Men from the family of Giddel returned to Judah.
- Giddel had descendants.
- There were Nethinims (temple assistants) in the family of

Gahar.

- Men from the family of Gahar returned to Judah.
- Gahar had descendants.

Nehemiah 7:50: "The children of Reaiah, the children of Rezin, the children of Nekoda,"

- There were Nethinims (temple assistants) in the family of Reaiah.
- Men from the family of Reaiah returned to Judah.
- Reaiah had descendants.
- There were Nethinims (temple assistants) in the family of Rezin.
- Men from the family of Rezin returned to Judah.
- Rezin had descendants.
- There were Nethinims (temple assistants) in the family of Nekoda.
- Men from the family of Nekoda returned to Judah.
- Nekoda had descendants.

Nehemiah 7:51: "The children of Gazzam, the children of Uzza, the children of Phaseah,"

- There were Nethinims (temple assistants) in the family of Gazzam.
- Men from the family of Gazzam returned to Judah.
- Gazzam had descendants.
- There were Nethinims (temple assistants) in the family of

Uzza.

- Men from the family of Uzza returned to Judah.
- Uzza had descendants.
- There were Nethinims (temple assistants) in the family of Phaseah.
- Men from the family of Phaseah returned to Judah.
- Phaseah had descendants.

Nehemiah 7:52: "The children of Besai, the children of Meunim, the children of Nephishesim,"

- There were Nethinims (temple assistants) in the family of Besai.
- Men from the family of Besai returned to Judah.
- Besai had descendants.
- There were Nethinims (temple assistants) in the family of Meunim.
- Men from the family of Meunim returned to Judah.
- Meunim had descendants.
- There were Nethinims (temple assistants) in the family of Nephishesim.
- Men from the family of Nephishesim returned to Judah.
- Nephishesim had descendants.

Nehemiah 7:53: "The children of Bakbuk, the children of Hakupha, the children of Harhur,"

- There were Nethinims (temple assistants) in the family of

Bakbuk.

- Men from the family of Bakbuk returned to Judah.
- Bakbuk had descendants.
- There were Nethinims (temple assistants) in the family of Hakupha.
- Men from the family of Hakupha returned to Judah.
- Hakupha had descendants.
- There were Nethinims (temple assistants) in the family of Harhur.
- Men from the family of Harhur returned to Judah.
- Harhur had descendants.

Nehemiah 7:54: "The children of Bazlith, the children of Mehida, the children of Harsha,"

- There were Nethinims (temple assistants) in the family of Bazlith.
- Men from the family of Bazlith returned to Judah.
- Bazlith had descendants.
- There were Nethinims (temple assistants) in the family of Mehida.
- Men from the family of Mehida returned to Judah.
- Mehida had descendants.
- There were Nethinims (temple assistants) in the family of Harsha.
- Men from the family of Harsha returned to Judah.
- Harsha had descendants.

Nehemiah 7:55: "The children of Barkos, the children of Sisera, the children of Tamah,"

- There were Nethinims (temple assistants) in the family of Barkos.
- Men from the family of Barkos returned to Judah.
- Barkos had descendants.
- There were Nethinims (temple assistants) in the family of Sisera.
- Men from the family of Sisera returned to Judah.
- Sisera had descendants.
- There were Nethinims (temple assistants) in the family of Tamah.
- Men from the family of Tamah returned to Judah.
- Tamah had descendants.

Nehemiah 7:56: "The children of Nezhiah, the children of Hatipha."

- There were Nethinims (temple assistants) in the family of Nezhiah.
- Men from the family of Nezhiah returned to Judah.
- Nezhiah had descendants.
- There were Nethinims (temple assistants) in the family of Hatipha.
- Men from the family of Hatipha returned to Judah.
- Hatipha had descendants.

Nehemiah 7:57: "The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,"

- Some of the children of Solomon's servants were Nethinims.
- Solomon had servants.
- Some of the servants of Solomon had children.
- It seems that Sotai was one of Solomon's servants.
- Sotai had descendants.
- Men from the family of Sotai returned to Judah.
- There were Nethinims (temple assistants) in the family of Sotai.
- Sophereth was one of Solomon's servants.
- Sophereth had descendants.
- Men from the family of Sophereth returned to Judah.
- There were Nethinims (temple assistants) in the family of Sophereth.
- Perida was one of Solomon's servants.
- Perida had descendants.
- Men from the family of Perida returned to Judah.
- There were Nethinims (temple assistants) in the family of Perida.

Nehemiah 7:58: "The children of Jaala, the children of Darkon, the children of Giddel,"

- Jaala was one of Solomon's servants.
- Jaala had descendants.
- Men from the family of Jaala returned to Judah.
- There were Nethinims (temple assistants) in the family of Jaala.
- Darkon was one of Solomon's servants.
- Darkon had descendants.
- Men from the family of Darkon returned to Judah.
- There were Nethinims (temple assistants) in the family of Darkon.
- Giddel was one of Solomon's servants.
- Giddel had descendants.
- Men from the family of Giddel returned to Judah.
- There were Nethinims (temple assistants) in the family of Giddel.

Nehemiah 7:59: "The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon."

- Shephatiah was one of Solomon's servants.
- Shephatiah had descendants.
- Men from the family of Shephatiah returned to Judah.
- There were Nethinims (temple assistants) in the family of Shephatiah.
- Hattil was one of Solomon's servants.
- Hattil had descendants.

- Men from the family of Hattil returned to Judah.
- There were Nethinims (temple assistants) in the family of Hattil.
- Pochereth was one of Solomon's servants.
- Pochereth had descendants.
- Men from the family of Pochereth returned to Judah.
- There were Nethinims (temple assistants) in the family of Pochereth.
- Pochereth seems to have been either a descendant of Zebaim or from Zebaim.
- Amon was one of Solomon's servants.
- Amon had descendants.
- Men from the family of Amon returned to Judah.
- There were Nethinims (temple assistants) in the family of Amon.

Nehemiah 7:60: "All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two."

- The total number of Nethinims (temple assistants) and the children of Solomon's servants was 392.
- 392 Nethinims (temple assistants) returned to Judah.

Nehemiah 7:61: "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."

- These people came from the cities of Telmelah,

Telharesha, Cherub, Addon, and Immer, but they couldn't prove by genealogies that they were of the children of Israel.

- Nehemiah separated those who could prove that they were of the children of Israel from those who couldn't.
- There are some people who were taken captive by Nebuchadnezzar who may not have been Jews.
- There are some people who returned from the Babylonian captivity to Judah who may not have been Jews.

Nehemiah 7:62: "The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two."

- 642 of the male descendants of Delaiah, Tobiah, and Nekoda returned to Judah.
- Delaiah had descendants.
- Tobiah had descendants.
- Nekoda had descendants.

Nehemiah 7:63: "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."

- There were people who claimed to be of the priestly line but who couldn't prove their lineage. They couldn't prove that they were descendants of Aaron.
- Some of the descendants of Habaiah returned to Judah.
- Some of the descendants of Koz returned to Judah.

- Some of the descendants of Barzillai returned to Judah.
- Habaiah had descendants.
- Koz had descendants.
- Barzillai had descendants.
- The children of Barzillai were called that because one of their ancestors married one of the daughters of Barzillai.
- Barzillai was a Gileadite.
- Barzillai had daughters.

Nehemiah 7:64: "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."

- There were men of the line of Habaiah who claimed to be priests, but they couldn't prove through genealogies that they were the descendant of Aaron.
- There were men of the line of Koz who claimed to be priests, but they couldn't prove through genealogies that they were the descendant of Aaron.
- There were men of the line of Barzillai who claimed to be priests, but they couldn't prove through genealogies that they were the descendant of Aaron.
- Since the men of Habaiah who claimed to be priests couldn't prove that they were the descendants of Aaron, they were removed from the priesthood.
- Since the men of Koz who claimed to be priests couldn't prove that they were the descendants of Aaron, they were removed from the priesthood.
- Since the men of Barzillai who claimed to be priests

couldn't prove that they were the descendants of Aaron, they were removed from the priesthood.

- In order to be a priest you had to be able to prove through a genealogy that you were a descendant of Aaron.
- Those who claimed to be priests but who couldn't prove it through a genealogy were considered polluted and removed from the priesthood.

Nehemiah 7:65: "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."

- The Tirshatha (the governor) said that they weren't allowed to eat the holy things (such as the holy shewbread or the holy sacrifices) until the Urim and Thummim confirmed their priesthood. (This seems to be the last time the Urim and the Thummim are mentioned in the Bible.)
- The Urim and the Thummim could be used to confirm a person's priesthood.
- The Urim and the Thummim were still in use in the second temple. People still knew what they were and they still used them.
- The governor didn't want anyone to eat the holy things unless they had a right to do so.
- The governor wanted confirmation from God that this person was truly a priest and had a right to eat the holy things.
- Part of the job of the priests was to eat the holy things.

- Those who weren't a priest weren't allowed to eat the holy things.

Nehemiah 7:66: "The whole congregation together was forty and two thousand three hundred and threescore,"

- The entire group that returned from the Babylonian captivity to Judah was 42,360. This seems to have only counted the men.
- The number of people who returned to Judah after the Babylonian captivity was over was fairly small. It seems that the vast majority of Jews didn't return to Judah.

Nehemiah 7:67: "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."

- The number didn't count the manservants.
- The number didn't count the maidservants.
- There were a total of 7,337 manservants and maidservants.
- There were 245 male and female singers. (This seems to be a count of the temple singers.)
- Some of the people who returned to Judah had servants.

Nehemiah 7:68: "Their horses, seven hundred thirty and six: their mules, two hundred forty and five:"

- The group that returned from Babylonian captivity to Judah brought 736 horses with them.

- The group that returned from Babylonian captivity to Judah brought 245 mules with them.
- The group that returned from Babylonian captivity to Judah had far more people than horses or mules.

Nehemiah 7:69: "Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses."

- The group that returned from Babylonian captivity to Judah brought 435 camels with them.
- The group that returned from Babylonian captivity to Judah brought 6,720 donkeys with them.
- The group that returned from Babylonian captivity to Judah had far more people than camels or donkeys.

Nehemiah 7:70: "And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments."

- Some of the leaders of the Jews (the "chief of the fathers") donated to the work that was going to be done in Jerusalem.
- The Tirshatha (governor) gave 1,000 drams of gold. (A dram is 1/16th of an ounce.)
- The Tirshatha (governor) gave 50 basins.
- The Tirshatha (governor) gave 530 priest garments.

Nehemiah 7:71: "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."

- Some of the leaders of the Jews (the "chief of the fathers") gave 20,000 drams of gold.
- Some of the leaders of the Jews (the "chief of the fathers") gave 2,200 pounds of silver.

Nehemiah 7:72: "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."

- The common people (the Jews) gave 20,000 drams of gold.
- The common people (the Jews) gave 2,000 pounds of silver.
- The common people (the Jews) gave 67 priest garments.
- The group that returned from Babylonian captivity to Judah had a large amount of treasure with them (silver and gold).

Nehemiah 7:73: "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."

- The priest dwelt in their cities in Judah.
- The Levites dwelt in their cities in Judah.
- The porters dwelt in their cities in Judah.
- The singers dwelt in their cities in Judah.
- The people dwelt in their cities in Judah.

- The Nethinims (temple assistants) dwelt in their cities in Judah.
- In the seventh month, the Jews had settled into their cities in Judah.

Chapter 8

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."

- Everyone in Jerusalem gathered as a group.
- The group gathered in the street.
- The group gathered in the street that was in front of the water gate.
- The water gate is one of the gates that give access to Jerusalem.
- When the people gathered, they asked Ezra to get the book of the law of Moses.
- The reason the people gathered was so they could hear the law of Moses.
- God used Moses to give the law to Israel.
- The law consisted of the commands of God.
- God gave the law to Israel.
- The people wanted to hear the law of Moses. They wanted to know the commands of God.
- Ezra was a scribe.

- Ezra had access to the book of the law of Moses.
- The law of Moses was written in a book.

Nehemiah 8:2: "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."

- Ezra was a priest.
- Ezra brought the law to the group that had gathered.
- There were men in the group.
- There were women in the group.
- The group gathered and asked for the law in the seventh month.
- The group gathered and asked for the law on the first day of the seventh month.
- Ezra brought out the law to both men and women.
- Ezra brought out the law to those who could hear and understand it.

Nehemiah 8:3: "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."

- Ezra read the law to the group that had gathered.
- Ezra read the law in the street.
- Ezra read the law in the street that was in front of the

water gate.

- Ezra began reading the law to the group in the morning.
- The group gathered in the morning in order to hear the law.
- Ezra continued reading the law until midday.
- There were men present when Ezra read the law.
- There were women present when Ezra read the law.
- Ezra read the law to those who could hear and understand it.
- The people listened carefully to the words of the law. They wanted to hear and understand it, so they paid close attention to it.

Nehemiah 8:4: "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 Mishaël, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam."

- Ezra was a scribe.
- Ezra read the law from a pulpit.
- The pulpit from which Ezra read the law was made of wood.
- The pulpit had been made specifically for that purpose. It had been made to be used for reading the law.
- Mattithiah stood beside Ezra when he read the law. He stood on his right side.
- Shema stood beside Ezra when he read the law. He stood

on his right side.

- Anaiah stood beside Ezra when he read the law. He stood on his right side.
- Urijah stood beside Ezra when he read the law. He stood on his right side.
- Hilkiyah stood beside Ezra when he read the law. He stood on his right side.
- Maaseiah stood beside Ezra when he read the law. He stood on his right side.
- 6 people stood on Ezra's right side when he read the law to the people.
- Pedaiah stood beside Ezra when he read the law. He stood on his left side.
- Mishael stood beside Ezra when he read the law. He stood on his left side.
- Malchiah stood beside Ezra when he read the law. He stood on his left side.
- Hashum stood beside Ezra when he read the law. He stood on his left side.
- Hashbadana stood beside Ezra when he read the law. He stood on his left side.
- Zechariah stood beside Ezra when he read the law. He stood on his left side.
- Meshullam stood beside Ezra when he read the law. He stood on his left side.
- 7 people stood on Ezra's left side when he read the law to the people.
- A total of 13 people stood beside Ezra when he read the

law to the people.

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:"

- The law was written in a book.
- Ezra opened the book in the sight of all the people who had gathered.
- The pulpit elevated Ezra above the crowd.
- Before Ezra opened the book of the law, the people were seated in the street.
- When Ezra opened the book of the law, the people stood up.
- It's good to stand when the law of God is opened.

Nehemiah 8:6: "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."

- Ezra began by blessing the Lord.
- Ezra blessed the Lord.
- God is great.
- The Lord is the great God.
- When Ezra blessed the Lord, the people who had gathered responded by saying "Amen, Amen".
- When Ezra blessed the Lord, the people who had gathered responded by lifting up their hands.

- When Ezra blessed the Lord, the people who had gathered responded by bowing their heads.
- When Ezra blessed the Lord, the people who had gathered responded by worshiping the Lord with their faces to the ground.
- It's good to bless the Lord.
- It's good to worship the Lord.
- We should bless the Lord.
- We should worship the Lord.

Nehemiah 8:7: "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 helped the people to understand the law.
- Bani helped the people to understand the law.
- Sherebiah helped the people to understand the law.
- Jamin helped the people to understand the law.
- Akkub helped the people to understand the law.
- Shabbethai helped the people to understand the law.
- Hodijah helped the people to understand the law.
- Maaseiah helped the people to understand the law.
- Kelita helped the people to understand the law.
- Azariah helped the people to understand the law.
- Jozabad helped the people to understand the law.
- Hanan helped the people to understand the law.

- Pellaiah helped the people to understand the law.
- The Levites helped the people to understand the law.
- The people stood as Ezra read the law.
- The people stood as the Levites (and others) helped them understand the law.
- It's good to read the Word of God to people.
- It's good to help people understand the Word of God.
- It's good to stand when the Word of God is read.
- It's good to stand when the Word of God is explained.

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."

- Ezra and those who were with him read in the book of the Law of God.
- Ezra and those who were with him read the book of the Law of God distinctly, so that people could understand it.
- Ezra and those who were with him explained what the law meant, and caused the people to understand what it said.

Nehemiah 8:9: "And Nehemiah, which is the Tirshatha, 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 was the Tirshatha (the governor).

- Ezra was a priest.
- Ezra was a scribe.
- Nehemiah taught the people what the law of God had to say.
- Ezra taught the people what the law of God had to say.
- The Levites taught the people what the law of God had to say.
- Nehemiah, Ezra, and the Levites told the people not to weep.
- When the people heard the law of God they wept (because they knew they hadn't been keeping it).
- That day (the first day of the seventh month) was a holy day to the Lord.
- Since the day was holy to the Lord, the people weren't supposed to weep.

Nehemiah 8:10: "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."

- Nehemiah told the people who had gathered to go and feast.
- Nehemiah told the people to eat good portions of food.
- Nehemiah told the people to drink things that were sweet.
- Nehemiah told the people to give to those who had no food prepared.

- That day was holy to the Lord.
- Nehemiah told the people not to be sorry that day.
- The joy of the Lord is our strength.
- The reason the people were to feast was because the day was holy to the Lord.
- The reason the people were to drink sweet things was because the day was holy to the Lord.
- The reason the people weren't to be sorry that day was because the day was holy to the Lord.
- In the day of feasting, we must remember the poor.
- In the day of feasting, we should give to those who have no food prepared for the feast.
- The joy of the Lord is a source of strength for us.
- Eating good food is related to joy.
- Drinking sweet things is related to joy.
- Not being sorry is related to joy.

Nehemiah 8:11: "So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved."

- The Levites stopped the people from being grieved.
- The reason the people weren't supposed to be grieved that day was because the day is holy.
- We're not supposed to be grieved on holy days.
- There's a time when grief is appropriate.
- There's a time when grief is *not* appropriate.

Nehemiah 8:12: "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."

- The people did what Nehemiah commanded them to do.
- The people went their way. They dispersed.
- The people went and ate food.
- The people went and drank.
- The people went and sent portions to the poor who had nothing prepared.
- The people went and made merry.
- The people understood the words of the law of Moses that Ezra read to them.
- It's not wrong to make merry.
- It's not wrong to feast.
- It's not wrong to eat and drink.

Nehemiah 8:13: "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."

- On the next day, the leaders of the Jews gathered to Ezra.
- On the next day, the priests gathered to Ezra.
- On the next day, the Levites gathered to Ezra.
- Ezra was a scribe.
- The reason the leaders of the Jews gathered to Ezra was so they could understand the law of Moses.

- The reason the priests gathered to Ezra was so they could understand the law of Moses.
- The reason the Levites gathered to Ezra was so they could understand the law of Moses.
- The leaders of the Jews wanted to understand the law of Moses.
- The priests wanted to understand the law of Moses.
- The Levites wanted to understand the law of Moses.

Nehemiah 8:14: "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:"

- God gave the law to Israel through Moses.
- Moses was a real person who actually existed.
- The law of Moses came from God.
- God commanded the children of Israel to dwell in booths (tents). This was to celebrate a feast that was to take place in the seventh month of the year (which was the current month).
- The leadership of Israel wasn't aware of this feast until they came across it in the law of Moses.
- The leadership of Israel was ignorant about the law of Moses.
- The law of Moses hadn't been taught to the people, the priests, the Levites, or the leaders.
- There are feasts that God commanded Israel to celebrate at certain times of the year.

- The feast of booths (also called the feast of tabernacles) was to be celebrated in the seventh month.

Nehemiah 8:15: "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."

- A proclamation was to be made throughout all the cities of Israel.
- A proclamation was to be made in Jerusalem.
- The people were to go to the mountain.
- The people were to get olive branches.
- The people were to get pine branches.
- The people were to get myrtle branches.
- The people were to get palm branches.
- The people were to get branches of thick trees.
- The people were to make booths (tents) out of the branches.

Nehemiah 8:16: "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."

- The people did as God commanded.
- The people went out and got branches.

- The people used the branches to make booths.
- The booths were made on the top of people's houses.
- The booths were made in the courts of people's houses.
- The booths were made in the courts of the house of God (the temple).
- The booths were made in the street of the water gate (which led into Jerusalem).
- The booths were made in the street of the gate of Ephraim (which led into Jerusalem).

Nehemiah 8:17: "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."

- All of the Jews who returned to the land after the Babylonian captivity ended made booths (tents of branches).
- All of the Jews who returned to the land after the Babylonian captivity ended sat under the booths that they made.
- The Israelites hadn't celebrated the feast of booths (tabernacles) since the days of Joshua.
- Joshua was a descendant of Nun.
- Joshua was a man.
- The Israelites didn't celebrate the feast of tabernacles in the days of the judges.
- The Israelites didn't celebrate the feast of tabernacles in

the days of the kings.

- The Israelites didn't celebrate the feast of tabernacles during the reign of David or Solomon.
- The Israelites didn't follow the law of Moses. They didn't celebrate the feasts that God commanded them to celebrate, and they weren't careful to obey the law and do what it said.
- The Jews celebrated the feast of booths (tabernacles) with very great gladness.
- The Israelites celebrated the feast of tabernacles in the days of Joshua.

Nehemiah 8:18: "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."

- During each day of the feast, Ezra read the book of the law of God to the people.
- The Jews kept the feast of booths (tabernacles) for seven days.
- On the eighth day there was a solemn assembly.

Chapter 9

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."

- The Jews assembled in the seventh month.

- The Jews assembled in the 24th day of the month.
- When the Jews assembled they fasted.
- When the Jews assembled they wore sackcloth.
- When the Jews assembled they put dirt upon themselves.

Nehemiah 9:2: "And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers."

- The Jews separated themselves from the pagans of the land.
- The Jews stood.
- The Jews confessed their sins.
- The Jews confessed the sins of their forefathers.
- The Jews assembled to afflict themselves and confess their sins to God.
- Fasting, wearing sackcloth, and putting on dirt were signs of repentance and sorrow over sin.

Nehemiah 9:3: "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."

- As the Jews stood, the book of the law of God was read to them.
- The book of the law of God was read for a fourth of the day.
- The Jews confessed their sins for a fourth of the day.

- The Jews worshiped the Lord.
- The Lord was their God.
- The Jews first heard the law of God read to them, and then they confessed their sins, and then they worshiped the Lord.
- You must first hear the law of God before you can repent. (Otherwise how can you know your sins?)
- You must repent before you can worship the Lord. (Otherwise how can you have fellowship with God while you're still unrepentant and unclean?)

Nehemiah 9:4: "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."

- Some Levites stood upon the stairs.
- Jeshua was a Levite.
- Bani was a Levite.
- Kadmiel was a Levite.
- Shebaniah was a Levite.
- Bunni was a Levite.
- Sherebiah was a Levite.
- Bani (a second Bani) was a Levite.
- Chenani was a Levite.
- Jeshua stood upon the stairs.
- Bani stood upon the stairs.

- Kadmiel stood upon the stairs.
- Shebaniah stood upon the stairs.
- Bani (a second Bani) stood upon the stairs.
- Jeshua cried with a loud voice unto God.
- Bani cried with a loud voice unto God.
- Kadmiel cried with a loud voice unto God.
- Shebaniah cried with a loud voice unto God.
- Bunni cried with a loud voice unto God.
- Sherebiah cried with a loud voice unto God.
- Bani (a second Bani) cried with a loud voice unto God.
- Chenani cried with a loud voice unto God.
- 8 Levites stood upon the stairs and cried with a loud voice unto God.

Nehemiah 9:5: "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 was a Levite.
- Kadmiel was a Levite.
- Bani was a Levite.
- Hashabniah was a Levite.
- Sherebiah was a Levite.
- Hodijah was a Levite.

- Shebaniah was a Levite.
- Pethahiah was a Levite.
- Jeshua told the people to stand up and bless the Lord.
- Kadmiel told the people to stand up and bless the Lord.
- Bani told the people to stand up and bless the Lord.
- Hashabniah told the people to stand up and bless the Lord.
- Sherebiah told the people to stand up and bless the Lord.
- Hodijah told the people to stand up and bless the Lord.
- Shebaniah told the people to stand up and bless the Lord.
- Pethahiah told the people to stand up and bless the Lord.
- It is good to bless the Lord.
- We must bless the Lord.
- We must bless the Lord forever and ever.
- The name of the Lord is glorious.
- We must bless the glorious name of the Lord.
- The name of the Lord is exalted.
- The name of the Lord is exalted above all blessing.
- The name of the Lord is exalted above all praise.
- We must exalt the name of the Lord.

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 the Lord.
- God is the only Lord. There is no other.
- God made the heaven.
- God made the heaven of heavens.
- God made the host of heavens. (This seems to be a reference to the angels.)
- God made the earth.
- God made everything that's in the heavens and the earth.
- God made the seas.
- God made everything that's in the seas.
- God preserves all the things that He made. He preserves the heaven, the heaven of heavens, the earth, and the things that are in the earth and the seas.
- The host of heaven (the angels) worship 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 chose Abram.
- God brought Abram out of Ur of the Chaldees.
- God changed Abram's name to Abraham.
- Abraham was a real person who actually existed.

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 Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous:"

- The heart of Abraham was faithful in the sight of God.
- God made a covenant with Abraham.
- In the covenant that God made with Abraham, He promised to give him the land of the Canaanites.
- In the covenant that God made with Abraham, He promised to give him the land of the Hitties.
- In the covenant that God made with Abraham, He promised to give him the land of the Amorites.
- In the covenant that God made with Abraham, He promised to give him the land of the Perizzites.
- In the covenant that God made with Abraham, He promised to give him the land of the Jebusites.
- In the covenant that God made with Abraham, He promised to give him the land of the Girgashites.
- Before Joshua led the Israelites into the promised land, it was inhabited by Canaanites.
- Before Joshua led the Israelites into the promised land, it was inhabited by Hitties.
- Before Joshua led the Israelites into the promised land, it was inhabited by Amorites.
- Before Joshua led the Israelites into the promised land, it was inhabited by Perizzites.
- Before Joshua led the Israelites into the promised land, it was inhabited by Jebusites.
- Before Joshua led the Israelites into the promised land, it

was inhabited by Girgashites.

- In the covenant that God made with Abraham, He promised to give the land to Abraham's descendants.
- God kept the covenant that He made with Abraham. He gave the promised land to his descendants.
- God keeps His promises.
- God is righteous.
- The reason God keeps His promises is because He's righteous.
- It's a righteous thing for people to keep their promises.

Nehemiah 9:9: "And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea;"

- The Israelites were afflicted in Egypt.
- God saw the affliction of the Israelites in Egypt.
- There was a time when the Israelites were in Egypt.
- There was a time when the Israelites were by the Red Sea.
- When the Israelites were by the Red Sea, they cried out to God.
- God heard the Israelites when they cried out by the Red Sea.

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 displayed His signs and wonders through Pharaoh, and his servants, and the Egyptians (by pouring out His plagues upon Egypt).
- Pharaoh afflicted the Hebrews out of pride.
- The servants of Pharaoh afflicted the Hebrews out of pride.
- The Egyptians afflicted the Hebrews out of pride.
- The signs and wonders that God poured out upon Pharaoh gave God a reputation. God became known among the nations for the mighty deeds that He did.
- The reputation that God obtained when He poured out His signs and wonders upon Pharaoh still existed in the days of Nehemiah.

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 parted the sea before the children of Israel.
- The story of God parting the sea before the Israelites really happened.
- The Israelites crossed through the sea on dry land.
- The Egyptians were unable to cross the sea. Instead the sea closed upon them and they drowned.
- The reason the Egyptians drowned is because of God. He was the one who collapsed the sea upon them and threw them into the depths of the sea.
- The drowning of the Egyptians was compared to throwing

a stone into mighty waters.

- The Egyptians were the persecutors of the Hebrews.
- The Egyptians pursued the Hebrews through the Red Sea, but they didn't survive.

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 led the Israelites by day with a pillar of cloud.
- God led the Israelites by night with a pillar of fire.
- God gave light to the Israelites.
- God led the Israelites the way they should go.

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 came down upon mount Sinai.
- God spoke to the Israelites from heaven.
- God gave the Israelites judgments that were right.
- God gave the Israelites laws that were true.
- God gave the Israelites good statutes.
- God gave the Israelites good commandments.
- The commandments and statutes and laws of God are right and good and true.

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 made His holy sabbath known to the Israelites.
- God commanded Israel to follow His precepts.
- God commanded Israel to follow His statutes.
- God commanded Israel to follow His laws.
- God used Moses to give His law to the Israelites.
- Moses was the servant of God.
- The law of Moses came from 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."

- When the Israelites were hungry, God gave them bread from heaven (manna).
- When the Israelite were thirsty, God gave them water out of a rock.
- God promised the Israelites that they would go into the promised land and possess it.
- God swore to give the promised land to Israel, and He promised that He would do exactly that.

Nehemiah 9:16: "But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,"

- The forefathers of the Israelites were proud.

- The forefathers of the Israelites hardened themselves. They wouldn't listen to God.
- The forefathers of the Israelites refused to obey God's commandments.

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."

- The forefathers of the Israelites refused to go into the promised land and possess it. They refused to obey God.
- The forefathers of the Israelites ignored the wonders that God did among them.
- The forefathers of the Israelites hardened themselves.
- The forefathers of the Israelites rebelled against God.
- The forefathers of the Israelites appointed a captain so they could return to slavery in Egypt.
- God is ready to pardon our sins.
- God is gracious.
- God is merciful.
- God is slow to anger.
- God is very kind.
- God didn't forsake the Israelites.
- The fact that God didn't forsake the Israelites when they rebelled against Him is proof that He is gracious, merciful, slow to anger, and kind.

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;"

- The forefathers of the Israelites made a molten calf (an idol).
- The forefathers of the Israelites said that the molten calf was their God.
- The forefathers of the Israelites said that the molten calf delivered them from Egypt.
- The forefathers of the Israelites greatly provoked 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 didn't forsake the Israelites in the wilderness, in spite of all their rebellion and provocations.
- The fact that God didn't forsake the Israelites in the wilderness is a sign of His great mercies.
- God didn't take away His pillar of cloud by day.
- God didn't stop leading them in the wilderness.
- God didn't take away His pillar of cloud by night.
- God didn't stop giving them light.
- God was very merciful to Israel.

Nehemiah 9:20: "Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst."

- God gave His good spirit to instruct the Israelites.
- God didn't withhold His manna from them.
- God gave them water when they were thirsty.
- When God gave the Israelites manna to eat and water to drink, He was being merciful to them.

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 sustained the Israelites in the wilderness for 40 years. He took care of them and provided for their needs.
- The Israelites were in the wilderness for 40 years.
- When the Israelites were in the wilderness for 40 years they lacked nothing.
- When the Israelites were in the wilderness for 40 years their clothes didn't wear out.
- When the Israelites were in the wilderness for 40 years their feet didn't swell.

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 gave kingdoms to the Israelites.
- God gave nations to the Israelites.

- God gave the land of Sihon to the Israelites as a possession.
- God gave the land of the king of Hebron to the Israelites as a possession.
- God gave the land of Bashan to the Israelites as a possession.
- Og was the king of Bashan.

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 multiplied the children of Israel so that they were as many as the stars of heaven.
- God brought the Israelites into the promised land.
- God promised the forefathers of the Israelites that one day the nation would go in and possess the promised land. He kept that promise.

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."

- The Israelites went in and possessed the promised land.
- God subdued the inhabitants of the promised land, so that Israel was able to possess the land.
- God subdued the Canaanites.

- God gave the Canaanites into the hands of Israel, so Israel was able to defeat them.
- God gave the kings of the Canaanites into the hands of Israel, so Israel was able to defeat them.
- God gave the pagan people of the land into the hands of Israel, so Israel was able to defeat them.
- The reason the Israelites were victorious in the promised land was because God subdued the inhabitants of the land and gave Israel the victory.

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."

- The Israelites conquered strong cities.
- The Israelites conquered a rich land of plenty.
- The Israelites possessed houses.
- The houses that Israel obtained were full of goods.
- The Israelites obtained wells that had already been dug.
- The Israelites obtained vineyards.
- The Israelites obtained oliveyards.
- The Israelites obtained an abundance of fruit trees.
- The Israelites ate of the good of the land.
- The Israelites were filled.
- The Israelites became fat.
- The Israelites were delighted in the great goodness of

God.

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."

- The Israelites were disobedient.
- The Israelites rebelled against God.
- The Israelites cast the law of God behind them. They refused to obey the Lord and refused to keep His law.
- The Israelites killed the prophets of God.
- The prophets of God testified against the Israelites. They told them they were sinning.
- The reason the prophets of God testified against the Israelites was to turn the Israelites back to God. The purpose was to get Israel to repent.
- The Israelites didn't repent. Instead they killed the prophets of God.
- The Israelites greatly provoked God.

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 heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies."

- God delivered the Israelites into the hands of their enemies.

- The enemies of Israel vexed the Israelites.
- The Israelites found themselves in a time of trouble.
- When the Israelites were in trouble, they cried out to God.
- When the Israelites cried out to God, He heard them from heaven.
- When the Israelites cried out to God, He was merciful to them.
- When the Israelites cried out to God, He gave them saviors.
- The saviors that God provided saved Israel from their enemies.
- The reason Israel was saved from their enemies, and saved from their time of trouble, was because God gave them saviors. It was because God was merciful to them.

Nehemiah 9:28: "But after they had rest, they did evil again before thee: therefore leftest thou them in the land of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies;"

- Once the Israelites were saved and at rest, they did evil again.
- Because the Israelites did evil again, God gave them over to their enemies again.
- The enemies of Israel once again had dominion over Israel.

- When the Israelites were in a time of trouble again, they cried out to God again.
- When the Israelites cried out to God again, He heard them from heaven.
- God delivered Israel from their enemies many times.
- God was merciful to Israel.

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 testified against Israel.
- The reason God testified against Israel was so that they would repent and obey His law.
- God wanted Israel to obey His law.
- Israel refused to obey God's law.
- Although God saved Israel many times, Israel refused to obey His law.
- Although God turned Israel over to their enemies many times, Israel refused to obey His law.
- Although God sent Israel prophets to rebuke them, Israel refused to obey His law.
- Israel was proud. In their pride they refused to obey God.
- Israel refused to listen to God's commandments.
- Israel sinned against God's judgments.

- Those who do the law of God will live in it.
- Israel withdrew from God.
- Israel hardened themselves.
- Israel refused to listen to 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 was merciful to Israel for many years.
- God testified against Israel for many years.
- God testified against Israel through His spirit, which was in His prophets.
- God used His prophets to testify against Israel.
- The Israelites wouldn't listen to God.
- The Israelites wouldn't listen to the prophets of God.
- Since the Israelites would not listen to God, He gave them over to the pagans who were in the land. God gave them over to their enemies.

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 didn't utterly consume Israel.
- God didn't forsake Israel.
- The reason God didn't consume or forsake Israel was because of His great mercy.

- God is gracious.
- God is merciful.
- The grace and mercy of God can be seen from the fact that He didn't consume or utterly forsake Israel, in spite of their centuries of rebellion against Him.

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 the God of Israel.
- God is great.
- God is mighty.
- God is terrible (in the sense that He is a terror to the wicked).
- God keeps His covenants.
- God is merciful.
- The Levites prayed that God would see the terrible things that had befallen the Jews, and that He would not ignore or downplay all of their suffering and pain.
- Terrible things had befallen the Jews.
- Terrible things had befallen the kings of the Jews.
- Terrible things had befallen the princes of the Jews.
- Terrible things had befallen the priests.
- Terrible things had befallen the prophets.

- Terrible things had befallen the forefathers of the Jews.
- Terrible things had befallen the Jews from the days of the kings of Assyria until that very day.
- The Jews had been suffering for a long time.

Nehemiah 9:33: "Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:"

- The reason terrible things had befallen the Jews for a long time was because of God. He was the one who had sent all these things upon them.
- God was just to afflict the Jews for so many years.
- God had done what was right.
- The Jews had sinned. They had done wicked things.
- The reason God had afflicted the Jews for so long was because of their sins.
- It's right for God to afflict nations when they sin.

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."

- The kings of Israel didn't keep the law of God.
- The princes of Israel didn't keep the law of God.
- The priests of Israel didn't keep the law of God.
- The forefathers of Israel didn't keep the law of God.
- The kings of Israel didn't listen to the commandments of

God.

- The princes of Israel didn't listen to the commandments of God.
- The priests of Israel didn't listen to the commandments of God.
- The forefathers of Israel didn't listen to the commandments of God.
- The kings of Israel didn't listen to the testimonies of God.
- The princes of Israel didn't listen to the testimonies of God.
- The priests of Israel didn't listen to the testimonies of God.
- The forefathers of Israel didn't listen to the testimonies of God.
- We must keep the law of God.
- We must listen to the commandments of God.
- We must listen to the testimonies of God.
- God testified against Israel.
- The law of God testified against Israel.
- The commandments of God testified against Israel.
- The testimonies of God testified against Israel.

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."

- The Israelites didn't use their kingdom to serve God.

- God was very good to Israel.
- The goodness of God is great.
- God gave Israel a kingdom out of His great goodness.
- God gave Israel a large land out of His great goodness.
- God gave Israel a rich land out of His great goodness.
- Israel refused to turn from their wicked works.
- We must turn from our wickedness. We must do what's right in the sight of God.
- Nations must turn from their wickedness and do what's right in the sight of God.
- God holds nations accountable for their wickedness.
- In spite of all the great things that God did for Israel, the nation refused to turn from their wickedness.

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:"

- The Jews had become servants in the promised land.
- The Jews were no longer independent. Instead they were the subjects of another kingdom.
- The Jews were in the promised land, but they no longer ruled over it.
- God gave the promised land to the forefathers of the Jews.
- God gave the promised land to the Jews so they could eat its fruit.
- God gave the promised land to the Jews so they could

enjoy its bounty.

- The Jews were no longer able to enjoy the bounty of the promised land, because they were servants instead of its rulers.

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."

- The bounty of the promised land was now going to the kings that ruled over the Jews.
- The reason that pagan kings ruled over the Jews was because of their sins. God was punishing them for their wickedness.
- God was the one who put pagan kings over the Jews.
- Pagan kings ruled over the bodies of the Jews.
- Pagan kings ruled over the promised land.
- Pagan kings ruled over the cattle of the Jews.
- Pagan kings did whatever they wanted to the Jews.
- The Jews were in great distress.
- The Jews were crying out to God because they were in great distress.
- The Jews understood that the reason they were in great distress was because of their sins.

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."

- The Jews made a covenant with God.
- The Jews wrote the covenant with God.
- The princes of the Jews sealed the covenant that they made with God.
- The Levites of the Jews sealed the covenant that they made with God.
- The priests of the Jews sealed the covenant that they made with God.
- The reason the Jews made a sure covenant with God was because of all the things that had happened to them. It was because they had sinned and were in great distress.

Chapter 10

Nehemiah 10:1: "Now those that sealed were, Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah,"

- This chapter lists those who sealed the covenant with God (which meant they were agreeing to obey His commands).
- Nehemiah sealed the covenant.
- Nehemiah was the Tirshatha (the governor).
- Nehemiah was the descendant of Hachaliah.
- Nehemiah was a man.
- Zidkijah sealed the covenant.

Nehemiah 10:2: "Seraiah, Azariah, Jeremiah,"

- Seraiah sealed the covenant.
- Azariah sealed the covenant.
- Jeremiah sealed the covenant.

Nehemiah 10:3: "Pashur, Amariah, Malchijah,"

- Pashur sealed the covenant.
- Amariah sealed the covenant.
- Malchijah sealed the covenant.

Nehemiah 10:4: "Hattush, Shebaniah, Malluch,"

- Hattush sealed the covenant.
- Shebaniah sealed the covenant.
- Malluch sealed the covenant.

Nehemiah 10:5: "Harim, Meremoth, Obadiah,"

- Harim sealed the covenant.
- Meremoth sealed the covenant.
- Obadiah sealed the covenant.

Nehemiah 10:6: "Daniel, Ginnethon, Baruch,"

- Daniel sealed the covenant.
- Ginnethon sealed the covenant.
- Baruch sealed the covenant.

Nehemiah 10:7: "Meshullam, Abijah, Mijamin,"

- Meshullam sealed the covenant.
- Abijah sealed the covenant.
- Mijamin sealed the covenant.

Nehemiah 10:8: "Maaziah, Bilgai, Shemaiah: these were the priests."

- Maaziah sealed the covenant.
- Bilgai sealed the covenant.
- Shemaiah sealed the covenant.
- Zidkijah was a priest.
- Seraiah was a priest.
- Azariah was a priest.
- Jeremiah was a priest.
- Pashur was a priest.
- Amariah was a priest.
- Malchijah was a priest.
- Hattush was a priest.
- Shebaniah was a priest.
- Malluch was a priest.
- Harim was a priest.
- Meremoth was a priest.
- Obadiah was a priest.
- Daniel was a priest.

- Ginnethon was a priest.
- Baruch was a priest.
- Meshullam was a priest.
- Abijah was a priest.
- Mijamin was a priest.
- Maaziah was a priest.
- Bilgai was a priest.
- Shemaiah was a priest.
- 22 priests sealed the covenant.
- There were priests who sealed the covenant.

Nehemiah 10:9: "And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;"

- There were Levites who sealed the covenant.
- Jeshua was a Levite.
- Binnui was a Levite.
- Kadmiel was a Levite.
- Jeshua was a descendant of Azaniah.
- Binnui was a descendant of Henadad.
- Jeshua sealed the covenant.
- Binnui sealed the covenant.
- Kadmiel sealed the covenant.

Nehemiah 10:10: "And their brethren, Shebaniah, Hodijah,

Kelita, Pelaiah, Hanan,"

- Shebaniah was a Levite.
- Hodijah was a Levite.
- Kelita was a Levite.
- Pelaiah was a Levite.
- Hanan was a Levite.
- Shebaniah sealed the covenant.
- Hodijah sealed the covenant.
- Kelita sealed the covenant.
- Pelaiah sealed the covenant.
- Hanan sealed the covenant.

Nehemiah 10:11: "Micha, Rehob, Hashabiah,"

- Micha was a Levite.
- Rehob was a Levite.
- Hashabiah was a Levite.
- Micha sealed the covenant.
- Rehob sealed the covenant.
- Hashabiah sealed the covenant.

Nehemiah 10:12: "Zaccur, Sherebiah, Shebaniah,"

- Zaccur was a Levite.
- Sherebiah was a Levite.
- Shebaniah was a Levite.

- Zaccur sealed the covenant.
- Sherebiah sealed the covenant.
- Shebaniah sealed the covenant.

Nehemiah 10:13: "Hodijah, Bani, Beninu."

- Hodijah was a Levite.
- Bani was a Levite.
- Beninu was a Levite.
- Hodijah sealed the covenant.
- Bani sealed the covenant.
- Beninu sealed the covenant.
- 17 Levites sealed the covenant.

Nehemiah 10:14: "The chief of the people; Parosh, Pahathmoab, Elam, Zatthu, Bani,"

- Some of the leaders of the Jews sealed the covenant.
- Parosh was one of the leaders of the Jews.
- Pahathmoab was one of the leaders of the Jews.
- Elam was one of the leaders of the Jews.
- Zatthu was one of the leaders of the Jews.
- Bani was one of the leaders of the Jews.
- Parosh sealed the covenant.
- Pahathmoab sealed the covenant.
- Elam sealed the covenant.

- Zatthu sealed the covenant.
- Bani sealed the covenant.

Nehemiah 10:15: "Bunni, Azgad, Bebai,"

- Bunni was one of the leaders of the Jews.
- Azgad was one of the leaders of the Jews.
- Bebai was one of the leaders of the Jews.
- Bunni sealed the covenant.
- Azgad sealed the covenant.
- Bebai sealed the covenant.

Nehemiah 10:16: "Adonijah, Bigvai, Adin,"

- Adonijah was one of the leaders of the Jews.
- Bigvai was one of the leaders of the Jews.
- Adin was one of the leaders of the Jews.
- Adonijah sealed the covenant.
- Bigvai sealed the covenant.
- Adin sealed the covenant.

Nehemiah 10:17: "Ater, Hizkijah, Azzur,"

- Ater was one of the leaders of the Jews.
- Hizkijah was one of the leaders of the Jews.
- Azzur was one of the leaders of the Jews.
- Ater sealed the covenant.

- Hizkijah sealed the covenant.
- Azzur sealed the covenant.

Nehemiah 10:18: "Hodijah, Hashum, Bezai,"

- Hodijah was one of the leaders of the Jews.
- Hashum was one of the leaders of the Jews.
- Bezai was one of the leaders of the Jews.
- Hodijah sealed the covenant.
- Hashum sealed the covenant.
- Bezai sealed the covenant.

Nehemiah 10:19: "Hariph, Anathoth, Nebai,"

- Hariph was one of the leaders of the Jews.
- Anathoth was one of the leaders of the Jews.
- Nebai was one of the leaders of the Jews.
- Hariph sealed the covenant.
- Anathoth sealed the covenant.
- Nebai sealed the covenant.

Nehemiah 10:20: "Magpiash, Meshullam, Hezir,"

- Magpiash was one of the leaders of the Jews.
- Meshullam was one of the leaders of the Jews.
- Hezir was one of the leaders of the Jews.
- Magpiash sealed the covenant.

- Meshullam sealed the covenant.
- Hezir sealed the covenant.

Nehemiah 10:21: "Meshezabeel, Zadok, Jaddua,"

- Meshezabeel was one of the leaders of the Jews.
- Zadok was one of the leaders of the Jews.
- Jaddua was one of the leaders of the Jews.
- Meshezabeel sealed the covenant.
- Zadok sealed the covenant.
- Jaddua sealed the covenant.

Nehemiah 10:22: "Pelatiah, Hanan, Anaiah,"

- Pelatiah was one of the leaders of the Jews.
- Hanan was one of the leaders of the Jews.
- Anaiah was one of the leaders of the Jews.
- Pelatiah sealed the covenant.
- Hanan sealed the covenant.
- Anaiah sealed the covenant.

Nehemiah 10:23: "Hoshea, Hananiah, Hashub,"

- Hoshea was one of the leaders of the Jews.
- Hananiah was one of the leaders of the Jews.
- Hashub was one of the leaders of the Jews.
- Hoshea sealed the covenant.

- Hananiah sealed the covenant.
- Hashub sealed the covenant.

Nehemiah 10:24: "Hallohesh, Pileha, Shobek,"

- Hallohesh was one of the leaders of the Jews.
- Phileha was one of the leaders of the Jews.
- Shobek was one of the leaders of the Jews.
- Hallohesh sealed the covenant.
- Phileha sealed the covenant.
- Shobek sealed the covenant.

Nehemiah 10:25: "Rehum, Hashabnah, Maaseiah,"

- Rehum was one of the leaders of the Jews.
- Hashabnah was one of the leaders of the Jews.
- Maaseiah was one of the leaders of the Jews.
- Rehum sealed the covenant.
- Hashabnah sealed the covenant.
- Maaseiah sealed the covenant.

Nehemiah 10:26: "And Ahijah, Hanan, Anan,"

- Ahijah was one of the leaders of the Jews.
- Hanan was one of the leaders of the Jews.
- Anan was one of the leaders of the Jews.
- Ahijah sealed the covenant.

- Hanan sealed the covenant.
- Anan sealed the covenant.

Nehemiah 10:27: "Malluch, Harim, Baanah."

- Malluch was one of the leaders of the Jews.
- Harim was one of the leaders of the Jews.
- Baanan was one of the leaders of the Jews.
- Malluch sealed the covenant.
- Harim sealed the covenant.
- Baanan sealed the covenant.
- 44 of the leaders of the Jews sealed the covenant.

Nehemiah 10:28: "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;"

- There were Jews who separated themselves from the pagans of the land.
- There were priests who separated themselves from the pagans of the land.
- There were Levites who separated themselves from the pagans of the land.
- There were porters who separated themselves from the pagans of the land.
- There were singers who separated themselves from the

pagans of the land.

- There were Nethinims (temple assistants) who separated themselves from the pagans of the land.
- There were Jews who dedicated themselves to obeying the law of God.
- There were priests who dedicated themselves to obeying the law of God.
- There were Levites who dedicated themselves to obeying the law of God.
- There were porters who dedicated themselves to obeying the law of God.
- There were singers who dedicated themselves to obeying the law of God.
- There were Nethinims (temple assistants) who dedicated themselves to obeying the law of God.
- We must dedicate ourselves to obeying the laws of God.
- We must separate ourselves from the pagans who live in the land. We must not be like them or walk in their ways.
- The people separated themselves from the pagans of the land.
- The people separated their wives from the pagans of the land.
- The people separated their sons from the pagans of the land.
- The people separated their daughters from the pagans of the land.
- The people dedicated themselves to obeying the law of God.

- The people dedicated their wives to obeying the law of God.
- The people dedicated their sons to obeying the law of God.
- The people dedicated their daughters to obeying the law of God.
- The people did these things with knowledge.
- The people did these things with understanding.
- Some people had wives.
- Some people had sons.
- Some people had daughters.

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;"

- The people joined with the rest of the Jews and entered into a curse.
- The people joined with the nobles and entered into a curse.
- The people joined with the rest of the Jews and made an oath.
- The people joined with the nobles and made an oath.
- The oath the people made was to walk in God's law.
- God gave His law to Israel.
- God used Moses to give His law to Israel.

- Moses was the servant of God.
- The oath the people made was to observe all of God's commandments.
- The oath the people made was to do all of God's commandments.
- The oath the people made was to observe all of God's judgments.
- The oath the people made was to observe all of God's statutes.
- The people bound themselves with an oath and a curse, to obey all of God's commandments.

Nehemiah 10:30: "And that we would not give our daughters unto the people of the land, not take their daughters for our sons:"

- The people swore an oath to not give their daughters as wives to the pagans who lived in the land.
- The people swore an oath to not take the daughters of the pagans of the land as wives for their sons.
- The people swore an oath to not intermarry with pagans.

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: and that we would leave the seventh year, and the exaction of every debt."

- The people swore an oath to not buy anything from the pagans of the land on the Sabbath.
- The people swore an oath to not buy anything from the

pagans of the land on holy days.

- If the pagans of the land brought merchandise to sell on the Sabbath, the Jews wouldn't buy it.
- There were holy days other than the Sabbath. The Sabbath wasn't the only holy day.
- The Mosaic Law forbade people from buying things on the Sabbath.
- The Mosaic Law forbade people from buying things on holy days.
- The people swore an oath to rest on the seventh year (the Sabbatical years) and not till the ground on those years.
- The people swore an oath to forgive debts on the seventh year (the Sabbatical years).
- The Mosaic Law required people to rest on the seventh year (and not till the ground).
- The Mosaic Law required people to forgive debts on the seventh year.

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;"

- The people made an ordinance to pay the yearly temple tax.
- The temple tax was a third of a shekel. (This seems to have been charged to every individual.)
- The temple tax was to fund service in the house of God (the temple).

Nehemiah 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."

- The temple tax was to pay for the shewbread.
- The temple tax was to pay for the continual meat (flour) offering.
- The temple tax was to pay for the continual burnt offering.
- The temple tax was to pay for the temple work that was done on the sabbath.
- The temple tax was to pay for the temple work that was done on the new moons.
- The temple tax was to pay for the temple work that was done on the set feasts.
- The temple tax was to pay for the holy things in the temple.
- The temple tax was to pay for the sin offerings.
- The purpose of the sin offerings was to make atonement for the sins of Israel.
- The temple tax was to pay for the work that was done in the house of God (the temple).
- There was shewbread in the temple.
- The priests offered a continual meat offering in the temple. (This seems to have been a daily offering.)
- The priests offered a continual burnt offering in the

temple. (This seems to have been a daily offering).

- The priests worked in the temple on the sabbath.
- The priests worked in the temple on the new moons.
- The priests worked in the temple on the set feasts.

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:"

- Lots were cast among the priests, the Levites, and the people.
- The purpose of the lots was to decide who would bring the wood offering to the temple. (Wood was used to burn sacrifices, and someone had to supply the wood.)
- The lots were cast according to families.
- The lots decided which families would bring wood to the temple at which times of the year.
- Wood needed to be supplied to the temple throughout the year.
- The wood was burned on the altar of the Lord.
- The Lord was the God of Israel.
- The law of Moses said that wood needed to be burned on the altar.

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:"

- The people made an ordinance to bring the firstfruits of their crops to the temple each year.
- The people made an ordinance to bring the firstfruits of their trees to the temple each year.
- The Jews had crops.
- The Jews had fruit trees.
- Crops were brought to the temple.
- Fruit was brought to the temple.

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:"

- The people made an ordinance to bring their firstborn sons to the temple each year.
- The people made an ordinance to bring the firstborn of their livestock to the temple each year.
- The law of Moses said that firstborn sons had to be brought to the temple.
- The law of Moses said that the firstborn of livestock had to be given to the temple.
- The livestock which were brought to the temple were given to the priests.
- Newborn children were brought to the temple.
- Livestock was brought to the temple.
- The priests ministered in the house of God (the temple).

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."

- The people made an ordinance to bring the firstfruits of their dough to the temple.
- The people made an ordinance to bring their offerings to the temple.
- The people made an ordinance to bring the firstfruits of their trees to the temple.
- The people made an ordinance to bring the firstfruits of their wine to the temple.
- The people made an ordinance to bring the firstfruits of their oil to the temple.
- Dough was given to the priests.
- Fruit was given to the priests.
- Offerings were given to the priests.
- Wine was given to the priests.
- Oil was given to the priests.
- Dough was brought to the temple.
- Fruit was brought to the temple.
- Offerings were brought to the temple.
- Wine was brought to the temple.
- Oil was brought to the temple.
- The temple had chambers (storage rooms).

- Large quantities of food and wine were stored at the temple. The temple was a storehouse.
- The people made an ordinance to bring their tithes of their crops to the Levites. (The tithe consisted of crops. It wasn't a monetary amount.)
- The tithes were given to the Levites, not to the priests.
- The Levites lived in cities throughout Israel. Each city and village gave their tithes to the Levites who lived there.

Nehemiah 10:38: "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."

- The priests were to be present when the tithes were given to the Levites.
- The priests are descendants of Aaron.
- Aaron was a real person who actually existed.
- The Levites were to give the priests a tithe of the tithe. (In other words, they were to give the priests a tenth of the crops that they received.)
- The tithe that the Levites paid was to be brought to the house of God (the temple).
- The tithe that the Levites paid was to be stored in the treasure house of the temple.
- The treasure house of the temple was filled with food for the priests (because that's where the tithe was stored, since the tithe consisted of crops).

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."

- The Jews were to bring their corn to the temple chambers.
- The Jews were to bring their new wine to the temple chambers.
- The Jews were to bring their oil to the temple chambers.
- The Levites were to bring their corn to the temple chambers.
- The Levites were to bring their new wine to the temple chambers.
- The Levites were to bring their oil to the temple chambers.
- Corn was stored in the temple chambers.
- Wine was stored in the temple chambers.
- Oil was stored in the temple chambers.
- The vessels of the sanctuary were stored in the temple chambers.
- The priests ministered in the temple.
- The porters ministered in the temple.
- The singers ministered in the temple.
- The Jews made a promise to not forsake the house of God (the temple). They promised to continue to fund it through the temple tax, and to pay their tithe of crops so that the Levites and priests would have food to eat.

Chapter 11

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."

- The rulers of the Jews lived in Jerusalem.
- The Jews cast lots to see who would live in Jerusalem.
- People didn't want to live in Jerusalem, so they had to cast lots to see who would have to live there.
- Lots were cast to move a tenth of the Jews to Jerusalem.
- A tenth of the Jews lived in Jerusalem. The remaining 90% lived in other cities in Israel.

Nehemiah 11:2: "And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem."

- The Jews blessed those who willingly decided to live in Jerusalem.
- At this time, living in Jerusalem was a big sacrifice.
- There were some people who willingly offered to live in Jerusalem.

Nehemiah 11:3: "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."

- The chief men of the province lived in Jerusalem.
- The Jews lived in their own land, and in their own cities.
- The priests lived in their own land, and in their own cities.
- The Levites lived in their own land, and in their own cities.
- The Nethinims (temple assistants) lived in their own land, and in their own cities.
- The children of Solomon's servants lived in their own land, and in their own cities.
- Most of the Jews didn't live in Jerusalem.
- The priests didn't live in Jerusalem.
- The Levites didn't live in Jerusalem.
- The Nethinims (temple assistants) didn't live in Jerusalem.
- The children of Solomon's servants didn't live in Jerusalem.
- The people who worked in the temple at Jerusalem didn't actually live in Jerusalem.

Nehemiah 11:4: "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 Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;"

- Some people from the tribe of Judah lived in Jerusalem.
- Some people from the tribe of Benjamin lived in Jerusalem.
- Athaiah was from the tribe of Judah.

- Athaiah was one of the chief men of the province.
- Athaiah lived in Jerusalem.
- Athaiah was a man.
- Athaiah was a descendant of Uziah.
- Uziah was a man.
- Uziah was a descendant of Zechariah.
- Uziah was from the tribe of Judah.
- Zechariah was a man.
- Zechariah was a descendant of Amariah.
- Zechariah was from the tribe of Judah.
- Amariah was a man.
- Amariah was a descendant of Shephatiah.
- Amariah was from the tribe of Judah.
- Shephatiah was a man.
- Shephatiah was a descendant of Mahalaleel.
- Shephatiah was from the tribe of Judah.
- Mahalaleel was a man.
- Mahalaleel was a descendant of Perez.
- Mahalaleel was from the tribe of Judah.

Nehemiah 11:5: "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 was from the tribe of Judah.

- Maaseiah was one of the chief men of the province.
- Maaseiah lived in Jerusalem.
- Maaseiah was a man.
- Maaseiah was a descendant of Baruch.
- Baruch was a man.
- Baruch was a descendant of Colhozeh.
- Baruch was from the tribe of Judah.
- Colhozeh was a man.
- Colhozeh was a descendant of Hazaiah.
- Colhozeh was from the tribe of Judah.
- Hazaiah was a man.
- Hazaiah was a descendant of Adaiah.
- Hazaiah was from the tribe of Judah.
- Adaiah was a man.
- Adaiah was a descendant of Joiarib.
- Adaiah was from the tribe of Judah.
- Joiarib was a man.
- Joiarib was a descendant of Zechariah.
- Joiarib was from the tribe of Judah.
- Zechariah was a man.
- Zechariah was a descendant of Shiloni.
- Zechariah was from the tribe of Judah.

Nehemiah 11:6: "All the sons of Perez that dwelt at Jerusalem

were four hundred threescore and eight valiant men."

- 468 men who were the descendants of Perez lived in Jerusalem.
- The descendants of Perez who lived in Jerusalem were valiant men.

Nehemiah 11:7: "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 Jesaiah."

- Sallu was from the tribe of Benjamin.
- Sallu was one of the chief men of the province.
- Sallu lived in Jerusalem.
- Sallu was a man.
- Sallu was a descendant of Meshullam.
- Meshullam was a man.
- Meshullam was a descendant of Joed.
- Meshullam was from the tribe of Benjamin.
- Joed was a man.
- Joed was a descendant of Pedaiah.
- Joed was from the tribe of Benjamin.
- Pedaiah was a man.
- Pedaiah was a descendant of Kolaiah.
- Pedaiah was from the tribe of Benjamin.
- Kolaiah was a man.

- Kolaiah was a descendant of Maaseiah.
- Kolaiah was from the tribe of Benjamin.
- Maaseiah was a man.
- Maaseiah was a descendant of Ithiel.
- Maaseiah was from the tribe of Benjamin.
- Ithiel was a man.
- Ithiel was a descendant of Jesaiah.
- Ithiel was from the tribe of Benjamin.

Nehemiah 11:8: "And after him Gabbai, Sallai, nine hundred twenty and eight."

- Gabbai lived in Jerusalem.
- Sallai lived in Jerusalem.
- 928 men from the tribe of Benjamin lived in Jerusalem.
- Gabbai was from the tribe of Benjamin.
- Sallai was from the tribe of Benjamin.

Nehemiah 11:9: "And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city."

- Joel was the overseer of Jerusalem.
- Joel was a man.
- Joel was the descendant of Zichri.
- Judah was second in command over Jerusalem, under Joel.

- Judah was a man.
- Judah was the descendant of Senuah.

Nehemiah 11:10: "Of the priests: Jedaiah the son of Joiarib, Jachin."

- There were some priests who lived in Jerusalem.
- Jedaiah was a priest.
- Jedaiah was the descendant of Joiarib.
- Jedaiah was a man.
- Jedaiah lived in Jerusalem.
- Jachin was a priest.
- Jachin lived in Jerusalem.

Nehemiah 11:11: "Seraiah the son of Hilkiyah, 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 lived in Jerusalem.
- Seraiah was the ruler over the house of God (the temple).
- Seraiah was a man.
- Seraiah was the descendant of Hilkiyah.
- Hilkiyah was a man.
- Hilkiyah was the descendant of Meshullam.
- Meshullam was a man.
- Meshullam was the descendant of Zadok.
- Zadok was a man.

- Zadok was a descendant of Meraioth.
- Meraioth was a man.
- Meraioth was a descendant of Ahitub.

Nehemiah 11:12: "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."

- 822 people worked in the house of God (the temple).
- Adaiah lived in Jerusalem.
- Adaiah was a man.
- Adaiah was the descendant of Jeroham.
- Jeroham a man.
- Jeroham was a descendant of Pelaliah.
- Pelaliah was a man.
- Pelaliah was a descendant of Amzi.
- Amzi was a man.
- Amzi was a descendant of Zechariah.
- Zechariah was a man.
- Zechariah was a descendant of Pashur.
- Pashur was a man.
- Pashur was a descendant of Malchiah.

Nehemiah 11:13: "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,"

- 242 relatives of Adaiah lived in Jerusalem. (These seem to be people from the same family line.)
- Amashai lived in Jerusalem.
- Amashai was a man.
- Amashai was the descendant of Azareel.
- Azareel was a man.
- Azareel was a descendant of Ahasai.
- Ahasai was a man.
- Ahasai was a descendant of Meshillemoth.
- Meshillemoth was a man.
- Meshillemoth was a descendant of Immer.

Nehemiah 11:14: "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."

- 128 relatives of Amashai lived in Jerusalem. (These seem to be people of the same family line.)
- The relatives of Amashai who lived in Jerusalem were mighty men of valor.
- The overseer of the family of Amashai was Zabdiel.
- Zabdiel was a man.
- Zabdiel was the son of one of the great men.

Nehemiah 11:15: "Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of

Bunni;"

- Some of the Levites lived in Jerusalem.
- Shemaiah was a Levite.
- Shemaiah was a man.
- Shemaiah was a descendant of Hashub.
- Hashub was a man.
- Hashub was a descendant of Azrikam.
- Azrikam was a man.
- Azrikam was a descendant of Hashabiah.
- Hashabiah was a man.
- Hashabiah was a descendant of Bunnu.

Nehemiah 11:16: "And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God."

- Shabbethai was one of the chief Levites.
- Jozabad was one of the chief Levites.
- Shabbethai had oversight of how the temple interacted with the nation.
- Jozabad had oversight of how the temple interacted with the nation.
- There were multiple people who had positions of authority in the temple, and who governed over different aspects of its operation.

Nehemiah 11:17: "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 lived in Jerusalem.
- Mattaniah was a man.
- Mattaniah was a descendant of Zabdi.
- Zabdi was a man.
- Zabdi was a descendant of Asaph.
- Mattaniah was the leader who began prayers of thanksgiving.
- The temple had a prayer leader.
- Bakbukiah was second among the Levites.
- Bakbukiah lived in Jerusalem.
- Bakbukiah was a man.
- Abda lived in Jerusalem.
- Abda was a man.
- Abda was a descendant of Shammua.
- Shammua was a man.
- Shammua was a descendant of Galal.
- Galal was a man.
- Galal was a descendant of Jeduthun.

Nehemiah 11:18: "All the Levites in the holy city were two hundred fourscore and four."

- Jerusalem is a holy city.
- 284 Levites lived in Jerusalem.

Nehemiah 11:19: "Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two."

- 172 porters lived in Jerusalem.
- Akkub lived in Jerusalem.
- Talmon lived in Jerusalem.
- The job of the temple porters was to watch over the gates of the temple.
- Akkub was a porter.
- Talmon was a porter.

Nehemiah 11:20: "And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance."

- The rest of the Jews lived in their home cities throughout Judah.
- The rest of the priests lived in their home cities throughout Judah.
- The rest of the Levites lived in their home cities throughout Judah.
- The Jews had their family inheritance. That's where they lived (with the exception of those who lived in Jerusalem).

Nehemiah 11:21: "But the Nethinims dwelt in Ophel: and Ziha and Gispa were over the Nethinims."

- The Nethinims (temple assistants) lived in Ophel.
- Ziha was over the Nethinims (temple assistants).
- Gispa was over the Nethinims (temple assistants).

Nehemiah 11:22: "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 was the overseer of the Levites who lived in Jerusalem.
- Uzzi was a man.
- Uzzi was the descendant of Bani.
- Bani was a man.
- Bani was a descendant of Hashabiah.
- Hashabiah was a man.
- Hashabiah was a descendant of Mattaniah.
- Mattaniah was a man.
- Mattaniah was a descendant of Micha.
- The singers were the sons of Asaph.
- The singers were in charge of the business of the house of God (the temple).
- The singers had a position of authority in the temple.
- The singers were men.

Nehemiah 11:23: "For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day."

- The king had commanded that the singers be given a portion each day.
- The singers were paid.
- The singers received their pay each day.

Nehemiah 11:24: "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 was with the king.
- Pethaiah helped the king in all matters concerning the Jews.
- Pethahiah was a man.
- Pethahiah was a descendant of Meshezabeel.
- Meshezabeel was a descendant of Zerah.
- Zerah was a man.
- Zerah was a descendant of Judah.

Nehemiah 11:25: "And for the villages, with their fields, some of the children of Judah dwelt at Kirjatharba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof,"

- There were fields by villages.
- Some of the Jews lived in Kirjatharba.
- Some of the Jews lived in villages around Kirjatharba.

- There were villages around Kirjatharba.
- Some of the Jews lived in Dibon.
- Some of the Jews lived in villages around Dibon.
- There were villages around Dibon.
- Some of the Jews lived in Jekabzeel.
- Some of the Jews lived in villages around Jekabzeel.
- There were villages around Jekabzeel.

Nehemiah 11:26: "And at Jeshua, and at Moladah, and at Bethphelet,"

- Some of the Jews lived in Jeshua.
- Some of the Jews lived in Moladah.
- Some of the Jews lived in Bethphelet.

Nehemiah 11:27: "And at Hazarshual, and at Beersheba, and in the villages thereof,"

- Some of the Jews lived in Hazarshual.
- Some of the Jews lived in Beersheba.
- Some of the Jews lived in the villages around Beersheba.
- There were villages around Beersheba.

Nehemiah 11:28: "And at Ziklag, and at Mekonah, and in the villages thereof,"

- Some of the Jews lived in Ziklag.
- Some of the Jews lived in Mekonah.

- Some of the Jews lived in villages around Mekonah.
- There were villages around Mekonah.

Nehemiah 11:29: "And at Enrimmon, and at Zareah, and at Jarmuth,"

- Some of the Jews lived in Enrimmon.
- Some of the Jews lived in Zareah.
- Some of the Jews lived in Jarmuth.

Nehemiah 11:30: "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."

- Some of the Jews lived in Zanoah.
- Some of the Jews lived in Adullam.
- Some of the Jews lived in villages around Adullam.
- There were villages around Adullam.
- Some of the Jews lived in Lachish.
- Some of the Jews lived in the fields around Lachish.
- There were fields around Lachish.
- Some of the Jews lived in Azekah.
- Some of the Jews lived in villages around Azekah.
- There were villages around Azekah.
- The Jews lived in the area between Beersheba and the valley of Hinnom.

Nehemiah 11:31: "The children also of Benjamin from Geba dwelt at Michmash, and Aija, and Bethel, and in their villages."

- People from the tribe of Benjamin lived in Michmash.
- The Benjamites who lived in Michmash came from Geba.
- People from the tribe of Benjamin lived in Aija.
- People from the tribe of Benjamin lived in Bethel.
- People from the tribe of Benjamin lived in the villages around Bethel.
- There were villages around Bethel.

Nehemiah 11:32: "And at Anathoth, Nob, Ananiah,"

- People from the tribe of Benjamin lived in Anathoth.
- People from the tribe of Benjamin lived in Nob.
- People from the tribe of Benjamin lived in Ananiah.

Nehemiah 11:33: "Hazor, Ramah, Gittaim,"

- People from the tribe of Benjamin lived in Hazor.
- People from the tribe of Benjamin lived in Ramah.
- People from the tribe of Benjamin lived in Gittaim.

Nehemiah 11:34: "Hadid, Zeboim, Neballat,"

- People from the tribe of Benjamin lived in Hadid.
- People from the tribe of Benjamin lived in Zeboim.

- People from the tribe of Benjamin lived in Neballat.

Nehemiah 11:35: "Lod, and Ono, the valley of craftsmen."

- People from the tribe of Benjamin lived in Lod.
- People from the tribe of Benjamin lived in Ono.
- People from the tribe of Benjamin lived in the valley of craftsmen.

Nehemiah 11:36: "And of the Levites were divisions in Judah, and in Benjamin."

- A division of Levites lived in the territory of the tribe of Judah.
- A division of Levites lived in the territory of the tribe of Benjamin.

Chapter 12

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,"

- This section of the chapter lists the priests who accompanied Zerubbabel when he traveled from Babylon to Jerusalem.
- This section of the chapter lists the Levites who accompanied Zerubbabel when he traveled from Babylon to Jerusalem.
- Zerubbabel was a descendant of Shealtiel.

- Jeshua accompanied Zerubbabel when he traveled from Babylon to Jerusalem.
- Seraiah went with Zerubbabel from Babylon to Jerusalem.
- Jeremiah went with Zerubbabel from Babylon to Jerusalem.
- Ezra went with Zerubbabel from Babylon to Jerusalem.

Nehemiah 12:2: "Amariah, Malluch, Hattush,"

- Amariah went with Zerubbabel from Babylon to Jerusalem.
- Malluch went with Zerubbabel from Babylon to Jerusalem.
- Hattush went with Zerubbabel from Babylon to Jerusalem.

Nehemiah 12:3: "Shechaniah, Rehum, Meremoth,"

- Shechaniah went with Zerubbabel from Babylon to Jerusalem.
- Rehum went with Zerubbabel from Babylon to Jerusalem.
- Meremoth went with Zerubbabel from Babylon to Jerusalem.

Nehemiah 12:4: "Iddo, Ginnetho, Abijah,"

- Iddo went with Zerubbabel from Babylon to Jerusalem.
- Ginnetho went with Zerubbabel from Babylon to Jerusalem.

- Abijah went with Zerubbabel from Babylon to Jerusalem.

Nehemiah 12:5: "Miamin, Maadiah, Bilgah,"

- Miamin went with Zerubbabel from Babylon to Jerusalem.
- Maadiah went with Zerubbabel from Babylon to Jerusalem.
- Bilgah went with Zerubbabel from Babylon to Jerusalem.

Nehemiah 12:6: "Shemaiah, and Joiarib, Jedaiah,"

- Shemaiah went with Zerubbabel from Babylon to Jerusalem.
- Joiarib went with Zerubbabel from Babylon to Jerusalem.
- Jedaiah went with Zerubbabel from Babylon to Jerusalem.

Nehemiah 12:7: "Sallu, Amok, Hilkiyah, Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua."

- Sallu went with Zerubbabel from Babylon to Jerusalem.
- Amok went with Zerubbabel from Babylon to Jerusalem.
- Hilkiyah went with Zerubbabel from Babylon to Jerusalem.
- Jedaiah went with Zerubbabel from Babylon to Jerusalem.
- Seraiah was one of the chief priests.
- Jeremiah was one of the chief priests.

- Ezra was one of the chief priests.
- Amariah was one of the chief priests.
- Malluch was one of the chief priests.
- Hattush was one of the chief priests.
- Shechanian was one of the chief priests.
- Rehum was one of the chief priests.
- Meremoth was one of the chief priests.
- Iddo was one of the chief priests.
- Ginnetho was one of the chief priests.
- Abijah was one of the chief priests.
- Miamin was one of the chief priests.
- Maadiah was one of the chief priests.
- Bilgah was one of the chief priests.
- Shemaiah was one of the chief priests.
- Joiarib was one of the chief priests.
- Jedaiah was one of the chief priests.
- Sallu was one of the chief priests.
- Amok was one of the chief priests.
- Hilkiyah was one of the chief priests.
- Jedaiah was one of the chief priests.
- 22 of the chief priests went with Zerubbabel and Jeshua from Babylon to Jerusalem.

Nehemiah 12:8: "Moreover the Levites: Jeshua, Binnui,

Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren."

- Jeshua went with Zerubbabel from Babylon to Jerusalem.
- Binnui went with Zerubbabel from Babylon to Jerusalem.
- Kadmiel went with Zerubbabel from Babylon to Jerusalem.
- Sherebiah went with Zerubbabel from Babylon to Jerusalem.
- Judah went with Zerubbabel from Babylon to Jerusalem.
- Mattaniah went with Zerubbabel from Babylon to Jerusalem.
- Jeshua was a Levite.
- Binnui was a Levite.
- Kadmiel was a Levite.
- Sherebiah was a Levite.
- Judah was a Levite.
- Mattaniah was a Levite.
- Mattaniah was in charge of giving thanksgiving in the temple.
- In the temple, there was a person who was in charge of giving thanksgiving to God.
- It's good to give thanksgiving to God.
- We should give thanksgiving to God.

Nehemiah 12:9: "Also Bakbukiah and Unni, their brethren, were over against them in the watches."

- Bakkukiah went with Zerubbabel from Babylon to Jerusalem.
- Unni went with Zerubbabel from Babylon to Jerusalem.
- Bakkukiah was a Levite.
- Unni was a Levite.
- Bakkukiah watched over the temple.
- Unni watched over the temple.

Nehemiah 12:10: "And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,"

- Jeshua had a descendant named Joiakim.
- Joiakim had a descendant named Eliashib.
- Eliashib had a descendant named Joiada.

Nehemiah 12:11: "And Joiada begat Jonathan, and Jonathan begat Jaddua."

- Joiada had a descendant named Jonathan.
- Jonathan had a descendant named Jaddua.

Nehemiah 12:12: "And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;"

- These were the chief priests in the days of Joiakim.
- Seraiah was one of the chief priests.
- Seraiah had a descendant named Meraiah.

- Jeremiah was one of the chief priests.
- Jeremiah had a descendant named Hananiah.

Nehemiah 12:13: "Of Ezra, Meshullam; of Amariah, Jehohanan;"

- Ezra was one of the chief priests.
- Ezra had a descendant named Meshullam.
- Amariah was one of the chief priests.
- Amariah had a descendant named Jehohanan.

Nehemiah 12:14: "Of Melicu, Jonathan; of Shebaniah, Joseph;"

- Melicu was one of the chief priests.
- Melicu had a descendant named Jonathan.
- Shebaniah was one of the chief priests.
- Shebaniah had a descendant named Joseph.

Nehemiah 12:15: "Of Harim, Adna; of Meraioth, Helkai;"

- Harim was one of the chief priests.
- Harim had a descendant named Adna.
- Meraioth was one of the chief priests.
- Meraioth had a descendant named Helkai.

Nehemiah 12:16: "Of Iddo, Zechariah; of Ginnethon, Meshullam;"

- Iddo was one of the chief priests.
- Iddo had a descendant named Zechariah.
- Ginnethon was one of the chief priests.
- Ginnethon had a descendant named Meshullam.

Nehemiah 12:17: "Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai:"

- Abijah was one of the chief priests.
- Abijah had a descendant named Zichri.
- Miniamin was one of the chief priests.
- Minaimin had a descendant named Moadiah.
- Minaimin had a descendant named Piltai.

Nehemiah 12:18: "Of Bilgah, Shammua; of Shemaiah, Jehonathan;"

- Bilgah was one of the chief priests.
- Bilgah had a descendant named Shammua.
- Shemaiah was one of the chief priests.
- Shemaiah had a descendant named Jehonathan.

Nehemiah 12:19: "And of Joiarib, Mattenai; of Jedaiah, Uzzi;"

- Joiarib was one of the chief priests.
- Joiarib had a descendant named Mattenai.
- Jedaiah was one of the chief priests.

- Jedaiah had a descendant named Uzzi.

Nehemiah 12:20: "Of Sallai, Kallai; of Amok, Eber;"

- Sallai was one of the chief priests.
- Sallai had a descendant named Kallai.
- Amok was one of the chief priests.
- Amok had a descendant named Eber.

Nehemiah 12:21: "Of Hilkiyah, Hashabiah; of Jedaiah, Nethaneel."

- Hilkiyah was one of the chief priests.
- Hilkiyah had a descendant named Hashabiah.
- Jedaiah was one of the chief priests.
- Jedaiah had a descendant named Nethaneel.

Nehemiah 12:22: "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, Joiada, Johanan, and Jaddua were all contemporaries. They lived at the same time.
- In the days of Eliashib, Joiada, Johanan, and Jaddua, the chief of the Levites was recorded.
- In the days of Eliashib, Joiada, Johanan, and Jaddua, the priests were recorded up to the reign of Darius.
- Darius was a king.
- Darius was a Persian.

Nehemiah 12:23: "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."

- The chief of the Levites were recorded in the book of the chronicles, up to the days of Johanan.
- Johanan was the descendant of Eliashib.
- Johanan was a man.

Nehemiah 12:24: "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."

- Hashabiah was one of the chief of the Levites.
- Sherebiah was one of the chief of the Levites.
- Jeshua was one of the chief of the Levites.
- Jeshua was a descendant of Kadmiel.
- Jeshua was a man.
- Hashabiah's temple job was to praise God and give thanks to God.
- Sherebiah's temple job was to praise God and give thanks to God.
- Jeshua's temple job was to praise God and give thanks to God.
- David was a man of God.
- David was a real person who actually existed.

- David was the one who commanded that there should be people in the temple whose job it was to give thanks.
- There were multiple wards (divisions) in the temple.
- Each ward (division) in the temple had someone in charge of giving thanks to God.

Nehemiah 12:25: "Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the thresholds of the gates."

- Mattaniah was a temple porter.
- Bakbukiah was a temple porter.
- Obadiah was a temple porter.
- Meshullam was a temple porter.
- Talmon was a temple porter.
- Akkub was a temple porter.
- The temple porters worked in each ward.
- The temple porters worked at the threshold of the gates.
- There were multiple gates in the temple.

Nehemiah 12:26: "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."

- These people served in the days of Joiakim.
- Joiakim was a descendant of Jeshua.
- Joiakim was a man.
- Jeshua was a descendant of Jozadak.

- Jeshua was a man.
- These people served in the days of Nehemiah.
- Nehemiah was the governor.
- These people served in the days of Ezra.
- Ezra was a priest.
- Ezra was a scribe.

Nehemiah 12:27: "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."

- There was a dedication ceremony for the wall around Jerusalem.
- For the ceremony to dedicate the wall around Jerusalem, the Levites were brought to Jerusalem from all over the country.
- The dedication ceremony was kept with gladness.
- The dedication ceremony was kept with thanksgiving.
- The dedication ceremony was kept with singing.
- The dedication ceremony was kept with cymbals.
- The dedication ceremony was kept with psalteries.
- The dedication ceremony was kept with harps.

Nehemiah 12:28: "And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;"

- The sons of the singers gathered together. (This seems to have been for the purpose of attending the dedication ceremony for the wall around Jerusalem.)
- The sons of the singers lived in the plain country around Jerusalem.
- The sons of the singers lived in the villages of Netophathi.

Nehemiah 12:29: "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."

- There were sons of the singers who lived in the house of Gilgal.
- The sons of the singers lived in the fields of Geba.
- The sons of the singers lived in the fields of Azmaveth.
- The singers had built villages in the area around Jerusalem.

Nehemiah 12:30: "And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall."

- The priests purified themselves.
- The Levites purified themselves.
- The priests and the Levites purified the people.
- The priests and the Levites purified the gates.
- The priests and the Levites purified the wall around Jerusalem.

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:"

- Nehemiah brought the princes of Judah up upon the wall.
- Nehemiah divided the princes of Judah into two groups.
- The purpose of the two groups was to give thanks to God.
- Nehemiah put one group on his right hand, upon the wall that was toward the dung gate.
- Nehemiah had the princes of Judah publicly give thanks to God.

Nehemiah 12:32: "And after them went Hoshaiiah, and half of the princes of Judah,"

- Hoshaiiah was in the group on Nehemiah's right, over by the dung gate.
- Half the princes of Judah joined Hoshaiiah on Nehemiah's right, over by the dung gate.

Nehemiah 12:33: "And Azariah, Ezra, and Meshullam,"

- Azariah was in the group on Nehemiah's right, over by the dung gate.
- Ezra was in the group on Nehemiah's right, over by the dung gate.
- Meshullam was in the group on Nehemiah's right, over by the dung gate.

Nehemiah 12:34: "Judah, and Benjamin, and Shemaiah, and Jeremiah,"

- Judah was in the group on Nehemiah's right, over by the dung gate.
- Benjamin was in the group on Nehemiah's right, over by the dung gate.
- Shemaiah was in the group on Nehemiah's right, over by the dung gate.
- Jeremiah was in the group on Nehemiah's right, over by the dung gate.

Nehemiah 12:35: "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:"

- Some of the sons of the priests were in the group on Nehemiah's right, over by the dung gate.
- The sons of the priests had trumpets.
- Zechariah was one of the sons of the priests.
- Zechariah had a trumpet.
- Zechariah was in the group on Nehemiah's right, over by the dung gate.
- Zechariah was a descendant of Jonathan.
- Zechariah was a man.
- Jonathan was a descendant of Shemaiah.
- Jonathan was a man.
- Shemaiah was a descendant of Mattaniah.

- Shemaiah was a man.
- Mattaniah was a descendant of Micaiah.
- Mattaniah was a man.
- Michaiah was a descendant of Zaccur.
- Michaiah was a man.
- Zaccur was a descendant of Asaph.
- Zaccur was a man.

Nehemiah 12:36: "And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them."

- Shemaiah was in the group on Nehemiah's right, over by the dung gate.
- Azarael was in the group on Nehemiah's right, over by the dung gate.
- Milalai was in the group on Nehemiah's right, over by the dung gate.
- Gilalai was in the group on Nehemiah's right, over by the dung gate.
- Maai was in the group on Nehemiah's right, over by the dung gate.
- Nethaneel was in the group on Nehemiah's right, over by the dung gate.
- Judah was in the group on Nehemiah's right, over by the dung gate.
- Hanani was in the group on Nehemiah's right, over by the

dung gate.

- Shemaiah had a musical instrument.
- Azarael had a musical instrument.
- Milalai had a musical instrument.
- Gilalai had a musical instrument.
- Maai had a musical instrument.
- Nethaneel had a musical instrument.
- Judah had a musical instrument.
- Hanani had a musical instrument.
- David created musical instruments.
- David created musical instruments for the priests and Levites to use in the temple, to praise God.
- David was a man of God.
- Ezra was a scribe.
- Ezra was in the group on Nehemiah's right, over by the dung gate.

Nehemiah 12:37: "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."

- The group started at the fountain gate.
- The group went up by the stairs of the city of David.
- The group went above the house of David.
- The group went east to the water gate.

Nehemiah 12:38: "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 second group gave thanks.
- Nehemiah followed the second group.
- Half of the people were upon the wall.
- The people who were on the wall were positioned from beyond the tower of furnaces to the broad wall.

Nehemiah 12:39: "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."

- There were people upon the wall above the gate of Ephraim.
- There were people upon the wall above the old gate.
- There were people upon the wall above the fish gate.
- There were people upon the wall at the tower of Hananeel.
- There were people upon the wall at the tower of Meah.
- There were people upon the wall all the way to the sheep gate.
- There were people who stood still in the prison gate.

Nehemiah 12:40: "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:"

- The two companies of people stood and gave thanks in the temple.
- Nehemiah was present.
- Half of the rulers were present with Nehemiah.
- Nehemiah gave thanks to God in the temple.

Nehemiah 12:41: "And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;"

- There were priests in the temple with Nehemiah who gave thanks to God.
- Eliakim was a priest.
- Maaseiah was a priest.
- Minaimin was a priest.
- Michaiah was a priest.
- Elioenai was a priest.
- Zechariah was a priest.
- Hananiah was a priest.
- Eliakim gave thanks to God with a trumpet.
- Maaseiah gave thanks to God with a trumpet.
- Minaimin gave thanks to God with a trumpet.
- Michaiah gave thanks to God with a trumpet.
- Elioenai gave thanks to God with a trumpet.

- Zechariah gave thanks to God with a trumpet.
- Hananiah gave thanks to God with a trumpet.
- Eliakim was in the temple with Nehemiah giving thanks to God.
- Maaseiah was in the temple with Nehemiah giving thanks to God.
- Minaimin was in the temple with Nehemiah giving thanks to God.
- Michaiah was in the temple with Nehemiah giving thanks to God.
- Elioenai was in the temple with Nehemiah giving thanks to God.
- Zechariah was in the temple with Nehemiah giving thanks to God.
- Hananiah was in the temple with Nehemiah giving thanks to God.
- Trumpets were used in the temple to give thanks to God.

Nehemiah 12:42: "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 was in the temple with Nehemiah giving thanks to God.
- Shemaiah was in the temple with Nehemiah giving thanks to God.
- Eleazar was in the temple with Nehemiah giving thanks to God.

- Uzzi was in the temple with Nehemiah giving thanks to God.
- Jehohanan was in the temple with Nehemiah giving thanks to God.
- Malchijah was in the temple with Nehemiah giving thanks to God.
- Elam was in the temple with Nehemiah giving thanks to God.
- Ezer was in the temple with Nehemiah giving thanks to God.
- The singers sang loudly.
- It is good to sing to God.
- It is good to sing loudly to God.
- Jezrahiah was the overseer of the singers.

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."

- When the wall around Jerusalem was dedicated, the people offered great sacrifices.
- When the wall around Jerusalem was dedicated, the people rejoiced.
- The reason the people offered sacrifices was because God gave them great joy.
- The reason the people rejoiced was because God gave them great joy.

- The rebuilding of the wall around Jerusalem was a joyous occasion.
- The Jews knew that God was the reason the wall around Jerusalem had been rebuilt.
- The wives of the people rejoiced.
- The children rejoiced.
- The rejoicing was so great that the noise was heard from a great distance away.
- It's good to rejoice when God does great things.

Nehemiah 12:44: "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."

- At the time the wall around Jerusalem was dedicated, some people were appointed over the chambers in the temple that held treasures.
- There were chambers in the temple.
- There were chambers in the temple that held treasure.
- There were chambers in the temple that held offerings.
- There were chambers in the temple that held the firstfruits.
- There were chambers in the temple that held the tithes.
- The tithes were gathered from the fields of the cities.
- The Mosaic Law required people to pay the tithe to the temple, which was a portion of people's crops.

- There were fields around some of the cities in Judah.
- The tithe was the portion for the priests.
- The tithe was the portion for the Levites.
- The portion that was given for the priests and the Levites was stored in the temple in Jerusalem.
- Judah rejoiced over the priests.
- Judah rejoiced over the Levites.
- There were priests who served in the temple.
- There were Levites who served in the temple.

Nehemiah 12:45: "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."

- There were singers in the temple who watched over the ward of purification.
- There were porters in the temple who watched over the ward of purification.
- Inside the temple was a ward of purification.
- David commanded the singers and the porters to watch over the ward of purification.
- Solomon commanded the singers and the porters to watch over the ward of purification.
- Solomon was the son of David.
- Solomon was a man.
- The singers did more than just sing in the temple. They had other responsibilities as well.

Nehemiah 12:46: "For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God."

- There were singers in the days of David.
- There were singers in the days of Asaph.
- There were people over the singers in the days of David and Asaph.
- The singers sang songs of praise to God.
- The singers sang songs of thanksgiving to God.
- In the days of David and Asaph, the singers sang songs of thanksgiving to God.
- In the days of David and Asaph, the singers sang songs of praise to God.

Nehemiah 12:47: "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."

- In the days of Zerubbabel and Nehemiah, all of Israel gave a portion to the singers.
- In the days of Zerubbabel and Nehemiah, all of Israel gave a portion to the porters.
- In the days of Zerubbabel and Nehemiah, the porters received a portion reach day.
- In the days of Zerubbabel and Nehemiah, the singers received a portion reach day.

- The singers sanctified holy things for the Levites.
- The porters sanctified holy things for the Levites.
- The Levites sanctified holy things for the children of Aaron (the priests).
- The singers sanctified holy things.
- The porters sanctified holy things.
- The porters were financially supported by the people (the Jews).
- The singers were financially supported by the people (the Jews).

Chapter 13

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;"

- On the day that the wall around Jerusalem was dedicated, the book of Moses was read. (This seems to mean that a portion of the first five books of the Old Testament were read.)
- Moabites were forbidden from ever being a part of the congregation of God.
- Ammonites were forbidden from ever being a part of the congregation of God.
- God cursed Moabites with an eternal curse.
- God cursed Ammonites with an eternal curse.

- In the days of Nehemiah, the people were ignorant of what the Mosaic Law said.

Nehemiah 13:2: "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."

- The reason God cursed the Moabites and Ammonites was because they didn't give the Israelites bread and water when they were in the wilderness.
- The reason God cursed the Moabites and Ammonites was because they hired Baalam to curse them.
- God hates it when people try to curse the Jews.
- God is in favor of the Jews.
- God doesn't want nations to try to curse the Jews.
- There are times when God curses nations for trying to curse the Jews.
- The story of Baalam really happened.
- God turned Balaam's attempted curse into a blessing. God did not allow Baalam to try to curse the Israelites.

Nehemiah 13:3: "Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude."

- When the Israelites heard that the law of Moses cursed the Moabites and Ammonites, they separated themselves from the "mixed multitude". (This seems to be a reference to pagan Gentiles.)

- The Israelites obeyed the law of Moses when they learned what it taught. At this time they had a heart to do what it commanded.

Nehemiah 13:4: "And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah:"

- Before the wall around Jerusalem was dedicated, Eliashib was an ally of Tobiah (the enemy of the Jews).
- There were Jews who had formed an alliance with those who hated the Jews and sought to destroy them.
- Eliashib was a priest.
- Eliashib had oversight of the chambers in the temple.
- Tobiah had allies in the temple itself.

Nehemiah 13:5: "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."

- Eliashib had prepared for Tobiah a great chamber inside the temple itself.
- Tobiah had his own apartment within the temple, even though the Mosaic law forbade such a thing.
- Tobiah's chamber in the temple was where the meat (flour) offerings had once been stored.
- Tobiah's chamber in the temple was where frankincense

had once been stored.

- Tobiah's chamber in the temple was where the temple vessels had once been stored.
- Tobiah's chamber in the temple was where the tithes of corn had once been stored.
- Tobiah's chamber in the temple was where the tithes of new wine had once been stored.
- Tobiah's chamber in the temple was where the tithes of oil had once been stored.
- Tobiah's chamber in the temple was where the priestly offerings had once been stored.
- Meat (flour) offerings were stored in a chamber in the temple.
- Frankincense was stored in a chamber in the temple.
- The temple vessels were stored in a chamber in the temple.
- Corn was stored in a chamber in the temple.
- New wine was stored in a chamber in the temple.
- Oil was stored in a chamber in the temple.
- Sacrifices were stored in the temple.
- Animals were stored in the temple.
- The Mosaic Law commanded that the tithe be given to the Levites.
- The tithe consisted of food (corn) and drink (new wine) and oil. It wasn't a monetary amount.
- The tithe was paid to the Levites.
- The tithe was paid to the singers.

- The tithe was paid to the porters.
- The room in the temple where the sacrifices were supposed to be stored had been given to Tobiah instead.

Nehemiah 13:6: "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:"

- When this happened, Nehemiah wasn't in Jerusalem.
- Nehemiah returned to Artaxerxes in the 32nd year of his reign.
- Artaxerxes was a king.
- Artaxerxes was the king of Babylon.
- Nehemiah remained with Artaxerxes for a time, and then obtained his permission to return to Jerusalem.

Nehemiah 13:7: "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."

- Nehemiah returned to Jerusalem.
- When Nehemiah returned to Jerusalem, he discovered that Eliashib had taken the room in the temple that was supposed to store the tithes for the priests, and had given it to Tobiah (the enemy of God and the Jews).
- It was evil for Eliashib to give Tobiah a chamber in the temple.

Nehemiah 13:8: "And it grieved me sore: therefore I cast

forth all the household stuff to Tobiah out of the chamber."

- Nehemiah was deeply grieved that Eliashib had done such a wicked thing.
- Nehemiah commanded that all of Tobiah's possessions be cast out of the chamber.
- Nehemiah was the one who fixed the problem, and cast out Tobiah's possessions from the temple. It seems that no one else in Jerusalem was willing to fix the problem.
- Nehemiah deeply cared about the integrity of the temple. He cared about keeping the Mosaic Law.
- Tobiah had put his possessions in his chamber in the temple.
- Even though the people had sworn an oath to keep the Mosaic Law, they didn't keep that oath. Instead they began violating it as soon as Nehemiah was no longer around to enforce it.

Nehemiah 13:9: "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."

- Nehemiah commanded that the chamber which used to belong to Tobiah be cleansed.
- After the chamber was cleansed, Nehemiah brought the vessels of the temple back into the chamber.
- After the chamber was cleansed, Nehemiah brought the meat offerings back into the chamber.
- After the chamber was cleansed, Nehemiah brought the frankincense back into the chamber.

Nehemiah 13:10: "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."

- The Israelites hadn't been bringing the tithe to Jerusalem and giving it to the Levites.
- Even though the people swore an oath to keep the Mosaic Law, they didn't keep it. They didn't give the tithe that the Law commanded.
- The Levites weren't working in the temple. Instead they had fled to their fields.
- The singers weren't working in the temple. Instead they had fled to their fields.
- The reason the Levites weren't working in the temple was because they weren't being given the tithe. They had to return to work in the field in order to get food to survive.
- The reason the singers weren't working in the temple was because they weren't being given the tithe. They had to return to work in the field in order to get food to survive.
- The temple couldn't function without the tithe, because the tithe funded its operation and allowed people to work in the temple instead of in the field.

Nehemiah 13:11: "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."

- Nehemiah was upset when he found that the people weren't paying the tithe.
- When Nehemiah found out that the people weren't

paying the tithe, he confronted the rulers.

- Since the tithe wasn't being paid, the temple had been forsaken.
- Although the people had sworn an oath to keep the law of Moses, they had allowed the temple to be forsaken and had done nothing about it.
- Nehemiah gathered the rulers together and "set them in their place".
- Nehemiah refused to allow the temple to be forsaken.

Nehemiah 13:12: "Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries."

- After Nehemiah confronted the rulers with their sin, all of the Jews who were in Judah brought the tithe into the temple.
- The tithe was stored in the treasury of the temple.
- The temple had a treasury.
- The tithe consisted of corn.
- The tithe consisted of new wine.
- The tithe consisted of oil.
- The people brought corn to the temple.
- The people brought new wine to the temple.
- The people brought oil to the temple.
- The reason the people started paying the tithe again was because Nehemiah confronted the rulers and "put them in their place".

Nehemiah 13:13: "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."

- Nehemiah put people in charge of the treasuries of the temple.
- Nehemiah made Shelemiah a temple treasurer.
- Nehemiah made Zadok a temple treasurer.
- Nehemiah made Pedaiah a temple treasurer.
- Nehemiah made Hanan a temple treasurer.
- Shelemiah was a priest.
- Zadok was a scribe.
- Pedaiah was a Levite.
- Hanan was a descendant of Zaccur.
- Hanan was a man.
- Zaccur was a descendant of Mattaniah.
- Zaccur was a man.
- The reason Nehemiah made Shelemiah a treasurer was because he was faithful.
- The reason Nehemiah made Zadok a treasurer was because he was faithful.
- The reason Nehemiah made Pedaiah a treasurer was because he was faithful.
- The reason Nehemiah made Hanan a treasurer was because he was faithful.
- The temple needed treasurers to watch over the treasure

that was within it.

- Nehemiah wanted the temple treasurers to be faithful.
- The job of the temple treasurers was to distribute the tithes to the Levites and priests.
- It's good to be faithful.
- We should seek to be faithful.
- We should seek to make sure that those who have positions of responsibility are faithful.

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 prayed that God would remember his good deeds.
- Nehemiah wanted God to remember his good deeds, and not wipe them out.
- Nehemiah did good deeds for the temple.
- Nehemiah did good deeds for the offices in the temple.
- It's good for us to pray that God would remember the good things we've done in this life.
- We should seek to do good things for God in this life.

Nehemiah 13:15: "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."

- At this time, Nehemiah saw some people in Judah treading the wine presses on the Sabbath.
- At this time, Nehemiah saw some people in Judah bringing in sheaves on the Sabbath.
- At this time, Nehemiah saw some people in Judah putting wine on donkeys to bring into Jerusalem and sell on the Sabbath.
- At this time, Nehemiah saw some people in Judah putting grapes on donkeys to bring into Jerusalem and sell on the Sabbath.
- At this time, Nehemiah saw some people in Judah putting figs on donkeys to bring into Jerusalem and sell on the Sabbath.
- At this time, Nehemiah saw some people in Judah putting merchandise on donkeys to bring into Jerusalem and sell on the Sabbath.
- There were wine presses in Judah.
- There were crops in Judah.
- In ancient times, people used wine presses to process wine.
- In ancient times, people used donkeys to transport merchandise.
- Merchants sold wine in Jerusalem.
- Merchants sold grapes in Jerusalem.
- Merchants sold figs in Jerusalem.
- Merchants sold merchandise in Jerusalem.
- Even though the people had sworn an oath to keep the Mosaic Law, they didn't keep it. They broke the Law by

working, buying, and selling on the Sabbath.

- The people didn't have a heart to keep the Mosaic Law.
- On the Sabbath, Nehemiah testified against those who were selling merchandise.
- Nehemiah wanted the Law of God to be kept. He didn't want people to be buying, selling, or working on the Sabbath.

Nehemiah 13:16: "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."

- There were men of Tyre in Judah.
- The men of Tyre brought fish into Jerusalem to sell on the Sabbath.
- The men of Tyre brought merchandise into Jerusalem to sell on the Sabbath.
- The men of Tyre sold merchandise to the Jews on the Sabbath.

Nehemiah 13:17: "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?"

- When Nehemiah saw that people were selling merchandise on the Sabbath, he confronted the nobles of Judah.
- The nobles of Judah were allowing merchandise to be sold on the Sabbath.
- The nobles of Judah weren't interested in keeping the law

of Moses. They had no heart to obey God's commands.

- It was evil for the nobles of Judah to allow the law of God to be violated. It was evil for them to allow merchandise to be sold on the Sabbath.
- The nobles should have put a stop to evil, but instead they did nothing.
- Buying, selling, and working on the Sabbath profaned the Sabbath day. It was a violation of the Mosaic Law.
- Nehemiah condemned the nobles for allowing the Sabbath day to be profaned.
- The nobles had a responsibility to keep the Sabbath holy, but they didn't do that.

Nehemiah 13:18: "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."

- The forefathers of the Jews profaned the Sabbath day.
- One of the reasons God poured out His judgments upon the Jews was because they profaned the Sabbath day.
- There are times when God punishes nations for violating His commandments.
- One of the reasons God poured out His judgments upon Jerusalem was because they profaned the Sabbath day.
- There are times when God destroys cities because their residents violated His commandments.
- We must not violate God's commandments.
- Nations must not violate God's commandments.

- The nobles were bringing God's wrath upon Israel by profaning the Sabbath.

Nehemiah 13:19: "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."

- Nehemiah commanded that the gates of Jerusalem be shut once it began to get dark before the Sabbath.
- In ancient Israel, the Sabbath started when it began to get dark.
- Nehemiah commanded that the gates of Jerusalem be closed for the duration of the Sabbath. (That way no one could bring merchandise into the city and sell it.)
- There was a simple way for the nobles to stop people from profaning the Sabbath, and yet they hadn't done it.
- Nehemiah had servants.
- Nehemiah positioned some of his servants at the gates, to make sure that they stayed closed.
- Nehemiah didn't trust the nobles to keep the gates of Jerusalem closed. In order to make sure they stayed closed, he put his servants into position to force them to remain closed.
- Nehemiah didn't want any merchandise to be brought into Jerusalem on the Sabbath.
- Nehemiah didn't want the Sabbath to be profaned.
- Nehemiah was the one who put a stop to things being

bought and sold on the Sabbath. He did this at his own expense.

Nehemiah 13:20: "So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice."

- Because the merchants and sellers couldn't get into Jerusalem, they set up their shops outside of Jerusalem instead.
- The merchants set up outside of Jerusalem a few times.

Nehemiah 13:21: "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."

- When Nehemiah saw that the merchants were simply setting up their shops outside of Jerusalem on the Sabbath, he confronted them.
- Nehemiah condemned the merchants for setting up outside Jerusalem on the Sabbath.
- Nehemiah told the merchants that if they continued setting up outside Jerusalem on the Sabbath, he would lay hands on them.
- Nehemiah forced the merchants to stop setting up their shops outside Jerusalem on the Sabbath.
- The merchants stopped setting up their shops outside Jerusalem on the Sabbath.

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."

- Nehemiah commanded the Levites to cleanse themselves.
- The Levites weren't clean. They hadn't been doing their job.
- Nehemiah commanded the Levites to watch over the gates to Jerusalem and make sure they remained closed on the Sabbath.
- Nehemiah gave the Levites the responsibility of making sure the Sabbath was kept holy. They were to do this by watching over the gates on the Sabbath and keeping them closed.
- Nehemiah prayed that God would remember the good deed he had done, to sanctify the Sabbath day.
- Nehemiah prayed that God would spare him according to His great mercy.
- God is merciful.
- The mercy of God is great.

Nehemiah 13:23: "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab:"

- At this time, Nehemiah saw that some of the Jews had married pagan women from Ashdod.
- At this time, Nehemiah saw that some of the Jews had married pagan women from Ammon.

- At this time, Nehemiah saw that some of the Jews had married pagan women from Moab.
- Although the Jews had sworn an oath to keep the Law of Moses, they hadn't done so. Instead of keeping the law of God they violated it by marrying pagan women, which God had forbidden.
- The Jews were unable to keep the Law of Moses for even a short time. They had no heart to obey God.

Nehemiah 13:24: "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."

- The children from these pagan marriages spoke the language of Ashdod.
- The children from these pagan marriages couldn't speak the language of the Jews (Hebrew).
- The children from these pagan marriages could only speak the language of the Gentiles.
- Because of these pagan marriages, children were being born who couldn't speak Hebrew. The Hebrew language was beginning to be lost.

Nehemiah 13:25: "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."

- Nehemiah was furious that the Jews had been intermarrying with pagans.

- Nehemiah confronted the Jews over the fact they had intermarried with pagans.
- Nehemiah cursed the Jews who had married pagan women.
- Nehemiah beat the Jews who had married pagan women.
- Nehemiah plucked the hair off of the Jews who had married pagan women.
- Nehemiah forced the Jews to swear by God that they wouldn't give their daughters to pagan men.
- Nehemiah forced the Jews to swear by God that they wouldn't take pagan women and give them as wives to their sons.
- Nehemiah forced the Jews to swear by God that they wouldn't marry pagan women.
- The Jews would only obey the Law of Moses when Nehemiah was there to force them to obey it.

Nehemiah 13:26: "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 sinned by marrying pagan women.
- Solomon was a king.
- Solomon was the king of Israel.
- Solomon was a real person who actually existed.
- The rest of the nations never had a king like Solomon.
- Solomon was beloved by God.

- God was the one who made Solomon the king of Israel.
- Even Solomon, who was beloved of God, was led into sin by pagan women.
- It's wrong to marry pagan women.
- Marrying pagan women leads people into sin.
- We must fight against sin and avoid it. We must have no part of sin.
- We must not marry those who would lead us into sin.

Nehemiah 13:27: "Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?"

- The Jews had committed a great evil when they married pagan women.
- It's evil to marry pagan women.
- It was a transgression against God to marry pagan women.
- God doesn't want His people to marry pagans.

Nehemiah 13:28: "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."

- One of the sons of Joiada was son-in-law to Sanballat. This means he had married a pagan woman.
- The man who had married the daughter of Sanballat was the grandson of Eliashib.
- Eliashib was the high priest.

- Eliashib wasn't faithful to the law of God.
- Eliashib had allowed his grandson to marry a pagan woman.
- Sanballat was a Horonite.
- Nehemiah was so angry that the grandson of the high priest had married a pagan woman that he chased that man from him.
- Nehemiah cared far more about the law of God than the high priest of Israel.

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 prayed that God would remember those who defiled the priesthood.
- Nehemiah prayed that God would remember those who defiled the covenant of the priesthood.
- Nehemiah prayed that God would remember those who defiled the Levites.
- The priesthood was defiled by sin.
- The covenant was defiled by sin.
- The Levites were defiled by sin.
- It's not wrong to pray that God would remember the sins of the wicked, or that He wouldn't forget the evil things they had done.
- The priesthood had been defiled by the sin of intermarriage with pagans.

- The covenant had been defiled by the sin of intermarriage with pagans.
- The Levites had been defiled by the sin of intermarriage with pagans.

Nehemiah 13:30: "Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;"

- Nehemiah cleansed the priests and the Levites from all pagans.
- Nehemiah appointed each priest to his assigned business.
- Nehemiah appointed each Levite to his own business.
- Nehemiah put the business of the temple in order.
- The high priest didn't care about the temple. Nehemiah was the one who put things in order.
- The high priest did not care about the things of God. Nehemiah was the one who cleansed the priesthood.

Nehemiah 13:31: "And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good."

- Nehemiah appointed people over collecting the wood offerings at the time appointed.
- Nehemiah appointed people over collecting the firstfruits offerings at the time appointed.
- Nehemiah was zealous for God.
- Nehemiah was zealous for the things of God.

- Nehemiah prayed that God would remember him for good.
- It's good to pray that God would remember us for good.
- It's good for us to pray that God would remember the good things we've done.