

*Expanded Analysis of*

# NEHEMIAH

## "REVITALIZING A NATION"

“So the wall was completed on the twenty-fifth of the month Elul, in fifty-two days. When all our enemies heard of it , and all the nations surrounding us saw it , they lost their confidence; for they recognized that this work had been accomplished with the help of our God.” Nehemiah 6:15-16

“And on that day [of the dedication of the wall] they offered great sacrifices and rejoiced because God had given them great joy, even the women and children rejoiced, so that the joy of Jerusalem was heard from afar.” Nehemiah 12:43

### **Expanded Analysis of Nehemiah**

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# NEHEMIAH

## "REVITALIZING A NATION"

### A 1 REBUILDING THE WALL 1:1 - 7:4

#### B 1 Preparation for Rebuilding 1 - 2

##### C 1 The Preparation of Nehemiah 1:1 - 2:8

###### D 1 Nehemiah's ascertainment of the plight of Jerusalem 1:1-3

- E 1 The author: The words of Nehemiah the son of Hacaliah. 1:1
- E 2 The setting: Now it happened in the month Chislev, in the twentieth year, while I was in Susa the capitol, 1:1
- E 3 The visitors: that Hanani, one of my brothers, and some men from Judah came; 1:2
- E 4 The query: and I asked them concerning the Jews who had escaped and had survived the captivity, and about Jerusalem.
- E 5 The reply: And they said to me, 1:3
  - G 1 Concerning the people: "The remnant there in the province who survived the captivity are in great distress and reproach,
  - G 2 Concerning the state of the city: "and the wall of Jerusalem is broken down and its gates are burned with fire."

###### D 2 Nehemiah's prayer 1:4-11

- E 1 For Israel's regathering 1:4-10
  - G 1 Nehemiah's despair: Now it came about when I heard these words, 1:4
    - H 1 His sorrow: I sat down and wept and mourned for days;
    - H 2 His abject prayer: and I was fasting and praying before the God of heaven.
  - G 2 Nehemiah's praise of God's greatness and faithfulness: And I said, "I beseech Thee, 1:5
    - H 1 "O Lord God of heaven,

- H 2 “the great and awesome God,
- H 3 “who preserves the covenant and lovingkindness for those who love Him and keep His commandments,
- G 3 Nehemiah’s request for Divine audience: “let Thine ear now be attentive and Thine eyes open to hear the prayer of Thy servant which I am praying before Thee now, day and night, on behalf of the sons of Israel Thy servants, 1:6a
- G 4 Nehemiah’s confession of sin 1:6b-7
  - H 1 His admission of the guilty parties 1:6b
    - J 1 “confessing the sins of the sons of Israel which we have sinned against Thee;
    - J 2 “I and my father’s house have sinned.
  - H 2 His admission of the guilty acts 1:7
    - J 1 “We have acted very corruptly against Thee
    - J 2 “and have not kept the commandments, nor the statutes, nor the ordinances which Thou didst command Thy servant Moses.
- G 5 Nehemiah’s reminding God of His past statements 1:8-10
  - H 1 Of promised dispersion for unfaithfulness: “Remember the word which Thou didst command Thy servant Moses, saying, ‘If you are unfaithful I will scatter you among the peoples; 1:8
  - H 2 Of promised regathering for repentance: ‘but if you return to Me and keep My commandments and do them, though those of you who have been scattered were in the most remote part of the heavens, I will gather them from there and will bring them to the place where I have chosen to cause My name to dwell.’ 1:9
  - H 3 Of past redemption: “And they are Thy servants and Thy people whom Thou didst redeem by Thy great power and by Thy

strong hand. 1:10

E 2 For Artaxerxes' favor toward Nehemiah 1:11

G 1 Nehemiah's request for royal favor: "O Lord, I beseech Thee, may Thine ear be attentive to the prayer of Thy servant and the prayer of Thy servants who delight to revere Thy name, and make Your servant successful today, and grant him compassion before this man."

G 2 Nehemiah's position: Now I was the cupbearer to the king.

D 3 Nehemiah's successful request for permission to rebuild the walls and fortress of Jerusalem 2:1-8

E 1 The setting 2:1

G 1 The time: And it came about in the month Nisan, in the twentieth year of King Artaxerxes,<sup>1</sup>

G 2 The occasion: that wine was before him, and I took up the wine and gave it to the king.

G 3 The mood: Now I had not been sad in his presence.

E 2 The question by the king: So the king said to me, "Why is your face sad though you are not sick? This is nothing but sadness of heart."<sup>2</sup>

E 3 The fearful response of Nehemiah 2:2b-3

G 1 His fear: Then I was very much afraid. 2:2b

G 2 His truthful reply: And I said to the king, 2:3

H 1 His royal courtesy: "Let the king live forever.

H 2 His concern about Jerusalem: "Why should my face not be sad when the city, the place of my fathers' tombs, lies desolate and its gates have been consumed by fire?"

E 4 The gracious offer of the king: Then the king said to me, "What would you request?" 2:4a

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<sup>1</sup> This is March-April of 444 B. C., four months after Nehemiah began praying. (RSB)

<sup>2</sup> Nehemiah had good reason to be afraid. "A sad countenance was not tolerated in the royal presence." (RSB)

- E 5 Nehemiah's prayerful request for permission to rebuild Jerusalem 2:4b-5
  - G 1 His prayer: So I prayed to the God of heaven. 2:4b
  - G 2 His request: And I said to the king, "If it please the king, and if your servant has found favor before you, send me to Judah, to the city of my fathers' tombs, that I may rebuild it." 2:5
- E 6 The further inquiry of the king: Then the king said to me, the queen sitting beside him, "How long will your journey be, and when will you return?" 2:6a
- E 7 The positive resolution of the matter: So it pleased the king to send me, and I gave him a definite time. 2:6b
- E 8 The further request of Nehemiah: And I said to the king, 2:7-8a
  - G 1 For letters of safe-conduct: "If it please the king, let letters be given me for the governors of the provinces beyond the River, that they may allow me to pass through until I come to Judah, 2:7
  - G 2 For an authorization to acquire timber: "and a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the fortress which is by the temple, for the wall of the city and for the house to which I will go." 2:8a
- E 9 The sovereign blessing of God: And the king granted them to me because the good hand of my God was on me. 2:8b
- C 2 The Preparation of the Judeans 2:9-20
  - D 1 Nehemiah's arrival and reconnaissance 2:9-16
    - E 1 His hostile reception 2:9-10
      - G 1 His arrival in the area provinces 2:9
        - H 1 His authorization: Then I came to the governors of the provinces beyond the River, and gave them the king's letters.
        - H 2 His military escort: Now the king had sent with me officers of the army and horsemen.
      - G 2 The anti-semitism of the governors: And when Sanballat the Horonite and Tobiah the Ammonite official heard about it, it was very displeasing to them that someone had come to seek the welfare of

the sons of Israel. 2:10

E 2 His inspection of the walls 2:11-16

G 1 His three-day residence at Jerusalem: So I came to Jerusalem and was there three days. 2:11

G 2 His secrecy 2:12

H 1 His nocturnal scheduling: And I arose in the night,

H 2 His small retinue: I and a few men with me.

H 3 His secrecy about his mission: I did not tell anyone what my God was putting into my mind to do for Jerusalem and there was no animal with me except the animal on which I was riding.

G 3 His tour 2:13-15

H 1 So I went out at night by the Valley Gate in the direction of the Dragon's Well 2:13

H 2 and on to the Refuse Gate, inspecting the walls of Jerusalem which were broken down and its gates which were consumed by fire.

H 3 Then I passed on to the Fountain Gate and the King's Pool, but there was no place for my mount to pass. 2:14

H 4 So I went up at night by the ravine and inspected the wall. 2:15

H 5 Then I entered the Valley Gate again and returned.

G 4 His low profile 2:16

H 1 With regard to the officials: And the officials did not know where I had gone or what I had done;

H 2 With regard to anyone else: nor had I as yet told the Jews, the priests, the nobles, the officials, or the rest who did the work.

D 2 Nehemiah's motivation of the Judeans and introduction to his enemies 2:17-20

E 1 His review of their present plight: Then I said to them, "You

- see the bad situation we are in, that Jerusalem is desolate and its gates burned by fire. 2:17
- E 2 His exhortation to rebuild: “Come, let us rebuild the wall of Jerusalem that we may no longer be a reproach.”
- E 3 His recounting of favorable signs 2:18
- G 1 The blessing of God: And I told them how the hand of my God had been favorable to me,
- G 2 The support from the king: and also about the king’s words which he had spoken to me.
- E 4 The agreement of the Jewish officials: Then they said, “Let us arise and build.”
- E 5 The commencement of work: So they put their hands to the good work.
- E 6 The commencement of opposition 2:19-20
- G 1 The innuendo of the Palestinian Triumvirate: But when Sanballat the Horonite, and Tobiah the Ammonite official, and Geshem the Arab heard it, they mocked us and despised us and said, “What is this thing you are doing? Are you rebelling against the king?” 2:19
- G 2 The reply of Nehemiah: So I answered them and said to them, 2:20
- H 1 The blessing of God: “The God of heaven will give us success;
- H 2 The determination of Nehemiah’s retinue: therefore we His servants will arise and build,
- H 3 The discrediting of Sanballat and his group: but you have no portion, right, or memorial in Jerusalem.” Principles: <sup>3</sup>

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<sup>3</sup> Some thoughts regarding Nehemiah 2:9-20

1. God allows antagonists into our lives, even though we are attempting, with all sincerity, to serve Him.
2. There will always be those to whom God’s plan for the success of Israel is an affront and a stench. It is because they are inspired by Satan, God’s mortal enemy.
3. We cannot let God’s enemies intimidate us and keep us from doing God’s work of construction.
4. I’m thinking not only of physical construction, but in a broader sense -- that of construction / building God’s work, which includes salvation of lost people.

## B 2 Logistics of Rebuilding<sup>4</sup> 3

C 1 **The Sheep Gate** on westward, including the **Tower of the Hundred** and the **Tower of Hananel** 3:1-2

D 1 The (religious) builders: Then Eliashib the high priest arose with his brothers the priests 3:1

D 2 Their project portion: and built the **Sheep Gate**;<sup>5</sup>

D 3 Their spiritual perspective: they consecrated<sup>6</sup> it and hung its doors. They consecrated the wall to the **Tower of the Hundred** and the **Tower of Hananel**.

D 4 Other builders 3:2

E 1 Men of a city: And next to him the men of Jericho built,

E 2 Family unit: and next to them Zaccur the son of Imri built.

C 2 **The Fish Gate** on southward 3:3-5

D 1 The restorers of the Fish Gate 3:3

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5. It takes one person to catch a vision. Someone has to be the point guard, the quarterback, the coach, the expedition leader.
  6. It is important to investigate and research thoroughly before beginning a new work. The commitment to do a new project precedes all of the research, but the actual beginning of the project cannot proceed until thorough research has taken place.
  7. If you are going to lead others in a worthwhile project to serve God, it is necessary to sell them. This is not in a bad sense, but rather in a worthwhile sense of convincing others of the benefits and worth of pursuing a project.
  8. It is pointless to begin a project that you are unconvinced God will bless.
  9. When Christians undertake a new project, it is necessary that they be convinced that God is actually in the project, and that He will allow the project to succeed.
  10. It is important for us Christians not to be naive. Nehemiah was willing to take a contingent of military people as an escort. Ezra, on the other hand, was too embarrassed to do so. Each way, individuals still must trust God to protect them and grant success. It will never happen by itself! (2:9)

<sup>4</sup> Nehemiah records the construction work beginning at the Sheep Gate in the northeast corner of the city and proceeds counter-clockwise.

Principles from this chapter: Individuals are mentioned. In the work of God, it is individuals who actually do the work. Yes, we are part of a group, but we individuals in the group must do our work, and we are noticed by God as having significance. To God we are people with names, not numbers in a computer.

<sup>5</sup> If the Sheep Gate is the entry through which sacrificial lambs were led towards the temple, it would make great sense for the priests to build there!

<sup>6</sup> Only in 3:1 are the builders (Eliashib the high priest and other priests) also said to have consecrated their sections of restoration. Obviously this is a priestly influence. Nevertheless, priests are also mentioned in 3:22 and 3:28. Evidently Eliashib had a beneficial, spiritualizing effect upon a portion of the building project!



- E 1 The builders: Now the sons of Hassenaah built the **Fish Gate**;
- E 2 The work description: they laid its beams and hung its doors with its bolts and bars.
- D 2 The wall builders adjacent the Fish Gate 3:4-5
  - E 1 Family units 3:4
    - G 1 And next to them Meremoth the son of Uriah the son of Hakkoz made repairs.
    - G 2 And next to him Meshullam the son of Berechiah the son of Meshezabel made repairs.
    - G 3 And next to him Zadok the son of Baana also made repairs.
  - E 2 Men from a city 3:5
    - G 1 The identity of the city: Moreover, next to him <sup>7</sup> the Tekoites made repairs,
    - G 2 Their apathetic leadership: but their nobles did not support the work of their masters. <sup>8</sup>
- C 3 **The Old Gate** on southward 3:6-8
  - D 1 The individuals heading up repairs 3:6
    - E 1 And Joiada the son of Paseah
    - E 2 and Meshullam the son of Besodeiah
    - E 3 The explanation of their work: repaired the **Old Gate**; they laid its beams and hung its doors, with its bolts and its bars.
  - D 2 Repairers from towns 3:7
    - E 1 Next to them Melatiah the Gibeonite
    - E 2 and Jadon the Meronothite,
    - E 3 the men of Gibeon
    - E 4 and of Mizpah,

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<sup>7</sup> Lit., “next to their hand”

<sup>8</sup> Lit., “their nobles did not put their necks to the work of their Lord.”

- E 5 Those they represented: also made repairs for the official seat of the governor of the province beyond the River.
- D 3 Tradesmen repairers 3:8
  - E 1 Goldsmiths: Next to him Uzziel the son of Harhaiah of the **goldsmiths** made repairs.
  - E 2 Perfumers: And next to him Hananiah, one of the **perfumers**, made repairs,
- D 4 The extent of their work -- the Broad Wall: and they restored Jerusalem as far as the **Broad Wall**. 3:8
- C 4 From the Broad Wall on southward 3:9-11
  - D 1 Work by an official: And next to them Rephaiah the son of Hur, the **official of half the district of Jerusalem**, made repairs. 3:9
  - D 2 Work opposite one's dwelling: Next to them Jedaiah the son of Harumaph made repairs **opposite his house**. 3:10a
  - D 3 Work by an individual: And next to him Hattush the son of Hashabneiah made repairs. 3:10b
  - D 4 Teamwork: Malchijah the son of Harim and Hasshub the son of Pahath-moab repaired another section and the **Tower of Furnaces**. 3:11
- C 5 From the Tower of Furnaces on southward 3:12
  - D 1 Work by an official: And next to him Shallum the son of Hallohesh, the **official of half the district of Jerusalem**, made repairs, he
  - D 2 Work by his daughters: and his **daughters**.
- C 6 The **Valley Gate** on south, then south-eastward 3:13
  - D 1 Work by a municipality: Hanun and the inhabitants of Zanoah repaired the **Valley Gate**. They built it and hung its doors with its bolts and its bars,
  - D 2 Measured work on the wall: and a thousand cubits<sup>9</sup> of the wall to the **Refuse Gate**.
- C 7 The **Refuse Gate** on south-east, then north 3:14
  - D 1 Work by an official: And Malchijah the son of Rechab, the official of the district of Beth-haccherem repaired the **Refuse Gate**.

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<sup>9</sup> On the scale of the map provided in provided in *The Bible Knowledge Commentary* (I, 679), 1000 cubits marked a distance of some 500 yards, or 1500 feet.

D 2 Hardware installation: He built it and hung its doors with its bolts and its bars.

C 8 The **Fountain Gate** on north 3:15-25

D 1 The Fountain Gate to the “Steps of David’s City” 3:15

E 1 Work by an official: Shallum the son of Col-hozeh, the official of the district of Mizpah, repaired the **Fountain Gate**.

E 2 Hardware installation: He built it, covered it, and hung its doors with its bolts and its bars,

E 3 Work on the wall

G 1 Pool of Shelah: and the wall of the **Pool of Shelah** at the king’s garden

G 2 Steps of David’s City: as far as the **steps that descend** from the city of David.

D 2 From the “Steps of David’s City” to the House of the Mighty Men 3:16

E 1 Work by an official: After him Nehemiah the son of Azbuk, **official of half the district of Beth-zur**, made repairs

E 2 Tombs of David: as far as a point opposite the tombs of David,

E 3 Artificial Pool: and as far as the artificial pool

E 4 House of the Mighty Men: and the house of the mighty men.

D 3 From the House of the Mighty Men to the Armory 3:17-19

E 1 The Levites and their leader: After him the Levites carried out repairs under Rehum the son of Bani. 3:17a

E 2 Work by a district 3:17b-18

G 1 Next to him Hashabiah, the **official of half the district of Keilah**, carried out repairs for his district. 3:17b

G 2 After him **their brothers** carried out repairs under Bavvai the son of Henadad, official of the other half of the district of Keilah. 3:18

E 3 Work by an official: And next to him Ezer the son of Jeshua, the official of Mizpah, repaired another section, 3:19a

- E 4 Armory: in front of the ascent of the armory at the Angle. 3:19b
- D 4 From the Armory to the doorway of Eliashib, High Priest 3:20
  - E 1 The zealous worker: After him Baruch the son of Zabbai **zealously** repaired another section,
  - E 2 The site of his work: from the **Angle** to the doorway of the **house of Eliashib** the high priest. 3:20
- D 5 From the doorway of Eliashib to the end of his house: After him Meremoth the son of Uriah the son of Hakkoz repaired another section, from the doorway of Eliashib's house even as far as the end of his house. 3:21
- D 6 From the end of Eliashib's house to the Angle and the corner 3:22-24
  - E 1 Priestly workers: And after him the priests, the men of the valley, carried out repairs. 3:22
  - E 2 Workers in front of their homes 3:23
    - G 1 After them Benjamin and Hasshub carried out repairs in front of their house.
    - G 2 After them Azariah the son of Maaseiah, son of Ananiah carried out repairs beside his house.
  - E 3 Work on the house of Azariah: After him Binnui the son of Henadad repaired another section, from the house of Azariah 3:24a
  - E 4 The extent of Binnui's work -- the Angle and the corner: as far as the Angle and as far as the corner. 3:24b
- D 7 From the corner along the front of the Angle and the tower of the king's upper house to near the Water Gate 3:25
  - E 1 Palal the son of Uzai made repairs in front of the Angle and the tower projecting from the upper house of the king, which is by the court of the guard.
  - E 2 After him Pedaiah the son of Parosh made repairs.
- C 9 The **Water Gate** northeast to the **Wall of Ophel** 3:26-27
  - D 1 Work by the temple servants: And the temple servants living in Ophel made repairs as far as the front of the **Water Gate** toward the east and the **projecting tower**. 3:26
  - D 2 Work by the men of Tekoah: After him the Tekoites repaired

another section in front of the great projecting tower and as far as the **wall of Ophel**. 3:27

C 10 From The **Horse Gate** north 3:28-29a

D 1 The priests in front of their houses: Above the Horse Gate the priests carried out repairs, each in front of his house. 3:28

D 2 Zadok the priest in front of his house: After them Zadok the son of Immer carried out repairs in front of his house. 3:29a

C 11 The **East Gate** north 3:29b-30

D 1 The work of a Gate-keeper: And after him Shemaiah the son of Shecaniah, the keeper of the East Gate,<sup>10</sup> carried out repairs. 3:29b

D 2 Co-workers: After him Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, repaired another section. 3:30a

D 3 Worker in front of his own house: After him Meshullam the son of Berechiah carried out repairs in front of his own quarters. 3:30b

C 12 From south of the **Inspection Gate** westward 3:31-32

D 1 Work by a goldsmith: After him Malchijah, one of the goldsmiths, carried out repairs 3:31

E 1 as far as the **house of the temple servants**

E 2 and of the **merchants**,

E 3 in front of the **Inspection Gate**

E 4 and as far as the **upper room of the corner**. 3:31

D 2 Work by the goldsmiths and merchants: And between the **upper room of the corner** and the **Sheep Gate** the **goldsmiths** and the **merchants** carried out repairs. 3:32

**B 3 Opposition in Rebuilding 4:1 - 7:4**

C 1 Opposition from Without 4

D 1 The verbal intimidation of Sanballat and Tobiah: **Ridicule** 4:1-3

E 1 Reaction: Now it came about that when Sanballat heard that we were rebuilding the wall, 4:1

G 1 Loss of temper: he became furious and very angry

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<sup>10</sup> K & D feel this is the East Gate of the temple, not the wall. (III, Nehemiah, 193)

- G 2 Mockery: and mocked the Jews.
- E 2 Samples of Sanballat's attempts to demoralize 4:2 And he spoke in the presence of his brothers and the wealthy men of Samaria <sup>11</sup> and said,
  - G 1 Their inability to complete the work: "What are these feeble Jews doing? Are they going to restore it for themselves?
  - G 2 Their inability to worship: Can they offer sacrifices?
  - G 3 Their inability to complete the work speedily: Can they finish in a day?
  - G 4 The hopelessness of the task: Can they revive the stones from the dusty rubble even the burned ones?" 4:2
- E 3 Tobiah's ridicule of the quality of their work: Now Tobiah the Ammonite was near him and he said, "Even what they are building -- if a fox should jump on it, he would break their stone wall down!" 4:3
- D 2 The response of Nehemiah 4:4-6
  - E 1 Prayer of vengeance 4:4-5
    - G 1 For God's audience: Hear, O our God, how we are despised! 4:4
    - G 2 For God to countermand their curses: Return their reproach on their own heads
    - G 3 For God to plunge **them** into captivity! and give them up for plunder in a land of captivity.
    - G 4 For God not to forgive them: Do not forgive their iniquity and let not their sin be blotted out before Thee, 4:5
    - G 5 Because of their successful psychological warfare: for they have demoralized the builders. 4:5
  - E 2 Completion of wall to half-way point 4:6
    - G 1 The progress: So we built the wall and the whole wall was joined together to half its height,

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<sup>11</sup> What good did Sanballat think it would do to mock amongst the Samaritans? It was the Jews in Jerusalem he wanted to intimidate. Perhaps he was sure the word would get to Jerusalem, which, I suppose, it certainly did!

- G 2 The reason: for the people had a mind to work.
- D 3 Intensified intimidation: Conspiracy of **Guerilla Warfare** 4:7-12
  - E 1 Intensified fury: Now it came about when Sanballat, Tobiah, the Arabs, the Ammonites, and the Ashdodites heard that the repair of the walls of Jerusalem went on, and that the breaches began to be closed, they were very angry. 4:7
  - E 2 The sinister meeting of the Arab League: And all of them conspired together to come and fight against Jerusalem and to cause a disturbance in it. 4:8
  - E 3 The reaction of the Jews 4:9
    - G 1 Prayer: But we prayed to our God,
    - G 2 Security force: and because of them we set up a guard against them day and night.
    - G 3 Discouragement: Thus in Judah it was said, 4:10
      - H 1 Exhaustion: "The strength of the burden bearers is failing.
      - H 2 Too large a task: Yet there is much rubbish;
      - H 3 Temptation to quit: and we ourselves are unable  
to rebuild the wall."
  - E 4 Psychological warfare -- the threat of terrorism: And our enemies said, "They will not know or see until we come among them, kill them, and put a stop to the work." 4:11
  - E 5 Brain-washing through Propaganda: And it came about when the Jews who lived near them came and told us ten times, ["They will come up against us from every place where you may turn,"]<sup>12</sup> 4:12
- D 4 The response of Nehemiah and the Judeans 4:(9), 13-14
  - E 1 Prayer: But we prayed to our God, 4:9a
  - E 2 Guard: and because of them we set up a guard against them day and night. 4:9b
  - E 3 Reinforced guard: then I stationed men in the lowest parts of the space behind the wall, the exposed places, 4:13a

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<sup>12</sup> LXX. Omitted in MT.

- E 4 Family cohesion: and I stationed the people in families with their swords, spears, and bows 4:13b
- E 5 Morale building 4:14
  - G 1 Recognition of fear: When I saw their fear,
  - G 2 Decisive response: I rose and spoke to the nobles, the officials, and the rest of the people:
    - H 1 Allayment of fear: "Do not be afraid of them;
    - H 2 Reminder of God's power: "remember the Lord who is great and awesome,
    - H 3 Capitalization of family-defense mechanism: "and fight for your brothers, your sons, your daughters, your wives, and your houses."
- D 5 Reinforced security measures 4:15-23
  - E 1 The realization of the enemy 4:15a
    - G 1 Their loss of the element of surprise: And it happened when our enemies heard that it was known to us,
    - G 2 Divine frustration of their plans: and that God had frustrated their plan,
  - E 2 The return to work of the Judeans: then all of us returned to the wall, each one to his work. 4:15b
  - E 3 More precautionary use of Nehemiah's Persian servants 4:16
    - G 1 And it came about from that day on, that half of my servants carried on the work
    - G 2 while half of them held the spears, the shields, the bows, and the breastplates;
    - G 3 and the captains were behind the whole house of Judah. = ???
  - E 4 The arming of builders and laborers 4:17, 18a
    - G 1 Those who were rebuilding the wall and those who carried burdens took their load with one hand doing the work and the other holding a weapon. 4:17
    - G 2 As for the builders, each wore his sword girded at



his side as he built,

E 5 The establishment of a trumpet alarm system: 4:18b-20

G 1 While the trumpeter stood near me. 4:18b

G 2 And I said to the nobles, the officials, and the rest of the people, "The work is great and extensive, and we are separated on the wall far from one another. 4:19

G 3 "At whatever place you hear the sound of the trumpet, rally to us there. Our God will fight for us." 4:20

E 6 Increased vigilance of workers during working hours 4:21  
So we carried on the work with half of them holding spears from dawn until the stars appeared.

E 7 Increased nocturnal security / day-labor force in Jerusalem:  
At that time I also said to the people, 4:22

G 1 "Let each man with his servant spend the night within Jerusalem

G 2 "so that they may be a guard for us by night

G 3 "and a laborer by day." 4:22

E 8 Intensified vigilance by Nehemiah and his associates 4:23

G 1 So neither I, my brothers, my servants, nor the men of the guard who followed me, none of us removed our clothes,

G 2 each took his weapon even to the water.

C 2 Opposition from Within 5

D 1 The Judeans' problem: Economic greed resulting in heavy debt, foreclosure and slavery as well as threatened starvation<sup>13</sup> 5:1-5

E 1 The public outcry: Now there was a great outcry of the people and of their wives against their Jewish brothers. 5:1

E 2 The grievances signified by the outcry 5:2-5

G 1 Group One -- Large, poverty-stricken families who were starving: For there were those who said, "We,

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<sup>13</sup> These situations were aggravated by large families (5:2) and famine (5:3).

our sons and our daughters, are many; therefore let us get grain that we may eat and live.” 5:2

G 2 Group Two -- Land-owners mortgaging their property to avoid starvation caused by the famine: And there were others who said, “We are mortgaging our fields, our vineyards, and our houses that we might get grain because of the famine.” 5:3

G 3 Group Three -- Heavily-mortgaged land-owners being forced into slavery 5:4-5

H 1 Their forced indebtedness to pay property taxes: Also there were those who said, “We have borrowed money for the king’s tax on our fields and our vineyards. 5:4

H 2 Their forced entry into slavery

J 1 Their racial equality with other Israelis: “And now our flesh is like the flesh of our brothers, our children like their children.

J 2 Their forced participation in slavery to survive economically: “Yet behold, we are forcing our sons and our daughters to be slaves, and some of our daughters are forced into bondage already,

J 3 Their helplessness to extricate themselves because of foreclosure: “and we are helpless because our fields and vineyards belong to others.” 5:5

D 2 Nehemiah's solution: Ease financial pressure by the return of real estate and interest 5:6-13

E 1 Nehemiah’s reaction 5:6-7a

G 1 His outrage: Then I was very angry when I had heard their outcry and these words. 5:6

G 2 His personal reflection: And I consulted with myself, 5:7a

E 2 Nehemiah’s communication with the offenders 5:7b-11

G 1 His condemnation of charging interest 5:7b

- H 1 His confronting the nobility: and contended with the nobles and the rulers and said to them, “You are exacting usury, each from his brother!”
- H 2 His public meeting: Therefore, I held a great assembly against them.
- G 2 His personal example of redemption as opposed to the wealthy Judeans’ policy of economic enslavement 5:8
  - H 1 His practice of redemption: And I said to them, “We according to our ability have redeemed our Jewish brothers who were sold to the nations;
  - H 2 His confronting them with reversing his acts of redemption: now would you even sell your brothers that they may be sold to us?”
  - H 3 The discomfiture of the wealthy Judeans: Then they were silent and could not find a word to say.
- G 3 His moral and spiritual assessment of their practice 5:9
  - H 1 Their poor ethical standard: Again I said, “The thing which you are doing is not good;
  - H 2 Their failure to fear God: should you not walk in the fear of our God
  - H 3 Their poor testimony among the surrounding enemy nations: because of the reproach of the nations, our enemies?
- G 4 His practice of lending without interest: “And likewise I, my brothers and my servants, are lending them money and grain. 5:10
- G 5 His urging them to cease the charging of interest: “Please, let us leave off this usury.
- G 6 His urging them to rectify the situation 5:11
  - H 1 Restoration of their real estate and personal property: “Please, give back to them this very day their fields, their vineyards, their olive groves, and their houses,

- H 2 Restoration of interest: “also the hundredth part of the money and of the grain, the new wine, and the oil that you are exacting from them.”
- E 3 The agreement between Nehemiah and the wealthy Judean offenders 5:12-13
  - G 1 Their promise to cooperate with Nehemiah 5:12
    - H 1 In restoring foreclosed property and interest: Then they said, “We will give it back
    - H 2 In desisting from the charging of interest: and will require nothing from them; we will do exactly as you say.”
  - G 2 Nehemiah’s insistence on an official oath: So I called the priests and took an oath from them that they would do according to this promise. 5:12
  - G 3 Nehemiah’s curse on potential oath-breakers: I also shook out the front of my garment and said, “Thus may God shake out every man from his house and from his possessions who does not fulfill this promise; even thus may he be shaken out and emptied.” 5:13a
    - H 1 The assembly’s agreement: And all the assembly said, “Amen!”
    - H 2 The peoples’ praise: And they praised the Lord.
- E 4 The compliance of the wealthy Judeans: Then the people did according to this promise. 5:13b
- D 3 Nehemiah's example: Financial sacrifice and dependency on God 5:14-19
  - E 1 His abstention from the governor’s food allowance: Moreover, from the day that I was appointed to be their governor in the land of Judah, from the twentieth year to the thirty-second year of King Artaxerxes, for twelve years, neither I nor my kinsmen have eaten the governor’s food allowance. 5:14
  - E 2 His austerity in contrast with the burdensome policy of former governors: But the former governors<sup>14</sup> who were

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<sup>14</sup> including Zerubbabel and his successors(!) K & D, III, Nehemiah, 214.

- before me laid burdens on the people 5:15
- G 1 Tax of bread and wine: and took from them bread and wine
  - G 2 Silver tax: besides <sup>15</sup> forty shekels of silver;
  - G 3 The domineering policy of the governors' servants toward the people: even their servants domineered the people.<sup>16</sup>
  - G 4 Nehemiah's refusal to take advantage of the populace: But I did not do so because of the fear of God.
- E 3 His diligence in construction: And I also applied myself to the work on this wall; 5:16
- E 4 His refusal to engage in real estate speculation: we did not buy any land,<sup>17</sup>
- E 5 His utilization of servants in the work: and all my servants were gathered there for the work.
- E 6 His sacrifice in providing food 5:17-18
- G 1 The number of guests 5:17
    - H 1 Of the local Israeli officials: Moreover, there were at my table one hundred and fifty Jews and officials,<sup>18</sup>
    - H 2 Of visiting Jews from surrounding nations: besides those who came to us from the nations that were around us.
  - G 2 The amount of food 5:18
    - H 1 Meat: Now that which was prepared for each day was one ox and six choice sheep, also birds were prepared for me;
    - H 2 Drink: and once in ten days all sorts

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<sup>15</sup> *The Bible Knowledge Commentary*. K & D translates it "afterwards."

<sup>16</sup> This phrase "denotes arbitrary, oppressive rule, abuse of power for extortions, etc." K & D, III, Nehemiah, 214.

<sup>17</sup> "i.e. [we] have not by the loan of money and corn acquired mortgages of land." K & D, III, Nehemiah, 214.

<sup>18</sup> "the heads of the different houses of Judah collectively. K & D, III, Nehemiah, 214.

of wine were furnished in abundance. 5:18

G 3 His sacrifice in funding of the food: Yet for all this I did not demand the governor's food allowance

G 4 His motivation: because the servitude<sup>19</sup> was heavy on this people.

E 7 His prayer for Divine reward: Remember me, O my God, for good, according to all that I have done for this people. 5:19

C 3 Redirected Opposition from Without 6:1 - 7:4

D 1 Conspiracy of abduction against Nehemiah 6:1-4

E 1 The enemies' perception of the progress: Now it came about when it was reported to Sanballat, Tobiah, to Geshem the Arab, and to the rest of our enemies that I had rebuilt the wall, and that no breach remained in it, although at that time I had not set up the doors in the gates, 6:1

E 2 The enemies' invitation to dialogue 6:2

G 1 The invitation: that Sanballat and Geshem sent a message to me, saying, "Come, let us meet together at Chephirim in the plain of Ono." 6:2a

G 2 Their real motivation: But they were planning to harm me.<sup>20</sup> 6:2b

E 3 Nehemiah's refusal: So I sent messengers to them, saying, "I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?" 6:3

E 4 The enemies' dogged persistence met by Nehemiah's steadfast refusal: And they sent messages to me four times in this manner, and I answered them in the same way. 6:4

D 2 Threat of extortion and false rumor against Nehemiah 6:5-9

E 1 Sanballat's unsealed letter of libel and innuendo: Then Sanballat sent his servant to me in the same manner a fifth time with an open letter in his hand. 6:5

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<sup>19</sup> i.e. the service of building the wall, K & D, III, Nehemiah, 215.

<sup>20</sup> "Since progress on the wall had lessened the danger of attack, Nehemiah's enemies tried to lure him to the plain of Ono, 19 miles N. of Jerusalem, where they could more easily assassinate him or attack Jerusalem in his absence." (RSB)

- G 1 The accusation of rebellion: In it was written, "It is reported among the nations, and Gashmu says, that you and the Jews are planning to rebel; therefore you are rebuilding the wall. 6:6
- G 2 The accusation of plans for royalty 6:6-7
  - H 1 Nehemiah's alleged plans to become king: "And you are to be their king, according to these reports. 6:6
  - H 2 Nehemiah's alleged plans to achieve royalty: "And you have also appointed prophets to proclaim in Jerusalem concerning you, 'A king is in Judah!' 6:7
- G 3 The enemies' threat to make a false report to the king of Persia: "And now it will be reported to the king according to these reports. 6:7
- G 4 The enemies' solution -- dialogue: "So come now, let us take counsel together." 6:7
- E 2 Nehemiah's denial: Then I sent a message to him saying, 6:8
  - G 1 Denial of accuracy: "Such things as you are saying have not been done,
  - G 2 Charging with falsehood: "but you are inventing them in your own mind."
- E 3 Nehemiah's analysis 6:9
  - G 1 Fear: For all of them were trying to frighten us, thinking,
  - G 2 Discouragement: "They will become discouraged with the work
  - G 3 Failure: "and it will not be done."
- E 4 Nehemiah's prayer: But now, O God, strengthen my hands. 6:9
- D 3 Conspiracy of fear and contrived unethical conduct by Nehemiah 6:10-14
  - E 1 The "prophetic" warning of Shemaiah ben Delaiah: And when I entered the house of Shemaiah the son of Delaiah,

son of Mehetabel, who was confined at home,<sup>21</sup> he said, 6:10

G 1 Shemaiah's proposal of safety: "Let us meet together in the house of God, within the temple,<sup>22</sup> and let us close the doors of the temple, 6:10a

G 2 Shemaiah's warning of murder: "for they are coming to kill you, and they are coming to kill you at night." 6:10b

E 2 Nehemiah's objection of impropriety 6:11

G 1 Rejecting cowardice: But I said, "Should a man like me flee? 6:11a

G 2 Rejecting the violation of temple protocol: "And could one such as I go into the temple to save his life? I will not go in." 6:11b

E 3 Nehemiah's accurate perception 6:12-13

G 1 That Shemaiah was not from God: Then I perceived that surely God had not sent him, 6:12a

G 2 That Shemaiah was a hired prophet: but he uttered his prophecy against me because Tobiah and Sanballat had hired him. 6:12b

G 3 That they were hoping to disqualify him as governor 6:13

H 1 Through fright: He was hired for this reason, that I might become frightened and act accordingly and sin, 6:13a

H 2 Through the accusation of his violation of temple protocol: so that they might have an evil report in order that they could reproach me.<sup>23</sup> 6:13b

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<sup>21</sup> Shemaiah's confinement at home was either a symbolical gesture indicating what Nehemiah needed to do -- confine himself in the temple, or it was an attempt to convince Nehemiah that he, Shemaiah, was also in danger, and that they both needed to flee to the temple for sanctuary.

<sup>22</sup> *RSB* suggests that Delaiah was wanting Nehemiah to enter not just the temple courts, but the Holy Place, where none but priests were allowed (Num. 18:7). Indeed, King Uzziah transgressed by entering the Holy Place (1964 *heykal*) (2 Chron 26:16). Jotham, Uzziah's son, was lauded for not entering the temple (Holy Place) (2 Chron. 27:2).

<sup>23</sup> Note the shame and Divine judgment that befell Uzziah (2 Chron 26:18-22)!



- E 4 Nehemiah's prayer 6:14
  - G 1 Regarding his external civil enemies: Remember , O my God, Tobiah and Sanballat according to these works of theirs, 6:14a
  - G 2 Regarding his [other] internal prophetic enemies: and also Noadiah the prophetess and the rest of the prophets who were trying to frighten me. 6:14b
- D 4 The completion of the walls and consequent demoralization of the enemy 6:15-16
  - E 1 The completion date: So the wall was completed on the twenty-fifth of the month Elul, in fifty-two days. 6:15
  - E 2 The effect upon the Jews' enemies 6:16
    - G 1 Their demoralization: And it came about when all our enemies heard of it, and all the nations surrounding us saw it, they lost their confidence;
    - G 2 Their recognition of Divine assistance: for they recognized that this work had been accomplished with the help of our God. 6:16
- D 5 The conspiracy of intimidation and fear: The continuation of opposition 6:17-19
  - E 1 Innuendo and leaks via Tobiah's Judean in-laws 6:17-19a
    - G 1 Through mutual correspondence: Also in those days many letters went from the nobles of Judah to Tobiah, and Tobiah's letters came to them. 6:17
    - G 2 Through relationship 6:18
      - H 1 Through his wife by marriage: For many in Judah were bound by oath to him because he was the son-in-law of Shecaniah the son of Arah, 6:18a
      - H 2 Through his son by marriage: and his son Jehohanan had married the daughter of Meshullam the son of Berechiah.<sup>24</sup> 6:18b
    - G 3 Through vindictive conversation 6:19a

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<sup>24</sup> "Both through his wife and his daughter-in-law, Tobiah had links with influential families in Jerusalem (cf. Ezra 2:5 for Arah and Neh. 3:4, 30 for Meshullam). Nehemiah had to face a fifth column within his own ranks! (RSB)

- H 1 Propaganda: Moreover, they were speaking about his good deeds in my presence
- H 2 Leaks amounting to espionage: and reported my words to him.
- E 2 Letters of fear from Tobiah to Nehemiah: Then Tobiah sent letters to frighten me. 6:19b
- D 6 Post-wall security measures 7:1-4
  - E 1 The appointment of gatekeepers and other officials 7:1
    - G 1 The completion of the rebuilding project: Now it came about when the wall was rebuilt and I had set up the doors, 7:1a
    - G 2 The appointment of officials: and the gatekeepers and the singers and the Levites were appointed, 7:1b
  - E 2 The appointment of security chiefs 7:2
    - G 1 Nehemiah's appointment of co-mayors: that I put Hanani my brother, and Hananiah the commander of the fortress, in charge of Jerusalem, 7:2a
    - G 2 Nehemiah's justification concerning his appointment of Hananiah: for he was a faithful man and feared God more than many. 7:2b
  - E 3 The institution of security regulations 7:3-4
    - G 1 Security regulations 7:3
      - H 1 Late opening time: Then I said to them, "Do not let the gates of Jerusalem be opened until the sun is hot, 7:3
      - H 2 Continuous daytime guard duty: and while they are standing guard, let them shut and bolt the doors. 7:3
      - H 3 Civilian guard duty: Also appoint guards from the inhabitants of Jerusalem, each at his post, 7:3
      - H 4 Motivational guard duty: and each in front of his own house." 7:3
    - G 2 Security difficulties 7:4

- H 1 The large size of the city: Now the city was large and spacious
- H 2 The small number of citizens: but the people in it were few
- H 3 The inadequacy of housing: and the houses were not built.”

## **A 2 RESTORING THE PEOPLE 7:5 - 13:31**

### **B 1 Restoration of Identity: Genealogical Statement 7:5-73**

- C 1 Nehemiah's discovery of the genealogical registry of the ancestral exiles returning under Zerubbabel 7:5-7a
  - D 1 Nehemiah's Divinely-implanted idea register in genealogies the returning exiles 7:5
    - E 1 His idea: Then my God put it into my heart to assemble the nobles, the officials, and the people to be enrolled by genealogies. 7:5a
    - E 2 His discovery: Then I found the book of the genealogy of those who came up first in which I found the following record: 7:5b
  - D 2 The identification of the returnees 7:6a-7a
    - E 1 Originally deported by Nebuchadnezzar: These are the people of the province<sup>25</sup> who came up from the captivity of the exiles whom Nebuchadnezzar the king of Babylon had carried away, 7:6a
    - E 2 Returned to Judah with Zerubbabel:<sup>26</sup> and who returned to Jerusalem and Judah, each to his city who came with Zerubbabel, 7:6b-7a
- C 2 The classifications of the register 7:7b-72
  - D 1 The leaders: Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. 7:7b<sup>27</sup>
  - D 2 The family clans -- The number of men of the people of Israel: <sup>28</sup> 7:7c-25

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<sup>25</sup> The province here referred to is evidently that of Judea, now under Persian control, of which Jerusalem is the capital. (K & D, III, Ezra, p. 31.)

<sup>26</sup> Zerubbabel ben Shealtiel was a descendant of the captive king Jehoiachin ... and was probably on account of this descent made leader of the expedition, and royal governor of the new settlement, by Cyrus." (K & D, III, Ezra, pp. 31-32.)

<sup>27</sup> These eleven + Zerubbabel "are evidently intended, as leaders of the returning nation, to represent the new community as the successor of the twelve tribes of Israel." (K & D, III, Ezra, p. 32.) 2 Chronicles 11:13-16 indicates that in the reign of Rehoboam many pious Israelites of the ten tribes emigrated to the southern kingdom "and both at and after the destruction of the kingdom of the ten tribes, many Israelites might have taken refuge and settled in Judah." (K & D, III, Ezra, p. 33.)

<sup>28</sup> "They are called the people of Israel, not the people of Judah, because those who returned represented the entire covenant people." (K & D, III, Ezra, p. 33.)

- E 1 the sons of Parosh, 2176 7:8 <sup>29</sup>
- E 2 the sons of Shephatiah, 372 7:9
- E 3 the sons of Arah, 652 7:10
- E 4 the sons of Pahath-moab of the sons of Jeshua and Joab, 2,818 7:11
- E 5 the sons of Elam, 1,254; 7:12
- E 6 The sons of Zattu, 845: 7:13
- E 7 the sons of Zaccai, 760; 7:14
- E 8 the sons of Binnui, 648; 7:15
- E 9 the sons of Bebai, 628; 7:16
- E 10 the sons of Azgad, 2,322; 7:17
- E 11 the sons of Adonikam, 667; 7:18
- E 12 the sons of Bigvai, 2,067 7:19
- E 13 the sons of Adin, 655 7:20
- E 14 the sons of Ater, of Hezekiah, 7:21
- E 15 the sons of Hashum, 328; 7:22
- E 16 the sons of Bezai, 324; 7:23
- E 17 the sons of Hariph, 112; 7:24
- E 18 the sons of Gibeon, 95; 7:25
- D 3 The inhabitants of various cities 7:26-38
  - E 1 the men of Bethlehem and Netophah, 188; 7:26
  - E 2 the men of Anathoth, 128; 7:27
  - E 3 the men of Beth-azmaveth, 42; 7:28
  - E 4 the men of Kiriath-jearim, Chephirah, and Beeroth, 743; 7:29

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<sup>29</sup> It seems the opinion of some commentators that these names represent ancient heads of families, not necessarily men contemporaneous with Ezra and Zerubbabel. “The names, for the most part, descend undoubtedly from the time anterior to the captivity ...” (K & D, III, Ezra, p. 35.)

- E 5 the men of Ramah and Geba, 621; 7:30
- E 6 the men of Michmas, 122; 7:31
- E 7 the men of Bethel and Ai, 123; 7:32
- E 8 the men of the other Nebo, 52; 7:33
- E 9 the sons of the other Elam, 1,254; 7:34
- E 10 the sons of Harim, 320; 7:35
- E 11 the men of Jericho, 345; 7:36
- E 12 the sons of Lod, Hadid, and Ono, 721; 7:37
- E 13 the sons of Senaah, 3,930. 7:38
- D 4 The sons of priests -- The priests: 7:39-42
  - E 1 the sons of Jedaiah of the house of Jeshua, 973; 7:39
  - E 2 the sons of Immer, 1,052; 7:40
  - E 3 the sons of Pashhur, 1,247; 7:41
  - E 4 the sons of Harim, 1,017. 7:42
- D 5 The sons of Levites 7:43-45
  - E 1 The Levites: the sons of Jeshua, of Kadmiel, of the sons of Hodevah, 74. 7:43 <sup>30</sup>
  - E 2 The singers: the sons of Asaph, 148. 7:44
  - E 3 The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, 138. 7:45 <sup>31</sup>
- D 6 The sons of Temple servants 7:46-56
  - E 1 The temple servants: <sup>32</sup> the sons of Ziha, the sons of

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<sup>30</sup> “In the original return to the land, it was necessary for Ezra to send for Levites to serve in the restored temple (Ezra 8:15-20). Were the Levites so comfortable in Babylon that they were unwilling to serve in Jerusalem?” (Warren Wiersbe, *Be Determined*, p. 88.)

<sup>31</sup> Shallum, Talmon, and Akkub lived in Jerusalem before the captivity (1 Chron. 9:17).

<sup>32</sup> The *Nethinim* (5411) are temple slaves assigned to Levites and priests for service in the sanctuary. - On-line Bible

- Hasupha, the sons of Tabbaoth, 7:46
- E 2 the sons of Keros, the sons of Sia, the sons of Padon, 7:47
- E 3 the sons of Lebana, the sons of Hagaba, the sons of Shalmal, 7:48
- E 4 the sons of Hanan, the sons of Giddel, the sons of Gahar, 7:49
- E 5 the sons of Reaiah, the sons of Rezin, the sons of Nekoda, 7:50
- E 6 the sons of Gazzam, the sons of Uzza, the sons of Paseah, 7:51
- E 7 the sons of Besai, the sons of Meunim, the sons of Nephushesim, 7:52
- E 8 the sons of Bakbuk, the sons of Hakupha, the sons of Harhur, 7:53
- E 9 the sons of Bazlith, the sons of Mehida, the sons of Harsha, 7:54
- E 10 the sons of Barkos, the sons of Sisera, the sons of Temah, 7:55
- E 11 the sons of Neziah, the sons of Hatipha. 7:56
- D 7 The sons of Solomon's servants 7:57-60 <sup>33</sup>
  - E 1 The sons of Solomon's servants: the sons of Sotai, the sons of Sophereth, the sons of Perida, 7:57
  - E 2 the sons of Jaala, the sons of Darkon, the sons of Giddel, 7:58
  - E 3 the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Amon. 7:59
  - E 4 All the temple servants and the sons of Solomon's servants were 392. 7:60
- D 8 The sons of those without genealogical support 7:61-65
  - E 1 Their place of origin in Babylonian regions: And these

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<sup>33</sup> The servants of Solomon were "probably prisoners of war ... whom Solomon sentenced to perform, as bondsmen, similar services to those imposed upon the Gibeonites." (K & D, III, Ezra, p. 40.)

were they who came up from Tel-melah,<sup>34</sup> Tel-harsha,<sup>35</sup> Cherub, Addon, and Immer; 7:61a

E 2 Their lack of genealogical support: but they could not show their fathers' houses or their descendants, whether they were of Israel: 7:61b

E 3 Their identity: the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, 642. 7:62

E 4 Those of priestly background 7:63-64

G 1 Their identity: And of the priests: the sons of Hobaiah, the sons of Hakkoz, the sons of Barzillai, who took a wife of the daughters of Barzillai, the Gileadite, and was named after them. 7:63

G 2 Their plight: These searched among their ancestral registration, but it could not be located; 7:64a

G 3 Their exclusion from priestly duty: therefore they were considered unclean and excluded from the priesthood. 7:64b<sup>36</sup>

G 4 Their exclusion from priestly food: And the governor said to them that they should not eat from the most holy things until a priest arose with Urim and Thummim. 7:65<sup>37</sup>

D 9 The totals 7:66-69

E 1 The total of Israelis: The whole assembly together was

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<sup>34</sup> Tel-melah = "Salt Hill" (K & D, III, Ezra, p. 40.)

<sup>35</sup> Thicket or Forest Hill (K & D, III, Ezra, p. 40.)

<sup>36</sup> In Numbers 16:40 is found this warning: "no layman who is not of the descendants of Aaron should come near to burn incense before the Lord."

<sup>37</sup> Ex 28:30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

"In the hope that with the restoration of the altar and temple the Lord would again vouchsafe His presence to the returned congregation, Zerubbabel expected that a high priest would arise with Urim and Thummim to pronounce a final decision with regard to those priests who could not prove their descent from Aaron's posterity. This expectation, however, was unfulfilled. Zerubbabel's temple remained unconsecrated by any visible token of Jahve's presence, as the place where His name should dwell. The ark of the covenant with the cherubim, and the Shechinah in the cloud over the cherubim, were wanting in the holy of holies of this temple. Hence, too, we find no single notice of any declaration of the divine will or the divine decision by Urim and Thummim in the period subsequent to the captivity; but have, on the contrary, the unanimous testimony of the Rabbis, that after the Babylonian exile God no longer manifested His will by Urim and Thummim, this kind of divine revelation being reckoned by them among the five things which were wanting in the second temple." (K & D, III, Ezra, p. 44.)



- 42,360,<sup>38</sup> 7:66
- E 2 The total number of servants: besides their male and their female servants, of whom there were 7,337; 7:67a
  - E 3 The total number of singers: and they had 245 male and female singers.<sup>39</sup> 7:67
  - E 4 Their transportation livestock 7:68-69
    - G 1 Their horses were 736; their mules, 245; 7:68
    - G 2 their camels, 435; their donkeys, 6,720. 7:69
  - D 10 Their contributions: And some from among the heads of fathers' households gave to the work. 7:70-72
    - E 1 The governor's gift: The governor gave to the treasury 1,000 gold drachmas, 50 basins, 530 priests garments. 7:70
    - E 2 The gift of the heads of fathers' households: And some of the heads of fathers' households gave into the treasury of the work 20,000 gold drachmas, and 2,200 silver minas. 7:71
    - E 3 The gifts of the common people: And that which the rest of the people gave was 20,000 gold drachmas and 2,000 silver minas, and 67 priests' garments. 7:72
  - C 3 Their residency 7:73<sup>40</sup>
    - D 1 Now the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all Israel, lived in their cities. 7:73a

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<sup>38</sup> Ezra 2, Nehemiah 7 and 1 Esdras all agree on the total, but their individual components tally only 29,818 (Ezra), 31,089 (Nehemiah), and 30,143 (1 Esdras). "These differences are undoubtedly owing to mere clerical errors, and attempts to reconcile them in other ways cannot be justified." (K & D, III, Ezra, p. 45.)

"Some scholars suggest that the list in Ezra 2 is that of the returnees before they departed from Babylon and that Nehemiah 7 give the list of those who actually arrived in Jerusalem of the list of the community sometime after their arrival. The two chapters, however, give no indication of those differences. . . . These variations may be copyists' errors or Ezra and Nehemiah may have had reasons for the different figures which were unstated and therefore unknown today." (Gene A. Getz, *TBKC*, I, 687.)

"But how does one account for the difference between the enumerated 31,089 and the 49,897 -- a difference of 18,808? The larger number may include women and children. Or it may include Jews from the Northern tribes who might have joined the remnant in Judah and Benjamin. It may also include the priests who could not delineate their genealogies (vv. 63-64)." (Gene A. Getz, *TBKC*, I, 687.)

<sup>39</sup> Apparently these were singers who sang and played for hire, [and] are [thus] named along with the servants and maids, and distinguished from the Levitical singers and players." (K & D, III, Ezra, p. 47.)

<sup>40</sup> Technically, v. 73 is not a part of the register, but merely a concluding statement about the disposition of the people. (K & D, III, Ezra, p. 48.)

D 2 And when the seventh month came, the sons of Israel were in their cities. 7:73b

## **B 2 Restoration of the Law: A Covenant of Obedience 8 - 10**

C 1 Reading of the Law 8

D 1 The reading of the Law by Ezra and explanation by others 8:1-8

E 1 The request of the people to hear the reading of the Law:

G 1 Their gathering: And all the people gathered as one man at the square which was in front of the Water Gate,

G 2 Their request: and they asked Ezra the scribe to bring the book of the law of Moses which the LORD had given to Israel. 8:1

E 2 The compliance of Ezra: Then Ezra the priest brought the law 8:2

G 1 The audience: before the assembly of men, women, and all who could listen with understanding, 8:2a

G 2 The date: on the first day of the seventh month.<sup>41</sup> 8:2b

E 3 The length of the reading: And he read from it before the square which was in front of the Water Gate from early morning until midday, in the presence of men and women, those who could understand; 8:3a

E 4 The attention of the people: and all the people were attentive to the book of the law. 8:3b

E 5 The leaders on the platform 8:4

G 1 Ezra the scribe: And Ezra the scribe stood at a wooden podium which they had made for the purpose. 8:4a

G 2 The other leaders: And beside him stood Mattithiah, Shema, Anaijah, Uriah, Hilkiyah, and Maaseiah on his right hand; and Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, and Meshullam on his left hand. 8:4b

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<sup>41</sup> The first day of the seventh month begins the Feast of Trumpets (Lev. 23:24-25; Num. 29:1-6). The Day of Atonement began on the tenth day of the seventh month, and perhaps the beginning of the Civil Year also seems to have fallen on the same day (Lev. 25:9-10).

- E 6 The respect of the people: And Ezra opened the book in the sight of all the people for he was standing above all the people; and when he opened it, all the people stood up. 8:5
- E 7 The worship of the people 8:6
  - G 1 Ezra's blessing of Yahweh: Then Ezra blessed the LORD the great God. 8:6a
  - G 2 The agreement of the people: And all the people answered, "Amen, Amen!" while lifting up their hands; 8:6b
  - G 3 The humble worship of the people: then they bowed low and worshiped the LORD with their faces to the ground. 8:6c
- E 8 The explanation of the Law by the Levites 8:7-8
  - G 1 The identification of the Levites: Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Hozabad, Hanan, Pelaiah, 8:7a
  - G 2 The activity of the Levites 8:7b-8a
    - H 1 Explanation: and the Levites, explained the law to the people while the people remained in their place. 8:7b
    - H 2 Reading: And they read from the book, from the law of God, 8:8a
    - H 3 Translating: translating<sup>42</sup> to give the sense 8:8b
    - H 4 Understanding: so that they understood the reading. 8:8c
- D 2 The people are turned from mourning to joy at their hearing of the Law 8:9-12
  - E 1 The sorrow of the people at the reading of the Law 8:9
    - G 1 The identity of the leaders: Then Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people 8:9a

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<sup>42</sup> The reading of the Law was interspersed with explanation; indeed, the Law was also translated from Hebrew into Aramaic, the only language some of the people may have understood (cf. 13:24). (*RSB*)

- G 2 The command of the leaders -- Do not weep: said to all the people, "This day is holy to the LORD your God; do not mourn or weep." 8:9b
- G 3 The sorrow of the people: For all the people were weeping when they heard the words of the law. 8:9
- E 2 The counsel of the leaders to celebrate with joy 8:10-12
  - G 1 The counsel of Nehemiah 8:10
    - H 1 Be festive! Then he said to them, "Go, eat of the fat, drink of the sweet, and send portions to him who has nothing prepared; for this day is holy to our Lord.
    - H 2 Be not sad: "Do not be grieved, for the joy of the LORD is your strength." 8:10
  - G 2 The counsel of the Levites: So the Levites calmed all the people, saying, "Be still, for the day is holy; do not be grieved." 8:11
  - G 3 The response of the people 8:12
    - H 1 Their celebration: And all the people went away to eat, to drink, to send portions and to celebrate a great festival, 8:12a
    - H 2 Their understanding: because they understood the words which had been made known to them. 8:12b
- D 3 The rediscovery and observance of the Feast of Booths 8:13-18
  - E 1 The gathering of leaders to hear the Law: Then on the second day the heads of fathers' households of all the people, the priests, and the Levites were gathered to Ezra the scribe that they might gain insight into the words of the law. 8:13
  - E 2 Their hearing of the Feast of Booths: And they found written in the law how the Lord had commanded through Moses that the sons of Israel should live in booths during the feast of the seventh month. 8:14
  - E 3 Their proclamation to the whole nation 8:15
    - G 1 The targets of their proclamation: So they proclaimed and circulated a proclamation in all their cities and in Jerusalem, saying, 8:15a

- G 2 The substance of their proclamation -- Gather leafy branches: “Go out to the hills, and bring olive branches, and wild olive branches, myrtle branches, palm branches, and branches of other leafy trees, 8:15b
- G 3 The purpose of their proclamation: “to make booths, as it is written.” 8:15c
- E 4 The positive response of the people 8:16
  - G 1 Their construction of booths: So the people went out and brought them and made booths for themselves, 8:16a
  - G 2 Their situation of their booths: each on his roof, and in their courts, and in the courts of the house of God, and in the square at the Water Gate, and in the square at the Gate of Ephraim. 8:16b
  - G 3 Their participation in booths 8:17
    - H 1 Universal participation: And the entire assembly of those who had returned from the captivity made booths and lived in them. 8:17a
    - H 2 Unprecedented participation: The sons of Israel had indeed not done so from the days of Joshua the son of Nun to that day. And there was great rejoicing. 8:17b
- E 5 Ezra’s daily reading of the Law: And he read from the book of the law of God daily, from the first day to the last day. 8:18a
- E 6 The peoples’ precise celebration of the feast 8:18
  - G 1 The prescribed length: And they celebrated the feast seven days, 8:18a
  - G 2 The prescribed format: and on the eighth day there was a solemn assembly according to the ordinance. 8:18b
- C 2 Repentance produced by the Law<sup>43</sup> 9
  - D 1 The assembling of the people to repent 9:1-4

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<sup>43</sup> Cf. the convicting nature of the Law (Rom. 3:19-20).

- E 1 The **humility** of the assembly: Now on the twenty-fourth day of this month <sup>44</sup> the sons of Israel assembled with fasting, in sackcloth, and with dirt upon them. 9:1
- E 2 The **repentance** of the assembly: And the descendants of Israel separated themselves from all foreigners, and stood and confessed their sins and the iniquities of their fathers. 9:2
- E 3 The **procedure** of the assembly: While they stood in their place, they read from the book of the law of the LORD their God for a fourth day; and for another fourth they confessed and worshiped the LORD their God. 9:3
- E 4 The Levitical **leaders** of the assembly: Now on the Levites' platform stood Jeshua, Bani, Kadmiel, Shebaniah, (Bunni), Sherebiah, (Bani), and (Chenani), and they cried with a loud voice to the LORD their God. 9:4
- D 2 The Levites' leading of the people in **worship** 9:5-37
  - E 1 In **praise** of God 9:5-15
    - G 1 As **Creator** 9:5-6
      - H 1 The call to worship: Then the Levites, Jeshua, Kadmiel, Bani, (Hashabneiah), Sherebiah, (Hodiah), Shebaniah, and (Pethahiah), said, 9:5
        - J 1 The eternal **blessing** of God! "Arise, bless the LORD your God forever and ever! 9:5b
        - J 2 The exaltation of His **name**! "O may Thy glorious name be blessed and exalted above all blessing and praise!" 9:5c
      - H 2 The **uniqueness** of Yahweh: "Thou alone art the LORD. 9:6a
      - H 3 Yahweh as the sole **Creator** 9:6b
        - J 1 Of the heavens and their contents: "Thou hast made the heavens, the heaven of heavens with all their host,

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<sup>44</sup> Two days after the conclusion of the Feast of Tabernacles, the people began to acknowledge their sins before God." (RSB)

- J 2 Of the **earth** and its contents: “the earth and all that is on it,
  - J 3 Of the **seas** and their contents: “the seas and all that is in them.
  - J 4 Of **earthly** life: “Thou dost give life to all of them
  - J 5 Of **heavenly** movement: “and the heavenly host bows down before Thee.
- G 2 As **Elector** of Abram 9:7-8
- H 1 The **chooser**: “Thou art the LORD God, Who chose Abram<sup>45</sup> 9:7a
  - H 2 The **mover**: “and brought him out from Ur of the Chaldees, 9:7b
  - H 3 The **namer**: “and gave him the name Abraham. 9:7c
  - H 4 The **evaluator**: “And Thou didst find his heart faithful before Thee, 9:8a
  - H 5 The **covenant maker**: “and didst make a covenant with him 9:8b
- J 1 The **land**: “to give him the land of the Canaanite, of the Hittite and the Amorite, of the Perizzite, the Jebusite, and the Girgashite
  - J 2 The **heirs**: “-- to give it to his descendants.
- H 6 The **promise keeper**: “And Thou hast fulfilled Thy promise, for Thou art righteous.” 9:8c
- G 3 As **Redeemer** of Israel 9:9-11
- H 1 **Observer** of Israel's misery 9:9

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<sup>45</sup> God’s choice of Abraham was not based on the latter’s worth or merit, but sprang out of God’s giving nature solely. Cf. Romans 11:5-6 5 Even so then at this present time also there is a remnant according to the election of **grace**. 6 And if by **grace**, then [is it] no more of works: otherwise **grace** is no more **grace**. But if [it be] of works, then is it no more **grace**: otherwise work is no more work.

- J 1 In Egypt: “Thou didst see the affliction of our fathers in Egypt,
- J 2 At the Red Sea: “and didst hear their cry by the Red Sea. 9:9
- H 2 **Demonstrator** of His Power against Egypt 9:10
  - J 1 Performing **miracles**: “Then Thou didst perform signs and wonders against Pharaoh, against all his servants and all the people of his land; 9:10a
  - J 2 Excising **arrogance**: “for Thou didst know that they acted arrogantly toward them, 9:10b
  - J 3 Displaying His **name**: “and didst make a name for Thyself as it is this day. 9:10c
- H 3 **Rescuer** of His people 9:11
  - J 1 Providing **escape**: “And Thou didst divide the sea before them, so they passed through the midst of the sea on dry ground; 9:11a
  - J 2 Crushing **opposition**: “and their pursuers Thou didst hurl into the depths, like a stone into raging waters. 9:11b
- G 4 As **Provider** for Israel 9:12-15
  - H 1 **Physical** guidance 9:12
    - J 1 By day: “And with a pillar of cloud Thou didst lead them by day, 9:12a
    - J 2 By night: “and with a pillar of fire by night to light for them the way in which they were to go. 9:12b
  - H 2 **Spiritual / Civil** guidance 9:13-14
    - J 1 The experience: “Then Thou didst come down on Mount Sinai, and didst speak with them from heaven; 9:13a



- J 2 The quality laws: “Thou didst give to them just ordinances and true laws, good statutes and commandments. 9:13b
- J 3 The sabbath: “So Thou didst make known to them Thy holy sabbath, 9:14a
- J 4 The laws and law-giver: “and didst lay down for them commandments, statutes, and law, through Thy servant Moses. 9:14b
- H 3 Physical **sustenance** 9:15a
  - J 1 For their hunger: “Thou didst provide bread from heaven for them for their hunger,
  - J 2 For their thirst: “Thou didst bring forth water from a rock for them for their thirst,
- H 4 National **Homeland** 9:15b
  - J 1 Ordered possession: “and Thou didst tell them to enter in order to possess the land
  - J 2 Promised under oath: “which Thou didst swear to give them.”
- E 2 In acknowledgment of God's continued grace to Israel despite the rebellion of the first generation 9:16-25
  - G 1 The descriptions of rebellion 9:16-17a
    - H 1 Allusions to the worship of the golden calf at Sinai: “But they, our fathers, acted arrogantly; they became stubborn [lit. “hardened their necks”] <sup>46</sup> and would not listen to Thy commandments. 9:16
    - H 2 Allusion to the rebellion at Kadesh-barnea: “And they refused to listen, and did not remember Thy wondrous deeds which Thou hadst performed among them; so they

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<sup>46</sup> Cf. stiff-necked - Ex. 32:9, esp. 7-10; 33:3, 5; 34:9. Expressions relating to the idolatry with the golden calf.

became stubborn and appointed a leader<sup>47</sup> to return to their slavery in Egypt.

- G 2 The gracious forbearance of God: “But Thou art a God of forgiveness, gracious and compassionate, slow to anger, and abounding in lovingkindness; and Thou didst not forsake them. 9:17b
- G 3 The idolatry of the forefathers 9:18
  - H 1 Their construction of an idol: “Even when they made for themselves a calf of molten metal
  - H 2 Their idolatrous historical revisionism: “and said, ‘This is your God who brought you up from Egypt,’
  - H 3 Their worship of the calf: <sup>48</sup> "and committed great blasphemies, 9:18
- G 4 The gracious provisions of God 9:19-25
  - H 1 Of His continued presence: "Thou, in Thy great compassion, didst not forsake them in the wilderness; 9:19a
    - J 1 By day: "the pillar of cloud <sup>49</sup> did not leave them by day, to guide them on their way,
    - J 2 By night: "nor the pillar of fire by night, to light for them the way in which they were to go.
  - H 3 Of His Spirit: “And Thou didst give Thy good Spirit to instruct them, 9:20a
  - H 4 Of food and water: "Thy manna Thou didst not withhold from their mouth, and Thou didst give them water for their thirst.” 9:20b

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<sup>47</sup> Refers to the incident in Numbers 14:4 in which the people listened to the bad report of the ten spies, desiring to return to Egypt under a new leader.

<sup>48</sup> This connection with Ex. 32:6 is made by K & D, III, Nehemiah, p. 243.

<sup>49</sup> Pillar of cloud and pillar of fire: cf. Ex. 13:21-22; Num. 14:14.

- H 5 In the wilderness: “Indeed, forty years Thou didst provide for them in the wilderness and they were not in want; 9:21a
- H 6 Of clothing: "their clothes did not wear out, 9:21b
- H 7 Of health: "nor did their feet swell.” 9:21c
- H 8 Of conquest east of the Jordan: “Thou didst also give them kingdoms and peoples, and Thou didst allot them to them as a boundary. 9:22
  - J 1 "And they took possession of the land of Sihon the king of Heshbon,
  - J 2 "and the land of Og the king of Bashan.
- H 9 Of growth: “And Thou didst make their sons numerous as the stars of heaven, 9:23a
- H 10 Of conquest west of the Jordan 9:23b-24
  - J 1 Decreed to their fathers: "and Thou didst bring them into the land which Thou hadst told their fathers to enter and possess.” 9:23b
  - J 2 Possessed by their sons: “So their sons entered and possessed the land. And Thou didst subdue before them the inhabitants of the land, the Canaanites, and Thou didst give them into their hand, with their kings, and the peoples of the land, to do with them as they desired.” 9:24
- H 11 Of prosperity 9:25
  - J 1 “And they captured fortified cities
  - J 2 and a fertile land.
  - J 3 They took possession of houses full of every good thing,
  - J 4 hewn cisterns,
  - J 5 vineyards,
  - J 6 olive groves,

- J 7 fruit trees in abundance.
- J 8 So they ate, were filled, and grew fat, and reveled in Thy great goodness.”
- E 3 In confession of Israel's past cyclical rebellion, judgment and deliverance<sup>50</sup> 9:26-31
  - G 1 First summary cycle of disobedience 9:26-27
    - H 1 The disobedience 9:26
      - J 1 The root act: “But they became disobedient and rebelled against Thee, 9:26a
      - J 2 The symptoms 9:26b
        - I1 Disregard for the Law: "and cast Thy law behind their backs
        - I2 Murder of the prophets: "and killed Thy prophets who had admonished them so that they might return to Thee,
        - I3 Great provocations: "and they committed great blasphemies.”
    - H 2 The judgment: “Therefore Thou didst deliver them into the hand of their oppressors who oppressed them, 9:27a
    - H 3 The cry of distress: "but when they cried to Thee in the time of their distress, 9:27b
    - H 4 The deliverance 9:27c
      - J 1 God's hearing: "Thou didst hear from heaven,
      - J 2 God's compassion: "and according to Thy great compassion
      - J 3 Human deliverers: "Thou didst give

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<sup>50</sup> The time of the Judges. In fact, God had predicted to Moses that Israel would "go a-whoring after the gods of the strangers of the land," and that God would hide His face from them until they discerned their distress was caused by their violation of the covenant between them and God (Deut. 31:16-17). These predictions were recorded in a song, "The Song of Moses," Deut. 32.

them deliverers who delivered them from the hand of their oppressors.”

- G 2 The second summary cycle of disobedience 9:28-29a
  - H 1 The recommission of evil: “But as soon as they had rest, they did evil again before Thee; 9:28a
  - H 2 The judgment -- abandonment to enemies: "therefore Thou didst abandon them to the hand of their enemies, so that they ruled over them. 9:28b
  - H 3 The cry of distress: "When they cried again to Thee, 9:28c
  - H 4 The repeated Divine compassionate deliverance: "Thou didst hear from heaven, and many times Thou didst rescue them according to Thy compassion, 9:28d
  - H 5 The Divine admonition to return to the Law: “And admonished them in order to turn them back to Thy law. 9:29a
- G 3 The third summary cycle of disobedience 9:29b-31
  - H 1 Their acts of disobedience 9:29b
    - J 1 Their arrogance: "Yet they acted arrogantly
    - J 2 Their failure to listen to God's commands: "and did not listen to Thy commandments
    - J 3 Their sin against God's life-giving ordinances: "but sinned against Thine ordinances, by which if a man observes them he shall live.
    - J 4 Their stubborn shoulder: "And they turned a stubborn shoulder
    - J 5 Their stiff neck: "and stiffened their neck,
    - J 6 Their refusal to listen: "and would not listen."

- H 2 God's longsuffering behavior 9:30a
  - J 1 His bearing with them for many years: "However, Thou didst bear with them for many years,
  - J 2 His admonitions by His Spirit through the prophets: "and admonished them by Thy Spirit through Thy prophets,
- H 3 Their stubborn ear: "yet they would not give ear. 9:30b
- H 4 God's judgment -- giving them into the hands of foreigners: "Therefore Thou didst give them into the hand of the peoples of the lands. 9:30c
- H 5 God's compassionate preservation of Israel: "Nevertheless, in Thy great compassion Thou didst not make an end of them or forsake them, for Thou art a gracious and compassionate God." 9:31
- E 4 In acknowledgment of present Israeli slavery resulting from past Israeli guilt 9:32-37
  - G 1 The plea to God for merciful remembrance 9:32
    - H 1 The address to God
      - J 1 His might: "Now therefore, our God the great, the mighty, and the awesome God,
      - J 2 His faithfulness: "who dost keep covenant and lovingkindness,
    - H 2 Their plea: "do not let all the hardship seem insignificant before Thee,
      - J 1 The targets of the hardships -- leaders and people: "which has come upon us, our kings, our princes, our priests, our prophets, our fathers, and on all Thy people,
      - J 2 The duration of the hardships: "from the days of the king of Assyria to this day." 9:32

- G 2 The acknowledgment of God's justice in those hardships: "However, Thou art just in all that has come upon us; for Thou hast dealt faithfully, 9:33a
  - G 3 The confession of Israeli Law-breaking 9:33b-35
    - H 1 The statement of wicked actions: "but we have acted wickedly. 9:33b
    - H 2 The documentation of wicked actions 9:34-35
      - J 1 The identity of the perpetrators: "For our kings, our leaders, our priests, and our fathers 9:34a
      - J 2 The identification of the sin 9:34b-35
        - I1 Failure to keep the Law: "have not kept Thy law or paid attention to Thy commandments and Thine admonitions with which Thou hast admonished them. 9:34b
        - I3 Disregard for God's goodness in the land: "But they, in their own kingdom, with Thy great goodness which Thou didst give them, with the broad and rich land which Thou didst set before them, 9:35a
        - I4 Failure to serve God: "did not serve Thee 9:35b
        - I5 Failure to turn from evil deeds: "or turn from their evil deeds. 9:35c
- G 4 Acknowledgment of slavery as punishment 9:36-37
  - H 1 Of the people: "Behold, we are slaves today, 9:36a
  - H 2 Of the land: "and as to the land which Thou didst give to our fathers to eat of its fruit and its bounty, behold, we are slaves on it." 9:36b

- H 3 Of the produce: “And its abundant produce is for the kings whom Thou hast set over us because of our sins; 9:37a
  - H 4 Of their bodies: "They also rule over our bodies 9:37b
  - H 5 Of their cattle: "and over our cattle as they please, 9:37c
  - H 6 Their resultant distress: "so we are in great distress." 9:37d
- C 3 Covenant to Keep the Law 9:38 - 10:39
- D 1 The signatories of the agreement 9:38 - 10:27
    - E 1 “Now because of all this we are making an agreement in writing; and on the sealed document are the names of our leaders, our Levites and our priests.” 9:38
    - E 2 The governor: Now on the sealed document were the names of: Nehemiah the governor, the son of Hacaliah, 10:1
    - E 3 The priests 10:1b-8
      - G 1 and Zedekiah, 10:1b
      - G 2 Seraiah, Azariah, Jeremiah, 10:2
      - G 3 Pashhur, Amariah, Malchijah, 10:3
      - G 4 Hattush, Shebaniah, Malluch, 10:4
      - G 5 Harim, Meremoth, Obadiah, 10:5
      - G 6 Daniel, Ginnethon, Baruch, 10:6
      - G 7 Meshullam, Abijah, Mijamin, 10:7
      - G 8 Maaziah, Bilgai, Shemaiah. These were the priests. 10:8
    - E 4 The Levites 10:9-13
      - G 1 And the Levites: Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; 10:9
      - G 2 also their brothers Shebaniah, Hodiah, Kelita, Pelaiah, Hanan, 10:10
      - G 3 Mica, Rehob, Hashabiah, 10:11
      - G 4 Zaccur, Sherebiah, Shebaniah, 10:12



- G 5 Hodiah, Bani, Beninu. 10:13
- E 5 The leaders of the people 10:14-27
  - G 1 The leaders of the people: Parosh, Pahath-moab,<sup>51</sup> Elam, Zattu, Bani, 10:14
  - G 2 Bunni, Azgad, Bebai, 10:15
  - G 3 Adonijah, Bigvai, Adin, 10:16
  - G 4 Ater, Hezekiah, Azzur, 10:17
  - G 5 Hodiah, Hashum, Bezai, 10:18
  - G 6 Hariph, Anathoth, Nebai, 10:19
  - G 7 Magpiash, Meshullam, Hezir, 10:20
  - G 8 Meshezabel, Zadok, Jaddua, 10:21
  - G 9 Pelatiah, Hanan, Anaiyah, 10:22
  - G 10 Hoshea, Hananiah, Hasshub, 10:23
  - G 11 Hallohesh, Pilha, Shobek, 10:24
  - G 12 Rehum, Hashabnah, Maaseiah, 10:25
  - G 13 Ahiah, Hanan, Anan, 10:26
  - G 14 Malluch, Harim, Baanah. 10:27
- D 2 The participants by proxy in the covenant 10:28
  - E 1 Now the rest of the people,
  - E 2 the priests,
  - E 3 the Levites,
  - E 4 the gatekeepers,
  - E 5 the singers,
  - E 6 the temple servants,
  - E 7 and all those who had separated themselves from the peoples of the lands to the law of God,
  - E 8 their wives,
  - E 9 their sons
  - E 10 and their daughters, all those who had knowledge and understanding.
- D 3 The seriousness of the agreement -- joining in a curse and an oath:

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<sup>51</sup> "Pit of Moab"

are joining with their kinsmen, their nobles, and are taking on themselves a **curse**<sup>52</sup> and an **oath** 10:29a

D 4 The contents of the agreement 10:29b-39

E 1 The gist of the agreement -- to walk in God's Law 10:29

G 1 to walk in God's **law**, which was given through Moses, God's servant,

G 2 and to keep and to observe all the **commandments** of God our Lord, and His **ordinances** and His **statutes**;

E 2 The specifics of the agreement 10:30-39

G 1 No intermarriage<sup>53</sup> 10:30

H 1 and that we will not give our daughters to the peoples of the land

H 2 or take their daughters for our sons.

G 2 No violation of the sabbath<sup>54</sup> 10:31

H 1 Weekly sabbath: As for the peoples of the land who bring wares or any grain on the sabbath day to sell, we will not buy from them on the sabbath or a holy day;

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<sup>52</sup> "Their commitment, though not indicated by seals, was evidenced by a curse (that called down calamity if they failed to carry through on their agreement) and an oath. The curse may refer to the cursings God stated in the Deuteronomic Covenant (Deut. 28:15-68)." (Getz, Nehemiah, *TBKC*, I, 691)

<sup>53</sup> Ex. 34:11-16 11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: 13 But ye shall destroy their altars, break their images, and cut down their groves: 14 For thou shalt worship no other god: for the LORD, whose name [is] Jealous, [is] a jealous God: 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and [one] call thee, and thou eat of his sacrifice; 16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

<sup>54</sup> Exodus 23:10-12 10. And six years thou shalt sow thy land, and shalt gather in the fruits thereof: 11 But the **seventh [year]** thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, [and] with thy olive yard. 12 Six days thou shalt do thy work, and on the **seventh day** thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

- H 2 Seven-yearly sabbath: <sup>55</sup> and we will forego the crops the seventh year and the exaction of every debt.
- G 3 Payment of 1/3 shekel <sup>56</sup> for the service of the house <sup>57</sup> of God, including all the appropriate offerings 10:32-33
- H 1 The amount: We also placed ourselves under obligation to contribute yearly one third of a shekel for the service of the house of our God: 10:32
- H 2 The occasions 10:33
- J 1 for the showbread, <sup>58</sup>
- J 2 for the continual grain offering,
- J 3 for the continual burnt offering, <sup>59</sup>

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<sup>55</sup> According to Leviticus 25:1-7, the people were forbidden to work or to harvest or prune the land every seventh year. The land was to lie at rest. They were not permitted to an organized harvest or to sell food off their land, but they could eat off of their land, as could any one. Deut. 15:1-15 added also that in the seventh year all debts owed by Hebrews should be released and all Hebrew slaves should be released. This was their social security system, their workmen's compensation system. God promised he would bless them abundantly if they did this.

<sup>56</sup> In Exodus 30:11-16, the Law required 1/2 a shekel payment for each male when a census was taken. This payment was called a ransom (3724 *kopher*) (Ex. 30:12), translated in part as "price of a life, ransom, bribe." (On-Line Bible) If they paid no ransom money, their lives could be forfeit through a plague (Ex. 30:12). (This actually happened to Jerusalem when David numbered the people [2 Sam. 24].) The money was also considered an atonement (3722 *kaphar*), a covering of the peoples' sins (Ex. 30:15, 16). The money was to be used for the service or ministry of the tabernacle (Ex. 30:16). In Nehemiah, it was used for the service of the temple. "These temple offerings gave the priests and Levites money for maintaining the bread on the table of the Presence ..., for making various offerings, for celebrating monthly and annual festivals, and carrying out other duties." (Getz, Nehemiah, TBKC, I, 691)

<sup>57</sup> The phrase "the house of our God" [one of those is "the house of Yahweh"] occurs nine times in the following verses: 32, 33, 34, 35, 36, 36, 37, 38, 39.

<sup>58</sup> Lev. 24:5-6. The bread of arrangement (Neh. 10:33 -- literally "bread of a line" -- so-called because it was arranged in two rows or lines of 6 loaves or cakes) was to be before the Lord continually, always (Ex. 25:30). "Bread of the Presence means bread laid before God in His presence. Each of the 12 tribes was equally dear to Him, and He was the one who met their needs (see also John 6:32-35)." (Quotation from RSB.) The word "presence" is in certain contexts translated "face." It can be seen that to be looking at the face of someone is to be in their presence. Thus the bread of God's presence is the bread of His face. To eat the bread of His presence was to signify living in the presence of God, needing Him and depending upon Him for life itself, much as one depends on bread to exist in undeveloped agrarian cultures. Jesus said, "I am the Bread of Life" (John 6:35, 48). He is the bread of the presence, and we are to eat Him (John 6: ), that is to say, believe / depend on Him (John 6:35), and we will never hunger or thirst spiritually again. Jesus said (John 6:50-51) He is the living bread which came down from heaven. If we eat of this bread we will live forever. The bread He gives is His flesh, which He will give for the life of the world! In a certain sense, when we partake of the communion bread, we each eat of the bread of the presence. Let us think that we are looking into the face of Jesus, the Bread of Life, and that He is with us when we partake of the Lord's table.

<sup>59</sup> There was to be a lamb offered every morning and another offered every evening (Ex. 29:38-39).

- J 4 the sabbaths,
- J 5 the new moon,
- J 6 for the appointed times,
- J 7 for the holy things
- J 8 and for the sin offerings
- J 9 to make atonement for Israel,
- J 10 and all the work of the house of our God.

G 4 Provision for wood for the offerings 10:34

- H 1 The providers: Likewise we cast lots for the supply of wood among the **priests**, the **Levites**, and the **people** in order that they might bring it to the house of our God, according to our fathers' households,
- H 2 The times: at fixed times annually,
- H 3 The purpose: to burn on the altar of the LORD our God
- H 4 The standard: as it is written in the law;<sup>60</sup>

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<sup>60</sup> Lev. 6:9-12 decreed that the fire for the burnt offerings upon the altar of burnt offerings be burning continually. It was never to go out.

- G 5 Provision of firstfruits <sup>61</sup> and first-born <sup>62</sup> for the priests 10:35-36
- H 1 Of the ground: and in order that they might bring the first fruits of our ground 10:35a
- H 2 Of the trees: and the first fruits of all the fruit of every tree to the house of the LORD annually, 10:35b
- H 3 Of sons: and bring to the house of our God the first-born of our sons 10:36
- H 4 Of cattle: and of our cattle, 10:36
- H 5 Of herds: and the first-born of our herds 10:36
- H 6 Of flocks: and our flocks as it is written in the law, 10:36
- H 7 The beneficiaries -- the priests: for the priests who are ministering in the house of our God. 10:36
- H 8 Of dough: We will also bring the first of our dough, 10:37a
- H 9 our contributions, 10:37a

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<sup>61</sup> Ex 23:19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.  
Deuteronomy 26:1-11

1. And it shall be, when thou [art] come in unto the land which the LORD thy God giveth thee [for] an inheritance, and possessest it, and dwellest therein; 2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put [it] in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there. 3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us. 4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. 5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish [was] my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: 6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: 7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression: 8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: 9 And he hath brought us into this place, and hath given us this land, [even] a land that floweth with milk and honey. 10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God: 11 And thou shalt rejoice in every good [thing] which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that [is] among you.

<sup>62</sup> The first-born of both man and beast belonged to the priests. Man and unclean animals could be redeemed by payment of five shekels (Numbers 18:15-17). God seems to have claimed all first-born as His (Hebrew as well as Egyptian) at the time of the Exodus. The Egyptians were not redeemed. The Hebrews were redeemed by the display of blood upon the door frame of the house.

- H 10 the fruit of every tree, 10:37a
- H 11 the new wine 10:37a
- H 12 and the oil to the priests at the chambers of the house of our God, 10:37a
- G 6 The provision of **tithes**<sup>63</sup> for the Levites: and the tithe of our ground to the Levites, for the Levites are they who receive the tithes in all the rural towns. 10:37b
- G 7 The Levites' provision of tithes for the priests and temple personnel 10:38-39
  - H 1 The control of the priests: And the priest, the son of Aaron, shall be with the Levites when the Levites receive tithes, 10:38a
  - H 2 The Levites' delivery of a tenth of the tithes: and the Levites shall bring up the tenth of the tithes to the house of our God, to the chambers of the storehouse. 10:38b
    - J 1 The carriers: For the sons of Israel and the sons of Levi shall bring 10:39a
    - J 2 The contributions: the contribution of the grain, the new wine and the oil, 10:39a
    - J 3 The repository: to the chambers; there are the utensils of the sanctuary, the priests who are ministering, 10:39a
    - J 4 The recipients: the gatekeepers, and the singers. 10:39a
- G 8 The purpose: Thus we will not neglect the house of our God. 10:39b

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<sup>63</sup> **Leviticus 27:30** And all the tithe of the land, [whether] of the seed of the land, [or] of the fruit of the tree, [is] the LORD'S: [it is] holy unto the LORD.

**Numbers 18:21, 24** 21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, [even] the service of the tabernacle of the congregation. 24 But the tithes of the children of Israel, which they offer [as] an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

**B 3 Restoration of Population: Registers of the Inhabitants of Judea 11:1 - 12:26**

- D 1 The General Population of Judea 11
- D 2 The repopulation of Jerusalem 11:1-2 <sup>64</sup>
  - E 1 By the leaders: Now the leaders of the people lived in Jerusalem, 11:1
  - E 2 By lot 11:1
    - G 1 but the rest of the people cast lots to bring one out of ten to live in Jerusalem, the holy city, <sup>65</sup>
    - G 2 while nine-tenths remained in the other cities.
  - E 3 By volunteers: <sup>66</sup> And the people blessed all the men who volunteered to live in Jerusalem. 11:2
- D 3 The register of leaders of various groups and tally of people who lived in Jerusalem 11:3-24
  - E 1 Leaders of Judah and Benjamin 11:3-9 <sup>67</sup>
    - G 1 Their designation -- Heads of the Provinces: Now these are the **heads of the provinces** who lived in Jerusalem, but in the cities of Judah each lived on his own property in their cities -- the Israelites, the priests, the Levites, the temple servants and the descendants of Solomon's servants. <sup>68</sup> 11:3
    - G 2 From Judah: And some of the sons of Judah and some of the sons of Benjamin lived in Jerusalem.

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<sup>64</sup> The repopulation of Jerusalem fits in with Nehemiah's plan that God gave him in 7:4-5 to rectify the scarcity of people. This plan would provide a good cross section. One commentator indicated that Nehemiah wanted only pure-bred Jews living in Jerusalem.

With the removal of rubble (7:4), more people could fit into the city. (*TBKC*, I, p. 692)

<sup>65</sup> Cf. Joel 3:16-17 "16 And the Lord roars from Zion and utters His voice from Jerusalem, and the heavens and the earth tremble. But the Lord is a refuge for His people and a stronghold to the sons of Israel. 17 Then you will know that I am the Lord your God, dwelling in Zion My holy mountain. So Jerusalem will be holy, and strangers will pass through it no more."

<sup>66</sup> The term "volunteered" may mean "willingly" -- which could include those selected by lottery to live in Jerusalem. (K & D)

<sup>67</sup> There is a very limited correspondence here to 1 Chronicles 9:2-9.

<sup>68</sup> This latter category beginning with "the Israelites" included temple precinct workers who had to commute to Jerusalem for service.

From the **sons of Judah**: 11:4-6 <sup>69</sup>

H 1 **Athai**ah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the sons of Perez; <sup>70</sup> 11:4

H 2 and **Maaseiah** the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of the Shilonite. <sup>71</sup> 11:5

H 3 All the **sons of Perez** who lived in Jerusalem were 468 <sup>72</sup> able men. 11:6

G 3 From Benjamin: Now these are the **sons of Benjamin**: 11:7-9 <sup>73</sup>

H 1 **Sallu** the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshai<sup>ah</sup> 11:7

H 2 and after him **Gabbai** <sup>74</sup> 11:8

H 3 and **Sallai**, 928. 11:8

H 4 And **Joel** the son of Zichri was their overseer, 11:9

H 5 and **Judah** the son of Hassenuah was second in command of the city. 11:9

E 2 Leaders of priests: <sup>75</sup> From the priests: 11:10-14 <sup>76</sup>

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<sup>69</sup> This list corresponds roughly with 1 Chronicles 9:2-34.

<sup>70</sup> Perez was, of course, a son of Judah.

<sup>71</sup> Probably a reference to Shelah, son of Judah.

<sup>72</sup> Zerah (Gen. 38:30; 1 Chron. 9:6) is not mentioned here. That's why Nehemiah's figure of 468 is lower than Chronicles' 690. (TBKC?)

<sup>73</sup> Nehemiah lists only one line in 11:7-9. 1 Chronicles 9:9 lists four lines = 956 Benjamites.

<sup>74</sup> K & D III, Nehemiah, p. 259 = "Gabbai-Sallai" = one person.

<sup>75</sup> It is difficult to know why the 1,192 priests in Neh. differs from the 1,760 in 1 Chron. 9:13. (TBKC?)

<sup>76</sup> Cf. 1 Chron. 9:10-13.



- G 1     **Jedaiah** the son of Joiarib, <sup>77</sup> 11:10
- G 2     **Jachin**, 11:10
- G 3     **Seraiah** the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the **leader** of the house of God. 11:11
  - H 1     and their kinsmen
  - H 2     who performed the work <sup>78</sup> of the temple, 822;
- G 4     and **Adaiah** the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah, 11:12
  - H 1     and his kinsmen,
  - H 2     heads of fathers' households, 242;
- G 5     and **Amashsai** the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer, 11:13
  - H 1     and their brothers, 11:14
  - H 2     valiant warriors, 128.
- G 6     And their overseer was **Zabdiel**, the son of Haggadolim. 11:14
- E 3     Leaders of Levites 11:15-18 <sup>79</sup>
  - G 1     Now from the Levites: **Shemaiah** the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni;
  - G 2     and **Shabbethai** and **Jozabad**, from the leaders of the Levites, who were in charge of the outside work

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<sup>77</sup> TBKC and NIV understand Jedaiah to stand on his own and “the son of Joiarib” to stand on his own. K & D (III, Neh., p. 259) see “son of” to be a clerical error.

<sup>78</sup> The work (*mela' kah* - 4399) of the house (*bayith* - 1004) of God. Used of 24,000 Levites and their temple work (1 Chron. 23:3-4); of Levites in Ezra 3:8. Neh. 10:33 lists offerings as being included in the work of the house. The phrase is also used in Neh. 11:12 (the reference), 11:16 and 11:22. In Haggai 1:14 the phrase refers to work on the house. Presumably there is some different vowel pointing here.

<sup>79</sup> This list differs somewhat from 1 Chron. 9:14-16.

- of the house of God: <sup>80</sup> 11:16
- G 3 and **Mattaniah** <sup>81</sup>the son of Micah, the son of Zabdi, the son of Asaph, who was the leader in beginning the thanksgiving at prayer, 11:17
- G 4 and **Bakbukiah**, the second among his brethren; 11:17
- G 5 and **Abda** the son of Shammua, the son of Galal, the son of Jeduthun. 11:17
- G 6 All the Levites in the holy city were 284. 11:18
- E 4 Leaders of gatekeepers and Temple servants 11:19-21
- G 1 Also the **gatekeepers**, <sup>82</sup> 11:19-20
- H 1 **Akkub, Talmon**, and their brethren, who kept watch at the gates, were 172. 11:19
- H 2 And the rest of Israel, of the priests, and of the Levites, were in all the cities of Judah, each on his own inheritance. 11:20
- G 2 But the **temple servants** <sup>83</sup> were living in Ophel, 11:21
- H 1 and **Ziha**
- H 2 and **Gishpa** were in charge of the temple servants.
- E 5 Leader of Levite singers; King's representative 11:22-24
- G 1 The overseer of the Levitical singers: Now the overseer of the Levites in Jerusalem was **Uzzi** the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, from the sons of Asaph,

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<sup>80</sup> These were probably charged with the preservation of the building and furniture and the daily delivery of items necessary for temple worship. (K & D, III, 260)

<sup>81</sup> Mattaniah, Bakbukiah (Bakbakkar in 1 Chron. 9:15?) and Abda (Obadiah in 1 Chron. 9:16) were chief of three Levitical orders of singers. (*TBKC*)?

<sup>82</sup> Neh. lists two gatekeeper family heads (11:19-20). 1 Chron. 9:17 lists four. This may account for the different totals. Neh. = 172; 1 Chron. 9:22 = 212.

<sup>83</sup> Temple servants: Nathiyn - 5411 -- "temple slaves assigned to the Levites and priests for service in the sanctuary." (On-Line Bible)

- who were the singers for the service of the house of God. 11:22
- G 2 The authorization for the singers 11:23
- H 1 For there was a commandment from the king<sup>84</sup> concerning them
- H 2 and a firm regulation<sup>85</sup> for the song leaders day by day.
- G 3 Ambassador to the King: And **Pethahiah** the son of Meshezabel, of the sons of Zerah the son of Judah, was the king's representative in all matters concerning the people. 11:24
- D 4 The register of inhabited towns in greater Judea 11:25-36
- E 1 Those inhabited by the sons of Judah<sup>86</sup> 11:25-30
- G 1 Now as for the villages with their fields, some of the sons of Judah lived in Kiriath-arba<sup>87</sup> and its towns, in Dibon and its towns, and in Jekabzeel and its villages, 11:25
- G 2 and in Jeshua, in Moladah and Beth-pelet, 11:26
- G 3 and in Hazar-shual, in Beersheba and its towns, 11:27
- G 4 and in Ziklag, in Meconah and in its towns, 11:28
- G 5 and in En-rimmon, in Zorah and in Jarmuth, 11:29
- G 6 Zanoah, Adullam, and their villages, Lachish and its fields, Azekah and its towns. So they encamped from Beersheba as far as the valley of Hinnom.<sup>88</sup>

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<sup>84</sup> Presumably Artaxerxes I (464-424 B.C.), who “took considerable interest in the temple (Ezra 7:11-26).” Laney, p. 111.

<sup>85</sup> Not provisions, but the business of the singers is being spoken of. (K & D, III, Neh., 262.

<sup>86</sup> These villages are generally south of Jerusalem. We don't know why other important settlements are missing here, such as Tekoa (3:5), Beth-zur (3:16), Bethlehem (7:26), Kiriath-jearim (7:29), and Jericho (7:36). Laney, p. 111.

<sup>87</sup> i.e., Hebron.

<sup>88</sup> This was the boundary between Judah and Benjamin (Josh. 15:8; 18:16), and is one of the three major valleys or ravines in Jerusalem. (See ISBE)

11:30

E 2 Those inhabited by the sons of Benjamin 11:31-36<sup>89</sup>

G 1 **The sons of Benjamin** also lived from Geba onward, at Michmash and Aija, at Bethel and its towns, 11:31

G 2 at Anathoth, Nob, Ananiah, 11:32

G 3 Hazor, Ramah, Gittaim, 11:33

G 4 Hadid, Zeboim, Neballat, 11:34

G 5 Lod and Ono, the valley of craftsmen. 11:35

G 6 And from the Levites, some divisions in Judah belonged to Benjamin.<sup>90</sup> 11:36

C 2 The Priests and Levites 12:1-26

D 1 The register of first generation priests and Levites, post-exile<sup>91</sup>  
12:1-9

E 1 The priests: Now these are the priests and the Levites **who came up with Zerubbabel** the son of Shealtiel, **and Jeshua:** 12:1-7

G 1 Seraiah, Jeremiah, Ezra, 12:1b

G 2 Amariah, Malluch, Hattush, 12:2

G 3 Shecaniah, Rehum, Meremoth, 12:3

G 4 Iddo, Ginnethoi, Abijah, 12:4

G 5 Mijamin Maadiah, Bilgah, 12:5

G 6 Shemaiah and Joiarib, Jedaiah, 12:6

G 7 Sallu, Amok, Hilkiyah, and Jedaiah. 12:7a

G 8 Summary: These were the heads of the priests and

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<sup>89</sup> These cities are north of Jerusalem.

<sup>90</sup> I.e., they apparently moved to Benjamin. Why? Perhaps to ensure the teaching of the Scriptures. (TBKC?)

<sup>91</sup> These accompanied Zerubbabel and Jeshua in 537 B. C. There are 22 names here. These had returned 100 years earlier (538 B. C.). David (1 Chron. 24:7-19) had appointed 24 priestly divisions. Either two names were accidentally dropped in copying or it was not possible to fill out the roster with 24 names. (TBKC?)

- their kinsmen **in the days of Jeshua**. 12:7a
- E 2 The Levites: And the Levites were 12:8-9 <sup>92</sup>
- G 1 Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah <sup>93</sup> who was in charge of the songs of thanksgiving, he and his brothers. 12:8
- G 2 Also Bakkukiah and Unni, their brothers, stood opposite them in their service divisions. 12:9
- D 2 The genealogy of priestly line from Joshua to Jaddua 12:10-11
- E 1 And Jeshua <sup>94</sup> became the father of Joiakim, 12:10
- E 2 and Joiakim became the father of Eliashib, 12:10
- E 3 and Eliashib <sup>95</sup> became the father of Joiada, 12:10
- E 4 and Joiada became the father of Jonathan, 12:11
- E 5 and Jonathan became the father of Jaddua. <sup>96</sup> 12:11
- D 3 The register of second generation post-exile priests<sup>97</sup> : Now in the days of Joiakim the priests, the heads of fathers' households were: 12:12-21 <sup>98</sup>
- E 1 of Seraiah, Meraiah; of Jeremiah, Hananiah; 12:12
- E 2 of Ezra, Meshullam; of Amariah, Jehohanan; 12:13
- E 3 of Malluchi, Jonathan; of Shebaniah, Joseph; 12:14
- E 4 of Harim, Adna; of Meraioth, Helkai; 12:15

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<sup>92</sup> Cf. Ezra 2:40-42. The extra names are descendants, in Nehemiah's day, of the original returned exiles.

<sup>93</sup> Mattaniah and Bakkukiah here in 12:8-9 (Zerubbabel's day (538) are not to be confused with men of the same name in 11:17 in Nehemiah and Ezra's day. (*TBKC*)?

<sup>94</sup> Jeshua returned with Zerubbabel (Ezra 2:2).

<sup>95</sup> Eliashib was a contemporary of Nehemiah's (cf. 3:1; 13:4, 7, 28).

<sup>96</sup> Acc. to Josephus, Jaddua was high priest when Alexander the Great entered Jerusalem in 333 B. C., but he is not the same as the Jaddua of Neh. 12:11. (*TBKC*)?

<sup>97</sup> Contemporaries of Joiakim.

<sup>98</sup> The first person of 12:12-21 roughly corresponds with the people listed in 12:1-7.

- E 5 of Iddo, Zechariah; <sup>99</sup>of Ginnethon, Meshullam; 12:16
- E 6 of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; 12:17
- E 7 of Bilgah, Shammua; of Shemaiah, Jehonathan; 12:18
- E 8 of Joiarib, Mattenai; of Jedaiah, Uzzi; 12:19
- E 9 of Sallai, Kallai; of Amok, Eber; 12:20
- E 10 of Hilkiah, Hashabiah; of Jedaiah, Nethanel. 12:21
- D 4 The register of the generation of Levites contemporaneous with Nehemiah 12:22-26
  - E 1 As for the Levites, the heads of fathers' households were registered in the days of Eliashib, Joiada, and Johanan, and Jaddua; so were the priests in the reign of Darius <sup>100</sup> the Persian. 12:22
  - E 2 The sons of Levi, the heads of fathers' households, were registered in the Book of the Chronicles <sup>101</sup> up to the days of Johanan <sup>102</sup> the son of Eliashib. 12:23
  - E 3 And the heads of the Levites were Hashabiah, Sherebiah, and Jeshua <sup>103</sup> the son <sup>104</sup> of Kadmiel, with their brothers opposite them, to praise and give thanks, as prescribed by David the man of God, division corresponding to division. 12:24
  - E 4 Mattaniah, and Bakbukiah, <sup>105</sup> Obadiah, Meshullam, Talmon, and Akkub were gatekeepers keeping watch at the storehouses of the gates. 12:25
  - E 5 These served in the days of Joiakim the son of Jeshua, the

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<sup>99</sup> This is the famous prophet Zechariah ben Iddo.

<sup>100</sup> Probably Darius II, who ruled Persia from 423-404 B. C. (TBKC)?

<sup>101</sup> Not the Biblical Chronicles, but the official record containing names of the Levitical family heads. (TBKC)?

<sup>102</sup> Possibly Nehemiah lived to see Johanan's son Jaddua become high priest between 408 and 404 B. C. (TBKC, I, 693). Apparently Johanan was high priest in 408 B. C.

<sup>103</sup> Jeshua is mentioned in 12:8 as helping to lead songs of thanksgiving, singing antiphonally. (K & D)?

<sup>104</sup> Perhaps this should be "Binnui" -- see Neh. 12:8.

<sup>105</sup> Mattaniah and Bakbukiah were associated with music in 12:8 but here they are gatekeepers. Possibly they served in both capacities. (TBKC, p. 693).

son of Jozadak, and in the days of Nehemiah the governor and of Ezra the priest and scribe. 12:26

**B 4 Restoration of National Pride: Dedication of the Completed Wall 12:27-43**

C 1 The Search for Levites for Music for the Dedication 12:27-30

D 1 The search for Levites 12:27

E 1 The occasion for the search: Now at the dedication of the wall of Jerusalem

E 2 The process of the search: they sought out the Levites from all their places, to bring them to Jerusalem

E 3 The purpose of the search: so that they might celebrate the dedication

G 1 with gladness,

G 2 with hymns of thanksgiving

G 3 and with songs to the accompaniment of

H 1 cymbals,

H 2 harps,

H 3 and lyres.

D 2 The assembling of the (Levitical) singers: So the sons of the singers were assembled 12:28-29

E 1 from the district around Jerusalem, 12:28

E 2 and from the villages of the Netophathites,

E 3 from Beth-gilgal, 12:29

E 4 and from their fields in Geba and Azmaveth, for the singers had built themselves villages around Jerusalem. 12:29

D 3 The purification in preparation for the dedication 12:30

E 1 Of the priests and Levites: And the priests and the Levites purified themselves;

E 2 Of the people: they also purified the people,

E 3 Of the construction work: the gates, and the wall.

C 2 The Right Choir 12:31-37

- D 1 The presence of the leaders: Then I had the leaders of Judah come up on the top of the wall, 12:31
- D 2 The direction of the right choir: and I appointed two great choirs, the first proceeding to the right on top of the wall toward the Refuse Gate. 12:31
- D 3 The composition of the procession 12:32-36
  - E 1 The list of the leaders of Judah in the procession 12:32-34
    - G 1 Hoshaiiah and half of the leaders of Judah followed them, 12:32
    - G 2 with Azariah, Ezra, Meshullam, 12:33
    - G 3 Judah, Benjamin, Shemaiah, Jeremiah, 12:34
  - E 2 The priests with trumpets: and some of the sons of the priests with trumpets; 12:35-36a
    - G 1 The genealogy of the leader: and Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph, 12:35
    - G 2 The identity of his relatives: and his kinsmen, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah and Hanani, 12:36
    - G 3 The instrumentation: with the musical instruments of David the man of God. 12:36
  - E 3 Ezra the leader: And Ezra the scribe went before them. 12:36
- D 4 The route of the Right Choir 12:37
  - E 1 And at the Fountain Gate they went directly up the steps of the city of David by the stairway of the wall above the house of David
  - E 2 to the Water Gate on the east.
- C 3 The Left Choir; Great Joy 12:38-39
  - D 1 The direction of the second choir: The second choir proceeded to the left, 12:38a
  - D 2 The composition of the procession -- Nehemiah and the other half of the people: while I followed them with half of the people on the wall, 12:38b



- D 3 The route of the procession 12:38-39
  - E 1 above the Tower of Furnaces, to the Broad Wall, 12:38c
  - E 2 and above the Gate of Ephraim, by the Old Gate, by the Fish Gate, the Tower of Hananel, and the Tower of the Hundred, as far as the Sheep Gate, and they stopped at the Gate of the Guard. 12:39
- C 4 The Service in the Temple 12:40-43
  - D 1 The two choirs: Then the two choirs took their stand in the house of God. 12:40
  - D 2 Nehemiah and half the officials: So did I and half of the officials with me; 12:40
  - D 3 The priests: and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, with the trumpets; 12:41
  - D 4 The singers (?): and Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam and Ezer. And the singers sang, with Jezrahiah their leader, 12:42
  - D 5 Their sacrifices: and on that day they offered great sacrifices 12:43
  - D 6 Their joy 12:43
    - E 1 The source of their joy: and rejoiced because God had given them great joy,
    - E 2 The extent of their joy 12:43
      - G 1 Gender inclusive: even the women
      - G 2 Age inclusive: and children rejoiced,
      - G 3 Space inclusive: so that the joy of Jerusalem was heard from afar.

**B 5 Restoration of Law Observance: Enforcement of the Law 12:44 - 13:31**

C 1 The **Provision** for Ingathering of Contributions for Levites and Priests 12:44-47

D 1 The appointment of overseers to collect the contributions for the priests and Levites: On that day men were also appointed over the chambers for the stores, the contributions, the first fruits, and the tithes, to gather into them from the fields of the cities the portions required by the law for the priests and Levites; 12:44a <sup>106</sup>

D 2 Judah's appreciation of the priests and Levites 12:44b-46 <sup>107</sup>

E 1 The fact of appreciation: for Judah rejoiced over the priests and Levites who served. 12:44b

E 2 The cause for appreciation 12:45-46

G 1 Their assistance in worship and purification: For they performed the worship of their God and the service of purification, together with the singers and the gatekeepers in accordance with the command of David and of his son Solomon. 12:45

G 2 Their tradition of assistance in worship: For in the days of David and Asaph, in ancient times, there were leaders of the singers, songs of praise and hymns of thanksgiving to God. 12:46

D 3 Israel's donations to the Levites and priests 12:47

E 1 The participants: And so all Israel in the days of Zerubbabel and Nehemiah

E 2 The Levitical recipients: gave the portions due the singers and the gatekeepers as each day required, and set apart the consecrated portion for the Levites,

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<sup>106</sup> When you have a large group of people, someone has to have the big picture. Someone needs to take responsibility for quality control. Someone has to make some tough decisions -- to say, "We just aren't meeting a particular need in this area or that! Let's address the problem and take care of it."

<sup>107</sup> Do we appreciate those who labor among us? Do we have sufficient appreciation for those who sing in the choir? For those who lead the choir? For those who play the piano and organ? For those who sing special numbers or perform instrumental special numbers? For those who usher? For those who run the sound system? For those who teach Sunday School? For those who organize Children's Church? For those who teach Children's Church? For those who lead Bible Studies? For those involved in counseling? For those who clean the church? For those who organize and serve in AWANA? For those who work in our Youth Groups? For those who help babysit in the nursery? For those who look after the finances of the church? For those who help maintain the physical plant and keep an eye on finances? For those who mow lawn in the summer and clear away snow in the winter? For those who provide guidance for the church and help look after the flock? For those who help prepare communion and assist in baptisms? For those who help organize, prepare for, and clean up after church fellowships? For those who share their faith with neighbors and friends?

- E 3 The Aaronic recipients: and the Levites set apart the consecrated portion for the sons of Aaron.
- C 2 The **Exclusion** of Foreigners from Israel 13:1-3
  - D 1 The occasion for the exclusion -- the reading of Scripture: On that day they read aloud from the book of Moses in the hearing of the people;
  - D 2 The provision for the exclusion: and there was found written in it that no Ammonite or Moabite should ever enter the assembly of God, 13:1
  - D 3 The reason for the exclusion: because they did not meet the sons of Israel with bread and water, but hired Balaam against them to curse them. However, our God turned the curse into a blessing. 13:2
  - D 4 The obedience to the command of exclusion: So it came about, that when they heard the law, they excluded all foreigners from Israel. 13:3<sup>108</sup>
- C 3 The **Expulsion** of Tobiah from the Temple Storage Chamber 13:4-9
  - D 1 The desecration of the temple 13:4-5
    - E 1 The complicity of Eliashib in desecrating the temple: Now prior to this, Eliashib the priest, who was appointed over the chambers of the house of our God, being related to Tobiah, had prepared a large room for him, 13:4-5a
    - E 2 The original function of the temple 13:5
      - G 1 The contents of storage: where formerly they put the grain offerings, the frankincense, the utensils, and the tithes of grain, wine and oil
      - G 2 The beneficiaries of storage: prescribed for the Levites, the singers and the gatekeepers, and the contributions for the priests.
  - D 2 Nehemiah's purification of the temple 13:6-9
    - E 1 The prior absence of Nehemiah: But during all this time I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I had gone to the king. 13:6a
    - E 2 The return of Nehemiah: After some time, however, I

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<sup>108</sup> There are some things that ancestors do that get passed down to their children. When we sin, we not only affect our own lives, but those of our descendants. A very sobering thought!

asked leave from the king, and I came to Jerusalem 13:6b-7a

E 3 The discovery of Nehemiah: and learned about the evil that Eliashib had done for Tobiah, by preparing a room for him in the courts of the house of God. 13:7b

E 4 Nehemiah's disposal in the temple: And it was very displeasing to me, so I threw all of Tobiah's household goods out of the room. 13:8

E 5 Nehemiah's decree to cleanse the temple: Then I gave an order and they cleansed the rooms; 13:9a

E 6 Nehemiah's restoration in the temple: and I returned there the utensils of the house of God with the grain offerings and the frankincense. 13:9b

C 4 The Provision for More Adequate Temple Worship 13:10-14

D 1 The restoration of Levites and singers to their positions 13:10-11

E 1 Judah's neglect of the Levites: I also discovered that the portions of the Levites had not been given them, 13:10a <sup>109</sup>

E 2 The departure of the Levites: so that the Levites and the singers who performed the service had gone away, each to his own field. 13:10b

E 3 Nehemiah's rebuke of the officials: So I reprimanded the officials and said, "Why is the house of God forsaken?" 13:11a <sup>110</sup>

E 4 Nehemiah's restoration of the Levites: Then I gathered them together and restored them to their posts. 13:11b

D 2 The restoration of the tithing system for their support 13:12-14

E 1 The national resumption of tithing: All Judah then brought the tithe of the grain, wine, and oil into the storehouses. 13:12

E 2 Nehemiah's appointment of administrators 13:13

G 1 The identity of those appointed: And in charge of

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<sup>109</sup> Financial neglect can lead to spiritual decay. Money and giving is a barometer of spirituality!

<sup>110</sup> It is sad, but the absence of one key person can cause a large group of people to lapse into the sin of neglect. What is there that God has laid on your heart that needs to be rectified with the church? What plan of action do you have to see that the problem is rectified?

the storehouses I appointed Shelemiah the priest, Zadok the scribe, and Pedaiah of the Levites, and in addition to them was Hanan the son of Zaccur, the son of Mattaniah;

G 2 The qualifications of those appointed: for they were considered reliable,

G 3 The duties of those appointed: and it was their task to distribute to their kinsmen.

E 3 Nehemiah's prayer for Divine remembrance 13:14

G 1 For God to remember his deeds: Remember me for this, O my God,

G 2 For God not to erase his deeds: and do not blot out my loyal deeds which I have performed for the house of my God and its services.

C 5 The Rectification of Sabbath Violation 13:15-22

D 1 Nehemiah's detection of Sabbath violation 13:15-18

E 1 Nehemiah's indictment of Israeli sabbath violations: In those days I saw in Judah 13:15

G 1 Agribusiness on the sabbath: some who were treading wine presses on the sabbath,

G 2 Transportation trespass on the sabbath: and bringing in sacks of grain and loading them on donkeys, as well as wine, grapes, figs, and all kinds of loads, and they brought them into Jerusalem on the sabbath day.

G 3 Nehemiah's admonition of the merchants: So I admonished them on the day they sold food.

E 2 Nehemiah's indictment of foreign sabbath violations 13:16-18

G 1 The International Fish and Mercantile Market: Also men of Tyre were living there who imported fish and all kinds of merchandise, 13:16a

G 2 The complicity of Judah: and sold them to the sons of Judah on the sabbath, even in Jerusalem. 13:16b

E 3 Nehemiah's reprimand of Judah's nobles 13:17-18

G 1 His charging them with evil: Then I reprimanded

the nobles of Judah and said to them, “What is this evil thing you are doing, by profaning the sabbath day?” 13:17

G 2 His reminding them of God’s judgment upon their ancestors for the same sin: “Did not your fathers do the same so that our God brought on us, and on this city, all this trouble?” 13:18a

G 3 His charging them with bringing yet more wrath upon Israel: “Yet you are adding to the wrath on Israel by profaning the sabbath.” 13:18b

D 2 Nehemiah’s prevention of Sabbath violation 13:19-22

E 1 His commencement of a gate embargo on the sabbath 13:19

G 1 The time of the embargo: And it came about that just as it grew dark at the gates of Jerusalem before the sabbath, 13:19a

G 2 The authority behind the embargo: I commanded that the doors should be shut 13:19b

G 3 The duration of the embargo: and that they should not open them until after the sabbath. 13:19c

G 4 The enforcement of the embargo: Then I stationed some of my servants at the gates that no load should enter on the sabbath day. 13:19d

E 2 His squelching of attempted violations of the gate embargo 13:20-21

G 1 The nature of the infraction: Once or twice the traders and merchants of every kind of merchandise spent the night outside Jerusalem. 13:20

G 2 The warning to the violaters: Then I warned them and said to them, “Why do you spend the night in front of the wall? If you do so again, I will use force against you.” 13:21a

G 3 The compliance of the violaters: From that time on they did not come on the sabbath. 13:21b

E 3 His allocation of gatekeepers to carry out the embargo: And I commanded the Levites that they should purify themselves and come as gatekeepers to sanctify the sabbath day. 13:22a

E 4 His prayer for Divine cognizance of his actions: “For this

also remember me, O my God, and have compassion on me according to the greatness of Thy lovingkindness.” 13:22b

C 6 The Assessment by Nehemiah of Intermarriage Infractions 13:23-29

D 1 Nehemiah’s observation of intermarriage: In those days I also saw that the Jews had married women from Ashdod, Ammon, and Moab. 13:23

D 2 The linguistic consequences of intermarriage: As for their children, half spoke in the language of Ashdod, and none of them was able to speak the language of Judah, but the language of his own people. 13:24

D 3 Nehemiah’s confronting of the problem of intermarriage 13:25-27

E 1 Through verbal confrontation: So I contended with them and cursed them 13:25a

E 2 Through physical confrontation: and struck some of them and pulled out their hair, 13:25b

E 3 Through the swearing of an oath: and made them swear by God, “You shall not give your daughters to their sons, nor take of their daughters for your sons or for yourselves.” 13:25c

E 4 Through the tragic lessons of history: “Did not Solomon king of Israel sin regarding these things? Yet among the many nations there was no king like him, and he was loved by his God, and God made him king over all Israel; nevertheless the foreign women caused even him to sin. 13:26

E 5 Through depicting the spiritual implications of their sin: “Do we then hear about you that you have committed all this great evil by acting unfaithfully against our God by marrying foreign women?” 13:27

D 4 The terrible example of intermarriage: Even one of the sons of Joiada, the son of Eliashib the high priest, was a son-in-law of Sanballat the Horonite, so I drove him away from me. 13:28

D 5 Nehemiah’s prayer concerning intermarriage: “Remember them, O my God, because they have defiled the priesthood and the covenant of the priesthood and the Levites.” 13:29

C 7 The Summary of Nehemiah’s Spiritual Efforts 13:30-31

D 1 Nehemiah's rectification of intermarriage: Thus I purified them from everything foreign 13:30

- D 2 Nehemiah's rectification of priestly and Levitical inactivity: and appointed duties for the priests and the Levites, each in his task, 13:30
- D 3 Nehemiah's plea for Divine blessing: and I arranged for the supply of wood at appointed times and for the first fruits. "Remember me, O my God, for good." 13:31

**Expanded Analysis of Nehemiah**

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