

DOWNLOAD PDF 1. TO THE SECOND VISIT OF NEHEMIAH TO JERUSALEM

Chapter 1 : Nehemiah Overview - The Sermon Bible Commentary

New International Version But while all this was going on, I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I had returned to the king.

It is part of the long history of that troubled city which today is still in the news, and still in trouble, as you well know. This ancient city is still surrounded by thick walls, but they are not the same walls that Nehemiah built. Those walls have disappeared; and the walls that are there now are of a much later date. However, I was in Jerusalem in , and I vividly remember standing one day in company with our Lambert Dolphin and the famous Israeli archaeologist, Naaman Avigad, on top of a section of wall which he told us, with great enthusiasm and pride, he had clearly established as part of the wall that Nehemiah built. This book, therefore, is an historic account of the rebuilding of the walls of that great city. But Nehemiah did more than rebuild a wall, as we will learn. This book is also the story of the restoring of a people from ruin and despair to a new walk with God. Jerusalem is not only an historic city which has for centuries been the center of the life of the nation of Israel and, in fact, the center of the biblical record , it is also a symbolic city. Jerusalem is also used in a pictorial sense throughout the Scriptures. What it pictures is the place where God desires to dwell. When the city was first designated to King David as the place where God wanted him to build the temple, he was told that this was the place where God would dwell among his people. Jerusalem therefore, throughout the Old and New Testaments, has pictured the place where God seeks to dwell. However, it is only a picture -- it is not the actual place where God dwells for, according to the New Testament, man is to be the dwelling place of God. God seeks to dwell in the human spirit. That is the great secret that humanity has largely lost today, but which New Testament Christianity seeks to restore. Jerusalem in ruins, therefore, is a picture of a life that has lost its defenses against attack and lies open to repeated hurt and misery. If you are at all acquainted with the world in which we live today, you will know that every time you turn your television on you are exposed to the hurt and misery of people whose walls have been broken down. Jerusalem in ruins is a vivid picture of their danger and despair. The book of Nehemiah depicts the way of recovery from breakdown and ruin to a condition of peace, security, restored order, and usefulness But the survey revealed that by the end of January half of them had broken their resolutions entirely, and none of the made it through the first year! This would probably be the same story for most of us. The reason is, when you resolve to do better you are depending upon your own will power to carry it through -- and will power is what most of us lack. We find it more comfortable to go back to the old habits. It is because, if I may put it very clearly right at the beginning, there is no recognition of God as a necessary part of the process! The most widespread secular illusion of our day is that we do not need God to do what we want to do. We think we can function quite adequately without him. It is amazing to me how many Christians live on that basis. I find in my own life tendencies to depend upon myself to do certain things and to ignore the need for God in this process. That is the central lesson of this book. During the past year we have all heard of the moral difficulties and failures of prominent television evangelists and Christian leaders. We have seen the moral collapse of outstanding and prominent leaders. Among them was a man who was widely respected. He was not a flamboyant sensationalist, like certain of the television evangelists. He was a very widely respected, godly man, and a personal friend of mine. His name is Gordon McDonald. When it was made public he had to leave the work in which he was involved. He spent over a year in a state of self-imposed exile, seeking to restore his relationships with his wife and family. He has written an account of his recovery and it has been published under the title, *Rebuilding Your Broken World*. I would like to share with you a quotation from that book in which McDonald describes an incident during the time of his recovery. In one of the darkest hours of my broken-world condition, I found myself one day in the front row of a Dallas church where I had been asked to give a talk. Frankly, I was in no mood to speak to anyone. But I felt constrained not to cancel, and so there I was. When the service began, a group of young men and women took places at the front of the congregation and began to lead with instruments and

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voices in a chain of songs and hymns: As we moved freely from melody to melody, I became aware of a transformation in my inner world. I was being strangely lifted by the music and its content of thankfulness and celebration. If my heart had been heavy, the hearts of others about me were apparently light because, together, we seemed to rise in spirit, the music acting much like the thermal air currents that lift an eagle or a hawk high above the earth. I not only felt myself rising out of the darkness of my spirit, but I felt as if I were being bathed, washed clean. And as the gloom melted away, a quiet joy and a sense of cleansing swept in and took its place. I felt free to express my turbulent emotions with tears. It was a day I shall never forget. No one in that sanctuary knew how high they had lifted one troubled man far above his broken-world anguish. Were there others there that day feeling as I did? Perhaps they would have affirmed as I did: That is the difference that a recognition of God makes in recovering from anguish and ruin. The words of Nehemiah son of Hacaliah: In the month of Kislev [that is December] in the twentieth year [i. They said to me, "Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire. The people were in trouble. They were feeling a great sense of disgrace and reproach. The walls of the city were broken down Nebuchadnezzar had started years earlier. The gates had been burned with fire and were no longer usable. If we take Jerusalem as a symbol of our own lives, there are many people, perhaps many right here this morning, who fit this description. You may look back on your life and you see there are places where the walls have been broken down. There is no longer any ability left to resist destructive attacks. You have perhaps fallen victim to sinful habits that you now find difficult, if not impossible, to break. That is the kind of ruin that is described here. There may be some who feel unable to stop wrongful sexual practices. You have gone along with the ways of the world. You have fallen into practices that the Bible says are wrong. You know they are wrong. But you have difficulty stopping them. You may be indulging in pornography. I am amazed at the number of Christians who secretly indulge themselves in this area. You may be addicted to drugs. You may be hooked on tobacco or alcohol. Perhaps you have a bitter spirit. You can be an addict of a critical, censorious attitude that complains about everything as much as you can be an addict to drugs. It is so habitual that you find yourself having difficulty stopping it. Perhaps your drift began innocently. You did not realize you were forming a habit, but now you no longer can stop it. Your defenses are gone. The walls of your city are broken down. Perhaps also your gates are burned. Gates are ways in and out. They are the way by which other people get to know you as you really are. Perhaps your gates have been destroyed, again by wrong habits: Perhaps you were sexually abused as a child. This phenomenon seems to be surfacing more and more frequently in our day. The shame of it, and the scarring of it, has kept you a recluse. Your gates are burned and nobody has access to you. Perhaps you were a victim of divorce -- or rape -- or of some bitter experience -- and you feel betrayed or sabotaged. You want to run and hide. No one can reach you. You have been so badly burned you are now touchy and inaccessible. There are parts of your life you cannot talk about. You do not want anyone to know. You have a sense of great personal distress and are feeling reproach and disgrace. You have been scarred emotionally.

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Chapter 2 : Nehemiah, Book of – WebBible Encyclopedia – calendrierdelascience.com

Nehemiah Inspects Jerusalem's Walls Nehemiah Nehemiah stayed in Jerusalem for three days before embarking on his mission. (v. 11) Nehemiah set out at night with just a small party to inspect the walls.

Book Overview - Nehemiah 1. Although the books bear different names they follow each other without paragraph and the numeration of the Masorah is listed at the end of Nehemiah for both books. It is however questionable whether it has always been one single book. Ezra 2 and Nehemiah 7 contain a nearly identical list of the returning Jewish genealogies, which would be a repetition difficult to understand if contained in a single work. But if the two books were individual books to start with the reason for the importance of the genealogies after the exile in each book would be a very good explanation. Later the books were differentiated and separated again as we know it in modern bible editions. The first verse of Nehemiah reads: The author writes mostly in the first person "I" throughout the book Nehemiah 1; Nehemiah 2; Nehemiah 3; Nehemiah 4; Nehemiah 5; Nehemiah 6; Nehemiah 7: The chapters 7 and contain lists of names on which the author Nehemiah could rely. According to his own statement Nehemiah travelled twice from Shushan to Jerusalem. The first journey took place in the 20th year of Artaxerxes I. After this Nehemiah undertook a second journey to Jerusalem Nehemiah King Artaxerxes reigned from to BC. The book of Nehemiah can therefore have been composed up to around BC. Ezra stresses the religious restoration of the remnant when writing of the erection of the altar, the building of the temple and the law of Jehovah that is the Word of God. The city pictures the living together of the people of God. Likewise the daily life of the believers ought to be constantly governed by the word and will of God. The faithful servant Nehemiah faces enemies from without and resistance from within. But he does not let himself be put off and his desire is to distinctly show: Separation between Holy and Unholy the walls; compare Ezekiel Peculiarities a Prayer Nehemiah was a man of prayer. This is where the so-called Elephantine papyri were found in These papyri contain parts of a correspondence of the Jews stationed in Elephantine with Jews living back home. Both these names appear in the book of Nehemiah also chapter 2: Overview of Contents I.

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Chapter 3 : Lesson 1: The Man Who Cried About a Wall (Nehemiah) | calendrierdelascience.com

*The Bible For Home Reading: First Part, To The Second Visit Of Nehemiah To Jerusalem [Claude Goldsmid Montefiore] on calendrierdelascience.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Nehemiah Chapter 12 Verses Originally there were 24 courses of priests, each course serving in the temple for a period of two weeks per year or for one month biannually see 1 Chron. Only four of those houses returned from Babylon see 7: Perhaps two are omitted because their families had become extinct, because no sons were born since the time Zerubbabel originally named them. This then is a selective rather than exhaustive listing of priests and Levites from the time of Zerubbabel and Jeshua, recording the key priests and Levites through 3 generations of High-Priests: This suggests the importance of appreciating the heritage that others have provided for us. These are names of 22 priests and eight Levites who returned with Zerubbabel. The priests and Levites who returned with Zerubbabel and Jeshua Ezra The names of the priests are given in this and the six following verses. Not Jeremiah the prophet, who cannot be thought to live so long as through the captivity. But Ezra may be Ezra the priest and scribe, who might come up with Zerubbabel to Jerusalem. And return to Babylon again, and from thence come again as he did, in the seventh year of Artaxerxes Ezra 7: Though this by some is not thought very probable. Seraiah was the High-Priest murdered by Nebuchadnezzar. Jeremiah and Ezra here, were not the same as those who have books named for them. His wife, Elisabeth, was descended from Aaron. They were both descended from the priestly family of Aaron, in fact. These [were] the chief of the priests and of their brethren in the days of Jeshua. Jeshua, Binnui, Kadmiel, Sherebiah, Judah, [and] Mattaniah, [which was] over the thanksgiving, he and his brethren. Most of these are made mention of in Neh. The last of them is said to be; "Over the thanksgiving, he and his brethren": He was the precentor, or had the directing and conducting of the songs of the temple, particularly the thanksgiving song at the daily sacrifices. Jarchi takes the word here used to be the name of a musical instrument. The Levites were divided into twenty four wards, and these were placed one against another 1 Chron. We must continue to remember that Jeshua, Binnui, and Kadmiel were the leaders of the three divisions of the Levitical tribe. The others mentioned here, were heads of families of the Levites. This record lists 6 generations of High-Priests beginning with Jeshua the Jonathan of verse 11 is the Johanan of verse This bridges the gap between the first generation after the Exile verses , and the contemporaries of Nehemiah. It carries forward the genealogy of 1 Chron. This is an account of the High-Priests in succession in the second temple, the first six of them. And if Jaddua, the last mentioned, is the same with Jaddus, as Josephus supposes, who went forth in his pontifical robes to meet Alexander the great returning from his conquests of Tyre and Gaza. From whom he obtained many favors, and whom he had into the temple, and showed him the prophecy of Daniel concerning himself. This paragraph must be written by another hand, and not Nehemiah, since it can hardly be thought he should live so long. And as to his times, this account of him, or the history of his own times, seems not to have gone through the priesthood of Eliashib, the third of those High-Priests see Neh. And to reach no further than to the thirty second of Darius Hystaspis Neh. This fragment therefore might be inserted by some godly man under a divine direction in later times, as we have several insertions in the books of Moses and Joshua of the like kind. And particularly in 1 Chron. Eliashib was mentioned as High-Priest, after Nehemiah reached Jerusalem. Joiada was in office 36 years. It was believed that Jonathan murdered his brother Jeshua, in the temple, so that he might be High-Priest. All of those listed above were High-Priests. Each of the 22 families in verses , is repeated, except one compare Hattush; verse 2. The principal men of the priesthood in his time were as follows, and who were the sons, or however the descendants of the priests in the time of his father before mentioned. This was the beginning of a list of the priestly families, starting with the High-Priest, Joiakim. Each of those mentioned above, were the head of their priestly family. They were probably, listed toward the last for that reason. These were all the men who were the heads of priestly families. But more likely there were

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two High-Priests with the same name or Nehemiah knew Jaddua as a young man. Nehemiah may have lived until about B. By this reckoning Jaddua would have been in his nineties by B. The same as in Neh. In the days of each of these; "Were recorded chief of the fathers": The principal men among the Levites. This refers to Darius II ca 405 B. An account is given of the priests in the times of Joiakim Neh. These verses being inserted, the account goes on Neh. The only thing that I can make of this is, perhaps they had the Levites recorded as the chief of the fathers, up until the time that Darius reigned. This involved precise genealogical records kept in the administrative archives of Judah. We know from our previous studies in Chronicles, that there were records kept of all of the heads of the families, and particularly of the civil and spiritual leaders. They thought it very important to keep an accurate genealogy of each family. The book of chronicles, mentioned above, was a record book other than the Chronicles in the Bible. It was terribly important to keep that type of record of the Levitical families during the Old Testament to see who could be High-Priest or priest. We are not told exactly why the record keeping ceased in the time of Johanan. It was ministering the law. After Jesus was crucified, the ministry is of the Spirit. Anyone who has the Spirit of God dwelling within them can minister. In fact, everyone who is a believer should minister in some capacity. Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise [and] to give thanks, according to the commandment of David the man of God, ward over against ward. David had re-set the functions of the temple up, just before he died. Again, we see the beginning of the listing of the chief Levitical families. Of the temple, where they stood and watched. Or "at the collection of the gates", meaning either where the people were gathered together, or where money gathered was laid up. And so, some render it "the treasuries of the gates": The writer of this book. Who was contemporary with him. We see the keepers of the gates above. Perhaps the keepers of the treasury door as well. Nehemiah was a civil leader in the office of governor. Ezra, as priest and scribe, was a spiritual leader. The walls were dedicated. This section relates to the dedication of the wall and the organization of temple services. Verse 27 resumes the narration of details for Ezra led the first company eastward and then northward. The other group proceeded north, then east to the temple area, meeting the first group in the temple courts verse 40, where they offered sacrifices and praised God verses Chapters 12-14, and the rebuilt temple several decades earlier Ezra 6: The rebuilt walls were dedicated with the music of thanksgiving most likely shortly after the events of Neh. Chapters 15, 16, and 25 and in the titles of Psalms 50, and The Bible links the spirit of grateful praise with the victorious Christian life 2 Chron. This dedication was not just a celebration of the completion of a project but the beginning of a new way of life. Now the people were dedicating themselves as the people of God. The dedication of the wall takes in the whole city, gates, and houses Neh. And if a new house was to be dedicated, much more a new city, and especially the holy city, in which stood the temple of the Lord see Deut. This dedication was made by prayer and songs of praise, as follow, and no doubt by sacrifices, and was kept as a festival. And indeed, according to the Jewish writers, it was annually observed on the seventh of Elul, or August. It was on the twenty fifth of that month that the wall was finished Neh. But the gates were not set up, and all things for the dedication were not ready till Elul, or August, following. And then all being finished, they made and served the seventh of that month as a festival. To assist in the solemnity of the day both with vocal and instrumental music, as follows. With songs of praise and thankfulness vocally, that they had been able.

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Chapter 4 : Nehemiah Chapter 1 Explained

Nehemiah gathered all of the Jews in the city and dedicated the wall to God, without whom they could not have succeeded. The people marched and sang, celebrating God's goodness to them.

In light of Nehemiah Also, see photographs at the end of this article. The Jebusites had built a massive wall on the vulnerable north side of the city. King Hezekiah later expanded the city westward to accommodate its growing population. When the Assyrians threatened to attack in BCE, Hezekiah repaired the original, Jebusite, wall on the eastern side of the city that had been constructed between the top of the ridge and the bottom of the valley the mid-slope wall. Archaeologists have uncovered large portions of it that have survived to this day. The Stepped-Stone Structure supported part of the palace area and there are remains of a tower on its northern side. Eilat Mazar has found dog burials and Persian period pottery beneath the tower which dates its construction to the time of the return from captivity. Nowhere does it mention the building of a new wall. It says, 35 times 7x5 , that he repaired the wall. One of her reasons for this argument was that Nehemiah 4: Now the critical question arises. It is located above the Gihon Spring just above the ancient Jebusite water gate. It is behind the Jebusite mid-slope wall and in front of any wall that would have been built on top of the eastern ridge. It would then be out of range for the people of the city but completely accessible to the enemy. The upper ridge wall In Raymond Weill excavated along the southeast side of the City of David. It is possible that the chips are the result of quarrying by Zerubbabel when he needed ashlar for the rebuilding of the Jewish Temple. Examples of these stones are found at the eastern Temple retaining wall near the East Gate. The historian, Josephus, records the words of Demetrius: I also allow you to build the walls of your city, and to erect high towers at my expense. The walls and tower, along the top of the ridge, must have been constructed earlier. Shiloh have discovered large amounts of Hellenistic potsherds and artifacts in the City of David. The tremendous amount of Greek stamped handles from broken Rhodian storage jars amphora found in the City of David attest to the density of the Hellenistic population of that part of the city during the Hellenistic period. More of these handles have been found in the City of David than in any other part of Jerusalem. Well over 1, were found in the City of David compared to about in all the rest of Jerusalem. Many other artifacts including an image of the Greek god Zeus were also found there. Underneath the thick layer of Persian period pottery, Mazar found many Babylonian period artifacts. Recent excavations in Ashkelon have produced the same thick layer of Persian period pottery complete with dog burials on top. When the Stepped Stone Structure and towers were first discovered they were covered by a thick glacis from the Hellenistic period which made ascent to the eastern slope very difficult. This wall ran from south to north along the middle of the slope. The wall on the upper ridge was dated to the Hellenistic period after Yigal Shiloh found white, limestone, chips from a Persian period quarry beneath it. The wall in the foreground is of similar construction and is also dated to the Hellenistic period by the pottery associated with it. The upper-ridge wall continued northward to the older Stepped-Stone Structure. On right, terrace wall W. On left, retaining wall W. The stones on the left in this picture belong to the time of Herod and the stones on the right belong to the time of the Hasmoneans.

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Chapter 5 : Nehemiah Definition and Meaning - Bible Dictionary

Nehemiah is the story of the rebuilding of the walls of Jerusalem, which took place in the fifth century before Christ. It is part of the long history of that troubled city which today is still in the news, and still in trouble, as you well know.

Related Media People cry about a lot of things. They cry at weddings. Parents cry when their children leave home. Sometimes they cry at the birth of their children and grandchildren. They cry at sad movies. Included in that assumption is that you have come to know Jesus Christ as your Savior and Lord by trusting in His shed blood to cover your sins. You cannot serve the Lord until you have done that. But if you have done that, the Bible is clear that you have been given a spiritual gift to use in service for the Lord 1 Pet. It is a great blessing when you see the Almighty God, creator of heaven and earth, use you in some capacity to serve the Lord Jesus! God wants to use each one of us, but He also wants to develop us into people who are more usable to Him. As we look at the life of Nehemiah, we will learn many qualities of service and leadership. The book falls into two broad sections: Rebuilding the Wall chapters ; and, Rebuilding the People chapters Nehemiah arrived in Jerusalem in B. He was a great leader whom God used to pull off a phenomenal feat: In spite of much opposition and numerous hurdles, they accomplished the task in just 52 days. The temple had been rebuilt for about 70 years, but the walls that Nebuchadnezzar had destroyed in B. As we saw in Ezra 4: But when some Samaritans and other pagan residents of the land had complained, Artaxerxes issued a decree to stop the project, which these enemies had done with force of arms. Nehemiah inquired about the condition of the city and the people. Nehemiah knew most of these facts before this. The wall and gates had been destroyed over years before. He wept, mourned, fasted, and prayed for days, entreating God to do something about these deplorable conditions. God responded by doing somethingâ€”through Nehemiah! We learn that â€” The person God uses has a burden for His people, a vision for His purpose, and a commitment to His purpose. First, Nehemiah saw the great need, which burdened his heart. He also saw what God wanted to accomplish. And, he committed himself to see it through in spite of the many difficulties. The person God uses has a burden for His people. When God wants to use you in some capacity, the first thing He does is to burden your heart with the situation. Perhaps, like Nehemiah, you will have known in general about the need for a long time. When you compare the date of 1: Rather, he waited on God in prayer for four months before the opportunity arose to talk with the king. But the man that God used to do something about it not only heard about the need. He felt their need. He wept, mourned, fasted and prayed for days about what he had heard. God used that burden as the basis for action. How do I discern which particular need God wants me to get involved with? Sometimes you hear about the overwhelming needs around the world and run for cover because there is no way to respond to them all. Out of emotional survival, we throw up a barricade around our hearts that blocks all of the needs from moving us. We end up engrossed in our own pursuit of pleasure and ignore the needs of others. Therefore beseech the Lord of the harvest to send out workers into His harvest. Give me the heart of Jesus to feel compassion for them. And raise up workers for the harvest to meet these overwhelming needs! The needs are simply endless. Nobody could do that. Rather, wait on God in prayer until He burdens your heart with a particular need that you can do something about. Nehemiah was realistic in assessing the problem. He quickly realized that at the heart of things was not a lack of organization, although they desperately needed someone to organize things, which Nehemiah subsequently did. The root problem was not a lack of resources, although the project required resources. The root problem was sin. The Bible is clear that at the root of all our global and personal problems is sin. Why are there wars and terrorist attacks? Why are there famine and disease? Why are governments and businesses riddled with greed and corruption? Why is the mission task of the church not fulfilled? On the personal level, why do couples argue and have problems communicating? Why do kids from Christian homes rebel against God and their parents? Whatever the problem, you can trace its roots back to sin, either to the original sin of Adam and Eve, or directly to the sins of the people with the problems. If God is going to use us to help alleviate any great need, we need to keep clear in our focus, that at the root of

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the problem is human sin. We also need to be aware of and confess our own sins. Nehemiah included himself with the sins of the people. We are sinners who have been shown mercy. But we dare not get distracted from the root problem. And lost people need repentance so that they can be reconciled to God. He begins his prayer addressing God: Then he prays 1: What does that mean? What should you do? It could mean that you are not born again, because you are not concerned about the things that God is concerned about. If that is your condition, you need to repent of your sins and trust in Christ to save you. You need to go before God and get your priorities in line with His priorities. He does not save us so that we can live happy lives pursuing the American dream. He saves us so that He can use us to further His purpose. That leads to the second quality of the person God uses: The person God uses has a vision for His purpose. We live in Babylon and have lived here for over years. Why not just settle down and worship God here? But why does He want to save people from around the globe? Be careful how you answer! But that is a man-centered goal. God does love people and He wants them to be happy, but not as the final end in itself. He wants to display the riches of His glorious grace and His manifold wisdom through the church to all of the angelic hosts Eph. I will warn you: Grappling with the truths that Edwards presents makes your brain ache! He does that when His people not only know and dutifully obey Him, but when they joyfully know and obey Him Piper, p. The person God uses has a commitment to His purpose. I hope that somebody does something about it. Nehemiah notes that he was cupbearer to the king 1: The cupbearer was a high position in the court. His responsibility was to choose and taste the wine before it was served to the king to make sure that it was not poisoned. He would have been a handsome man, well-trained in court etiquette. He would have to be a friendly companion, willing to lend an ear and even to give advice to the king. Since he enjoyed closest access to the king, he was a highly trusted man. Nehemiah lived in the palace at Susa with the king. Excavations have shown that it was built with cedar, gold, silver, and ivory. The walls were decorated with artistically colored glazed bricks and relief designs of winged bulls Donald K. Man in Charge [Victor Books], pp. Nehemiah would have eaten the best food, worn the best clothes, and lived in very comfortable quarters.

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Chapter 6 : Nehemiah - NIV - Read the Bible

Nehemiah. Nehemiah Prays for His People. 1 The words of Nehemiah son of Hacaliah. In the month of Chislev, in the twentieth year, while I was in Susa the capital, 2 one of my brothers, Hanani, came with certain men from Judah; and I asked them about the Jews that survived, those who had escaped the captivity, and about Jerusalem.

This means not only that he had immediate access to the king as the one who tested and served his beverages, but also that Nehemiah was a trusted advisor and high-ranking Persian official. When the king granted him permission to oversee the rebuilding project, Nehemiah asked for letters to the governors through whose territory he would pass on his trip to Jerusalem. This disagreement demonstrates how easy it is for godly people to come to different conclusions about what it means to trust God in their work. Perhaps each was simply doing what he was most familiar with. Nehemiah was a cupbearer to the king, familiar with the exercise of royal power. Both Ezra and Nehemiah were seeking to be faithful in their labors. Both were godly, prayerful leaders. But they understood trusting God for protection differently. Trying to prove or disprove God with science is like trying to screw in a flat-head nail with a screwdriver. Apparently he wanted to know the size and scope of the work he was taking on before he publicly committed to doing it. The fact that success came from the Lord did not mean Nehemiah could sit back and relax. Quite to the contrary, Nehemiah was about to commence an arduous and demanding task. Nehemiah was able to inspire collegiality and to organize the project effectively. But then, just as in the story of the rebuilding of the temple in Ezra, opposition arose. So what did Nehemiah lead his people to do? Pray and trust God? Or arm themselves for battle? Predictably, the pragmatic believer led them to do both: In fact, when threats against the wall-builders mounted, Nehemiah also stationed guards at key positions. He encouraged his people not to lose heart because of their opponents: Because of their faith, the people were to fight. Yet this was not an invitation to the Jews to put down their weapons and focus on building, trusting in supernatural protection alone. Rather, God would fight for his people by assisting them in battle. He would be at work in and through his people as they worked. We Christians sometimes seem to act as if there were a rigid wall between actively pursuing our own agenda and passively waiting for God to act. Yet, at moments, we are tempted to become passive while waiting for God to act. If you are unemployed, yes, God wants you to have a job. To get the job God wants you to have, you have to write a resume, conduct a search, apply for positions, interview, and get rejected dozens of times before finding that job, just as everyone else has to do. If you are a parent, yes, God wants you to have enjoyment in raising your children.

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Chapter 7 : Lesson Notes: Nehemiah

Nehemiah was once a part of the book of Ezra. This book covers the rebuilding of the walls of Jerusalem. It is also a time of return to the laws of God.

I asked them about the Jews who had returned there from captivity and about how things were going in Jerusalem. They are in great trouble and disgrace. The wall of Jerusalem has been torn down, and the gates have been destroyed by fire. In fact, for days I mourned, fasted, and prayed to the God of heaven. Look down and see me praying night and day for your people Israel. I confess that we have sinned against you. Yes, even my own family and I have sinned! Listen to the prayers of those of us who delight in honoring you. Please grant me success today by making the king favorable to me. I had never before appeared sad in his presence. You must be deeply troubled. How can I not be sad? For the city where my ancestors are buried is in ruins, and the gates have been destroyed by fire. When will you return? I will need it to make beams for the gates of the Temple fortress, for the city walls, and for a house for myself. The king, I should add, had sent along army officers and horsemen[f] to protect me. I had not told anyone about the plans God had put in my heart for Jerusalem. We took no pack animals with us except the donkey I was riding. I had not yet spoken to the Jewish leaders—the priests, the nobles, the officials, or anyone else in the administration. Jerusalem lies in ruins, and its gates have been destroyed by fire. Let us rebuild the wall of Jerusalem and end this disgrace! Are you rebelling against the king? We, his servants, will start rebuilding this wall. But you have no share, legal right, or historic claim in Jerusalem. They dedicated it and set up its doors, building the wall as far as the Tower of the Hundred, which they dedicated, and the Tower of Hananel. They laid the beams, set up its doors, and installed its bolts and bars. Beyond him was Hananiah, a manufacturer of perfumes. They left out a section of Jerusalem as they built the Broad Wall. He was the leader of the other half of the district of Jerusalem. They set up its doors and installed its bolts and bars. They also repaired the 1, feet[l] of wall to the Dung Gate. He rebuilt it, set up its doors, and installed its bolts and bars. He rebuilt it, roofed it, set up its doors, and installed its bolts and bars. Then came Hashabiah, the leader of half the district of Keilah, who supervised the building of the wall on behalf of his own district. Each one repaired the section immediately across from his own house. Then he continued as far as the upper room at the corner. Do they think they can build the wall in a single day by just offering a few sacrifices? May their scoffing fall back on their own heads, and may they themselves become captives in a foreign land! Do not blot out their sins, for they have provoked you to anger here in front of[r] the builders. We will never be able to build the wall by ourselves. I stationed the people to stand guard by families, armed with swords, spears, and bows. Remember the Lord, who is great and glorious, and fight for your brothers, your sons, your daughters, your wives, and your homes! The laborers carried on their work with one hand supporting their load and one hand holding a weapon. The trumpeter stayed with me to sound the alarm. Then our God will fight for us! And half the men were always on guard. That way they and their servants could help with guard duty at night and work during the day. We carried our weapons with us at all times, even when we went for water. We need more food to survive.

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Chapter 8 : Nehemiah 2 HCSB - Nehemiah Sent to Jerusalem - During the - Bible Gateway

Chapters tell of Nehemiah's first visit to Jerusalem and the rebuilding of the city walls, in spite of great opposition. Chapters describe the religious and social reforms that Nehemiah tried to implement.

When Sanballat heard of the rebuilding, he became angry. They would be questions that the Israelites would be asking themselves. Upon hearing other people asking the same questions, the Israelites might become discouraged. Sanballat was attempting to ridicule the Jews into giving up. Tobiah joined in with ridiculing the Jews, saying that the walls were so feeble that a fox could penetrate them. Nehemiah had a keen sense that the enemies were not simply personal enemies, but that they were enemies of God. The psychological attacks they were making are the same kinds of attacks they successfully made 15 or 20 years prior see Ezra 4: It is important to note that Nehemiah did not take matters into his own hands, but instead asked God for intervention and judgement. Not that the New Testament commands us to love our enemies and not extract vengeance. They rebuilt the wall to half its height. When the enemies of Jerusalem heard that the repairs were going well, they became angry and secretly plotted to stir up trouble against Jerusalem. Nehemiah and the Jews prayed and posted a guard to meet the threat. Serving God does not stop with prayer, but must be accompanied with action in order to be effective. At this time, the Jews began to get weary of the rebuilding and were unable to work well because of the rubble. The work was very difficult - the rocks were heavy, they were working long hours see v. The Jews came to Nehemiah and warned him that they would be attacked. By being near their families, the workers would know that they were safe and would not be distracted by thinking about their families. Nehemiah encouraged the officials and the rest of the people with a reminder that God is great and awesome. When we are faced with troubles, we should be willing to lean on our fellow Christians for support, just as the Jews who were working on the wall needed to lean on the Jews who were protecting the city. Even the workers carried a weapon with them. This saves time on travelling to and from the city and helps keep the city better protected. Watch for attacks from the enemy. And work on the solution. This is a good general pattern for us to follow in our every day life as well. Remember that the people have been united in their rebuilding of the wall to protect themselves against external threats. These are the same people who had been working side by side in harmony and community in rebuilding the wall. Once the wall had been rebuilt and the external threat had been minimized, the internal strife that existed began to surface. This internal strife happened either in the midst of the rebuilding project or shortly after the wall had been completed. Part of the reason that this internal strife came to the service is that because the entire population of Judah was involved in rebuilding the wall, normal business activity was virtually suspended during the fifty-two days of rebuilding. Why would the people cry for relief from their debt? These verses give the background. The background is that the people of Judah are suffering. They are economically oppressed. In this state, they cry out to Nehemiah for help. As Christians, how should we respond when the poor cry out for help? Who were the wealthy Jews who were able to exploit the exiles? They were probably either Jews who became wealthy during the exile and brought their wealth with them, or were Jews who were descendants of those who had returned over a century prior with Zerubbabel and were able to build up their wealth with successful businesses. The Jews are fatigued from hard labor. As returned exiles, most of them are poor - they have not had the opportunity to build wealth in their new homeland. When returning, they probably had exciting dreams of the new life they would lead when they returned to the Promised Land, but now have found themselves facing the harsh reality that it is difficult work for them to make lives for themselves. The bright future they had planned for themselves was not immediately coming to pass. This reality would certainly be trying on their faith and patience. The circumstances of the return created an environment where the rich were exploiting the poor and were taking usurious exactions while the poor struggled for their necessities. The poor have had to mortgage their lands and houses and even sell their children to slavery in order to pay the Persian taxes that were being charged to them. The principal would still be owed. The practice of usury was illegal

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see Exodus Nehemiah asks the officials to return their fields, their vineyards, their olive groves and their houses. This is the reason that so many of the laws we have examined in Exodus, Leviticus, and Deuteronomy deal with the illegality of excessive interest. Notice how the Jerusalem church is praised in Acts 4: The rich say they will return it. Nehemiah required the people to take an oath regarding the matter. Remember that Ezra also had the priests administer an oath regarding the putting away of the foreign wives and children - see Ezra

Even without keeping that salary, Nehemiah was able to maintain the style of princely hospitality that was appropriate to his position. He did this from his own resources, which indicates that the position of cupbearer to the king of Persia was a well-paid position. Former governors received their compensation in a combination of money and produce, but Nehemiah did not. Once again, we see a quality of good leadership in Nehemiah - he leads by example, participating in the labor. Compare with 1 Kings 4: Nehemiah prays that God remember him for good because of what he has done for the people of Judah. Ruthlessness of the wealthy v. In money matters, do you deal with Christians differently than you deal with non-Christians? Why or why not? As a role model, Nehemiah shows us that loving God and others sometimes requires personal sacrifice. When have your beliefs really cost you something? Further Opposition to the Rebuilding Nehemiah 6: However, at the same time, it is important to know that some Christians carry a high profile. For these Christians, it is important that they guard their behavior so as not to be compromised. What can we do to help those in leadership positions? Make it a practice to pray for those in authority see 1 Timothy 2: Request God to give them strength to stand against personal attacks and temptation. They need God-given courage to overcome fear. Nehemiah and his enemies went back and forth like this a four times, and finally Sanballat sent a messenger to Nehemiah a fifth time with an open letter. In Western Asia, letters, after being rolled up like a map, are flattened to the breadth of an inch; and instead of being sealed, they are pasted at the ends. Letters were, and are still, sent to persons of distinction in a bag or purse, and even to equals they are enclosed -- the tie being made with a colored ribbon. But to inferiors, or persons who are to be treated contemptuously, the letters were sent open -- that is, not enclosed in a bag. Nehemiah, accustomed to the punctilious ceremonial of the Persian court, would at once notice the want of the usual formality and know that it was from designed disrespect. The strain of the letter was equally insolent. It was to this effect: The fortifications with which he was so busy were intended to strengthen his position in the view of a meditated revolt: Official correspondence of the day was conducted on papyrus or leather parchment that was sealed with clay. Because this letter was "unsealed" or "open" , it shows that it was intended to be an insult, by not giving Nehemiah the respect that an official letter would carry. It also shows that Sanballat intended the letter to be public knowledge, and that he hoped that the lies he was spreading about Nehemiah would take root and discourage the Jews. The letter contained lies about what Nehemiah was doing in Jerusalem: Christian beliefs are constantly being misrepresented in the world at large. Like Nehemiah, we should be alert to find the times when our beliefs are misrepresented and we should stand up for the truth. Nehemiah remarks that Sanballat and the other enemies are attempting to frighten the Jews and discourage them from completing their work. Nehemiah responds to this threat by going to God with a prayer for strength. When confronted with difficulty, he turns to God and asks for strength. It is often tempting to pray that God deliver you from these situations, but we would all do well to remember that our strength comes from God and that we can - and should - turn to God for strength in difficult situations. After this incident, Nehemiah reports an incident with Shemiah, who encourages Nehemiah to hide out in the Temple because his enemies are attempting to kill him. Possibly Shemiah was tempting Nehemiah to enter an area of the Temple that was reserved for the priests see Numbers 1: However, the altar has historically been known as a place of refuge for those threatened with execution see Exodus More likely, the sin would have been in Nehemiah living in fear of threats, rather than by trusting God. Additionally, Nehemiah would have lost the respect of the people who looked to him for leadership had he followed Shemiah in fear. We see that Nehemiah turns to God in prayer. We also see that Nehemiah held true to his faith and never wavered. Nehemiah prays to God again.

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Chapter 9 : The Walls of Jerusalem Rebuilt (Nehemiah)

After this Nehemiah undertook a second journey to Jerusalem (Nehemiah). King Artaxerxes reigned from to BC. King Artaxerxes reigned from to BC. So Nehemiah's first stay lasted from to BC and the second stay probably followed soon after.

Nehemiah Chapter 1 Nehemiah was once a part of the book of Ezra. This book covers the rebuilding of the walls of Jerusalem. It is also a time of return to the laws of God. He was appointed governor of the province with authority to rebuild the city walls. Nehemiah and his work crew were harassed by three enemies: He also initiated many social and political reforms among the people 5: After a brief visit to Persia, he returned to Jerusalem B. This section details how Nehemiah became the governor of Judah compare 5: He is mentioned in The personal records of this famous royal cupbearer contribute greatly to this book. Nehemiah became a legendary figure in later Jewish literature. The books of Ezra and Nehemiah were originally one book. The words of Nehemiah indicate that this book gives his experience, told from his perspective, just as Ezra the priest recorded his narrative for posterity. He succeeded Ahasuerus, the husband of Esther, also known as Xerxes. These real-world references root the book in history. The 20th year ca. Nehemiah was deeply concerned about the people and the city, especially during the previous 13 years, since the second return under Ezra B. Nehemiah was living at the Persian court. Chisleu is the month of December on our calendar. This 20th year is speaking of the 20th year of the reign of Artaxerxes. Hanani, the brother of Nehemiah came to Nehemiah to tell him of his homeland. Nehemiah wanted to know how the people who had gone back to Jerusalem from captivity were doing. Most likely this was a recent destruction and not the one back in B. The gates had been burned with fire before the captivity. The walls were broken down at that time as well. These were things that had been left undone, since their return to Jerusalem. It seems they had never re-established themselves in their land. Nehemiah had assumed incorrectly, that everything in Jerusalem had been totally repaired. He was not aware that there was still much to be done. Nehemiah was brokenhearted at hearing this. He fasted and prayed to find the will of God in this for himself. One of the greatest building projects in history was so successful because it was started by the prayers of a man of God. This is the first of many prayers this book records 2: This is a refrain from Deuteronomy 7: This was almost identical to what Daniel had to say. Nehemiah was a believer in God. He realized the omnipotence of God. God is all powerful. God keeps covenant with mankind, when they obey His commandments. Nehemiah may have believed that the sins of the returnees compare Ezra chapters 9 and 10 , had prompted God to change His mind and withhold His favor from the Jews. We see a humble man confessing to the LORD that he had sinned. The weight of the sins of his father and of the Hebrews, seemed to weigh as heavy on his conscience as did his own sins. He confesses for them all. His plea to God was that He had not turned completely away from His people. He was saying, please hear my prayer. Those which are recorded in Exodus, Leviticus, Numbers and Deuteronomy. This was speaking of the wide range of sins they committed. They mainly had totally disregarded the wishes of God for their lives, and were living to please themselves. Unfaithfulness would result in scattering; faithfulness would result in gathering. In a healthy prayer life, we should ask God to reveal if any current problems in our lives are the consequences of sinful choices. This represents a summary of various Mosaic writings. Not a reminder to God as if He had forgotten, but a plea to activate His Word. God had warned them in advance through Moses, that to disobey God brought curses, one of which was scattering into foreign countries as captives. They had disregarded the Word of God, and He had done just as He had promised. Their captivity was brought on them by their own transgressions. That is, the uttermost parts of the earth, the most distant regions. So called, because at the extreme parts of the horizon, according to our apprehension, the heavens and earth touch each other. So that what is the uttermost part of the one is supposed to be of the other. That is to Jerusalem where the temple was built, and his name was called upon. The best explanation of this Scripture is another Scripture. God had saved this remnant of His people to start with again. God would gather them like a hen

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gathers her chicks. Artaxerxes had made an earlier decision to stop the work Ezra 4: His basic duty was to choose and taste the wine to ensure that it was not poisoned, and then to present it to the king. In many cases the cupbearer was second only to the king in authority and influence. It is as if Nehemiah was reminding God that these are the same people He had promised to forgive. God had redeemed them from captivity, now He must help them even more keep their relationship with Him. They were back in their land, but not in fellowship with the LORD as they needed to be. God would bless them, but they needed someone to help them stay in fellowship with God. It seems they were quick to drift away, if there was not someone with a strong hand to keep them from it. Nehemiah alluded to the fact that Israel was the place which God had chosen for His name to dwell 1: The reference to King Artaxerxes anticipated the discussion in 2: As an escort of the monarch at meals, the cupbearer had a unique advantage to petition the king. They also had the responsibility of bringing the king joy, not sadness. It would be easy for him to be satisfied with what he had, and forget about Judah and Jerusalem. If Nehemiah was to go to Jerusalem, God would have to make it alright with Artaxerxes. Nehemiah had it in his heart to go to Jerusalem, and help with the work in rebuilding the walls and the gates. He felt he could be an asset in leading them back into good relations with God. Nehemiah Chapter 1 Questions 1. What does the book of Nehemiah cover? Who was the father of Nehemiah? The month of Chisleu is similar to what month on our calendar? What did Nehemiah inquire of him about? Where was Nehemiah living at the time? What report did Hanani give Nehemiah? What effect did this have on Nehemiah? What did he do about this, besides pray? What did Nehemiah call God in verse 5? What does "beseech" mean? When does God keep covenant with mankind? What was the confession? Who was he confessing for? What had God said He would do to them, if they transgressed His law? What was the fulfillment of that? What would God do, if they repented? Why had God saved this remnant of His people? What was Nehemiah reminding God of in verse 10? What was missing, since they had gone back to their homeland? Whose prayers was Nehemiah asking God to be attentive to?