

Nehemiah Commentaries & Sermons

EZRA

ESTHER

Nehemiah Rebuilding the Wall

Click chart to enlarge
Chart from [Jensen's Survey of the NT](#) - used by permission

NEHEMIAH RESOURCES

Esther Commentary, Sermon, Illustration, Devotional

CHRONOLOGICAL RELATIONSHIP OF EZRA-NEHEMIAH-ESTHER

538-515BC	483-473BC	457BC	13 Year Gap	444-425BC
Ezra 1-6	Book of Esther	Ezra 7-10		Book of Nehemiah
First Return of Jews from Babylonian Exile	58 Year Gap	Second Return of Jews from Babylonian Exile		Third Return of Jews from Babylonian Exile

NEHEMIAH:

BUILDING FOR SECURITY

1	2	3	4	5	6	7	8	9	10	11	12	13						
Reconstruction of The Wall							Restoration of The People											
Revealed Plans		Re-Construction			Re-Settle		Re-Vival		Re-Distribute	Re-Dedicate	Re-Form							
Vision for Work	Plan for Work	Begin the Work	Work Threatened from Without-Within-Without		Finish the Work	Consecration Renewal of the Covenant			Consolidation Obedience to the Covenant									
Key: Wall							Key: Law											
Political							Spiritual											
Construction							Instruction											
Building for Physical Security							Building for Spiritual Security											
Work (Builders)							Worship (Dwellers)											
Leadership by A Man							Revival of A Nation											

Place: Jerusalem

Time: 19 years

(444-425 BC)

- [See an excellent Timeline of Ezra-Nehemiah-Esther on page 35](#)
- [See another timeline of Esther related to Ezra & Nehemiah on page 15 - Parallel lines for Medo-Persian Kings & Daniel, Zechariah, Haggai and Malachi](#)

Adapted from Wilkinson's Talk Thru the Bible and Jensen's Survey of the OT

CHRONOLOGY OF NEHEMIAH

EVENT	MONTH/DAY	YEAR	REFERENCE
Hanani brings Nehemiah a report from Jerusalem (20th year of Artaxerxes I)		435– 444 B.C.	Neh 1:1
Nehemiah before King Artaxerxes	1	445	Neh 2:1
Nehemiah arrives to inspect Jerusalem walls		445	Neh 2:11
Wall is finished	6/25	445	Neh 6:15
People of Israel gather	7	445	Neh 7:73-8:1
People of Israel celebrate Feast of Booths	7/15–22	445	Neh 8:14
People of Israel fast and confess sins	7/24	445	Neh 9:1
Nehemiah returns to Susa (32nd year of Artaxerxes I)		433	Neh 5:14, 13:6

The Persian Empire at the Time of Nehemiah c. 450 B.C.

[ESV.org](#) - During the time of Nehemiah, the Persian Empire had reached its greatest extent, engulfing nearly the entire Near East. In 539 B.C. the Persians under Cyrus the Great defeated the Babylonians and absorbed the lands of Israel and Judah (which they called "Beyond the River") into their empire. The next year Cyrus allowed the people of Judah (now called Jews) to return home and rebuild the temple of the Lord. Several waves of returning Jews resettled in Judea. In about 445 B.C., Nehemiah was granted permission to rebuild Jerusalem's ruined walls.

Jerusalem in the time of Nehemiah

NOTE: In order to see detail of "Gates" click original at [ESV.org](#) to magnify.

Key Passages: Nehemiah 2:17, Nehemiah 6:3, 15, 16, Nehemiah 8:8, Nehemiah 8:10

Key Words: Build/built (Nehemiah 2:18, 20, 3:1, 2, 3, 13, 14, 15, 4:3, 5, 6, 18, 7:4, 12:29), Remember (Nehemiah 1:8, 4:14, 6:19, 6:14, 9:17, 13:14, 22, 29, 31), Read the Book (Nehemiah 8:3, 8, 18, 9:3, 13:1) Pray (Nehemiah 1:4, 6, 11, 2:4, 4:9, 11:17), Wall (33x), Work (22x), Mercy (Lovingkindness) (Nehemiah 1:5, 9:17, 32, 13:22), Disobedient (Nehemiah 9:26)

Relationship of the three historical books:

EZRA RESTORATION

NEHEMIAH RECONSTRUCTION

ESTHER PRESERVATION

J Sidlow Baxter - Nehemiah is a gem of a book in the spiritual lessons which it teaches us. It tells how, under the new leadership of Nehemiah, the walls of Jerusalem were rebuilt by the returned Remnant, and how the people themselves were restructured in the Law which God had given to their nation, long before, through Moses. This rebuilding of the city wall is like a graphic object-lesson illustrating those truths which lie at the heart of all true service for God; and he who will give heed to the lessons here vividly pictured will be a wise and successful builder in spiritual things... The Babylonian Exile sounded the death-knell of the Hebrew

language. The educated classes were deported to Babylon or fled to Egypt, and those who remained were not slow to adopt the language used by their conquerors. The old Hebrew became a literary and sacred tongue, the language of everyday life being probably Aramaic. Whatever may be the exact meaning of Neh 8:8, it proves that the people of that time had extreme difficulty in understanding classical Hebrew when it was read to them. Yet for the purpose of religion, the old language continued to be employed for several centuries. - T.H. Weir, in "International Standard Bible Encyclopedia."... **Spiritual Message** - As we watch this strong, earnest, godly hero, Nehemiah, resolutely leading the rebuilding in the first part of the book, then resolutely resisting compromise and laxity and intrigue in the second part of the book, we find the spiritual message of it all coming home to us with great force. Let us heed its voice to us. There is no winning without working and warring. There is no opportunity without opposition. There is no "open door" set before us without there being many "adversaries" to obstruct our entering it (1 Cor 16:9). Whenever the saints say, "Let us arise and build," the enemy says, "Let us arise and oppose." There is no triumph without trouble. There is no victory without vigilance. There is a cross in the way to every crown that is worth wearing. Lessons and analogies are everywhere in this book. There are the walls of a city of God to be built in every individual human heart. There are the walls of a city of God to be built among the nations of the earth. Nehemiah exemplifies the vital principles which are involved in all such building, if it is to be successful building in the true sense. And we must add that Nehemiah himself is a really first-rank character-study. He stands out conspicuously as a man of prayer, a man of faith, a man of courage, a man of action. Look up the verses and incidents which indicate these qualities. They are an inspiration to read and reflect on. The late Rev. Samuel Chadwick, beloved by all sound Methodists, once used the following words, or words very like them, in a prayer at a service which he was conducting in Manchester: "O Lord, make us intensely spiritual, but keep us perfectly natural and thoroughly practical." As we recall that prayer we cannot but think how Nehemiah illustrates those three expressions intensely spiritual, perfectly natural, thoroughly practical. Both Nehemiah and Samuel Chadwick eminently fulfilled the terms of that prayer, and both were singularly owned of God as spiritual builders and soldiers. May God raise up a numerous succession to them among the needy churches of our day! ([Explore the Book-J. Sidlow Baxter - recommended](#))

Irving Jensen - Revival (Nehemiah 7:73b–10:39) A major turn is made in the book of Nehemiah at 7:73b. The shift is from the physical and material rebuilding to building for spiritual security. The reading of God's Word is given no higher honor than in chapter 8; thanksgiving and penitence are blended together in sublime and startling proportions in the prayer of chapter 9; and the people's determination to prove the sincerity of that prayer by action is wonderfully exemplified in chapter 10. The people solemnly covenanted "to walk in God's law," which they were proud to claim as having come to them through "Moses, God's servant" (10:29). Among other things, they said, "We will not neglect the house of our God" (10:39). The passing of time would tell how faithfully they and their children would keep this covenant... The subject of revival is often discussed by Christians, but less often experienced. Revival is the renewal of the believer's intimate relationship with God. The price of revival is high, but the way is simple. These three chapters present that way, in the correct order: Chapter 8: the work of God's Word (exposure to, and understanding of the Word) Chapter 9: the experience of genuine prayer (confession of sin, and worship of God) Chapter 10: decision and action (in the spirit of sacrifice) Reflect on these truths, especially as they apply to Christian living. ([Jensen's Survey of the Old Testament- Search and Discover- Recommended](#))

BOOKS YOU CAN BORROW FROM ARCHIVE.ORG

Explanation - Most of the resources below are newer commentaries (written after 1970) and other Bible resources which previously were available only for purchase in book form or in a Bible computer program. The resources are made freely available by archive.org but have several caveats - (1) they do not allow copy and paste, (2) they can only be checked out for one hour (but can be checked out immediately when your hour expires giving you time to read or take notes on a lengthy section) and (3) they require creating an account which allows you to check out the books free of charge. To set up an account click archive.org and then click the picture of the person in right upper corner and enter email and a password. That's all you have to do. Then you can read these more modern resources free of charge! I have read or used many of these resources but not all of them so ultimately you will need to be a Berean (Acts 17:11+) as you use them. I have also selected works that are conservative and Biblically sound. If you find one that you think does not meet those criteria please send an email at <https://www.preceptaustin.org/contact>. The resources are listed in alphabetical order by the author's last name and some include reviews of the particular resource.

HINT IF THE BOOK SAYS "BORROW UNAVAILABLE" - "Borrow unavailable" means that someone else has it checked out for an hour. And if they are savvy and really like using it, they will immediately check it out after the hour expires and this keeps it from being shown as "Available." I use several "workarounds" when this happens -- e.g., if I have the exact quote from the book and want to see the context, I search with a few words from the quote (putting them in quotation marks so that they are the specific words searched). Let's

illustrate some workarounds using the highly rated [The books of Ezra and Nehemiah](#) by F Charles Fensham (which is likely to be unavailable because of high rating) and saw that it was "Borrow Unavailable" so I employed my next "workaround". Since it is about Ezra and Nehemiah, it is logical to assume if you search for one of those terms, you will receive "hits" -- for Ezra I received 670 hits. Now you can click on one of those hits and usually (not always) the page opens and is readable (and they usually allow 2 pages to be fully viewed). I then put in Ezra Nehemiah (no quotes) in the search box and received 970 hits which on quick inspection allows you to look at virtually every page (by clicking on the results in the search box). Now sometimes you may click on a page and it is blacked out but still shows the "hits" that are on that page. You can then try the next maneuver which is simply reload (refresh) the page (usually in the upper left corner of Google browser) and often (not always) the page on reloading/refreshing is legible. This same technique can be employed for any book that states "Borrow Unavailable." You need to be "creative" in how you search for a specific "unavailable" book and this depends on the subject matter. E.g., sometimes I just put a number in the search queue. E.g., I put 7 in the search box and it retrieved 304 hits. There are probably some other "workarounds" that I have not thought of, so if you discover some that are helpful please shoot me an email and I can let others know. Thank you.

[EXPOSITOR'S BIBLE COMMENTARY](#) - Volume 4 - 1-2 Kings, 1-2 Chronicles, **Ezra, Nehemiah, Esther, Job** - 1092 pages (1976)

James Rossrup - Yamauchi, Edwin. "Ezra, Nehemiah - A conservative investigation with plentiful help on text, word meaning, history, culture, etc. Yamauchi cites from a wide swing of scholarly literature. He is sometimes concisely helpful on differences in numbers between Ezra and Nehemiah (cf. also on the numbers Gleason Archer, Encyclopedia of Bible Difficulties. Grand Rapids: Zondervan, 1982, pp. 229–30).

[Bible Knowledge Commentary](#) - Nehemiah

[Victorious Christian service : studies in the book of Nehemiah](#) by Redpath, Alan His material is always worth checking.

[Nehemiah and the dynamics of effective leadership](#) by Barber, Cyril J

James Rossrup - This is a clear, practical evangelical effort to do exposition and at the same time point out principles from the life of Nehemiah to help Christians be more organized in handling their lives and business today. The work grew out of a 26-week laymen's Bible class series geared to shoe leather living, but shows much study.

[The books of Ezra and Nehemiah](#) by Fensham, F. Charles (Frank Charles), New International Commentary on the Old Testament).

[Tim Challies](#) - Most commentators on the commentaries rate this as the best volume on Ezra and Nehemiah. Fensham takes the traditional approach to the books' dating, authorship and other elements. His strength is apparently in his emphasis on history and culture. Jim Rossrup says this commentary is "an evangelical effort knowledgeably rich in exegesis with a firm grasp of Hebrew, matters of introduction, and solid explanation of many of the verses."

James Rossrup - An evangelical effort knowledgeably rich in exegesis with a firm grasp of Hebrew, matters of introduction, and solid explanation of many of the verses. He shows a more meaningful grip on the relationship of the material in Ezra and Nehemiah than Williamson, and is better overall.

Cyril Barber - "A thoroughly competent conservative commentary, well worthy of the series. It will meet the needs of readers at every level. The preacher should be sparked by it to many useful lines of thought about the application of the unchanging Word of God to our modern situation" (Donald J. Wiseman)

[Ezra, Nehemiah, Esther](#) by Larson, Knute. This is the Holman Old Testament Commentary - well done series

[Hand me another brick](#) by Swindoll, Charles R - the book not the study guide.

[Hand me another brick : Bible study guide](#) by Swindoll, Charles

James Rossrup - One of America's top Evangelical Free Church pastors (Fullerton, CA) and later a president at Dallas Theological Seminary gives challenging expositions of main lessons in Nehemiah, with illustrations and ways to apply the truth. Pastors, Bible teachers and laypeople in general will find pointed principles to refresh their spiritual lives and direct them in service.

[A passion for faithfulness : wisdom from the book of Nehemiah](#) by Packer, J. I

James Rossrup - Packer writes in the "Living Insights Bible Studies" series, which focuses on surveys (not

complete commentary) to foster key themes and godly living (ix). This claim for uniqueness is a seller's misleading one, since many longer or shorter commentaries actually do this. Packer uses Nehemiah as a servant leader to write about church-building, and often rather than explaining the biblical book merely dips in to draw lessons. An instance is Nehemiah's character qualities, His God, his godliness, his call to serve, his management, his enduring of trials, and his times of refreshing. Packer forms parallels between issues of Nehemiah's time and situations God's servants face today.

[Overcoming fear & discouragement](#) by Arthur, Kay, Lawson, David, Vereen, Bob

[Be determined : standing firm in the face of opposition : OT commentary: Nehemiah](#) by Wiersbe, Warren

Cyril Barber - This commentary on the Book of Nehemiah is for lay people. Wiersbe writes: "God's work is never easy, and in these last days it is getting more and more difficult to serve. The enemy is hurling his ammunition at us as never before and is setting his subtle traps where we least expect them.... But the same great God who enabled Nehemiah to finish building the walls of Jerusalem will enable us to finish our course with joy and accomplish the work He has called us to do. There is no reason to quit or even to despair." Whatever Wiersbe writes is always worth reading!

[Bible Exposition Commentary - Old Testament](#)

[The message of Nehemiah : God's servant in a time of change](#) by Brown, Raymond

[Tim Challis](#) - After the first three volumes, it seems that the quality drops off a little bit (though three commentaries is probably plenty for almost any purpose). Raymond Brown's contribution to the BST covers only Nehemiah but apparently does so well. The BST is similar to the TOTC in that it is easy to read and geared toward a general audience

[Rebuilding : it's never too late for a new beginning](#) by Hawkins, O. S

[Nehemiah: man in charge](#) by Campbell, Donald K

James Rossrup - A long-time Bible professor at Dallas Theological Seminary, and for some time president, weaves lucid explanation of the book with choice illustrations. As a highly readable survey, it is helpful to both lay person and a pastor or Sunday School teacher seeking a clear tracing of the flow of the book plus a focus on key traits that made Nehemiah a good leader. Comments are well organized and truth applied relevantly to highlight many of the main lessons of Nehemiah. Preachers can get good ideas here, and any readers be built up.

[Nehemiah : learning to lead](#) by Boice, James Montgomery,

James Rossrup - One of America's famous expository pastors (10th St. Presbyterian Church, Philadelphia) issues a call to pattern life after Nehemiah's style of leadership. He brings out traits and shows how they can be relevant today, writing lucidly and using illustrations at times. His work is suggestive for expositors, also provocative for spiritual growth in usefulness to God.

[New Bible Commentary - \(1994\) See user reviews](#)

James Rossrup - Restricted to pp. 395–411, Cundall uses his space well. He favors unity with Chronicles as one composite history and advances a summary of the main points of controversy over the relationship of Ezra and Nehemiah (395–97). He deals with the critical theory which rejects the traditional position and does not concur that the Chronicler has confused the order of the books (397). In some number problems, he assumes copyist errors, as in Ezra 1:9–11 (399). Overall it is a terse work offering help many a time.

[I & II Chronicles, Ezra, Nehemiah : introduction and commentary](#) by Ackroyd, Peter R

[Hope under construction : insights into the life of Nehemiah](#) by Getz, Gene A

James Rossrup - Author of several books of Bible characters (Abraham, Moses, etc.), Getz clearly elucidates principles on prayer and patience in a book with thirteen references to prayer. A good conservative effort that can fan fires of prayer in laypeople and stir pastors and Bible teachers to more faithfulness in this area.

[Ezra, Nehemiah, Esther : a self-study guide](#) by Jensen, Irving

[Ezra, Nehemiah and Esther](#) by J. Vernon McGee - Thru the Bible

[Ezra, Nehemiah and Esther](#) by McConville, J. G [11 ratings](#)

James Rossrup - Books in this series (Daily Study Bible) differ greatly in whether liberal or conservative. The present commentator as on Chronicles reaches views quite often that staunch evangelicals (in the way this has traditionally been understood) will appreciate. Ezra came to Jerusalem in 458 B. C., Nehemiah in 445, and both took part in Nehemiah 8–10, 12. McConville assumes that events in Esther are historically reliable. Though at so many points too brief, this is a refreshing, warm, and good commentary done clearly and using historical/archaeological help to shed light

[Ezra and Nehemiah](#) by Williamson, H. G. M. (Hugh Godfrey Maturin), Word Biblical Commentary

James Rossrup - Highly respected in the general scholarly community, this indeed does furnish help, often detailed, on many matters like word study, background, customs, and views on problems. He treats the books as essentially from the fifth century B. C., brought together fully by 300 B. C., and a literary unit. He believes the composer may have been misled by a mistaken identification of Sheshbazzar and Zerubbabel. He dismisses conservatives at times by subjectively seeing so much material in Ezra and Nehemiah as fragmented (cf., for instance, p. 10). Yet he is somewhat conservative at times, and fairly includes evangelicals in his bibliography, etc.

[Ligonier Ministry \(Kevin Matheson\)](#) - Williamson's commentary is a scholarly standard on these books and should be consulted in conjunction with Fensham's and Rata's commentaries. There is more technical information in Williamson's work, but it is less user friendly due to the cumbersome format of the WBC.

[Tim Challis](#) - There is not only near-consensus on the best commentary on Ezra and Nehemiah, but also near-consensus on the second best—Williamson's contribution to the WBC. Williamson takes a more scholarly and technical approach than Fensham, making this a little bit more difficult to read. His strength is in word study, background, customs and the like. With Fensham this should make a pretty good one-two punch in understanding and interpreting the text.

STUDY BIBLES - ONE VOLUME COMMENTARIES OF ENTIRE BIBLE, BIBLE DICTIONARIES, GENERAL REFERENCE WORKS

Note: The first 4 resources have no time restriction and allow copy and paste function:

(1) [KJV Bible Commentary](#) - Hindson, Edward E; Kroll, Woodrow Michael. Over 3000 pages of the entire OT/NT. Well done conservative commentary that interprets Scripture from a literal perspective. Pre-millennial. [User reviews](#) - it generally gets 4/5 stars from users. - [372 ratings](#)

Very well done conservative commentary that interprets Scripture from a literal perspective [user reviews](#)

The King James Version Bible Commentary is a complete verse-by-verse commentary. It is comprehensive in scope, reliable in scholarship, and easy to use. Its authors are leading evangelical theologians who provide practical truths and biblical principles. Any Bible student will gain new insights through this one-volume commentary based on the timeless King James Version of the Bible.

(2) [The King James Study Bible Second Edition](#) 2240 pages (2013) (Thomas Nelson) General Editor - Edward Hindson with multiple contributing editors. . [3,194 ratings](#). Pre-millennial. See [introduction on How to Use this Study Bible](#).

(3) [NKJV Study Bible: New King James Version Study Bible](#) (formerly "The Nelson Study Bible - NKJV") by Earl D Radmacher; Ronald Barclay Allen; Wayne H House. 2345 pages. (1997, 2007). Very helpful notes. Conservative. Pre-millennial. [917 ratings](#)

[Wycliffe Bible Commentary](#) - OT and NT - Charles Pfeiffer - 1560 pages (1962). [214 ratings](#) Less detailed than the KJV Bible Commentary.

James Rossrup - Whitcomb, John C. "Ezra," "Nehemiah," and "Esther" in The Wycliffe Bible Commentary. Chicago: Moody, 1962. The author, for many years Professor of Old Testament at Grace Theological Seminary in Winona Lake, Indiana has distinguished himself by co-authoring The Genesis Flood with Henry Morris and by his own work Darius the Mede. His commentary here shows the same painstaking research into historical matters as well as Hebrew meanings. See also his bibliography at the end of each book.

[The Experiencing God Study Bible : the Bible for knowing and doing the will of God](#) - Blackaby, Henry (1996) 1968 pages - CHECK THIS ONE! Each chapter begins with several questions under the title "PREPARE TO MEET GOD." Then you will interesting

symbols before many of the passages. The chapter ends with a "DID YOU NOTICE?" question. This might make a "dry chapter" jump off the page! Read some of the [48 ratings](#)

[The Defender's Study Bible : King James Version](#) by Morris, Henry M. Excellent notes for well known creationist. [45 ratings](#)

[The MacArthur study Bible](#) - John MacArthur. Brief but well done notes [1,275 ratings](#)

[The David Jeremiah study bible](#) - (2013) 2208 pages. [2,272 ratings Logos.com](#) - "Drawing on more than 40 years of study, Dr. David Jeremiah has compiled a legacy resource that will make an eternal impact on generations to come. 8,000 study notes. Hundreds of enriching word studies"50+ Essentials of the Christian Faith" articles."

[ESV study Bible](#) - Excellent resource but not always literal in eschatology and the nation of Israel [6,004 ratings](#)

[The NIV study Bible](#) by Barker, Kenneth L; Burdick, Donald W (1995) 2250 pages. Note this is the first edition. This resource has been fully revised in 2020.

[The Ryrie study Bible](#) - Charles Ryrie (1978) 2142 pages. Conservative. [216 ratings](#)

[Believer's Bible Commentary](#) by MacDonald, William (1995) 2480 pages

Dr. John MacArthur, Jr. - "Concise yet comprehensive - the most complete single-volume commentary I have seen."

Warren Wiersbe - "For the student who is serious about seeing Christ in the Word."

[Life application study Bible](#) : New Living Translation. Has some very helpful notes. [4,445 ratings](#)

Explore The Book - J.Sidlow Baxter: [Vol. 1 Genesis to Joshua](#) [Vol. 2 Judges to Esther](#)

[Today's handbook of Bible characters](#) by Blaiklock, E. M

[Toward an Old Testament theology](#) by Kaiser, Walter C., J

[The Lion handbook to the Bible](#) - (1999) 822 pages. This resource is absolutely loaded with very nice color pictures and charts.

[NIV archaeological study Bible](#) (2005) 2360 pages [950 ratings](#) (See also [Archaeology and the Bible - OT and NT](#))

[With the Word](#) - Devotional Commentary - Warren Wiersbe - [428 ratings](#)

[Wiersbe's expository outlines on the Old Testament](#) by Wiersbe, Warren W [113 ratings](#)

"Even the most difficult Scriptures come alive as Warren Wiersbe leads you book-by-book through the Old Testament and helps you to see the "big picture" of God's revelation. In this unique volume, you will find: • Introductions and/or outlines for every Old Testament book • Practical expositions of strategic chapters • Special studies on key topics, relating the Old Testament to the New Testament • Easy-to-understand expositions that are practical, preachable, and teachable If you have used Dr. Wiersbe's popular BE series, you know how simple and practical his Bible studies are, with outlines that almost teach themselves. If not, you can now discover a wonderful new resource. This work is a unique commentary on every book of the Old Testament. It contains new material not to be found in the BE series.

[Evangelical Commentary on the Bible](#) - editor Walter Elwell (1989) 1239 pages. [User reviews](#).

[A Biblical theology of the Old Testament](#) - Merrill, Eugene H - A Theology of Ezra-Nehemiah and Esther." pp. 189–205

[Kingdom of priests : a history of Old Testament Israel](#) by Merrill, Eugene

[Eerdmans' family encyclopedia of the Bible](#) (1978) 344 pages

[Eerdmans' handbook to the Bible](#) (1983) 688 pages

[Tyndale handbook of Bible charts & maps](#) by Wilson, Neil

[A survey of Israel's history](#) by Wood, Leon James

[Bible handbook and A-Z bible encyclopedia](#)

[International children's Bible field guide : answering kids' questions from Genesis to Revelation](#) by Richards, Larry

[The illustrated guide to Bible customs & curiosities](#) by Knight, George W. (George William),

[Today's handbook of Bible times & customs](#) by Coleman, William L

[The Shaw pocket Bible handbook](#) - Editor - Walter Elwell (1984) 408 pages.

"This hardback is small in size but packed full of content: Brief summaries of every book of the bible, cultural, archaeological and historical info, word definitions, pictures, maps and charts." Worth checking!

[Unger's Commentary on the Old Testament \(Volume 2 - Isaiah - Malachi\)](#) by Unger, Merrill Frederick, 1909- (1981) 972 pages.

[Zondervan illustrated Bible backgrounds commentary](#) - New Testament - 552 pages. (2002) [See user reviews](#).

[The new Unger's Bible dictionary](#) by Unger, Merrill Frederick, 1909-

[Survey of the Bible : introductory insights, background studies, book-by- book survey](#) by Unger, Merrill Frederick

[The parallel New Testament and Unger's Bible handbook : produced for Moody monthly](#) by Unger, Merrill (1975) 744 pages [4 ratings](#)

[The Hodder Bible handbook](#) by Unger, Merrill

[Nelson's expository dictionary of the Old Testament](#) by Unger, Merrill

[Kregel Bible handbook : a full-color guide to every book of the Bible](#) by Kerr, William [3 ratings](#)

[The new encyclopedia of Christian quotations](#) by Water, Mark

[Zondervan handbook to the Bible](#)

WALTER ADENEY
Commentary on Nehemiah
Expositor's Bible Commentary
1900

Cyril Barber - This set (Expositor's Bible Commentary), originally published in 1903, contains expositions by both conservative and liberal theologians. The most important works are by Dod (Genesis), Chadwick (Exodus and Mark), Kellogg (Leviticus), Blaikie (Joshua, I and II Samuel), Adeney (Ezra, Nehemiah and Esther), Maclaren (Psalms), Moule (Romans), Findlay (Galatians and Ephesians), Plummer (Pastoral Epistles and the Epistles of James and Jude), and Milligan (Revelation.) —Cyril J. Barber, The Minister's Library

Warren W. Wiersbe - If you can locate the six-volume edition of the Expositor's Bible, buy it immediately! It takes up less space than the original fifty-volume set, and not everything in the original set is worth owning. Samuel H. Kellogg on Leviticus is a classic; so is Alexander Maclaren on the Psalms and on Colossians.

- [Nehemiah Intro](#)
- [Nehemiah 1](#)
- [Nehemiah 2](#)
- [Nehemiah 3](#)
- [Nehemiah 4](#)
- [Nehemiah 5](#)
- [Nehemiah 6](#)
- [Nehemiah 7](#)
- [Nehemiah 8](#)
- [Nehemiah 9](#)
- [Nehemiah 10](#)
- [Nehemiah 11](#)
- [Nehemiah 12](#)
- [Nehemiah 13](#)

ALBERT BARNES

Commentary on the Book of Nehemiah

James Rossrup writes that Barnes "includes 16 volumes on the Old Testament, 11 on the New Testament. The New Testament part of this old work was first published in 1832–1851. Various authors contributed. It is evangelical and amillennial... Often the explanations of verses are very worthwhile." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

C H Spurgeon "Albert Barnes is a learned and able divine, but his productions are unequal in value, the gospels are of comparatively little worth, but his other comments are extremely useful for Sunday-school teachers and persons with a narrow range of reading, endowed with enough good sense to discriminate between good and evil... Placed by the side of the great masters, Barnes is a lesser light, but taking his work for what it is and professes to be, no minister can afford to be without it, and this is no small praise for works which were only intended for Sunday-school teachers." ([Spurgeon, C. H. Lectures to my Students, Vol. 4: Commenting and Commentaries: Lectures Addressed to the students of the Pastors' College, Metropolitan Tabernacle](#))

[Introduction](#)
[Chapter 4](#)
[Chapter 8](#)
[Chapter 12](#)

[Chapter 1](#)
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[Chapter 2](#)
[Chapter 6](#)
[Chapter 10](#)

[Chapter 3](#)
[Chapter 7](#)
[Chapter 11](#)

PAUL APPLE

Commentary on Nehemiah

Published February, 2012

■ [Nehemiah Commentary](#) 221 pages

Recommended

Here are introductory comments from Dr Apple's well done commentary to give you a taste...

Redpath: Victorious Christian Service There is no type of service any of us can undertake which is beset with so much potential as is the service of the Master. On the one hand, there is so much that is rewarding, and on the other hand, so much that is disappointing. Many are the obstacles to be overcome and many the pitfalls to be avoided. On how many occasions we have taken up a task in the name of the Lord only to withdraw, beaten, discouraged, and baffled, and yet, somehow, baffled to fight better. For every discouragement has been allowed to come to us in order that through it we may be cast in utter helplessness at the Saviour's feet. Then we return to the battle again, no longer trusting in the false and insufficient human resources which so foolishly we had taken into the battle, but now trusting in the limitless resources of our risen Lord. ([Conformed to the Image of Christ by Alan Redpath](#)) ([Victorious Christian Living - Alan Redpath - actually a commentary on Joshua](#)) (Short online article on [Conformed to the image of Christ](#) by Redpath)

J Sidlow Baxter: Nehemiah is a gem of a book in the spiritual lessons which it teaches us. It tells how, under the new leadership of Nehemiah, the walls of Jerusalem were rebuilt by the returned Remnant, and how the people themselves were restructured in the Law which God had given to their nation, long before, through Moses. This rebuilding of the city wall is like a graphic object-lesson illustrating those truths which lie at the heart of all true service for God; and he who will give heed to the lessons here vividly pictured will be a wise and successful builder in spiritual things. ([Baxter's Explore the Book - J. Sidlow Baxter - Recommended Resource](#))

Malick: Background for Ezra and Nehemiah: The re-establishment of the exiles as God's people in Jerusalem and Judea gradually developed as they returned in waves under the leadership of Sheshbazzar, Zerubbabel, Ezra and Nehemiah, as God providentially made provision for them through the Persian rulers, as the Lord enabled them to rebuild Jerusalem, and as the people continually repented of their evil in order to follow God's law ([An Argument of the Books of Ezra-Nehemiah](#))

Outline of Nehemiah:

I. (Nehemiah 1:1–7:4) THIRD RETURN UNDER NEHEMIAH AND REBUILDING THE WALL: The Nation is Physically Separated

from the Gentiles: When Nehemiah learned about the distress of the Jews in Jerusalem he prayed to the Lord, sought permission from King Artaxerxes to rebuild the walls of Jerusalem and managed to spur on the people in Jerusalem to accomplish the task in spite of opposition from the people surrounding the city and the problems within the city because he was a man who trusted God and was wise in leadership

II. (Nehemiah 7:5–13:31) THE RELIGIOUS REFORMS OF EZRA AND NEHEMIAH:

The Nation is Spiritually Separated from the Gentiles: After the people became identified as a new society under the Law of God with the walls of their capital city established, Nehemiah restored them from their falls back into disobedience so that they might obey God's Law

Mervin Breneman: One of the chief objectives of Ezra-Nehemiah was to show the Jews that they constituted the continuation of the pre-exilic Jewish community, the Israelite community that God had chosen. Thus, in this community they were to see a continuation of God's redemptive activity. This community is emphasized by allusions to the exodus in recounting postexilic parallels. The returnees experienced a new exodus. As soon as the new temple, which took the place of the preexilic temple, was completed, they celebrated the Passover (Ezra 6:19-22). Later, after reading the Law, they celebrated the Feast of Tabernacles (Nehemiah 8). These feasts celebrate God's great saving acts in the exodus... The emphasis on continuity with the covenant people of God led to a strong emphasis on separation from any form of defilement or syncretism with the surrounding people. The postexilic community was a tiny island in a great sea of peoples and religious traditions. It was important that the covenant community remain pure in doctrine, customs, and ethical norms... ([Ezra, Nehemiah, Esther- An Exegetical and Theological Exposition](#))

Derek Kidner: What we see in Ezra-Nehemiah is an Israel cut down almost to the roots, but drawing new vitality from its neglected source of nourishment in the Mosaic law and already showing signs, by its new concern for purity, of growing into the Judaism which we meet, both for better and for worse, in the New Testament. ([The Lion Handbook to the Bible](#) quoting from [Ezra and Nehemiah - Tyndale OT Commentary - Derek Kidner](#))

Warren Wiersbe: Outline

I. CONCERN – (Nehemiah 1:1-11)

1. Information (Nehemiah 1:1-3)
2. Intercession (Nehemiah 1:4-9)
3. Intention (Nehemiah 1:10-11)

II. CONSTRUCTION – (Nehemiah 2-3)

1. Authority (Nehemiah 2:1-10)
2. Investigation (Nehemiah 2:11-16)
3. Challenge (Nehemiah 2:17-20)
4. Assignments (Nehemiah 3:1-32)

III. CONFLICT – (Nehemiah 4-6)

1. Ridicule (Nehemiah 4:1-6)
2. Plots (Nehemiah 4:7-9)
3. Discouragement (Nehemiah 4:10)
4. Fear (Nehemiah 4:11-23)
5. Selfishness (Nehemiah 5:1-19)
6. Compromise (Nehemiah 6:1-4)
7. Slander (Nehemiah 6:5-9)
8. Threats (Nehemiah 6:10-16)
9. Intrigue (Nehemiah 6:17-19)

IV. CONSECRATION – (Nehemiah 7-12)

1. The people (Nehemiah 7:1–12:26)

- a. Checking the genealogy (Nehemiah 7:1-73)
- b. Teaching the Word (Nehemiah 8:1-18)
- c. Confessing Sin (Nehemiah 9:1-38)
- d. Making a Covenant (Nehemiah 10:1-12:26)
- 2. The walls (Nehemiah 12:27-47)

V. CLEANSING – (Nehemiah 13:1-31)

Ray Stedman: The book of Nehemiah falls into two divisions. Re-Construction and Re-Instruction ... The theme of this book is that God fulfills our need for security, protection, and strength... A wall is a very symbolic structure. It is more than just a barrier of stone and mortar. A wall is a statement. The walls of the city of Jericho symbolized the pride and arrogance of that godless city, and that is one reason why God chose to pull them down with nothing but Israel's faith, His own invisible power, and the people's deafening shout. He wanted to show that the arrogance of Jericho was no match for the humility of God's people when it was aligned with the limitless power of God Himself... The rebuilding of the walls of Jerusalem symbolizes an act all believers should undertake. God calls each of us to rebuild the walls of our lives. What does that mean? Jerusalem is a symbol of the City of God: God's dwelling place and the center of life for the world. In the New Testament, we see that God's ultimate dwelling place is in us, His people. When we rebuild the walls of our individual lives, we reestablish the protection and strength of God in our lives. We all have met people whose defenses have crumbled away. They have become human derelicts, drifting along the streets of our cities, hopeless and helpless, in many cases captive to alcohol, drugs, or a sexual addiction. But God in His grace will often reach down and take hold of such a person. He will bring that person out of captivity and He will work with that person to rebuild the defenses and strength needed to resist temptation and escape from bondage. The rebuilding of the walls of Jerusalem, the City of God, is a symbolic representation of the way in which the walls of any life, of any local church, of any community, or of any nation, can be rebuilt. It is a picture of the strength, power, and purpose that God wants to rebuild in us as a barrier to sin, discouragement, failure, and destruction. **The text shows us a five-step process that drives Nehemiah's action – a process that is relevant to any life:** (1) concern, (2) confession, (3) commitment, (4) courage, and (5) caution. [Overview of Nehemiah-Rebuilding the Walls](#)

Charles R Swindoll: (Ed comment - Swindoll applies Nehemiah's rebuilding of the city walls to the us rebuilding the "walls of our lives.") Quite frankly, I think the walls of our lives often lie in ruins through neglect. The leader who brings us to rebuild the walls is the Holy Spirit. And it is He who continues the work of reconstruction inside us. He tries His best to bring to our attention the condition of our walls, but sometimes we don't hear what He is saying. We are not hard of hearing; we simply don't listen.

Some of you are living within the walls of your life surrounded by ruin, and it all began very slowly. First there was a loose piece of stone or mortar. Then there was a crack that appeared in the wall. And then it broke into pieces, and there was a hole. Because of further neglect, the weeds of carnality began to grow through the wall. By and by, the enemy gained free access to your life.

You may be known as a solid Christian man or woman. But you know in your heart that although you are a Christian in the same sense that Jerusalem belonged to the Jews, the wall around your spiritual life that protects and defends you is in shambles. Such things as selfishness, lack of discipline, procrastination, immorality, not making time for God, compromise, and rebellion have come and sowed their ugly seeds. And they have begun to bear poisonous fruit. ([Hand Me Another Brick - Charles R. Swindoll](#))

- In summary, Paul Apple's commentary on Nehemiah is highly recommended - [Nehemiah Commentary](#)

ART RELATED TO NEHEMIAH

- [Nehemiah: Rebuilding the wall](#)
- [Nehemiah Diagrams of the Gates](#)
- [Ezra & Zerubbabel](#)
- [Ezra & Rebuild Temple](#)
- [Ezra Return from Exile](#)
- [Clip art - black and white - Nehemiah 1:41, 2:13, 6:5, 12:27](#)
- [Nehemiah, the King's Cupbearer.](#)
- [Thou art a God ready to pardon, gracious and merciful. Nehemiah 9:17](#)
- [Nehemiah - 21 pictures](#)

- [Nehemiah](#)
- [Nehemiah Building Wall](#)
- [Jerusalem in Nehemiah \(3D\)](#)
- [Nehemiah - City Gates](#)

LORING BATTEN
International Critical Commentary
on Nehemiah
1913

- [Nehemiah 1](#)
- [Nehemiah 2](#)
- [Nehemiah 3](#)
- [Nehemiah 4](#)
- [Nehemiah 5](#)
- [Nehemiah 6](#)
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- [Nehemiah 11](#)
- [Nehemiah 12](#)
- [Nehemiah 13](#)

BRIAN BELL
Nehemiah
Sermons

- Nehemiah 1 [Question, Contemplation, Prayer](#)
- Nehemiah 2 [3 + 3](#)
- Nehemiah 3 [God's Work Done God's Way](#)
- Nehemiah 4 [Pray & Work](#)
- Nehemiah 5 [What You are Doing is not Good](#)
- Nehemiah 6 [Saying Oh No, to Ono](#)
- Nehemiah 7,8 [People of the Book](#)
- Nehemiah 9 [6 Hour Service](#)
- Nehemiah 10 [Front Slide](#)
- Nehemiah 11,12 [Wall Dedication](#)
- Nehemiah 13 [Smoldering Hearts](#)

The same material as above but in a different format

- [Chapter 1](#)
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JOSEPH BENSON
Commentary on the
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BIBLICAL ILLUSTRATOR
Commentary on the
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- [Nehemiah 13](#)

BRIAN BILL
Sermons on Nehemiah
A Time to Build

Recommended: Very Practical, Applicable Teaching

- Nehemiah 1: Knowing How to Pray
- Nehemiah 1: The Process of Prayer
- Nehemiah 2: How to Tackle a Tough Job
- Nehemiah 3: Working Well with Others
- Nehemiah 4: Defeating Discouragement - recommended read if you are discouraged today!
- Nehemiah 5: How to Stop Strife
- Nehemiah 6: Dealing with Distractions

- Nehemiah 7-8: Steps to Spiritual Renewal
- Nehemiah 9 Putting First Things First
- Nehemiah 10 Making Investments That Last
- Nehemiah 11-12: Taking Time to Give Thanks
- Nehemiah 13: Standing By Our Promises

GREGORY BROWN

NEHEMIAH: BECOMING A GODLY LEADER

- [Preface](#)
- [A Word on Leadership](#)
- [Introduction - Authorship - Background - Purpose](#)
- [Nehemiah 1 -- Characteristics of Godly Leaders](#)
- [Nehemiah 2 -- Characteristics of Godly Leaders](#)
- [Nehemiah 3 -- When Revival Happens](#)
- [Nehemiah 4 -- How Godly Leaders Battle Discouragement](#)
- [Nehemiah 5:1-13 -- How Godly Leaders Resolve Conflict](#)
- [Nehemiah 5:14-19 -- How Godly Leaders Handle Prosperity and Promotion](#)
- [Nehemiah 6 -- Recognizing the Tactics of the Enemy](#)
- [Nehemiah 7 -- The Priorities of Godly Leaders](#)
- [Nehemiah 8 -- When Revival Continues](#)
- [Nehemiah 9 -- Characteristics of Acceptable Worship](#)
- [Nehemiah 10 -- Marks of True Repentance](#)
- [Nehemiah 11 -- Characteristics of Honored Servants](#)
- [Nehemiah 12, 13:1-3 -- Living a Life of Celebration](#)
- [Nehemiah 13:4-31 Signs of Spiritual Decay](#)
- [Appendix 1: Study Group Tips](#)
- [Nehemiah Bibliography](#)
- [Appendix 2: Reflection Questions](#)
- [Appendix 3: Walking the Romans Road \(See \[another discussion of Romans Road\]\(#\)\)](#)

BRIDGEWAY

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CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES

Commentary on the

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RICH CATHERS
Calvary Chapel, Fullerton
Sermon Notes on Nehemiah

- [Nehemiah 1-3](#)
- [Nehemiah 3](#)
- [Nehemiah 4-5](#)
- [Nehemiah 6-8](#)
- [Nehemiah 8](#)
- [Nehemiah 9-13](#)

ADAM CLARKE
Commentary on the
Book of Nehemiah

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- [Nehemiah 12](#)
- [Nehemiah 13](#)

STEVEN COLE
Sermons on Nehemiah
Flagstaff Christian Fellowship

Highly Recommended - 130 pages - functions like a commentary

- [Nehemiah 1:1-11 The Man Who Cried About a Wall \(Service\)](#)
- [Nehemiah 2:1-20 The Realities of Serving God](#)
- [Nehemiah 3:1-32 We Won!](#)
- [Nehemiah 4:1-23 Responding to Opposition \(Spiritual Warfare\)](#)
- [Nehemiah 5:1-19 Resolving Conflicts Within](#)
- [Nehemiah 6:1-19 Resisting Satan's Schemes](#)
- [Nehemiah 7:1-73 Counting for God \(Purpose and Meaning in Life\)](#)
- [Nehemiah 8:1-18 Spiritual Renewal \(Revival\)](#)
- [Nehemiah 8:8-12 Joy and Strength in the Lord](#)
- [Nehemiah 9:1-38 Ongoing Repentance \(see also Ezra 10 - Repentance\)](#)
- [Nehemiah 10:1-39 Putting God's Truth into Practice](#)
- [Nehemiah 11:1-12:47 You're in the Ministry Now!](#)
- [Nehemiah 13:1-31 The Problem of Permissiveness \(Worldliness\)](#)

THOMAS CONSTABLE

Expository Notes on Nehemiah

Note: The commentary below does not include the **well done introductory comments** by Dr Constable which can be retrieved by [clicking here for his Pdf of Nehemiah](#)

- [Nehemiah 1](#)
- [Nehemiah 2](#)
- [Nehemiah 3](#)
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- [Nehemiah 13](#)

W A CRISWELL

Nehemiah Sermons

- [Nehemiah 2:18 Our 5 Year Achievement Program](#)
- [Nehemiah 4:1-16 Nehemiah Builds the Wall](#)
- [Nehemiah 8 Preaching in the Times of Ezra and Nehemiah](#)
- [Nehemiah 8:1-3 A Report to the Church](#)

HOWARD CROSBY

Commentary on the

Book of Nehemiah

Lange's Commentary Series

- [Introduction](#)
- [Nehemiah 1](#)

- [Nehemiah 2](#)
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RON DANIEL

Sermon Notes on Nehemiah

[Click here for the notes listed below](#)

- [Nehemiah 1](#)
- [Nehemiah 2:1-9](#)
- [Nehemiah 2:7-8](#)
- [Nehemiah 2:10-3:32](#)
- [Nehemiah 4](#)
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- [Nehemiah 7-8:8](#)
- [Nehemiah 8:9-12](#)
- [Nehemiah 8:13-18](#)
- [Nehemiah 9:1-10:39](#)
- [Nehemiah 11-12](#)
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RALPH DAVIS

Commentary on the

Book of Nehemiah

Rosscup has these comments on Davis' exposition of the Book of Joshua: Former Professor of Old Testament at Reformed Theological Seminary. Davis furnishes evangelical material to help preachers blend sound exegesis, theological substance, interesting exposition and practical application... The studies are not on every verse but key portions out of each chapter, done in a very readable style... (that) preachers or lay people can enjoy... (with) many ideas to provoke sermons and point to application. (Commentaries for Biblical Expositors: An annotated bibliography of selected works)

Keith Mathison in his review of best commentaries on Judges makes general comments that would apply to his short commentary on Nehemiah - "If you can only have one commentary on the historical books, **get the commentaries by Davis**. There are other commentaries that go into more detail on technical issues (see below), but Davis provides what most Christian readers of these books need — a concise and readable explanation of the text that sets each book within the larger context of biblical redemptive history all without ever becoming boring or trite. This commentary (referring to Davis' commentary on Judges), like the others, is also very practical, but it avoids the kind of moralizing exposition that rips passages out of context in order to make some vague inspirational point." ([Keith Mathison - Ligonier Ministries Blog](#))

Richard Pratt - "There is no more gifted expositor of the Old Testament in our day than Ralph Davis."

Derek Thomas - "Dale Ralph Davis is among the finest expositors of the Old Testament alive today. His style is unique and his content infectious. A pastor at heart, his insights are always governed by an absolute loyalty to the text, a belief that the Bible was

written for today as much as yesterday, and a desire to encourage his readers to fall in love with Scripture and to trust it."

[Ezra-Nehemiah Commentary - the complete 80 page Pdf](#) titles discussed below

- Ezra 1:1-11 Introduction; God Moves History for his People
- Ezra 2:1-70 What You Can Discover on the Church Roll
- Ezra 3:1-13 God's People in Gray Times
- Ezra 4:1-24 No Surprises, or "Let the Troubles Begin"
- Ezra 5:1-6:22 God is the Ruler Yet
- Ezra 7:1-8:36 The Strong Hand
- Ezra 9:1-15 Trouble in Covenant City, part 1
- Ezra 10:1-44 Trouble in Covenant City, part 2
- Debriefing (Summary of Ezra & Nehemiah):
- Nehemiah 1:1-11 Prayer in the Palace
- Nehemiah 2:1-20 From Court to City
- Nehemiah 3:1-32 Blessed Builders
- Nehemiah 4:1-23 Thru Many Dangers, Toils & Snares, pt 1: Threats against God's Work
- Nehemiah 5:1-6:19 Through Many Dangers, Toils and Snares, part 2
- Nehemiah 7:1-73 Reformation Days, part 1
- Nehemiah 8:1-18 Reformation Days, part 2
- Nehemiah 9:1-38 Reformation Days, part 3
- Nehemiah 10:1-39 Reformation Days, part 4
- Nehemiah 11:1-12:26 The Work of Consolidation, part 1
- Nehemiah 12:27-13:3 The Work of Consolidation, part 2
- Nehemiah 13:4-31 Is Reformation an Event or a Process? Ongoing Perils of the Church
- Debriefing (Summary of Ezra & Nehemiah):

Here is a sample excerpt from Davis' comments on Ezra 7:10 - Design (Ezra 7:10) Note the initial ki (for, because) in the Hebrew text. It explains why the good hand of his God was upon him (Ezra 7:9). God prospered the venture because of Ezra's purpose. This then is a warning against sloth and carelessness, and a sloppy view of grace. The subject comes before the verb in the Hebrew text, so there is some stress on "Ezra." On "setting the heart," the Hiphil of kun plus leb, see Psalm 78:8; 2Chr 12:14; 20:33 (all negative); and 1Sa 7:3; 2Chr 19:3; 30:19. The language of Ezra 7:10 speaks of a ministry that is focused in its objective (set his heart) and intense in its labor (to seek). It is both anchored and vigorous, not content with a little ministerial piddling. Note that Ezra purposes a total ministry: seek, do, teach; the cognitive, the experiential, and the didactic. Note that there are both academic and existential qualifications before

teaching. The process, ever repeated, is: concentration (seek), consistency (do), communication (teach).

You might also want to listen to his Mp3 messages on Ezra-Nehemiah

- [Ezra 1 — Ezra 2](#)
- [Ezra 3](#)
- [Ezra 4](#)
- [Ezra 5-6](#)
- [Ezra 7-8](#)
- [Ezra 9](#)
- [Ezra 10](#)
- [Nehemiah 1](#)
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- [Nehemiah 10](#)
- [Nehemiah 11-12:26](#)
- [Nehemiah 12:27-13:3](#)

- [Nehemiah 13:4-31](#)
- [Nehemiah Summary of Ezra and Nehemiah](#)

JOHN DUMMELOW
Commentary on the
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J LIGON DUNCAN
Sermons
Book of Nehemiah

- [Nehemiah 1:1-11a Meet Nehemiah](#)
- [Nehemiah 1:11b-2:8 To Jerusalem](#)
- [Nehemiah 2:9-20 Inspection](#)
- [Nehemiah 4:1-14 Satan Hates a Good Thing](#)
- [Nehemiah 4:15-23 Pray and Keep Your Powder Dry!](#)
- [Nehemiah 5:1-13 Prejudice and the Poor](#)
- [Nehemiah 5:14-19 Generosity: But Was It the Right Motive?](#)
- [Nehemiah 6:1-14 Conspiracy](#)
- [Nehemiah 6:15-7:4 The Finished Project](#)
- [Nehemiah 7:5-73 O No! More Names](#)
- [Nehemiah 8:1-8 Reading the Bible for a Very Long Time](#)
- [Nehemiah 8:8-12 Joy and Strength](#)
- [Nehemiah 8:13-18 Festival](#)
- [Nehemiah 8:13-18 No Continuing City \(Wiley Lowry\)](#)
- [Nehemiah 9:1-38 Confession Is Good for the Soul](#)
- [Nehemiah 10:1-39 Covenant Making](#)
- [Nehemiah 11:1-12:26 Census Lists](#)
- [Nehemiah 12:37-47 Dedication Service](#)
- [Nehemiah 13:1-31 The Cost of Reformation](#)

EASY ENGLISH
on Nehemiah

- [Nehemiah: God's People Build Jerusalem's City Wall Again](#)

EXPOSITOR'S DICTIONARY OF TEXTS
Commentary on the
Book of Nehemiah

- [Nehemiah 1](#)
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EXPOSITION OF THE BIBLE
Book of Nehemiah
Marcus Dods, Editor
1910

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JAMIESON, FAUSSET AND BROWN
Commentary Critical and Explanatory on the Whole Bible
on the Book of Nehemiah
Published 1871

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JAMIESON, FAUSSET AND BROWN
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UNABRIDGED COMMENTARY
on the Book of Nehemiah

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JOHN GILL
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DAVID HOLWICK
Nehemiah Sermons

His sermons have frequent illustrations.

- [Nehemiah 1:1-2:8 The Walls Are Broken](#)
- [Nehemiah 4:6-14 Don't Give Up!](#)
- [Nehemiah 4:8-21 Bullets With Your Bible](#)
- [Nehemiah 5:1-9 What About the Little Guys?](#)
- [Nehemiah 8:5-10 Hearing For the First Time](#)
- [Nehemiah 9:1-3,38 Covenant and Commitment \(1987, full-text\)](#)
- [Nehemiah 9:1-37 The Longest Prayer](#)
- [Nehemiah 10:28-39 Renewed Resolve](#)
- [Nehemiah 13:1-5 Joy and Judgment](#)
- [Nehemiah 2:9-20 Recovery From Ruin](#)

HOMILETICS ON THE
BOOK OF NEHEMIAH
from The Pulpit Commentary

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BARRY HORNER

An Outlined Commentary

Nehemiah

Recommended - Brief but Well Done

- [Outlined Commentary](#) - 49 pages

TABLE OF CONTENTS:

- I. How Should The People Of God Build? With Prayerful Necessity - Nehemiah 1:1-11a 1
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- IV. How Should The People Of God Worship? In Truth and in Spirit - Nehemiah 7:73b-10:39 27
- V. The Renewed Generation - Nehemiah 11:1-13:31

HYMNS

RELATING TO NEHEMIAH

- [Click here, scroll down, click specific book](#)

H A IRONSIDE

Commentary on Nehemiah

Jim Rosscup - Though Ironside does not get into the detail of the text, he does give a practical exposition on a wider scale in popular fashion. He shows how the message is alive, and at times helps with good illustrations.

- [Introduction](#)
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LOWELL JOHNSON

SERMONS ON NEHEMIAH

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2. Turning Vision into Reality -Step 2: Announcing the Goal Nehemiah 2:1-10
3. Step 3 & 4: Visualize the Project - Motivate the People Nehemiah 2:11-20
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7. Step 8:Dealing with Internal Strife Nehemiah 5:1-19
8. Steps 9-10: How to Overcome Subtle Attacks Nehemiah 6:1-19
9. Getting Back to the Bible Nehemiah 8:1-12
10. Getting Concerned About Sin Nehemiah 9-10
11. Dealing with Broken Vows Nehemiah 13

KEIL & DELITZSCH Commentary on Nehemiah

Spurgeon on K & D on Ezra/Nehemiah/Esther- Just the kind of book in which Keil's method of commenting appears to the best advantage. He gives much needful information, and thus supplements more didactic works. We cannot read Keil with pleasure, for we want spiritual meat, but yet it is most desirable for us to know what the text really means.

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WILLIAM KELLY Commentary on the Book of Nehemiah

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JOHN KITTO
Pictorial Bible
Commentary on the
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- Nehemiah 1:4 The Church And Social Evils
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- Nehemiah 5:15 An Ancient Nonconformist
- Nehemiah 8:1-12 Reading the Law with Tears and Joy
- Nehemiah 8:10 The Joy of the LORD
- Nehemiah 13:15-22 Sabbath Observance

MAPS, PICTURES, TIMELINES EZRA-NEHEMIAH-ESTHER

- [Chronology of the Kingdom of Israel](#)
- [See excellent Timeline of Ezra-Nehemiah-Esther on page 37](#)
- [See timeline of Esther related to Ezra & Nehemiah on page 15 - Parallel lines for Medo-Persian Kings & Daniel, Zechariah, Haggai and Malachi](#)
- [Timeline from the Creation](#)
- [Timeline from 499-450BC \(Esther written about 465BC\)](#)
- [Timeline of the Post-Exilic Period](#)
- [Map of Susa/Shushan](#) (See also [Susa - Dictionary article](#))
- [Map of Susa/Shushan](#)
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- [The Persian Empire- nice map](#)
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- [Ezra & Rebuild Temple](#)
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J VERNON MCGEE Commentary on Nehemiah Thru the Bible

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Devotionals

- Nehemiah 1:11
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Messages on Nehemiah

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MISCELLANEOUS RESOURCES

Conservative, Evangelical

Related to Nehemiah

JOURNALS

The articles below are available online at no charge...

- [The Place of Nehemiah in the Canon of Scripture: Wise Builder - Stephen G Dempster](#)
- [God as Restorer: A Theological Overview of the Book of Nehemiah - Tiberius Rata](#)
- [The Book of Nehemiah in Its Biblical and Historical Context - Terry J Betts](#)
- [Nehemiah 12: Restoring the City of God or How to Preach a List of Names - Peter J Gentry](#)
- [The Message of Nehemiah: Rebuilding - Mark Dever](#)
- [Stephen Dray, "Nehemiah: an Applied Overview," Evangel 24.3 \(Autumn 2006\): 66-70](#)
- [H.L. Ellison, From Babylon to Bethlehem. The People of God from the Exile to the Messiah. Exeter: The Paternoster Press, Ltd., 1976. Pbk. ISBN: 0853641900. pp.28-40](#)
- [Archibald H. Sayce \[1845-1933\]. An Introduction to the Books of Ezra, Nehemiah and Esther, 5th edn., 1910. London: The Religious Tract Society, 1885](#)
- [M.J. Boda, "Praying the Tradition: The Origin and Use of Tradition in Nehemiah 9," Tyndale Bulletin 48.1 \(1997\): 179-182](#)
- [Steve Brady, "Restoring Your Vision-With Nehemiah," Evangel12:2 \(1994\): 34-36 - Recommended](#)
- [Steve Brady, "Restoring Your Vision 2," Evangel 12:3 \(1994\): 66-68. Recommended](#)
- [Steve Brady, "Restoring Your Vision - With Nehemiah \[3\]," Evangel13:1 \(1995\): 2-5 Recommended](#)
- [Alberto R.W. Green, "The Date of Nehemiah: a Re-examination," Andrews University Seminary Studies 28.3 \(Autumn 1990\): 195-209](#)
- [Carl G. Tuland, "'ZB in Nehemiah 3:8: a reconsideration of maximalist and minimalist views," Andrews University Seminary Studies 5.2 \(July 1967\): 158-180](#)
- [Gary R. Williams, "Contextual Influences in Readings of Nehemiah 5: A Case Study," Tyndale Bulletin 53.1 \(2002\): 57-74](#)
- [H.G.M. Williamson, "The Governors of Judah Under the Persians," Tyndale Bulletin 39 \(1988\): 59-82](#)
- [H.G.M. Williamson, "Ezra and Nehemiah in the Light of the Texts from Persepolis," Bulletin for Biblical Research 1 \(1991\): 41-61](#)
- [John Stafford Wright \[1905-1985\], "Ezra and Nehemiah," The Evangelical Quarterly 12.1 \(Jan. 1940\): 35-47](#)
- [Edwin M. Yamauchi, "The reverse order of Ezra/Nehemiah Reconsidered," Themelios 5.3 \(1980\): 7-13](#)

Chart: [A Chronological and Literary Harmony of Ezra & Nehemiah](#)

RAYMOND SAXE

SERMONS

NEHEMIAH

2000-2006 era.

- Nehemiah 1:1-3 ([doc](#), [pdf](#))
- Nehemiah 1:4,5,10 ([doc](#), [pdf](#))
- Nehemiah 1:6-11 ([doc](#), [pdf](#))
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- Nehemiah 2:17-20 ([doc](#), [pdf](#))
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**SERMONS, DEVOTIONALS,
OUTLINES, etc
NEHEMIAH**

BEST COMMENTARIES

[Dr. Jim Rossrup in Commentaries For Biblical Expositors](#) ranks the commentaries in 3 categories:

Detailed Exegetical:

- 1) F. Fensham (NICOT); M Breneman (New American Commentary)
- 2) E. Yamauchi (in Expositor's Bible Commentary)
- 3) J Blenkinsopp

Expositional Survey:

- 1) J C Laney (Everyman's Bible Commentary)
- 2) Derek Kidner (Tyndale OT Commentary)
- 3) John Whitcomb (in The Wycliffe Bible Commentary)
- 4) J. McConville (Daily Study Bible)

Devotional Flavor:

- 1) James Boice (Nehemiah: Learning to Lead)
- 2) S K Evers (Doing a Great Work. Ezra and Nehemiah Simply Explained)
- 3) Donald Campbell (Nehemiah: Man In Charge)
- 4) Cyril Barber (Nehemiah. New York: Loizeaux)
- 5) H A Ironside (available online)
- 6) Charles Swindoll (Hand Me Another Brick)
- 7) J I Packer (A Passion for Faithfulness. Wisdom From the Book of Nehemiah)

- [Review of Ezra-Nehemiah- A Commentary - Joseph Blenkinsopp.The Master's Seminary](#)
- [Best Commentaries on Ezra & Nehemiah - Tim Challies](#)
- [Top 5 Commentaries on the Books of Ezra and Nehemiah by Keith Mathison](#)

BIBLE.ORG

- [Nehemiah Articles](#)

BRIAN BILL

- [Nehemiah: Rebuilding the Rubble](#)

KENNETH BOA

- [Nehemiah Visual Survey - Audio only](#)

E. M. BOUNDS

- [Prayer and Praying Men - Nehemiah, the Praying Builder](#)

SUSAN CURRY

- [Nehemiah - Walking in Prayer - from A Mom's Study](#)

DAVID DEUEL

- [An Old Testament Pattern for Expository Preaching](#) - **From the Intro:** Ezra provides an unusually clear and inspiring pattern of expository preaching in his ministry to the people of Judah at the outset of the postexilic period. He models an expositor's commitment "**studying, practicing godliness, and teaching**" which leads him to perform an expositor's task reading distinctly and explaining the Scriptures. In so doing, he challenges expositors of all generations to handle accurately the Word of truth. ([See related article by Richard Mayhue - Rediscovering Expository Preaching](#))

MARK DEVER

- [The Message of Nehemiah: Rebuilding](#)
- [Rebuilding - The Message of Nehemiah - Mp3](#)

BIBLE GATEWAY DEVOTIONALS

- [Men of the Bible - Nehemiah](#)
Nehemiah 1—6, 8 and 13- Sword and Trowel - Men's Devotional Bible

DICTIONARY ARTICLES

- American Tract Society [Nehemiah](#)
- Bridgeway Bible Dictionary [Nehemiah](#)
- Baker's Evangelical Dictionary [Nehemiah, Theology of](#)
- Chabad Knowledge Base [Nehemiah](#)
- Easton's Bible Dictionary [Nehemiah, Book of Nehemiah](#)
- Fausset Bible Dictionary [Nehemiah, the Book of Nehemiah](#)
- Hitchcock Bible Names [Nehemiah](#)
- Hastings' Dictionary of the Bible [Nehemiah, Book of Nehemiah](#)
- Morrish Bible Dictionary [Nehemiah, Book of Nehemiah](#)
- Hawker's Poor Man's Dictionary [Nehemiah](#)
- People's Dictionary of the Bible [Nehemiah](#)
- Smith Bible Dictionary [Nehemiah Nehemiah The Book of](#)
- Whyte's Bible Characters [Nehemiah](#)
- Watson's Theological Dictionary [Nehemiah](#)
- 1911 Encyclopedia Britannica [Nehemiah Grew Nehemiah Books of Ezra and Nehemiah](#)
- International Standard Bible Encyclopedia [Nehemiah, Book of Nehemiah Ezra-Nehemiah](#)
- Kitto Biblical Cyclopedias [Nehemiah Book of Nehemiah](#)
- McClintock and Strong's Bible Encyclopedia [Nehemiah; Nehemiah, Book](#)
- The Nuttall Encyclopedia [Nehemiah](#)
- The 1901 Jewish Encyclopedia [Nehemiah Nehemiah, Book](#)

DON FORTNER

- [Nehemiah - "Build Thou the Walls of Jerusalem"](#)

JOHN FREEMAN

- [Handbook of Bible Manners and Customs -- related to Nehemiah](#)

A M HODGKIN

- [Christ in All the Scriptures - in Nehemiah](#)

GOOGLE IMAGES

- [Nehemiah: Rebuilding the wall - multiple images - excellent pictures](#)
- [Nehemiah Diagrams of the Gates - some excellent diagrams](#)

THE GOSPEL COALITION

- [Sermons on Nehemiah by chapter](#) - numerous Mp3's (80 as of 12/14/15)

GOTQUESTIONS

- [Book of Nehemiah - Bible Survey](#)
- [What can we learn from the life of Ezra?](#)
- [What can we learn from the life of Nehemiah?](#)
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- [Why are the numbers in Ezra so different from Nehemiah?](#)
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HOLMAN PUBLISHING

- [Holman Christian Standard Bible Study Bible](#) - very literal translation with well done study notes. Click Library in left column, then Study Bible notes, then HCSB Study Bible - enter Scripture.

DAVID MALICK

- [An Introduction to the Books of Ezra-Nehemiah](#)
- [An Argument of the Books of Ezra-Nehemiah](#)
- [Selected Bibliography of the Books of Ezra and Nehemiah](#)

BILL MCRAE

- [Nehemiah Audio Survey](#)

MCARTHUR, JOHN

- [Nehemiah Study Notes \(Same as MacArthur Study Bible notes\)](#)

MCGEE, J VERNON

- [Ezra-Nehemiah - Intro Notes](#)

P G MATTHEWS

- Nehemiah 8-10 [Happy New Year](#)
- Nehemiah 8-10 [Covenant Renewal](#)
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MIDDLETOWN BIBLE

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MONERGISM

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G CAMPBELL MORGAN

- [Nehemiah Overview](#)

DWIGHT L MOODY

- [Nehemiah \(from Moody's book "Men of the Bible"\)](#)

HENRY MORRIS

Defender's Study Bible Notes on Nehemiah - Conservative study notes from well known creationist Dr Henry Morris. Click chapter below and links to the notes that are available will be found on the right side of the page.

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WILLIAM NEWELL

- [Old Testament Studies- Being the Lessons Given at Various Union Bible - Ezra and Nehemiah](#)

WILLIAM W. ORR

- [Keys to Nehemiah](#)

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MYER PEARLMAN

- [Nehemiah Overview](#)

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- [Chronology of the Kingdom of Israel](#)
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- [Topography of the Book of Nehemiah \(diagram of the gates\)](#)
- [Modern Jerusalem \(1880\)](#)

ARENDE REMMERS

- [The Book of Nehemiah \(overview\)](#)

R OWEN ROBERTS

- [Nehemiah \(et al\) - Solemn Assembly](#)

A H SAYCE

- [An Introduction to the Books of Ezra, Nehemiah and Esther](#)

SERMONCENTRAL

- [Nehemiah Sermons - search list of over 200 sermons](#) - several series

RAY STEDMAN

- [Nehemiah: Rebuilding the Walls](#)

RAY STEDMAN

- [The Way Back: Ezra, Nehemiah, Esther](#)

CHARLES SWINDOLL

- [Book of Nehemiah Overview - Insight for Living Ministries](#)

Why is Nehemiah so important? Nehemiah was a layman, not a priest like Ezra nor a prophet like Malachi. He served the Persian king in a secular position before leading a group of Jews to Jerusalem in order to rebuild the city walls. "Nehemiah's expertise in the king's court equipped him adequately for the political and physical reconstruction necessary for the remnant to survive."¹ Under Nehemiah's leadership, the Jews withstood opposition and came together to accomplish their goal. Nehemiah led by example, giving up a respected position in a palace for hard labor in a politically insignificant district. He partnered with Ezra, who also appears in this book, to solidify the political and spiritual foundations of the people. Nehemiah's humility before God (see his moving intercessory prayers in chapters 1 and 9) provided an example for the people. He did not claim glory for himself but always gave God the credit for his successes.

What's the big idea? - Nehemiah recorded the reconstruction of the wall of Jerusalem, Judah's capital city. Together, he and Ezra, who led the spiritual revival of the people, directed the political and religious restoration of the Jews in their homeland after the Babylonian captivity. Nehemiah's life provides a fine study on leadership. He overcame opposition from outsiders as well as internal turmoil. He exercised his administrative skills in his strategy to use half the people for building while the other half kept watch for the Samaritans who, under Sanballat, threatened attack (Nehemiah 4–7). As governor, Nehemiah negotiated peace among the Jews who were unhappy with Persian taxes. He exhibited a steadfast determination to complete his goals. Accomplishing those goals resulted in a people encouraged, renewed, and excited about their future.

How do I apply this? The book of Nehemiah shows us the kind of significant impact one individual can have on a nation. Nehemiah served in secular offices, using his position to bring back to the Jews order, stability, and proper focus on God. God uses all manner of people in all manner of places doing all manner of work. Do you feel you must be "in ministry" in order to serve God? Be encouraged; He is not limited by your vocation. In fact, God has placed you where you are for a purpose. Have this attitude about your work: "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father" (Colossians 3:17).

A W TOZER

- Nehemiah and Satanic Diversion

PAUL VAN GORDER

- [OT Reflections of Christ - Nehemiah](#) Here are excerpts...

TYPICAL TEACHING OF THE GATES--

Chapter 3 of Nehemiah contains the record of the rebuilding of the gates in the wall around Jerusalem. How wonderfully these gates portray the work of Christ for and in the believer! Ten gates were restored in all, and we will consider the meaning of each.

The Sheep Gate (Neh 3:1).

This was the gate of sacrifice, which is always the starting point in the life of the believer. The apostle Paul said, "For I delivered unto you first of all that which I also received, that Christ died for our sins according to the scriptures..." (1Cor 15:3). Revelation 5 depicts a graphic scene in heaven, when four living creatures and the twenty-four elders fall down before the Lamb. They sing "a new song, saying, Thou art worthy to take the scroll, and to open its seals; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" (Rev 5:9). God's great work for time and eternity centers in the sacrifice of His Son, the Lamb of God, at Calvary.

The Fish Gate (Nehemiah 3:3).

Having received salvation through the sacrifice of Christ, we are to become fishers of men (Matthew 4:19).

The Old Gate (Nehemiah 3:6).

Every believer is to stay with the old paths, affirming and practicing the "faith which was once delivered unto the saints" (Jude 1:3).

The Valley Gate (Nehemiah 3:13).

Humility is to be a trait of every follower of Christ. "Let this mind be in you, which was also in Christ Jesus... " (Php 2:5-8).

The Dung Gate (Nehemiah 3:14).

This was the place where refuse was cast out of the city. Every Christian needs a "garbage dump." The apostle Paul had one, for he wrote these words to the Philippians: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Php 3:8,9).

The Fountain Gate (Nehemiah 3:15).

This gate speaks of the overflowing life, the "rivers of living water" made possible by the Holy Spirit (John 7:38).

The Water Gate (Nehemiah 3:26).

Interestingly, this gate did not need repair. Water is a type of the Word of God. His Word never needs repair, for it is pure, refreshing, enduring. "Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word" (Eph 5:25,26).

The Horse Gate (Nehemiah 3:28).

The horse in Scripture often speaks of war. Christians are in a continual warfare. God has provided sufficient equipment-- the panoply of power, the full armor described in Ephesians 6:10-18.

The East Gate (Nehemiah 3:29).

This was the gate through which the shekinah glory [had departed from] Israel (Ezekiel 10). When that transcendent glory returns, it will also be from the east. "And, behold, the glory of the God of Israel came from the way of the east; and His voice was like a noise of many waters, and the earth shined with His glory" (Eze 43:2). The east gate therefore speaks of the return of our Lord to this earth. When He comes again, His feet will stand upon the Mount of Olives (Zechariah 14:4).

The Hammiphkad Gate (Nehemiah 3:31).

The Hebrew word signifies [a meeting place of] judgment. How suggestive this is of the judgments that await this earth and all who live upon it! The nations of the world will be summoned to judgment in the valley of Megiddo.

ENEMIES OF THE WORK-- Such a magnificent work for God, as Nehemiah and his co-laborers were engaged in, is never finished without interference from the enemy. Three conspirators opposed Nehemiah, and they are representative of the present-day enemies of the gospel.

Sanballat This man's name means "hate in disguise." He represents the wisdom of this world and its

opposition to Christ and His gospel. Most organized religion hates Jesus Christ. Paul spoke of it as being a form of deception when he said, "And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works" (2Cor 11:14,15).

Tobiah His name means "the servant," or possibly, "the Lord is good." He is a representative of those who make a formal profession of faith. They have a good name but a bad heart. This man Tobiah was a sort of puppet for his master Sanballat.

Geshem This man's name means "a violent shower." In the case of Nehemiah and his workers, he brought a shower of ridicule and criticism. Geshem was an Arabian, a descendant of Ishmael.

PRACTICAL TRUTHS-- God blessed the labors of Nehemiah and the Israelites for a number of reasons.

The people "had a mind to work" (Nehemiah 4:6).

Nehemiah and his men watched and prayed. "We made our prayer... and set a watch" (Nehemiah 4:9).

Each man knew his work and stayed with it. How vital for Christians to recognize their gifts and to exercise them.

Not only did they work with their hands in rebuilding the wall, but they also had on their armor, the weapons of warfare. "Everyone with one of his hands wrought in the work, and with the other hand held a weapon" (Nehemiah 4:17).

This was the exercise of faith, for "without faith it is impossible to please Him" (Heb 11:6).

G. Campbell Morgan suggests that "The life of faith is sure of God; acts with Him and for Him; declines all compromise and trusts God."

JAMES VAN DINE

- [Analysis of Ezra-Nehemiah](#)

COMMENTARIES NEHEMIAH

PAUL APPLE

- [Nehemiah Commentary - 221 pages - Recommended - excellent commentary](#)

JIM BOMKAMP

- [Click for 13 studies on Nehemiah](#)

COLLEGE PRESS

- [Nehemiah Commentary](#) - includes maps - Be a Berean: Church of Christ perspective

RALPH DAVIS

- [Ezra-Nehemiah Commentary - 48 pages - Recommended - excellent commentary](#)

JOHN DUMMELOW

- [Nehemiah from A Commentary on the Holy Bible](#)

EASY ENGLISH

- [Nehemiah: The Jews build Jerusalem's city wall again](#)

T CAMPBELL FINLAYSON

- [Nehemiah: His Character and Work - A Practical Exposition \(1865\)](#)

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- [The Book of Nehemiah -Annotated Bible](#)

ARTHUR GOODWIN

- [Nehemiah - A Man of Prayer and a Man of Action](#)

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KEIL AND DELITZSCH

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- [Nehemiah Sermon Series - 31 Mp3 messages - well-done](#)

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- [Lecture on the Book of Nehemiah.](#)

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- [Commentary on Ezra, Nehemiah and Esther - 188 pages](#)

GEORGE RAWLINSON

- [Ezra and Nehemiah: Their Life and Times \(1890\)](#)

THOMAS ROWSON

- [The Royal Cupbearer or Lessons from the Book of Nehemiah \(1884\) — Click Google index to go to one of the following 13 separate studies...-](#)
 - Nehemiah 1:3-"The Royal Cupbearer
 - Nehemiah 2:4-"The praying patriot"
 - Nehemiah 3:32-"At Work",
 - Nehemiah 4:6-"Progress",
 - Nehemiah 4:21-"Difficulties",
 - Nehemiah 5:15-"Principle",
 - Nehemiah 3:15-16-"The Wall Rebuilt"
 - Nehemiah 7:2-"Placed in Trust",
 - Nehemiah 8:3-"Revival Scenes",

- Nehemiah 9:1-"National Contrition",
- Nehemiah 10:29-"Covenanting",
- Nehemiah 11, 12-"Gathering to the City,"
- Nehemiah 13:31"Final Reforms"

JOHNNY SANDERS

- [Nehemiah Commentary - People With A Mind to Work - 123 Pages -recommended](#)

JOHN SCHULTZ

- [Nehemiah Commentary](#) - 33 pages

HAMILTON SMITH

- [Nehemiah Outline Commentary](#)

BOB UTLEY

- [Ezra, Nehemiah and Esther Commentary](#)

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PHIL NEWTON - [Links to his 11 sermons 7 of which are only Mp3](#) - excellent exposition

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F B MEYER

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PHIL NEWTON - [Links to his 11 sermons 7 of which are only Mp3](#) - excellent exposition

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HUGH STOWELL A MODEL FOR MEN OF BUSINESS OR LECTURES ON THE CHARACTER OF NEHEMIAH (1872)

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TOM NELSON Sermon Series on The Book of Nehemiah

Only Audio but recommended

- [Nehemiah 1:1-4; Eze. 22:30 The Heart of a Reformer](#)
- [Nehemiah 1:4-2:5 The Power of the Reformer](#)
- [Nehemiah 2:6-3:32 The Plan of a Reformer](#)
- [Nehemiah 3-4 The Perseverance of the Reformer](#)
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- [Nehemiah 12:17-13:3 Second Chances](#)
- [Nehemiah 13:4-31 Nehemiah: The Final Scene](#)
- [From The Return to the Coming of Christ – The Evolution of Error - Ezra/Nehemiah](#)

NET BIBLE NOTES

Nehemiah Commentary Notes

Comment: More Technical notes but you will often discover some very helpful insights. The links below open to the NET Bible which is synchronized with the NET Notes, Constable's Commentary and relevant articles (click the tab labeled "Articles") on the Bible.org website. Very helpful!

- [Nehemiah 1 Commentary](#)
- [Nehemiah 2 Commentary](#)
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OUR DAILY BREAD

Devotional illustrations

See Entire Page of Devotionals on Nehemiah - Updated Feb 1, 2021

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- Nehemiah 1:1-6
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- Nehemiah 1:11-2:5 The First English Samurai
- [Nehemiah 1 Your Heart](#)
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DEVOTIONALS FROM BIBLEGATEWAY

- [Men of the Bible - Nehemiah - Men of the Bible](#)
- [Nehemiah: Sword and Trowel - Men's Devotional Bible](#)
- [Nehemiah \(2/8/4008\) - All the Men of the Bible](#)
- [JOYFUL PRAISE AND WORSHIP \(Nehemiah 12:27-30\)](#)
- [Nehemiah 1:3 When Life Seems Broken](#)
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- [Nehemiah 6:14 Discerning the Work of God-](#)
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- [Nehemiah 8:10 The Church: The Genuine Joy of the Lord](#) - A W Tozer

PASTOR'S LIFE SERMONS

on the

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**JOSEPH PARKER
People's Bible
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**PETER PETT
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PRECEPT MINISTRIES
Inductive Bible Study

[Nehemiah — Rebuilding, Revival and Restoration of the People of God](#)

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PREACHER'S HOMILETICAL COMMENTARY
NEHEMIAH
Various Authors
1880

Hint - Homilies listed below each chapter can be found by scrolling down the page.

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PULPIT COMMENTARY

Nehemiah

George Rawlinson - Exposition

G. Wood - Homiletics

1881

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ROB SALVATO
Sermon Notes Nehemiah
Calvary Chapel, Vista, California

- [Nehemiah 1 The King's Cupbearer](#)
- [Nehemiah 2:1-10 Why God Has Us Wait](#)
- [Nehemiah 2:10-20 Planning To Build](#)
- [Nehemiah 3:1-13 The Pilgrim's Progress](#)
- [Nehemiah 3:14-32 The Message of the Gates - Pt 2](#)
- [Nehemiah 4:1-23 Building and Battling](#)
- [Nehemiah 5:1-19 Dealing With Strife And Division](#)
- [Nehemiah 6:1-19 Doing A Great Work](#)
- [Nehemiah 7:1-73 Keys To Getting Started](#)
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- [Nehemiah 11 & 12 the Dedication Of The Wall](#)
- [Nehemiah 13 Reformation](#)
- [Nehemiah 1-2 \(Nehemiah Survey\)](#)
- [Nehemiah 3 \(Working Together\)](#)
- [Nehemiah 4-6 \(The Many Forms of Opposition\)](#)

- [Nehemiah 7-8 \(Building a Culture Within a Culture\)](#)
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- [Nehemiah 10-12 \(Nehemiah Survey\)](#)
- [Nehemiah 13 \(Right Anger!\)](#)

SERMON AUDIO NEHEMIAH SERMONS

PDF transcripts - variable quality. Be a Berean. Nehemiah

- [Nehemiah 1 Sermons](#)
- [Nehemiah 2 Sermons](#)
- [Nehemiah 3 Sermons](#)
- [Nehemiah 4 Sermons](#)
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- [Nehemiah 13 Sermons](#)

CHARLES SIMEON Sermons on Nehemiah

- [Nehemiah 2:20 The Zeal of Nehemiah](#)
- [Nehemiah 4:6 The Efficacy of Zeal and Diligence](#)
- [Nehemiah 5:15 The Fear of God a Principle of Action](#)
- [Nehemiah 6:5 Nehemiah's Firmness](#)
- [Nehemiah 6:15 The Expedition With Which the Wall of Jerusalem Was Built](#)
- [Nehemiah 8:5,6 Effect of Ezra's Preaching](#)
- [Nehemiah 8:10 The Joy of the Lord is Our Strength](#)

CHUCK SMITH Notes on Nehemiah

Through the Bible (C2000 Series)

- [Nehemiah 1-7](#)
- [Nehemiah 8-13](#)

Audio Series

- [Nehemiah 1-7 \(1979-82 Mp3\)](#)
- [Nehemiah 8-13 \(1979-82 Mp3\)](#)

Sermon Notes

- [Nehemiah 1 The True Minister](#)
- [Nehemiah 2:1 God's Special Day](#)

- [Nehemiah 2:7-8 Introduction](#)
- [Nehemiah 4 Discouragement](#)
- [Nehemiah 4 Satan's Devices](#)
- [Nehemiah 4:9 Prayer](#)
- [Nehemiah 4:9b The Leader on Guard](#)
- [Nehemiah 4:14 The Cure for Fear](#)
- [Nehemiah 5:14 The Leader's Integrity](#)
- [Nehemiah 6:9 The Believer's Strength](#)
- [Nehemiah 8 The Leader and God's Word](#)
- [Nehemiah 8:6 The Source of Strength](#)
- [Nehemiah 8:8 Simply Teach Simply](#)
- [Nehemiah 8:9-10 The Joy of the Lord](#)
- [Nehemiah 9 What Does This Chapter Tell Us About God?](#)
- [Nehemiah 9:6 Driven to Worship](#)
- [Nehemiah 9:17,19,27,31,32 Our Gracious, Merciful God](#)
- [Nehemiah 13:4,5 The Attacks of the Enemy](#)

Commentary - Transcripts that Correspond to the C2000 Series above

- [Nehemiah 1](#)
- [Nehemiah 2](#)
- [Nehemiah 3](#)
- [Nehemiah 4](#)
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**SPEAKER'S COMMENTARY
on Nehemiah
Editor F C Cook**

1873

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**R C SPROUL
DEVOTIONALS
NEHEMIAH**

- [Nehemiah 8:1-8 Expository Preaching](#)
- [Nehemiah 1:4-11 Weeping for God's People](#)
- [Nehemiah 1:1-3 Living in Exile](#)
- [Nehemiah 2 Building Amidst Opposition](#)
- [Nehemiah 5:1-13 The Test of Personal Hardship](#)
- [Nehemiah 13:1-3 From Cursed to Blessed](#)
- [Nehemiah 13 Always Reforming](#)

**RAY STEDMAN
Sermons on Nehemiah
Excellent**

- [Nehemiah 1 Don't Despair - Begin To Repair](#)
- [Nehemiah 2:1-20 Don't Hesitate - Investigate](#)
- [Nehemiah 3:1-32 Don't Be Paralyzed - Get Organized](#)
- [Nehemiah 4:1-5:19 Don't Back Down - Build Up](#)
- [Nehemiah 6:1-7:73 Don't Vacillate - Perpetuate](#)
- [Nehemiah 8:1-18 The Shining Light](#)
- [Nehemiah 9:1-37 Let Us Bow Before Our Maker](#)
- [Nehemiah 9:38-10:39 The New Resolve](#)
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**RAY STEDMAN
Devotionals on Nehemiah**

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NEHEMIAH: BIBLE COMMENTARY

Some Duplication of Preceding Material

- [Nehemiah 1](#)
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C. H. SPURGEON

All of Spurgeon's Sermons on

The Book of Nehemiah

- [Nehemiah 1:11 Those Who Desire](#)
- [Nehemiah 1:11 Those Who Desire Study Notes](#)
- [Nehemiah 2:4 Brief, Silent Prayer](#)
- [Nehemiah 2:12 Surveying the Field](#)
- [Nehemiah 3:8 The Broad Wall](#)
- [Nehemiah 3:15 King's Gardens](#)
- [Nehemiah 4:9 The Two Guards, Praying and Watching](#)
- [Nehemiah 4:10 Rubbish](#)
- [Nehemiah 5:7 Witnesses Against You](#)
- [Nehemiah 8:10 The Joy of the Lord, the Strength of His People](#)
- [Nehemiah 8:10 The Joy of the Lord - Study Notes](#)
- [Nehemiah 9:17 A God Ready to Pardon](#)
- [Nehemiah 12:43 The Joy of the Lord - Study Notes](#)

Devotionals on Nehemiah Morning and Evening, Faith's Checkbook

- Nehemiah 3:8
- Nehemiah 3:15
- Nehemiah 9:20
- Nehemiah 9:38

HUGH STOWELL A Model for Men of Business or Lectures on the Character of Nehemiah (1872) Excellent Study

Spurgeon - The author does not attempt a full exposition, but aims at furnishing a plain, practical handbook for men of business and others whose time is limited. He gives fourteen good, sensible lectures on the Book. (Commenting and Commentaries; Lectures Addressed to the students of the Pastors' College)

- [Nehemiah 5:15 Nehemiah's Master Principle \(The Fear or God\)](#) Nehemiah 5:15
- [Nehemiah 6:9 Nehemiah's Secret Strength \(O God Strengthen my hands\)](#) Nehemiah 6:9
- [Nehemiah 2:4 Nehemiah's Spirit of Devotion \(So I prayed to the God of Heaven\)](#) Nehemiah 2:4
- [Nehemiah 2:20 Nehemiah's Reliance on God's Blessing \(He will proper us\)](#) Nehemiah 2:20
- [Nehemiah 2:8 Nehemiah's Acknowledgment of God's Hand \(Good hand of God upon me\)](#) Nehemiah 2:8
- [Nehemiah 6:3 Nehemiah's Determination of Purpose \(Why should the work cease\)](#) Nehemiah 6:3
- [Nehemiah 5:10 Nehemiah's Uprightness of Dealing \(Leave off this usury\)](#) Nehemiah 5:10
- [Nehemiah 6:11 Nehemiah's Fortitude in Duty \(Should such a man flee?\)](#) Nehemiah 6:11
- [Nehemiah 8:10 Nehemiah's Joy in Serving God \(The joy of the Lord is your strength\)](#) Nehemiah 8:10
- [Nehemiah 5:16 Nehemiah's Unworldliness of Mind \(Neither bought we any land\)](#) Nehemiah 5:16
- [Nehemiah 5:9 Nehemiah's Jealousy for the Honor of God \(The reproach of the heathen our enemies\)](#) Nehemiah 5:9
- [Nehemiah 10:39 Nehemiah's Zeal for the Sanctuary \(We will not forsake the house of our God\)](#) Nehemiah 10:39
- [Nehemiah 13:17-18 Nehemiah's Zeal for the Sabbath I contended with the nobles](#) Nehemiah 13:17-18
- [Nehemiah 13:22 Nehemiah's Hope When He Had Done All \(Remember Me O my God\)](#) Nehemiah 13:22

RICHARD STRAUSS Sermons on Audio Only

- Nehemiah 1 Getting the Vision [MP3](#)
- Nehemiah 2 God Will Prosper Us [MP3](#)
- Nehemiah 4:1-23 Remember the Lord [MP3](#)
- Nehemiah 5-6 This Work Was Wrought By God [MP3](#)
- Nehemiah 7 Show Your Pedigree [MP3](#)
- Nehemiah 8:1-8 Back to the Bible [MP3](#)
- Nehemiah 9:5-17 Blessed Be Thy Glorious Name [MP3](#)
- Nehemiah 8:9-18 The Joy of the Lord [MP3](#)
- Nehemiah 10:28-39 Day of Decision [MP3](#)
- Nehemiah 11 The Place of God's Choosing [MP3](#)
- Nehemiah 12 The Heart of the Matter [MP3](#)

COMMENTARY ON NEHEMIAH

THEOLOGY OF WORK - From the Theology of Work Project. [CLICK HERE](#) FOR LIST OF COMMENTARIES ON ALL 66 BOOKS - click "Bible Commentary" in upper left corner, select book of interest. (This work was published as a book in 2014-2016) but is available at no charge on the web.

- [Introduction to Ezra, Nehemiah & Esther](#)
- [Ezra and Work](#)
 - [Rebuilding the Temple \(Ezra 1:1-6:22\)](#)
 - [Restoration of Covenant Life, Phase One: The Work of Ezra \(Ezra 7:1-10:44\)](#)
- [Nehemiah and Work](#)
 - [Rebuilding the Wall of Jerusalem \(Nehemiah 1:1-7:73\)](#)
 - [Bridging the Sacred-Secular Divide \(Nehemiah 1:1-1:10\)](#)
 - [Does Trusting God Mean Turning to Prayer, Taking "Practical" Action, or Both? \(Nehemiah 1:11-4:23\)](#)
 - [Connecting Lending Practices to the Fear of the Lord \(Nehemiah 5:1-5:19\)](#)
 - [Nehemiah Gives Credit to God \(Nehemiah 6:1-7:73\)](#)
 - [Restoration of Covenant Life, Phase Two: Ezra and Nehemiah Together \(Nehemiah 8:1-13:31\)](#)
- [Esther and Work](#)
 - [Working Within a Fallen System \(Esther\)](#)
 - [God's Hidden Hand and Human Response \(Esther\)](#)
- [Conclusions to Ezra, Nehemiah & Esther](#)
- [Key Verses and Themes in Ezra, Nehemiah & Esther](#)

THIRD MILLENNIUM STUDY NOTES NEHEMIAH

NOTE - SOME MAY NOT WORK BECAUSE THEY ARE OLDER LINKS

Chapter 1

- [The Return of Nehemiah and the Rebuilding of the Wall - Nehemiah 1:1-7:3](#)
- [The Return of Nehemiah - Nehemiah 1:1-2:10](#)
- [The Preparations for the Return - Nehemiah 1:1-2:8](#)
- [The Report From Judah - Nehemiah 1:1-3](#)
- [The Response of Nehemiah - Nehemiah 1:4-11](#)

Chapter 2

- [The Request Before the King - Nehemiah 2:1-8](#)
- [Nehemiah's Return - Nehemiah 2:9-10](#)
- [The Rebuilding of the Wall - Nehemiah 2:11-7:3](#)
- [The Rebuilding Proposed - Nehemiah 2:11-18](#)
- [External Opposition - Nehemiah 2:19-20](#)

Chapter 3

- [The Rebuilding Begun - Nehemiah 3:1-32](#)

Chapter 4

- [Further External Opposition - Nehemiah 4:1-14](#)
- [The Rebuilding Continued - Nehemiah 4:15-23](#)

Chapter 5

- [Internal Opposition - Nehemiah 5:1-19](#)

Chapter 6

- [The Final Opposition - Nehemiah 6:1-14](#)
- [The Rebuilding Completed - Nehemiah 6:15-7:3](#)

Chapter 7

- [The Return of the Exiles and the Rebuilding of the Community - Nehemiah 7:4-13:31](#)
- [The Return of the Exiles - Nehemiah 7:4-73a](#)
- [The Need to Repopulate Jerusalem - Nehemiah 7:4-5](#)
- [The Record of Returnees - Nehemiah 7:6-73a](#)
- [The Rebuilding of the Community - Nehemiah 7:73-13:31](#)
- [The Renewal of the Covenant - Nehemiah 7:73-10:39](#)
- [The Reading of the Law - Nehemiah 7:73-8:18](#)

Chapter 8

- [Worship: How Should I Worship God?](#)

Chapter 9

- [The Confessing of Sin - Nehemiah 9:1-38](#)
- [Remembering: God is Great and Worthy to be Praised - Nehemiah 9:1-6](#)
- [Remembering: God Chose and Cared for Israel - Nehemiah 9:7-17](#)
- [Remembering: God led Israel - Nehemiah 9:18-22](#)
- [Remembering: God rebuked Israel - Nehemiah 9:23-30](#)
- [Remembering: God Gave Israel Grace - Nehemiah 9:31-38](#)

Chapter 10

- [The Ratifying of the Oath - Nehemiah 10:1-39](#)

Chapter 11

- [The Dedication of the Wall - Nehemiah 11:1-12:47](#)
- [The Preparations for the Dedication - Nehemiah 11:1-12:26](#)
- [List of Common People - Nehemiah 11:1-36](#)

Chapter 12

- [List of Priests and Levites - Nehemiah 12:1-26](#)
- [The Dedication Proper - Nehemiah 12:27-43](#)
- [The Provisions for Clergy - Nehemiah 12:44-47](#)

Chapter 13

- [The Reformation of the People - Nehemiah 13:1-31](#)
- [Foreigners - Nehemiah 13:1-3](#)
- [The Temple - Nehemiah 13:4-14](#)
- [The Sabbath - Nehemiah 13:15-23](#)
- [Intermarriage - Nehemiah 13:23-31](#)

Devotionals
Moody Bible Institute

- Nehemiah 1 Devotionals
- Nehemiah 2 Devotionals
- Nehemiah 3 Devotionals
- Nehemiah 4 Devotionals
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DANIEL WHEDON
Commentary on the
Book of Nehemiah

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STEVE ZEISLER
Sermons on
The Book of Nehemiah
Peninsula Bible Church

- [Nehemiah 1:1-3 Those Who Remain Are In Great Distress](#)
- [Nehemiah 1:4-11 I Wept and Mourned and Fasted and Prayed](#)
- [Nehemiah 2:1-20 Send Me](#)
- [Nehemiah 3-4 Opportunity & Opposition](#)
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- [Nehemiah 7-8 The Joy of the Lord is Your Strength](#)
- [Nehemiah 9 Faithless People, Faithful God](#)
- [Nehemiah 10:1-11:36 The Vow-Makers](#)
- [Nehemiah 12:27-47 Heavenly Music](#)
- [Nehemiah 13:1-30 The Need for Vigilance](#)

Date	Sermon	Scripture References	Speaker	Sermon Series
26 Jul 2020	Stiff Necks and a Gracious God	Nehemiah 9:1-34	Kaestner, Ray	Prayers For the Moment
09 Mar 2008	A Rest Relished	Nehemiah 13:15-22	Taylor, Paul	Sabbath: Remember to Rest. Rest to Remember.
15 Aug 1999	The Need for Vigilance	Nehemiah 13:1-30	Zeisler, Steve	Nehemiah
08 Aug 1999	Heavenly Music	Nehemiah 12:27-47	Zeisler, Steve	Nehemiah
18 Jul 1999	The Vow-Makers	Nehemiah 10:1-39, 11:1-36	Zeisler, Steve	Nehemiah
11 Jul 1999	Faithless People, Faithful God	Nehemiah 9:1-38	Zeisler, Steve	Nehemiah
04 Jul 1999	The Joy of the Lord is Your Strength	Nehemiah 7:1-73, 8:1-18	Zeisler, Steve	Nehemiah
27 Jun 1999	Pressures Within and Without	Nehemiah 5:1-19, 6:1-19	Zeisler, Steve	Nehemiah
20 Jun 1999	Opportunity and Opposition	Nehemiah 3:1-32, 4:1-23	Zeisler, Steve	Nehemiah
13 Jun 1999	Send Me	Nehemiah 2:1-20	Zeisler, Steve	Nehemiah
06 Jun 1999	I Wept and Mourned and Fasted and Prayed	Nehemiah 1:4-11	Zeisler, Steve	Nehemiah
30 May 1999	Those Who Remain are in Great Distress	Nehemiah 1:1-3	Zeisler, Steve	Nehemiah
18 Mar 1989	Preventing Burnout and Preserving Power	Nehemiah 13:15-31	Stedman, Ray	Nehemiah
11 Mar 1989	Looking for a Few Good Men	Nehemiah 13:1-14	Stedman, Ray	Nehemiah
04 Mar 1989	The Sound of Rejoicing	Nehemiah 12:27-47	Stedman, Ray	Nehemiah
04 Feb 1989	The Shining Light	Nehemiah 8:1-18	Stedman, Ray	Nehemiah
28 Jan 1989	Don't Vacillate -- Perpetuate!	Nehemiah 6:1-19, 7:1-73	Stedman, Ray	Nehemiah
21 Jan 1989	Don't Back Down -- Build Up	Nehemiah 4:1-23, 5:1-19	Stedman, Ray	Nehemiah
14 Jan 1989	Don't Be Paralyzed -- Get Organized	Nehemiah 3:1-32	Stedman, Ray	Nehemiah
07 Jan 1989	Don't Hesitate -- Investigate!	Nehemiah 2:1-20	Stedman, Ray	Nehemiah
31 Dec 1988	Don't Despair -- Begin to Repair	Nehemiah 1:1-11	Stedman, Ray	Nehemiah
31 Dec 1988	Let us Bow before our Maker	Nehemiah 9:1-37	Stedman, Ray	Nehemiah
31 Dec 1988	The New Resolve	Nehemiah 9:38, 10:1-39	Stedman, Ray	Nehemiah
31 Dec 1988	The Ways God Works	Nehemiah 11:1-36, 12:1-26	Stedman, Ray	Nehemiah
02 May 1965	Nehemiah: Rebuilding the Wall	Nehemiah	Stedman, Ray	Adventuring through the Bible

JAMES SMITH
HANDFULS ON PURPOSE
NEHEMIAH

SOUL-STIRRING SYMPATHY. Nehemiah 1:1-4.

"How was He the blessed One made perfect? Why, by grief— The fellowship of voluntary grief— He read the tear-stained book of poor men's souls. As I must learn to read it."—Kingsley.

Nehemiah, like Moses, was singularly fitted beforehand for the work God had appointed him to do. Belonging, as he did, to the "children of captivity," he was in perfect sympathy with them, and being the "king's cupbearer," he accepted a position of wealth and influence that gave him pre-eminence among his brethren. He was fitted, not only socially, but morally, as a true leader of men—being a man of great courage, with profound convictions and intense devotion to the cause of God. In our study of his life and character we trust there will be, in his example, much to inspire us in our service for Christ, and to follow those who "have obtained a good report through faith."

I. His Position. "I was in Shushan the palace" (v. 1). He had the privilege of being in this great palace because he was "the king's cupbearer" (v. 11). Although he occupied this high position in the Persian court, we have no reason to believe that it was at the sacrifice of any religious principle, but rather because of his attractive and trustworthy character. The "man of God" should be the most dependable of men, although, like Joseph, their virtue may become their only fault.

II. His Sympathetic Inquiry. "I asked them (men who had come from Judah) concerning the Jews... and concerning Jerusalem" (v. 2). Nehemiah was not so far carried away by his own promotion and success as to be indifferent to the interests of his brethren and the city of his God. They are in a sad state who, through prosperity, have had their sympathies withered up for the poor of God's people and the honor of God's Name. Those who desire to help in the cause of God will not fail to inquire into the real nature of the case. If the heart is alive unto God, we will gladly avail ourselves of every opportunity to fit our selves, even for self-sacrificing service unto Him. "Where the love of the world is, the love of the Father cannot be "The love of Christ constrains us" (2 Corinthians 5:14).

III. The Revelation Made. "The remnant are in great affliction and reproach: the wall of Jerusalem is broken down, and the gates burned with fire" (v. 3). This was sorrowful news, but it is better to know the facts than live under a delusion. The people were suffering from poverty and reproach, and the wall of their defense was broken down. They were still reaping the fruits of their rebellion and idolatry (2 Kings 25). Weakness and reproach must always characterize the people of God when the walls of separation are broken down, and the gates of praise burned up by the enemies' fire. A powerless, praiseless Christian is a reproach to the name he bears.

IV. The Effect Produced. He says, "When I heard these things, I sat down and wept" (v. 4). All those generous forces of his soul were arrested on hearing about this God-dishonoring state of matters. In the warmth of his sympathy he abandoned himself for the good of his fellows and the glory of his God. Oh! with what indifference we can see and hear those things that are making the Church of God today a reproach and a bye-word among His enemies. Paul knew about this holy soul agony when he said, "I tell you, even weeping, that they are the enemies of the cross of Christ" (Philippians 3:18). Is it possible for us to be baptized into His death, and yet to have hearts so callous toward His cause among men, that we are never constrained through personal interest to sit down and weep? It is very easy and natural for us to sit down and sorrow over our own personal losses and bereavements; we cannot help feeling it, because our own souls are so closely and vitally associated with them. Then is it because we, in our hearts, are not in such close and vital fellowship with Christ and His cause and people that we are so difficult to move to tears over the ravages of sin and the desolation of the sinner? Christ wept over Jerusalem. If we had His eyes and heart of compassion we would weep over it too. If Nehemiah's heart had not been moved and melted first, he never could have done the work which he afterwards did. Can we possibly be in a fit condition for serving Christ if we are not able to weep over those things that dishonor His Name and grieve His Spirit? A further evidence that his heart was right with God is seen in the fact that his sympathy constrained him to self-denial and prayer. "He fasted and prayed before the God of Heaven." Those who have the interests of God and His kingdom so close to their hearts as Nehemiah had will be ready to deny themselves of everything that would hinder His will from being done in them and by them (Hebrews 11:24-26). He laid aside the luxuries of the palace that he might give himself to prayer. Where else can a trustful, affectionate child go but to his father in the day of perplexity and anguish? Their "great affliction" was not too great for the "God of Heaven." With a heart melted in the love of God, and eyes bedimmed with the tears of brotherly kindness, surely the prayer that comes from such a source, and in such a manner, will be abundantly answered. If we have not compassion enough to lead us to pray for others it is high time to sit down and weep, and fast, and pray for ourselves.

INTERCESSORY PRAYER. Nehemiah 1:4-11.

"My prayers," says Trench, "are the one grace which my foe cannot refuse." "I can get at him through the God of Heaven," said a fond mother, in speaking of her wayward, wandering boy. Yes, prayer is one of the greatest privileges and one of the mightiest forces with which the soul of man can have to do. Through prayer Elijah shut up the rain of Heaven for three and a half years (Jas. 5:17); and Peter was delivered from the prison in answer to prayer (Acts 12:5). Having been made unto our God a kingdom of priests (Rev. 5:10, R.V.), it is part of our heavenly calling to make intercession for others. In these words of Nehemiah we think we see all the characteristics of prevailing prayer. There was—

I. Earnestness. "He wept, mourned, fasted" (v. 4). This was no formal prayer. It was the outcome of a soul stirred to its utmost depths. Those who draw near with the lip while the heart is afar off may themselves be satisfied with a prayer which is nothing but a solemn mockery in the sight of God. As God loves the cheerful giver, so does He regard the whole-hearted petitioner. The fervent prayer of a righteous man avails much.

II. Knowledge. It was because Nehemiah knew God that he could pray thus: "I beseech You, O Lord God of Heaven, the great and terrible God, that keeps covenant and mercy for them that love Him" (v. 5). He believed in God's greatness, His terribleness, His faithfulness, and His mercifulness. He who comes to God must believe that He is, and that He is a Rewarder of them that diligently seek Him (Hebrews 11:6). To know such a God and in such a fashion is to ask much and expect much. They that do know their God shall be strong and do exploits through the prayer of faith (Daniel 11:32; see 1 Samuel 12:18).

III. Importunity. "Hear the prayer of Your servant, which I pray before You now, day and night" (v. 6). Importunity is a vital element in prevailing prayer. It was because of the widow's "continual coming" that she gained her request. This is the lesson our Lord Himself teaches us from that parable of the man begging loaves from his friend at midnight: "I say unto you... because of his importunity, he will give him as many as he needs" (Luke 11:8). It was while Moses held up his hand that Israel prevailed. Pray without ceasing. Be not weary in such well-doing, for in due season you shall reap if you faint not.

IV. Confession. "Both I and my father's house have sinned, we have dealt very corruptly against You" (vv. 6, 7). The sin of dealing falsely with God is a very common one, and very grievous. We pretend to believe His Word, and yet live in fear and doubt; we ask Him for things that we don't expect, and make a profession of loyalty to His cause, while, in heart, we are more concerned about our own personal interests than His. How can we expect to prevail with God in prayer if there is no confession made of that deceitfulness which has made our lives so barren in the past. Spiritual bondage and failure in the Christian life imply that there is sin in the camp, and need for self-scrutiny and confession.

V. Faith. "Remember, I beseech You, the word that You command, saying,...If you turn unto Me, and keep My commandments... I will bring them into the place that I have chosen to set My Name there" (vv. 8, 9). Faith lays hold upon the spoken Word of God. The prayer that is built up by faith on the promise of God cannot be overthrown. In turning to the Lord himself, Nehemiah fulfilled the condition of blessing, then he takes the place of the Lord's remembrancer, saying, "Remember... the Word." This is that beautiful childlike confidence which honors God, and is infinitely well pleasing in His sight. God cannot deny Himself when He finds so much of Himself involved in such pleading. But he goes a step farther, and reminds God of His great work in redeeming His people by His "great power and strong hand" (v. 10). The audacity of faith is astounding. It looks up into the face of God, saying: There is Your word of promise, and there, in redemption, is the evidence of Your mighty love and the strong hand of Your saving grace. Now, therefore, do this thing for me. He who comes to God must believe, and, in so believing, he must be rewarded.

VI. Consecration. "O Lord, be attentive to the prayer of Your servant, who desires to fear Your Name" (v. 11). In our prayers we shall often ask amiss, if we are not prepared to yield ourselves unto God, and to live for the glory of His Name (Jas. 4:3). There are three classes of servants: the slave, who serves through fear; the hireling, who serves for wages; and the son, who serves for love. It is the obedient and devoted son who expects and gets the favor and the fullness of the father. It is those who present themselves a living sacrifice unto God that are able to prove what is that good, and acceptable, and perfect will of God (Romans 12:1, 2). Those who would prevail with God to give them the servant's portion must, first of all, take the servant's place.

ANSWERED PRAYER. Nehemiah 2:1-8.

A period of three months comes in between the month Chislev—when Nehemiah heard of the "great affliction" of his brethren in Jerusalem—and the month Nisan, when his prayers began to be answered. All this time he had been earnestly pleading with God in secret, yet, in his public service he had hitherto been able to conceal the sorrow of his heart by wearing a cheerful countenance. Well he knew that it was a crime against the king to appear before him with a sad face. But in thus seeking to please men we may be putting away from us the very blessing we so much desire. God does not require us to play the hypocrite in order that His will might be done. It is always best to be perfectly honest. This is clearly proven by what follows.

I. A Startling Question. "Why is your countenance sad,... this is nothing else but sorrow of heart?" (v. 2). His agony of soul had become too great to be covered any longer with a smile. The king's question smote him with terror. "Then I was very sore afraid." At

that time Nehemiah had become so intensely interested in the well-being of others as to forget himself in the presence of the king. Such deep self-forgetfulness cannot fail to become a channel of rich blessing to many. He had prayed that he might find mercy in the sight of the king (chapter 1:11), but he could never have anticipated that, through his sadness in the king's presence was to come the dawn of deliverance. "My ways are not as your ways, says the Lord" (Isaiah 55:8).

II. A Critical Moment. After Nehemiah had confessed that his countenance was sad because "the city of his father's sepulchers lies waste," the king said unto him, "For what do you make request?" (v. 4). If the first question filled him with fear, this one was fitted to bewilder him with astonishment. Was this the daybreak of hope falling at last upon that long night of sadness which had overcast his soul? Was this God's door of salvation now suddenly opened before his eyes? Had the time come when all the desires of his heart were to be granted him? "For what do you make request?" What an opportunity this is when given by one who is able to satisfy the soul with good. A greater than Artaxerxes has said, "What will you that I should do unto you?" But observe how this man of prayer faced this new situation. "So I prayed to the God of Heaven." Had he not been living in the spirit of prayer he would not have thought of it at that particular moment. In this little spontaneous act there is a revelation of his true character. Even when taken unawares the holy habit of his soul is to look up to God for guidance. When God becomes the greatest reality in our lives there is nothing more natural than prayer. Those who say they have no time to pray know not the nature of prayer. Nehemiah found time to pray while a king waited on his answer. It is with prayer as it is with salvation—"Look and live." "Look unto Me, and be you saved" (Isaiah 45:22).

III. A Great Request. He had now gained the favor of a great king, and so he brought large petitions. He asked definitely for two things—

1. That he may be sent. "If it please the king... send me... that I may build" (v. 5). This devoted servant of God had not only prayed for his brethren and his father's city, but he had consecrated himself unto God, and was ready to be used of Him as soon as the door of opportunity opened. Like Isaiah, he could say, "Here am I, send me." How can we expect God to do great things for us and by us if we are not prepared to make a sacrifice of ourselves for Him. The religion that costs nothing is just worth what it costs. Our prayers would have a new meaning if we offered them as from the altar of burnt-offering. Then he asked—

2. That he may be supplied. "If it please the king, let letters be given me," etc. (vv. 7, 8). These letters to the governors beyond the river, and to the keeper of the king's forest (royal preserves) were to Nehemiah words of authority and promise. He had What every God-sent servant ought to have, a clearly-defined commission, an assurance of safety (convoy), and the promise of supply. Our Lord and Master never sends any a warfare on their own charges. He makes all grace abound that we may have all-sufficiency. "Ask and you shall receive" (Matthew 7:7).

IV. An Abundant Answer. "The king granted me according to the good hand of my God upon me" (v. 8). The secret of success in the work of the Lord lies here. When a man's life is in the grip of the "good hand of God" then signs and wonders will be done. The measure of blessing will be according to the power of that hand that is upon us. This mighty, conquering hand laid hold of Nehemiah that day when he was constrained to "sit down, and weep and pray" (chapter 1:4). He did not, like Jacob, wrestle against that heavenly and divine hand which was bowing him in sorrow and humiliation at the feet of God. He yielded himself entirely to the pressure of His heavy, yet "good hand." Like Ezra (chaps. 7:6; 9:28), he was quite conscious that the hand of God was upon him, as an instrument by which to accomplish the good pleasure of His will. All things work together for good to them that love God, to them who are the called according to His purpose.

PREPARING FOR THE WORK. Nehemiah 2:11-20.

Nehemiah is one of those "great men" whose footprints have been left deep and distinct on the sands of the past, footprints that have inspired with fresh courage many a drooping heart in the service of the Lord. His journey from Babylon to Jerusalem occupied three months. His prayers have been so far answered; he is now on the long coveted field of labor. It will be interesting and profitable for us to study his method of operation. For he—

I. Takes Time to Reflect. "So I came to Jerusalem, and was there three days" (v. 11). Ezra also waited three days (chapter 8:32) before the work began. He that believes shall not make haste. It is a great lesson to learn to wait on God. We imagine these three days were spent largely in meditation and prayer. Three days are significant of death and resurrection. The servants of Christ have often seen their plans and purposes pass from death into life, while they calmly waited before God. When a great crisis came in David's life he went and "sat before the Lord" (1 Chronicles 17:16). In the secret chamber, Luther, Knox, and many others learned how to conquer.

II. Surveys the Difficulties. "I arose in the night... neither told I any man what my God had put in my heart to do... and viewed the walls which were broken down" (vv. 12, 13). Like a wise physician, he begins by making a thorough diagnosis of the case. No devoted city "shimmer" ever went out of a night to view the desolations of sin with more eager eyes than did Nehemiah to investigate those ruined walls and heaps of rubbish. There are many Christian workers living in a fool's paradise because they refuse to believe

that things are as bad as they really are. Those who only view the city on a Sunday can know little about those terrible heaps of broken-down humanity that are seen on a Saturday night. In many cases faith in the Word of God, and the habit of going to hear it, have been broken down, and the gates of praise have been burned with the fire of unholy criticism. Viewing the difficulties will be a wretched business and a heart-breaking task, unless, like Nehemiah, we know that God has put the remedy within our own hearts (v. 12). The unbelieving spies will be sure to bring back a God-slandering report. The ruin must be measured by God's remedy. Man's need can only be met by the infinite grace and power of the almighty Savior.

III. Makes an Appeal for Helpers. "You see the evil case that we are in,... come and let us build up the wall of Jerusalem, that we be no more a reproach" (v. 17, R.V.). One of the best ways of beginning a work for God is to set others to work. But observe, he did not say, "Go and build," but "Come, let us build." The great work of restoring Jerusalem (Church) to its pristine glory and power will never be accomplished so long as the leaders (preachers) attempt to do all the building themselves, and seem satisfied if the others will but come, and sit, and listen, and look on. "All at it, and always at it," ought to be the normal condition of the Christian Church. It would take a very expert workman to do as much work in a week as twenty ordinary hands. Besides, as the life of God's people is one, so is their work. Unity of faith should lead to unity of effort. As a ruined Jerusalem was a dishonor to every Jew, so a weak and powerless Church is a dishonor to each individual member. The way to roll away the reproach is to arise and build. Put those displaced stones into their proper place.

IV. Gives an Encouraging Testimony. "Then I told them of the hand of my God upon me, as also the king's words, and they said, Let us rise up and build" (v. 18). Personal testimony is a most powerful factor in the service of the living God, but this implies, of course, a real, deep, personal experience of the goodness and faithfulness of God. This, in some measure, every leader in the work of God must have. The Holy Spirit works through us that which He has wrought in us. The fact that God had answered Nehemiah's prayers, and called him to do this work was an inspiration to the others to "rise up and build." Such is the influence of a consecrated life. Those take too much upon them who try to put all God's servants on the same level, so do those who would monopolize the holy service because they are paid for it. While it is true that some are called of God, as evangelists, pastors, and teachers, it is also true that "to every man his work" (Mark 13:34).

V. Meets with Opposition. "When Sanballat, Tobiah, and Geshem heard, they laughed us to scorn, and despised us" (v. 19). It was a great grief to them that "a man had come to seek the welfare of Israel" (v. 10). The more Christ-like the life becomes, the more bitter will the enemies of God and His people be. They hated Him without a cause, and the disciple is not greater than his Lord. Sanballat means "strength and courage," and fitly stands for the wisdom of this world. Tobiah—"the Lord is good"—is a true representative of the formal professor, one who has a good name but a bad heart. They laughed to scorn the weak hands that were attempting to rebuild the walls, but they saw not the "good hand of God" that was with them. They mocked and despised, because, as the work proceeded, they found that they themselves were being built outside the city. Everything that makes the ungodly feel their weakness and their isolation from the city and people of God, if it does not lead to repentance, will doubtless provoke to opposition (Luke 23:2).

VI. Declares the Whole Truth. He meets the scoffers' objections with a simple, brief, fearless statement of the whole case. He declares the truth about God: "The God of Heaven, He will prosper us" (v. 20). This work is associated with the living, faithful, almighty God of Heaven; He is for it, He is with it, He is in it. He declares the truth about himself and his co-workers: "Therefore we, His servants, will arise and build." We are His servants, we are doing His business, and we will go on, say what you will, do what you may. He declares the truth about his enemies: "You have no portion, nor right, nor memorial in Jerusalem." As for you, you are strangers to God; you are not His people. There is nothing belonging to you in the Holy City; you have no right to any of its privileges, for the things of Jerusalem awaken no sacred memories in you. You have neither part nor lot in this matter (Acts 8:21). When the walls of the New Jerusalem (the Church of God) are finished, will you be built out or built in? The word of the Cross is, to them that are perishing, foolishness; but to us, who are being saved, it is the power of God (1 Corinthians 1:18, R.V.).

AT THE WORK. Nehemiah 3.

"Knowing ourselves, our world, our task so great,
Our time so brief—'tis clear, if we refuse
The means so limited, the tools so crude,
To execute our purpose, life will fleet,
And we shall fade, and leave our task undone—
We will be wise in time!"—Browning.

There is a deep truth in the saying of Emerson, that "every man's task is his life preserver." This truth is specially applicable to the Christian worker. If any man will lose his life (in service) he shall save it, is the teaching of a greater than Emerson. This chapter is crowded with the names of those who took part in the work of repairing the wall. Their names are held in everlasting remembrance because, like Mary, they had wrought a good work for the honor of His Name. Holy deeds stand like footprints on the sands of time. Some brief, but important lessons might be learned here.

I. There is Need for Work. "The wall is broken down" (chapter 1:3). By faith, the walls of Jericho fell down, after they were compassed about; but the walls of Jerusalem are not going to be built up by faith alone. According to the practical theology of James, there is a sphere in which "faith without works is dead. " Son, go work today in my vineyard. Are there not many stones (souls) lying about our own doors that are out of their proper setting, and so failing to fulfill the real purpose for which they exist?

II. There is Work for All. "To every man his work" (Mark 13:34). "He who will not work should not eat" (2 Thessalonians 3:10). Surely this holds good with regard to spiritual things as well as temporal things. What right has anyone to feast continually on spiritual things if there is no outcome in active service for the Lord, the Giver of all? All may not be able to do the same work, but all can work. The daughters of Shallum (v. 12) could not perhaps do as heavy work as the son of a goldsmith, or the son of an apothecary (v. 8). The priests (v. 1) and the merchants (v. 32) may not be equally expert in the art of building, but in the Name of God they helped in the work. Let every one do something. If you can't handle the trowel, surely you can say, "God bless the builders." Labor in prayer.

III. This Work was Voluntary. "They said, Let us rise up and build" (chapter 2:18). The need was set before them; they took it to heart, and made up their minds to make a start at once. Those professed servants of Christ who loiter about the ecclesiastical market-place in idleness because "no man has hired them," are to be sincerely pitied. Those who go and work for love to Him will receive from Him "that which is right." "The wise man's heart is at his right hand," ready to manifest itself in action (Ecclesiastes 10:2). Where the heart has been given to God and His cause, the hand of service will certainly follow. The Lord Jesus Christ does not press His yoke upon us, but He does say, "Take My yoke upon you" (Matthew 11:29).

IV. This Work was United. You will notice that almost every verse in this chapter begins with words such as these: "And next unto him," "Next unto them," "After him," "After them." Every worker joined his work with his neighbor's. Because they were united in heart they willingly united in effort. They were inspired, not by any selfish consideration of personal reward or pre-eminence, but by one general God-honoring motive—the glory of His Name and the salvation of the people. The only rivalry that was among them was a provoking of one another unto love and good works. We cannot be truly united in the great work of God unless all merely sectarian and personal interests sink out of sight in the one intense desire for the building up of that cause which alone can bring honor and glory to God our Savior. The struggle of the churches is often more like the confusion of Babel than the conviction of Pentecost. "We are workers together with Him" (2 Corinthians 6:1).

V. This Work was Successful. The word "repaired" occurs thirty-four times. Each builder repaired—made anew and finished—that piece of work given him to do. They were all successful in their work, although all did not do, perhaps, the same amount of work. In the temperament and manner of these workers there would, doubtless, be great diversity; but in their object and purpose there was great unanimity. Baruch seems to have been quite an enthusiast for the work, he is distinguished as "earnestly repairing the other piece" (v. 20). Then those who had houses "repaired every one over against his own house" (v. 28); and Meshullam "repaired over against his chamber" (v. 30). Earnestness is good, but it is only as wild fire in the service of the Lord, if we are not prepared to begin at home. Building for God should begin at the Jerusalem of our own door. Joshua said: "As for me and my house, we will serve the Lord." To say, "the prophet has no honor in his own country," is no excuse for a Christian worker's failure at home. Our influence for Jesus Christ abroad will be pretty much like what it is at home. The Holy Spirit will never put a premium on hypocrisy. These workers succeeded because they would not be discouraged, although "their nobles put not their necks to the work of the Lord" (v. 5). There are "independent gentry" in the spiritual, as well as in the social sense—those who have such a large stock of self-respect that they cannot bend their necks to the work of the Lord. They may give a collection or a suggestion, but they will not stoop to personal service. Like many church professors, they are frozen with respectability. But those whose hearts God has touched have also got God-touched hands, so they press on with the work, and the God of Heaven, He prospers. "Therefore, my beloved brethren, be you steadfast, immovable, always abounding in the work of the Lord, for as much as you know that your labor is not in vain in the Lord."

It may be interesting to note that the names of the first and last workers mentioned are suggestive of Jesus Christ as the Alpha and Omega of this great spiritual work. Eliashib (God the Restorer) (v. 1), and Malchiah (God is King) (v. 31). Between the rising of the High Priest and the coming of the King the work was done.

PERSEVERANCE IN THE MIDST OF OPPOSITION. Nehemiah 4:1-11.

The more powerfully the young oak is bent before the blast, the more deeply does it strike its roots into the stiff, stubborn soil beneath. Although persecution is not something to be coveted, yet it is not to be shunned or lightly esteemed. "Blessed are you when men shall revile you... falsely for My sake; rejoice and be exceeding glad, for great is your reward in Heaven" (Matthew 5:11, 12). Everything that sends the roots of our spiritual life deeper down into the will of God will make us more steadfast and fruitful for Him. We shall note—

I. The Nature of the Opposition. There was the—

1. Tantalizing Arrows of Scorn. Their quiver seemed to be full of them. They sneered at their character. "What do these feeble Jews?" (v. 2). They were feeble in number, and, in the eyes of their wealthy opponents, they were feeble in resources; but they saw not the helping hand of God which was with them. They sneered at their motives. "Will they fortify themselves?" "Will they sacrifice?" As much as to say, "How can they succeed in saving themselves? How will they ever set up a worship that will secure the presence and help of God?" The Lord knows them that are His. They sneered at their enthusiasm. "Will they make an end in a day?" They are going at the work as if they were going to finish it in a day. The lukewarm Christian is not likely to be mocked at by the easy-going worldling. They sneered at the task attempted. "Will they revive the stones out of the heaps of the rubbish?" Their aims are too lofty; they attempt too much. They sneered at the work done. "Even that which they build, if a fox go up, he shall break down their stone wall" (v. 3). Such are the criticisms with which all faithful workers for God are assailed; but the building goes on, for such labor is not in vain in the Lord; for He scorns the scorners, but gives grace unto the lowly (Proverbs 3:34). Then came—

2. Wicked Conspiracy of the Enemy. "When the breaches began to be stopped, then they were very wroth, and conspired all of them together to fight and to hinder it" (vv. 7, 8). But in vain do these fowlers spread their net before the eyes of the God of Heaven. They said, "They shall not know, neither see, until we come among them and slay them" (v. 11). But God knew, and God saw, and it was with Him, and not with these "feeble Jews," that they had to do. It was like the conspiracy of thorns against the devouring fire. Though hand join in hand, the wicked shall not triumph nor escape punishment. All the united forces of Hell cannot impede the progress of those who trust in God, and courageously do His will.

3. Discouragement of Doubting Friends. "Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish: so that we are not able to build the wall" (v. 10). Opposition is bad enough when it comes from without, but it is a worse heartburn when it comes from those who have hitherto been our friends and helpers. Judah got discouraged because he lost sight of God, and kept looking at the adversaries, the weakness of the burden-bearers, and the much rubbish that lay in the way, and, having lost faith himself, he sought to discourage others in the work, saying, "We are not able to build the wall." A discouraged man is a useless man in the work of the Lord; he is worse than useless—he is a positive hindrance. "Be strong and of a good courage: be not afraid, neither be dismayed, for the Lord your God is with you" (Joshua 1:9).

II. The Steadfast Character of the Workers. They had—

1. A Mind to Work (v. 6). They had no mind to sit moping over their difficulties, or to spend their time in mere talk or fault-finding. The love of God constrained them.

They not only had a mind to work, but they had a mind also to have their work "joined together." Instead of joining the work together, some have a mind to work alone, while others seem to think that all the work should be done by themselves.

2. A Heart to Pray. "Nevertheless, we made our prayers unto God" (v. 9). A working mind should always be accompanied with a praying heart. Those who believe that "God is a Refuge" will most certainly flee to Him in a time of storm. Those who have no heart to pray will soon have no mind to work. We are called, not only to "put on the whole armor of God," but also to "pray always with all prayer" (Ephesians 6:11-18). Work for God must be done in the Spirit of God. It is through prayer that strength is imparted for service.

3. An Eye to Watch. "We set a watch against them day and night" (v. 9). Watching and praying are frequently linked together in the Scriptures of truth (see Matthew 26:41; Mark 13:33; Ephesians 6:18; 1 Peter 4:7). It was not necessary that these watchmen should occupy their time in following all the movements of their adversaries, it was enough that they watched the interests of their God-given work. It is sad to see many of the Lord's servants so busy studying the pull-down tactics of the enemy that they neglect to build up. Watch and pray, that you enter not into this temptation.

WORK AND WEAPONS. Nehemiah 4:12-23.

"Faith's meanest deed more favor bears
Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
Which bloom their hour and fade."—Newman.

Man was not made to mourn, but to work (Genesis 2:15) and, as Houghton says, "Man must toil for good, or he shall toil for ill." Man is a toiler, either for God or against Him. He who is not for Me, said our Lord, is against Me. In attempting to do some definite work for God, it is good to "count the cost," but in counting the cost, let us take heed, that we count on Him who is able to bear the cost. We must measure our difficulties, and our needs, with the strength and resources of Him whose we are, and whom we serve. There are some suggestive thoughts for workers here.

I. The Workers' Position. "Therefore in the lower places, and on the higher places, I even set the people after their families with their

swords" (v. 13). We may not like the lower places, because there we are more exposed to the wrath of the enemy and the workers themselves may need to go out of sight. We would much prefer the "higher places" in Christian work, where we could see and be seen. Slum work is never so pleasant to some as preaching in a pulpit or on a platform. These workers had grace enough to go where they were sent, and to do their part gladly, knowing that each piece of work was a needful part of the great whole. The order was "after their families." How beautiful to see whole families united in furthering the work of the Lord.

II. The Workers' Privilege. "Be not afraid... remember the Lord, and fight (pray) for your brethren, your sons, and your daughters, your wives, and your houses" (v. 14). Those devil-driven adversaries will never be able to make this man afraid, whose mind is stayed on that God who is "great and terrible." These warrior-toilers were not asked to fight for themselves, but for their brethren, etc. But well they knew that in seeking the good of their households they were securing their own salvation. This fighting for our sons and daughters, wives and houses must be done in faith. Fight the good fight of faith. The promise is to you and to your children. "Believe on the Lord Jesus Christ and you shall be saved, and your house" (Acts 16:31). Remember the Lord; remember His power and His promise, and pray for your brethren, etc. The more we think of Him the more will we think of others.

III. The Workers' Encouragement. "God brought their counsel to nothing" (v. 15). The enemy had entered into a secret conspiracy to fight against Jerusalem, and to hinder the work (v. 8). They had planned to fall upon them unawares, but God "disappointed the devices of the crafty, so that their hands could not perform their enterprise" (Job. 5:12). How was this victory won? It was won through prayer (v. 4). They cried unto God, and He "turned their reproach upon their own head." Those who live in communion with God are not easily taken by surprise. The weapons that are formed against such shall not prosper. Take no thought for your life: your Father knows.. From the closet of prayer you can bombard and bring to confusion all the forces of Hell. When Samuel cried unto the Lord, the Lord thundered upon the Philistines (1 Samuel 7:10). Who shall stand when He appears.

IV. The Workers' Weapons. "For the builders, every one had his sword girded by his side" (v. 18). Yet while every worker had his recognized weapon, there were different ways in which they were held. Some had their weapons held by others, while they did the work (v. 16). Some wrought with the one hand, and held the weapon with the other (v. 17). Others wrought with their swords girded at their sides. Work and warfare are the characteristics of the Christian life. They are in danger of working in vain who neglect the sword of the Spirit, which is the Word of God. The other danger is to be so taken up with the weapons that we neglect the work. The servants of Christ must be aggressive as well as defensive. Blessed be the opposition that makes us cling more firmly to the sword of the Spirit, for our weapons are not carnal, but spiritual and mighty. If God be for us, who can be against us (Romans 8:31). Put on the whole armor of God, that you may be able to stand. Sword-girded workers are everywhere needed in these present times. Are you one?

V. The Workers' Warning. "In what place you hear the sound of the trumpet, resort you thither" (v. 20). While working and watching they were to hold themselves in readiness for a gathering together at any moment at the call of the trumpet. As the work of building went on, and parts of the wall got built up, the workers became in some places separated from one another, and so felt the need of listening for the trumpet call. Be you also ready, for in such an hour as you think not, "the Lord shall descend from Heaven... with the trumpet of God... and we shall be caught up together" (1 Thessalonians 4:16, 17). Blessed are they who work, and watch, and wait for the heavenly call.

VI. The Workers' Devotion. These men were so thoroughly devoted to the work that they willingly practiced self-denial for its good. We dare not pretend to be consecrated to the work of the Lord unless we are prepared to sacrifice personal ease and comfort for His sake. Their whole-heartedness is seen in their working long hours. "From the rising of the morning until the stars appeared" (v. 21). They were no mere hirelings, yawning for the hour when they might drop their tools and make for home and their own private pursuits. Those who long to get out of the work of Christ are unfit for it. It is one thing to be weary in the work, it is another to be weary of it. Their zeal was also seen in their "lodging within Jerusalem" for the good of the cause. This implied separation from all those who were without. They willingly sacrificed this liberty for the bondage of service. Those who dwell with the King for His work are the most likely to be successful in pleasing Him. Then, again, they kept themselves in constant readiness for the work. "None of us put off our clothes" (v. 23). The building of the wall was not a matter of convenience, but of life. "This one thing I do" (Philippians 3:3), was the all-absorbing motive. Be followers of them. Be fervent in spirit, serving the Lord.

A FIGHT WITH SELFISHNESS. Nehemiah 5:1-13.

Carlyle has said, "Always there is a black spot in our sunshine, it is... the shadow of ourselves." A shadow of selfishness—as black as midnight—appears before us here, in the first five verses of this chapter. Great distress had come into the city. The enemy had succeeded in intercepting the food supplies, and, alas, the wealthier portion of the people began to take advantage of their poorer brethren, by enriching themselves to their terrible cost. Lands, vineyards, houses, and even sons and daughters, were mortgaged, or exchanged for bread (vv. 1-5). Things got so unbearable that a "great cry" was raised by the people. The behavior of Nehemiah during this painful crisis gives us a further revelation of the greatness and stability of his character—features which ought to characterize every one called of God into His service. These features are—

I. Uprightness. "I was very angry when I heard their cry" (v. 6). It is only the truly righteous soul that can be truly angry at unrighteousness. This is not that "anger without a cause" which is in danger of judgment (Matthew 5:22), but the holy anger which is akin to the "wrath of the Lamb." Alas, that there should be so many of God's servants whose convictions don't seem to be pure enough or deep enough to move them with indignation at the merciless greed of some religious professors. These men were "brethren" (v. 1), but they showed no brotherly love.

II. Courage. "Then I... rebuked the nobles and the rulers" (v. 7). Courage in the Name of God is absolutely necessary in those called to take the lead in His work (Joshua 1:6, 7). Nobles and rulers, moneyed and influential men, are often allowed to escape deserved reproof just because they have happened to be born and brought up in more favorable circumstances than others. The tyranny of the moneyed class is only equaled by the envy of the poorer class. The servant of Christ must not strive either for personal advantage or the praise of men, but in the name of his Master he must fearlessly speak out the truth as manifested in His Life, and Word, and Work. "I am the Truth."

III. Unselfishness. "We, after our ability, have redeemed our brethren the Jews which were sold unto the heathen; and will you even sell your brethren?" (v. 8). Nehemiah had sought, as far as his means would allow, to redeem to liberty those who had been sold unto the heathen, but these selfish nobles and rulers had sought to get gain by selling their brethren. Love to others under heathenish influences, and a willingness to give according to ability—both of time and means—for their salvation, are the unfailing characteristics of all those who sincerely serve the Lord Jesus Christ. The Cross of Christ has not yet been clearly seen, if selfishness has not yet received its death-blow (Galatians 2:20). Think of the ability of faith and love.

IV. Holy Jealousy. "It is not good that you do: ought you not to walk in the fear of God because of the reproach of the heathen?" (v. 9). When God's people do not walk in His fear they bring reproach upon His holy Name (Romans 2:24). It is a melancholy fact that many of Christ's servants are more jealous about the honor of their own name than His. When men defame us, does it cut us more deeply to the heart than when we hear them casting reproach upon the Name of our Lord Jesus Christ? Are all our vital interests so interwoven with the Name and work of our Lord and Savior that when He is touched we are touched, and that those who honor Him, are honored by us?

V. Thoroughness. Nehemiah was neither luke-warm nor half-hearted. Whatever he did, he did it heartily and completely, as unto the Lord. Like Boaz, he is not content until he has "finished the thing." Thoroughness, to be perfectly sound, must be governed by the purest motives, and acting in the clear light of the Divine will, otherwise it may be but the wild fire of fleshly enthusiasm. The thoroughness of Nehemiah's character comes out here in his demand for restoration. "Restore, I pray you, to them, this day, their lands," etc. (v. 11). And after he had received their promise to do so, see how he significantly "shook his lap," warning them against unfaithfulness to their vows (v. 13). Such whole-hearted effort was crowned with success, for "all the congregation said, Amen, and praised the Lord, and did according to the promise." How will men believe what we say, as Christ's ambassadors, if we do not fearlessly declare the whole counsel of God, keeping back nothing. All the demands of God must be reiterated by His servants, or the message delivered will be destitute of that fine, keen edge which makes it effectual in the hearts of those who hear it. The gospel of restoration has two aspects: (1) The restoring of the soul unto God; (2) the restoring of ill-gotten gain to others (Leviticus 6:4; Luke 19:8).

NEW TRIALS. Nehemiah 6:1-9.

When Carlyle was shown a "Comic History of England," he naively asked when they would have a comic Bible? To him history was a sacred thing. To the Christian the Providence of God should be as sacred as the Word of God. But the enemy, in one shape or other, will even seek to devour those who are enthusiastic for the work of God. Two new temptations present themselves to Nehemiah. There was what might be called—

I. The Compromise Temptation. "Come, let us meet together in the plain of Ono" (v. 2). This wily temptation came when they heard that the wall was built, and that "there was no breach left" (v. 1). While the building went on they ridiculed and threatened, but now that success had come they attempt to lure them down to their level, that some compromise might be made. Satan knows how to play the fox, when it does not suit him to roar as a lion. We are not ignorant of his devices. When the enemy speaks fair you may be sure that there are seven abominations in his heart (Proverbs 26:25). Notice how Nehemiah met this temptation.

1. He Knew his own Mind. "I cannot come down" (v. 3). He could not even say "I will think of it." As one who was entirely devoted to the work of the Lord, his whole soul revolted at such a proposal. His feelings were akin to those of Peter and John when they said, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

2. He Knew his Work. "I am doing a great work." All work for God is great when judged by its eternal results. Everything must be great that has God in it. He was doing a great work, he was not dreaming about it. They are not easily tempted who are found so doing.

3. He Knew the Danger of Coming Down. "Why should the work cease, while I leave it, and come down to you" (at that time the doors had not yet been set up upon the gates, v. 1). It is more honorable to work than to talk about it. It is at the sacrifice of our usefulness in the service of God that we "come down" to the plain of mere worldly wisdom. This same temptation came to our Lord while hanging on the Cross. Was He not doing a great work there, when they cried to Him, "Come down from the Cross and we will believe?" Although Nehemiah was assailed in this subtle fashion "four times," yet just as often did the shield of faith save him. Be steadfast and immovable in the work of the Lord.

II. The Evil-rumor Temptation. The fifth attempt to ensnare this man of God and ruin his work was made in the form of a false and slandering report. They declared that his purpose was to rebel against the king, and to make himself king in Judah, and to appoint prophets to preach of him in Jerusalem (vv. 5-7). In short they charged him with pride and self-seeking. This is no new thing. Men, who are themselves selfish, can never understand the motives of those who seek only the glory of God. When the ungodly find that they cannot baffle the Christian worker they will not scruple to misrepresent his motives. Note how Nehemiah met this scurrilous attack. He met it with—

1. A Faithful Rebuke. "There are no such things done as you say, but you pretend them out of your own heart" (v. 8). He not only denies the charge, but points out also the source of all the mischief, "your own heart." The heart is deceitful above all things. It was a strong sharp thrust, but he knew that the seat of disease was deep down. The man who would be faithful to God cannot always speak smooth things. Mealy-mouthed ministers will never accomplish much for the Kingdom of God. The faithful servant of Christ must reprove and rebuke, as well as exhort.

2. An Urgent Prayer. "Now therefore, O God, strengthen my hands" (v. 9). We never have more need to pray than when we have been shooting the arrows of conviction at the hearts of our King's enemies. Our appeals to men should be instantly followed with an appeal to God.

(1) The Need. "Strengthen my hands." He wanted strong hands to carry out the purposes of God in his life. Hands that "hang down" in weakness are useless hands. The spider takes hold with her hands, so does the man of faith.

(2) The Urgency. "Now therefore." Now, because of my present need; therefore, because of the strength and wrath of the enemy. My God shall supply all your need. He can perfect His strength in your weakness; therefore "wait on the Lord" (Isaiah 40:31).

SUCCESS. Nehemiah 6:10-16.

"Easy indeed it were to reach
A mansion in the courts above,
If swelling words and fluent speech
Might serve instead of faith and love."—Cowper.

One of the profound sayings of Mazzini was, "Action is the Word of God; thought is but His shadow." Deeds will always speak louder than words. The runner is not crowned unless he strive lawfully. The trials and temptations of Nehemiah were to him what the refiner's fire is to the silver, or the lapidary's wheel to the diamond. The luster of his character was purified and brightened through the ordeal of suffering. The trial of your faith is more precious than gold. But Nehemiah's warfare is not yet over. Here we have—

I. Another Temptation to Evil. This last attempt to ensnare this man of God seems to have been the most subtle of all. Shemaiah, who had the name of a prophet", tempted Nehemiah to come with him into some secret chamber within the temple, and to shut themselves up, saying that his enemies were coming in the night to slay him (v. 10). When the snare is laid by the Aithophels it is all the more dangerous, it is the wolf in sheep's clothing. The poison of error is more difficult to detect when administered by a professed religious teacher, who is secretly in league with the enemies of God. The Devil's last dodge is to appear as an angel of light.

II. Another Steadfast Resistance. Nehemiah said, "Should such a man as I flee?...I will not go" (v. 11). As far as he presently knew, it may have been all true what Shemaiah said, but he felt in his heart that it would be for him a God-dishonoring act to seek his own personal safety at the sacrifice of his God-given work. "Should such a man as I flee?" I, who am in the hand of God, doing His will, and who am as safe on the wall of service as within the closed doors of ease and idleness? "I will not go." God Himself is my refuge and strength, not His earthly house. If He fails me, His temple can afford me no security. It is good for us to remember who we are, and whom we serve, in the hour of temptation and danger. Why should the sons and servants of God be driven about with every wind of doctrine? Personal influence for the cause of Jesus Christ is often sacrificed on the altar of cowardly fear. "Dare to be a Daniel." There is no armor provided for the back.

III. Another Defeat for the Enemy. "And lo, I perceived that God had not sent him: therefore was he hired that I should be afraid... that they might reproach me" (vv. 12, 13). The dastardly motives of Shemaiah have been discovered. The sheep skin has fallen from

the wolf, the hireling has been found out. It is not easy to deceive a man filled with the Spirit of God. The object was to fill Nehemiah with the fear of man, and so paralyze him for the work of God. The behavior of this sneaking and deceitful prophet is not more reprehensible than that of some modern critics, who, in the garb of friendship, seek to paralyze the efforts of Christ's servants by inspiring them with fear and distrust. But the Church is wakening up, and will soon be saying, like Nehemiah, "Lo, I perceive that God has not sent them." Be sure your sin will find you out. No weapon formed against the work of God can prosper. "What time I am afraid I will trust in You" (Psalm 56:3).

IV. Another Appeal unto God. "My God, think You upon Tobiah... and the rest of the prophets, that would have put me in fear" (v. 14). There is no recrimination, no attempt at revenge; he knows that his judgment was with his God, so he hands over his enemies to Him to have their case considered. "Think You upon them." Our Lord Himself had those who sought to cast him down from His excellency, and the disciple is not greater than his Lord. When Paul referred to Alexander the coppersmith, who did him much evil, he said, "The Lord reward him according to his works" (2 Timothy 4:14). In circumstances like these Christ has left us His example, "Who when He was reviled, reviled not again;... but committed Himself to Him that judges righteously" (1 Peter 2:23). Them that are without, God will judge (1 Corinthians 5:13).

V. Another Triumph for Faith. "So the wall was finished,... and they were much cast down in their own eyes, for they perceived that this work was wrought of God" (vv. 15, 16). Like the Lord Jesus Christ, Nehemiah could say, "I have finished the work You gave Me to do" (John 17:4). When there is steadfast faith in God, strength and victory will be given for every God-given task, although the way may be "through much affliction and reproach." That which fills the mouth of God's children with laughter and their tongue with singing (Psalm 126:2, 3), makes the eyes of their enemies to be "cast down." It is a humbling discovery for them when they perceive "that the work was wrought of God," and that in their jealousy and blindness they have been fighting against Him. Such a startling discovery every Christ-rejecter will surely make sooner or later. Yes, the eyes of the haughty will yet be "cast down," and their faces deeply dyed in crimson shame when they perceive what God has done for His faithful followers. This is the victory that overcomes the world, even our faith.

WORD AND WORK. Nehemiah 8.

"O Word of God incarnate!
O Wisdom from on high!
O Truth unchanged, unchanging!
O Light of our dark sky!"

We praise You for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age."

In this chapter we have a very refreshing change in the program, in the form of an urgent appeal to the Word of the Lord as revealed in "the book of the law of Moses." There is something like the breath of a revival in it, in that it is the people themselves who cry out for it (v. 1). There is a beautiful fitness of things in this, inasmuch as the Word of God should always be associated with the work of God. The sword and the trowel were both needed. The word of edification must follow the work of salvation. The whole scene is most impressive and suggestive. We shall look at—

I. The Preacher. "They spoke unto Ezra the scribe to bring the book" (v. 1). Ezra was known as a ready scribe in the law of Moses (Ezra 7:6). Being also a priest, he was well qualified as an exponent of the Scriptures. As a priest, he was the recipient of grace; as a scribe, he was familiar with the truth. Grace and truth came by Jesus Christ, and in a measure must come by every preacher of the Gospel who has the Divine call.

II. The Place of Meeting. "Before the street" (v. 3). He read the Book in the open square, in front of the street that was before the Watergate. He stood upon "a pulpit of wood" (v. 4). Thus the first pulpit mentioned was built in a public square for open-air work. In the secret closet, or the market square, where Jesus is, 'tis Heaven there. The Christ-possessed boat of Peter on the lake was a holier place than the God-forsaken temple at Jerusalem.

III. The Hearers.

1. They were numerous. "Both men and women: all that could hear with understanding" (v. 2). The congregation literally hungered for the Word of God. What a delightful privilege to minister to such a people.
2. They were attentive. "From morning until midday... all the people were attentive to the book" (v. 3). They were more interested in the book than the preacher. They sought not the man, but the message.

3. They were reverent. "When he opened the book... all the people stood up" (v. 5). For Israel to "stand up" was virtually to declare their willingness to hear and obey. To stand up before God is no new method of testifying to our readiness to believe Him.

4. They were responsive. "All the people answered, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord" (v. 6). They responded to the demands of God's word by bowing their heads and offering Him the adoration of their hearts. It is a solemn thing to hear the Word of the Lord and refuse to yield to its claims. Be you doers of the Word.

IV. The Preacher's Manner.

1. He Began by Blessing the Lord (v. 6). He was deeply conscious of the greatness of the occasion, the greatness of God, the greatness of the message, the great need of the people, and his own great responsibility.

2. He Stuck to the Book. "He read in the book, in the law of God" (v. 8). He well knew that what the people needed, was not his thoughts, but the thoughts of God as written in that book. My thoughts are not your thoughts says the Lord.

3. He Spoke Distinctly (v. 8). There was no silly attempt at intoning for the sake of musical effect. He spoke straight out, clear and incisive. As R. L. Stevenson said, "The Bible should be read freshly as a book, not dreamingly as the Bible."

4. He Explained the Text. "They read distinctly and gave the sense." This was no formal heartless reading of the word. The soul of the man was greatly exercised, so that the real meaning of the words might be seen. There would not be so many senseless hearers, if all preachers were as faithful as Ezra to the Word of God.

5. He Enforced the Truth. "He caused them to understand." His business was to make them to understand what the mind of the Lord was. It is not enough that they heard it, they must, as responsible beings, be able, by the exercise of their own minds, to grasp intelligently the thoughts of God concerning themselves. He who has My word, let him speak My word faithfully. What is the chaff to the wheat? says the Lord (Jeremiah 23:28).

V. The Effect Produced.

1. They Wept. "All the people wept when they heard the words of the law" (v. 9). Only reading the word! Yes, but such reading as brought conviction to the heart, and the tears of penitence to the eyes. When the Word of God, which is the sword of the Spirit, is believed, it proves itself "quick and powerful, sharper than any two-edged sword."

2. They Rejoiced. "And all the people went their way... to make great mirth, because they had understood the words" (v. 12). The Word at first may pierce the heart and melt down the will, but it is to the end that we might rejoice in Him (v. 10, last clause). Mourning because of sin must precede the joy of salvation.

3. They Ministered. They were to "eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared" (v. 10). And they gladly did so (v. 12). By the grace of God, we may now eat the fat and drink the sweet, but surely the love of Christ should constrain us to remember those who are as yet outside the Kingdom of God, and for whom "nothing is prepared." "Freely you have received, freely give" (Matthew 10:8). Give to them that love of God which has been so freely given to you.

A CALL TO PRAISE. Nehemiah 9:1-25.

"Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great Heaven of blue.

And some with thankful love are filled,
If but one streak of light—
One ray of God's good mercy—gild
The darkness of their night."—Trench.

This chapter opens with the great day of fasting and humiliation. The seed of Israel had broken their unholy alliance with the strangers, and now made public confession of their sins. For three hours the Book of the Law was read, and for other three hours they confessed and worshiped. Now the call comes to "Stand up and bless the Lord their God forever and ever" (v. 5). They had been reading and hearing of the great things God had done for their fathers, until their souls were stirred up from their silent depths to bless Him who was almighty to save and to keep. In this review of the past there are some powerful reasons given why they should "stand up and bless the Lord." Because He is the—

I. God of Creation. "You have made Heaven, the Heaven of Heavens, with all their host," etc. (v. 6). The Heavens declare the glory

of God, the glory of His greatness, His wisdom, and power. The earth shows forth His handiwork, in the variety and perfection exhibited in nature. The Heavens and the earth are the visible expressions and proofs of the Eternal Mind, and should call forth praise and adoration. They would also praise Him because He is the—

II. God of Grace. "You are the Lord who did choose Abram, and brought Him forth... and gave him the name Abraham... and made a covenant with him" (vv. 7, 8). By faith Abraham went out, but by grace was he chosen. By grace are you saved. The grace that came to Abraham through the call of God, comes to us all in the Gospel of Jesus Christ. All who accept this call will, like Abraham, be led forth into a new sphere, will receive a new name, and will enter into a new life by covenant promise—the life of faith. They desire to praise Him because He is the—

III. God who Answers Prayer. "You did see the afflictions of our fathers... and heard their cry" (v. 9). He sees the afflictions of His people in the Egypt of this world, and hears their cry when they come to the Red Sea of agonizing trial. His ear never becomes heavy through weariness; He is the Rewarder of them that diligently seek Him. Stand up and bless the Lord for this. He is also the—

IV. God of Deliverances. He "showed signs and wonders upon Pharaoh... and did divide the sea, so that they went through on dry land... and led them in the day by a cloudy pillar, and in the night by a pillar of fire" (vv. 10-12). He saved them from their strong enemy, and led them forth by a new way. Every movement of the pillar was a fresh deliverance on their behalf. The Cross of our Lord Jesus Christ was the instrument by which all our enemies have been overthrown, and the Holy Spirit is our Guiding Pillar and daily Deliverer from the bondage of darkness and the wearisomeness of the wilderness pilgrimage. Stand up and bless the Lord your God for this. Moreover, He is the—

V. God of Revelation. "You earnest down... and spoke with them from Heaven, and gave them right judgments and true laws, good statutes and commandments" (v. 13). Every good and perfect gift comes down from the Father of Lights. We ought to be thankful to God that He has given to us statutes that are right, in which the heart can rejoice, and a commandment that is pure, enlightening the eyes (Psalm 19:8, 9). No man, by the process of searching, can find out God as He has been pleased to reveal Himself in His Word, and through His Son. It needs God to make known God. Let us bless Him that He has so made Himself known, that we, by faith, can rejoice in Him with enlightened eyes. Further, He is the—

VI. God who Supplies all our Need. He "gave them bread from Heaven, and water out of the rock... and promised them that they should possess the land" (v. 15). A provision that covered their present and future needs. The hunger of those who pilgrimage with God can only be satisfied with "bread from Heaven;" the thirst of such can only be quenched with water from the "Smitten Rock," and their future prospect can be brightened only by His "sure Word of promise." My God shall supply all your need according to His riches in glory by Christ Jesus. Stand up and bless Him for this, and, lastly, for this other great fact, that He is the—

VII. God of Long-suffering Mercy. "Yet You in Your manifold mercies forsook them not in the wilderness" (v. 19). See how they tempted God. They were disobedient, "refused to obey." They were forgetful, "neither were mindful of Your wonders." They were rebellious, "appointed a captain to return to their bondage." They were idolatrous, "they made a molten calf" (vv.16-18). Yet, in His manifold mercies, He was "a God ready to pardon, gracious and merciful, slow to anger, and of great kindness" (v. 17). Instead of answering their ingratitude and unbelief with judgment, He added mercy to mercy, by "giving them also of His Spirit to instruct them" (v. 20), so that they could testify, after forty years, that as far as the grace and goodness of God were concerned, "they lacked nothing" (v. 21). As they "read in the book of the law," on that twenty-fourth day of the month, of the marvelous goodness of their God in the past, their hearts began to burn within them, and no wonder. Why are our hearts so unresponsive to all the manifestations of His wonder-working grace toward us in Jesus Christ? Shall we not stand up this day, at the remembrance of His love, and bless His gracious Name forever and ever?

A CALL TO PURITY OF LIFE. Nehemiah 13.

"To see the face of God, this makes the joy of Heaven!
The purer then the eye, the more joy will be given."—Trench.

Nehemiah had left Jerusalem, and gone back to the royal court at Babylon (v. 6). Perhaps in fulfillment of the promise made to the king before he was sent to build the wall (see chapter 2:6). How long he had been away is difficult to say, but on returning he found things in a very grievous condition. Backsliding had set in, and a powerful tendency to compromise with evil. Many had become lovers of money more than lovers of God. At once this single-eyed man of God raised his voice against them and their unseemly doings, and sought to bring them back to a life of conformity to the Word and will of God. What their hindrances were to a life of purity and power are very much the hindrances with which we have to do. What was the nature of them? Notice their—

I. Relationship to the Mixed Multitude. "When they heard the law, they separated from Israel all the mixed multitude" (v. 3). The law forbade the mixing of the people of God with the nations that knew not God, so as to lose their identity. When the mixed multitude went up out of Egypt with the host of Israel this did in no way mar their character as a people separated unto God, but it was

different when they went with the mixed multitude. Our relationship, as Christians to the world, is that of Christ's—in it, but not of it. The men of the world are indeed a "mixed multitude," and one of the chief dangers of the followers of Jesus Christ is to get so closely associated with them and their ways as to lose their testimony for Him (2 Corinthians 6:17).

II. Relationship to False Professors. "Eliashib the priest... was allied unto Tobiah... and he prepared him a chamber in the courts of the house of God" (vv. 4-9). Tobiah had the name of a saint (goodness of Jehovah), although he had the nature of a godless sinner. It was a startling discovery Nehemiah made in coming back to Jerusalem to find that his old enemy who had mocked them while building (chapter 4:3) was now comfortably quartered in one of the large chambers which should have been used as a store-room for the house of God (v. 5). He had no portion nor right in Jerusalem (chapter 2:20). But there are men like Tobiah who are mean enough to take all the personal comfort they can get out of the house of God, while they in heart deny God, and sneer at His servants. It was surely an unholy alliance between Eliashib the priest and Tobiah the Ammonite; such an alliance as often leads the overseers of the house of God into God-dishonoring compromises with the worldly-minded. Nehemiah would tolerate nothing that disgraced the holy Name, and hindered that testimony for which the house existed. So he "cast forth all the household stuff of Tobiah," and occupied the chamber with the things of God (v. 8, 9). Tobiah's household effects may have been very good and beautiful stuff, but they were as filthiness in the holy place (2 Chronicles 29:5), because they were still Tobiah's and not God's.

III. Relationship to the House of God. Another source of danger to the purity and power of the Christian life is to allow self-interest to overrule the claims of God's house. "Why is the house of God forsaken?" he asks. It is a reproach to God that His house should be forsaken (vv. 10, 11). The Levites and singers appointed for the work of God's house had fled, "every one to his field," because their portions had not been given them. To withhold the tithes and offerings needed to maintain an honorable testimony to His Name is equivalent to robbing God (Malachi 3:8). The house of God was not meant for an ornament, but as a witness. Alas! that it should be so, of many places claiming to be houses of God; they are more ornamental than useful in the way of bringing men to God. But the laborer, not the ornamental loiterer, is worthy of his hire. Although there is a close connection in Malachi 3:10 between tithes and spiritual blessing, yet the Church in Laodicea had seemingly plenty of "meat in the house," while still in a state of spiritual destitution. There must not only be the gifts, but purity of motives in giving. Whatever you do, do it heartily, as unto the Lord.

IV. Relationship to the Day of Rest. Nehemiah contended with the nobles for permitting this buying, and selling, and transferring goods on the Sabbath day (vv. 15-22). It was an infringement of the law of God (Leviticus 23:32). The Sabbaths were God's. He gave them "to be a sign between Me and them, that they might know that I am the Lord that sanctify them" (Ezekiel 20:12). Indifference to the sanctity of God's day of rest could only be interpreted as an expression of their disregard for the God who gave it. The Lord's day now (first day of the week), given us as a sign of His resurrection, is regarded by many in very different ways. It is still the day of rest, and is manifestly the gift of God, sanctified by Him in the raising of His Son from the dead. Neglecting this day of rest, and not honoring it as of God, has been the fruitful source of much backsliding on the part of God's people. He who regards the day as unto the Lord will certainly be blessed in so doing.

V. Marriage Relationship. "In those days Jews had married wives of Ashdod... and their children spoke half the speech of Ashdod and could not speak in the Jews' language" (vv. 23-25). The fruit of this unholy alliance was a marred and mongrel testimony. The children were not to blame for this defect. The tree is known by its fruit. Getting unequally yoked with unbelievers has marred the lives of many of God's children. Even Solomon was led into sin through this course (v. 26). Those who would "marry in the Lord" must do their courting in the Lord. The Christian man who sets his affections on an "outlandish woman," or the Christian woman who allows her affections to be captivated by an outlandish man are proving the outlandishness of their own hearts to the Lord Jesus Christ. If any man would live godly, he must suffer even the persecution of a grieved and godless sweetheart. Neither are Christian fathers or mothers to give their daughters to men who are unbelievers, no matter what their social standing might be (v. 25). Paul's arguments against such unions are unanswerable. "What communion has light with darkness?...What agreement has the temple of God with idols? You are the temple of the living God....Wherefore be you separate" (2 Corinthians 6:14-18).

"How sweet the mutual yoke of man and wife,
When holy fires maintain love's heavenly life."