



RISE UP TOGETHER

— Nehemiah's message
for today's ecclesia —

(1) WHEN THE RUINS
BREAK YOUR HEART



Called to comfort and rebuild

Nehemiah means 'Consolation of Yahweh'

- To bring comfort and restoration to God's people

Hachaliah means 'Whom Yahweh enlightens'

- God brings light to dark days and calls servants to act

A shadow of Christ

- Lk 2:25: Simeon waited for "the Consolation of Israel"
- Nehemiah points to the true Rebuilder

Shushan the palace

Key characters in exile:

- Nehemiah (Nehemiah 1:1)
- Esther (Esther 2:16)
- Mordecai (Esther 2:19)
- Daniel (Daniel 8:2)

Nehemiah's grief

“I sat down” (Nehemiah 1:4)

- ‘To settle, remain’ - the full weight rested on him

“Wept” (Hebrew: bakah, imperfect tense)

- Not just a moment of sorrow, but he kept on weeping
- It felt like God's promises were lying in the dust

Delayed purpose

- For Nehemiah, it felt like God's plan had stalled
- The city was in ruins, and hope seemed far off

Nehemiah's prayer (1:5-11)

“O LORD God of heaven” (1:5)

– Melchizedek in Gen 14: “Possessor of heaven and earth”

“The great and terrible God” (1:5)

– Language from Sinai (Deut 7:21; cf. Dan 9:4)

“Who keepeth covenant and mercy” (1:5)

– Ex. 34:6-7 - merciful, gracious, long-suffering, faithful

A second Moses (1:5-11)

“Thy servant(s)” repeated 6x (1:6 x2, 10, 11 x3)

- Covenant language of humility and calling
- Identifies fully with God’s people and His purpose

v7: “Thy servant Moses”

- First deliverance: from Egypt, through law, into covenant
- “Moses” + “servant” appear nearly 40 x in the OT

Praying the promises (1:8-9)

Quotes Moses

- Lev 26:33: “I will scatter you...” (Nehemiah 1:8)
- Deut 30:2-4: “If you return... I will gather you” (1:9)

Covenant reminder

- Exile was judgment for disobedience
- Restoration promised through repentance

Nehemiah's prayer

- ‘Lord, You’ve begun to restore, so now finish it!’

Nehemiah 1:10	Exodus language	Reference
“Thy servants ”	“His servant Moses”	Exodus 14:31
“Thy people ”	“Let my people go”	Exodus 5:1; 6:7
“ Redeemed ” - padah (פָּדָה)	“I will redeem you” - ga'al (גָּאַל)	Exodus 6:6
“Thy great power ”	“... glorious in power ”	Exodus 15:6
“Thy strong hand ”	“By a strong hand the LORD brought you out of Egypt”	Exodus 13:3; Deuteronomy 4:34

Moses

Leads a **physical** exodus
from Egypt

Builds a nation from **slaves**

Stands before **Pharaoh**

Answers God's call:
"Here am I" (Ex 3:4)

Renews covenant at **Sinai**

Nehemiah

Leads a **spiritual** exodus from
complacency

Rebuilds a community from **ruins**

Stands before **Artaxerxes**

Steps forward with bold prayer
and action

Renews covenant in **Jerusalem**

When God begins a new Exodus

“In the month Nisan...” (Nehemiah 2:1)

- Four months of silence, prayer, and preparation
- Now, in the Passover month - the season of deliverance

“I took up the wine...”

- A servant who stands between life and death
- Christ: “Let this cup pass from me” (Matt 26:39)

“Why is thy countenance sad?” (v2)

- “Sad” seen as a bad omen (Esther 4:2)
- He prays: “So I prayed to the God of heaven” (v4)

Bold faith, hidden providence

“Send me... that I may build” (2:5)

- A servant asks to reverse royal policy (cf. Ezra 4:21)
- But Nehemiah’s request is shaped by faith, not politics

Banah - “to build”

- Eve “built” from Adam (Gen 2:22)
- God’s promise to “build” David a house (2 Sam 7:27)

“The queen [שֶׁגַל shêgâl] also sitting by him” (2:6)

- Rare word shegal (Babylonian/Akkadian origin)
- Not a Persian title, possibly hints at Queen Esther

When prophetic time began

A royal decree is issued

- A set time, a defined mission (Neh 2:6)
- Nehemiah begins 12 years of leadership (5:14)

But something greater begins...

- Daniel 9:25:

“From the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince...”

- The street and wall rebuilt “in troublous times”

Opposition arises

Enter Sanballat (Nehemiah 2:10)

- Name means 'enemy in secret'
- A Horonite, likely from Beth-Horon (Samaria's edge)
- Root chor = 'hollow, empty' - no real substance!

Then comes Tobiah (2:10)

- Name means 'Yahweh is good' - sounds faithful!
- But he's an Ammonite and excluded by Deut 23:3
- Religious-sounding opposition with no true allegiance

Three days of silence

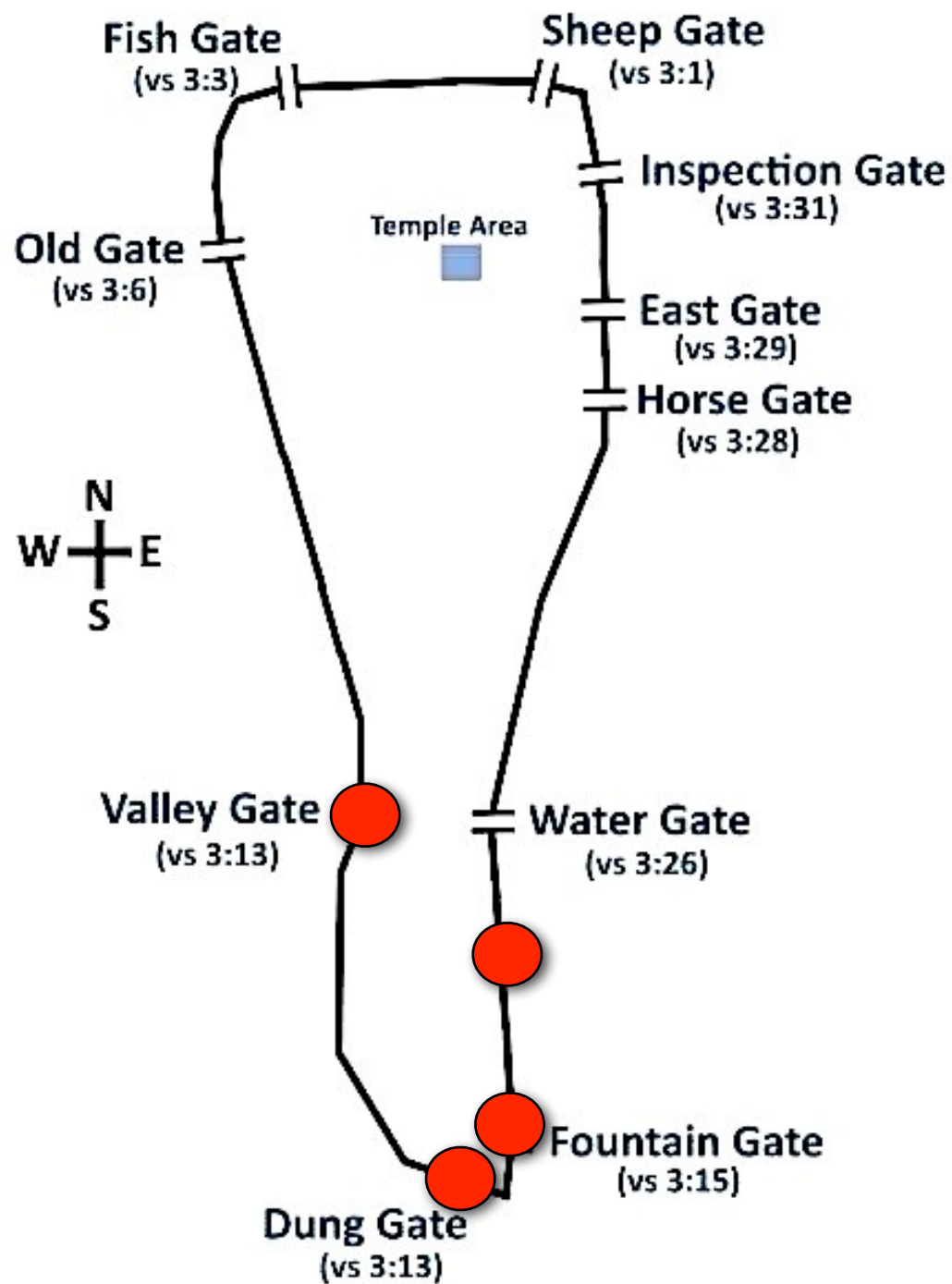
650 miles later (2:11)...

- Nehemiah waits 3 days before acting

Three-day echoes

- **Jonah**: in the fish before preaching (Jonah 1:17)
- **Sinai**: before God's presence (Exodus 19:11)
- **Jesus**: in the tomb before rising (Luke 24:7)





The night ride:

Five lessons (2:13-15)

[1.] Valley Gate (v13) – Where it's worst

→ Renewal begins with honesty (Ps 23:4)

[2.] Dung Gate (v13) – Waste and shame

→ Repentance clears the rubbish (Matt 5:22)

[3.] Fountain Gate (v14) – Buried strength

→ Hope still flows (Isa 12:3)

[4.] Brook Kidron (v15) – Alone in the dark

→ Accept the burden (John 18:1)

[5.] Back to Valley Gate (v15) – Full circle

→ Now ready to rebuild

Rise and build!

Opposition hits fast (Nehemiah 2:19):

- Same tactic used against Christ
 - “He forbids to give tribute to Caesar ...
... saying he is a king” (Lk 23:2)
 - “They laugh me to scorn” (Ps 22:7)

His reply (2:20):

- “The God of heaven ... will prosper us... we will build”
- Same word as v5: banah, speaking of covenant restoration

Theme	Moses	Nehemiah
Leaving is easy	Exodus from Egypt (Ex 12:31-36)	Decree of Cyrus (Ezra 1:1-4)
Real test is after	Fear and unbelief (Num 14:1-4)	Opposition and compromise (Neh 4:10; 6:17-19)
Faith must rise	Israel not ready to enter (Num 14:22-23)	“Let us arise and build” (Neh 2:17-18)
Build people	Covenant at Sinai (Ex 19:3-8; 24:3-8)	Law and covenant renewed (Neh 8:1-8; 9:1-3)
Leaders carry weight	Moses offers himself for Israel (Ex32:30-32)	Nehemiah weeps, fasts and prays (Neh 1:4-6)





RISE UP TOGETHER

— Nehemiah's message
for today's ecclesia —

(2) STAY ON THE WALL



A call of faith

Not just a list of names

- A record of faith in action
- Ask yourself: Where would my name be?

Nehemiah 3:1 - Eliashib the High Priest

- Name means 'God restores'
- No show, just quiet faith and rolled-up sleeves

v4 – Meremoth and Meshullam

- Meremoth = 'strong'; Meshullam = 'friend'
- God strengthens those who are willing

The spirit of Tekoa

Tekoa (Nehemiah 3:5)

- Small hilltop town (10 miles south of Bethlehem)
- Home of Amos, a man from the fields
- Name from taqa = ‘to sound the trumpet’

The Tekoites (v5)

- Got stuck in, there was no hesitation
- But their “nobles” [‘great, majestic’] refused to help
 - “Put not their necks to the work”
 - Stiff-necked generation (Ex 32:9; cf. Matt 23:3)



The wall is built by the willing

God uses the willing and not the perfect
– Faithfulness, not status, builds the wall

Goldsmiths & apothecaries (Nehemiah 3:8)
– Precision workers (cf. Exodus 30:22-25; 31:4-5)
– Crafted holy things... now lifting stones

They didn't say:
– 'That's not my gift'
– 'I don't do manual labour'



Baruch: Zeal in the gap

Meet Baruch (Nehemiah 3:20)

- Name means ‘blessed’
- Described as: “earnestly repaired”
- Rare phrase: hara hazaq = ‘burned to strengthen’
 - Hara = ‘burning emotion’
 - Hazaq = ‘to repair, make strong’

What drove him?

- Eliashib (3:1) started well but left his house unrepaired
- A visible gap in leadership integrity

Building begins at home

-  3:10 – Jedaiah: against his house
-  3:23 – Benjamin & Hasshub: against their house
-  3:23 – Azariah: by his house
-  3:28 – Priests: against their house
-  3:29 – Zadok: against his house
-  3:30 – Meshullam: against his chamber

Mocked but not moved

The enemy mocks (Nehemiah 4:2)

- “What do these feeble Jews?”
- “Feeble” = ‘withered, wilted’ — like a dried leaf

But God chooses the weak

- 1 Cor 1:27: “God hath chosen the foolish... the weak...”
- Nehemiah’s team: tired, small, no army

Nehemiah’s response (4:4-5)

- Prays: “Turn their reproach on their own head”
- He hands the insult to God, not to ego!

Revival sparks resistance

Enemies unite (Nehemiah 4:7-8)

- Old foes, new alliance, feared spiritual renewal

Prayer + watch (v9)

- Trust + action, faith guards and builds

Fear within (v10)

- “Strength is decayed”: too much rubble, rising doubt

Nehemiah's response (v13)

- No panic: Guard the gaps, speak strength

Trowel and sword

Enemy plan shattered (Nehemiah 4:15)

- “Counsel... to nought” = broken and frustrated

Build + Guard (v16)

- Half build, half protect
- One hand on the work, one on the weapon
- Discipleship = faith + vigilance

Stay dressed, stay ready (v23)

- “None put off their clothes”



Staying on the wall

New threat: distraction (Nehemiah 6:1-2)

- Sanballat & co. send a friendly invite
- Nehemiah sees it: “They thought to do me mischief”

Discernment matters

- The enemy doesn’t always roar, sometimes it whispers

Nehemiah’s reply (v3)

- “I am doing a great work, so I cannot come down”
- Refuses to leave the wall, even for a moment

When lies come public

The tactic: an open letter (Nehemiah 6:5)

- Public smear: ‘You plan to rebel, to be king’
- Echo of Luke 23:2: “He says he is Christ, a king”

His response: prayer, not pride (v9)

- “O God, strengthen my hands”
- ḥāzaq = ‘to make firm, fortify’ (cf. Deut 31:6)

Biblical pattern

- Moses: “I am not able” → God: “I will be with you” (Ex. 3:11-12)
- Paul: “When I am weak, then am I strong” (2 Cor 12:10)

From building to peace

Build, build, build...

- “Build” (Heb. banah) repeated 18x
- Neh. 2:5,17,18,20; 3:1,2,3,13,14,15; 4:1,3,4,5,10,17,18; 6:6
- From “that I may build” (2:5) to “you build the wall” (6:6)

But then... something changes (6:15)

- “So the wall was finished”
- “Finished” = shālam, the same root as shalom
- Wholeness. Peace. Completion.

Cracks within the walls

Enemy outside falls silent

- But danger shifts inside the camp

Nobles in secret alliance (Nehemiah 6:17)

- Writing to Tobiah, praising him
- Same nobles who refused to build (cf. 3:5)

Why? Compromise through connection (6:18)

- Tobiah married daughter of Shechaniah ['dweller with Yhwh']
- Tobiah's son married into Meshullam's family (cf. 3:4)
- Meshullam = 'friend', but made 'friends' with the enemy!

Every tactic of the enemy

 Mockery — Distance insults (Nehemiah 4:2)

 Fear — Threats of attack (4:11)

 Distraction — “Let’s meet...” (6:2)

 Lies — Public slander (6:6)

 Compromise — Family ties (6:18; 3:4)

 Infiltration — Nobles allied with Tobiah (6:17)

Challenge	Moses	Nehemiah
Discouragement	“Would God we had died...” (Num 14:2)	“Strength... is decayed” (Neh 4:10)
Opposition	Korah’s rebellion (Num 16)	Nobles resisted, wrote to Tobiah (Neh 3:5; 6:17)
Distraction	Golden calf (Exod 32:8)	“Come, let us meet...” (Neh 6:2)
Slander	“Ye take too much...” (Num 16:3)	“Thou mayest be their king” (Neh 6:6)
Fatigue	“I am not able to bear...” (Num 11:14)	“Much rubbish...” (Neh 4:10)





RISE UP TOGETHER

— Nehemiah's message
for today's ecclesia —

(3) THE CRY WITHIN
THE WALLS

EXODUS

“The children of Israel **sighed** by reason of the bondage, and they **cried**” (2:23)

“I have surely seen the affliction of my people... and have heard their **cry**” (3:7)

“There shall be a **great cry** throughout all the land of Egypt” (11:6)

“There was a **great cry** in Egypt ...”
(12:30)

NEHEMIAH

“There was a **great cry** of the people and of their wives” (5:1)

“I was very angry when I heard their **cry**” (5:6)

“There was a **great cry**... against their brethren” (5:1)

The danger was inside

Nehemiah 4	Nehemiah 5
“Fight for your brethren ” (v14)	“A great cry... against their brethren ” (5:1)
“Your sons , and your daughters ” (v14)	“Our sons , and our daughters ” (5:2,5)
“Your wives ” (v14)	“The people and of their wives ” (5:1)
“Your houses ” (v14)	“Our lands, vineyards, and houses ” (5:3)

FOOD - HUNGER

“That we may eat, and live” (5:2)



LAND - MORTGAGE

“We have mortgaged our lands, vineyards, and houses” (5:3)



MONEY - DEBT

“We have borrowed money for the king’s tribute” (5:4)



CHILDREN - BONDAGE

“Our sons and our daughters” (5:5)

The “hand”

Passage	The “hand”	The message
Neh 5:5	“No power in our hand ”	The poor are powerless
Deut 28:32	“No might in thine hand ”	They are living the covenant curse
Deut 15:7-8	“Open thine hand wide”	The Law tells the brother with power what to do
Neh 4:17	“His hands wrought in the work”	Their hands were strong against the enemy
Neh 5		Those same hands must now open to their brethren

LEVITICUS 25

NEHEMIAH 5

LAND

“If thy brother be waxen poor, and hath **sold away** some of his possession” (v25)

“We have **mortgaged** our lands, vineyards, and houses” (v3)

POVERTY

“If thy brother be waxen poor... then thou shalt relieve him” (v35)

“We take up corn... that we may eat, and live” (v2)

INTEREST

“Take thou no **usury** of him, or increase” (v36)

“Ye exact **usury**, every one of his brother” (v7)

BONDAGE

“If thy brother... be sold unto thee; thou shalt not compel him to serve as a **bondservant**” (v39)

“We bring into **bondage** our sons and our daughters to be servants” (v5)

POWER

“Thou shalt not rule over him with rigour; but shalt **fear thy God**” (v43)

“Ought ye not to walk in the **fear of our God?**” (v9)

EXAMPLE

“Thou shalt **fear thy God**” (25:17, 36, 43)

“So did not I, because of the **fear of God**” (v15)

The Exodus reversed

Nehemiah 5	Exodus
“We bring into bondage our sons and our daughters to be servants ” (v5)	“The Egyptians made the children of Israel to serve with rigour” (1:13)
“The former governors... laid burdens upon the people ” (v15)	“They did set over them taskmasters to afflict them with their burdens ” (1:11)
“The bondage was heavy upon this people” (v18)	“Let there more work be laid upon the men ” (5:9)
“We... have redeemed our brethren the Jews ” (v8)	“The people pass over, which thou hast purchased ” (15:16)
“Will ye even sell your brethren? ” (v8)	“Thou in thy mercy hast led forth the people which thou hast redeemed” (15:13)

The other side of the sea

Nehemiah 5	Exodus 14-15
“Even thus be he shaken out , and emptied” (v13)	“The LORD overthrew the Egyptians in the midst of the sea” (14:27)
“All the congregation said, Amen ” (v13)	“The people feared the LORD, and believed the LORD” (14:31)
“And praised the LORD ” (v13)	“Then sang Moses and the children of Israel this song unto the LORD” (15:1)
“And praised the LORD” (v13)	“Fearful in praises , doing wonders” (15:11)
“The people did according to this promise ” (v13)	“Thou in thy mercy hast led forth the people which thou hast redeemed ” (15:13)

Which side of the sea?

[1] POWER

- “Ought ye not to walk in the fear of our God?” (Neh 5:9)
- When someone needs me, owes me, or cannot answer back:
Do I add to their burden or lift it?

[2] THE CRY

- “There was a great cry of the people and of their wives” (5:1)
- Who may be suffering because I have chosen not to notice?

[3] REPENTANCE

- “We will restore them” (5:12)
- What am I still holding that God is asking me to release?



RISE UP TOGETHER

— Nehemiah's message
for today's ecclesia —

(4) GUARD THE GATES



Moses' Choice

Exodus 18:21

Nehemiah's Choice

Nehemiah 7:2

Reverence

"**fear** God"

Reverence

"**feared** God
above many"

Reliability

"men of
truth"

Reliability

"a faithful/
man of **truth**"

Responsibility

Rulers over
the people

Responsibility

Charge over
Jerusalem

Close the gates, guard the heart

“Watch” (7:3) - mišmār: custody guard of a prison

Watches stationed “every one over against his house”

- Protection starts at home, not just the wall

‘Don’t open the gates until the sun is hot’

- Full light required, so don’t let darkness slip in early!

Stage	Verse	Word	Meaning
God keeps	Neh 1:5	shamar	Keeps covenant
Gates guarded	Neh 7:3	mishmar	Watches appointed
Word kept	Neh 10:29	shamar	Observe commandments

Rebuilt from the inside out

God stirred Nehemiah to conduct a spiritual audit



Priests (7:39) – Mediators of holiness



Levites (v43) – Caretakers of worship



Singers (v44) – Voices of praise



Porters (v45) – Guardians of sanctity



Nethinim (v46) – Temple servants (cf. Joshua 9:27)

Nethinim were outsiders (7:46-56)

- Ziha = ‘drought’
- Hashupha = ‘exposure’
- Tabbaoth = ‘blemish’

Two warnings about identity

Group 1 – No record (7:61-62)

- Couldn't prove ancestry
- “Whether they were of Israel” - not in the register
-  Disqualified from priesthood - no rightful place

Two warnings about identity

Group 1 – No record (7:61-62)

- Couldn't prove ancestry
- “Whether they were of Israel” - not in the register
-  Disqualified from priesthood - no rightful place

Group 2 – Wrong name (7:63-65)

- One priest married into Barzillai's wealthy family
- Took his name (cf. 2 Samuel 19:32)
-  Traded sacred identity for social status

Rebuilding takes the Word

Nehemiah 8:1 – The people gathered “as one”

- Hungry for God’s Word
- Ezra, now old, still faithful (cf. Ezra 10)

8:2 – First day of the 7th month

- Feast of Trumpets, not yet Tabernacles
- Law read at Tabernacles in Sabbatical year (Deut 31:10-11)

Echoes of Mt. Sinai (Exodus 19)

- As Moses gathered Israel to hear God’s voice...
- Now Ezra and Nehemiah lead a Second Exodus

THEME		EXODUS 19-24	NEHEMIAH 8
1	GATHER	19:17 – People stand at the base of Mount Sinai	8:1,4 – People gather at the Water Gate; Ezra on a wooden platform
2	THE WORD	19:8 – 'All that the Lord hath spoken we will do'	8:1 – People ask Ezra to bring the Book of the Law
3	MEDIATOR	20:19 – 'Speak thou with us... let not God speak with us'	8:8 – Levites give the sense and explain the law
4	REVERENCE	19:16 – Thunder, lightning, cloud, trumpet	8:5-6 – People stand, lift hands, bow, and worship
5	RESPOND	24:7 – 'All that the Lord hath said will we do'	8:9 – People weep when they hear the law
6	JOY	23:16 – Command to keep feast of ingathering	8:10 – 'Eat the fat, drink the sweet... joy of the Lord'
7	RENEWAL	19:5-6 – 'A peculiar treasure... a kingdom of priests'	8:14-17 – Keep the feast of tabernacles as written

Neh 7:3

Neh 8:5

Let not the gates... be **opened**”

“Ezra **opened** the book”

pathach

pathach

Controlled access

Opened revelation

When the Word takes centre stage

Ezra reads the Law for 6 hours (8:3)

- From morning till midday
- Just open ears and open hearts

The people respond with reverence (v6)

- They stand, bow their heads, and declare: “Amen, Amen!”

Levites explain the Word (vv8-9)

- Many had forgotten Hebrew during exile
- Translators helped them understand

A walk through history ...

9:7–8 – Abraham

vv9–11 – The Exodus

vv12–21 – The Wilderness Years

⚠ vv25–26 – The Turning Point

- “They delighted themselves...” (v25)
- ‘Adan — same root as Eden
- God gave a taste of paradise... but they settled

SINAI (Exodus 24:7)

NEHEMIAH (9:38)

Meaning

“All that the LORD
hath said **will we do**”

“We make a **sure**
covenant”

“**Sure**” = ‘**āman** -
‘firm, faithful,
established’

Israel hears God’s Word

A new generation
renews the covenant

Same root behind
‘Amen’

Commitment to obey

Commitment to
live it

Amen = not just
agreement, but
allegiance

A covenant sealed by all

 A public, binding promise to live for God:

- [1] Nehemiah the governor (10:1) — led by example
- [2] The priests (vv 2-8) — spiritual shepherds
- [3] The Levites (vv 9-13) — teachers and temple workers
- [4] Family heads (vv 14-27) — leading from the front
- [5] The rest of the people (v 28) — everyone who feared God



A covenant sealed by all

 A public, binding promise to live for God:

- [1] Nehemiah the governor (10:1) — led by example
- [2] The priests (vv 2-8) — spiritual shepherds
- [3] The Levites (vv 9-13) — teachers and temple workers
- [4] Family heads (vv 14-27) — leading from the front
- [5] The rest of the people (v 28) — everyone who feared God

$$\begin{aligned} &+ 84 \text{ names total} = 1 + 22 + 17 + 44 \\ &= 12 \text{ (hope of Israel)} \times 7 \text{ (covenant completeness)} \end{aligned}$$

CONFESSION

Neh 9:2

“**separated** themselves from all
strangers”

badal - ‘separate’

Separate from defilement

COVENANT

Neh 10:28

“**separated**... unto the law of
God”

badal - ‘separate’

Separate unto the Word

Number	Verse	Phrase
1	10:32	“the house of our God”
2	10:33	“the house of our God”
3	10:34	“the house of our God”
4	10:36	“the house of our God”
5	10:36	“the house of our God”
6	10:37	“the house of our God”
7	10:38	“the house of our God”
8	10:39	“the house of our God”

Neh 10	What they brought	Moses-link
v32-33	Money - annual temple contribution	Ex 30:11-16
v34	Wood - for the altar fire	Lev 6:12-13
v35	Firstfruits - land, trees	Ex 23:19; Deut 26:1-11
v36	Firstborn sons - brought for redemption	Ex 13:2,13; Num 18:15-16
v36	Firstborn flocks/herds	Ex 13:12; Num 18:17
v37	Dough, wine, oil, fruit	Num. 15:20-21; 18:12
v37-38	Tithes → tithe of the tithe	Num 18:21-28

The three key points

[1] Protection starts at home (Nehemiah 7:3)

- Guards at their houses
- If you don't guard it, the enemy gets in!

[2] God uses broken pasts (Nehemiah 7:46-56)

- Nethinim had shameful stories
- God still gave them a place

[3] The Word brings real change (Nehemiah 8:1-9)

- They heard, wept, obeyed
- If it's not changing you, you're not listening!





RISE UP TOGETHER

— Nehemiah's message
for today's ecclesia —

(5) MARCH AROUND
THE WALLS



Dedication marks a beginning

“Dedication” (12:27) = ‘to initiate, consecrate’

- Not an end, but a sacred start
- A moment to say: “This belongs to God”

Used at key turning points:

- Numbers 7:10 - **Altar** in the wilderness
- 1 Kings 8:63 - **Temple** in Jerusalem
- Psalm 30:1 - David's **Palace**

In every case:

- Formally handed back to God
- Then God filled it with His presence

Two great companies

Nehemiah does something extraordinary (12:31)

- He appoints “two great companies” (v31)
- Rotherham: “two large choirs that gave thanks”

Two processions:

- One led by Nehemiah (v38)
- One led by Ezra the scribe (v36)

Each group included (vv35-36):

- Priests with trumpets
- Levites with cymbals, psalteries, and harps
- Princes of Judah and a choir leading the way

JERICHO (Joshua 6)

JERUSALEM (Nehemiah 12)

First city conquered
(Josh 6:1-5)

Central city consecrated
(Neh 12:27)

Trumpets announce
judgment (Josh 6:20)

Trumpets announce
thanksgiving (Neh 12:35)

Walls fall (Josh 6:20)

Walls stand (Neh 6:15-16; 12:43)

God tears down man's
security (Josh 6:2)

God builds up His city
(Neh 12:27-43)

Campaign begins - every
city falls (Josh 10-12)

Campaign ends - this city endures
(Neh 12:43)

JOSHUA (Joshua 6)

“The wall” - ḥômâh falls
(Josh 6:5,20)

The people “go up” - ‘ālâh
after the wall falls (Josh 6:5,20)

Priests - kōhanim march
around the city (Josh
6:4,6,8)

Procession ordered “before” -
liphnê and “after” - ‘aḥṣârê
(Josh 6:8,13)

NEHEMIAH (Nehemiah 12)

“The wall” - ḥômâh now carries the
worshippers (Neh 12:27,31,38)

Nehemiah “brought up” - ‘ālâh the
rulers upon the wall; Ezra’s
company “went up” (Neh 12:31,37)

Priests - kōhanim march around
Jerusalem (Neh 12:30,35,41)

Same processional language: Ezra
“before them”; Nehemiah “after” the
company (Neh 12:36,38)

JOSHUA (Joshua 6)

Israel must not “make their voice heard” - shāma’ until the appointed moment (Josh 6:10)

“A great shout” - terû’âh gedôlâh (Josh 6:5,20)

Priests sound shofars around the city (Josh 6:4-6)

The wall falls so Israel can enter the land

NEHEMIAH (Nehemiah 12)

The singers “made themselves heard” - shāma’ and Jerusalem’s joy “was heard” afar off (Neh 12:42-43)

“Great joy” - śimḥâh gedôlâh (Neh 12:43)

Priests sound trumpets around Jerusalem (Neh 12:35,41)

The wall stands because God has restored them to the land

A shadow of the Kingdom

“I appointed two great companies of them that gave thanks” (Nehemiah 12:31)

– Hebrew tô^âdâ = ‘voluntary thanksgiving offering’

Two groups called:

- Priests (v30)
- Princes of Judah (v31)

Echoes Revelation 5:10:

“And hast made us unto our God kings and priests:
and we shall reign on the earth.”

NEHEMIAH 12

Princes of Judah + priests -
“princes of Judah” (v31);
“priests with trumpets” (v35)

Harps + singers - “with... harps”
(v27); “the singers” (v28)

Jerusalem/Zion filled with song
- singers gathered to Jerusalem
(vv27-29)

The firstfruits gathered for
God (v44)

Purified people - “the priests
and the Levites purified
themselves” (v30)

REVELATION (5 & 14)

REV 5 - ROYAL PRIESTS - “the Lion
of the tribe of Juda” (v5) → “kings and
priests... reign on the earth” (v10)

REV 5 - HARPS + SONG - ‘having every one
of them harps’ (v8); ‘they sung a new song’ (v9)

REV 14 - ZION + SONG - “a Lamb stood
on mount Sion” (v1); “... harpers harping with
their harps” (v2); “they sung... a new song” (v3)

REV 14 – FIRSTFRUITS – ‘the
firstfruits unto God and to the Lamb’ (v4)

REV 14 - UNDEFILED PEOPLE -
“these are they which were not defiled”
(v4); “without fault” (v5)

NEHEMIAH 12

Jerusalem restored -
dedication of Jerusalem's
rebuilt wall (v27)

Wall + gates - "the gates,
and the wall" (v30)

Wall + gates purified
(v30)

REVELATION (21)

REV 21 - RESTORED JERUSALEM
- 'the great city, the holy Jerusalem'
(v10)

REV 21 - WALL + GATES - "a wall
great and high, and had twelve gates"
(v12)

REV 21 - NOTHING DEFILED - "there
shall in no wise enter into it any thing that
defileth" (v27)

REFERENCE	SETTING	KEY MOMENT
Num 10:1-10	Sinai	Trumpets forged to guide, summon, and signal worship
Josh 6:3-20	Jericho	Trumpets blast, walls fall — conquest begins (7× in Neh 1)
Neh 12:31-43	Jerusalem	Trumpets sound in praise — city rededicated
1 Cor 15:52; 1 Thess 4:16	Christ's return	“Last trump” sounds — resurrection and glory

Trumpets of redemption

Silver trumpets of redemption (Nehemiah 12:35)

- Forged from atonement silver (Exodus 30:11-16)
- Symbol of ransom, worth, and belonging to God

Silver trumpets were used to:

- Summon before God (Numbers 10:3)
- Lead into battle (v9)
- Rejoice in gladness (v10)

“At the last trump...” (1 Corinthians 15:52)

“...the trumpet shall sound ... the dead ... raised incorruptible.”

Passing on the praise

“Walk about Zion ...” (Ps. 48:12-13)

- Every step declared God’s faithfulness
- v14 (RVm): “This God is our God for evermore”

Nehemiah 12:43 - Children joined the choir

- Not just heard the praise, but they sang it!
- Fulfilled the call: pass it on

A preview of lasting joy

- Worship in a redeemed city
- Legacy built through praise

The joy of the whole world

“... beautiful for situation” (Ps. 48:1–2)

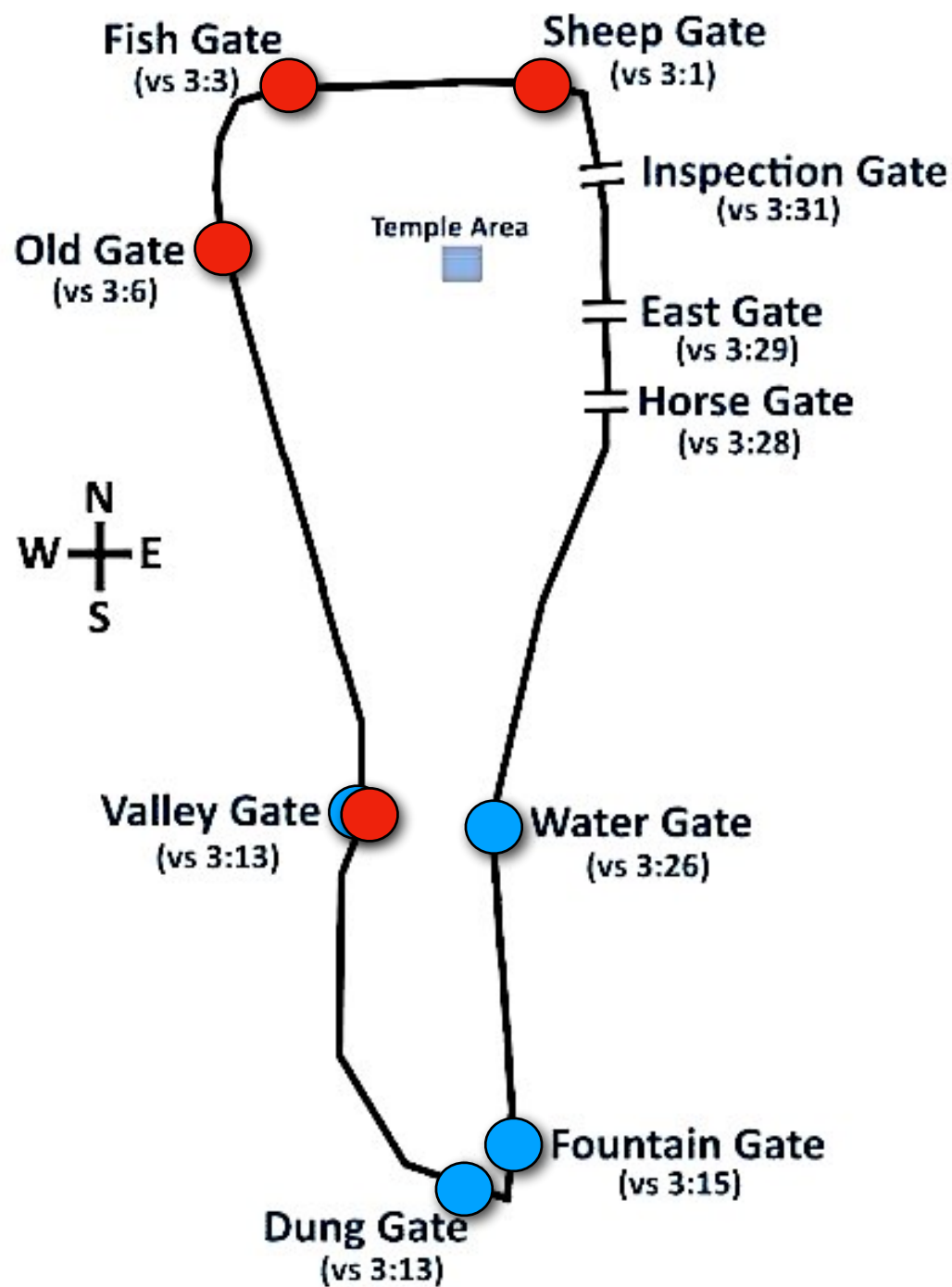
- “Situation” = ‘elevation, height, prominence’
- A city lifted up and is central and exalted

Zechariah 14:4, 10

- Earthquake reshapes the land
- Jerusalem raised as the centre of a renewed earth

“The joy of the whole earth” (Ps. 48:2)

- Not just Israel’s hope but the world’s delight!



The procession stops

Nehemiah 12:39 - “...stood still in the prison gate”

– Hebrew: bəsha‘ar ha-mattārāh

- sha‘ar = “gate” (H8179)
- mattārāh = prison, guard-house (H4307)
- Root: natar - ‘to guard, to watch’ (H5341)

Nehemiah 3:25 - “the court of the prison”

– Hebrew: ḥaṣar ha-mattārāh

- ḥaṣar = ‘court, enclosure’ (H2691)

From prison to praise

Same place, same word

- Jer 32:2: Jeremiah in the court of the prison
- Neh 3:25: Same phrase, same location and now rebuilt

From the pit (Jer 38:6)

- In mud and chains, Jeremiah saw the collapse
- But God gave him a promise

Promise fulfilled

- Jer. 30:19: “Thanksgiving” - tô_dâ
- Neh 12:31: Two choirs of thanksgiving circle the city

JEREMIAH 31 PROMISE

NEHEMIAH 12 FULFILMENT

“I will build thee...” (v4)

12:27 – Wall dedicated & city rebuilt

“They shall ... sing...” (v7-8, 12)

12:27, 43 – Two choirs, joy heard afar

“I will comfort them...” (v13)

12:43 – Nehemiah, ‘Yahweh has comforted’

**“I will satiate the soul of the
priests...” (v14)**

12:30, 45 – Priests purified & honoured

**“I will make a new covenant...”
(v31-33)**

**9:38-10:29; 12:27 – Covenant sealed,
then celebrated**

**“The city shall be built... to the
tower...” (v38)**

**12:39 – Procession route includes
Tower of Hananeel**

**“Unto the horse gate... shall be
holy...” (v40)**

**12:39 – Choir halts at Gate of the
Guard (same zone)**

Not the end, the beginning

Ezra and Nehemiah

- Two leaders. Two callings
- Now united in praise, and the wall is finished

Not the end but the beginning

- A city rebuilt. A people restored
- But a greater purpose lies ahead

Daniel 9:25 — “From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”

“Great joy” — a prophetic preview

Nehemiah 12:43 — “God had made them rejoice with great joy” (šimḥāh gedôlâh)

- 1 Kings 1:40 — Solomon’s coronation
- 1 Chronicles 29:9 — Temple offering
- 2 Chronicles 30:26 — Hezekiah’s Passover

All point forward:

- A King enthroned in Zion
- A global offering of praise
- A Temple filled with glory

HEBREW	NEHEMIAH 12	EARLY ECHO
imḥāh gəḏôlâ (“great joy”)	12:43	1 Kgs 1:40; 2 Chr 30:21:26
ḥăṣōṣrōt (“trumpets”)	12:35	2 Chr 30:21
qôl gāḏôl (“sang loud”)	12:42	1 Kgs 1:40
tôdāh (“gave thanks”)	12:31, 38, 40	2 Chr 29:31
tāhēr (“purified”)	12:30	2 Chr 29:15
hal·lēl (“praise”)	12:24, 46	2 Chr 30:21
šîr (“singing”)	12:27, 46	2 Chr 30:22
nedābāh (“willingly offered”)	11:2	1 Chr 29:9
śārîm (“princes”)	12:31	1 Chr 29:24





RISE UP TOGETHER

— Nehemiah's message
for today's ecclesia —

(6) "REMEMBER ME, O
MY GOD, FOR GOOD"



From revival to regression

Nehemiah 12 → 13: Everything changes

- Nehemiah returns to Persia (Neh 13:6)
- People forget, just like after Joshua (Judg 2:10)
- The covenant fades, old sins resurface (Neh 13:1-3)

THEME	JUDGES	NEHEMIAH 13
No king	Judges 21:25 - "There was no king... every man did..."	Neh 13:6 - "Was not I at Jerusalem..."
Corrupt priesthood	Judges 17:10-12 - Micah hires a Levite	Neh 13:4-9 - Eliashib gives Tobiah a temple chamber
Covenant abandoned	Judges 2:17 - "They turned quickly out of the way..."	Neh 13:15-22 - Sabbath broken, trade allowed
Spiritual compromise	Judges 3:6 - "Took daughters... served their gods"	Neh 13:23-24 - Mixed marriages, children lose Hebrew language
Degeneration of next generation	Judges 2:10 - "There arose another generation..."	Neh 13:24 - "Their children spake half in the speech of Ashdod"
Temporary reform, deeper longing	Judges cycle - brief deliverance, then relapse	Neh 13:30-31 - Nehemiah's final and beautiful prayer

From revival to regression

Nehemiah 12 → 13: Everything changes

- Nehemiah returns to Persia (Neh 13:6)
- People forget, just like after Joshua (Judg 2:10)
- The covenant fades, old sins resurface (Neh 13:1-3)

Enter Malachi ('Messenger'): God's final voice

- "My Messenger" calls them out (Mal 1:1)
- 'You despise My name... profane My altar' (Mal 1:6-7)
- "The Messenger of the Covenant will suddenly come to His temple" (Malachi 3:1-2)

What went wrong?

They knew the Law... and broke it

- “No Ammonite or Moabite shall enter...” (Deut 23:3)
- They vowed to stay separate (Neh 10:28-30)
- But somewhere... they let their guard down

The mixture: A hidden threat

- “Mixed multitude” (Neh 13:3) - ‘ēreb = ‘tangled threads’
- Foreign influence woven deep into daily life
- Not about outsiders, it’s about what lives inside

The mixed multitude

Exodus 12:38 - "... a mixed multitude ... with them..."

- 'ēreb = 'interwoven, blended'
- Seemed harmless and joined the journey

Numbers 11:4 - "...the mixt multitude... fell a lusting..."

- 'āsaṗsuṗ (x1) = 'scared together of all kinds'
- Stirred up cravings for Egypt's food

⚠ Nehemiah 13:3 - "... separated from ... the mixed multitude"

- No longer distinct, the lines had blurred
- Influence had woven deep into daily life

Compromise in the Temple

A dangerous alliance

- Eliashib the high priest was “allied unto Tobiah” (13:4)
- “Allied” = ‘near, kindred’, related by marriage
- Tobiah had mocked the wall (Nehemiah 2:10; 4:3)
- Compromise came not by force, but through relationship

Holy space given away

- Eliashib gave Tobiah a chamber in God’s house (v5)
- A room meant for tithes, incense, and offerings
- What was sacred became shared and holiness was lost!

Nehemiah cleanses the Temple

Nehemiah returns & acts

- Finds Tobiah in the Temple storerooms (13:7)
- “Cast forth all the household stuff” - violently removed (v8)!
- Echo of Jesus cleansing the Temple (John 2:13-17)
- No hesitation. No compromise

The call to purity

- “Then I commanded, and they cleansed the chambers” (13:9)
- “Cleansed” = Levitical term for holy preparation
- Appears 3x in ch. 13 (vv9,22,30) - the theme is purity
- First cleanse. Then restore

**NEHEMIAH 12 –
EVERYTHING IN PLACE**

**NEHEMIAH 13 –
EVERYTHING DISPLACED**

**Chambers for offerings,
firstfruits, tithes (12:44)**

**Chamber given to
Tobiah (13:4-5)**

**Priests and Levites receive
portions (12:44,47)**

**Levites' portions
withheld (13:10)**

**Singers and porters serve
(12:45-47)**

**Singers flee to their
fields (13:10)**

A heartbreaking compromise

Broken promises

- Men married women from Ashdod, Ammon, and Moab (13:23)
- Warned in Deut 7:3-4: “They will turn away thy son...”
- They had vowed not to intermarry (Nehemiah 10:30)

A lost generation

- “Their children spake half in the speech of Ashdod” (13:24)
- Failed to even recognise the language of Scripture
- Pagan influence rewired the hearts of the next generation

NEHEMIAH 10 - THEY VOWED

God's house - "we will
not forsake" (10:39)

God's day - no buying on
Sabbath (10:31)

God's families - no
mixed marriage (10:30)

NEHEMIAH 13 - THEY BROKE

"Why is the house of
God forsaken?" (13:11)

"ware... on the sabbath"
(13:15-18)

"... wives of Ashdod,
Ammon, Moab" (13:23)

From restoration to reversal

A final confrontation

- “One of the sons of Joiada...” (Nehemiah 13:28)
- Joiada = son of Eliashib the high priest
- This man = grandson of Eliashib
- Great-great-grandson of Joshua (12:10)
- Eliashib had already given Tobiah a room (13:4-5)

Why it matters ...

- Joshua stood in filthy garments (Zechariah 3:3)
- God said, “Take away the filthy garments” (3:4)
- Clothed with a “change of raiment” - a type of Christ

From compromise to corruption

Joiada's son marries Sanballat's daughter

→ Nehemiah's greatest enemy becomes family (13:28)

A dangerous pattern:

- Shechaniah gave daughter to **Tobiah** (6:18)
- Meshullam gave daughter to **Tobiah's son** (6:18)
- Eliashib gave grandson to **Sanballat's daughter** (13:4-5)

⚠ What began as friendship...

- Became family
- Ended in spiritual betrayal
- “Thou shalt not make marriages with them” (Deut 7:3)

MOSES AT BAAL-PEOR

NEHEMIAH 13

Moab - 'daughters of Moab' (Num 25:1)

Moab - "women... of Moab" (Neh 13:23)

Balaam engineered the corruption
(Num 31:16)

Balaam hired against Israel (Neh 13:2)

Foreign **women** draw Israel into
apostasy (Num 25:1-3; 31:16)

Foreign **women** again lead God's people
into sin (Neh 13:23-27)

Balaam caused Israel "**to break faith**" -
ma'al (Num 31:16)

Foreign marriage is "**to break faith**" -
ma'al against God (Neh 13:27)

Phinehas preserves the "**covenant of an
everlasting priesthood**" (Num 25:13)

The priestly family has "**defiled... the
covenant of the priesthood**" (Neh 13:29)

Phinehas acts **decisively** (Num 25:7-8)

Nehemiah acts **decisively** (Neh 13:28)

Afterwards comes **purification** (Num
31:19-24)

"Thus **cleansed I them from all
strangers**" (Neh 13:30)

THE CHAPTER'S WORD

THE FINAL WORD

“this **evil**” (13:7)

“this **evil** thing” (13:17)

“all this **evil**” (13:18)

“this great **evil**” (13:27)

Remember me... for
good’ (13:31)

A quiet ending, a greater hope

Then the Old Testament closes

- 400 years of silence
- “Waiting for the consolation of Israel” (Luke 2:25)

In that same temple...

- Simeon lifts a child and says:
“Mine eyes have seen Thy salvation” (v30)

Nehemiah said: “Remember me”

- Simeon said: ‘God has remembered!’

[1] If something breaks
your heart, that's where
God wants you to rebuild

[2] The work doesn't
need perfect people, just
those who won't give up!

[3] We must not rebuild
Jerusalem while quietly
recreating Egypt within it

[4] It's not the cracks that
destroy us; it's the open
gates we stop guarding

[5] God doesn't just
repair the broken; He
can turn rubble into joy!

[6] God rebuilds what is
broken, but don't give it
back to the world.



