



E. The Covenant of the Congregation (Nehemiah 10:1-39)

1. The identity of those agreeing to the covenant (Nehemiah 10:1-28)
 - a. Those sealing unto the covenant (Nehemiah 10:1-27)
 - (1) The understanding of sealing (Nehemiah 10:1)
 - a) Nehemiah chapter 10 is a continuation of Nehemiah chapter 9 and provides details of the covenant mentioned in Nehemiah 9:38. As such, it is still part of the historical section that began in Nehemiah 7:6.
 - b) This desire on the part of the congregation to enter into an agreement with God was a sober and serious matter.
 - c) As such, it was to be “*a sure covenant*,” formally written out in detail to serve as a record (Nehemiah 9:38).
 - d) It was agreed upon in Nehemiah 9:38 that certain of the princes, Levites, and priests would “*seal unto it*.”
 - e) The sealing unto it involved confirmation by signature.
 - (2) The groups sealing (Nehemiah 10:1-27)
 - a) The Tirshatha (Nehemiah 10:1)
 - a) His name—Nehemiah
 - (a) This is the same Nehemiah who came back and rallied the people to rebuild the wall around Jerusalem (see Nehemiah 1:1).
 - (b) This verse alone confirms Nehemiah to have been present with the Jews at the time of the first return under Zerubbabel.
 - b) His title—the Tirshatha
 - (a) The simple—Nehemiah was the Tirshatha, which is akin to a governor (Nehemiah 12:26).
 - (b) The complex
 - (i) The timeframe of Nehemiah chapter 10 is the first year of the return under Zerubbabel.
 - (ii) Haggai 1:1 identifies Zerubbabel as the governor of Judah during the second year of king Darius.
 - (iii) Ezra 5:14 identifies a man with the title or name of Sheshbazzar as being the prince of Judah, appointed as such by king Cyrus.
 - (iv) It seems likely that this Sheshbazzar is Zerubbabel when considering Ezra 5:16 with Ezra 3:8-10.
 - (v) All things considered, it is clear that more than one man is identified as the governor. It could be that the men shared in the governorship. It could just as easily be true that they were governors over different portions of the land.
 - c) His lineage—the son of Hachaliah



- b) The priests (Nehemiah 10:1-8); Note: For confirmation of the historical nature of the passage at hand, consider how many of these names appear in Nehemiah 12:1-7.
- a) Zidkijah (Nehemiah 10:1)
 - b) Seraiah (Nehemiah 10:2)
 - c) Azariah (Nehemiah 10:2)
 - d) Jeremiah (Nehemiah 10:2)
 - e) Pashur (Nehemiah 10:3)
 - f) Amariah (Nehemiah 10:3)
 - g) Malchijah (Nehemiah 10:3)
 - h) Hattush (Nehemiah 10:4)
 - i) Shebaniah (Nehemiah 10:4)
 - j) Malluch (Nehemiah 10:4)
 - k) Harim (Nehemiah 10:5)
 - l) Meremoth (Nehemiah 10:5)
 - m) Obadiah (Nehemiah 10:5)
 - n) Daniel (Nehemiah 10:6)
 - o) Ginnethon (Nehemiah 10:6)
 - p) Baruch (Nehemiah 10:6)
 - q) Meshullam (Nehemiah 10:7)
 - r) Abijah (Nehemiah 10:7)
 - s) Mijamin (Nehemiah 10:7)
 - t) Maaziah (Nehemiah 10:8)
 - u) Bilgai (Nehemiah 10:8)
 - v) Shemaiah (Nehemiah 10:8)
- c) The Levites (Nehemiah 10:9-13); Note: For confirmation of the historical nature of the passage at hand, consider how many of these names appear in Nehemiah 12:8.
- a) The leaders (Nehemiah 10:9)
 - (a) Jeshua the son of Azaniah
 - (b) Binnui, of the sons of Henadad
 - (c) Kadmiel
 - b) Their brethren (Nehemiah 10:10-13)
 - (a) Shebaniah (Nehemiah 10:10)
 - (b) Hodijah (Nehemiah 10:10)
 - (c) Kelita (Nehemiah 10:10)
 - (d) Pelaiah (Nehemiah 10:10)
 - (e) Hanan (Nehemiah 10:10)
 - (f) Micha (Nehemiah 10:11)
 - (g) Rehob (Nehemiah 10:11)
 - (h) Hashabiah (Nehemiah 10:11)
 - (i) Zaccur (Nehemiah 10:12)
 - (j) Sherebiah (Nehemiah 10:12)
 - (k) Shebaniah (Nehemiah 10:12)
 - (l) Hodijah (Nehemiah 10:13)
 - (m) Bani (Nehemiah 10:13)
 - (n) Beninu (Nehemiah 10:13)



- d) The chief of the people (Nehemiah 10:14-27)
 - a) Parosh (Nehemiah 10:14)
 - b) Pahath-moab (Nehemiah 10:14)
 - c) Elam (Nehemiah 10:14)
 - d) Zattu (Nehemiah 10:14)
 - e) Bani (Nehemiah 10:14)
 - f) Bunni (Nehemiah 10:15)
 - g) Azgad (Nehemiah 10:15)
 - h) Bebai (Nehemiah 10:15)
 - i) Adonijah (Nehemiah 10:16)
 - j) Bigvai (Nehemiah 10:16)
 - k) Adin (Nehemiah 10:16)
 - l) Ater (Nehemiah 10:17)
 - m) Hizkijah (Nehemiah 10:17)
 - n) Azzur (Nehemiah 10:17)
 - o) Hodijah (Nehemiah 10:18)
 - p) Hashum (Nehemiah 10:18)
 - q) Bezai (Nehemiah 10:18)
 - r) Hariph (Nehemiah 10:19)
 - s) Anathoth (Nehemiah 10:19)
 - t) Nebai (Nehemiah 10:19)
 - u) Magpiash (Nehemiah 10:20)
 - v) Meshullam (Nehemiah 10:20)
 - w) Hezir (Nehemiah 10:20)
 - x) Meshezabeel (Nehemiah 10:21)
 - y) Zadok (Nehemiah 10:21)
 - z) Jaddua (Nehemiah 10:21)
 - aa) Pelatiah (Nehemiah 10:22)
 - bb) Hanan (Nehemiah 10:22)
 - cc) Anaiah (Nehemiah 10:22)
 - dd) Hoshea (Nehemiah 10:23)
 - ee) Hananiah (Nehemiah 10:23)
 - ff) Hashub (Nehemiah 10:23)
 - gg) Hallohesh (Nehemiah 10:24)
 - hh) Pileha (Nehemiah 10:24)
 - ii) Shobek (Nehemiah 10:24)
 - jj) Rehum (Nehemiah 10:25)
 - kk) Hashabnah (Nehemiah 10:25)
 - ll) Maaseiah (Nehemiah 10:25)
 - mm) Ahijah (Nehemiah 10:26)
 - nn) Hanan (Nehemiah 10:26)
 - oo) Anan (Nehemiah 10:26)
 - pp) Malluch (Nehemiah 10:27)
 - qq) Harim (Nehemiah 10:27)
 - rr) Baanah (Nehemiah 10:27)



- b. The rest agreeing to the covenant (Nehemiah 10:28)
 - (1) The groups represented
 - a) The rest of the people
 - b) The priests
 - c) The Levites
 - d) The porters
 - e) The singers
 - f) The Nethinims
 - (2) The conditions stated
 - a) Their separation
 - a) The nature of separation
 - (a) From—“*the people of the lands*”
 - (b) Unto—“*the law of God*”
 - (c) Note: It was good that they separated themselves from the people of the lands, but this was only half the process.
 - (i) Separating from that which is wicked (people, practices, or thoughts) leaves empty spaces to be filled. On a somewhat different level, consider principles found in Matthew 12:43-45 and Luke 11:24-26.
 - (ii) It is akin to the cessation of thinking and doing bad things without replacing that with thinking or doing right things.
 - (iii) Sin not replaced by righteousness will soon become sin again.
 - b) The people of separation
 - (a) The men
 - (b) Their wives
 - (c) Their sons
 - (d) Their daughters
 - b) Their awareness
 - a) They had knowledge.
 - b) They had understanding.
- 2. The testimony given by entering the covenant (Nehemiah 10:29)
 - a. The fellowship attested
 - (1) They clave to their brethren.
 - (2) They clave to their nobles.
 - (3) Note: This most likely speaks to the accountability they had one towards another by entering this covenant.
 - b. The commitment expressed
 - (1) They entered into a curse. Scripture shows many instances of agreements between God and man containing consequences for people should they fail keep the covenant (see Deuteronomy 29).
 - (2) They entered into an oath. The oath aspect of the covenant is the promise or commitment to keep the provisions of the covenant (Deuteronomy 29:12; Nehemiah 5:12-13).



3. The promises made within the covenant (Nehemiah 10:29-39)
 - a. To observe the words of God (Nehemiah 10:29)
 - (1) They would walk in God's law, which was given by Moses the servant of God.
 - (2) They would observe and do all the: (see Ecclesiastes 5:4)
 - a) Commandments
 - b) Judgments
 - c) Statutes
 - (3) Note: Consider the personal nature of the promise... "*the LORD our Lord.*" This was a personal choice based on understanding that God was not just God, but that He was **their** Lord.
 - b. To separate from the heathen (Nehemiah 10:30-31)
 - (1) In familial relationships (Nehemiah 10:30)
 - a) Israel would not give their daughters unto the people of the land.
 - b) They would not take for their sons the daughters of the land.
 - c) This was in obedience to the already clearly given commandments that the Jewish people not intermarry with the people of the land (Exodus 34:12-16; Deuteronomy 7:3).
 - (2) In keeping the sabbath (Nehemiah 10:31)
 - a) Whether it be sabbath days
 - a) The sabbath was to be a holy day of rest (Exodus 31:15).
 - b) Therefore, if the people of the land brought goods to sell to the Jews on the sabbath, the Jews agreed that they would not buy any of it on that day.
 - b) Or sabbath years
 - a) The Jews were commanded that they could till and work the land to bring forth produce for six years (Exodus 23:10).
 - b) However, the seventh year was to be a sabbath where they were to let the land alone to rest and any produce was to be left for the poor of the land to gather (Exodus 23:11).
 - (3) In releasing of debts
 - a) They would "*leave the seventh year.*"
 - b) They would "*leave...the exaction of every debt.*"
 - c) Note: This refers to the releasing of debts at the end of seven year periods of time (see Deuteronomy 15:1-2).
 - c. To give to the work of God (Nehemiah 10:32-38)
 - (1) Financial obligations (Nehemiah 10:32-33)
 - a) The charge of the obligations (Nehemiah 10:32)
 - a) We made ordinances for us.
 - b) We charged ourselves yearly with the third part of a shekel.



- b) The purpose of the obligations (Nehemiah 10:32-33)
 - a) Generally—“*for the service of the house of our God*” (Nehemiah 10:32)
 - b) Specifically (Nehemiah 10:33)
 - (a) For the shewbread
 - (b) For the daily sacrifices
 - (i) The continual meat offering
 - (ii) The continual burnt offering
 - (c) For the special days
 - (i) The sabbaths
 - (ii) The new moons
 - (iii) The set feasts
 - (d) For the holy things
 - (e) For the sin offerings to make an atonement for Israel
 - (f) For all the work of the house of our God
- (2) Material obligations (Nehemiah 10:34-38)
 - a) Wood for the burning (Nehemiah 10:34)
 - a) The charge of the obligations
 - (a) They cast the lots among the priests, the Levites, and the people.
 - (b) The lots were to determine who would bring wood into the house of God.
 - (i) After the houses of our fathers
 - (ii) At times appointed year by year
 - b) The purpose of the obligations
 - (a) To provide wood to burn upon the altar of the LORD our God
 - (b) According to Leviticus 6:12, a fire was to be continually burning upon the altar.
 - b) Firstfruits and firstlings (Nehemiah 10:35-37)
 - a) The substance of the offerings (Nehemiah 10:35-37)
 - (a) The firstfruits (Nehemiah 10:35, 37)
 - (i) Of the ground (Nehemiah 10:35)
 - (ii) Of the trees (Nehemiah 10:35, 37)
 - (iii) Of the dough (Nehemiah 10:37)
 - (iv) Of the offerings (Nehemiah 10:37)
 - (v) Of the wine (Nehemiah 10:37)
 - (vi) Of the oil (Nehemiah 10:37)
 - (b) The firstborn (Nehemiah 10:36)
 - (i) Of sons
 - (ii) Of cattle
 - (iii) Of herds
 - (iv) Of flocks
 - (c) The tithes of our ground (Nehemiah 10:37)
 - b) The frequency of the offerings—“*year by year*” (Nehemiah 10:35)



- c) The authority for the offerings—*“as it is written in the law”* (Nehemiah 10:36)
- d) The place of the offerings (Nehemiah 10:36-37)
 - (a) To bring to the house of God (Nehemiah 10:36)
 - (b) To the chambers of the house of our God (Nehemiah 10:37)
- e) The recipients of the offerings (Nehemiah 10:36-37)
 - (a) The priests that minister in the house of our God (Nehemiah 10:36)
 - (b) Unto the priests (Nehemiah 10:37)
 - (c) Unto the Levites (Nehemiah 10:37)
- f) The purpose of the offerings—*“that the same Levites might have the tithes in all the cities of our tillage”* (Nehemiah 10:37)
- c) The tithe of the tithes (Nehemiah 10:38)
 - a) The recipients
 - (a) The priest, the son of Aaron
 - (b) The Levites
 - (i) The Levites did not receive a portion in the land of promise, instead the priesthood was their portion (Joshua 18:7).
 - (ii) They were to receive all the tenth in Israel for provision since they did not have a portion in the land (Numbers 18:21).
 - b) The process
 - (a) The Levites take the tithes.
 - (b) The Levites bring the tithe of the tithes unto the house of God.
 - (i) To the chambers
 - (ii) Into the treasure house
- d. To support the house of God (Nehemiah 10:39)
 - (1) The offerers
 - a) The children of Israel
 - b) The children of Levi
 - (2) The offerings
 - a) Corn
 - b) New wine
 - c) Oil
 - (3) The safekeeping—*“unto the chambers”*
 - a) Where are the vessels of the sanctuary
 - b) Where are the priests that minister
 - c) Where are the porters
 - d) Where are the singers
 - (4) The purpose—*“we will not forsake the house of our God”*;
Note: When the people fulfilled their obligations concerning the offerings, it enabled the priests, porters, and singers to focus squarely on the work of God involving the temple.