



**World Christian Fellowship**

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# NEHEMIAH

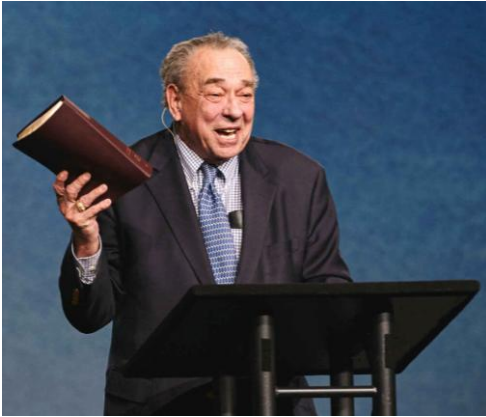
## PRAY, PREPARE, PROCEED: A Journey of Faith and Fellowship

Embarking on a journey of spiritual growth and fellowship can be as rewarding as it is transformative. This guide will help you navigate through meaningful experiences that are designed to enhance your connection with both your faith and fellowship. The schedule for Easter camp 2025 is crafted to ensure a balance of worship, learning, and fun. Let's dive into what each day has to offer you.

## Session 5

### Working with Others in Service to the Lord.

Nehemiah 3:1-32



“How desperately sad is the fact that the church is known by schism, not unity; ignorance, not knowledge; and indecisiveness rather than maturity. How it

must break God’s heart to see us continue in such a poverty stricken condition in light of what He has done, stands ready to do, has the resources to accomplish, and has defined as our calling in Christ.” ~ R. C. Sproul

#### Overview

Nehemiah chapter 3 contains a litany of names that are difficult to pronounce, information that is repetitive and appears rather meaningless, and obscure locations that are largely forgotten today.

Thus, it is little surprise that some of the most prominent books on the study of Nehemiah fail to discuss this chapter. Yet, a closer observation of this chapter reveals several important principles both for leadership and for unity within God's people.

In so doing, these principles afford the opportunity for God's community to come together to accomplish great things for His glory!

### **Accomplishing Great Things for the Lord.**

Despite fierce opposition, extreme disunity, and horrific conditions, Nehemiah successfully rallied the Israelites to rebuild the city walls of Jerusalem in less than two months!



**This project began with spiritual direction and leadership.**

Already Nehemiah has noted the Lord's leading and blessing on this project.

*V 12, And next to him was Shallum the son of Hallohesh, leader of half the district of Jerusalem; he and his daughters made repairs.*

*V 18, After him their brethren, under Bavai the son of Henadad, leader of the other half of the district of Keilah, made repairs.*

*V 20, After him Baruch the son of Zabbai carefully repaired the other section, from the buttress to the door of the house of Eliashib the high priest.*

This divine oversight was further noted in who was mentioned first in the names of the builders—Eliashib the high priest.

*V 1, Then Eliashib the high priest rose up with his brethren the priests and built the Sheep Gate; they consecrated it and hung its doors. They built as far as the Tower of the Hundred, and consecrated it, then as far as the Tower of Hananel.*

This reference to the high priest sets precedence for the entire chapter (as his name is also mentioned in v. 20).

Nehemiah also mentioned the Levites.

**V 17**, *After him the Levites, under Rehum the son of Bani, made repairs. Next to him Hashabiah, leader of half the district of Keilah, made repairs for his district.*

The temple servants.

**V 26**, *Moreover the Nethinim who dwelt in Ophel made repairs as far as the place in front of the Water Gate toward the east, and on the projecting tower.*

**V 31**, *After him Malchijah, one of the goldsmiths, made repairs as far as the house of the Nethinim and of the merchants, in front of the Miphkad Gate, and as far as the upper room at the corner.*

The priests.

**V 28**, *Beyond the Horse Gate the priests made repairs, each in front of his own house.*

In ancient Near Eastern culture, the king himself would carry bricks for the building of a temple.

For the Israelites, it was the High Priest, not a local governor, who was mentioned first.

For Nehemiah and the Israelites, this project was dedicated to the King of Kings.

After all, it was His project and His glory.

A question we must answer before going any further in this study pertains to the validity of this project.

**Is it right for the people of God to build a wall around themselves to keep out the infidel to be physically and culturally isolated?**

In order to answer this question, we must be careful to note that ancient walls served as a symbol of identity and solidarity.

The building of these walls would be a testimony to God's power rather than to their own, and to their determination to be a holy people, separated from others by their faithfulness to him.

**This project required participation from the entire community.**



In addition to the religious leaders, this text highlights various groups were involved in the reconstruction of these forty sections.

So great is the list, that their cooperation is one of the Old Testament's finest pictures of its ideal of Israelite brotherhood.

These groups include the following:

### **Family units.**

**V 12**, *And next to him was Shallum the son of Hallohesh, leader of half the district of Jerusalem; he and his daughters made repairs.*

Nehemiah mentioned that Shallum's daughters assisted in this building project. This reference indicates that entire families were involved. It could also imply that Shallum had no sons.

**Numbers 36:8**, *And every daughter who possesses an inheritance in any tribe of the children of Israel shall be the wife of one of the family of her father's tribe, so that the children of Israel each may possess the inheritance of his fathers.*

### **Particular towns.**

Nehemiah listed several local groups who participate in this project.

- **Sons of Jericho in v. 2,**
- **The sons of Hassenaah in v. 3,**
- **The men of Tekoa in V 5 and 27, and**
- **The residents of Zanoah in V 13.**

It should be noted that no leader from Tekoa assisted. The text does not mention why?

It could be that they felt a lack of involvement was politically prudent, especially since they lived outside of Jerusalem.

Or perhaps these leaders from Tekoa simply did not want to make any sacrifices or be involved in manual labour. Regardless, their unwillingness to cooperate serves as a valuable reminder that sharp differences of opinion within the wider Jewish community were never far beneath the Surface.

### **Non-Israelite God-fearers.**

Interestingly, we find Gideonites and Meronothites assisting in the rebuilding of the walls.

### **Crafts and Trades.**

The names of the builders also include members of particular guilds.

- **The goldsmiths in V 8 and 31-32,**
- **The perfumers in V. 8, and**
- **The merchants in V 31-32.**

### **Ruling Officials.**

Various leaders are mentioned in this list:

- **Rephaiah in V 9,**
- **Shallum in V 12,**
- **Malkijah in V 14,**
- **Nehemiah in V 16,**
- **Hashabiah in V 17,**
- **Binnui in V 18, and**
- **Ezer in V 19.**

These men appear to be nobles who oversee particular surrounding areas of Jerusalem. It was remarkable that Nehemiah was able to win such widespread support from the various administrative leaders in the area.



**This project was performed as one.**

Everyone was working together to complete this task. For instance, observe who was present at, or near, the Sheep Gate in verse 32.

Both the high priest and his fellows were found working side by side the craftsmen and men of trade. This cooperation beautifully

displays unity among God's people in completing this entire project.

A phrase that occurs throughout this chapter is "next to him." "All these different people who otherwise wouldn't have worked together on anything—now are all together"

### **This project required sacrifice and personal investment.**

Several of the builders were assigned a section of a wall or a gate which was in close proximity with where they live.

**V 21-24,** *After him Meremoth the son of Urijah, the son of Koz, repaired another section, from the door of the house of Eliashib to the end of the house of Eliashib. <sup>22</sup>And after him the priests, the men of the plain, made repairs. <sup>23</sup>After him Benjamin and Hasshub made repairs opposite their house. After them Azariah the son of Maaseiah, the son of Ananiah, made repairs by his house. <sup>24</sup>After him Binnui the son of Henadad repaired another section, from the house of Azariah to the buttress, even as far as the corner.*

**V 28-30,** *Beyond the Horse Gate the priests made repairs, each in front of his own house. <sup>29</sup>After them Zadok the son of Immer made repairs in front of his own house. After him Shemaiah the son of Shechaniah, the keeper of the East Gate, made repairs. <sup>30</sup>After him Hananiah the son of Shelemiah, and Hanun, the sixth son of Zalaph, repaired another section. After him Meshullam the son of Berechiah made repairs in front of his dwelling.*

By arranging for each man to work close to his own home, Nehemiah made it easy for them to get to work, to be sustained while on the job. To safeguard those who were nearest and dearest to them. This relieved each worker of any unnecessary anxiety. It also insured that each person would put his best effort into what he was doing.

**This project was led by humility and encouragement.**

Nehemiah quickly gave honour where honour was due.

**He was quick to give credit to over 75 individuals and 15 groups in this chapter!**

What is amazing is that Nehemiah knew his people, and he was careful to work alongside them.

His leadership proficiency was further displayed in knowing the accomplishments of many of these individuals.

Yet, despite Nehemiah's incredible leadership skills and ability to recall names, he walked in humility.



As he identified with his people (2:17), Nehemiah was only implicitly referred to as the overseer of this project in this chapter. He sought collective involvement and relinquished tasks to various groups and individuals.

## **Intersect**

As believers, the Lord has gone to great lengths to ensure that we are all part of one Body, the Church. We each have our own ministry, but together we are united as one.

The call to love is a requirement, not a suggestion.

**Ephesians 1:15-16**, *Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, <sup>16</sup> do not cease to give thanks for you, making mention of you in my prayers:*

Unless all the gifts are used, the community will have difficulty doing the work that God has given it to do. Failure to work with other believers or recognize their worth is ultimately an affront to the Lord.

**1 Peter 2:11-12**, *Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, <sup>12</sup> having your conduct honourable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.*



## ABSTAIN AND AVOID THE WARFARE IN YOUR SOUL

1 Peter 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

Eyes focused on the Lord's work recognizes the importance of God's people. We need to encourage one another.

**1 Thessalonians 5:11**, *Therefore comfort each other and edify one another, just as you also are doing.*

**Proverbs 16:24**, *Pleasant words are like a honeycomb, Sweetness to the soul and health to the bones.*

**Proverbs 25:11**, *A word fitly spoken is like apples of gold In settings of silver.*



**A word fitly spoken is like  
apples of gold in a setting of  
silver. Prov. 25:11**

Based upon our study, you may want to spend some additional time this week interacting with the following:

**To what extent are you involved in your local church?**

Are you utilizing your talents, your abilities, and your personal resources in building up your church?

Take some time to read **Ephesians 4:1-16**.

Note particular ways you could better contribute to your local church.

“On Sundays God wants us to do more than sing songs together and have wonderful worship experiences. He wants to knit the fabric of our lives together. For many, church has become all about me and what I am learning, what I am seeking, what I am desperate for, what I need, how I have been affected, what I can do.

We see ourselves as isolated individuals all seeking personal encounters with God, wherever we can find them. Sadly, this reflects our individualistic, me-obsessed culture.

Rather than seeing ourselves as part of a worship community, we become worship consumers.

We want worship on demand, served up in our own time, and with our own music.