

## Nehemiah 13:10-14 Study Notes

- v10, I also realized [**KJV – perceived; NASB – discovered; ESV – found; NIV – learned**] that the portions for the Levites had not been given *them*; for each of the Levites and the singers who did the work [**NASB – performed the service**] had gone back [**NASB – gone away; NASB note – Lit fled; KJV, ESV – fled**] to his field.
  - Numbers 35:2, "Command the children of Israel that they give the Levites cities to dwell in from the inheritance of their possession, and you shall also give the Levites common-land around the cities.
  - 2 Chronicles 31:4, Moreover he commanded the people who dwelt in Jerusalem to contribute support for the priests and the Levites, that they might devote themselves to the Law of the LORD.
  - Ezra 8:15, Now I gathered them by the river that flows to Ahava, and we camped there three days. And I looked among the people and the priests, and found none of the sons of Levi there.
  - Nehemiah 10:37-39, to bring the firstfruits of our dough, our offerings, the fruit from all kinds of trees, the new wine and oil, to the priests, to the storerooms of the house of our God; and to bring the tithes of our land to the Levites, for the Levites should receive the tithes in all our farming communities. 38 And the priest, the descendant of Aaron, shall be with the Levites when the Levites receive tithes; and the Levites shall bring up a tenth of the tithes to the house of our God, to the rooms of the storehouse. 39 For the children of Israel and the children of Levi shall bring the offering of the grain, of the new wine and the oil, to the storerooms where the articles of the sanctuary are, where the priests who minister and the gatekeepers and the singers are; and we will not neglect the house of our God.
  - Nehemiah 12:28-29, And the sons of the singers gathered together from the countryside around Jerusalem, from the villages of the Netophathites, 29 from the house of Gilgal, and from the fields of Geba and Azmaveth; for the singers had built themselves villages all around Jerusalem.
  - Malachi 3:8-12, "Will a man rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings. 9 You are cursed with a curse, For you have robbed Me, Even this whole nation. 10 Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this," Says the LORD of hosts, "If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it. 11 "And I will rebuke the devourer for your sakes, So that he will not destroy the fruit of your ground, Nor shall the vine fail to bear fruit for you in the field," Says the LORD of hosts; 12 And all nations will call you blessed, For you will be a delightful land," Says the LORD of hosts.

- Reformation Heritage – “This is a contrast to 12:44 where the people gave the Levites their portion with joy.”
  - Expositor’s – “Strictly speaking the Levites had no holdings... but some may have had private income (Deut 18:8). The Levites were thus dependent on the faithful support of the people. This may explain the reluctance of many Levites to return from Exile. See the comment on Ezra 8:15.”
  - Henry – “The complaint is not that they were not collected from the people, but that they were not given to the Levites, and the Levites were so modest as not to sue for them...”
  - Fensham – “This means actually that they fled to the country, being forced to do it.”
  - Hamilton – “Imagine the Levites arriving in Jerusalem, and where their supplies are supposed to be, an Ammonite thug dwells. They saw that they were not being supported, so they went about their own business.”
  - Hamilton – “Kidner says, ‘There had been great resolves of good stewardship in the “firm covenant” of chapter 10, promising that “We will not neglect the house of our God” (10:39); but by now the fine words were feeding nobody”
  - Men’s Bible study (Taylor) – “Ultimately it reveals something about what you value.”
- **v11**, So I contended with [NASB – reprimanded; ESV – confronted; NIV – rebuked; H7378, *riyb*, to strive, contend; to conduct a case or suit (legal), sue; to make complaint; to quarrel] the rulers [NASB, ESV, NIV – officials], and said, “Why is the house of God forsaken [NIV – neglected]?” And I gathered them together and set them in their place [NASB – restored them to their posts; ESV – set them in their stations; NIV – stationed them at their posts].
    - Nehemiah 13:17, Then I contended with the nobles of Judah, and said to them, "What evil thing is this that you do, by which you profane the Sabbath day?"
    - Nehemiah 13:25, So I contended with them and cursed them, struck some of them and pulled out their hair, and made them swear by God, saying, "You shall not give your daughters as wives to their sons, nor take their daughters for your sons or yourselves.
    - Nelson – “Contended is a term used often in the prophets to refer to God bringing a legal case against His errant people... Nehemiah was acting like a prophet, bringing a legal case against an apostate person. He contended for what was right.”
    - Expositor’s – “Less than a century before, the prophet Haggai had rebuked the people for attending to their own houses and neglecting the rebuilding of the house of God (Hag 1:1-9).”

- Poole – “I sharply reproved those priests to whom the management of these things was committed, for neglect of their duty, and breach of their late solemn promise.”
  - Poole – “*Why is the house of God forsaken?* You have not only injured men in withholding their dues, but you have occasioned the neglect of God’s house and service.”
  - Henry – “A scandalous maintenance makes for a scandalous ministry. The work is neglected because the workmen are.”
  - Henry – “He delayed not to bring the dispersed Levites to their places again, and set them in their stations (as the word is), v. 11.”
  - Fensham – “In v. 11, as in 5:7, we have, according to the usage of the Hebrew verb..., a court case between Nehemiah and the leaders. He as governor accused them of evading their responsibilities.”
  - Hamilton – “Nehemiah 13:11 presents us with the first of three times Nehemiah will say the words, ‘I rebuked’: 13:11 – ‘I rebuked the officials.’ 13:17 – ‘I rebuked the nobles.’ 13:25 – ‘I rebuked them.’ Nehemiah was a righteously confrontational person. If you see bad behavior in the lives of those with whom you are in covenant in your church, you should confront them. If you see ways that people are not living out and upholding the covenant that they signed, you should confront them.”
- [v12](#), Then all Judah brought the tithe of the grain and the new wine and the oil to the storehouse [[KJV – treasuries](#); [NIV – storerooms](#)].
    - [Nehemiah 12:44](#), And at the same time some were appointed over the rooms of the storehouse for the offerings, the firstfruits, and the tithes, to gather into them from the fields of the cities the portions specified by the Law for the priests and Levites; for Judah rejoiced over the priests and Levites who ministered.
    - [Nehemiah 12:47](#), In the days of Zerubbabel and in the days of Nehemiah all Israel gave the portions for the singers and the gatekeepers, a portion for each day. They also consecrated holy things for the Levites, and the Levites consecrated them for the children of Aaron.

- **v13**, And I appointed as treasurers over the storehouse Shelemiah the priest and Zadok the scribe, and of the Levites, Pedaiah; and next to them [ESV, NIV – as their assistant; H3027, *yad*, Lit *the human hand*] was Hanan the son of Zaccur, the son of Mattaniah; for they were considered [KJV – counted] faithful [NASB, ESV – reliable; NIV – trustworthy], and their task [KJV – office; ESV – duty; NIV – they were made responsible] was to distribute to their brethren.
  - 2 Chronicles 31:12-13, Then they faithfully brought in the offerings, the tithes, and the dedicated things; Cononiah the Levite had charge of them, and Shimei his brother was the next. 13 Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king and Azariah the ruler of the house of God.
  - Nehemiah 7:2, that I gave the charge of Jerusalem to my brother Hanani, and Hananiah the leader of the citadel, for he was a faithful man and feared God more than many.
  - Matthew 25:21, His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'
  - Luke 16:10-11, He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. 11 Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?
  - 1 Corinthians 4:2, Moreover it is required in stewards that one be found faithful.
  - ESV – “Nehemiah once again puts the administration of the offerings on a firm footing, so that the restored community can actually live out its covenant privilege.”
  - Expositor’s – “Of the four treasurers one was a priest, one a Levite, one a scribe, and one a layman of rank. They all needed to be ‘trustworthy’... This would ensure that supplies were distributed equitably just as the church appointed deacons for this purpose (Acts 6:1-5).”
  - Henry – “Let men be tried first and then trusted, tried in the less and then trusted with more.”
- **v14**, Remember me, O my God, concerning this, and do not wipe [NASB, NIV – blot] out my good [NASB – loyal; NIV - faithfully] deeds that I have done [ESV – performed] for the house of my God, and for its services!
  - 2 Kings 20:3, "Remember now, O LORD, I pray, how I have walked before You in truth and with a loyal heart, and have done what was good in Your sight." And Hezekiah wept bitterly.

- Nehemiah 1:8-9, Remember, I pray, the word that You commanded Your servant Moses, saying, 'If you are unfaithful, I will scatter you among the nations; 9 but if you return to Me, and keep My commandments and do them, though some of you were cast out to the farthest part of the heavens, yet I will gather them from there, and bring them to the place which I have chosen as a dwelling for My name.'
- Nehemiah 5:19, Remember me, my God, for good, according to all that I have done for this people.
- Nehemiah 6:14, My God, remember Tobiah and Sanballat, according to these their works, and the prophetess Noadiah and the rest of the prophets who would have made me afraid.
- Nehemiah 13:22, And I commanded the Levites that they should cleanse themselves, and that they should go and guard the gates, to sanctify the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of Your mercy!
- Nehemiah 13:29, Remember them, O my God, because they have defiled the priesthood and the covenant of the priesthood and the Levites.
- Nehemiah 13:31, and to bringing the wood offering and the firstfruits at appointed times. Remember me, O my God, for good!
- Hebrews 6:10, For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister.
  
- Nelson – “Nehemiah was saying, ‘What I did, I did in accordance with Your will; now preserve it and protect me.’”
- Poole – “...what I have done with an upright heart for thy house and service be pleased graciously to accept, and remember for my good, according to thy promise.”
- Henry – “Nehemiah was a man much in pious ejaculations; on every occasion he looked up to God, and committed himself and his affairs to him.”
- Henry – “He here refers it to God to consider him for it, not in pride, or as boasting of what he had done, much less depending upon it as his righteousness, or as if he thought he had made God a debtor to him, but in a humble appeal to him concerning his integrity and honest intention in what he had done, and a believing expectation that he would not be unrighteous to forget his work and labor of love, Heb. 6:10.”
- Fensham – “We have translated *hesed* elsewhere ‘covenant love.’ In this case it obviously refers to care for the temple and its services, but also to his love for the temple... We must remember that at that time the temple was regarded as the place where God was present.”