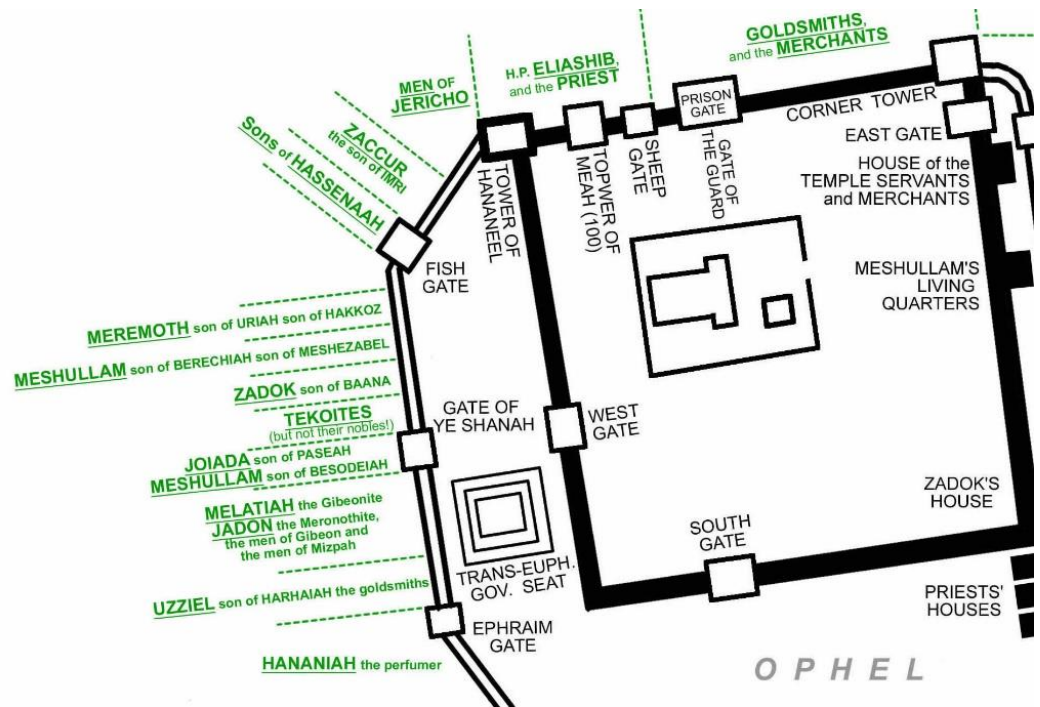


Nehemiah 3:1-32

- The work on the wall is divided into about 40 sections.
- Three professional groups are listed as helping:
 - goldsmiths
 - perfumers
 - merchants/businessmen
- This shows some guilds had returned to Jerusalem.
- Most of the work was done by middle class patriots who saw themselves as the remnant that God had restored.
- There were possibly other guilds such as bakers, but their work could not be put on hold to build a wall since there were people to be fed.
- It is fair to assume that not everybody could take time off to help, nor did the community (or, Nehemiah) want everyone to stop working their daily jobs if they were a necessity.



3:1 – “Then Eliashib the high priest rose up with his brothers the priests, and they built the Sheep Gate. They consecrated it and set its doors. They consecrated it as far as the Tower of the Hundred, as far as the Tower of Hananel.”

1. Eliashib – the list begins with the priests working on the north wall the led into the Temple Mount.
 - a. Son of Joakim who was the son of Joshua the High Priest who returned from exile with Zerubbabel and
 - b. His house is mentioned in 3:20-21
 - c. In Ezra 10:6 after Ezra mourned publicly, he withdrew to “the room of Jehohanan son of Eliashib” which was on the Temple Mount
 - d. Joshua – Joiakim – Eliashib – Joiada – Johanan – Jaddua
 - i. Johanan mentioned in the Elephantine papyri in 410 BC (and, Nehemiah 12:11)
 - ii. Jaddua is mentioned in Neh. 12:11 and he met with Alexander the Great
2. Sheep Gate is the only gate sanctified by the priests.
 - a. Used to bring the sheep in for sacrifice
 - b. John 5:2 locates the Sheep Gate in the new north wall of Herod’s temple mount
3. Tower of the Hundred or Tower of Meah is mentioned only here and in 12:39.
(SEE PAGE 34 OF THE “NEHEMIAH NOTEBOOK”)

3:2 – “And next to him the men of Jericho built. And next to them Zaccur the son of Imri built.”

1. Men of Jericho would indicate these men had either left Jericho to live in the city, or had come from Jericho to help work. Other towns that are mentioned are: Tekoa, Gibeon, Mizpah, Zanoah, Beh-haccherem, Beh-zur, Keilah.

3:3 – “The sons of Hassenaah built the Fish Gate. They laid its beams and set its doors, its bolts, and its bars.”

1. Fish Gate
 - a. Referred to in Zephaniah 1:10 in 624-617 BC before the Babylonian destruction in 586:

“ ‘On that day,’ declares the Lord, ‘a cry will be heard from the Fish Gate, a wail from the Second Quarter, a loud crash from the hills.’ ”
 - b. Main entrance to Jerusalem in 2 Chronicles 33:14 during Manasseh’s late reform –

“Afterward he built an outer wall for the city of David west of Gihon, in the valley, and for the entrance into the Fish Gate, and carried it around Ophel, and raised it to a very great height. He also put commanders of the army in all the fortified cities in Judah.”
 - c. It was called the Fish Gate because merchants from the Mediterranean Sea would bring their fish here to sell since it was the closest part of the city for travelers coming from the western coast through the foot hills and up the mountainous terrain northwest into Jerusalem through Beth-Horon. Nehemiah 13:16 this gate is the scene of some trouble for Nehemiah:

“Tyrians also, who lived in the city, brought in fish and all kinds of goods and sold them on the Sabbath to the people of Judah, in Jerusalem itself!”
2. Laid its beams which is the Hebrew word “*qeruhu*” from the root “*quh*” which refers to putting up a roof or finishing a house.
 - a. This could be the beam across the top of the gate such as a lintel. The gates and their supporting system would be wooden.
 - b. This could be referring to the finish work of a functioning gate and its walls.
 - c. Any explanation should help explain the next line:
“They laid its beams and set its doors, its bolts, and its bars.”
 - i. Doors were the swinging wooden gates
 - ii. Bolts secured the wood to the stone of the gate system and walls, and also to other wooden pieces
 - iii. Bars were the parts that secure the gate would stay closed at night or during an invasion.

3:4 – “And next to them Meremoth the son of Uriah, son of Hakkoz repaired.

And next to them Meshullam the son of Berechiah, son of Meshezabel repaired.

And next to them Zadok the son of Baana repaired.”

1. Meremoth is mentioned:
 - a. The priest that received and weighted the silver and gold vessels brought with Ezra from Babylon. Ezra 8:33,

“On the fourth day, within the house of our God, the silver and the gold and the vessels were weighed into the hands of Meremoth the priest, son of Uriah.”

- b. He also rebuilt another part of the wall on the other side of the city above the collapsed terraces. Nehemiah 3:21,

“After him Meremoth the son of Uriah, son of Hakkoz repaired another section from the door of the house of Eliashib to the end of the house of Eliashib.

- c. Signed his name with a seal on the covenant in Nehemiah 10:5 –

“On the seals are the names of [b] Nehemiah the governor, the son of Hacaliah, ... Harim, Meremoth, Obadiah, ...”

2. Meshullam (the son of Berechiah, son of Meshezabel) also repaired a second portion of the wall and signed his seal on the covenant:

- a. Meshullam had living chambers along the east wall opposite the Temple Courts and he also helped rebuild a section of the wall there in Nehemiah 3:30 – “

“After him Hananiah the son of Shelemiah and Hanun the sixth son of Zalaph repaired another section. After him Meshullam the son of Berechiah repaired opposite his chamber.”

- b. Meshullam was also one of the men with a seal that signed the covenant in Nehemiah 10:20

- c. Meshullam had also given his daughter in marriage to a son of Tobiah, Nehemiah 6:17-18 ,

“Moreover, in those days the nobles of Judah sent many letters to Tobiah, and Tobiah's letters came to them. For many in Judah were bound by oath to him, because he was the son-in-law of Shecaniah the son of Arah: and his son Jehohanan had taken the daughter of Meshullam the son of Berechiah as his wife.”

- d. Meshullam was one of Ezra's leading men in Babylon and according to Ezra 8:16 was one of the men sent to get Levites -

“Then I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah, and Meshullam, leading men, and for Joiarib and Elnathan, who were men of insight

3:5 – “And next to them the Tekoites repaired, but their nobles would not stoop to serve their Lord.”

1. Men of Tekoa would be people from the small town of Tekoa (5 miles south of Bethlehem; 7 miles south/SE of Jerusalem) who had moved to Jerusalem for safety or for the advantage of business in more of a “city life”. (Not much of a city at this time.)
 - a. Amos was from Tekoa.
2. These men of Tekoa may have felt pressure from Geshem the Arab who had moved into southern Judah and may have been part of his influence in Jerusalem as Geshem pressured Judah from the south and Sanballat pressured from the north. Tekoa was in open, arid country and was an easy target for Geshem who controlled that area. The men of Tekoa may have feared Geshem.
3. The Nobles of the Men of Tekoa would not help or work
 - a. “Nobles” is *addirim* meaning literally “exalted ones,” “majestic ones” They appear to be the elites or aristocrats who refused to work:
 - i. Maybe because manual labor was below them
 - ii. But, more likely they held their high social position by allowing Geshem the Arab to influence their town, their land and now Jerusalem

b. ESV: "their nobles would not stoop to serve their Lord."

935 [e] hê-bî'û	3808 [e] lô-	117 [e] wə'ad·dî·rê·hem	8621 [e] hat·tə·qō·w'îm;	2388 [e] he·hə·zî·qū	3027 [e] yā·dam	5921 [e] wə'al-		
הֲבִיאוּ	לֹא	וְאֲדִירֵיהֶם	הַתְּקוּעִים	—	הִתְקַיְינוּ	יָדָם	וְעַל-	5
did put	not	but their nobles	the Tekoites		made repairs	to them	And Next	
V-Hifil-Perf-3cp	Adv-NegPrt	Conj-w N-mpc 3mp	Art N-proper-mp		V-Hifil-Perf-3cp	N-fsc 3mp	Conj-w Prep	

"hebiu" from "bo" meaning "to come in", "come", "go in", "go"

"sawwaram" from "tsavvar" means "neck", back of neck"

113 [e] s	5656 [e] ba'ā·bō·dat	6677 [e] šaw·wā·rām,
אֶל־נְיָהֶם:	בְּעִבְרָתָ	צוֹרְמֵם
-	of their Lord	to the work
Punc	N-mpc 3mp	Prep-b N-fsc
		N-msc 3mp

c. "their shoulders" means "neck" or "back of neck" in Hebrew and refers to the image of an ox pulling a yoke set on the back of their neck.

d. This was not just "work" or "labor" or "service" they refused to do.

They refused to "serve the Lord", "labor for the Lord" or "work for the Lord"

i. This image adds meaning to:

1. The phrase "backslide"
2. Hosea 4:16 -

"Like a stubborn heifer, Israel is stubborn; can the Lord now feed them like a lamb in a broad pasture?"

4800 [e] bam·mer·hāb.	3532 [e] kə·kə·beś	3068 [e] Yah·weh,	7462 [e] yir'ēm	6258 [e] 'at·tāh	3478 [e] yiś·rā'ēl;	5637 [e] sā·rar	5637 [e] sō·rē·rāh,	6510 [e] kə·pā·rāh	3588 [e] kī	
בְּמִדְבָּר:	כְּכֶבֶשׂ	יְהוָה	יְרַעֲמֵם	עַתָּה	יִשְׂרָאֵל	סָרָר	סָרְרָה	—	כְּכֶבֶשׂ	כִּי
in open country	Like a lamb	Yahweh	will let them forage	now	Israel	is stubborn	stubborn		Like a calf	For
Prep-b, Art N-ms	Prep-k N-ms	N-proper-ms	V-Qal-Imperf-3ms 3mp	Adv	N-proper-ms	V-Qal-Perf-3ms	V-Qal-Prtcl-fs		Prep-k N-fs	Conj

King James translates this:

"For Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place."

3. Jeremiah 27:12 -

"To Zedekiah king of Judah I spoke in like manner: "Bring your necks under the yoke of the king of Babylon, and serve him and his people and live."

853 [e] 'et-	935 [e] hā·bî'û	559 [e] lé·mōr;	428 [e] hā'ēl·leh	1697 [e] had·də·bā·rîm	3605 [e] kə·kāl-	1696 [e] dib·bar·tî,	3063 [e] ye·hū·dāh	4428 [e] me·lek-	6667 [e] šid·qî·yāh	413 [e] we'el-
את-	הֲבִיאוּ	לֵאמֹר	הֵאֵלֶּה	הַדְּבָרִים	כְּכֹל-	דִּבַּרְתִּי	יְהוּדָה	מֶלֶךְ-	צִדְקִיָּה	וְעַל-
	bring	saying	these	words	according to all	I spoke	of Judah	king	Zedekiah	And to
DirObjM	V-Hifil-Imp-mp	Prep-l V-Qal-Inf	Art Pro-cp	Art N-mp	Prep-k N-msc	V-Piel-Perf-1cs	N-proper-ms	N-msc	N-proper-ms	Conj-w Prep

2421 [e] wih·yū.	5971 [e] we'am·mōw	853 [e] 'ō·tōw	5647 [e] wə'ib·dū	894 [e] bā·bel,	4428 [e] me·lek-	5923 [e] be'ōl	6677 [e] šaw·wə·rē·kəm
וַיְחִי:	וְעַמּוֹ	אִתּוֹ	וְעַבְדוּ	בְּבָבֶל	מֶלֶךְ-	בְּעַל	צוֹנְאֵרְכֵם
	and live	and his people	him	and serve	of Babylon	of the king	under the yoke
Conj-w V-Qal-Imp-mp	Conj-w N-msc 3ms	DirObjM 3ms	Conj-w V-Qal-Imp-mp	N-proper-fs	N-msc	Prep-b N-msc	N-mpc 2mp

e. During the Bar Kokhba revolt of 132-135 AD Bar Kochba himself complained about the Tekoans at that time because that had disregarded his order to mobilize and were

seeking refuge in En-gedi. Bar Kochba said according to Herodotus,

“Concerning every man of Tekoa who will be found at your place (En Gedi) – the houses in which they dwell will be burned and you too will be punished.”

3:6 - Joiada the son of Paseah and Meshullam the son of Besodeiah repaired the Gate of Yeshanah. They laid its beams and set its doors, its bolts, and its bars.”

1992 [e]	1152 [e]	1121 [e]	4918 [e]	6454 [e]	1121 [e]	3111 [e]	2388 [e]	3465 [e]	8179 [e]	853 [e]
hêm·mah	bê·sô·wd·yah;	ben-	û·mê·šul·lâm	pâ·sê·ah,	ben-	yô·w·yâ·dâ'	he·hê·zî·qû,	hay·šâ·nâh	ša·'ar	wê·'êṭ
הֵמָּה	בְּסוּדֵיָהּ	בֶּן־	וּמְשֻׁלָּם	פָּסֵֹּחַ	בֶּן־	יֹוֹדָעַ	הִתְקַיְּוּ	הַיְשָׁנָה	לְשַׁעַר	וְאֵת 6
they	of Besodeiah	son	and Meshullam	of Paseah	son	Joiada	repaired	old the Old Gate	Moreover	
Pro-3mp	N-proper-ms	N-msc	Conj-w N-proper-ms	N-proper-ms	N-msc	N-proper-ms	V-Hifil-Perf-3cp	Adj-ms	N-proper-fs	Conj-w DirObjM

yashan = "Old" *shaar* = "Gate"

	1280 [e]	4514 [e]	1817 [e]	5975 [e]	7136 [e]
s	û·bê·rî·hâw.	û·man·'u·lâw	dal·tô·tâw,	way·ya·'ă·mî·dû	qê·rû·hû,
ס	וּבְרִיחָיו:	וּמִנְעָלָיו	דִּלְתוֹתָיו	וַיַּעֲלִידוּ	קָרְוָהוּ
-	and bars	and with its bolts	its doors	and hung	laid its beams
Punc	Conj-w N-mpc 3ms	Conj-w N-mpc 3ms	N-fpc 3ms	Conj-w V-Hifil-Conseclmperf-3mp	V-Piel-Perf-3cp 3ms

1. “Gate of Yeshanah” or “The Jeshanah Gate”

a. Could be the Corner Gate mentioned in:

- i. 2 Kings 14:13 – “And Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash, son of Ahaziah, at Beth-shemesh, and came to Jerusalem and broke down the wall of Jerusalem for four hundred cubits, [600 feet or 200 yards] from the Ephraim Gate to the Corner Gate.”
- ii. Jeremiah 31:38 – “Behold, the days are coming, declares the Lord, when the city shall be rebuilt for the Lord from the Tower of Hananel to the Corner Gate.”

b. It has been identified or translated three ways:

- i. “The Old Gate” because that is the literal translation
- ii. The gate to the city of Jeshanah which sets on the border of Judea and Samaria as in 2 Chronicles 13:19, thus this gate would have led to “Jeshanah”
- iii. A name that would refer to where this gate had led, which was the new quarter of Hezekiah’s city which would have been the “new quarter” or “new city”

3:7 – “And next to them repaired Melatiah the Gibeonite and Jadon the Meronothite, the men of Gibeon and of Mizpah, the seat of the governor of the province Beyond the River.”

1391 [e]	376 [e]	4824 [e]	3036 [e]	1393 [e]	4424 [e]	2388 [e]	3027 [e]	5921 [e]
gib·'ō·wn	'an·šê	ham·mê·rō·nō·tî,	wə·yā·dō·wn	hag·gib·'ō·nî,	mə·laṭ·yāh	he·hē·zîq	yā·dām	wə·'al-
גִּבְעוֹן	אֲנָשֵׁי	הַמֶּרֹנֹתִי	וַיָּדוֹן	הַגִּבְעוֹנִי	מִלְטָיָה	הִתְקַיֵּם	יָדָם	וְעַל-
of Gibeon	the men	the Meronothite	and Jadon	the Gibeonite	Melatiah	repaired	to them	And next
N-proper-fs	N-mpc	Art N-proper-ms	Conj-w N-proper-ms	Art N-proper-ms	N-proper-ms	V-Hifil-Perf-3ms	N-fsc 3mp	Conj-w Prep

5104 [e]	5676 [e]	6346 [e]	3678 [e]	4709 [e]
s	han·nā·hār.	'ē·ḇer	pa·ḥaṭ	wə·ham·miṣ·pāh;
ס .	הַנְּהַר:	עָבַר	פַּחַת	לְכִסֵּא
-	the River	beyond	of the governor [of the region]	the residence
Punc	Art N-ms	N-msc	N-msc	Prep-l N-msc

1. Mizpah and Gibeon are north in the territory of Benjamin
 - a. These two cities were not destroyed by Nebuchadnezzar
 - b. It appears that the land of Benjamin submitted to the Babylonians and avoided destruction in obedience to Jeremiah’s word.
2. The seat of the governor could mean:
 - a. This land of Benjamin and these two cities is where the Persian government had its headquarters
 - i. Archaeology has shown:
 1. Fragments of a lion’s paw and bronze cylinder belonging to the Persian throne were found in Samaria
 - b. There was a governmental building at this location of the city by this portion of the wall.
3. The problem with interpreting the end of this verse is the word “seat” (*kisse*) because it could mean:
 - a. Figuratively as in “authority” over an area.
 - b. The house where the governor resides while visiting Jerusalem
 - c. An actual throne

3:8 -

3:9 -

3:10 -

3:11 -

3:12 -

3:13 -

3:14 -

3:15 -

3:16 -

3:17 -

3:18 -

3:19 -

3:20 -

3:21 -

3:22 –

3:23 –

3:24 –

3:25 –

3:26 –

3:27 –

3:28 –

3:29 –

3:30 –

3:31 –

3:32 –

