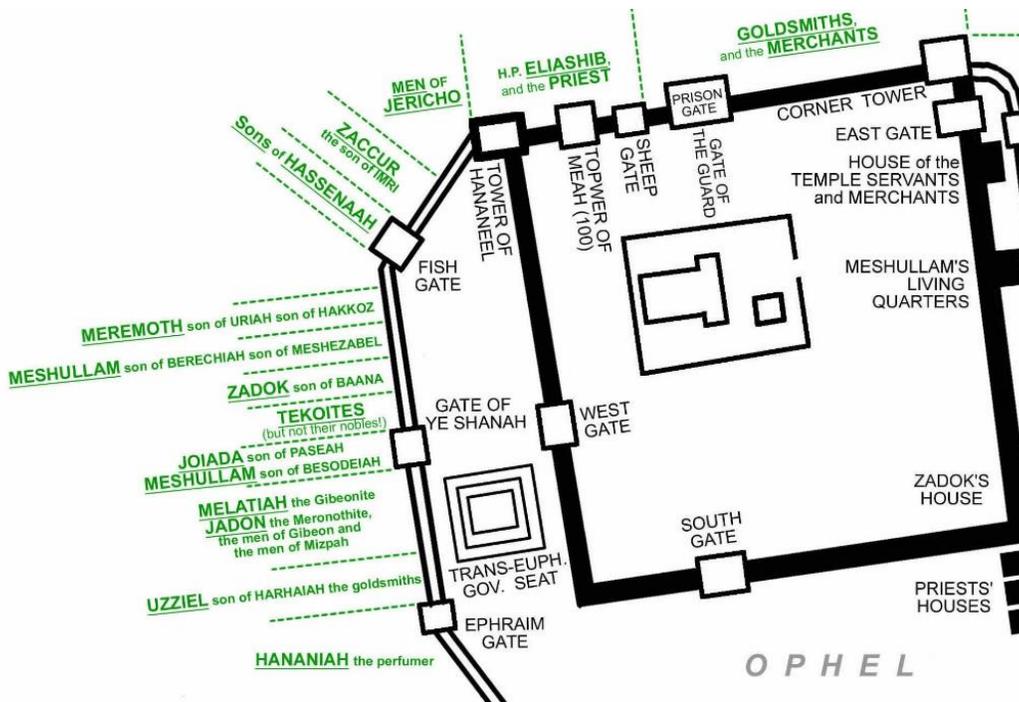


# Nehemiah 3:1-32

- 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 –

1. Eliashib – the list begins with the priests working on the north wall the led into the Temple Mount.
  - a. Son of Joaikim 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 –

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 –

#### 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 –

1. Meremoth is mentioned in 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.”

### 3:5 –

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.)
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. ESV: “their nobles would not stoop to serve their Lord.”

935 [e]	3808 [e]	117 [e]	8621 [e]	2388 [e]	3027 [e]	5921 [e]
hē-bî-ū	lō-	wə-ʾad-dî-rê-hem	hat-tə-qō-w-ʾîm;	he-hē-zî-qū	yā-dām	wə-ʾal-
הִבִּיאוּ	לֹא-	וְאֲדִירֵיהֶם	הַתְּקוּעִים	— הַחֲזַנִּיקוֹן	יָדָם	וְעַל-
<u>did put</u>	<u>not</u>	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]	5656 [e]	6677 [e]
s	ʾā-dō-nê-hem.	ba-ʾā-bō-dat
ס .	אֲדִירֵיהֶם:	בְּעֵבְרָתָם
-	of their Lord	to the work
Punc	N-mpc   3mp	Prep-b   N-fsc
		their shoulders
		N-msc   3mp

- b. “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.  
 c. 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]	3532 [e]	3068 [e]	7462 [e]	6258 [e]	3478 [e]	5637 [e]	5637 [e]	6510 [e]	3588 [e]
bam-mer-hāb.	ke-ke-beš	Yah-weh,	yir-ʾêṁ	ʾat-tāh	yiś-rā-ʾêl;	sā-rar	sō-rê-rāh,	ke-pā-rāh	kî
בְּמִרְחֹב:	כְּכֶבֶשׂ	יְהוָה	יִרְעִם	עַתָּה	יִשְׂרָאֵל	סָרָר	סָרָרָה	— כְּפָרָה	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-Prtcpl-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]	935 [e]	559 [e]	428 [e]	1697 [e]	3605 [e]	1696 [e]	3063 [e]	4428 [e]	6667 [e]	413 [e]
'et-	hā-bî-ū	lê-mōr;	hā-ʾêl-leh	had-de-bā-rîm	ke-ḵāl-	dib-bar-tî,	ye-hū-dah	me-leḵ-	šid-qî-yah	we-ʾel-
את-	הִבִּיאוּ	לְאֹמֵר	הָאֵלֵהּ	הַדְּבָרִים	כְּכֹל-	דִּבַּרְתִּי	יְהוּדָה	מֶלֶךְ-	זְדַקְיָהּ	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]	5971 [e]	853 [e]	5647 [e]	894 [e]	4428 [e]	5923 [e]	6677 [e]
wih-yū.	wə-ʾam-mōw	ʾō-tōw	wə-ʾib-dū	bā-bel,	me-leḵ-	bə-ʾōl	šaw-wə-ré-ḵem
וַיְחִי:	וְעַמּוֹ	אִתּוֹ	וְעַבְדוֹ	בְּבָבֶל	מֶלֶךְ-	בְּעַל	צְוֹאֲרֵיכֶם
and live	and his people	him	and serve	of Babylon	of the king	under the yoke	your necks
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

- d. 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 -**

**3:7 -**

**3:8 -**

**3:9 -**

**3:10 -**

**3:11 -**

**3:12 -**

**3:13 -**

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**3:32 –**

