



The Book of Nehemiah

The Rebuilding of the Wall and the Oppositions Faced

Nehemiah 3:1—Nehemiah 6:19

- I. COMMENCING THE WORK ON THE WALL (Nehemiah 3:1-32)
 - A. The Report of the Work (Nehemiah 3:1-32)
 1. From the sheep gate to the fish gate (Nehemiah 3:1-2)
 - a. The first group (Nehemiah 3:1)
 - (1) The people
 - a) Eliashib, the high priest
 - b) His brethren the priests
 - (2) The place
 - a) The sheep gate
 - b) Unto the tower of Meah
 - c) Unto the tower of Hananeel
 - (3) The practice
 - a) They built, sanctified, and set up the doors of the sheep gate.
 - b) They sanctified the wall unto the tower of Meah and unto the tower of Hananeel.
 - b. The second group (Nehemiah 3:2)
 - (1) The people—“the men of Jericho”
 - (2) The place—“next unto him”
 - (3) The practice—“builded”
 - c. The third group (Nehemiah 3:2)
 - (1) The people—“Zaccur the son of Imri”
 - (2) The place—“next to them”
 - (3) The practice—“builded”
 2. From the fish gate to the old gate (Nehemiah 3:3-5)
 - a. The first group (Nehemiah 3:3)
 - (1) The people—“the sons of Hassenaah”
 - (2) The place—“the fish gate”
 - (3) The practice—They built the gate, laid the beams thereof, and set up the doors, locks, and bars thereof.
 - b. The second group (Nehemiah 3:4)
 - (1) The people—“Meremoth the son of Urijah, the son of Koz”
 - (2) The place—“next unto them”
 - (3) The practice—“repaired”
 - c. The third group (Nehemiah 3:4)
 - (1) The people—“Meshullam the son of Berechiah, the son of Meshezabeel”
 - (2) The place—“next unto them”
 - (3) The practice—“repaired”



- d. The fourth group (Nehemiah 3:4)
 - (1) The people—"Zadok the son of Baana"
 - (2) The place—"next unto them"
 - (3) The practice—"repaired"
- e. The fifth group (Nehemiah 3:5)
 - (1) The people—"the Tekoites"
 - (2) The place—"next unto them"
 - (3) The practice—They repaired, but their nobles put not their necks to the work.
- 3. From the old gate to the valley gate (Nehemiah 3:6-12)
 - a. The first group (Nehemiah 3:6)
 - (1) The people
 - a) Jehoiada the son of Paseah
 - b) Meshullam the son of Besodeiah
 - (2) The place—"the old gate"
 - (3) The practice—They repaired the gate, laid the beams thereof and set up the doors, locks, and bars thereof.
 - b. The second group (Nehemiah 3:7)
 - (1) The people
 - a) Melatiah the Gibeonite
 - b) Jadon the Meronothite
 - c) The men of Gibeon
 - d) The men of Mizpah
 - (2) The place
 - a) Next unto them
 - b) Unto the throne of the governor on this side the river
 - (3) The practice—"repaired"
 - c. The third group (Nehemiah 3:8)
 - (1) The people—"Uzziel the son of Harhaiah, of the goldsmiths"
 - (2) The place—"Next unto him"
 - (3) The practice—"repaired"
 - d. The fourth group (Nehemiah 3:8)
 - (1) The people—"Hananiah the son of one of the apothecaries"
 - (2) The place—"Next unto him also"
 - (3) The practice—They repaired and fortified Jerusalem unto the broad wall.
 - e. The fifth group (Nehemiah 3:9)
 - (1) The people—"Rephaiah the son of Hur, the ruler of the half part of Jerusalem"
 - (2) The place—"next unto them"
 - (3) The practice—"repaired"
 - f. The sixth group (Nehemiah 3:10)
 - (1) The people—"Jedaiah the son of Harumaph"
 - (2) The place
 - a) Next unto them
 - b) Even over against his [Jedaiah's] house
 - (3) The practice—"repaired"



- g. The seventh group (Nehemiah 3:10)
 - (1) The people—"Hattush the son of Hashabniah"
 - (2) The place—"next unto him"
 - (3) The practice—"repaired"
- h. The eighth group (Nehemiah 3:11)
 - (1) The people
 - a) Malchijah the son of Harim
 - b) Hashub the son of Pahath-moab
 - (2) The place
 - a) The other piece
 - b) The tower of the furnaces
 - (3) The practice—"repaired"
- i. The ninth group (Nehemiah 3:12)
 - (1) The people
 - a) Shallum the son of Halohesh, the ruler of the half part of Jerusalem
 - b) He and his daughters
 - (2) The place—"next unto him"
 - (3) The practice—"repaired"
- 4. From the valley gate to the dung gate (Nehemiah 3:13)
 - a. The people
 - (1) Hanun
 - (2) The inhabitants of Zanoah
 - b. The place
 - (1) The valley gate
 - (2) A thousand cubits on the wall unto the dung gate
 - c. The practice—They repaired and built the gate and set up the doors, locks, and bars thereof.
- 5. From the dung gate to the gate of the fountain (Nehemiah 3:14)
 - a. The people—"Malchiah the son of Rechab, the ruler of part of Beth-haccerem"
 - b. The place—"the dung gate"
 - c. The practice—He repaired and built the dung gate and set up the doors, locks, and bars thereof.
- 6. From the gate of the fountain to the prison gate (Nehemiah 3:15-24)
 - a. The first group (Nehemiah 3:15)
 - (1) The people—"Shallun the son of Col-hozeh, the ruler of part of Mizpah"
 - (2) The place
 - a) The gate of the fountain; Note: The gate of the fountain is where the men of war fled when Jerusalem was broken up and taken captive by Nebuchadnezzar (2 Kings 25:4).
 - b) The wall of the pool of Siloah by the king's garden (see John 9:7, 11)
 - c) Unto the stairs that go down from the city of David
 - (3) The practice—He repaired and built the gate, covered it, and set up the doors, locks, and bars thereof.



- b. The second group (Nehemiah 3:16)
 - (1) The people—“Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur”
 - (2) The place
 - a) After him
 - b) Unto the place over against the sepulchres of David
 - c) To the pool that was made
 - d) Unto the house of the mighty
 - (3) The practice—“repaired”
- c. The third group (Nehemiah 3:17)
 - (1) The people
 - a) The Levites
 - b) Rehum the son of Bani
 - (2) The place—“After him”
 - (3) The practice—“repaired”
- d. The fourth group (Nehemiah 3:17)
 - (1) The people—“Hashabiah, the ruler of the half part of Keilah”
 - (2) The place
 - a) Next unto him
 - b) In his part
 - (3) The practice—“repaired”
- e. The fifth group (Nehemiah 3:18)
 - (1) The people
 - a) Their brethren
 - b) Bavai the son of Henadad, the ruler of the half part of Keilah
 - (2) The place—“After him”
 - (3) The practice—“repaired”
- f. The sixth group (Nehemiah 3:19)
 - (1) The people—“Ezer the son of Jeshua, the ruler of Mizpah”
 - (2) The place
 - a) Next to him
 - b) Another piece over against the going up to the armoury at the turning of the wall
 - (3) The practice—“repaired”
- g. The seventh group (Nehemiah 3:20)
 - (1) The people—“Baruch the son of Zabbai”
 - (2) The place
 - a) After him
 - b) The other piece, from the turning of the wall unto the door of the house of Eliashib the high priest
 - (3) The practice—“earnestly repaired”
- h. The eighth group (Nehemiah 3:21)
 - (1) The people—“Meremoth the son of Urijah the son of Koz”
 - (2) The place
 - a) After him
 - b) Another piece, from the door of the house of Eliashib even to the end of the house of Eliashib



- (3) The practice—“repaired”
- i. The ninth group (Nehemiah 3:22)
 - (1) The people—“the priests, the men of the plain”
 - (2) The place—“after him”
 - (3) The practice—“repaired”
- j. The tenth group (Nehemiah 3:23)
 - (1) The people
 - a) Benjamin
 - b) Hashub
 - (2) The place
 - a) After him
 - b) Over against their house
 - (3) The practice—“repaired”
- k. The eleventh group (Nehemiah 3:23)
 - (1) The people—“Azariah the son of Maaseiah the son of Ananiah”
 - (2) The place
 - a) After him
 - b) By his [Azariah’s] house
 - (3) The practice—“repaired”
- l. The twelfth group (Nehemiah 3:24)
 - (1) The people—“Binnui the son of Henadad”
 - (2) The place
 - a) After him
 - b) Another piece, from the house of Azariah unto the turning of the wall, even unto the corner
 - (3) The practice—“repaired”
- 7. From the prison gate to the water gate (Nehemiah 3:25)
 - a. The first group
 - (1) The people—“Palal the son of Uzai”
 - (2) The place
 - a) Over against the turning of the wall
 - b) Over against the tower which lieth out from the king’s high house, that was by the court of the prison (Nehemiah 12:39)
 - (3) The practice—unspoken
 - b. The second group
 - (1) The people—“Pedaiah the son of Parosh”
 - (2) The place—“After him”
 - (3) The practice—unspoken
- 8. From the water gate to the horse gate (Nehemiah 3:26-27)
 - a. The first group (Nehemiah 3:26)
 - (1) The people—“the Nethinims”
 - (2) The place—“unto the place over against the water gate toward the east, and the tower that lieth out”
 - (3) The practice—“dwelt”
 - b. The second group (Nehemiah 3:27)
 - (1) The people—“the Tekoites”



- (2) The place
 - a) After them
 - b) Another piece, over against the great tower that lieth out, even unto the wall of Ophel; Note: Ophel is a type of community or suburb by Jerusalem (2 Chronicles 33:14; Nehemiah 3:26) and much was added to this section of the wall by king Jotham (2 Chronicles 27:3).
 - (3) The practice—"repaired"
9. From the horse gate to the east gate (Nehemiah 3:28-29)
- a. The first group (Nehemiah 3:28)
 - (1) The people—"the priests"
 - (2) The place
 - a) From above the horse gate
 - b) Every one over against his house
 - (3) The practice—"repaired"
 - b. The second group (Nehemiah 3:29)
 - (1) The people—"Zadok the son of Immer"
 - (2) The place
 - a) After them
 - b) Over against his house
 - (3) The practice—"repaired"
10. From the east gate to the gate Miphkad (Nehemiah 3:29-30)
- a. The first group (Nehemiah 3:29)
 - (1) The people—"Shemaiah the son of Shechaniah, the keeper of the east gate"
 - (2) The place—"After him"
 - (3) The practice—"repaired"
 - b. The second group (Nehemiah 3:30)
 - (1) The people
 - a) Hananiah the son of Shelemiah
 - b) Hanun the sixth son of Zalaph
 - (2) The place
 - a) After him
 - b) Another piece
 - (3) The practice—"repaired"
 - c. The third group (Nehemiah 3:30)
 - (1) The people—"Meshullam the son of Berechiah"
 - (2) The place
 - a) After him
 - b) Over against his chamber
 - (3) The practice—"repaired"
11. From the gate Miphkad to the sheep gate (Nehemiah 3:31-32)
- a. The first group (Nehemiah 3:31)
 - (1) The people—"Malchiah the goldsmith's son"
 - (2) The place
 - a) After him
 - b) Unto the place of the Nethinims



- c) Unto the place of the merchants
 - d) Over against the gate Miphkad
 - e) To the going up of the corner
 - (3) The practice—“repaired”
 - b. The second group (Nehemiah 3:32)
 - (1) The people—“the goldsmiths and the merchants”
 - (2) The place—“between the going up of the corner unto the sheep gate”
 - (3) The practice—“repaired”
- B. The Callouts of the Work
1. What work was completed?
 - a. A look at the gates
 - (1) Several gates are said to have been repaired and the doors set up; however, the doors were not fully installed until after the wall had been built and there remained no breach (Nehemiah 6:1).
 - a) It possible that Nehemiah chapter 3 accounts for the rebuilding of the wall from start to finish.
 - b) It is just as possible that Nehemiah spoke of the work left to be done on the doors, because only some of the doors were completed in the work chronicled in Nehemiah chapter 3.
 - (2) Regardless of the solution, we should acknowledge the impossibility of a contradiction in God’s word.
 - a) It is unfair to read the account thousands of years later to cast doubt upon the record of those who were eyewitnesses.
 - b) Furthermore, it should be remembered that Nehemiah was not writing of his own will, but at the direction of the Lord.
 - b. A look at the progress
 - (1) Nehemiah chapter 3 provides what seems like an entire picture of the work on the wall, starting and ending with the sheep gate.
 - (2) Nehemiah 4:6 indicates half the wall was completed before opposition caused the work to cease.
 - (3) One of two solutions exists.
 - a) People worked on every section of the wall but did not fully complete their respective sections.
 - b) Nehemiah chapter 3 accounts for the rebuilding of the wall from start to finish.
 - (4) Regardless, we remind ourselves again that the word of the Lord is right and any failure is on the part of our understanding.
 2. Which people stand out in the work?
 - a. Individual standouts
 - (1) Eliashib the high priest (Nehemiah 3:1)
 - a) Eliashib, along with other priests, was the first to rise and work on the wall, setting the example for others to follow.
 - b) He began at the sheep gate rather than at the section of wall nearest his own house (Nehemiah 3:1, 20-21).



- (2) Uzziel the goldsmith and Hananiah an apothecary (Nehemiah 3:8)
 - a) Aside from priests and rulers, these two men are the only individuals named who are also identified by their trades.
 - b) By trade, neither of the men was a wall builder or construction worker; however, they were willing to do the work.
 - c) The work these men did was said to have “fortified Jerusalem unto the broad wall.”
 - i) They are the only ones to have their work so complimented.
 - ii) Obviously, they did not let any lack of skill or expertise get in the way of their effort and ultimately their work.
- (3) Shallum (Nehemiah 3:12)
 - a) Shallum worked on a section of the wall with his daughters.
 - b) Shallum’s daughters are the only women identified as working on the wall.
- (4) Baruch (Nehemiah 3:20)
 - a) The heart with which Baruch worked on the wall is worthy of special mention.
 - b) His zeal to do the work of the Lord was expressed in that he “earnestly repaired” the wall.
 - c) He was not slack or half-hearted in the work, but he recognized the work’s importance and that it was for the Lord and this caused him to work with all earnestness.
- b. Multi-sectional standouts
 - (1) Their work—They laboured on multiple sections of the wall.
 - (2) Their identities
 - a) Those who potentially worked on multiple parts
 - i) The priests
 - (a) They worked between the sheep gate and fish gate (Nehemiah 3:1).
 - (b) They worked between the gate of the fountain and the prison gate (Nehemiah 3:22).
 - (c) They worked between the horse gate and the east gate (Nehemiah 3:28).
 - (d) Note: It is possible that these are different priests who were split up into smaller groups, but certainly the priests were well represented in the work.
 - ii) The Tekoites
 - (a) They worked between the fish gate and the old gate (Nehemiah 3:5).
 - (b) They worked between the water gate and the horse gate (Nehemiah 3:27).
 - (c) Note: It is possible that these are different Tekoites who were split up into smaller groups.



- iii) Hananiah
 - (a) A Hananiah worked between the old gate and the valley gate (Nehemiah 3:8).
 - (b) A Hananiah worked between the east gate and the gate Miphkad (Nehemiah 3:30).
 - (c) Note: We cannot be sure whether this is one and the same man or two men by the same name.
- iv) Hashub
 - (a) A Hashub worked between the old gate and the valley gate (Nehemiah 3:11).
 - (b) A Hashub worked between the gate of the fountain and the prison gate (Nehemiah 3:23).
 - (c) Note: We cannot be sure whether this is one and the same man or two men by the same name.
- v) Hanun
 - (a) A Hanun worked between the valley gate and the dung gate (Nehemiah 3:13).
 - (b) A Hanun worked between the east gate and the gate Miphkad (Nehemiah 3:30).
 - (c) Note: We cannot be sure whether this is one and the same man or two men by the same name.
- b) Those who certainly worked on multiple parts
 - i) Meremoth the son of Urijah, the son of Koz
 - (a) He worked between the fish gate and the old gate (Nehemiah 3:4).
 - (b) He worked between the gate of the fountain and the prison gate (Nehemiah 3:21).
 - ii) Meshullam the son of Berechiah, the son of Meshezabeel
 - (a) He worked between the fish gate and the old gate (Nehemiah 3:4).
 - (b) He worked between the east gate and the gate Miphkad (Nehemiah 3:30).
 - (c) Note: It is possible these are different men, but highly unlikely.
- c) An honourable mention—Henadad
 - i) A son of a Henadad worked between the gate of the fountain and the prison gate (Nehemiah 3:18).
 - ii) A son of a Henadad worked further down the line between the same gates (Nehemiah 3:24).
 - iii) Note: We cannot be sure whether this is one and the same man or two men by the same name. Also, it is not that Henadad worked on the wall, but something could be said of the manner in which he raised his sons if one man's sons worked on multiple parts of the wall.



- c. Effortless standouts (Nehemiah 3:5)
 - (1) Their work—They apparently did no work at all.
 - (2) Their identities—the nobles of the Tekoites (Nehemiah 3:5)
 - a) The Tekoites laboured on multiple parts of the wall, but their nobles (rulers) put not their necks to the work.
 - b) Other people in the land of Israel chose not to work on the wall, but only these nobles are called out for their unwillingness to help.
 - c) The reason behind the nobles' choice is unknown, but the connotation of scripture makes it clear that their choice was displeasing enough to the Lord to call it to our attention.

C. The Lessons from the Work

- 1. Leaders are important, but insufficient.
 - a. None of this work would have been accomplished without the Lord burdening the heart of Nehemiah.
 - b. However, much of this work would have been undone had it been solely dependent upon Nehemiah.
- 2. Men cannot be fully known by their work.
 - a. Eliashib served as a great example in the rebuilding of the wall (Nehemiah 3:1), but he was a traitor when it came to Tobiah (Nehemiah 13:4).
 - b. Obviously, men can appear great in aspects of ministry while wickedness lurks in their hearts.
- 3. Some benefit from a work in which they are unwilling to participate.
 - a. The nobles of the Tekoites put not their necks to the work, but they would still reap the benefits of the work accomplished.
 - b. This is true in many aspects of the Lord's work.
- 4. Sometimes the need calls for labourers who may not at other times be needed.
 - a. We do not know why Shallum's daughters laboured on the wall, but they did and God acknowledged their work (Nehemiah 3:12).
 - b. Perhaps their father had some unique situation that demanded their assistance, but they were willing to step in and fill the need.
- 5. While we thank God for all who labour, there is something to be said for those who labour more zealously.
 - a. All that laboured laboured, but Baruch "earnestly repaired" (Nehemiah 3:20). He is the only man for which an adjective was added to describe his efforts. Many repaired, but Baruch did so earnestly.
 - b. A good number of people go through the motions of serving the Lord, but few do it *earnestly*.
- 6. Lack of skill is rarely a good reason for a man to excuse himself from the Lord's work. Very few of the people were said to be skilled in the area of building, but they laboured in spite of their inadequacies in order to accomplish God's work.