

# Nehemiah 3

Brian Gronewoller, Spring 2024

# Context

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- Ending c. 430–424 BC (?)

# Parthenon

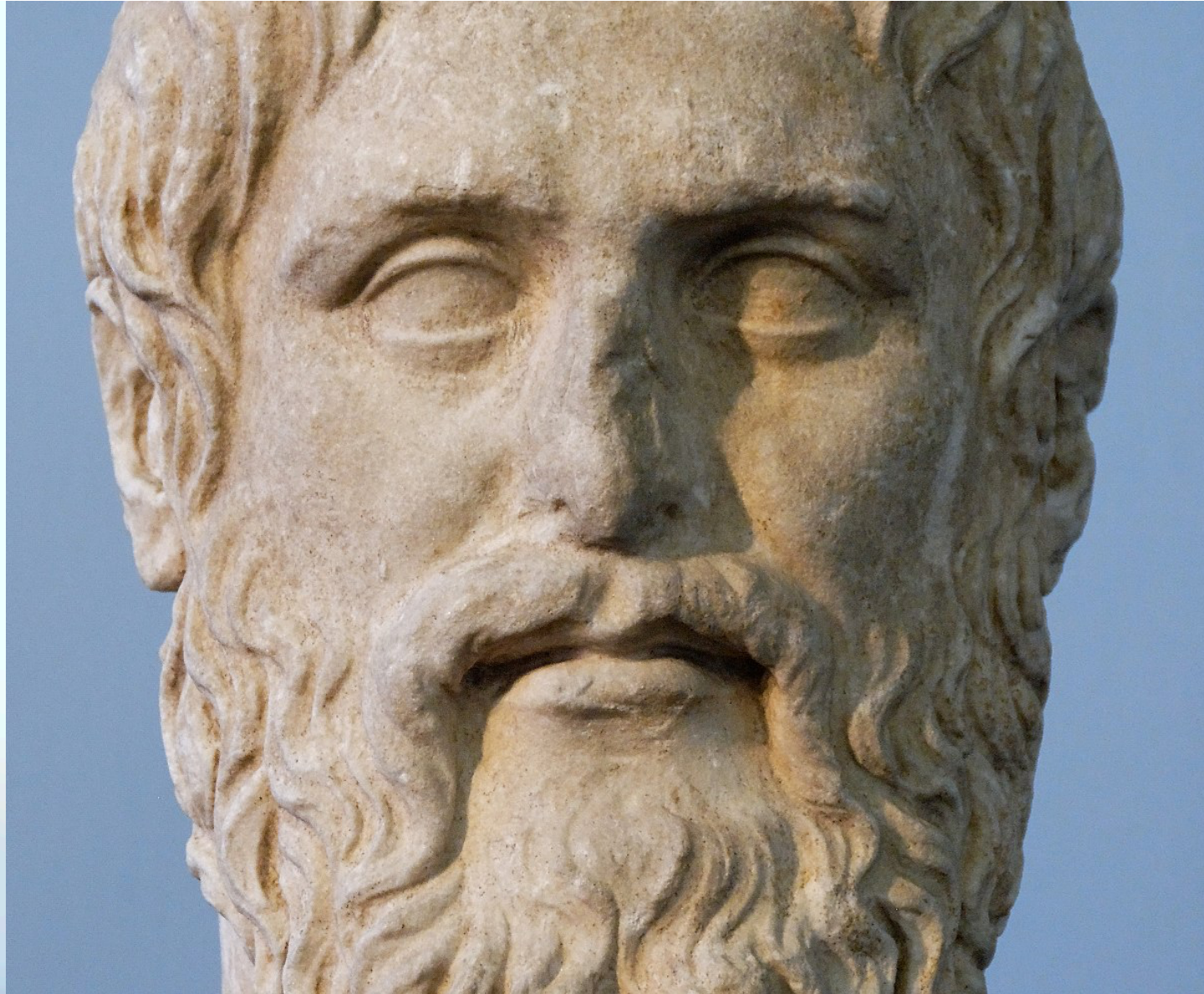
c. 432 BC





Plato

born c. 427 BC



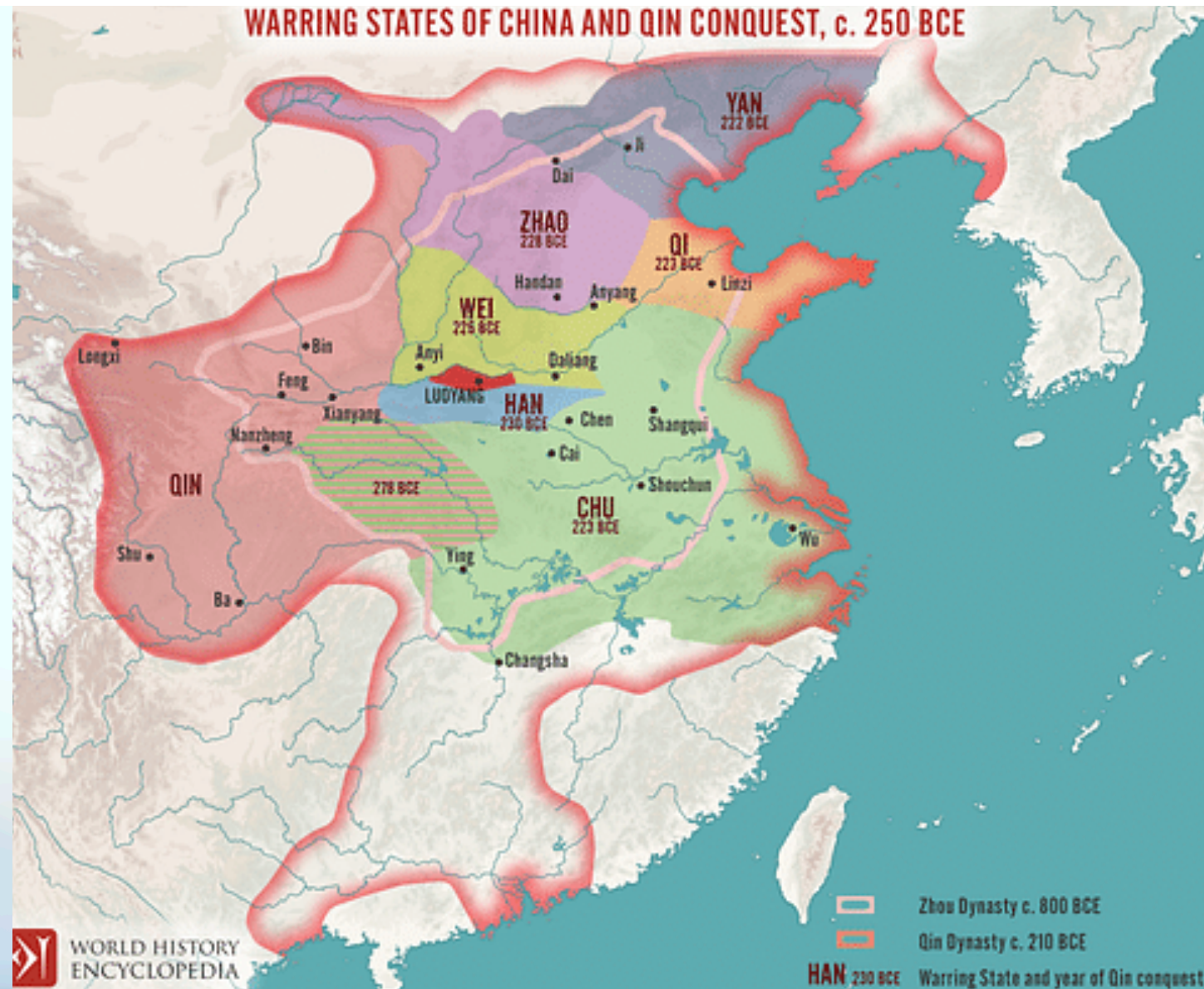
# Siddhartha

c. 424 BC?





China:  
Warring  
States Period  
475–221 BC



# Amyrtaeus of Sais

404 BC

\*map of Achaemenid  
Empire c. 6th–5th c. BC





# Nigeria: Nok Culture

Nok terracotta sculpture:  
c. 500 BC?



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- King Artaxerxes I
- Nehemiah's bravery (+ God's favor!)

# Three Antagonists

1. Sanballat the Horonite (2.10)

# Sanballat the Horonite

- Sin-uballit
- Eventually governor of Samaria
- “the Horonite” (???)

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“On that day they read from the Book of Moses in the hearing of the people. And it was found written that no Ammonite or Moabite should ever enter the assembly of God . . .”

-Neh 13.1

“No Ammonite or Moabite may enter the assembly of the Lord.

Even to the tenth generation, none of them may enter the assembly of the Lord forever, because they did not meet you with bread and with water on the way, when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. But the Lord your God would not listen to Balaam; instead the Lord your God turned the curse into a blessing for you, because the Lord your God loved you.”

-Deut 23.3–5

# Three Antagonists

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2. Tobiah the Ammonite Servant (2.10)



# Three Antagonists

1. Sanballat the Horonite (2.10)
2. Tobiah the Ammonite Servant (2.10)
3. Geshem the Arab (2.19)

# Nehemiah's Process

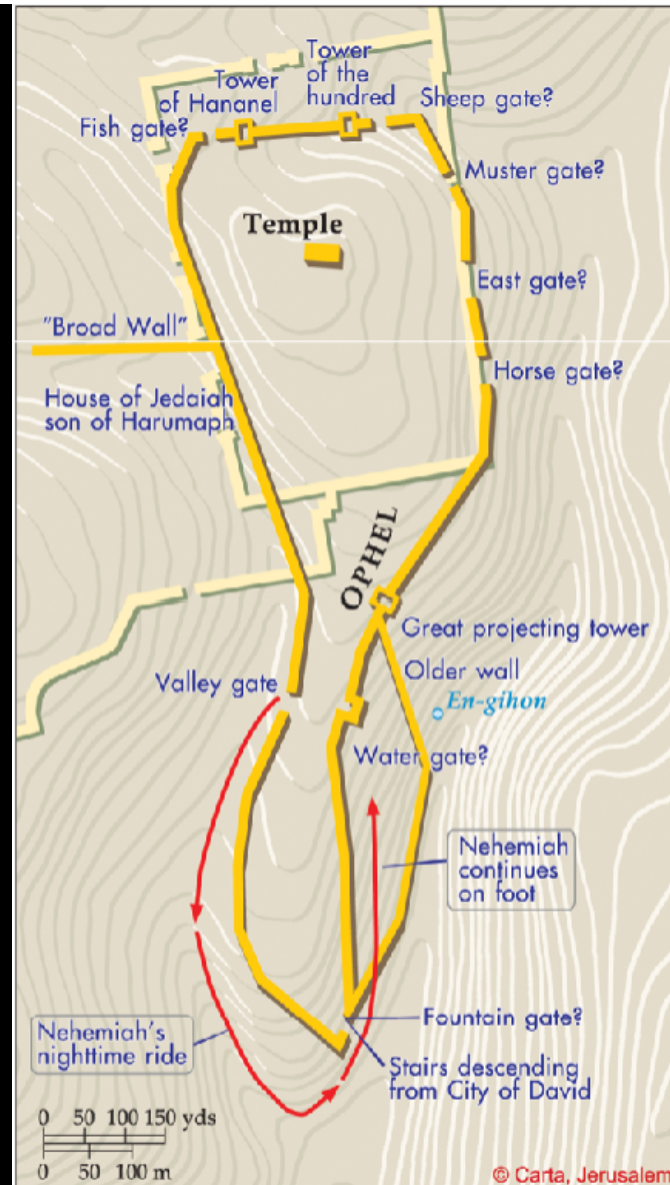
“So I went to Jerusalem and was there three days.”

-Neh 2.11

“We came to Jerusalem, and there we remained  
three days.”

-Ezra 8.32

# Nehemiah's Process



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

-Neh 3.5

“No reason is given for the unwillingness of the leaders of the Tekoites to serve. The form of expression used, however [. . .], is indicative of a resentment against the new leadership. This is in no way surprising.

The return of the exiles from Babylon at any time is bound to have caused tensions with those who had remained in the land, particularly in the manner of relationships with other inhabitants of the land. The location of Tekoa makes likely the influence of Geshem—for good or ill. The viewpoint of Ezra-Nehemiah is such that these tensions are often glossed over or presented in a rather different light (cf. the treatment of mixed marriages). A verse such as the present one is thus a valuable reminder that sharp differences of opinion within the wider Jewish community were never far beneath the surface.”

-H. G. M. Williamson



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-Neh 3.5