

First Resistance

1. Metzudat David to Nechemiah 2:20

אף אם תלשינו למלך לומר כדברים האלה לא יועילו דבריכם להשבית המלאכה כי ד' יצליח לנו:

Even if you will complain to the king to say such things, your words will not help halt the work, for Gd will make us succeed.

2. Talmud Yerushalmi, Shekalim 1:4

ר' חזקיה אמר ר' סימון שאל מעתה אין מקבלין מהן לאמת המים ולחומות העיר ומגדלותיה על שם (שנא') [נחמיה ב כ] ולכם אין חלק וגו':
Rabbi Chizkiyah said Rabbi Simon asked: Then we should not accept [donations] from them for the water channels and the city's walls and towers, from Nechemiah 2:20, "And you do not have a share"!

Outline of Chapters 3-4

3:1-32	The Construction
3:33-38	Trash Talk
4:1-8	War and Defense
4:9-17	Guard Duty

3:1-32 The Construction

3. Verses, Gate, and location per Daat Mikra

3:1-2	Shaar haTzon	Northeast corner of the original wall, near the Beit haMikdash
3:3-5	Shaar haDagim	Northeast corner of the new wall of the expanded city
3:6-12	Shaar haYeshanah	Northwest corner of the old wall
3:13	Shaar haGai	Southwest corner
3:14	Shaar ha'Ashpot	Southeast corner
3:15-25	Shaar ha'Ayin	Eastern wall (southern portion)
3:26-27	Shaar haMayim	Eastern wall (central portion)
3:28-32	Shaar haSusim	Eastern wall (northern portion, near the Beit haMikdash)

4. Rashi to Nechemiah 3:2

ועל ידו - אצל ידו בסמוך לו של כל בונה ובונה שבנו אותו בבנין של שער הצאן:

And on his hand – At his hand, near to each one who built the Sheep Gate.

5. Prof. Mordechai Zer-Kavod, Daat Mikra to Nechemiah 3:38

יוצא אפוא שעקר המלאכה נעשתה בידי יושבי ירושלים... על ידי זה יובן למה הוכרחו רבים מן הבונים להתנדב ולבנות שתי מדות.
What emerges is that the essential work was done by the residents of Jerusalem... Through this it will be understood why many of the builders needed to volunteer to build two portions.

6. Talmud, Shevuot 16a

אבא שאול אומר שני ביציעין היו בהר המשחה, תחתונה ועליונה. תחתונה נתקדשה בכל אלו, עליונה לא נתקדשה בכל אלו, אלא בעולי גולה שלא במלך ושלא באורים ותומים... למה הכניסוה? מפני שתורפה של ירושלים היתה ונוחה היא ליכבש משם.

Abba Shaul said: There were two meadows on the Mount of Olives, a lower one and an upper one. The lower one was consecrated with all of these [rituals], the upper one was not consecrated with all of these, but with those who had returned from exile, without a king and without the *urim v'tummim*... Why did they include this area? Because this was the exposed vulnerability of Jerusalem, from which it would be easy for the city to be conquered.

7. R' Dov Zakheim, Nehemiah, pg. 78

Nehemiah's political acumen was evident throughout. He accorded the leading priests, foremost among them Eliashiv the High Priest, their due respect by linking their task to their religious stature. They were the first to begin the work, and

they were assigned the construction of the Sheep Gate. Eliashiv apparently supported the construction despite also consorting with Nehemiah's enemy, Tobiah (Neh. 13:4). The two issues were not necessarily linked, however: Eliashiv may have disapproved of Nehemiah's policy of excluding the Samaritans [*sic*], even as he supported the reconstruction policy.

8. Tosafot to Shevuot 16a **אלא**

אף על פי שהיה הדבר בא לידי תקלה הכניסוה כדי שימסרו עצמם עליהם יותר כשיש בה שם קדושה.
Even though it led to problems [*regarding ritual matters*], they included it in order to induce people to sacrifice more for it, due to its sanctity.

9. Malbim to Nechemiah 3:4

נראה שכ"מ שנאמר בנה כבר נפלה החומה והוצרכו לבנות הכל מחדש, וכ"מ שנאמר החזיק היה צריך רק לחזק החומה הישנה ולסתום הפרצות:

It appears that wherever it says "built" the wall had already collapsed, and they needed to build it anew, and wherever it says "strengthened" it needed only strengthening of the old wall, and sealing of the gaps.

10. Prof. Mordechai Zer-Kavod, Daat Mikra to Nechemiah 3:5

ואדיריהם – בעלי עדרים גדולים, וצעירי הרועים עבדו אצל האדירים. הכתוב מספר בשבחם של האדירים, שלא הביאו את צוארי הצעירים בעול עבודתם, ונתנו להם לעזור בתיקון החומה.

"And their mighty ones" – the holders of great flocks, and the young shepherds worked for the mighty ones. The text praises the mighty ones, who did not place the necks of the young ones in the yoke of their service, but rather they let them help with the repair of the wall.

11. Rashi to Nechemiah 3:5

לא סייעו בעבודתו של הקב"ה לבנות חומת העיר:

They did not assist in Gd's construction, to build the wall of the city.

12. R' Dov Zakheim, Nehemiah, pg. 83

In contrast to the destitute ordinary townfolk, the nobles of Tekoa had a vested interest in a politically weak Jewish leadership, and more generally, in the preservation of the status quo, of which they were the prime beneficiaries.

13. Rashi to Nechemiah 3:11

מדה שנית - כאותה מדה אשר בנה חבירו של מעלה גם הוא בנה כמותו

"A second measure" – In the same measure his friend, listed previously, had built, so he built like him.