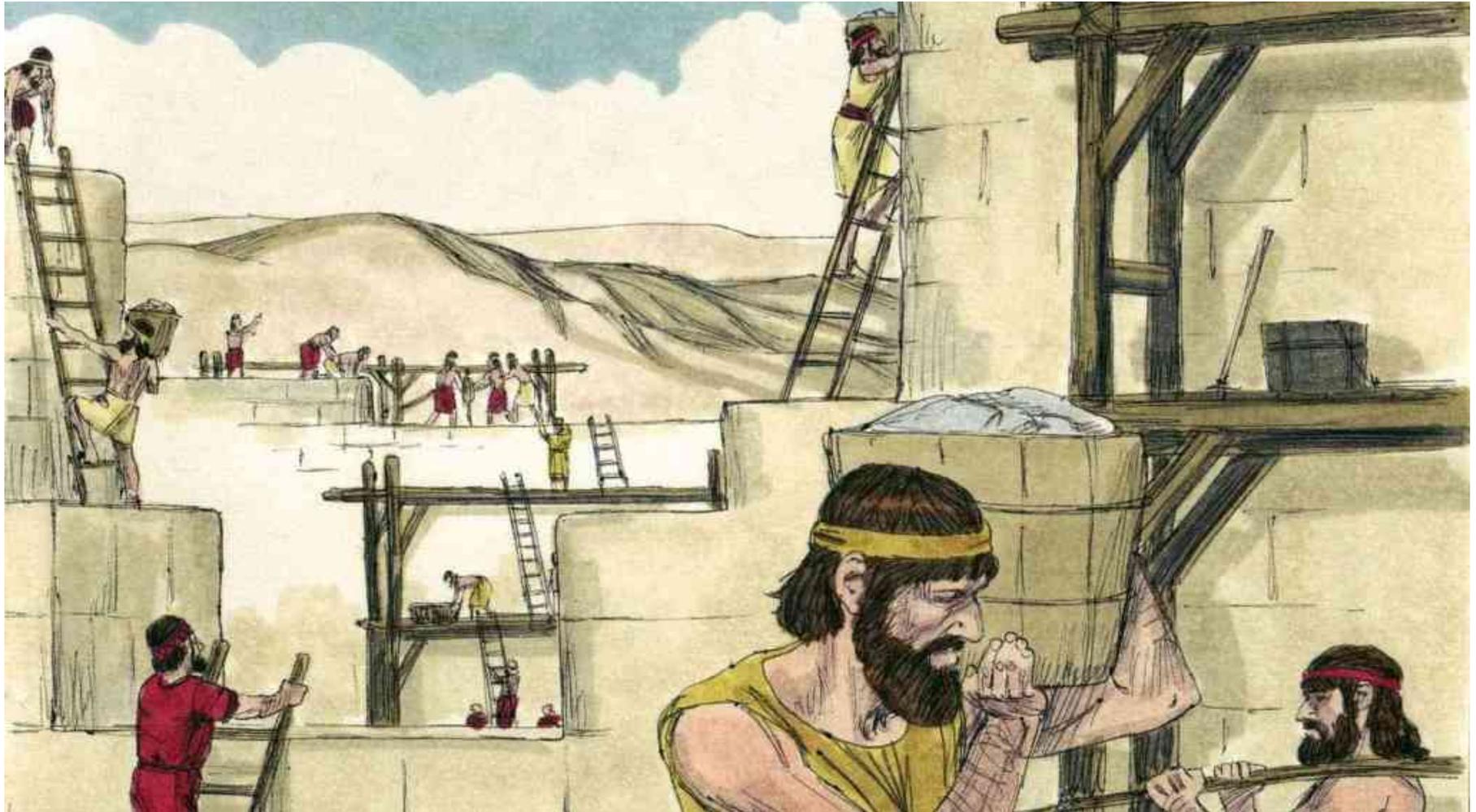


TYPICAL TEACHING OF THE REPAIR OF THE GATES OF JERUSALEM IN NEHEMIAH 3



- To many Nehemiah 3 is very dull and boring chapter, but once we believe that ALL scripture is given by inspiration of God and that it is profitable for our spiritual and other forms of edification, then it behoves us to dig up the nuggets therein and think and apply them to our lives.
- **It can be deduced from this chapter the promise that if, and when God's people would work together harmoniously that they will accomplish much in the work of the Lord.**
- This is what we hope to do in our church.
- Nehemiah used the principles of small group or cell group ministry in his plan to rebuild the walls of Jerusalem, and so can we.

- **Proper perusal of Nehemiah chapter three reveals certain key words or phrases.**
- For example, the words **"next unto him" or "next unto them"** occurs 14 times, [at 2,4 three times, 5,7,8 twice,9,10 twice,12,17,&19; and that **"after him or them"** occurs 16 times [at 16,17,18,20,21,22,23 twice,24,25,27,29 twice,30 twice&31.
- **Thirty times in this great chapter of the Bible the Spirit of God hammers home the point that God's work is a co-operative affair that is done in small groups, and that we are to be complementary rather than competitive in the exercise thereof.**
- It is noteworthy that all classes of the people are involved for the scripture says in 1 Corinthians 1:26 that NOT MANY wise or noble are called, but it does not say NOT ANY! Acquisition of salvation and the working out thereof is for ALL who will come to him, and for WHOSOEVER will believe!
- **It is quite clear in these passages that no diotrophetics are included in these "halls of the faithful servants".**

- Nehemiah Chapter 3, to which we come today, is one of those chapters that appears to consist largely of unpronounceable names and long forgotten people!
- When you are reading through your Bible, it may be discouraging to come to a chapter like this. But it tells the story of the work of repairing the gates and walls of Jerusalem which Nehemiah had been sent there by King Artaxerxes of Persia to do. He first aroused the people to the work, and this chapter tells how that work was actually accomplished.
- One commentator has said, "God is a great believer in putting names down." That is true. There are many chapters like this in the Scriptures. But that should really encourage us. It means that God has not forgotten *our* names either. He loves to record the names of obscure people. He may be writing your name down in some great book right now that others will read in times to come.
- The central teaching of a chapter like this is that, in putting lives back together, we need and must seek help from each other.
- We cannot do it alone. This is a great chapter about cooperation. It illustrates the New Testament truth concerning the body of Christ. First Corinthians 12, Romans 12, and other chapters, teach that believers in Christ are part of a worldwide body made up of many members.
- We belong to each other and so we are to help one another and bear one another's burdens. This is portrayed in a very dramatic way throughout this chapter.
- The chapter is too long for us to read in detail but if you will follow with me we will discover four important principles for working together.

- We learn from the New Testament that there are two things you cannot say any longer when you become a Christian. The first is, "You do not need me." Everyone in the body of Christ needs everyone else.
- The second thing is, "I do not need you." You do need others! It is the awareness of that truth that makes a church a living, warm, vital, loving fellowship. I hope we are finding this out more and more here.
- In a moment we shall look at the importance of keeping in repair the gates of our lives. Gates, in Scripture, are means of access and egress.
- They represent ways of entering into other people's lives and also letting them into ours, of reaching out to others, and allowing them to share our thinking and feeling.
- As we go through this chapter we shall look in particular at each gate in Jerusalem because each designates a particular quality of the life that we need.
- **2 Peter 1:5-7** is a very practical example of what I am talking about:
- **For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. (2 Peter 1:5-7 NIV)**
- This exhortation to add certain qualities to our behavior is a marvelous explanation of what it means to repair the gates of our lives. As we do so we will be no longer unfruitful and unproductive.
- The book of Nehemiah therefore is a picture in Old Testament terms of someone who is restoring the walls and gates of his life.

- **Chapter 3 of Nehemiah contains the record of the rebuilding of the gates in the wall around Jerusalem. How wonderfully these gates portray the work of Christ for and in the believer! Ten gates were restored in all, and we will consider the meaning of each.**
- **As we compass the walls of Jerusalem, each gate instructs us of the part of our life which needs to be watched, and rebuilt, and repaired.**
- **You may find some areas that need repair as you look at your own life today.**
- **This is what Nehemiah (and Peter) call us to do: to repair these gates and help ourselves become all that God intended us to be.**

- It is common for preachers to make analogies between the walls of Jerusalem in Nehemiah 3 and the Christian life, in which the broken walls are seen as aspects of the Christian life such as prayer, repentance, worship, service etc., and the rebuilding of the walls as revival and restoration of these several parameters.
- **The various gates mentioned here are in themselves a beautiful picture summary of the Christian life. However, we will leave that discussion for another time, when we can go into chapter three in greater detail. We will just note that:**
 - A. The sheep gate (3: 1) speaks of the cross. (See John. 10: 11.)
 - B. The fish gate (3:3) speaks of soul-winning. (See Matthew. 4:19.)
 - C. The old gate (3:6) speaks of our old nature. (See Romans. 6:1-23.)
 - D. The valley gate (3:13) speaks of sufferings and testing. (See 2 Corinthians. 1:3-5.)
 - E. The dung gate (3:14) speaks of the works of the flesh. (See Galatians. 5:16-21.)
 - F. The fountain gate (3:15) speaks of the Holy Spirit. (See John. 7:37-39.)
 - G. The water gate (3:26) speaks of the Word of God. (See John. 4:10-14.)
 - H. The horse gate (3:28) speaks of the believer's warfare. (See Ephesians. 6:10-17.)
 - I. The east gate (3:29) speaks of the return of Christ. (See Ezekiel. 43:1, 2.)
 - The Miphkad gate (3:31) was thought to be the judgment gate and therefore speaks of the judgment seat of Christ. (See 1 Corinthians. 3:9-15; 2 Corinthians. 5:10.)"
- **There is certainly much merit in these analogies.**

- As we have seen, building a wall and restoring its gates is an illuminating portrayal of a life that is being rebuilt from ruin. You may be hurting right now in some area where you are exposed to peril by some habit you have picked up.
- You may have a burned gate where evil has access to you. You can be invaded easily and are upset quickly. This account reveals the areas which you need to rebuild if you want to find deliverance and safety.
- As we go through this we shall see that each of these gates has a particular meaning which is given to us in the symbol contained in the name of the gate.
- I know some people have trouble with this kind of an approach. They call it "allegorizing the Scriptures," or sometimes, "spiritualizing the text." And they are right, in a sense.
- There is a danger in working with symbols. It is easy for the imagination to take over and assign arbitrary meanings which have no relation to the text. That has resulted in the past in some very serious abuses of Scripture. Somebody has well said, "He who spiritualizes lacks 'spiritual eyes' and tells 'spiritual lies.'"
- Nevertheless, there is a legitimate way to use the symbols of Scripture. The Apostle Paul uses allegory and also tells us that "all these things happened to Israel as types (or symbols) for us, upon whom the end of the ages has come," (1 Corinthians 10:11). If we observe the primary law of Scripture, that Scripture must interpret itself, we can proceed safely through an account like this. All of these symbols have been used elsewhere in Scripture. And they are consistently used. That is our guideline as we look at this.

- **In chapter 3 we learn how he went about this task of reconstruction. If the walls of your life are broken down -- if your defenses have crumbled so that the enemy is getting at you on every hand, and you easily fall prey to temptation -- I suggest you pay special heed to the process of reconstruction set forth in the book of Nehemiah. We learn, first of all, that the people were willing to work; second, that they became involved and immediately started doing something.**
- Nehemiah, in the wisdom that God gave him, set each of them to work building whatever part of the wall was nearest to each of their own houses so that they were personally involved in the work. The rest of the chapter describes how they went about building. It all centered on the ten gates of the city of Jerusalem. The people would be assigned a certain portion of the wall defined by the gates that gave access to the city.
- As you read through this chapter, you will find the names of these gates; the Hebrew names have great significance. I would like to quickly describe these for your own edification, and we can draw the lesson from each at the same time.

- The work on **The Gates Of Jerusalem** at once began, and it is to be noted what a thoroughly individual thing it was.
- Nehemiah is the servant used to stir up the rest; but they are stirred up, and “To every man his work” is the motto that might well describe the busy scene.
- This chapter is like a page from the books of God’s record of service, and will doubtless be opened at the judgment seat of Christ, when each will be rewarded for his own work-and some who shirked, alas, will then suffer loss.
- For both the workers, and the shirkers are here mentioned, and here their names shall stand till the Lord Himself has pronounced His judgment upon all.
- Such records are deeply instructive, and deserve to be pondered with care that they may stir up our minds by way of remembrance.

- In the New Jerusalem there are to be twelve gates (Revelation 21:12),⁸ and each several gate of one pearl; so that, look upon the city from which- ever standpoint one may, he will be reminded of the precious truth that Christ “loved the Church, and gave Himself for it” (Ephesians 5:25).
- He came from heaven as a merchantman seeking goodly pearls; and having found one pearl of great price, He bought it, at the cost of all that He had; “though He was rich, for our sakes He became poor,” that we might be rich. And that heavenly city, of which Christ is the centre and the lamp for the display of God’s glory, has “a wall great and high,” speaking, as did the wall of the earthly city, of security and exclusion.
- Jerusalem in Nehemiah’s day seems to have had twelve gates also, though only ten are mentioned in this chapter; but in chapter 8:16 we read of “the gate of Ephraim,” and in 12:39 of “the prison gate.”
- The ten mentioned in the present portion remind us of the number that, it has well been said, sets forth responsibility towards God and man, of which the ten words in the law were the measure; while the twelve of the heavenly city (and note how many twelves there are in Rev. 21), as some have suggested, would set forth perfect administration, or governmental completeness, only to be known in the day that the kings of the earth bring the glory and the honor of the nations unto it.
- I have thought there might be divine lessons for us in the names and order of these gates. That there is danger always of being fanciful, I realize. An insubject imagination, is only “evil continually” (Genesis 6:5), in the things of the Lord as well as in all else, and one would therefore seek to avoid it.
- But, in looking at these gates, it is not so much my thought to seek to give the interpretation of them as to make a practical application of truth which, I am convinced, is much needed in this Laodicean day. We shall therefore take them in their order, as we go through the chapter, noting likewise the interesting and instructive points brought out in connection with service as we go from port to port. We begin, then, with

THE SHEEP GATE v 1

“Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.”

- **The first gate mentioned is the Sheep Gate. This was located at the northeast corner of the city. It was called the Sheep Gate, because it was there where the sheep which were to be sacrificed in the temple courts were kept, and the gate through which the sheep and other beasts, whose death and blood-shedding were to picture the one Offering of Hebrews 9, were brought into the city to be sacrificed at the altar.**
- **These animals pointed on to the perfect sacrifice of that unnamed One of Isaiah 53, who was "led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He open-eth not His mouth."**
- The Sheep Gate, was the gate of sacrifice, which is always the starting point in the life of the believer. It signifies the Lamb of God, whose blood was shed on the cross for us, and, therefore, it reveals the principle of the cross.
- The Sheep Gate is the principle of the cross at work in a Christian's life: It is where you began your life as a Christian. There is to be a principle of death at work in your life -- the death of your natural self. The Sheep Gate beautifully expresses the cross at work and that "You are not your own, you are bought with a price." When you came to Christ you gave up control of your own life. You are no longer to do only what you feel like doing. You are called to obey him, to follow him and walk with him. That means that some of your desires, some of your natural longings, must be put to death. That is the principle of the cross.
- That is always the starting place for strength in your life. You have to recognize the principle of the cross -- the fact that God will be moving in your life to utterly cancel out your own ego, your own plans, and your own self-interest. The cross is that instrument in God's program that puts the ego to death. That is where we must begin building for strength.
- The Sheep Gate reminds us immediately of Isaiah's great word about Jesus, "as a sheep before her shearers is dumb, so he opened not his mouth," (Isaiah 53:7). Remember also that John the Baptist greeted our Lord with the words, "Behold, the Lamb of God who takes away the sin of the world," (John 1:29). Sheep are therefore a symbol of sacrifice in Scripture.
- The apostle Paul said, "For I delivered unto you first of all that which I also received, that Christ died for our sins according to the scriptures... " ([1Cor 15:3](#)). Revelation 5 depicts a graphic scene in heaven, when four living creatures and the twenty-four elders fall down before the Lamb. They sing "a new song, saying, Thou art worthy to take the scroll, and to open its seals; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" ([Rev 5:9](#)). God's great work for time and eternity centers in the sacrifice of His Son, the Lamb of God, at Calvary.
- The Apostle Paul reminds us that we are crucified with Christ unto the world, and the world is crucified unto us. This is the gate that must be kept in repair if you want to grow into a strong Christian.

- **The Sheep Gate clearly speaks to us, of Him, who is well known to those of us who have been brought to trust the Man Christ Jesus, who gave Himself a ransom for all. In Him we have beheld the Lamb of God who taketh away the sin of the world (John 1:29).**
- **The Sheep Gate clearly speaks to us, then, of the Cross. It was at the Sheep Gate the Lord met the palsied man and healed him, as recorded in John 5, as it is at the Cross the helpless sinner finds life and peace. Here the remnant of old began to build the wall, priestly hands piling stone upon stone, and setting up the beams and bars. And here everyone must begin who has really to do with God, other than in judgment. The wall, we have already seen, speaks of holiness, which must shut out evil; but what evil is, we can never rightly know until we have understood in some measure the meaning of the Cross. It was there that all the iniquity of man's heart was fully revealed; there too that the absolute holiness of God's character was declared in an even more marked way than it will be made known in the lake of fire. In the Cross it was that mercy and truth met together, and that righteousness and peace kissed each other (Psalms 85:10).**
- **“'Tis in the cross of Christ we see How God can save, yet righteous be.”**
- **The most important truth of Scripture is, that on the cross the judgment of a holy God against sin fell upon His spotless Son, when He “suffered, the Just for the unjust, that He might bring us to God” (1 Peter 3:18). There is nothing like the apprehension of this to give peace to a troubled soul. I have been awakened to see myself a lost, guilty sinner.**

- Perhaps for years I have been going about to establish my own righteousness, and trusting that all would surely be well with me because of fancied merit in myself. I have deluded myself with the notion that God, who is love, must therefore allow sin to pass unpunished, or that my sin was, at any rate, of weight so light it would never sink me down to the pit of woe. But now all is changed. I have learned that I am a lost man!
- My sins, which once seemed like trifles, insignificant as molehills, now rise before my terrified vision as dark, shapeless mountains, which I fear will bury me beneath their awful weight in the nethermost depths of the abyss of divine wrath. I look on my right hand, but I find no helper. Refuge fails me. In my despair I cry out, “No man cares for my soul!” (Psalms 142:4); and in the hour of my deepest distress there comes to me One with feet beautiful upon the mountains, a messenger, one among a thousand, who tells me the good news that God, the God whom I have so grievously sinned against and so flagrantly dishonored, has found a ransom, and can thus deliver me from going down into the pit (Job 33:24).
- My sins and guilt have all been laid on Jesus...My judgment has fallen upon His holy head, and thus I can go righteously free.
- Well does such a message deserve the name of “gospel!” Good news indeed! more welcome than cold water to a thirsty soul!
- As of old, when Noah took of every clean beast and of every clean fowl, and offered burnt-offerings upon the altar (Genesis 8:20), so now Jehovah has looked upon the work of His beloved Son and “smelled a sweet savor,” which is truly a “savor of rest” (margin); for sin is thus canceled, and God can be just and the justifier of him that believeth in Jesus. Christ thus becomes the Door of the sheep, as He said: “I am the door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture” (Jno. 10:9).
- Of all this, and more also, may the Sheep Gate remind us. A gate of judgment it is too; for of judgment, in Scripture, the gate often speaks. But here it is judgment falling, not upon the guilty, but upon the guiltless One who voluntarily stood in the place of the sinner. “He was delivered for our offenses, and raised again for our justification; therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Romans 4:25; 5:1).
- All thus justified are now the sheep of the good Shepherd who died, the great Shepherd who lives in glory, the chief Shepherd who is coming again. As His sheep, they have title to enter in through the gate into the city. It is saved souls, and they alone, who here on earth are gathered by the Spirit to the name of the Lord Jesus in separation from the world and its evil, and it is such alone who will be within that wall of jasper gathered around the Lamb in the glory.
- Let me press it upon the reader-has all this been made good to your soul? Is your confidence for eternity based upon the work of Christ? Are you trusting alone in Jesus, who in those

THE FISH GATE v 3

“But the Fish Gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof and the bars thereof

- **In this counter-clockwise tour around the wall of Jerusalem, the next gate is the Fish Gate. This would be close to the spot where the present Damascus Gate is found. It is called the Fish Gate because the fishermen from Galilee and the coast brought their fish into the city through this gate.**
- The Fish Gate was is a small portion of the wall being built by the men of Jericho. Jericho was the city of the curse, but “Christ hath redeemed us from the curse of the law, being made a curse for us: as it is written, Cursed is everyone that hangeth on a tree.” So these happy Jericho men are now in the place of blessing, and serving in newness of spirit. Next to them builds, apparently alone, Zaccur the son of Imri, but God’s eye is upon him, and he shall find his name on the honor roll in the day of Christ. Then we read: “But the Fish Gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof and the bars thereof” (ver. 3).
- The name of this port at once brings to mind the word of the Lord addressed to Simon and Andrew when He found them “casting a net into the sea.” “He saith unto them, Follow Me, and I will make you fishers of men.” Precious it is to learn that, without a word as to delay, they “straightway left their nets and followed Him” (Matthew 4:17-20).
- The Fish Gate thus suggests the witness of a Christian. Having received salvation through the sacrifice of Christ, we are to become fishers of men ([Matthew 4:19](#))
- Throughout the Old Testament fishing is a symbol of witnessing to others, of the necessity of acknowledging that you belong to Christ. You witness by your words and actions.
- It is a weighty truth, often I fear forgotten in this pushing, restless age, that the great business of those already saved should be to bring others to Christ. Alas, alas, the indifference as to this among many of the people of God is most appalling!
- The Fish Gate is closed, or fallen in ruins, and there are no devoted “sons of Hassenaah” who are enough in earnest about the condition of the lost to build it up again. Is it not a shame, a crying shame, that it should ever be true of saints going to heaven, that they are unconcerned about sinners going to hell? And God has said, “He that withholdeth corn, the people shall curse him.”
- Oh, the heartlessness of it! Souls perishing under one’s very eyes, and no voice raised to proclaim God’s message of love to the lost! Brothers, sisters, be honest with God! Face the question in His presence, What are you doing for souls? Will friends, neighbors, relatives, rise up in that day and say: “I lived beside him for years; he knew I was going to hell; he never warned me, nor told me of a way of escape.” I beseech you, don’t turn it aside with pious expressions as, “So much fleshly energy,” and “the need of building up the saints.” Words like these from men who lift not a finger to keep others from going down to eternal ruin, is disgusting indeed; yea, it is worse; it is actually wicked and abhorrent in the ears of Him who saith, “He that is wise winneth souls” (R.V.).

- Has that gate broken down in your life? Has the wall around the Fish Gate crumbled? If so, this gate for defense, and its wall, need to be rebuilt again, for the Lord Jesus said that every Christian is to be a witness for him. If this wall is broken down, you will find that through this the enemy will enter again and again. If you can never say a word for Christ, if there is never any witness in your life, then this wall is broken and the Fish Gate needs to be built again
- Build up the Fish Gate, brethren; go out after the lost, and bring them inside the wall, where, having been saved, they will be cared for and helped in the things of God.
- I know all have not the same gift; all cannot preach to thousands. But surely it is not gift that is lacking so much as grace. It takes no special gift to distribute gospel tracts, or speak a loving word in season to needy souls. If you have “gift” enough to spend hours talking about the weather, or the various questions of domestic, business, or political life, you have all the gift that is needed to drop a tender, warning message in the ear of a careless one, or to point an anxious person to Christ.
- Let none shirk this work, for the day of manifestation draws on apace. Then His eyes that are as a flame of fire will pierce into every hidden motive, every unworthy, selfish thought, and bring all to light.
- In verse 4 we read of three who repaired the stretch of wall adjoining the Fish Gate, and then we read of the Tekoites; and the Holy Ghost has noted that “their nobles put not their necks to the work of their Lord” (ver. 5). They will have to face this record at the judgment-seat of Christ; and I fear there are some God-made, and many self-made “nobles” among the people of the Lord to-day who manifest as gross indifference to the work of God.
- This brings before us the need of enforcing the lessons suggested by the " **Old Gate**"

THE OLD GATE v 6

“Moreover the old gate repaired Jehoiada the son of Paseah, and Meshtillam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.”

- **The Old Gate**

- Then we come to the "**Old Gate**" (Jeshanah Gate, in Hebrew) which was located somewhere near the present Jaffa Gate. What does this gate symbolize? Well, I suggest that it represents truth.

- This gate represents the old ways of truth versus the new illusions of error. The world is constantly proposing something new -- the New Age movement, for instance -- but Scripture calls us back to the old way. Jeremiah 6:16 says, Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."

- Somebody has well said, "If something is new, it is not true; and if it is true, then it is now new." That is because truth remains the same throughout the centuries. Truth never changes. So this gate calls us back to the basics of life, back to the time-tested paths that have led to stability, security, and order.

- And so the Old Gate might speak of subjection to the revealed will of God-abiding in that which was from the beginning. This still impresses upon us the great truth that we are called to recognize in all things the Lordship of Christ, and to hold every power we possess at His command, serving with grace in the heart.

- In many Christians' lives this gate is broken down -- they are no longer resting upon truth. Truth is always old, and it is upon old things that everything new must rest. Somebody has well said, "Whatever is true is not new, and whatever is new is not true." These are the days when the old truth is being forsaken. Men are rapidly throwing away what the church has stood for. They are saying that we don't need these things anymore. But if we allow this old truth to go, we find that the wall crumbles and the enemies outside gain access to our soul. Truth will never change. It was true when it was uttered. It was also true a hundred thousand years before it was uttered. And it will be true a hundred thousand years from now.

- Every believer is to stay with the old paths, affirming and practicing the "faith which was once delivered unto the saints" ([Jude 1:3](#)).

- What are some of these? One that is widely ignored today is that we live in a fallen world; our world is not perfect. It was not intended that it should be after the Fall. We must constantly remind ourselves of that fact and take that into consideration in all relationships. But, nevertheless, we are under a sovereign God, and he can do what he wants: We can come to him, and believe in him, and be born again. We can learn the love that disciplines, power that serves, zeal that can wait, hope that endures, and strength that helps others. Those are the old paths. That is what this gate reminds us of.

- **So we pass on to The Valley Gate**

- Note those in comfortable and easy circumstances. The willing workers of verse 8 might well rebuke such. “Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the the son of one of the apothecaries.” I question if goldsmiths’ and apothecaries’ sons had known much of downright hard labor, but here we see them hard at work helping to fortify Jerusalem. God has not forgotten that their soft white hands became hardened and sun-burned as they used trowel and mortar on the walls of the holy city.
- Nor would I pass over the Gibeonites, Melatiah and the men of Gibeon (ver. 7) whether by these we are to understand descendants of the once wily deceivers who entrapped Joshua into disobedience, or Israelites indeed, dwelling in the ancient city. In either case, we may be reminded of what we once were, and what grace has made us.
- After the goldsmiths and the apothecaries, repaired Rephaiah, the son of Hur, ruler of half of Jerusalem. He did not hire a servant to do the work for him, but though a man of wealth and power, he labored with his hands, and the Lord took note of his devotedness.
- In verse 10 we read of a man whose sphere of labor was very circumscribed but very necessary. Jedaiah repaired “over against his house.” his is noteworthy. Many of God’s people can do little in a public way in His service, but they can each be concerned about maintaining the wall over against their own houses. And this is tremendously important. It is useless to talk of separation in the assembly, if there be not separation maintained at home. If the children are allowed to go into the world, or to bring the world into the home, depend upon it, the public testimony will avail for little. Godly words in the meeting and worldly ways in the house, will soon disgust neighbors and friends, and prove the undoing of the household.
- Another edifying spectacle is afforded us in verse 12: “Next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.” It must have been a grand sight to behold this ruler and his daughters so zealously affected in a good thing. Our sisters have here a bright example of devotedness to the Lord. Would that it might be followed by thousands more!
- Oft-times, one fears, where the truth is known that women are called upon to be in subjection, and not to lead in public work (after the fashion of the day), there is a settling down on the part of many sisters to a life of inaction and spiritual desuetude. But all work is not of a public character, as we have already had occasion to observe. There are many ways and abundant opportunities afforded godly women to labor, both in the gospel and in building up the wall of protection and exclusion of evil, without appearing on the platform and usurping authority over the man. Let there be but a willing mind, and it will not be necessary to bewail the lack of opportunities for women’s service in a scriptural way.

THE VALLEY GATE v 13

- **In Verse 13 we come to the Valley Gate, which was located at the southwestern corner of Jerusalem. A valley in Scripture always represents humility and the judgment of conceit in our lives.**
- **You can thus see immediately what the Valley Gate suggests. It is the place of humility, isn't it? Humility is to be a trait of every follower of Christ. "Let this mind be in you, which was also in Christ Jesus..." ([Php 2:5-8](#)).**
- The Valley Gate is the place of lowliness of mind and humbleness of heart. God has said often in the pages of Scripture that he is against the pride of men. He looks for the lowly, the humble, the contrite, and those who have learned that they are not indispensable. They have learned to have a low opinion of themselves but a high opinion of their God. It is this attitude that he seeks. This Valley Gate often needs to be repaired.
- John Stott calls humility "that rarest and fairest of Christian virtues." If pride is the ultimate sin, then humility, its opposite, is the ultimate virtue. Peter tells us, "God resists the proud, but he gives grace to the humble," (1 Peter 5:5).
- I often remind myself of that verse when I am tempted to be proud. I remember that feeling and acting in pride means that God will start resisting me. Do you want God working against you? Then go on with your pride. He has ways of resisting that can never be overcome. God resists the proud, yes, but he gives grace and help to the humble! Thus the primary goal of believers is to maintain a sense of humility: We do not have it all together. We are not smart enough to find all the answers ourselves. We do not know how to handle all the difficulties into which we come.
- The world applauds pride. It tries to make every individual feel capable of handling anything that comes. It even applauds arrogance. But God applauds humility. This is the first lesson in the school of the Spirit. Jesus said, "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and you will find rest to your soul," (Matthew 11:29). One of the reasons why many people are so restless today is that they have never learned to be humble to be meek and lowly of heart.

- **The Valley Gate**
- “The valley gate repaired Hanun, and the inhabitants of Zanoah” (ver. 13).
- This surety suggests humility—a willingness to take a lowly place that thus the Lord may be exalted. One fears it is a gate little used by many of us nowadays.
- Pride is ever characteristic of fallen creatures, who have nothing to be proud of; for “what hast thou that thou hast not received?” Even in connection with service for the Lord, how this unholy thing creeps in, leading one servant to be jealous of another, instead of catching the Master’s voice as He says, “What is that to thee? Follow thou Me!”
- What Cowper says of sin in general may be predicated of pride in particular:
- “It twines itself about my thoughts,
And slides into my prayer.”
- It is indeed the root-sin of all. By it Satan himself fell, and one “being lifted up with pride, falls into the condemnation of the devil.”
- God has said, “To this man will I look; to him that is humble, and of a contrite spirit, and that trembleth at My word.” It is perhaps only a truism to write that only as one walks humbly before Him, is he in a condition of soul to be safely used in service. I do not mean that God cannot overrule all things, and in a sense use even the basest of men. The devil himself has to serve. God used Balaam, and others equally ungodly. But in such cases it is to the condemnation of the very one used.
- To go on preaching, and handling the truth of God while the heart is lifted up and the eyes lofty is one of the most dangerous courses one can take, and certain to end in ruin and disaster.
- We have much cause, as we contemplate our coldness and indifference, and the appalling power of the world over us, to be on our faces before God, instead of walking in pride, only to learn eventually that He “is able to abase” us, as in the case of Babylon’s haughty king. If we humble not ourselves, He must humble us in His own way, for it is part of His purpose to “hide pride from man.”
- Keeping this, then, before our minds, we pass on to the solemn and much-needed lesson of
- y round the walls, and come next to

THE DUNG GATE V 14

“But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem”

- **The next gate is the Dung Gate-** the gate of elimination.
- That is not a very pleasant name, but it is a necessary activity.
- This was the place where all the rubbish and corrupt things in the city were brought to the garbage dump in the Hinnom Valley, outside Jerusalem.
- All the rubbish, all the filth was carried out of the city through the Dung Gate that the city might not be defiled. And so we read, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1).
- It is necessary to have an elimination gate in our lives as well. And my friend, if you do not have a dung gate in your life, you're in bad shape because all the refuse in your life is accumulated and it will make you smell to high heaven in the sight of God and man. And if this gate is broken down so none of the rubbish can be cleansed away, this needs to be repaired.
- Real blessing there cannot be if this is forgotten; but if we have truly learned the lesson of the Valley Gate, that of the Dung Gate will be no difficulty. As saints and servants we are called, not to uncleanness, but to holiness. We are to cleanse ourselves; that is, to judge, in the presence of God, and turn away from all filthiness-let its form be the grosser one of the flesh, or the less objectionable (in the eyes of men) of the spirit.
- One of the reasons many people are unable to function as God wants is because they seldom use the Dung Gate. They do not deal with their secret sin, with private corruption in their own lives. Jesus warned that doing so may be very painful. He said it may be like cutting off an arm or plucking out an eye. But it is something that has to be done or otherwise it leads to ruin.
- Every Christian needs a "garbage dump." The apostle Paul had one, for he wrote these words to the Philippians: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" ([Php 3:8,9](#)).

- Paul urges us, "Cleanse yourselves from all filthiness of flesh and spirit," (2 Corinthians 7:1).
- Humbling work this is, for us, but necessary labor surely.
- In the first three chapters of Romans we have sharply delineated the naked hideousness of the filthiness of the flesh. In the first three chapters of 1st Corinthians and in the 2nd of Colossians, we have unveiled the filthiness of the spirit: a mind exalting itself against God and His Christ—a wisdom that is earthly, sensual, devilish. So we read elsewhere of the “desires of the flesh and of the mind,” in which we once walked. (See Eph. 2.)
- From all these things we are now called to cleanse ourselves. Body and mind alike are to be preserved free from impurity, for the glory of God.
- “Flee also youthful lusts” is a much-needed word. In the world about us, men live to pander to the lust of the flesh, and the lust of the eyes, and the pride of life. It should be otherwise with the Christian, and must be otherwise if he is to be a vessel unto honor, sanctified and meet for the Master’s use, and prepared unto every good work. Down with the bars of the Dung Gate, brethren; out with the filth! “Be ye clean that bear the vessels of the Lord.”
- Thus we pass on our journey to the fountain Gate.

THE FOUNTAIN GATE v 15

“The gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah”

- **The Fountain Gate is next. This was at the end of the Pool of Siloam, low in the valley in the south. You will notice it comes immediately after the Dung Gate. After the corruption is cleansed away by the consent of the believer, then the cleansing of the Spirit washes clean.**
- **It speaks, of course, of a fountain springing up and reminds us instantly of the words of the Lord Jesus to the woman at the well at Sychar. To the woman at the well, the Lord Jesus spoke of a fountain (not merely a well) of living water. "The water that I shall give [YOU] will become in [you] a spring of water [a fountain] welling up to eternal life." (John 4:14) It speaks of the Holy Spirit, which is the river of life in us -- the flowing of the Spirit of God in our lives, to enable us to obey his will and his word.**
- **It reminds us also of Jesus' words in John 7 where He cried, "He that believeth on Me ... out of his inward parts shall flow rivers of living water" which would come from believers in him. (John 7:38) By that he describes the overflowing life, made possible by the ministry of the Holy Spirit.**
- **The fountain of living water is a type, or symbol of the Holy Spirit who indwells all believers.**
- **So here is the Spirit-filled life, overflowing to others. As the Apostle Paul said, "Keep being filled with the Spirit," (Ephesians 5:18).**
- **It has been asserted by many that until the Christian surrenders himself fully to God, he does not receive the gift of the Holy Ghost. This is a mistake. "If any man have not the Spirit of Christ, he is none of His" (Romans 8:9); "After that ye believed, ye were sealed with that Holy Spirit of promise"(Ephesians 1:13)-sealed, too, "until the day of redemption" (Ephesians 4:30); "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts" (Galatians 4:6).**
- **But that there is often in the experience of many what looks, indeed, like a "second blessing," no observant believer can deny. What is really meant by it? Simply this: that though the Holy Spirit indwells all children of God in this dispensation, yet, in many, worldliness and self-pleasing are so characteristic, that He who should control us for Christ, and fill us with freshness and power as He ministers Christ to our souls, is become like a fountain choked with stones and rubbish, and thus the life is barren and the testimony powerless. Awakened at last to see the folly of such a life of uselessness to God and reproach to Christ, the saint humbles himself in self-judgment, the filth is put away, and now the once choked fountain is running over, and the Spirit of God in power takes control of the believer to use him for the Lord's glory, and to make him a vessel of refreshment to others. There is a fountain of living water within, and out of his inward parts flow rivers of living water for others (Jno. 7:38).**
- **"Be ye filled with the Spirit" is a word the importance of which cannot be over-estimated. May every child of grace go on to know more of it in power as he walks in obedience to the word of God! For there are two things that in Scripture are practically inseparable-I refer to the Spirit and the Word. A Spirit-filled Christian will be a Scripture-filled Christian.**

- In verses 16 to 25 we read of many persons who repaired that portion of the wall extending from the fountain gate to the water gate. There are fine shades and significant expressions used in several instances that we do well to notice. Of one and another we only read that they repaired such and such a portion. In verse 20, of Baruch we are told that he “earnestly repaired the other piece, from the turning of the wall,” etc. It is not for nothing God inserted that adverb. Three are mentioned in verse 23 who repaired over against their houses, and we can be sure every detail was precious to God. But passing on to verse 26 we reach the water gate.

THE WATER GATE v 26

“Moreover the Nethinim dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that lieth out.”

- **The Water Gate**
- **In Verse 26 we come to the Water Gate. This is located at the spring of Gihon, where Hezekiah's tunnel begins. Since water, in Scripture, is always the symbol of the Word of God, this gate reminds us of our need for the Word of God, which this gate typifies.**
- Now the Nethinim were servants, and it is meet that they should have the care of this gate, for water is very generally a type of the word of God. “Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word” (Psalms 119:9).
- **We do not read of any repairs being made here, only that the Nethinim dwelt over against the water gate. Interestingly, this gate did not need repair. Evidently it was the only part of the wall that was still standing. It mentions the people who lived by it, but it doesn't mention it needing repair.** Perhaps the reason for this is the fact that water is a type of the Word of God, and the fact that the water gate speaks of the inerrant Word of God.
- We know that of which this gate speaks needs not to be repaired, for the word of God liveth and abideth forever. **The word of God never breaks down, and never needs improvement or repair for it lasts forever and is pure, refreshing, and enduring. It has never needed to be revised. The word of God is indestructible.** It is therefore not an accident that this gate needed no repair, nor was it an accident in chapter 8 that when Ezra put up a pulpit and read from God's word that he set it up at the water gate for water is a picture of God's Word.
- In chapter 8 of this book we see all the people gathered together “as one man into the street that was before the water gate,” for the reading of the word of God, and that the result was joy and blessing.
- **The Water Gate doesn't need to be repaired. It simply needs to be reinhabited. The Bible is a supernatural book with power to cleanse the lives of all who will study and believe it's promises. Just as the water gate needed no repair in Nehemiah's time, the promises contained in God's Word are sure, and need no revision, for God has habitually kept all of his promises, and will continue so to do.**
- All vain man's assaults upon it have left it uninjured and unchanged. We are called upon to defend it, contending earnestly for the faith once for all delivered to the people of God, but it would be impiety to attempt to patch or improve it.

- **I wonder how many of us need to re-inhabit this gate, and begin again to read and study the Word of God? Jesus said in the Sermon on the Mount, "Man does not live by bread alone," (Matthew 4:4, Luke 4:4). Well, then, what does he live by? "By every word that proceeds out of the mouth of God," (Matthew 4:4). If you want your life filled to the full and enjoying what God intended you to have, it will only be as you come to understand the Word of God.**
- We are taught in the New Testament that we are washed by the Word to keep us free from defilement in passages such as John 15 :3.. "now ye are clean through the word which I have spoken unto you".
- This fundamental truth is also taught in Ephesians 5:25-26 which teaches that that "Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word."
- It is remarkable that what in Ephesians is connected with the Spirit, is in Colossians linked with the Word. Compare Ephesians 5:18-20, with Colossians 3:16. Both alike are a source of joy and blessing. And we need not wonder at this similarity in effect, for of the Word it is said, "Holy men of God spake as they were moved by the Holy Ghost."
- O fellow-believer, I beseech you, "meditate on these things, give thyself wholly to them," and thus shall your profiting appear to all, as you "let the word of Christ dwell in you richly," for "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16, 17). This, then, is the servant's furnishing. He is to study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
- And this means far more than reading books, however helpful, written on the Bible. It necessitates diligent, painstaking study of the sacred Word itself. Other books may help, often, to lead out the mind on certain broad lines, but the Book must supersede them all if there is to be real growth in the knowledge of God.
- By this alone will you overcome the wicked one, if "the word of God abideth in you" (1 Jno. 2:14).
- Another company of Tekoites repaired between the water gate and that which next claims our attention, namely the Hors Gate:

THE HORSE GATE v 28

“From above the horse gate repaired the priests,
every one over against his house”

- In Verse 28 we come to the Horse Gate, found on the eastern wall of Jerusalem.
- This is the gate that reminds us that we are not on a picnic or a Caribbean cruise, but on a battlefield, where we are going to be under attack, and assaulted by surprising events.
- The horse is used with striking frequency in Scripture as a symbol of warfare and as a figure of the warrior, who needs to do battle against the forces of darkness. "We are not contending against flesh and blood," the apostle says, "but against the principalities, against the powers...the spiritual hosts of wickedness in the heavenly places." (Ephesians 6:12) This is the battle!
- There is much joy in the Christian life, but it will not always be without struggle. Everybody is going to face battle. We need to be alert to the fact of spiritual warfare.
- Christians are in a continual warfare, but God has provided sufficient equipment-- the panoply of power, the full armor described in [Ephesians 6:10-18](#).
- In Zechariah 1:8, and in Rev. 6, we read of four symbolic horses, which speak of warrior powers; and when the eternal Word of God, clad in blood-dipped vesture, descends from heaven to the battle preceding the awful supper of the great God, at the beginning of the Millennium, He is seen in vision riding on a white horse, and the saints are seen similarly mounted.
- The ass is the symbol of peace; the horse, of war. When the Prince of Peace rode into Jerusalem of old, it was on the ass. When He comes to judgment, it is on the horse.
- The Horse Gate may speak, then, of soldier-service in a world opposed to God and His truth. We are taught in Jude 1:3, to "earnestly contend for the .faith once for all delivered to the saints "(Jude 1:3, R. V.)
- The truth has been given to us at great cost, not only to the One who is Himself "the Truth," but for its preservation. Many warrior-saints have suffered and died therefor, but today, many lightly value what to them was dearer than life!
- We live in a day, not of open persecution, but of laxity and latitudinarianism. We are affected much by the spirit of the times; hence there are few among us who, like that mighty man of old, grasp the sword of the Spirit to defend the truth of God, and fight till the hand cleaves to the very weapon it holds. (See 2 Samuel 23:9, 10). But God's Eleazars will have rich reward in the day when many will be saved, but so as by fire.
- We like warriors of old, must renounce all the policy of the age, grasp the Book of God, trust the Spirit who wrote its pages, fight with this weapon only and always, cease to amuse, and seek to arouse, shun the clap of a delighted audience, and listen for the sobs of a convicted one. We must give up trying to please men who have only the thickness of their ribs between their souls and hell; and warn, and plead, and entreat, as those who feel the waters of eternity creeping upon them.
- As we fight, we must remember that the day of testimony for God is fast passing away. It will soon be too late to stand for the truth, and too late to minister Christ to needy souls. "The night cometh when no man can work"(Jno. 9:4). Of this we are reminded as we pass on to the East Gate

- We think of Isaac Watts' great hymn,
- **Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?**

Nay, I must fight if I would win.

Increase my courage, Lord.

I'll bear the toil, endure the pain,

Supported by Thy Word.

- This is the lesson of the Horse Gate.

THE EAST GATE v 29

“After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate”

- Then we come to the ninth gate, the East Gate, mentioned in Verse 29.
- Today this is called the Golden Gate
- The East Gate was the gate through which the shekinah glory [had departed from] Israel (Ezekiel 10).
- It is on the eastern side, opposite the temple area and facing the rising sun. Thus, it is the gate that speaks of hope and expectation. It is the gate of anticipation of what is yet to come when all the trials of life and all the struggles of earth will end and the glorious new sun will rise on the new day of God.
- It tells us that God has yet a glory awaiting those who trust him for it is the gate through which the returned Messiah will enter the city of Jerusalem. It tells us that the story of life does not end in despair and tragedy. Jesus said to his disciples, "When you see all these things coming to pass, lift up your heads and rejoice, for your redemption is drawing near," (Luke 21:28).
- When that transcendent glory returns, it will also be from the east. "And, behold, the glory of the God of Israel came from the way of the east; and His voice was like a noise of many waters, and the earth shined with His glory" ([Eze 43:2](#)). The east gate therefore speaks of the return of our Lord to this earth. When He comes again, His feet will stand upon the Mount of Olives ([Zechariah 14:4](#)).
- Having shone forth as the Bright and Morning Star, and as such gathered His redeemed to Himself in the clouds, He will be manifested to Israel and the nations that are spared as the all-glorious Sun of Righteousness, with healing in His wings. This is the special character in which He is presented to Israel and the earth, but the two are only different aspects of His one coming again.
- For that glad morning weary saints all along have waited and longed, straining their eyes to catch the first glimpse of the Bright and Morning Star. Wicked servants have said, "My Lord delayeth His coming;" but He "is not slack, as some men count slackness, but is long-suffering to usward, not willing that any should perish" (2 Peter 3:9). "The night is far spent, the day is at hand." It is high time to be aroused from our lethargy, for already the long-expected midnight cry is ringing through the world, "Behold, the Bridegroom cometh; go ye out to meet Him!" The shout of the Lord, the voice of the arch-angel, and the trump of God, will soon resound through the vaulted heavens, announcing the return of the long-absent One, and ushering in the morning. But for many it will be the beginning of the darkest night earth has ever known.
- Oh, let us be up and doing while it is called to-day, that we may not be ashamed before Him at His coming. "Even so, come, Lord Jesus."
-
- This is the gate that is often in ruins in people's lives today, and is thus a gate that needs to be rebuilt in many of us who fall under the pessimistic spirit of this age and are crushed by the hopelessness of our time.
- Some one has said that we ought to be like tea kettles -- even when they are up to their necks in hot water, they are still singing!

- Only a small part of the wall remains to be noticed, but among the workers upon it there is one we must not cursorily pass by. Meshullam, the son of Berechiah repaired, we learn, “over against his chamber” (ver. 30). Here was a man who probably had no house, no real home. He was but a lodger; but even so, he was faithful to Him who appointed him to glorify God in that narrow place. He went to work with energy and repaired over against his one little room. And thus he becomes a bright example for every one in like circumstances, bidding such remember that “he that is faithful in that which is least, is faithful also in much.”



THE INSPECTION OR MUSTER OR EXAMINATION GATE v 31

**“After him repaired Malchiah the goldsmith’s son
unto the place of the Nethinim, and of the
merchants, over against the gate Miphkad, and to
the going up of the corner” (ver. 31).**

- **Then the last gate, mentioned in Verse 31 is the Inspection Gate, or the Muster Gate or, literally, the "examination gate."**
- The word in Hebrew (**Hammiphkad**) means "the appointed place," [a meeting place of] judgment. This was evidently the place where judgment was conducted. It was doubtless the gate where controversies were tried, after the Eastern fashion. How solemn is this! For it is when the Lord comes that "we must all appear before the judgment-seat of Christ." That will be the gate Miphkad for the believer. There will be the last great review. Every detail of the saint's life will come up for inspection. It may be then that
 - "Deeds of merit, as we thought them, He will show us were but sin;
 - Little acts we had forgotten, He will tell us were for Him."
- Oh, the unspeakable solemnity of it! All our ease-loving and self-seeking brought to light then! All our pride and vanity manifested! Everything put on its own proper level! All our works inspected by Him who seeth not as man seeth. How many of us will wish we had been more true and real in our work down here. Things we valued highly on earth, how lightly will they weigh up there!-as the very small dust of the balance; yea, lighter even than that-altogether, lighter than vanity!
- And those things we have neglected and foolishly ignored in the days of our pilgrimage, how much more precious than gold will they appear in the light of that judgment-seat!
- O beloved, shall we not seek to be now what we shall then wish we had been; let us do now what we shall then wish we had done; turn now from what we shall then wish we had judged? The Lord grant that His people be awakened to the reality of these things, and the importance of living for eternity!
- The gate Miphkad It is a reminder that we must give an account of our journey: We must learn at last the truth about our lives as God sees it. We will see all that has happened, exactly the way it really was. We need to sit and take a look at ourselves every now and then -- to stop and re-evaluate what we are doing.
- And yet Scripture encourages us by assuring us that it is not a place of condemnation, for the believer but rather, as Paul says in First Corinthians 3, "everyone shall receive commendation" from God (1 Corinthians 3:8, 3:14). It is the place for the giving of rewards, and for the acknowledgment of faithful service for the believer.
- How suggestive this is of the judgments that await this earth and all who live upon it! The nations of the world will be summoned to judgment in the valley of Megiddo.
- If you are familiar with the book of Hebrews in the New Testament, you will recall 9:27, "It is appointed unto man once to die, and after that the judgment" (Hebrews 9:27 KJV) -- the inspection!

THE SHEEP GATE v 32

“And between the going up of the corner unto the Sheep Gate repaired the goldsmiths and the merchants.”

- And thus we have traveled round the wall from one part to another, and have, I trust, been blessed in doing so. We might close our meditations here, only that God does not end in this way, for in the last verse we come back again, at the end of the chapter having made the circuit, to that with which we began-the Sheep Gate.
- The Sheep Gate stands for the cross and the cross must be at the beginning and at the end of our lives. Undergirding everything is this principle, out of death comes life. Out of the subjection of our natural desires to the will of God comes the life of God filling us full and blessing our hearts.
- That brings us around again in the last part of the chapter to the Sheep Gate, the gate of the cross. The cross must be at the beginning and the end of every life.

- It is as though God would not have us turn away without reminding us that the Cross with which we began will be before our souls for eternity. After all has been gone into at the judgment-seat, we shall turn from it to the Judge Himself, who is our Redeemer and Bridegroom.
- We shall see Him as a Lamb that had been slain. At His once-pierced feet we shall fall in adoration, and forever sing praises “unto Him that loveth us, and hath washed us from our sins in His own blood.”
- We shall never get beyond the Cross. It will be the theme of our praises throughout all the ages to come. Oh, to ever live in the light of it now! It speaks of sins forever put away, and also of a world under judgment, for the, rejection of God’s Son. Our place, then, is outside of it all.
- “Let us go forth therefore unto Him outside the camp, bearing His reproach. For here have we no continuing city, but we seek one to come” (Hebrews 13:13, 14)
- Now, in this beautiful way, the book of Nehemiah is teaching us what needs to be done to strengthen the walls in our lives.