

Neh 3:1 Then Eliashib the high priest rose up with his brothers the priests, and they built the Sheep Gate. They consecrated it and set its doors. They consecrated it as far as the Tower of the Hundred, as far as the Tower of Hananel.

Neh 3:2 And next to him the men of Jericho built. And next to them Zaccur the son of Imri built.

Neh 3:3 The sons of Hassenaah built the Fish Gate. They laid its beams and set its doors, its bolts, and its bars.

Neh 3:4 And next to them Meremoth the son of Uriah, son of Hakkoz repaired. And next to them Meshullam the son of Berechiah, son of Meshezabel repaired. And next to them Zadok the son of Baana repaired.

Neh 3:5 And next to them the Tekoites repaired, but their nobles would not stoop to serve their Lord.

Neh 3:6 Joiada the son of Paseah and Meshullam the son of Besodeiah repaired the Gate of Yeshanah. They laid its beams and set its doors, its bolts, and its bars.

Neh 3:7 And next to them repaired Melatiah the Gibeonite and Jadon the Meronothite, the men of Gibeon and of Mizpah, the seat of the governor of the province Beyond the River.

Neh 3:8 Next to them Uzziel the son of Harhaiah, goldsmiths, repaired. Next to him Hananiah, one of the perfumers, repaired, and they restored Jerusalem as far as the Broad Wall.

Neh 3:9 Next to them Rephaiah the son of Hur, ruler of half the district of Jerusalem, repaired.

Neh 3:10 Next to them Jedaiah the son of Harumaph repaired opposite his house. And next to him Hattush the son of Hashabneiah repaired.

Neh 3:11 Malchijah the son of Harim and Hasshub the son of Pahath-moab repaired another section and the Tower of the Ovens.

Neh 3:12 Next to him Shallum the son of Hallohesh, ruler of half the district of Jerusalem, repaired, he and his daughters.

Neh 3:13 Hanun and the inhabitants of Zanoah repaired the Valley Gate. They rebuilt it and set its doors, its bolts, and its bars, and repaired a thousand cubits of the wall, as far as the Dung Gate.

Neh 3:14 Malchijah the son of Rechab, ruler of the district of Beth-haccherem, repaired the Dung Gate. He rebuilt it and set its doors, its bolts, and its bars.

Neh 3:15 And Shallum the son of Col-hozeh, ruler of the district of Mizpah, repaired the Fountain Gate. He rebuilt it and covered it and set its doors, its bolts, and its bars. And he built the wall of the Pool of Shelah of the king's garden, as far as the stairs that go down from the city of David.

Neh 3:16 After him Nehemiah the son of Azbuk, ruler of half the district of Beth-zur, repaired to a point opposite the tombs of David, as far as the artificial pool, and as far as the house of the mighty men.

- Neh 3:17 After him the Levites repaired: Rehum the son of Bani. Next to him Hashabiah, ruler of half the district of Keilah, repaired for his district.
- Neh 3:18 After him their brothers repaired: Bavvai the son of Henadad, ruler of half the district of Keilah.
- Neh 3:19 Next to him Ezer the son of Jeshua, ruler of Mizpah, repaired another section opposite the ascent to the armory at the buttress.
- Neh 3:20 After him Baruch the son of Zabbai repaired another section from the buttress to the door of the house of Eliashib the high priest.
- Neh 3:21 After him Meremoth the son of Uriah, son of Hakkoz repaired another section from the door of the house of Eliashib to the end of the house of Eliashib.
- Neh 3:22 After him the priests, the men of the surrounding area, repaired.
- Neh 3:23 After them Benjamin and Hasshub repaired opposite their house.
After them Azariah the son of Maaseiah, son of Ananiah repaired beside his own house.
- Neh 3:24 After him Binnui the son of Henadad repaired another section, from the house of Azariah to the buttress and to the corner.

Neh 3:25 Palal the son of Uzai repaired opposite the buttress and the tower projecting from the upper house of the king at the court of the guard. After him Pedaiah the son of Parosh

Neh 3:26 and the temple servants living on Ophel repaired to a point opposite the Water Gate on the east and the projecting tower.

Neh 3:27 After him the Tekoites repaired another section opposite the great projecting tower as far as the wall of Ophel.

Neh 3:28 Above the Horse Gate the priests repaired, each one opposite his own house.

Neh 3:29 After them Zadok the son of Immer repaired opposite his own house. After him Shemaiah the son of Shecaniah, the keeper of the East Gate, repaired.

Neh 3:30 After him Hananiah the son of Shelemiah and Hanun the sixth son of Zalaph repaired another section. After him Meshullam the son of Berechiah repaired opposite his chamber.

Neh 3:31 After him Malchijah, one of the goldsmiths, repaired as far as the house of the temple servants and of the merchants, opposite the Muster Gate, and to the upper chamber of the corner.

Neh 3:32 And between the upper chamber of the corner and the Sheep Gate the goldsmiths and the merchants repaired.

Neh 3:1 **Gate.** They consecrated it and set its doors. They consecrated it as far as the Tower of the Hundred, as far as the Tower of Hananel.

Neh 3:2 And next to him **the men of Jericho built.** And next to them Zaccur the son of Imri built.

Nehemiah did not rebuild the city of Jerusalem alone. He had teams of brothers. He was able to impart his burden from the Lord into teams of brothers who were willing to rebuild. Do we have a team of saints that we are close to? Do we impart our burden, and do we also receive the burden from the saints, and give them the freedom and the field to cultivate and develop their burden, especially among the younger brothers and sisters?

We may connect the gates of the city of Jerusalem, in chapter 3 (10 gates) to the teams of saints with various burdens in the church life. The various teams in the church life may be compared to gates, allowing gospel friends, new ones, younger ones and even older ones to find a place, a function and an operation. Each gate is significant and belongs to a certain team of brothers in Nehemiah chapter 3. This may mean that in the church life, each saint has a different function and operation which is needed for the building up and spread of the Lord's testimony. Nehemiah also was able to include men from different backgrounds and places. He included the men of Jericho, a despised and accursed place (see Joshua 6:26). It is also significant that each gate has its beams, its doors, its bolts and its bars, indicating that each gate is supported (beams), accessible to allow entry and exit (doors), firm to forbid entry to certain elements (bolts and bars).

The first gate referred to is the Sheep Gate, which is consecrated and rebuilt by the team of priests. However, the men of Jericho worked alongside the priests. The Sheep Gate was the gate by which the sheep and the lambs were herded into the city for the sacrifices and offerings. This may indicate that the first gate that needs to be rebuilt, in our experience, is our experience of the cross of Christ, our repentance, the forgiveness of our sins and our regeneration. The Sheep Gate is our entrance into the redemption and salvation of Jesus Christ who is the Lamb of God who takes away the sin of the world. The redemption of Christ is available to everyone, regardless of their sinful past and background. The men of Jericho labored alongside the priests under the covering of the blood of Christ, represented by the Sheep Gate. What a wonderful salvation we experience, where every believer in Christ can live a church life alongside one another, their sins cleansed and even forgotten by God.

Neh 3:3 The sons of Hassenaah built the **Fish Gate**. They laid its beams and set its doors, its bolts, and its bars.

Neh 3:4 And next to them Meremoth the son of Uriah, son of Hakkoz repaired. And next to them Meshullam the son of Berechiah, son of Meshezabel repaired. And next to them Zadok the son of Baana repaired.

Neh 3:5 And next to them the Tekoites repaired, but **their nobles would not stoop to serve their Lord**.

Mat 4:19 And he said to them, "Follow me, and I will make you **fishers of men**."

The Fish Gate may be the next stage of our experience. Jesus told His disciples that He would make them fishers of men, or those who preach the gospel. This indicates that when we shepherd a new believer, we should lead them to preach the gospel, and even accompany them to preach the gospel together. This is a critical stage, and is the lifeline of the church. This gate needs to be repaired in our experience. Many times, the Fish Gate in our church life lies in ruins, especially among the older ones who may feel that they are above the preaching of the gospel, or that they have already preached the gospel when they were younger.

This is the a big trap for the older ones. The nobles of the Tekoites fell into this trap. They would not stoop to serve their Lord, to repair the Fish Gate, to preach the gospel. Are we like this? Do we think that the gospel preaching is for the younger believers? The Hebrew word for "stoop" in v.5 actually refers to the back of the neck where burdens are placed, with the meaning of a burden being bound to the back of the neck. In other words, we have no choice but to preach the gospel because the burden to testify is so heavy and binding. Are we willing to "stoop," that is, to be bent over or burdened by the gospel? The gospel preaching is the lifeline of freshness and vitality in the church life. Without the preaching of the gospel, the church may become old, stale and routine, where we, like the nobles, are content with good meetings and enjoyable fellowship, but no increase and no spread of the Lord's testimony. We may be like the nobles, with a lot of Bible knowledge and the ability to explain the Bible, but little reality and application in our daily lives.

Neh 3:6 Joiada the son of Paseah and Meshullam the son of Besodeiah repaired the **Gate of Yeshanah**.

They laid its beams and set its doors, its bolts, and its bars.

Neh 3:13 Hanun and the inhabitants of Zanoah repaired the **Valley Gate**. They rebuilt it and set its doors, its bolts, and its bars, and repaired a thousand cubits of the wall, as far as the Dung Gate.

Neh 3:14 Malchijah the son of Rechab, ruler of the district of Beth-haccherem, repaired the **Dung Gate**. He rebuilt it and set its doors, its bolts, and its bars.

Neh 3:15 And Shallum the son of Col-hozeh, ruler of the district of Mizpah, repaired the **Fountain Gate**. He rebuilt it and covered it and set its doors, its bolts, and its bars. And he built the wall of the **Pool of Shelah** of the king's garden, as far as the stairs that go down from the city of David.

Neh 3:26 and the temple servants living on Ophel repaired to a point opposite the **Water Gate** on the east and the projecting tower.

Jer 6:16 Thus says the LORD: "Stand by the roads, and look, and ask for the **ancient paths**, where the good way is; and walk in it, and find rest for your souls. But they said, 'We will not walk in it.'

Joh 4:14 but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a **spring of water welling up to eternal life.**"

1. The Gate of Yeshana, or the Old Gate. This may be the third stage, where we begin to pursue the Lord by reading the Bible and learning the ways of the Lord (the "ancient paths") where the Lord speaks to us and grants us visions and revelations. We are not seeking for new experiences or new feelings, but we come to the word of God and equip ourselves with the Lord's speaking and burdens to constitute us with experiences of the Lord Himself.
2. The Valley Gate. As we pursue the Lord and His word, we will enter into the valley. The Lord will test the visions and revelations that we receive at the Old Gate by bringing us to the Valley Gate. How real are these experiences? It may even seem that the Lord "forsakes" us. Are we stumbled? This may involve suffering for the Lord and for His body.
3. The Dung Gate. As the Lord tests us and purifies us, we begin to realize who we are. There is a lot of "dung" or garbage or refuse in us that needs to be dealt with. All the garbage in the city of Jerusalem was taken out through the Dung Gate and carried to the Valley of Hinnom where it would be burned. As we know who we are, we confess our sins and everything that blocks us from hearing and seeing the Lord.
4. The Fountain Gate. The Fountain Gate is located near the pool of Siloah and was often used by the people for cleaning before proceeding on to the temple. After the Dung Gate, that is, after our confession of sins and emptying of ourselves, we may experience the water of life as a fountain or a spring, that is, the filling of the Holy Spirit.
5. The Water Gate. The Water Gate led down to the Gihon Spring which was located adjacent to the Kidron Valley. Eventually, we need another kind of cleansing, that is, the cleaning from the washing of the water in the word (Ephesians 5:26). This is the washing of our oldness, our routine, our complacency, especially as we know more and tend to become settled. Our spots and wrinkles are dealt with.

Neh 3:28 Above the **Horse Gate** the priests repaired, each one opposite his own house.

Neh 3:29 After them Zadok the son of Immer repaired opposite his own house. After him Shemaiah the son of Shecaniah, the keeper of the **East Gate**, repaired.

Neh 3:30 After him Hananiah the son of Shelemiah and Hanun the sixth son of Zalaph repaired another section. After him Meshullam the son of Berechiah repaired opposite his chamber.

Neh 3:31 After him Malchijah, one of the goldsmiths, repaired as far as the house of the temple servants and of the merchants, opposite the **Muster Gate**, and to the upper chamber of the corner.

Neh 3:32 And between the upper chamber of the corner and the **Sheep Gate** the goldsmiths and the merchants repaired.

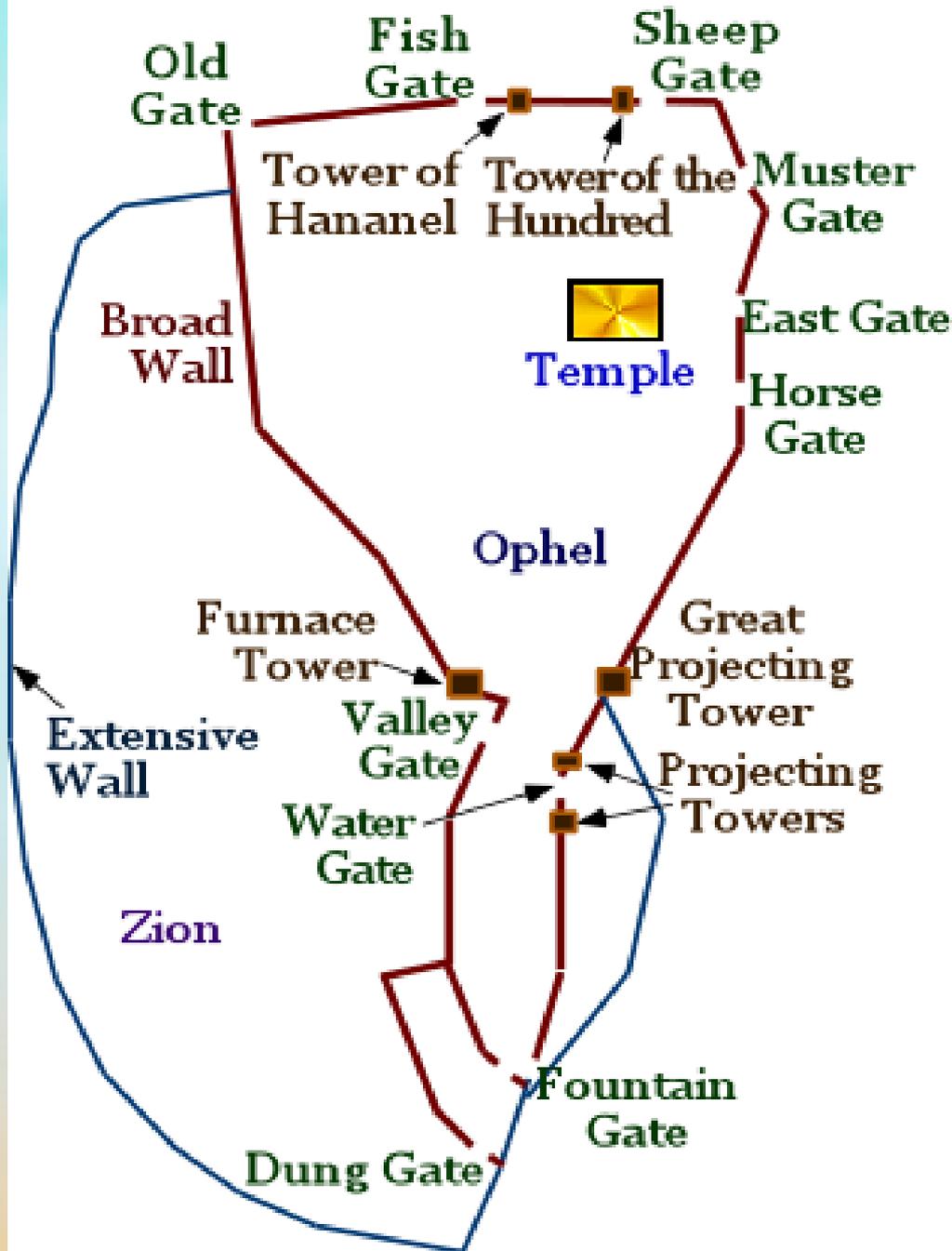
Rev 19:11 Then I saw heaven opened, and behold, a **white horse!** The one sitting on it is called Faithful and True, and in righteousness **he judges and makes war.**

Eze 44:1 Then he brought me back to the outer gate of the sanctuary, which faces east. And it was shut.

Eze 44:2 And the LORD said to me, "This gate shall remain shut; it shall not be opened, and no one shall enter by it, for the LORD, the God of Israel, has entered by it. Therefore it shall remain shut.

1. The Horse Gate. The Horse Gate was close to the King's stables and the men of Jerusalem would ride their horses out of this gate to war. This stage follows the Water Gate, and may refer to spiritual warfare, especially the corporate prayers of the church. It is significant that the priests repaired this gate, as well as the Sheep Gate. This means that the priestly function of prayer is so crucial. Without the corporate prayers of the church, the church life may have the enjoyment of the word, but with little burden and little effectiveness. Such a church may be content to remain the same, and even enjoy the divine life, but not grow that well.
2. The East Gate. The East Gate is located on the opposite side of the Mount of Olives, where the Lord Jesus will return. This may refer to the time of the Lord Jesus' second coming. This is the incentive for us to live a life well pleasing to Christ, so we may gain the crown of righteousness (2 Timothy 4:8).
3. The Muster or Inspection Gate. Also known as the Miphkad gate. The word in Hebrew has a military connection and according to tradition it was at this gate that David would meet his troops to inspect them. The final gate is the Muster Gate. This gate speaks to us of the examination of our lives by the Lord. This occurs in this life as indicated by Paul in 1 Cor 4:4: 'For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord.' The ultimate fulfilment is at the Judgment Seat of Christ (as spoken of in 1 Cor 3:10-15, 2 Cor 5:10) where our lives are inspected and rewarded appropriately. In our Christian experience we should be living with this in mind. We are called to live our lives with eternity in view, caring more for the things of eternity than the temporal that we see around us.

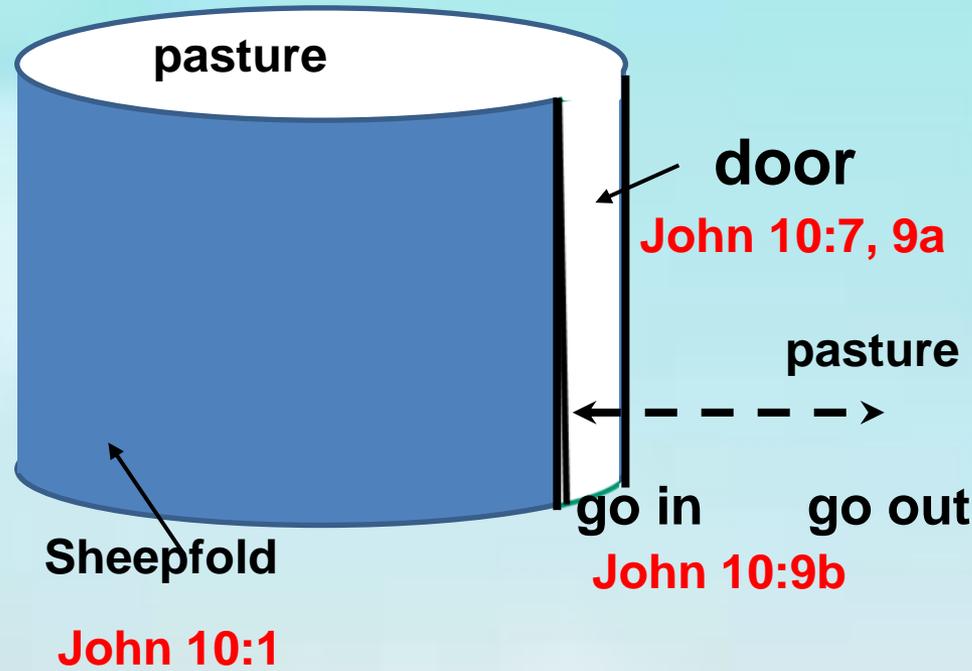
Map illustrations



NEHEMIAH'S JERUSALEM

- *Neh 1:2 -2:19: Nehemiah, in 445 BC (Artaxerxes' 20th year), returned to Jerusalem from Susa the citadel to repair the gates and walls as the governor of the province of Judah (Neh 5:14) .
- *Neh 13:6: Nehemiah, in 433 BC (Artaxerxes' 32th year), went back to Susa and then returned to Jerusalem.
- *Neh 2:12-16: Nehemiah surveyed the wall during the nights.
- *Neh 3:1-32: the walls repaired and by whom.
- *Neh 6:15: the wall was repaired in 52 days (445 BC)。
- *Neh 7:3: Nehemiah asked the inhabitants by turns to watch the wall in front of their houses .
- *Neh 8:1-4: after the wall was rebuilt, the Israelites gathered at the Water Gate and listened to the reading of the books of Law by Ezra and celebrated the Feast of Booths and later fasted and confessed their sins.

Law and Sheepfold



Who is the door (gate)? Christ.

Who is the gatekeeper? Christ.

**What is the reality of the pasture?
Christ.**

**Who calls us out of the sheepfold?
Christ.**

John 10:1 “Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber.

John 10:2 **But he who enters by the door is the shepherd of the sheep.**

John 10:3 **To him the gatekeeper opens.** The sheep hear his voice, and he calls his own sheep by name and leads them out.

John 10:4 When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice.

John 10:5 A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.”

John 10:6 This figure of speech Jesus used with them, but they did not understand what he was saying to them.

John 10:7 So Jesus again said to them, “Truly, truly, I say to you, **I am the door of the sheep.**

John 10:8 All who came before me are thieves and robbers, but the sheep did not listen to them.

John 10:9 **I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.**

Law and Sheepfold

inside the sheepfold

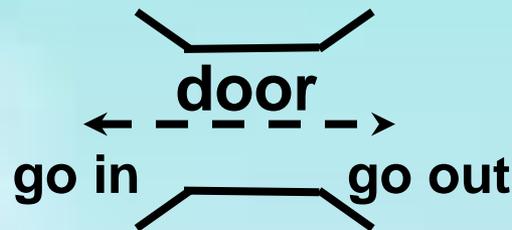
outside the sheepfold

Logos

Rhema

**Old Testament
including law**

New Testament



logos

□ **rhema**

□ **logos**

so many riches of Christ

a few aspects:

when we quote

our subjective experience

John 1:1 In the beginning was the Word (G3056 logos), and the Word was with God, and the Word was God.

John 6:63b The words (G4487 rhema) that I have spoken to you are spirit and life.

2nd Cor.3:6b **not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.**

Without the Lord Jesus Christ as the door and the door keeper, not only inside the sheepfold is death, but also outside it is not rich. When we enjoy the Lord Jesus Christ as the door, there is pasture inside and outside of the sheepfold.

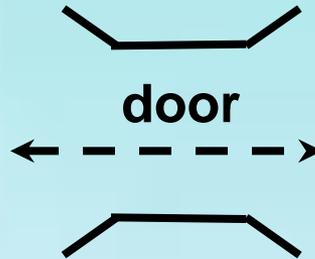
Law and Sheepfold

CK Jen

inside the sheepfold
Relatively young in life

outside the sheepfold
Relatively mature in life

To attend the LD meeting
To read the Bible and pray
To attend conferences,
trainings and pursuing
etc.



To attend the LD meeting
To read the Bible and pray
To attend conferences,
trainings and pursuing
etc.

Mark 2: 22 And no one puts new wine into old wineskins. If he does, the wine will burst the skins—and the wine is destroyed, and so are the skins. But **new wine is for fresh wineskins.**”

The same good teachings are a sheepfold to the saints who are relatively young in life, but are an enjoyment and a freedom to those who are relatively mature in life. Therefore the wineskins (representing our life level; church; sheepfold) must be continuously renewed, elevated and enlarged (passing through the Lord Jesus Christ as the door).

The importance of the gates and walls in the description of the New Jerusalem

- Rev 21:12 It had a great, high **wall**, with twelve **gates**, and at the **gates** twelve angels, and on the **gates** the names of the twelve tribes of the sons of Israel were inscribed—
- Rev 21:13 on the east three **gates**, on the north three **gates**, on the south three **gates**, and on the west three **gates**.
- Rev 21:14 And the **wall** of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.
- Rev 21:15 And the one who spoke with me had a measuring rod of gold to measure the city and its **gates and walls**.
- Rev 21:16 The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal.
- Rev 21:17 He also measured its **wall**, 144 cubits by human measurement, which is also an angel's measurement.
- Rev 21:18 The **wall** was built of jasper, while the city was pure gold, like clear glass.
- Rev 21:19 The foundations of the wall of the city were adorned with every kind of jewel. The first was jasper, the second sapphire, the third agate, the fourth emerald,
- Rev 21:20 the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.
- Rev 21:21 And the twelve **gates** were twelve pearls, each of the **gates** made of a single pearl, and the street of the city was pure gold, like transparent glass.

The pattern to build up the church: Every one functions and all saints serve.

- 1. No discrimination concerning the rich or poor, man or woman, different professions, etc.** Examples: v1 high priests, v1,22,28 priests, v17-18 Levites, v26 Nethinims; v2 common men, v12 daughters, v8 goldsmiths, perfumers, v32 merchants...
- 2. every one functions and collaborates and are formed into teams; there are no missing gaps.**
- 3. Good plans: many serve near their houses** (It also means there are household services) v10, v23, v28, v29, v30.

Rom 12:5 so we, though many, are one body in Christ, and individually members one of another.

1st Cor 12:21-22 The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the parts of the body that seem to be weaker are indispensable,

Eph 4:16 from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

The reconstruction project is divided into more than forty phases, which are carried out at the same time, requiring good planning, division of labor, cooperation and supervision.

In the current church life all the building up requires the same: good planning after many prayers and much fellowship, division of labor in an organic way (not in the way of arrangement but of burdens from the Lord, and in different service teams), close and intimate fellowship concerning cooperation locally, regionally and beyond (including the use of Zoom), and supervision in love with fresh revelations and visions, encouragement and perfecting.

The ten gates recorded in Neh chapter 3, starting from the "Sheep Gate" (v1) in the northeast corner, are located on the circumference of the city of Jerusalem in a counterclockwise order, and return to the starting point "Sheep Gate" (v32).

The experience of life represented by each gate

- 1. Sheep Gate (v1)** Typifying the experience of the believer's regeneration. The Lord is the door of the sheep: one must start with believing in Christ in order to receive Christ as life.
- 2. Fish Gate (v3)** Typifying the experience of believers in preaching the gospel as fishers of men. Everyone who really has the life of Christ has a tendency and burden to like to preach the gospel to others
- 3. Old Gate (v6)** Typifying the taking up of the ancient cross and experiencing death and resurrection together with the Lord
- 4. Valley Gate (v13)** Typifying believers suffering for the Lord to fill up what is lacking in Christ's afflictions for the sake of His body, that is, the church
- 5. Dung Gate (v14)** Typifying the believer's experience of dealing with all negative things including the denial of themselves and the losing of their soul life.
- 6. Fountain Gate (v15)** Typifying the believer's experience of being filled with the Holy Spirit and the living water flowing out of them like a river.
- 7. Water Gate (v26)** Typifying the believer's experience of being washed by the water of life .
- 8. Horse Gate (v28)** Typifying the experience of believers in spiritual warfare. After we have **eaten and drunk the Lord enough, we must engage in spiritual warfare.**
- 9. East Gate (v29)** Typifying the experience of believers' close watching and waiting for the Lord's return.
- 10. Muster Gate (v31)** Typifying the judgment before Christ on that day. When the Lord returns, the judgment will begin in God's house, and we must be tested concerning our daily living in the Lord.

In the church life, seemingly there are always some saints who do not desire to follow the Lord that much (like Lot in Genesis; a mixed multitude in Exodus); we still need to love and care for them, but more importantly to raise up pillars to build up the testimony of the church.

Neh 3:5 And next to them the Tekoites repaired, but **their nobles would not stoop to serve their Lord.**

Exo 12:38 **A mixed multitude** also went up with them, and very much livestock, both flocks and herds.

Num 11:4 And **the mixed multitude** that was among them lusted; and the children of Israel also wept again and said, Who will give us flesh to eat?

Neh 13:3 And it came to pass, **when they heard the law, that they separated** from Israel **all the mixed multitude.**