

STUDIES
in
NEHEMIAH

CHAPTER THREE

REBUILDING THE GATES

by
J. WILLIAM KANOY
Th.B. B.R.E., B.D.



FELLOWSHIP TRACT LEAGUE
BOOK DIVISION

P.O. BOX 164

LEBANON, OHIO 45036

ABOUT THE AUTHOR

Dr. J. William Kanoy was born on November 26, 1928 in Jamestown, North Carolina. He was converted on June 3, 1945, and called into the ministry of our Lord one year later. Dr. Kanoy graduated from Bible college and did post-graduate work. He held three earned degrees and an honorary Doctor of Divinity degree.



For 28 years, Dr. Kanoy was pastor of Church Street Baptist Church in Greensboro, North Carolina. In addition, he was president of Greensboro Bible College, which he founded 26 years ago. He also conducted meetings in Bible conferences in almost every state in the U. S. as well as some meetings abroad. For 25 years, he preached almost daily. Dr. Kanoy was the author of 25 books.

Dr. Kanoy was married to Betty McMahan Kanoy for 48 years. They have three children: Billy Ray Kanoy, Patricia K. Whitt and Pamela K. Bush. They also have six grandchildren. Mrs. Kanoy resides in Oak Ridge, North Carolina.

Dr. Kanoy ascended into Heaven on May 18, 1995.

Dr. Kanoy truly kept the faith, fought the fight and finished the course.

The Book Division of the Fellowship Tract
League publishes and distributes these books
"FREE AS THE LORD PROVIDES".

Printed By
Colonial Press
Charlottesville, VA 22906

©Copyright, 1994
By
Fellowship Tract League
Revised July, 2000

The Book Division of the Fellowship Tract League publishes material that we believe to be doctrinally sound. However, Fellowship Tract League and Colonial Press may not necessarily endorse every position of the authors.

TABLE OF CONTENTS

1. REBUILDING	Page 1
2. THE SHEEP GATE	Page 2
3. THE FISH GATE	Page 4
4. THE OLD GATE	Page 6
5. THE VALLEY GATE	Page 8
6. THE DUNG GATE	Page 9
7. THE FOUNTAIN GATE	Page 11
8. THE WATER GATE	Page 13
9. THE HORSE GATE	Page 14
10. THE EAST GATE	Page 16
11. THE MIPHKAD GATE	Page 18
12. THE SHEEP GATE	Page 19

1. REBUILDING

INTRODUCTION

Important lessons are to be learned from the gates mentioned in Nehemiah Chapter 3. Before looking at the gates mentioned herein, we shall look at a few facts that are of vast importance in the study of this chapter.

I. A BIT OF HISTORY

Israel has been divided into two parts. The ten tribes going into Assyrian captivity - we never heard of their return therefrom. The two tribes finally went into Babylonian captivity where they remained for seventy years. The book of Daniel tells of the events during that time and of the decree of Cyrus that Israel may again return to her land.

Ezra, Nehemiah, Esther, Haggai, and Malachi tell of those who returned to the land after the expiration of the seventy years.

The temple and foundation had been laid, the law and ritual restored, but the walls were not yet restored. Fourteen years after the return of Ezra to Jerusalem, Nehemiah leads a company back to Jerusalem to restore the walls and civil authority.

II. THE REPORT AND ITS RESULTS

Nehemiah 1:3 gives the report received by Nehemiah and in Nehemiah 1:4 the results of that report. He wept, mourned, fasted, and prayed. If Christian people today were as concerned about the work of the Lord as was Nehemiah, there would be a vast difference in the spiritual realm.

It is also interesting to note how he begins and ends his prayer to God (Nehemiah 1:5 and 11), "I beseech thee." You will also note, there is a great searching of the heart. Note carefully Nehemiah 1:8 and 9. Here we see that he was a student of the Word of God. He reminds God of His promises. In other words, he bases his petition on the promises of God.

III. THERE IS WORK FOR ALL

You will note from Nehemiah Chapter 3 that there were high priests, priests, goldsmiths, merchants, women, rulers, etc. All who cared to do anything were able to find work to do. All may not be able to do

the same work, but all can work. Mark 13:34, "...to every man his work..."; II Thessalonians 3:10, "...that if any would not work, neither should he eat."

Let everyone do something. If you cannot handle the trowel, surely you can say, "God bless the builders." Labor in prayer.

IV. THE WORK WAS VOLUNTARY

Nehemiah 2:18, "...they said, Let us rise up and build." Where the heart has been given to God and His cause, the hand of service will certainly follow. The Lord Jesus Christ does not press His yoke upon us, but He does say, "Take my yoke upon you..." in Matthew 11:29. What a joy is thus working for the Lord.

Note Nehemiah 3:5. Here some are mentioned that refused to do anything to help in the work. They must have had great love for their Lord!

V. THEIR WORK WAS UNITED

Note the phrases "And next unto him", "next unto them", "after him", "After them." Every worker joined his work with his neighbors. "We then, **as** workers together with him..." (II Corinthians 6:1)

VI. THIS WORK WAS SUCCESSFUL

The word "repaired" occurs thirty-five times. Note Nehemiah 3:20. Baruch is singled out; he is distinguished as having "earnestly" repaired the other piece. Nehemiah 3:28 and 29 reveal that there were those who also began at home. Building for God should begin **at** the Jerusalem of our own door.

The Lord does not put a premium on laziness. There is no place for one who shirks his duty in the work of the Lord.

2. THE SHEEP GATE

INTRODUCTION

This is the first of the gates mentioned. Thus it occupies an important place in the program of the Lord. The wall which was placed around the city, in which the gates were located, is for protection and to keep out that which does not belong to or in the city.

I. THE BUILDERS

It is of vast importance to notice who the builders of this gate were. Eliashib (meaning whom God restored) and his brethren the priests were the builders.

It may be well to ask why the high priest and the priests are introduced at this point. Why could they not have repaired part of the wall instead of the sheep gate?

In the following Scriptures we see the work of these men. Exodus 28:1, "... minister unto me"; Exodus 29:44, "... minister to me."

The introduction of the high priest and his brethren here reveals that the people were sinners and that they had no title to come into the presence of God. When the high priest and priests ministered, they did so on behalf of the people. (Hebrews 5:1-4)

It was these who cared for the sacrifices at the brazen altar and carried on the work in the holy place. It was the high priest who, on the day of atonement, took the blood that was shed at the brazen altar and carried it into the most holy place, sprinkling it before the mercy seat as well as upon it. Why all this? It was for his own sins and the sins of the people.

So you see, at least a portion of the work of these men is connected with sacrifice.

II. THE START OF THE WORK

In the purposes of God, this is the starting place between God and man. This is the place where, as far as man is concerned, eternal life begins.

Hebrews 9:22 "...without shedding of blood is no remission." All this brings us back to the beginning of things.

1. After the first sin was committed (Genesis 3), God brought forth coats of skin for Adam and Eve - blood shedding.

The first recorded sacrifice brought to God by man that was acceptable to Him was Abel's - the lamb.

3. The first recorded sacrifice for a nation's deliverance is given us in Exodus 12 - the Passover lamb.
4. The first recorded protection during a journey through a strange land is given us in the book of Exodus. There we have the sacrifices at the brazen altar.
5. The beginning of a yearly sacrifice is given us in Leviticus 16. This looks forward to the Sacrifice delivered "once for all."

How significant all this is. For it was through the sheep gate the sacrifices were led. The very ones who were to slay the sacrifice for the offerers were the ones to rebuild this gate.

III. ITS TEACHING

1. The Sacrifice - Hebrews 9:11-15

Christ became a high priest to perform the office of such in offering the Sacrifice, which was Himself. (John 10:17-18, Isaiah 53; John 10:9)

2. The Offerer

Death is the penalty for sin. (Romans 6:23) However, the Sacrifice, the Lord Jesus Christ, brought to God, will atone for our sins!

3. **THE FISH GATE**

INTRODUCTION

The sheep gate was the place of beginning and ending. This is seen in its being the first and last gate mentioned in the chapter. It speaks of the Cross. The place of beginning is Calvary. It is very significant that the fish gate follows the sheep gate! In our Christian lives it is impossible to go through the fish gate unless we have gone through the sheep gate. The mere mention of this gate brings us face to face with a great truth.

I. THE WALL BETWEEN

It is well, in your study of this chapter, to take into consideration the intervening wall. The men of Jericho were men of a city that was cursed, but "Christ hath redeemed us from the curse of the law, being made a curse for us: For as it is written, Cursed is every one that hangeth on a tree:" So these happy men of Jericho are now in the place of blessing, and serving in the newness of spirit. Zaccur apparently was building alone, yet God's eye is upon him, and he shall find his name on the honor roll in the day of Christ.

II. THE REPAIRER

The sons of Hassenaah (lifted up) were the builders. How significant this is! There are those who are enough in earnest about the condition of the lost to rebuild the fish gate. His name is significant in this connection, for truly he "lifted up" that which is even broken down in our day.

III. ITS LESSONS

Outside this gate there may have been a fish market, or it may have been the gate through which fishermen passed to their fishing scenes. The mere mention of this gate brings forth a great truth.

In Matthew 4:18-20, we see a call to service **not** salvation. Note four things herein - (1) The Lord Jesus walking by the sea; (2) Two brothers casting their nets into the sea (They were about their every-day task); (3) What the Lord Jesus promised to make of them; and (4) Their response.

This is the business of those who go through the fish gate, i.e., to bring others to the Lord Jesus. The great indifference to this truth among God's people is appalling. What we need is more "Peters and Andrews" to leave their nets and follow Him.

How do you suppose these men knew anything about the business to which the Lord Jesus called them? They knew because of what transpired in their own lives at the beginning of Christ's public ministry.

IV. ITS TEACHING

1. The Lamb (John 1:35-42) - The presentation of Christ as the Lamb is a reminder of the sheep gate. Twice in two days, John speaks of Christ as the Lamb of God. His

message on the second day caught his two disciples. Perhaps these two disciples of John could see the Lord Jesus walking through the sheep (sacrifice) gate.

2. One of the two who heard - His name was Andrew. In John 1:38 and 39, we learn that he spent a short time in the presence of the Lord Jesus. During that time a new passion seized him.
3. Concern about others (John 1:41) - One night with Christ made a personal worker out of Andrew. Andrew became burdened for the unsaved - burdened for those nearest him. Remember he had no special gift to do personal work, he went directly to his own brother.
4. The results (John 1:42) - "...brought him to Jesus." A simple, uneducated, untaught fisherman became a personal worker.
5. Does it pay? - Consider Peter on the day of Pentecost.

4. THE OLD GATE

INTRODUCTION

God demands separation. This is revealed in the Scriptures in relation to Israel and the Church. God ever makes known to Israel and the world that His chosen people were a separated people. So it is with the Church - God wants it to be separated from the world. We have walked through the sheep gate into the enclosure - therefore we are not of this world. We are separated from it by His sacrifice.

Then we saw that we were to traverse another gate - the fish gate - this speaks of our walking with the Word to the unsaved.

I. THE REPAIRERS

There were two who repaired this gate. (1) Jehoiada, which means "the Lord knows." We may ask, "What does the Lord know?" Read the following Scriptures: John 10:3,14, 27; II Timothy 2:19. The other who repaired was Meshullam, which means "repaying." How are we repaid in helping to repair this gate? By walking in the OLD paths and finding rest for our souls.

II. THE SON OF GOD

Just why this gate is called the old gate is not known, but it is significant. Note the words *old* and *everlasting* in Micah 5:2. In our study of this gate, we center around the word *old*. In Micah our attention is called to at least three things, namely, (1) To a place, Bethlehem Ephrathah. This is concerned about the place where Christ was born; (2) One is to come forth from this place who is to be a "Ruler." He is to rule in Israel; (3) His goings forth do not begin when He appears, they have been "of old." Long before this Ruler appeared to rule in Israel, He was actively engaged.

The word *old* in Micah means "to precede" or "before time".

- John says, "In the beginning was the Word...
- Paul says, "...who is the beginning, the firstborn from the dead.
- Jesus says, "...I am the first and the last:"
- Revelation 22:13 says of Him, "I am...the beginning and the end..."

He preceded everyone and everything. He was before time. Then He is "from everlasting." Psalm 90:2, "...from everlasting to everlasting, thou art God." Cf. Psalm 106:48.

No man can be a fisher of men unless he knows and teaches this truth. I make this statement because of the following Scriptures: Psalm 103:17; Isaiah 56:5; Jeremiah 31:3; and Isaiah 45:17. Note what the Word says is everlasting in these Scriptures.

The message we have is of an Everlasting Person - One who is not only FROM everlasting but TO everlasting.

III. THE OLD PATHS

This is another truth brought out through the old gate. In Jeremiah 6:16, "old" is the same Hebrew word for everlasting. We are told to ask for the everlasting paths. It is a good way - walk therein. In Jeremiah 18:15, "ancient" is the same Hebrew word as "old" in Jeremiah 6:16. Here we see that the old gate also speaks of subjection to the revealed will of God.

In Psalm 25:10, note the words: *paths, mercy, truth, and keep*. We are called upon to recognize in all things the lordship of Christ. Note what the Holy Spirit says in Romans 12:1-2.

We have been bought, purchased with His blood. Now instead of Him demanding what is His by purchase, He in grace says to us, "present" your bodies. It is when we thus yield ourselves to Him that He can use us.

5. THE VALLEY GATE

INTRODUCTION

Three foundational truths have been before us in the previous gates, namely, sheep - the truth of sacrifice. This forms the basis of worship. It was thus in the Old Testament and is thus for the Church through the sacrifice of Christ. Fish - the truth of fruitfulness. God has called us to be fishers of men. This is the duty of every child of God. Old - the truth of the deity of Christ. This is the message of salvation. For He is not only everlasting, but His salvation is also everlasting. Remember that the old paths are also to be trodden by the child of God.

DESCRIPTION

No doubt but that this gate received its name from its location. A valley is a low place. It is a gate little used by many of us today. It is a place where the work is not noticed. It suggests humility. Note three passages of Scripture in this connection. In Proverbs 18:12, James 4:6, and I Peter 5:5, God gives the contrast between pride and humility. No grace is given to the proud.

II. PRIDE

Let us contemplate pride first. We shall let the Scriptures speak for themselves. Proverbs 6:16 and 17 - God hates a proud look. This is a personal hatred. Proverbs 11:2 - Pride brings shame. Proverbs 13:10 - By pride comes contention (quarrels, strife).

Read I & II Corinthians - Paul upbraids this church for their strife and contention.

Proverbs 16:18 - Pride precedes destruction and a fall. Proverbs 28:25 - Pride stirs up strife. Proverbs 29:23 - Pride brings a man low.

Consider Eve in Eden when tempted by Satan (Genesis 3:6). Note what Satan said concerning the tree. This was used to induce Eve to hearken to his temptation. See also I John 2:16. Note carefully I Timothy 3:6.

Pride is the root of all sin.

III. HUMILITY

God gives grace to the humble. Again, let us note what Scripture says. II Chronicles 7:14, "If my people... humble themselves..."; Job 22:29, "...save the humble person." The thing that man does not want to do is humble himself and acknowledge before the world that he is a sinner. Psalm 9:12 forgets not the cry of the humble; Psalm 34:1-6 - read this carefully; and Psalm 69:32 - the humble shall see and be glad.

Pride is the mark of Satan. Humility is the mark of Christ. Note Christ's example in Philippians 2:5-8. He took the form of a servant. The Creator serving His creatures.

Consider His earthly life in this connection. See Him taking Peter's dirty feet in His hands to cleanse them. He does it for us also. He went through the valley gate. See Philippians 2:9 - where He is highly exalted by God.

If we will not humble ourselves, He must humble us in His own way. The way up is down.

6. THE DUNG GATE

INTRODUCTION

We have been learning some practical lessons in these gates. It behooves us to adhere to their admonition. In the sheep gate we learned about salvation; in the fish gate we learned about service; in the old gate, it was the message we are to preach (Christ as Lord), and the lesson of our walk, the old paths; the valley gate gave the truth of humility. How necessary are these in the days we live.

In I Corinthians 10:11, God states that which was written of old was written for our admonition; therefore, we are to study the Old Testament Scriptures.

The dung gate was that through which all filth and refuse of the city was carried. Outside the wall was a garbage heap for the city of Jerusalem. That which breeds and which degenerates is cleaned out.

I. THE REPAIRER

The one who repaired this gate was a ruler. Humbling work this was for a person of such a high position. We do not read of him having anyone to help him. The place, of which he was a part ruler, was situated high in a mountain overlooking the surrounding countryside. From Jeremiah 6:1, we learn that it was used as a beacon station. Its name means "the place of the vineyard." It was a fruitful place. From such a place and position this man lowered himself so that he could repair this gate. In all evidence, he learned the practical lesson of the valley gate - humility.

II. ITS TEACHING

This gate brings to mind II Corinthians 7:1. If we have truly learned the lesson of the valley gate, we will have no difficulty here. According to the aforementioned Scripture, we are to cleanse ourselves from all filthiness of the flesh and spirit.

Paul had such a gate to his back yard where he cast all of his refuse. (Philippians 3:8) There cannot be real blessing from the Lord if the lesson of this gate is forgotten. As saints and servants, we are not called to uncleanness, but to holiness. We are to judge ourselves in the presence of God and to turn away from all filthiness.

III. EXHORTATIONS

Many are the exhortations given us in the Scripture concerning these truths. Let us examine some of them. In Ephesians 4:22, we see "... put off.... old man..." Note very carefully the following: lying, anger, give no place to the devil, don't steal, be careful of corrupt communications.

In Colossians 3:5-9, we are to "mortify" or put to death. Here we have another list of sins given us from God that we are to put to death. Note these things carefully.

In I Corinthians 5:13, God even tells us to put away from ourselves "...that wicked person." He is referring to professed believers should they refuse to carry out the teachings of the dung gate.

In I Thessalonians 4:7, we see to what we have been called. Suppose we do not heed the admonitions of Scripture, then what?

In I Corinthians 11:30 -32, note the downward trend - weakness, sickness, death - a rapid decline,

- Weakness - the ailments of the disease.
- Sickness - this follows the ailments, should we set aside their warnings.
- Death - this follows our refusal to listen to God.

Note Hebrews 12:1 - "laying aside."

7. THE FOUNTAIN GATE

INTRODUCTION

It is well to keep before us the teaching of the previous gates. Carefully and constantly refer to the previous pages as you study the following gates.

Read I Corinthians 14:40. Here God commands that all things be done decently and in order. To be done decently means to be well formed, or honestly. The word *order* is a military term (as in Colossians 2:5) and means regular arrangement. God is a God of order, thus you will discover that this is carried out all through the Word of God. God never commands us to do anything unless He Himself has already done it.

When we refuse to go through the dung gate, the fountain gate is choked, and the refreshing waters cannot flow forth. So get rid of the refuse, and the truth of this gate (fountain) will find its fulfillment in your life.

I. THE REPAIRER

As in the previous gate, so here, we find a ruler repairing that which was broken down and choked. The place of which he was a part ruler means "watchtower." Thus, there is need of one on the watchtower to keep out that which hinders the flow of water that comes from the fountain.

II. FOUNTAIN CHOKED

This gate no doubt received its name because of the fountain that was nearby. When we think of a fountain, we think of an overflowing

stream of life-giving water. The fact that this gate needed repairing indicated that the fountain had been filled.

We have an Old Testament picture of this in Genesis 26:12-15. The wells that Abraham had dug were filled with earth (indicating the pleasures of the world) by the Philistines. In Genesis 26:18 and 19, the wells were dug again by Isaac. He unchoked the wells so that the refreshing waters would flow again.

III. ITS TEACHING

The mention of this gate suggests John 4. Here we see the story of a tired and weary Saviour and a tired and thirsty woman. Note verses 6-14 of this chapter. This gives us the teaching of the gate. It is a type of the Holy Spirit flowing forth to others through the individual believers.

You see how necessary it is to go through the dung gate. Before studying the above Scripture, note the following: Romans 8:9 - Those who have not the Spirit are none of His; Ephesians 1:13 - After believing (salvation) we are sealed with Him; Ephesians 4:30 - We are told not to grieve the Holy Spirit. How do we grieve Him? We grieve Him by worldliness and self pleasure. These choke the freshness of power that Christ would minister through us. Carnal living means no power, defeat, and a life of uselessness to God. So a saint must humble himself and put away the filth - unchoke the fountain gate.

In John 4:11 and 12, the woman is speaking. She speaks of the "well" from which she sought to draw water. The word *well* means a hole in the ground - a cistern.

In John 4:14, the Lord Jesus also speaks of a *well*. But this is a different word from that above. It means a gushing fountain - overflowing. An artesian well, as we know it today, is an example of what the Lord Jesus was saying.

So when we unchoke the fountain - take away the hindrances - we become a well (flowing, gushing forth) of water to everlasting life. See John 7:37 and 38 - rivers of living water.

Let us be filled with the Spirit and not the things of the world.

8. THE WATER GATE

INTRODUCTION

Please note as we go along that those gates give us a continuity of thought. Truth follows truth in order. Remember our God is a God of order. In connection with the other gates, we have language that distinctly indicates that the gates were repaired. But there is no such language in connection with this gate.

Ask yourself the question, "Am I choked with the rubbish of the world, or am I overflowing with the Holy Spirit?"

I. DWELLERS AGAINST THE GATE

Though there were those who were by the gate, we do not read that they repaired it. These dwellers are spoken of as servants, and it is meet that they should have charge of this gate.

II. SERVANTS

Servants are mentioned here in connection with the water gate. A servant is one who does the labor of another under his direction. In this connection, note the following Scriptures and note what they say about serving. See Romans 6:6, 16, 17, 18, 19, 20, and 22.

Those dwellers at the gate were servants, but of whom? Certainly not of anything wicked, but those who cared for the Word of God.

Note the following Scriptures and carefully note what they have to say about servants: Hebrews 9:14, 12:28; Revelation 22:3; and John 12:26. If we are servants of God, there is only one thing that we can handle and that is the Word of God. We must abide by the water gate.

See Nehemiah 4:15-18. Sore trials had come upon the Israelites and some discouragement also entered. Nehemiah rose to the situation.

Note three things herein: the sword, trowel, and trumpet. The sword speaks of the Word of God - earnestly contend for the faith, once for all delivered to the saints. The trowel speaks of the Word in edification - a building up of the saints in the Word. Then there was also the trumpet. This stands for the ministry of the Word. The trumpeter stood by the ruler to get his instructions from him.

III. ITS TEACHING

This has already been indicated. It speaks of the Word of God. Consider the following Scriptures: John 13; Ephesians 5:25 and 26; and Psalm 119:9.

Read Nehemiah 8:1-3. The wall is now completed. Here we see what transpires at the water gate. Note several things:

- A United People - gathered as one man - verse 1. What more fitting place is there for people to gather who are seeking Divine instruction? God never disappoints His saints when they gather before Him. In Numbers 21:16, the LORD told Moses to gather the people together and He would give them water.
2. The Cry - bring the book - verse 1. It was a study of the Word in the 16th century that freed the people of the Lord and overthrew the power of Rome. Those folks had honored the servants of the Lord all right, but it was the Book of the Living God they were concerned with.
3. The Attentiveness - verse 3. They listened from morning till midday. How would people today be content with such long readings of the Bible?
4. Subjection to the Word - verses 5 and 6. Ezra stood on a pulpit of wood -verse 4, possibly making him the first open-air preacher. Note the "amens" and the bowing in worship.

9. THE HORSE GATE

INTRODUCTION

The water gate, which stands for the Word of God, needed no repair. It stands secure - not one "jot" or "tittle" will pass away till all be fulfilled. It was by the water gate that the people gathered and cried, "bring the book." After the fountain gate (filling of the Holy Spirit), and the water gate (cleansing by the Word), comes the horse gate.

I. THE REPAIRERS

Those connected with this gate are the priests. The last gate with which they were connected was the sheep gate. There they were connected with sacrifice; now they are connected with warfare (horse gate). The believers, as priests, are carrying the good news of salvation into the strongholds of Satan. This does not go unchallenged. Note carefully Ephesians 6:12.

II. OF WHAT THE HORSE SPEAKS

To see the significance of what is stated above, it is necessary for us to see what Scripture says about the horse. Various animals are mentioned in the Scriptures which have a different truth. The lion - kingly rule - symbol of power; the calf - dependence - symbol of subjection; the ox - servant of man - symbol of service; the ass - symbol of peace. When the Prince of Peace rode into Jerusalem of old, it was upon an ass; but when He comes in judgment, it will be on a horse (Revelation 19 - Every believer shall ride a white horse when He comes).

In Job 39:19-25, we see the pawing, raging horse of battle, eager for the prey. Nothing can turn him from his onward dash to meet the charging hosts. The noise of battle is music to him.

In Zechariah 1:8-11, the same symbol is given - warfare.

In Revelation 6:1-8, we see four horses. The white speaks of peaceful conquest, red of peace taken from the earth, black of the result of warfare and famine, and pale of death.

In II Kings 6:17, Elisha's servant was perplexed because of the army the king had sent to bring them back to him (note verse 16). Though the enemy had surrounded these two men, God placed horses and chariots on mountains outside the city to fight for His servants. So you see, the horse speaks of warfare.

III. ITS TEACHING

We as believers are in a warfare. See Jude 3 where we are told to earnestly contend for the faith..." The word *contend* means the most intense action.

Ephesians 6:12 tells us we are battling against principalities, powers, and the rulers of darkness, This is seen as one goes into the

darkness of Satan's domain and seeks to bring a soul to Christ. It seems as though all the powers of hell are arrayed against him. But God gave us the armor to wear while in this war. This is given us in Ephesians 6:13-18. Note very carefully the different pieces that we are to put on.

See II Samuel 23:9 and 10 where David's mighty man held the sword till the enemy was subdued and victory won. Remember we handle the Sword of the Spirit.

But there is another battle that is to be fought. We will come back to Earth to fight with our Lord Jesus Christ. See Revelation 19:11-16.

It is after this battle that God will invite the fowls of the air to the supper of the great God Almighty, to eat the flesh of those fallen in battle. The flesh, however, is the flesh of His enemies, those who fought against God and the armies of Heaven.

10. THE EAST GATE

INTRODUCTION

In this chapter we see how God has tucked away some previous truths. Great joy and blessing will be ours should we take the time to search the Scriptures concerning them.

We were concerned in the last section about the horse gate. This spoke to us of warfare and victory. "But", we may ask, "what follows the completion of the war?" In logical order, God has given us that in the east gate.

I. THE REPAIRERS

Here we shall note the man that repaired the gate as well as his father. It is marvelous to see how God has chosen certain men to repair certain parts of the wall and gates. The meaning of these names are significant in connection with the individual parts they repaired.

Shemaiah means "Heard of the Lord." Each child of God may bear this name, for we can truly say that the Lord hears us. But the question that arises is, "What is the cry of God's children today?" Is it not for His return? And along with that cry is the desire that each one of God's children may take someone else along with them - thus they

tell the story of salvation. One day that yearning and cry will be answered.

Shechaniah means "Habitation of the Lord." Thus in this name we have the result of the cry as seen in the meaning of the above name. "... where I am, there ye may be also." (John 14:3)

Thus in the meaning of these names we begin to see the truth God has tucked away herein.

II. THE EAST

This is the only gate which carries for a name any of the points of the compass. We may ask, "Why not name it the south, north, or west gate?" No doubt this gate received its name because of the direction it was facing. Let us look at several things that the Word speaks of as having to do with the east.

1. Gate of the Tabernacle - Exodus 38:13 and 14 - the gate is facing east. In Numbers 2:3 - "...toward the rising of the sun..." The beams of the rising sun would first fall upon this gate, revealing the only way of approach to God. And that approach is to be made under the glowing rays of the Son.
2. Ezekiel's vision - Ezekiel is given a vision of the glory of the Lord departing from the temple. Remember when the tabernacle was complete, the glory of the Lord rested over the portion where the ark, mercy seat, and cherubim were. It was there that man and God met. In the temple, the glory of God also rested over the same article of furniture.
3. Ezekiel 9:3 and 10:4 - the glory departs from the cherubim to the threshold; 10:18 it departs from the threshold (note verse 19 - by way of east gate); 11:23 it goes from the temple and city to the mountain east of Jerusalem (Olivet). In 43:2-4, we see the glory returning to the millennial temple. Note verses 2 and 4, by way of the east.

III. ITS TEACHING

The truth of this gate has already been indicated. After the warfare and victory (horse gate) then what? The rising of the sun (SON). It

speaks of the time when the Lord Jesus shall arise from His throne and come for His own. See John 14:1-4 and Romans 8:35-39. It is the most emphasized truth in the New Testament, being mentioned over three hundred times, at least once in every twenty-three verses.

11. THE MIPHKAD GATE

INTRODUCTION

Eight of the nine gates at which we have looked, God expects the believer to enter. The ninth gate, the east gate, cannot be entered till our Lord comes and takes us through it. Truth after truth have followed each other in logical order. This is God's way of doing things. The question now arises "After the east gate, what?" This is seen in the Miphkad gate.

I. THE REPAIRER

Again note the wisdom of God in selecting this particular person in rebuilding the Miphkad gate. (Nehemiah 3:31)

Malchiah means "The Lord is King." In Luke 19:27 and 28, we see Christ offering Himself as King; in Matthew 27:11, Christ is before Pilate and again says that He is King; In verses 27 - 29, He is mocked as King by the soldiers; and in verse 37, His accusation is written over His head and He dies because He made Himself King.

The last time the world saw Him was when He was crucified as King. The next time the world sees Him will be as King. See Revelation 19:16, "...KING OF KINGS, AND LORD OF LORDS." Thus the message to the world is that as soon as the Christian enters that east gate it will not be long before He comes as King.

But after the child of God enters the east gate, then what? In logical order comes the Miphkad Gate.

II. ITS TEACHING

1. The word *Miphkad* means "appointment" or "designated spot" or "appointed place." In all probability, it was a public gate in which the judge sat to settle disputes and controversies.

In Deuteronomy 21:18-19, we see a rebellious son taken to the elders of the city where judges were sitting in the gate. In Genesis 19:1, Lot sat as a judge in the gate - the appointed place. So in Acts 17:21, we see that a day is appointed in which He will judge the world in righteousness.

But how would this word apply to the child of God? To answer this leads to the next thought.

2. Its teaching - in Romans 14:10, all are to appear before the judgment seat of Christ. That will be the Miphkad gate for the believer. When we stand there, it will be a different story from what it is now. There will be no easy chair answers.

There are three judgments that we as believers will participate in:

- a. As a Sinner - John 2:18, 36 - this is past.
- b. As a Son - I Corinthians 11:21-22 and Hebrews 12:5-9. This should be taking place at present.
- c. As a Servant - I Peter 4:10 - we are required to be good stewards. It is then at the judgment seat we are to give an account of our stewardship.

Note how these three judgments are seen in these gates. Sheep - judged as a sinner; Dung - chastisement if we refuse to judge ourselves (Son); Miphkad - judged as a steward. But when the judgment is all over, then what?

III, THE ENDING

In Nehemiah 3:32, we end where we began, with the sheep gate. When judgment is all over, in Revelation 1:5-6, 4:10, and 5:6, we shall occupy with Him through all eternity.

12. THE SHEEP GATE

INTRODUCTION

The last gate mentioned in this chapter is the sheep gate; it is also the first one mentioned. Thus far we have traversed much ground and

have left much unsaid. Study the other lessons contained herein. A desire for the study of the Word of God is of first importance.

What a sight it must have been when the last stone was laid in its place. They were now in their own land - separated from those who sought to do them harm.

The last gate (Miphkad) revealed the truth of judgment - it logically follows the east gate - but after the judgment what? Just one thing remains - eternity. The mention again of this gate reveals the truth of OCCUPATION WITH CHRIST IN ETERNITY. The following notes present the lesson of the re-mention of the sheep gate.

I. A HEAVENLY SCENE

Revelation Chapter 4 gives us a scene in Heaven - something that will transpire in eternity.

1. The One on the Throne - Revelation 4:1-11. A door opened in Heaven - this is a heavenly scene and not an earthly one - note the voice "COME UP HITHER." The purpose of this was to show John some future things - "hereafter" or "after these things."
2. The One Who Opens the Book - Revelation 5:1-9. Note the following - In Revelation 5:1 there is a book in the hand of Him who sat on the throne. In Revelation 5:2, the question of worthiness of one to open that book, and the fact of much searching for such an one; in Revelation 5:5 the comfort given John because there was One found Worthy to open this book. He is the LION (which shows irresistible might, majesty, and sovereignty, and the ROOT OF DAVID (the representative of royalty). But note Revelation 5:6, the ONE John really saw was the LAMB. His wound prints were also seen - the memories of Calvary are treasured in Heaven. It was John the Baptist who said in John 1:29, "...Behold, the Lamb of God..." On the cross (sheep gate), Christ was wounded and slain. In Heaven this slain Lamb is the center of Heaven's strength and glory (sheep gate - eternity). Note also Revelation 6:1. The slain Lamb opens the book.
3. The Worship of Him - In Heaven this slain Lamb is also worshipped (note Revelation 5:8). A song is also sung concerning Him - (Revelation 5:9-10). The One who once

bore the brunt of man's hatred is now the center of Heaven's worship. No voice can be silent when the slain Lamb appears. In this same connection, note Revelation 4:10 and 11.

II. THE MARRIAGE OF THE LAMB

From Revelation Chapter 6 on, though John is in Heaven, he is viewing the wrath of God being poured out on this earth and its inhabitants. Now in Chapter 19, we are once more concerned with things in Heaven (verse 1). Note in verses 1,3,4,and 6 the word *Alleluia*. It means PRAISE YE JEHOVAH.

In Revelation 19:7-8, we note the marriage. It is not spoken of as the marriage of the BRIDE, but of the LAMB. It is His joy that is especially in view, not ours. In verse 8, we have the bridal robes "... arrayed in fine linen..."

III. SERVICE IN HEAVEN

In our heavenly home, there will be no place for laziness. We see in Revelation 22:3 that we shall serve Him. A service without cessation, weariness, or flagging energy. A heart of pure love will pervade all that we do. What will that service be? I know not, but it will be a service that shall please Him, the Lamb slain.

So the last mention of the sheep gate speaks of our constant and eternal occupation with the Lamb. The One with whom we began is the One with whom we will spend eternity. We know that we shall constantly see the marks of Calvary's cross in His body.