

THE GATES OF JERUSALEM

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REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: *Definitions of references pulled from Wikipedia, The Free Encyclopedia, January 2013.*

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INTRODUCTION

"Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for their good work." [Neh.2:18]

In the inspired history, we notice that when Nehemiah and his loyal devoted soldiers and servants arose to build the wall of Jerusalem, which had been broken down, the gates were given first consideration. These gates had been burned with fire and must be set up in their place at once. Herein are some deep spiritual lessons. We trust the Holy Spirit will instruct us anew that we may understand what value these things are to us at this time.

As a slight digression from our subject, we would remark relative to the wall of the city of the New Jerusalem, that it is to have 12 gates. Each several gate will be "**of one pearl**" [Rev.21:21]; the "**one pearl**" is a significant symbol of the Bride of Christ. It was for the sake of the pearl of great price that the Merchant Man seeking goodly pearls sold all that He possessed for its purchase [Mat.13:45]. As the pearl refers to the rare and beautiful character of the Bride of Christ, we would infer that the 12 gates of pearl of the New Jerusalem emphasize the fact that when viewed from every side (north, south, east or west) the glorious heavenly city will remind the observer of the love of the Son of God for His Bride, the "**one pearl**." "**He loved the Church and gave Himself for it**" [Eph.5:25]. The supreme sacrifice of Calvary was the means of possessing her; otherwise, He would not have died. His love for the wife that His Father gave Him was the basis of redemption. But to retrace our steps to the typical city with its 12 gates.

However, Jerusalem of Nehemiah's time is our subject proper. We would learn of its gates and their various lessons for us, for they have typical value...different phases of the great and glorious provision of Calvary. They swing on their hinges for our **ADMONITION AND EDIFICATION**.

THE SHEEP GATE

*"Then Eliashib the high priest rose up with his brethren the priests, and they builded the **SHEEP GATE**." [Neh.3:1]*

At the outset we are checked by the typical reference here to Christ and His people, the true builders of the gates. **Eliashib** ("**God will restore**") the high priest, so plainly refers to Christ that we cannot be mistaken. Then, the fact that the other priests are called "**his brethren**" is not without significance. These just as plainly refer to spirit-endued men of this age that have risen up from time to time to build up the gates that have been "**burned with fire**" [Neh.1:3]. It also may have reference to the priests of the coming kingdom on earth that will arise and build the material gates of the wall of Jerusalem after the heavenly saints will have been translated. But we would emphasize the spiritual gates and get the practical lessons thereof as we go from port to port.

The setting up of the Sheep Gate was priestly work indeed; for it was by this way of access that the beasts were led to slaughter. With their blood-shedding, these beasts pointed on to the one offering of the Lamb of God that "**taketh away the sin of the world**" [Joh.1:29]. He was led "**as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth**" [Isa.53:7].

The Sheep Gate then, emphasizes the cross. It was here that Nehemiah and his able builders began to build the wall, priestly hands setting up the stones, one upon the other, and putting up the beams and bars. It is here that everyone must begin who has any real experimental knowledge of God. The wall, as we have noted, speaks of holiness; not only negative and imputed holiness, but a positive and practical separation from all evil. This separation can only be experienced spiritually by the one that is, in some measure, aware of the meaning of the cross. It was there that all depravity of man's heart was revealed; and it was there also that the absolute holiness of God's character was manifested for His own Son was judged when He identified Himself with us. It was at the cross that ***"mercy and truth are met together; righteousness and peace have kissed each other [Psa.85:10]."***

It was there that Christ entered as the sin-bearer; and, it is there all men must come and acknowledge His death for them ere they can be saved. ***"I am the door: by me if any man enter in, he shall be saved" [Joh.10:9].*** It is only by Christ as the Sacrificed One, that we may enter into the city of God. The paradise in Eden was closed because of Adam's one sin of disobedience; but the better and more enduring garden was opened for man by Christ and His one act of obedience. My sin and consequent guilt was all laid upon Him. My judgment has all fallen upon His holy head. I may walk through the gate, which He opened for me, without fear or condemnation...right into the throne of God. The builders must all commence at this gate. It was made open by sacrifice, built up by sacrifice, and is kept open by sacrifice. The 2nd gate, the Fish Gate, is a further step in the way of experience.

THE FISH GATE

*"But the **FISH GATE** did the sons of Hassennaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof." [Neh.3:3]*

The sons of **Hassennaah** ("*the thorn bush*") is the very suggestive name of the builders of the Fish Gate. It is the second port that we enter in our Christian experience, and refers to our feeding on Christ, in resurrection. It was always part of the menu which He spread before His disciples [Joh.6]. The fish is brought out of the water, symbolic of the judgment which fell upon the holy Son of God. We read in Psalm 42:7, "*...all thy waves and thy billows have gone over me,*" relative to His suffering; but it is only thus that we may have any part with Him. We could never have the opportunity of appropriating Him except in resurrection. He is at the service of all men as the Head of a new creation. They may feed upon Christ after they have entered by the way of the Sheep Gate and thereby become like Him. They love their **THORN-BUSH** character and become like Him upon whom they feed. Then comes the 3rd gate.

THE OLD GATE

*"Moreover the **OLD GATE** repaired Jehoiada the son of Paseah and Meshullam the son of Besodeiah; they laid the beams thereof. And set up the doors thereof, and the locks thereof, and the bars thereof." [Neh.3:6]*

The above port of entry to the city is the next one of interest in our experience. After we have truly entered into the city of God by the door that was made sure to us by the Son of God, and we find Him sufficient and satisfying as our life, then we are constrained to inquire for the old paths. We desire to enter into all the gates that the fathers of The Church set up and

established. We are admonished to ask for them. *“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 for your souls”* [Jer.6:16].

The Old Gate emphasizes a desire for the revealed will of God that we may be subject thereto. It is the **CONSECRATION** gate where we gladly put ourselves on record as those that are walking in all the light, even as the Pentecostal way. We thus acknowledge that we belong to God, by the fact of redemption. We are dearly bought; hence, we should yield to God that which is His own, otherwise we rob God.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” [Rom.12:1]. The Apostle urges us to “present” to God that which belongs to Him. Your body is not your own. It is His property. He desires it for His own use, desires that His Spirit will have the right of way in His temple. For we read, *“know ye not that your body is the temple of the Holy Ghost?”* [1Co.6:19]. When we have truly sought to enter into all that the Old Gate suggests, the next gate will surely be right on the way of our experience, even as it was in the material city.

THE VALLEY GATE

“The VALLEY GATE repaired Hanum and the inhabitants of Zanoah.” [Neh.3:13]

We saw that the Old Gate represented the yielded will (the ardent, earnest desire that God be glorified in our lives) and this port is the next entry. The Valley Gate suggests humility, the lowly place that is in the way of our full entrance into the city. All these gates have a spiritual application to the overcoming life. They tell us of further steps in our experience—greater entrances into our inheritance in Christ. Hence, the Valley Gate speaks of the humiliation that attends the path of full consecration.

Pride is so characteristic of the fallen creature, the old man, that immediately after we have actually surrendered to the Lord, He endeavors to lead us in the opposite direction. He takes us down into the valley of humiliation, that we may walk with Him. Someone has said, “Humble thyself to walk with God,” and it is very expressive. The Lord will not come our way of pride. We must come down and accept His terms if we are to have His fellowship; therefore, the Valley Gate is a most necessary entry. We fear that it is one that the majority of us seek to shun. It is little used; but no one gets very far in his experience without an entrance into this neglected port.

This next gate (the Dung Gate), is also not popular. In fact, we will never consider, much less desire an exit this way unless we have already entered the Valley Gate, the humiliation that attends the path of full consecration.

THE DUNG GATE

“But the DUNG GATE repaired Malchiah, the son of Rechab, the ruler of part of Bethhaccerim.” [Neh.3:14]

What do you think of that? The rulers are the repairers of the dung port, which is truly humbling service. This was the way that the filth was taken out of the city that the people might not be defiled. Someone may say, “Oh, that is a horrible gate. I do not want to have any part in it. Please excuse me.” But, we cannot pass this outlet in any careless manner. If the use of this gate is neglected, the other will not be entered and enjoyed. It is most

necessary to our spiritual growth. It refers anti-typically to the way of victory in the negative sense, over all the covetous desires of the old creation.

The Apostle Paul has given us instructions concerning this gate in the book of Romans. He tells us “**reckon ye also yourselves to be dead indeed untho sin** (reckon our old man dead)” [Rom.6:11]; “**all our righteousnesses are as filthy rags**” [Isa.64:6]. There is no real understanding of spiritual things until the Dung Gate has been repaired and made useful. For not until we have judged ourselves as God has judged us, at the cross, will we come into the full victory over sin in the flesh. The following scripture sets forth the Dung Gate in anti-typical language; observe the filthiness of the spirit is coupled with that of the flesh:

“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.” [2Co.7:1]

There can be no real abiding fellowship with the Lord, not substantial growth, until we have mastered the lesson which the Dung Gate teaches. What is the cause of the dreadful exhibition of the filthiness of the old creation that is all around us, even among God’s people; especially is the filthiness of the spirit manifested in religious affairs? The old creation takes an active interest in the things of God. He wants to have his dirty fingers in the pie. Consequently, the uncleanness that is manifest is the usurpation of man’s reason of the throne and its dominance in religious things instead of the Word of God.

This filthiness is more of an abomination to God than the uncleanness of the flesh. But what is the cause of this dreadful condition? The lack of interest in the Dung Gate. The rulers (or leaders) have neglected to repair this port. The ministers do not emphasize the only way of getting rid of the filth of the city. The Dung Gate is not popular. The death route is shunned. Some do not use it because they do not know of it. Others do not like the exit; but they are missing the best.

Let us who see it and want to get rid of all defilement of spirit, soul, and body use it more and more. We are admonished to cleanse ourselves, that is, judge the old nature in the presence of God and turn away from all that comes of that source whether it be the grosser defilements of the flesh or the less objectionable (as men judge) of the spirit. Turning away is the worse according to God’s verdict; for it usurps authority and will eventually culminate in Antichrist.

“**Flee youthful lusts**” was the admonition to Timothy from the great builder, the Apostle Paul. He did not neglect the Dung Gate. In the world about us, we see men living to please themselves. They yield to all the appetites of their fallen nature. The lust of the flesh, the lust of the eye, and the pride of life sway them continually. It must be otherwise with the Christian. He cannot let his fallen nature master him. He must conquer, by faith, the Word of God relative to the death and burial of the old creation and the resurrection of the new creation. Otherwise, he cannot be a “**vessel unto honor, sanctified, and meet for the master’s use, prepared unto every good work**” [2Ti.2:21]. Let us cry mightily for the repairers of the Dung Gate, so that the brethren may carry out the filth from the city. “**Be ye clean, that bear the vessels of the Lord**” [Isa.52:11]. The next port gives us (typically) the positive side of the teaching of which the Dung Gate is merely the negative.

THE FOUNTAIN GATE

“The GATE OF THE FOUNTAIN repaired Shallun, the son of Colhozeh, the ruler of part of Mizpah.” [Neh.3:15]

This is a refreshing way of access opened to our view. It is truly a contrast to the Dung Gate. It refers to the wonderfully comforting presence of the Holy Spirit in our very being. To the woman at the well, Jesus spoke of **THE FOUNTAIN** (as in the Authorized Version), not merely “*the well*” of which He was the Source and the Giver [John 4]. Later, He cried to the multitude saying, “*He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water*” [Joh.7:38].

The one who has entered the city by way of the Sheep Gate, Christ, and is feeding on Him as risen from the dead, walking in the light and judging the flesh, is not only eligible to receive the Holy Spirit, but ought to enter into the city through the Fountain Gate. It is said to have been repaired even as the Dung Gate. These 2 ports had been in decay, or at least disuse; but now the workers get busy and they are soon ready. This is true in the anti-typical sense also. The truth regarding victory over sin, and the fullness of the Spirit had been sadly neglected. Little was known of these gates as ports of the spiritual Jerusalem.

Folks sometimes speak of the Holy Spirit; but it is more in the sense of an influence, or as a good feeling, rather than as a Person. But the doctrine of the Word concerning the Holy Spirit agrees with that of the figurative teaching of the Fountain Gate. When it was repaired, it was ready for all those that desired to enter its refreshing, cleansing portal. The power and fruitfulness of such saints are enhanced 100-fold thereby.

Only eternity will disclose the profit that others derive from them and the reward that they gain who go this way. On the other hand, the Christian who neglects this port, either through ignorance or prejudice, will sustain an eternal loss. The Fountain Gate is a most necessary entrance to the city. The next port (the Water Gate) is closely connected with the Fountain Gate in the spiritual sense as is plainly evident.

WE CANNOT SEE GOD WITH OUR NATURAL EYE,
HIS GLORY IS MUCH TOO BRIGHT.
BUT WE BEHOLD HIM FACE TO FACE,
AS WE WALK BY FAITH, NOT SIGHT.

MARTHA WAINRIGHT

THE WATER GATE

“Moreover the Nethinims dwelt in Ophel, unto the place over against the Water Gate toward the east and the tower that standeth out.” [Neh.3:26 RV]

The **Nethinims** (“*given ones*”) were servants, and it is fitting that they should have the care of this gate, for it refers to the Word of God. It is the servants, or ministers of The Church, who have, in a special sense, the Word of God committed to their charge. The young minister, Timotheus, was urged by the aged one, the Apostle Paul, who was ready to depart, to a special care and interest in this port. “*Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine*” [2Ti.4:2]. The servants are doubly responsible as to the care of this gate. They are there to open it up for the use of others.

We do not read of any repairs here; possibly it needed none. In the case of the spiritual sense, we know that this is true, for the Truth of the Bible remains unchanged and eternal. All the assaults vain men have hurled against it have not left an impression. The Bible is the most widely read book in the world; and although its adversaries have increased, so have its

defenders. The defenders are more and more contending for the faith of the fathers, once delivered (for all) to the people of God. They are not endeavoring to patch, to improve or repair, or to make the Word of God more popular by adding their own reason to its excellency; but they are simply reading and preaching it as it is. In other words, they are opening up the gate for the use of others.

The Water of the Word is that which keeps our feet clean from the defilements of the world. ***“Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word”*** [Psa.119:9]. In the epistle to the Ephesians, we read that ***“Christ also loved the church, and gave Himself for it; that he might sanctify and cleanse it with the washing of the water by the word”*** [Eph.5:25-26].

We have an illustration of this cleansing, separating way put into practice in the very Book in which we are reading of the setting up of the gates. We see all the people gathered together ***“as one man into the street”*** to listen to the reading of the Word of God [Neh.8:1]. The result is all that could be desired. They are brought to repentance by the power of the Word of God that is read to them and are cleansed by their faith in its inspiration. They are brought to tears over the departure from its precept and pattern: ***“All the people wept when they heard the words of the law”*** [Neh.8:9]. But Nehemiah encouraged them by his words of comfort. He said to them, ***“Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared...neither be ye sorry; for the joy of the Lord is your strength”*** [Neh.8:10]. By the Word, we overcome the wicked one even as Jesus Himself proved [Luk.4]. The next gate gives us the result of an entrance by way of the Water Gate.

THE HORSE GATE

“From above the HORSE GATE repaired the priests, every one over against his house. After them repaired Zadok the son of Immer over against his house.” [Neh.3:28-29a]

In Scripture, the horse is used, with striking frequency, as a figure of the warrior. In the last book of the Bible when the eternal Word of God descends from heaven to the battle, preceding the awful supper of the great God, He is seen in vision riding on a white horse with His army mounted...coming in judgment. The horse is also the symbol of strength and power, thus spiritually emphasizing the instruction relative to the overcoming life. As we pass into the city through the Fountain Gate and make good use of the Water Gate, we are strengthened for the battle. The Horse Gate is incidental, or part of the experience of all such saints. They become aggressive in warfare as the opportunity presents itself. The opportunities will not be lacking as we go this way of compassing the city and taking all the gates.

The horse port is right on the way to full victory; for we must be soldiers if we expect to fully reign with Christ. The weapons of our warfare are not carnal; yet the battle is real. We have a powerful enemy that seeks, with all his consummate skill, to defeat us from entering (practically) all the avenues of service that are opened to us. We have only a little life day in which to war and win the incorruptible crown; therefore, ***“let us not be weary in well doing: for in due season we shall reap, if we faint not”*** [Gal.6:9]. Let us take possession of all the gates; redeem the time (buy up the opportunity), for the days are evil. ***“The night cometh when no man can work”*** [Joh.9:4]. The next gate (the East Gate) carries us on further in our experience.

LOOK TO OTHER BOOKS FOR
INFORMATION
BUT LOOK ONLY TO THE BIBLE FOR
TRANSFORMATION

THE EAST GATE

"After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate." [Neh.3:29b]

Here is the end of the journey, symbolized by this way of access. It emphatically points on to the morning without clouds, the day in our experience when the battle shall be over and the victory shall be won. **"The path of the just shineth more and more unto the perfect day"** [Pro.4:18]. At the end, after we have taken advantage of all the other ports to the city, and profited by all the lessons that we have found in the way, we enter the East Gate.

It loudly speaks of the close of a full-orbed Christian life, not going out in darkness nor despair, nor even ignorance nor fear; but, passing on in light, dazzling light, serene, happy, and blessed, knowing that all is not only well, but wonderful. The God and Father, whom we have learned to know and adore by faith in our pilgrim journey, will there be seen in the full effulgence of heaven. The Lord, whom we have learned to love as our Bridegroom, will there be manifested in reality as such. Faith will give way to sight. The next gate is in perfect order here.

THE GATE MIPHKAD

"After him repaired Malchiah the goldsmith's son unto the place of the place of the Nethinims, and of the merchants, over against the GATE MIPHKAD." [Neh.3:31]

This is the only port to the city whose name has not been translated for us. **Miphkad** means "review" or "appointment for judgment." It was the gate where controversies were tried after the Eastern fashion. Boaz went up to this gate to prove his right to redeem Ruth and her inheritance when the nearer kinsman was disqualified [Rut.4:1].

It is the 10th gate on our journey which is also significant. It speaks of responsibility according to ability. How solemn a lesson we have depicted here! It tells of the judgment seat of Christ where we must all appear. That will be the great **REVIEW**, the Gate Miphkad for the believer. Every deed of service for Christ that we have done for Christ will come up for reward. It will be manifested whether it was done for self or for others. All will be fair and just, no bribing of lawyers or judges at that tribunal. We will all get justice there. It may be we will then find out some things we did not know about ourselves and our work. It may be the results will show, as the poet has said:

"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."

Here is where our ease-loving and self-seeking will be manifested. All our pride and vanity will be seen in the light. Ah, we must all enter this gate. Some of the others we may pass over lightly, but entrance to this gate is not choice, but peremptory. **"We must all appear"** [2Co.5:10]. No subterfuge will avail. There will be no escape from this port. I wonder if we will not wish we had been more loyal, more true and strenuous for the Truth then. What excuse will we make? None will be allowed. Oh, how foolish in the light of that day will all the things of this world

appear! How lightly will all the things we value so highly here weigh on the golden scales in the hands of the Judge! ***“As the very small dust of the balance”*** [Isa.40:15]; yes, lighter than nothing: ***“Altogether lighter than vanity”*** [Psa.62:9].

All the things which we so foolishly ignored and neglected in our pilgrim journey, how much more precious than gold they will appear in that eternal light. How glad we will be for the fiery trials in the which our faith was tried. How rejoiced we will be when the Judge approves our work as done unto Him and as before His eyes. Ah, it will seem as though but a little while that we have toiled and suffered, when we hear our dear Lord’s voice commending us before the court of heaven.

We will not care then whether we were snubbed or forgotten in this scene. It will not hurt us then that we had no abiding place here, no mansion nor money. We will be so glad that we judged this vain-glorious scene in the light of the judgment seat, when we hear the Judge say, ***“Well done, thou good and faithful servant...enter thou into the joy of thy Lord”*** [Mat.25:21].

Thus, we have traveled around the wall of the city of Jerusalem, from one port to another, and I hope we have all learned some lesson of lasting benefit to us. We are at the end now, and yet, the Spirit has not ended the description of the gates with Miphkad; for in the last verse, we are brought back to our starting place...The Sheep Gate.

THE SHEEP GATE

“And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.” [Neh.3:32]

Is it nor marvelous? God would have us turn away from everything at the last and focus our eyes upon Him who was the source and boundless spring of all our life of victory, and will be our constant theme and delight for all eternity. After all our long-comings and shortcomings have been manifested in the light of the judgment seat, we shall turn from it and its meted-out rewards to the Judge Himself, whom we will rejoice to find is our Kinsman Redeemer and Bridegroom. We shall view Him as the Lamb that was slain, and at His feet shall fall in wondrous adoration. We shall find our heaven in praising Him who has loved us and loosed us from our sins in His own precious blood.

After aeons upon aeons have passed away, the cross will still be our boast and song. We will never lose sight of that which has forever put our sins away and made us as eternal and abiding as Almighty God in holiness and stability.

FAITH, HOPE AND CHARITY

OF GOD'S FAITH, HOPE AND CHARITY,
LOVE IS THE GREATEST OF THE THREE.
GOD SENDS HIS LOVE TO US BELOW,
AND THAT IS WHY WE LOVE HIM SO.
GOD IS LOVE, IN HIS WORD WE READ,
BUT FAITH AND HOPE WE ALSO NEED.
BY FAITH WE KNOW HE'S ALWAYS NEAR,
SO WE SHOULD NEVER DOUBT NOR FEAR.
GOD LOVED US FIRST AND SENT HIS SON;
VICTORY OVER SIN HE WON.
HE TOOK OUR PLACE ON CALVARY'S TREE;
HE WAS MADE SIN FOR YOU AND ME.
DIVINE LOVE GOD BESTOWS ON YOU,
AS WELL AS GRACE AND MERCY, TOO.
LET'S TRUST AND YIELD TO HIM EACH DAY,
THEN HE WILL GUIDE US ALL THE WAY.

ESSIE LEONARD

