

The book of Nehemiah records the restoration of the walls and gates of natural Jerusalem. But it is also a picture of the work of God in the restoration of his church – the spiritual body of God. (see Heb. 11:10; 12:22)

-12 gates total listed in Nehemiah (talkjesus.com [r. jones] and “Word Commentary”).

Each gate has a spiritual counterpart. (Heb. 8:5; Heb. 10:1 Rev. 21:10-13)

Each gate in the new Jerusalem is a single pearl. (Rev. 21:21)

Jesus is the pearl of great price (Matt. 13:45-46)

and the only entrance into the city. (John 10:9; John 14:6)

Each gate therefore depicts aspects of the finished work of Christ.



### 1. **THE SHEEP GATE**

“Eliashib” means whom God restores (“Smith’s Bible Dictionary”)

[Nehemiah 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.”

First to be restored. It was called the Sheep Gate because it led out to the sheep markets, where lambs were sold for the Temple. (This gate also led out to Golgotha, the path Jesus took to the cross.)

## 2. THE FISH GATE

[Nehemiah 3:3](#) “The sons of Hassenaah built the Fish Gate. They laid its beams and set its doors, its bolts, and its bars.”

A main entrance into Jerusalem. (II Chr 33:14; Zeph. 1:10)

Fish were brought into the city through it – Soul Winning, Witnessing).

“old”

## 3. The Jeshanah Gate

(Where elders would meet to judge & tell about community.)

[Nehemiah 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.”

This gate represents the eldership of the city and their guidance in the ancient paths. (Jeremiah 6:16)

Uzzid, the goldsmith and Hanniah, the perfume-maker (see I Peter 1:6-7; II Cor. 2:14-15)

Pastors, Elders are the goldsmiths & perfume makers of the Body.

## 4. The Valley Gate

[Nehemiah 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.”

Led to 2 main valleys:

(1) The Hinnon Valley (see Deu. 2:20-21; II Sam 21:16-22)

Solomon erected high places for Molech in this valley (I Kings 11:7) to whom children were sacrificed by fire. (II Kings 16:3-23:10; II Chr. 28:3; 33:6; Jer. 7:30)

Josiah rendered the valley useless when he spread human bones all over it. (II Kings 23:10, 13-14) From then it became the garbage dump of the city. Because of its ceremonial defilement and its history of human sacrifices by fire, the valley became known as “Ge Hinnom” or “Gehenna” the name used for Hell itself, the Lake of Fire. (Mt. 5:22; 10:28; 23:15, 33)

(2) Kidron Valley - Kidron means “dusky, gloomy”. It was across the valley that Jesus crossed over to go to the Garden of Gethsemane. (John 18:11)

Pagan altars and images were buried during the cleansing of Jerusalem. (I Kings 15:13; II Kings 23:4-12; II Chr. 15:16; 29:16; 30:14)

The Valley Gate represents what we have been taken out from, snatched from the fires of Hell by the grace of God and secondly, valley we enter by choice, the valley of suffering and cleansing. (Ps. 23:4; 84:6-7)

## 5. The Dung Gate

Nehemiah 3:13 “Hanun and the inhabitants of Xanoah 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.

The exit for refuse and rubbish. Spiritual “dung” represents two things:

[1] shame of the old life (Romans 7:24; 6:1-4; Rev. 21:27, 22:14-15)

[2] glory of the old life (Phil. 3:7-10)

As a new creation, we count both the shame and glory of the old life as “dung”.

## 6. The Fountain Gate

Nehemiah 3:15 “And Shallum the son of Colhozeh, ruler of the districk 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.”

The Fountain Gate appears to be in the most ruin, so much that it blocked Nehemiah’s inspection of the wall. (Neh. 2:14)

It had to be the center of a concentrated attack from Babylon. (II Kings 25:4)

Likewise, the gates spiritual counterpart is a target of concentrated Satanic attack. According to Neh. 3:15-19, a number of places are associated with the gate.

(A) The King’s Pool – Pool of Siloam (Isaiah 8:6 Shiloah; John 9:7 - Siloam)

(B) The King’s Garden (Songs of Sol. 4:12-16; Is. 58:11-12, James 15:1-8)

(C) Steps to Zion (Psalm 87:2; Heb. 12:22)

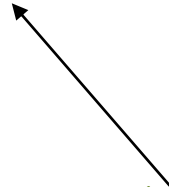
(D) Tombs of David (II Chr. 32:33; Acts 2:25-32)

(E) Home of Heroes (II Sam. 23:8-38; 22:32-51)

(F) The Armory (Rom. 13:12; Ex. 6:11-17)

The Fountain Gate gave access to the fountain (Gihon Spring). Jerusalem's perennial source of water. This water represented the life source of God Himself. (Ps. 36:9; Isaiah 8:6)

See [Jeremiah 2:13](#) "[For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water.](#)"



Jerusalem had forsaken God and built their own cisterns. (Jer. 2:13)

A cistern was like a well with no spring to feed it. H<sub>2</sub>O was brought from another source to store it for later use. We are to come to Jesus for living water. (John 4:10-14)

In John 7:37-38, Jesus said to come to Him - **HE IS THE TRUE SOURCE OF WATER/LIFE.**

## 7. **The Water Gate**

[Nehemiah 3:26](#) "[And the temple servants living on Ophel repaired to a point opposite the Water Gate on the east and the projecting tower.](#)"

In scripture, water represents the word of God. (James 15:13, Eph. 5:26; Heb. 10:22)

Notice the "temple servants" repair the Water Gate. Once the wall is completed, this will be a great reward that takes place in [Nehemiah 8:1-3](#), when the Law of Moses is read aloud at the Water Gate.

**8. The Horse Gate** (II Kings 11:16; Jeremiah 31:40)

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

(II Kings 11:16; Jeremiah 31:40) This was the gate that the king’s chariot passed through. (see Job 39:19-25)

In the Bible, the horse represents two attributes in the Christian life:

Discipline (James 3:3)

Warfare (Ze: 10:3; Song of Songs 1:9)

The Lord’s restoring his church for battle. (Rev. 6:2; 19:11)

“The Inspection Gate”

“The Muster Gate”

**9. The Miphkad Gate** (#10 in Nehemiah)

**Nehemiah 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.”

The word Miphkad is used only in three passages in the Bible:

READ THIS



I Chr. 21:1-22;22:2 1 Then Satan stood against Israel and incited David to number Israel. 2 So David said to Joab and the commanders of the army, “Go, number Israel, from Beersheba to Dan, and bring me a report, that I may know their number.” 3 But Joab said, “May the LORD add to his people a hundred times as many as they are! Are they not, my lord the king, all of them my lord's servants? Why then should my lord require this? Why should it be a cause of guilt for Israel?” 4 But the king's word prevailed against Joab. So Joab departed and went

throughout all Israel and came back to Jerusalem. 5 And Joab gave the sum of the numbering of the people to David. In all Israel there were 1,100,000 men who drew the sword, and in Judah 470,000 who drew the sword. 6 But he did not include Levi and Benjamin in the numbering, for the king's command was abhorrent to Joab.

7 But God was displeased with this thing, and he struck Israel. 8 And David said to God, "I have sinned greatly in that I have done this thing. But now, please take away the iniquity of your servant, for I have acted very foolishly." 9 And the LORD spoke to Gad, David's seer, saying, 10 "Go and say to David, 'Thus says the LORD, Three things I offer you; choose one of them, that I may do it to you.'" 11 So Gad came to David and said to him, "Thus says the LORD, 'Choose what you will: 12 either three years of famine, or three months of devastation by your foes while the sword of your enemies overtakes you, or else three days of the sword of the LORD, pestilence on the land, with the angel of the LORD destroying throughout all the territory of Israel.' Now decide what answer I shall return to him who sent me." 13 Then David said to Gad, "I am in great distress. Let me fall into the hand of the LORD, for his mercy is very great, but do not let me fall into the hand of man."

14 So the LORD sent a pestilence on Israel, and 70,000 men of Israel fell. 15 And God sent the angel to Jerusalem to destroy it, but as he was about to destroy it, the LORD saw, and he relented from the calamity. And he said to the angel who was working destruction, "It is enough; now stay your hand." And the angel of the LORD was standing by the threshing floor of Ornan the Jebusite. 16 And David lifted his eyes and saw the angel of the LORD standing between earth and heaven, and in his hand a drawn sword stretched out over Jerusalem. Then

David and the elders, clothed in sackcloth, fell upon their faces. 17 And David said to God, “Was it not I who gave command to number the people? It is I who have sinned and done great evil. But these sheep, what have they done? Please let your hand, O LORD my God, be against me and against my father's house. But do not let the plague be on your people.”

18 Now the angel of the LORD had commanded Gad to say to David that David should go up and raise an altar to the LORD on the threshing floor of Ornan the Jebusite. 19 So David went up at Gad's word, which he had spoken in the name of the LORD. 20 Now Ornan was threshing wheat. He turned and saw the angel, and his four sons who were with him hid themselves. 21 As David came to Ornan, Ornan looked and saw David and went out from the threshing floor and paid homage to David with his face to the ground. 22 And David said to Ornan, “Give me the site of the threshing floor that I may build on it an altar to the LORD—give it to me at its full price—that the plague may be averted from the people.”

Miphkad is translated as “number” (i.e. census). David was told by God to not number his army. Man had been told to take two censuses or “numbers” at God’s command.

(see Numbers 1:1-2; 26:1-2; Ex. 20:12-16)

As a result of David’s disobedience, he built an alter at the threshing floor of Araurah.

(The temple would be built on this site later.)

So, first **[1]** the word Miphkad meant a census taken by David.

Secondly, **[2]** it meant the temple site itself. (I Chr. 22:1, 6-10)

The only other use of the word is in:

**[3]** (Ezra 43:21) where it means “appointed place”.

The Miphkad Gate led directly into the Temple Courtyard, the “appointed place” of God’s presence.

**10. The Ephraim Gate** (#11 in Nehemiah) - \*Needed no restoration\*

[Nehemiah 8:16](#) “[So the people went out and brought them and made booths for themselves, each on his roof, and in their courts and in the courts of the house of God, and in the square at the Water Gate and in the square at the Gate of Ephraim.](#)”

It did not need any restoration. Ephraim means “double fruitfulness”. It was associated with the Feast of Tabernacles ([Neh. 8](#)) which is God’s pattern for the last day harvest.

The focal day of this feast was the Day of Atonement ([Lev. 16:2, 12-17](#)) which also has a spiritual fulfillment in the church. ([Rev. 8:15](#))

As the church, we are called to be doubly fruitful. ([John 15:1-8; 14:12](#))

The King’s Gate

**11. The Gate of The Guard** (#12 in Nehemiah 12:39) \*Needed no repairs\*

[Nehemiah 12:39](#) “[and above the Gate of Ephraim, and by the Gate of Yeshanah, and by the Fish Gate and the Tower of Hananel and the Tower of the Hundred, to the Sheep Gate; and they came to a halt at the Gate of the Guard.](#)”

Needed no repairs. There were two kinds of guards:

[A] The guards at all the gates ([Neh. 7:1-3](#))

[B] The helpers at the Guard Gate ([Neh. 7:45, 73](#))

The last kind were not simply recruited, but were appointed as a lineage, just like priests, singers and temple servants. (Neh. 10:28-29, 39; Neh. 12:45-47; Neh. 13:4-5)

According to I Ch.9:17-26, the responsibilities of the gate keepers as an order within the temple were to:

- [1] guard the threshold of the tent ( I Ch. 9:25)
- [2] responsible for the rooms and treasures in the house of God (I Ch. 9:26, Rom.11:33; Col. 2:2-3)
- [3] had charge of the key for opening each morning (I Ch. 9:27; Luke 11:52; Mt. 16:19)
- [4] had charge of the articles used in temple services (I Ch. 9:28)
- [5] were assigned to take care of the furnishings and consumables (I Ch. 9:29)

One particular gatekeeper was Obed-edom. (II Sam. 6:12; I Chr. 13:13)

The gatekeepers were those who have made as experiences of the riches of God's presence that they devoted their whole lives to ushering others into the presence of God. (Ps. 84:10)

## **12. The East Gate** (#9 in Nehemiah)

[Nehemiah 3:29](#) "After them Zadok the son of Immer repaired opposite this own house. After him Shemaiah the son of Shecaniah, the keeper of the East Gate, repaired.

(The other two were the Water Gate and the Gate of the Guard.) It was the middle of the three gates that led into the temple compound. It had special significance for Israel (Ez. 47:1, 10:1-5; 15:19). It represented two things:

[1] The coming of the Glory of the Lord (Ez. 43:15)

[2] The coming of the Lord of Glory (Is. 6:14)

First coming of Messiah – Zech. 9:9-10

Luke 19:29-49; 21:37-38

Ez. 44:1-2

Second coming- Matthew 24:27

Ze. 14:3

The week before his crucifixion, Jesus spent the night on the Mount of Olives. Each morning, he would enter through the East Gate. (Matt. 24:1-3, Matt 13:1-4)

He later ascended to Heaven from the Mount of Olives (Acts 1:12)

& will return the same way he ascended. (Acts 1:10-11; Ez. 11:1-3, 23)

At that time, he will again pass through the East Gate. (Psalm 24)