

11/24/24

Nehemiah 3-4

We come to the rebuilding of the wall in Chapter 3 and the various locations where each group would make repairs on the wall.

1. An important observation in Chapter 3 is that there is complete unity and harmony of purpose through diversity, this is obvious by the different categories of people and the repeated phrase “next to” thirteen times and “after them” fourteen times.

* Much like the body of Christ, the many members fitly joined together for the edification of the body in love. Rom. 12; 1Cor. 12; Eph. 4:9-18

2. Secondly the repeated phrase “made repairs or repaired 28 times, in front or by his house”. vs. 10, 23, 28, 29, 30

3. The qualifications for the work of God is our homes, they should never be neglected and there is great protection regarding our homes as we serve in the work of God. 1Tim. 3; 2Tim. 1:3-7; Tit. 1

The first division of the book of Nehemiah is the city of Jerusalem under reconstruction. Neh. 1-6

1. The commission of Nehemiah to go to the city of Jerusalem. Neh. 1:1-2:8

2. The plans of Nehemiah to rebuild the wall at Jerusalem. Neh. 2:9-10

3. The work of Nehemiah completed the rebuild the wall of Jerusalem. Neh. 3:1-6:19

a. The list and details of those involved in the building of the wall of Jerusalem and run counterclockwise. Neh. 3:1-32

b. The constant attack from outside and inside Jerusalem. Neh. 4:1-6:14

c. The completion of the wall of Jerusalem. Neh. 6:15-19

* Ten gates are mentioned and each of them are symbolic and applicable to our life in Christ, the New Jerusalem coming down from heaven has 12 gates. Rev. 21:12

3:1-2 The Sheeps Gate.

* “Then Eliashib the high priest rose up with his brethren the priests and built the Sheep Gate; they consecrated it and hung its doors. They built as far as the Tower of the Hundred, and consecrated it, then as far as the Tower of Hananel. Next to Eliashib the men of Jericho built. And next to them Zaccur the son of Imri built.”

1) The first gate is named the Sheep Gate, located on the northeast corner of the wall. vs. 1, 32

a) The gate was named the Sheep Gate because sheep were led through it to the Temple and was near the market where sheep were sold, close to the Sheep Pool where the Temple sacrifices were washed, a type of Christ.

b) The Sheep Gate was also near the Pool of Bethesda. Jn. 5:2

- c) Between the Sheep Gate and the Fish Gate were the Tower of Hammeah (hundred) and the Tower of Hananel. Neh. 12:39; Jer. 31:38
- 2) The Sheep Gate is a reminder of the cross.
 - a) Jesus was the Lamb of God to take away the sins of the world. Jn. 1:29; Rom. 5:1-2; 2Cor. 5:21; 1Jn. 2:2
 - b) The fallen human race is described as wayward sheep, “All we like sheep have gone astray; We have turned, every one, to his own way: and the Lord has laid on Him the iniquity of us all.” Is. 53:6
 - c) Dead in trespasses and sins. Eph. 2:1-2
 - d) Jesus is the Good Shepherd and the door through which sinners are led into the sheepfold. Jn. 10:1-9; 14:6
 - f) Christians are “bought with a price” from the slave market by the precious blood of Jesus Christ, as a Lamb without blemish and without spot. 1Cor. 6:20; 1Pet. 1:19

3:3-5 The Fish Gate.

* “Also the sons of Hassenaah built the Fish Gate; they laid its beams and hung its doors with its bolts and bars. And next to them Meremoth the son of Urijah, the son of Koz, made repairs. Next to them Meshullam the son of Berechiah, the son of Meshezabel, made repairs. Next to them Zadok the son of Baana made repairs. Next to them the Tekoites

made repairs; but their nobles did not put their shoulders to the work of their Lord.”

- 1) The second gate is named the Fish Gate, located on the north, west from the Sheep Gate and led out to the main road north from Jerusalem, descending to the coastal plain through Beth-Horon.
 - a) At the First Temple it was one of the main entrances to Jerusalem. 2Chron. 33:14
 - b) The common opinion is that it was located close to the site of the present-day Damascus Gate.
 - c) The Fish Gate was named because merchants brought fish from Tyre or the Sea of Galilee through it to the fish market. Neh. 13:16
- 2) The Fish Gate is reminder of soul winning.
 - a) Jesus calling His disciples said, “I will make you fishers of men”. Matt. 4:19
 - b) The three parables of the one lost sheep, the lost coin and the lost two sons, have as their punch line joy in heaven over one lost sheep that is found. Lk. 15:1-32
 - * Not eternal security that if you walk away, you will always come back, the Prodigal was lost when he left the house of his father, he got saved in the pigpen.
 - c) The Proverb says, “he that wins souls is wise” Prov. 11:30

- d) “He that goes forth and weeps, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” Ps. 126:6
- e) Those who are wise shall shine like the brightness of the firmament and those who turn many to righteousness like the stars forever and ever.” Dan. 12:3
- f) The great commission is to go and make disciples of all nations and baptising them. Matt. 28:19-20

3:6-12 The Old Gate.

* “Moreover Jehoiada the son of Paseah and Meshullam the son of Besodeiah repaired the Old Gate; they laid its beams and hung its doors, with its bolts and bars. And next to them Melatiah the Gibeonite, Jadon the Meronothite, the men of Gibeon and Mizpah, repaired the residence of the governor of the region beyond the River. Next to him Uzziel the son of Harhaiah, one of the goldsmiths, made repairs. Also next to him Hananiah, one of the perfumers, made repairs; and they fortified Jerusalem as far as the Broad Wall. And next to them Rephaiah the son of Hur, leader of half the district of Jerusalem, made repairs. Next to them Jedaiah the son of Harumaph made repairs in front of his house. And next to him Hattush the son of Hashabniah made repairs. Malchijah the son of Harim and Hashub the son of Pahath-Moab repaired another section, as well as the Tower of the Ovens. And next to him was Shallum

the son of Hallohesh, leader of half the district of Jerusalem; he and his daughters made repairs.

- 1) The third gate is named the Old Gate, located in the northwest corner.
 - a) The gate is identified with the Corner Gate. 2Kings 14:13; Jer. 31:38
 - b) Some believe the gate’s name was due to being the main entrance into the old city of Salem (Jerusalem) on the north side.
- 2) The Old Gate is a reminder of the old nature of Christians.
 - a) The old sin nature is contrary to God’s ways and will, the new man verses the old man. Col. 3:5-17; Rom. 6:6-14
 - b) We reckoned the old man dead at repentance and are to reckon him dead daily, so that sin has no dominion over us. Rom. 6:6, 11
 - c) Jeremiah speaks of the old paths to abide in God’s word, not lies. Jer. 6:16; Jn. 15:4

3:13 The Valley Gate.

* “Hanun and the inhabitants of Zanoah repaired the Valley Gate. They built it, hung its doors with its bolts and bars, and repaired a thousand cubits of the wall as far as the Refuse Gate.”

- 1) The fourth gate is named the Valley Gate, located in the western section of the wall.
 - a) Nehemiah began his night survey of the wall and ended at this gate. Neh. 2:13-15
 - b) The gate led into the lowly Tyropoeon Valley, the area of today’s Jaffa Gate.

- 2) The Valley Gate reminds us and speaks of our need of humility and our willingness to walk and occupy a lowly place in the Lord's service.
- a) Christ set the example by humbling Himself by divesting Himself of His glory taking the form of a bondservant, coming in the likeness of men and was obedient to the point of death, even the death of the cross. Phil. 3:5-11; Mk. 10:35-45
 - 1)) Never comparing ourselves to anyone else becoming unwise. 2Cor. 10:12
 - 2)) Always comparing ourself to Christ, so as to be and remain humble, for pride goes before destruction....Prov. 16:18
 - b) Peter commands to "Humble ourselves... that he may exalt in due time" 1Pet. 5:5-6
 - c) Jesus warns about the pride of man, "whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" Lk. 14:11

3:14 The Refuse or Dung Gate.

* "Malchijah the son of Rechab, leader of the district of Beth Haccerem, repaired the Refuse Gate; he built it and hung its doors with its bolts and bars."

- 1) The fifth gate was named the Dung Gate and was located in the southern section of the wall.
- a) The gate was named the Dung Gate because it led to the Hinnom Valley, south of Jerusalem, where refuse or garbage was dumped and burned.

- b) The dump site was always burning, Jesus used it to illustrate Gehenna the eternal place for unbelievers, where the fire is never quenched and the worm never dies. Mk. 9:42-47
- 2) The Dung Gate reminds us of our need for constant cleansing from sins confessing and asking forgiveness, keeping our account short and up to date. Jn. 13; 1Jn. 2:1
 - a) Every believer will sin till the day they die, but they no longer live habitually in sin as before excepting Jesus.
 - b) So we have a lawyer for our defense, Christ Jesus to maintain fellowship with God. 1Cor. 11: 31-32; 1Jn. 2:1
 - c) The son of Rachab is named, his lineage goes back to the days of Jeremiah, as they took refuge in Jerusalem from Nebudchadnezzar, but refused to drink wine Jeremiah set out, as they had vowed to God, being more righteous than the Jews. Jeremiah said there would never fail one to stand before Yahweh forever. Jer. 35:19
 - 1)) The nation of Israel was told to depart from Babylon after 70 years of captivity, "go out from there, touch no unclean thing; go out of the midst of her; be you clean, that bear the vessels of the LORD" Is. 52:11
 - 2)) We are to cleanse ourselves from all filthiness of the flesh and spirit,

perfecting holiness in the fear of God”
2Cor. 7:1

- 3)) In other words, we are to be holy in all areas, a sanctified life. Lev. 11:44; 1Pet. 1:15-16

3:15-25 The Fountain Gate.

* “Shallun the son of Col-Hozeh, leader of the district of Mizpah, repaired the Fountain Gate; he built it, covered it, hung its doors with its bolts and bars, and repaired the wall of the Pool of Shelah by the King’s Garden, as far as the stairs that go down from the City of David. After him Nehemiah the son of Azbuk, leader of half the district of Beth Zur, made repairs as far as the place in front of the tombs of David, to the man-made pool, and as far as the House of the Mighty. After him the Levites, under Rehum the son of Bani, made repairs. Next to him Hashabiah, leader of half the district of Keilah, made repairs for his district. After him their brethren, under Bavai the son of Henadad, leader of the other half of the district of Keilah, made repairs. And next to him Ezer the son of Jeshua, the leader of Mizpah, repaired another section in front of the Ascent to the Armory at the buttress. After him Baruch the son of Zabbai carefully repaired the other section, from the buttress to the door of the house of Eliashib the high priest. After him Meremoth the son of Urijah, the son of Koz, repaired another section, from the door of the house of Eliashib to the end of the house of Eliashib. And after him the priests, the men of the plain, made repairs. After him

Benjamin and Hasshub made repairs opposite their house. After them Azariah the son of Maaseiah, the son of Ananiah, made repairs by his house. After him Binnui the son of Henadad repaired another section, from the house of Azariah to the buttress, even as far as the corner. Palal the son of Uzai made repairs opposite the buttress, and on the tower which projects from the king’s upper house that was by the court of the prison. After him Pedaiah the son of Parosh made repairs.”

- 1) The sixth gate was named the Fountain Gate, located in the southeastern part of the wall.
 - a) The Fountain Gate was northeast of the Dung Gate, near the Pool of Siloam by “the king’s garden” and led into the Kidron Valley. 2Kings 25:4
 - b) The gate derived its name from the location where the Siloam Tunnel emerged from the ground with water from the Gihon Spring.
 - c) This was the tunnel King Hezekiah carved out to hide the water source from the Assyrians from the Spring of Gihon to the Pool of Soloam, about 1, 748.69 feet long. 2Kings 20:20; 2Chron. 32:2-4
- 2) The Fountain Gate alludes and reminds us of the Holy Spirit.
 - a) During the Feast of Tabernacles water was brought from the Pool of Siloam and emptied on the steps to the temple to indicate God’s faithfulness to Israel in the wilderness, but on the eight day no water

was brought to indicate they no longer need the water, it was on that day Jesus cried out, “If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his heart shall flow rivers of living water”. Jn. 7:37-38

* John gives his commenrtary, “But this He spoke concerning the Spirit, whom those believing would receive; for the Holy Spirit was not yet given because Jesus was not yet glorified.” Jn. 7:39

- b) John said Jesus was speaking of the Holy Spirit fulfilled at Pentocost being Baptized with the Holy Spirit. Acts 2
- c) The believer is to continually be filled, baptized with the Holy Spirit for empowerment for service. Eph. 5:18

3:26-27 The Water Gate.

* “Moreover the Nethinim who dwelt in Ophel made repairs as far as the place in front of the Water Gate toward the east, and on the projecting tower. After them the Tekoites repaired another section, next to the great projecting tower, and as far as the wall of Ophel.”

- 1) The seventh gate was named the Water Gate, located on the eastern side of the wall and was part of the palace-Temple complex rather than in the wall and was straight across east from the Valley Gate.

- a) The gate was named Water Gate because it led to the city’s main source of water, the Gihon Spring.
- b) The gate encompassed a large area, for the reading of the law by Ezra and his helper took place there. Neh. 8:1, 3, 16
- 2) The Water Gate is related and symbolic of the Word of God.
 - a) The priest in the Old Testament washed at before the brass basin. Ex. 30:18
 - b) Nehemiah 8 all gathered to water gate to hear the Word. 2Tim. 3:16-17; 2Pet. 1:19-21
 - c) Jesus compared Himself to water, a type of God’s Word, when He spoke to the Samaritan woman at Jacob’s well, she would never thirst again. Jn. 4:5-14
 - d) Jesus washed the feet of His disciples. Jn. 13:1-16
 - * Two different word are use “luo” to wash completely, “nipto” to wash a portion. We have been washed completely through our new birth, but we stumble, even sin willfully at time needing to clean our feet as we walk in this world.
 - e) Jesus said to His disciples, “You are cleanse by the words I have spoken unto you.” Jn. 15:3
 - f) Jesus cleanses his bride by the washing of the water by the word. Eph. 5:26; Ps. 119:9-11

- g) We are to be good Berean to examine all things and be diligent students of the Scripture in order to rightly divide the word of truth. Acts 17:11; 2Tim. 2:15
- h) The word of God will thoroughly develop spiritual maturity in the believer who reads and studies, being Inerrant and Infallible. 2Tim 3:16-17; 2Pet. 1:19-21

3:28 The Horse Gate.

* “Beyond the Horse Gate the priests made repairs, each in front of his own house.”

- 1) The eight gate is named the Horse Gate, located on the east side of the Temple overlooking the Kidron Valley.
 - a) This was the gate through which horses entered and exited the palace area, the horse stables were probably located near.
 - b) It speak of warfare and military power.
 - c) When we go to Israel we get off our bus close to it and sit on a tarraced area to teach about the temple and East Gate.
 - d) The vantage point is spectacular for the entire Temple Mount and Old city.
- 2) The Horse Gate is a reminder of the believers’ spiritual warfare, horses symbolize war.
 - a) The horse was used for war. Rev. 6:4; Zech. 1:8
 - b) Paul says we are to endure hardship as good soldiers of Jesus Christ, we are to contend for the faith. 2Tim. 2:3; Jude 3

- c) Bringing every thought into captivity to the knowledge of God. 2Cor. 10:3-4
- d) We are to be sober, vigelent; because our adversary the devil walks about like a roaring lion, seeking whom he may devour. 1Pet. 5:8
- e) Paul describes our spiritual armor for our daily warfare to be victorious in the good fight of faith to finish our course with joy. Eph. 6:10-18; 2Tim. 4:6-7

3:29-30 The East Gate.

* “After them Zadok the son of Immer made repairs in front of his own house. After him Shemaiah the son of Shechaniah, the keeper of the East Gate, made repairs. After him Hananiah the son of Shelemiah, and Hanun, the sixth son of Zalaph, repaired another section. After him Meshullam the son of Berechiah made repairs in front of his dwelling.”

- 1) The ninth gare was named the East Gate, located directly east of the Temple area, located below the present-day Golden Gate.
 - a) The people entered the Temple through this gate, on their way to worship and present offerings and sacrifices to Him.
 - b) Many teach Jesus will walk through the East Gate that is present today and Muslims have placed tumbs there to insure He does not.
 - c) But the present East Gate in on the Atuman Wall, not the walls of Nehemiah, the old

Eastern Gate is below the present day Eastern Gate.

- 2) The East Gate suggests and speaks and reminds us of the return of Christ.
 - a) But Jesus will first come for His church in the air at the Rapture. Jn. 14:1-3; 1Thess. 4:16-17; 2Pet. 3:9
 - b) Jesus will then return with His church to the Battle of Armeggodon to set up the Kingdom Age. 1Tim. 3:13; Rev. 19
 - c) Jesus will be as “the bright and morning star” to the church. Rev. 22:16
 - d) Jesus will be as “the Sun of righteousness” to Israel. Mal. 4:2

3:31 The Miphkad Gate.

* “After him Malchijah, one of the goldsmiths, made repairs as far as the house of the Nethinim and of the merchants, in front of the Miphkad Gate, and as far as the upper room at the corner. And between the upper room at the corner, as far as the Sheep Gate, the goldsmiths and the merchants made repairs.”

- 1) The tenth gate is named the Miphkad Gate or Mustard Gate located in the northernmost section of the east wall, close to the north-east wall of the Temple.
 - a) The word means review, registry or inspection found in only three other passages: 2Sam. 24:9 and 1Chron. 21:5, it means numbering or mustering, and Ezk.

43:2, it means the appointed place for the sin offering to be burned in the Kingdom Age.

- b) The gate was for strangers coming to Jerusalem to inspect their person and business for security and speaks of judgment, also for reviewing the army returning from battle.
- c) When the repairs to the Inspection Gate and the section of the wall to the corner were completed, the work had come full circle back to the Sheep Gate, which is the sacrifice of Jesus Christ and represents the judgment of sin at the cross. vs. 32, 1
- d) The laborers were so intensely committed in completing the rebuilding of the wall and gates that the job was completed in 52 days Neh. 6:15
 - * The people had a mind to work”, with a determination to see the project completed. Neh. 4:6
- e) When the task was done, Israel’s enemies “perceived that this work was wrought by our God” Neh. 6:16
- f) With the exception of the nobles of Tekoa, everyone participated-from the high priest to goldsmiths, perfume makers, rulers, Levites, merchants, and women, some did more than their share. Neh. 3:5, 27
- g) This is encouraging example to what God can and wants to accomplish through faithful people working together by God and

servant leadership, obeying His voice, “arise and build” for His honor and glory. Neh. 2:20

2) The Muster or Inspection Gate reminds us of the Judgment Seat of Christ.

- a) After the Rapture of the church, every believer will stand before the Judgment Seat of Christ to “give an account of himself to God” Rom. 14:10-12
- b) Each person will be judged “according to that he hath done, whether it be good or bad” 2Cor. 5:10
- c) And will be rewarded “according to his own labor”. 1Cor. 3:8
- d) All our works will be tried by fire to determine their value for Christ by the motive of our hearts. 1Cor. 3:13-15; 4:5

4:1-23 The building of the wall defended against the enemy.

4:1-5 The opposition to the building of the wall.

4:1-3 The enemy of Nehemiah from without.

- 1) The response of Sanbalot, “But it so happened, when Sanballat heard that we were rebuilding the wall, that he was furious and very indignant, and mocked the Jews.” vs. 1

- a) The word “but” marks the sharp contrast between the people of God and the enemies of God.
 - b) Sanbalot was furious “charah” means to be hot, to burn and indignant “ka’ac” vexed or irritated hearing the Jews were rebuilding the wall.
 - c) The first thing he did was to mock “la ag” means to deride the Jews.
- 2) The words of mockery by Sanbalot about the Jews. vs. 2
- a) He addressed his brethren and military forces, “And he spoke before his brethren and the army of Samaria.” vs. 2a
 - b) His arrogant pride demeaned the Jews by sarcasm and ridicule, “and said, “What are these feeble Jews doing? Will they fortify themselves?” frail or powerless.
 - c) His lack of fear of God, “Will they offer sacrifices?”, the temple was built. and offerings had been offered. Ezra 5:10, 17
 - d) His disbelief in the work, “Will they complete it in a day?”, in other words, the task was too great and would be impossible!
 - e) His insulting assessment, “Will they revive the stones from the heaps of rubbish—stones that are burned?”, the rubble of the ruins. vs. 2b-g
- 3) The response of Tobiah. vs. 3

- a) Tobiah the Ammanite became greatly disturbed, “Now Tobiah the Ammonite was beside him,” vs. 3a
- b) The words of Tobiah ridiculed the Jews also indicating the quality of the wall would be inferior, weak unable to defend them or the city, “and he said, Whatever they build, if even a fox goes up on it, he will break down their stone wall.” vs. 3b-f

4:4-6 The prayer and resolve of Nehemiah.

- 1) The imprecatory prayer for God’s vengeance, “Hear, O our God, for we are despised; turn their reproach on their own heads, and give them as plunder to a land of captivity! Do not cover their iniquity, and do not let their sin be blotted out from before You.” vs. 4a-5b
- a) We as believers are not to pray this was for our enemies, Jesus said, “But I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you. To him who strikes you on the one cheek, offer the other also. And from him who takes away your cloak, do not withhold your tunic either. Give to everyone who asks of you. And from him who takes away your goods do not ask them back. And just as you want

- men to do to you, you also do to them likewise.” Lk. 6:27-31
- b) Paul says, “Bless those who persecute you, bless and do not curse.” “Rom. 13:14
- 2) The reason for the imprecatory prayer was that they were opposing God, “for they have provoked You to anger before the builders.” vs. 5c
 - * They were enemies of God by virtue of opposing and attempting to stop God’s call and commission of Nehemiah to fulfill the prophetic reconstruction of the city and wall of Jerusalem.
- 3) The outcome of the prayer of Nehemiah to God was a resolved confidence and trust in God to thwart the opposition of the enemy and protect the Jews, “So we built the wall, and the entire wall was joined together up to half its height, for the people had a mind to work.” vs. 6
 - a) Nehemiah and the people got to work on the wall leaving no gaps.
 - b) They had constructed the wall half of the height of the wall, the wall was built at the same time from the ground upwards.
 - c) The reason is stated, “For the people had a mind to work.”, literally a heart “leb” to work.

4:7-9 The second opposition was in view of the progress in the building of the wall.

- 1) The response of the enemy hearing of the progress of the wall was anger, “Now it happened, when Sanballat, Tobiah, the Arabs, the Ammonites, and the Ashdodites heard that the walls of Jerusalem were being restored and the gaps were beginning to be closed, that they became very angry.” vs. 7
 - a) There is now a third prominent enemy introduced, “the Arab” Neh. 2:19
 - b) There is also a fourth enemy named, “and the Ashdodites”. Neh. 13:23
 - * They lived on the Mediterranean coast, derived their name from the Philistines, who built the first city call Ashdod. Josh. 11:22
- 2) The enemy made a direct violent attack on the city to hinder the progress, “and all of them conspired together to come and attack Jerusalem and create confusion.” vs. 8
 - * The word confusion “asah” means to accomplish hinderance to the work of building the wall.
- 3) The response of Nehemiah and the people was two-fold. vs. 9
 - a) They prayed to God for protection, “Nevertheless we made our prayer to our God.” vs. 9a
 - b) They posted watchers or senturies on the wall day and night, “and because of them we set a watch against them day and night.” vs. 9b

4:10-12 The discouragement from within.

- 1) The words come from Judah further discourage the work, one of the Jews that the work was physicall weirisome and difficult, “Then Judah said, “The strength of the laborers is failing, and there is so much rubbish that we are not able to build the wall.” vs. 10
 - a) Labouters “sabal” burden bearers, plural.
 - b) The word failing “kashal” means to stumble or totter.
 - c) We do not loose heart, 2Cor. 4:16-18; 3:4-6; Zech. 4:6
- 2) The words of Judah were about the threats of the enemy weakened their mental stability, “And our adversaries said, “They will neither know nor see anything, till we come into their midst and kill them and cause the work to cease.” vs. 11
 - a) Those from within the camp were helping the enemy by repeating and spreading the threats of the enemy making them more fearful and intimidated by the enemy.
 - b) They feared for their lives accomplishing to cause the work to stop.
- 3) The discouragmenet came from other Jews also, “So it was, when the Jews who dwelt near them came, that they told us ten times, “From whatever place you turn, they will be upon us.” vs. 12

- a) These Jews confirmed their fears repeating it ten times.
- b) These Jews added to the discouragement from within. 2Tim. 1:7

4:13-14 The securing of the city.

- 1) The man Nehemiah made practical preparations and set a three-fold watch throughout the most vulnerable areas of the city of Jerusalem. vs. 13
 - a) First, “Therefore I positioned men behind the lower parts of the wall.” vs. 13a
 - b) Second, “at the openings.” vs. 13b
 - c) Third, “and I set the people according to their families, with their swords, their spears, and their bows..” vs. 13c-f
- 2) The man Nehemiah focused on the spiritual preparation reminding the people God would protect them. vs. 14
 - a) Nehemiah encouraged them to get their eyes on God, “And I looked, and arose and said to the nobles, to the leaders, and to the rest of the people, “Do not be afraid of them. Remember the Lord, great and awesome.” vs. 14a-f
 - b) Nehemiah gave them an imperative command, “and fight for your brethren, your sons, your daughters, your wives, and your houses.” vs. 14g-f

4:15-23 The defeat of the enemy.

- 1) The people witnessed the faithfulness of God, “And it happened, when our enemies heard that it was known to us, and that God had brought their plot to nothing, that all of us returned to the wall, everyone to his work.” vs. 15
 - a) Their enemies acknowledged God had exposed their plot.
 - b) This affirmed the hand of God upon the work and the protection of the people.
- 2) The servants of Nehemiah worked at the construction locations with an armed security, “So it was, from that time on, that half of my servants worked at construction, while the other half held the spears, the shields, the bows, and wore armor; and the leaders were behind all the house of Judah.” vs. 16
 - a) Being spiritual, depending upon God in prayer.
 - b) Being practical, depending on being ready and vigilant to defend themselves in an attack.
- 3) The people building the wall and supplying the materials also were armed, “Those who built on the wall, and those who carried burdens, loaded themselves so that with one hand they worked at construction, and with the other held a weapon.” vs. 17
- 4) The people were ready to oppose their enemy at the sound of the alarm, “Every one

of the builders had his sword girded at his side as he built. And the one who sounded the trumpet was beside me.” vs. 18

* Nehemiah laid out a plan for their defense!

- 5) The stratagly of Nehemiah in the event of and attack, “Then I said to the nobles, the rulers, and the rest of the people, “The work is great and extensive, and we are separated far from one another on the wall. Wherever you hear the sound of the trumpet, rally to us there. Our God will fight for us.” vs. 19-20
 - a) Nehemiah gave the rallying point to regroup in case of an attack.
 - b) Nehemiah reminded them God would protect them “Our God will fight for us”.
- 6) The work continued and the securing of the city of Jerusalem with ongoing vigelence, “So we labored in the work, and half of the men held the spears from daybreak until the stars appeared. At the same time I also said to the people, “Let each man and his servant stay at night in Jerusalem, that they may be our guard by night and a working party by day.” vs. 21-22

* They laboured by day and set a nigh watch in Jerusalem.
- 7) The summary statement, “So neither I, my brethren, my servants, nor the men of the guard who followed me took off our clothes, except that everyone took them off for washing.” vs. 23

- a) The people recognized the urgency of finishing the wall as soon as possible to their protection.
- b) The evidence of their constant preparedness for work or war was that they did not remove their clothes except to wash them.