

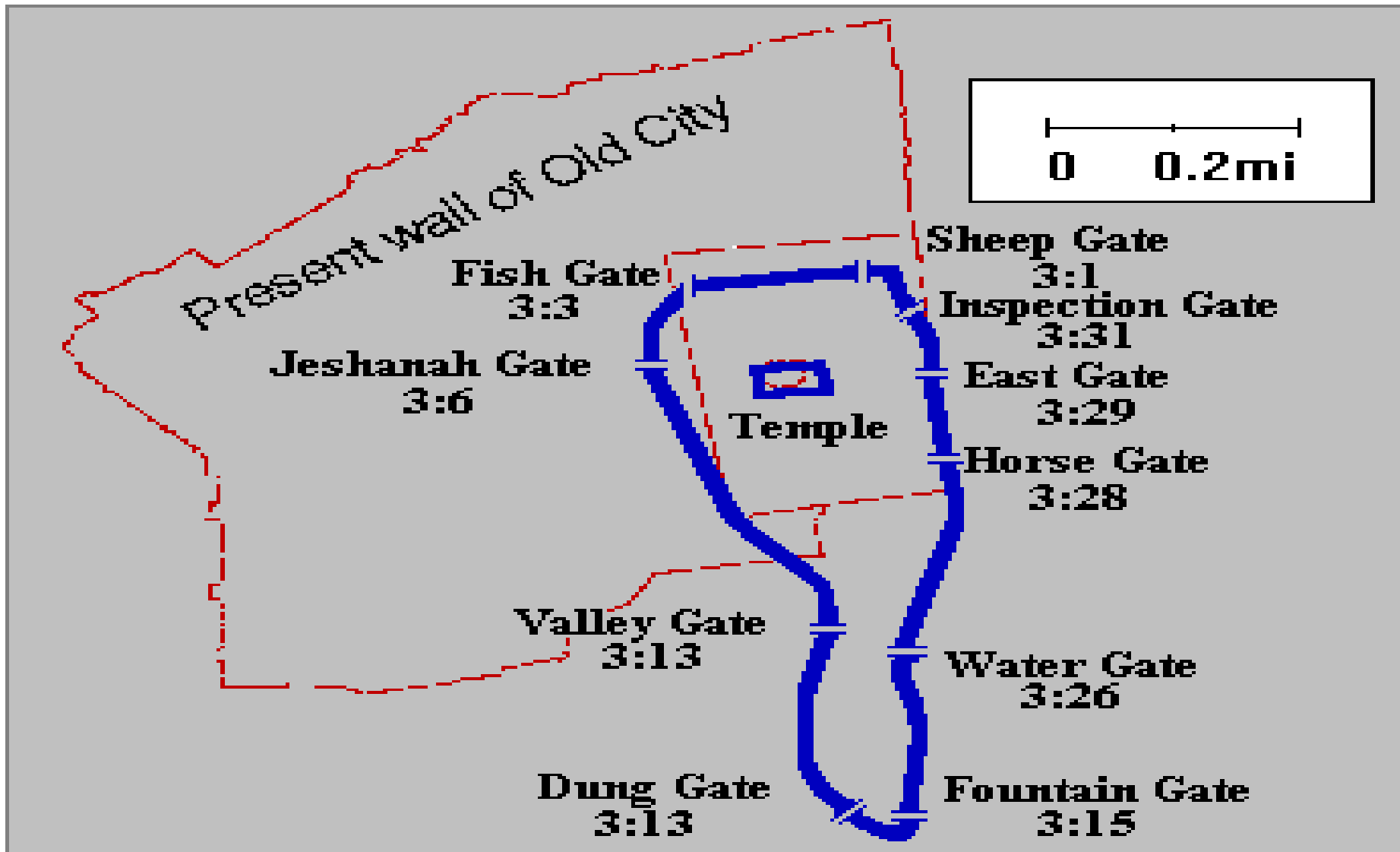
An analytical approach to Nehemiah 3

- To many, Nehemiah 3 is a very dull and boring chapter, that appears to consist largely of unpronounceable names and long forgotten people, but once we believe that ALL scripture is given by inspiration of God and that it is profitable for our spiritual and other forms of edification, then it is worth seeking the nuggets therein and apply them to our lives.
- Chapter 3 of Nehemiah contains the record of the work of repairing the gates and walls of Jerusalem which Nehemiah had been sent there by King Artaxerxes of Persia to do. This chapter tells how that work was actually accomplished.
- One commentator has said, "God is a great believer in putting names down, and that He loves to record the names of obscure people ." That is true, and it should really encourage us.
- It means that God has not forgotten *our* names either, and we know that He is writing our names and deeds in His book right now.
- The names of these OT saints that we know little about are really a picture of us, and of the average believer who very few people know, but yet whom God knows.
- We are told in 2 Timothy 2:19 that **the Lord knows who are his.**

- It is common for preachers to use the typological method to make analogies between the walls of Jerusalem in Nehemiah 3 and the Christian life, in which the broken walls are seen as aspects of the Christian life ; such as prayer, repentance, worship, service etc., and the rebuilding of the walls as revival and restoration of these several parameters.
- The various gates mentioned in Nehemiah 3 are indeed a beautiful pictorial summary of the Christian life , and there is certainly much merit in these analogies, that assign a spiritual meaning to each one of the gates in the chapter.
- However, we will leave that discussion for another time, and just note today that:
- A. The sheep gate (3: 1) speaks of the cross. (See John. 10: 11.)
- B . The fish gate (3:3) speaks of witnessing . (See Matthew. 4:19.)
- C. The old gate (3:6) speaks of our old nature. (See Romans. 6:1-23.)
- D. The valley gate (3:13) speaks of sufferings and testing. (See 2 Corinthians. 1:3-5.)
- E. The dung gate (3:14) speaks of the works of the flesh. (See Galatians. 5:16-21.)
- F. The fountain gate (3:15) speaks of the Holy Spirit. (See John. 7:37-39.)
- G. The water gate (3:26) speaks of the Word of God. (See John. 4:10-14.)
- H. The horse gate (3:28) speaks of the believer's warfare. (See Ephesians. 6:10-17.)
- I. The east gate (3:29) speaks of the return of Christ. (See Ezekiel. 43:1, 2.)
- J. The Miphkad gate (3:31) was thought to be the judgment gate and therefore speaks of the judgment seat of Christ. (See 1 Corinthians. 3:9-15; 2 Corinthians. 5:10.)"

- **Why did God include Nehemiah 3 in Scripture?**
- **What does He want us to learn from it?**
- **Let us journey around the wall with Nehemiah and look at the record of the builders, as they come before us in order, and see what conclusions we come to.**
- **As we look into the details of the chapter, we see how carefully God registers the varied services of the different members of His people, as we are told of persons that helped in the most interesting way in various parts.**
- **The work is described in reference to the gates of the wall, since the gates were the critical entry and exit points to the city, and the places most likely to see an enemy attack.**
- **Therefore, the work started at each gate and worked out from there. Ten gates were restored in all.**
- **The chapter is filled with the names of more than 50 persons that engaged in the work.**

- **As we go around the wall let us look and see if we can find the following things that we can learn from Nehemiah's leadership.**
- a. **Nehemiah was an effective leader because** he made each man accountable for his work. Each man had a section of wall for which he was responsible, and it was known he was responsible for it. No one wanted it to be seen that they were a poor worker in God's cause, thereby ensuring that the work was done right.
- b. he noted the workers and the shirkers (v5)
- c. he organized the work for maximum efficiency. Everyone had their section, and the work was organized around the gates – the places most needful of the work.
- d. he knew where to start, and began with the spiritual aspect of the work (the high priest's work is mentioned first), and by consecrating everything to God. (v 1-2)
- e. he got both "high" and "low" to join together in doing the work. The leaders and the high priest worked together with the man who lived in a single room. (v 1-2,8-9,14,30)
- f. he was willing to let people try new things – goldsmiths, priests, and perfumers all became construction workers. (v 1-2,9)
- g. he made people focus on their own house first.(v 10,23,29,30)
- h. he didn't disqualify people because of a past of sin and compromise.(v11)



- They started working at the top (north wall v.1-5) by the **Sheep Gate, (v 1)** and moved counter clock-wise, and ended up where they started (v32). **This wall was about 2 ½ miles long**

1. (1-2) Builders near the Sheep Gate.

Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel. And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri. (Nehemiah 3:1-2)

- The Sheep Gate
- **Eliashib the high priest** was the first worker mentioned. He acted as a godly leader should; he was out in front of the work, leading by example. He did not act as if he was too “spiritual” for the hard work of rebuilding the walls , so he rose up with his fellow priests and the Levites and got involved in rebuilding the Sheep Gate and the section of wall nearby. (3:1).
- Since they didn’t learn how to do that in seminary, maybe the priests had to get some pointers on how to build and hang a gate from some of the men who were experienced in that sort of thing
- If you are a leader, others are looking hard at you and they follow your example. If you are slow to work, they will be also; if you are full of discouragement and doubt, they will follow.

- **They consecrated it:**
- The idea behind consecration is to recognize something as special, and uniquely set apart for God's glory and service. These city gates were consecrated, because Nehemiah and Eliashib knew that God wanted everything set apart special to Him, including these city walls and gates.
- By consecration the first part to God, they were basically saying, "All of this work belongs to You, LORD. This is a special work done unto You."
- A great secret to joy and success in life is to do everything as unto the LORD. Colossians 1:7 teaches *"And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."*
- Next to Eliashib the men of Jericho built: Every man's work was important, and though these did not work on a gate, they did the important job of building up the contiguous walls of protection and security for Jerusalem.
- And next unto him builded the men of Jericho
- Jericho – There were people from the various cities participating in the wall building project besides the people of Jerusalem that are building.
- Recall that 400yrs later Jesus would walk through this gate in Jn.5 to interact with a man at the Pool of Bethesda, and also as the Passover Lamb going to the cross

- **2. (3-5) Builders near the Fish Gate.**
The Fish Gate got its name because of the nearby fish market. The sons of Hassenah did the work of rebuilding the gate while others helped by making repairs of the walls nearby.
- **Made repairs:** The Hebrew word for repairs, *chazaq*, which is used 35 times in this chapter alone, has the idea of strengthening, encouraging, of making something strong
- These are principles that have application to the church also, since church members must be also be ***built up and repaired***. In Ephesians 4:12, God says the purpose of the church is ***for the equipping of the saints***.
- ***The*** idea behind ***equipping*** is to prepare, strengthen, and make something able to be used. We come together as Christians to strengthen one another, to make each other strong and thus be able to live for Jesus and serve Him outside the gatherings of the church.

- **Next to them the Tekoites made repairs (v.5):** For the most part, the men from Tekoah (Tekoites) were very hard and willing, and not only joined in, but also did double duty, as we are informed in verse 27 .
- **However, we are told but their nobles did not put their shoulders to the work of their Lord.**
- Literally, the idea in the Hebrew is that they wouldn't submit — they would not “bend their necks” to what the LORD wanted them to do. The real issue was submission.
- Maybe they didn't join in perhaps out of petty pride , or because they thought they were above the hard work, or that they had a better plan, or they didn't like how Nehemiah was doing it.
- Whatever their reason, you can be sure they later regretted it because they stand in infamy as the only people mentioned in this chapter who *did not* join in the work.
- What a solemn rebuke this is — that the men who ought to have been most of all at the head, most of all encouraging, the men who had the means to do it best — they attained the painful and unenviable notoriety, and the solemn rebuke in the word of God that they put not their necks to the work of their Lord

- To the nobles' shame, the people of Tekoa built two sections of the wall, and from other towns rolled up their sleeves and went to work (3:9, 12).
- Note that Nehemiah took note not only of the workers but also the shirkers. God notices too, and no excuses will set aside His rebuke. Those who didn't get involved were the losers in the long run.
- Did you know that God records goof-offs too?
- Did you know that when you will not take up your ministry, God puts your name down in that column as well.
- Perhaps Nehemiah wanted to record the *names* of each of these nobles, but the LORD made him have mercy and only indicate them in a general way.
- But Nehemiah didn't expend any energy on the nobles of Tekoa.
- Rather, he worked with the many willing workers.
- Nehemiah knew that a leader must not get distracted by those who are not cooperative.

- **In building, in both construction & in the church, there are:**
- **1. Constructionists (those helping to get the job done) there are**
- **2. Destructionists (those tearing things down) &**
- **3. Obstructionists (those who get in the way & create problems for those doing the work).**
- **When it comes to the work of the Lord we must all ensure that we are in the right group, realizing that whereas there's always room for workers, there's no place for spectators or self appointed advisers and critics.**

- **3. (6-12) Builders near the Old Gate.**
Moreover Jehoiada the son of Paseah and Meshullam the son of Besodeiah repaired the Old Gate (v.8):
- Among the repairers of the Old Gate and its nearby walls was Uzziel, the son of Harhaiah, one of the goldsmiths. Along side him was Hananiah, one of the perfumers.
- These were men of different professions, who were not professional builders, or trained for this kind of work. It would have seemed they had an easy excuse to not do anything, but they jumped in and did the work. They fortified Jerusalem, even though many would not think them qualified or able.
- The most important ability in the work of the LORD is *availability*. The one with few gifts and little talent, who has a passion and a drive to see God's work done, will accomplish far more than a gifted and talented person who doesn't have they passion and drive to do the LORD's work.
- **The Broad Wall (western wall) (v.8):** Today you can see in Jerusalem the remains of this Broad Wall – and broad it is, more than 20 feet (6 meters) wide. Critics had denied the accuracy of Bible history like this, but the archaeologist's shovel constantly confirms the truth of the Bible.
- **Rephaiah the son of Hur, leader of half the district of Jerusalem(v.9) worked on this section of the wall.** Here was a leader who knew that real leadership is just getting down to the work, and being a servant, instead of expecting others to do it for you.

- **Malchijah son of Harim (v11):** This man is mentioned in Ezra 10:1 as one of the men who was confronted by Ezra for the sin of taking on a pagan wife, many years previously. Seems that Malchijah got things right with God and was now, serving him, years later.
- A believer should never let a past failure get in the way of serving God, but repent, set things right, and make a stand for righteousness, and get on serving the LORD.
- **Shallum the son of Hallohesh... he and his daughters made repairs. (v11):**
- This was a “father-daughter” kind of thing, as everyone who could help, helped in the repairs.
- You might imagine there is much that has been written about this issue.....but we wont go there today.

- **4. (13) Builders near the Valley Gate.**
- **The Valley Gate was repaired by Hanun and the residents of Zanoah..They also repaired five hundred yards of the wall as far as the Dung Gate. (v13):**
- **Note the *also*. They exceeded their allotment and went on to help somebody else to the extent of repairing 500 yards of wall (an enormous section; probably much of it was still standing and needed little repair).**
- **SUCH WORKERS IN THE CHURCH SHOULD BE ENCOURAGED!**
- **5. (14) Builders near the Refuse Gate.**
- **But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem**
- **Malchijah repaired the Refuse (or Dung) Gate, which was at the south of the city, and opened to the Kidron Valley where the people brought all their trash to burn.**
- **If he is the same Malchijah mentioned in 3:31, he was a goldsmith by trade, and he also helped out with repairs on another part of the wall.**
- **There were probably a lot more volunteers to repair the Fountain Gate than there were for the Refuse Gate! But Malchijah realized that the job needed to get done, and he was willing to do it for the cause.**
- **He was the type of ZEALOUS WORKER WILLING TO DO THE LESS GLAMOROUS OR DESIRABLE JOBS, AND TO DO MORE THAN THE AVERAGE PERSON.**

- **6. (15-25) Builders near the Fountain Gate.**
- Note that it is said of Baruch in v 20, that he carefully (or, zealously NIV) (or earnestly KJV) repaired his section.
- Do you and I do your/our work zealously to/for the Lord?
- **7. (26-27) Builders near 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. **(26)**
- Nethinims were temple slaves assigned to the Levites and priests for service in the sanctuary; it is thought that these were the people originally from Gibeon (Josh. 9) who were made slaves of the Tabernacle.
- After them the Tekoites gave some remarkable service, by repairing another section, next to the great projecting tower, and as far as the wall of Ophel.
- Apparently, the Tekoites weren't satisfied with the significant work they did before – they went on to do even more work. Unlike their nobles', the people of Tekoa built two sections of the wall
- They weren't going to let the bad example of their nobles who did no work (v5) keep them from working above and beyond the call of duty.

- **8. (28-30) Builders near the Horse Gate.**
- **Shemaiah the son of Shechaniah was the keeper of the East Gate (V29): Apparently the gate in front of his house was in good condition, so he pitched in and helped at the Horse Gate. His unselfishness was a great example.**
- **Meshullam the son of Berechiah made repairs in front of his dwelling (30):**
- **The Hebrew word for dwelling is actually *chamber* – it refers to a singular room. This man was apparently a bachelor. He had only one small room or apartment but he was devoted to God and to the work of rebuilding the walls, so he worked right where he was.**
- **It is better to be devoted to God in one small room than to have a mansion and have a heart cold to God.**
- **9. (31-32) Builders near the Miphkad (muster or assembly) Gate.**

- **In summary, we see that each one completed his assigned task, and kept on until they had finished the work.**
- **Some had more to do than others, but no one failed -- except the "nobles" of Tekoa who would not dirty their hands.**
- **It has been said that that responsibility is always the mark of spiritual maturity, and that the most mature members in a congregation are those who stay with the work that has been assigned to them until it is done.**
- **We give thanks to all of our members who can be so described.**

THE SHEEP GATE v 32

“And between the going up of the corner unto the Sheep Gate repaired the goldsmiths and the merchants.”

- We have traveled round the wall from one part to another, and have, I trust, been blessed in doing so, but note that in the last verse we come back again, at the end of the chapter having made the circuit, to that with which we began-the Sheep Gate.
- **The Sheep Gate stands for the cross and the cross must be at the beginning and at the end of our lives. Undergirding everything is the principle, that out of Christ's death comes life, and that out of the subjection of our natural desires to the will of God comes the life of God filling us full and blessing our hearts.**
- And so we are brought around again at the end of the chapter to the Sheep Gate, the gate of the cross, **because the cross must be at the beginning and the end of every life.**

- It is as though God would not have us turn away from our devotion without reminding us that the Cross with which we began will be before our souls for eternity.
- After all has been gone into at the judgment-seat, we shall turn from it to the Judge Himself, who is our Redeemer and Bridegroom.
- We shall see Him as a Lamb that had been slain. At His once-pierced feet we shall fall in adoration, and forever sing praises “unto Him that loveth us, and hath washed us from our sins in His own blood.”
- We shall never get beyond the Cross. It will be the theme of our praises throughout all the ages to come. Oh, to ever live in the light of it now! It speaks of sins forever put away, and also of a world under judgment, for the, rejection of God’s Son.
- “Let us go forth therefore unto Him outside the camp, bearing His reproach. For here have we no continuing city, but we seek one to come” (Hebrews 13:13, 14)
- Now, in this beautiful way, the book of Nehemiah is teaching us what needs to be done to strengthen the walls in our lives. We must stand “beneath the cross of Jesus”.

- There is so much we could say, as we linger in the precincts of The Sheep Gate, but it would take all day. A few thoughts will hopefully suffice.
- The Sheep Gate reminds us that our sins and guilt have all been laid on Jesus, and that the judgment that we deserve has fallen upon His holy head, and thus we can go righteously free.
- The Sheep Gate reminds us that sin is canceled, and that God can be just and the justifier of him that believeth in Jesus. Christ thus becomes the Door of the sheep, as He said: “I am the door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture” (John. 10:9). Good news indeed! more welcome than cold water to a thirsty soul!
- Of all this, and more also, may the Sheep Gate remind us. A gate of judgment it is too; for gates often speaks of judgment, in Scripture. But here it is judgment falling, not upon the guilty, but upon the guiltless One who voluntarily stood in the place of the sinner. “He was delivered for our offenses, and raised again for our justification; therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Romans 4:25; 5:1).
- All thus justified, we are now the sheep of the good Shepherd who died, the great Shepherd who lives in glory, the chief Shepherd who is coming again.
- As His sheep, we have title to enter in through the gate into the city as saved souls, who here on earth are gathered by the Spirit to the name of the Lord Jesus in separation from the world and its evil, and who will one day soon be within that wall of jasper gathered around the Lamb in the glory.
- **We come now in our analysis to once more ask the question.....**

- We come now in our analysis to again ask the question.....
- Why did God include Nehemiah 3 in Scripture?
- What does He want us to learn from it? What benefit does it have for the church?
- Proper perusal of Nehemiah chapter three reveals certain key words or phrases.
- For example, the words "next unto him" or "next unto them" occurs 14 times, [at 2,4 three times, 5,7,8 twice,9,10 twice,12,17,&19; and that "after him or them" occurs 16 times [at 16,17,18,20,21,22,23 twice,24,25,27,29 twice,30 twice&31.
- Thirty times in this great chapter of the Bible the Spirit of God hammers home the point that God's work is a co-operative affair, and that we are to be complementary rather than competitive in the exercise thereof.
- It is noteworthy that all classes of the people are involved for the acquisition of salvation and the working out thereof is for ALL who will come to him, and for WHOSOEVER will believe!
- It is quite clear in these passages that no diotrophetics are included in these "halls of the faithful servants".
- Nehemiah 3 is thus not just a dull recital of forgotten names(like the yellow pages).
- Nehemiah 3 gives us the names and the work of those that took part in the rebuilding of the walls. It relates the story of ordinary people who played their part in a project that secured the continuity of a group of the people of God.
- God marks here His appreciation of the various services performed by the different members, of God's people. **GOD IS INTERESTED IN PEOPLE**
- He knows about each of us (c.f 2 Timothy 2:19 **The Lord knoweth them that are his.**
- On skimming through this chapter briefly, we can easily point out some principles for working together that are found therein.

The first principle is that all the people were involved in the project, and that.....

**SOME WORKERS WERE WILLING TO WORK
OUTSIDE OF THEIR AREAS OF STRENGTH OR
EXPERTISE**

- Let's see who helped...just construction workers? Nope.
- There was team-work involving 41 groups, and everyone worked on a piece of the wall, as the whole city gave itself over for a period of 52 days to building the walls and the gates.
- A few rulers or city officials rolled up their sleeves and joined their people in the work (3:9, 12). Two men, each of whom ruled half the city of Jerusalem, got their hands dirty working on these walls.
- They didn't view manual labor as beneath their dignity.
- Among the workers were goldsmiths /jeweler and perfume makers /pharmacists by trade (3:8). They weren't used to this kind of rugged labor. They probably had aches in muscles they never knew that they had before this, but they joined in the work.
- There were Priests, Levites, temple servants, common people, men from far away cities/commuters (vs.2) 7 other cities mentioned), gatekeepers (29), guards, farmers, union men , merchants (32), women (one man made repairs with his daughters who apparently they did more than made lunch and lemonade: vs.12), bachelors/singles (23).
- We see then the diverse people God used for this task. Each one was needed to do their part. I don't know what they each did. Their hands probably were pretty soft, but nevertheless they worked on the walls.
- You will find mentions of men who did their work and then repaired "another" section. E.g the Tokoites in verse 27, and Hanun and the residents Zanoah, who after repairing the Valley Gate, then exceeded their allotment and went on to help somebody else by repairing five hundred yards of the wall as far as the Dung Gate .

- **This portrays for us a very important principle of the New Testament: that the ministry of the church in the world today belongs to everyone in the congregation.**
- **Once, people thought that only the pastor and the hired staff were to do the work of evangelizing, teaching, counseling, healing the hurts of others and serving the needy.**
- **Because much of the church has followed that practice far too long, the church is in trouble all over the world.**
- **But the ministry belongs to the whole congregation. That is what we see demonstrated in Nehemiah 3, which Nehemiah 3 demonstrates how the church should function, and how the church should work together cooperatively, not competitively, and that the Lord wants all church members to be a vital part of the body and to get involved in the ministry of the church.**
- **Here's how 1 Peter 4:10-11 puts it:**
- **“As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God. Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever.”**
- **It can be deduced from this chapter the promise, that if, and when God's people would work together harmoniously that they will accomplish much in the work of the Lord. I think that this is what we hope to do in our church.**

- Sometimes people will say, “I’m not going to work on a cleanup crew because that’s not my spiritual gift.”
- Your spiritual gift should help you know where to concentrate your efforts, but there are many jobs where we’re all called to pitch in, whether it’s our gift or not.
- The point of Nehemiah 3 is that *everyone* got involved. The New Testament is clear that if you’re a Christian, you are in the ministry (service) and you will give an account of your ministry to the Master someday (Matt. 25:14-30).
- The danger is that the least “talented” Christian will think that his part is insignificant and he won’t use it for the Master. But the Master expects every servant to use what He has entrusted to him as pointed out in 1 Corinthians 4:2.... **it is required in stewards, that a man be found faithful.**

The second principle that emerges from this chapter is: They worked together.

**THE WORKERS WERE WILLING TO COOPERATE AND
COORDINATE WITH ONE ANOTHER FOR THE
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- The second principle that emerges from this chapter is: They worked together.
- **THE WORKERS WERE WILLING TO COOPERATE AND COORDINATE WITH ONE ANOTHER FOR THE OVERALL CAUSE.**
- Nehemiah 3 provides us with an illustrative account of the division of labor in rebuilding the wall of Jerusalem under Nehemiah's leadership, as it gives us the names and the work of those that took part in the building of the walls.
- **They built... built... built:** Nehemiah 3 is all about work how individuals pitched in and worked together, coordinated and led by Nehemiah. All through this account you will find the phrase, "next to him" worked so and so, and "next to them" worked others. Nehemiah had so marvelously organized this that each one had a section of the wall or a gate assigned to him
- With the great number of different people working on the walls, it was imperative that they all worked with the same mind – or the wall would not be strong and would not be a strong defense, even though, each section was a little different because different people worked on each section.
- We are reminded in Phil 1:27 that we are to “ stand fast in one spirit, with one mind striving together for the faith of the gospel.”
- In the same way, in the family of God, the work must be done with a common vision and mindset – the mind of Christ, as Paul described it in 1 Corinthians 2:16
- “For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”
When believers work together in one accord, yet with each offering their distinctive gifts, the work of God gets done in a glorious way.
- Let me call our attention to the grace of God here noticing the work of everyone; and, further, in showing the distinctive character, for this was an important thing to remember. There is not one of us, beloved friends, who has not a work to do for the Lord. Are we doing it? Further, there is a work that you can do better than any other.

- I believe that this chapter shows the need for us believers the importance of working together to accomplish God's purpose to work together to do His work.
- We can not deny that God made us as individuals, but at the same time, He has made us as interdependent individuals.
- We are many members, but one body in Christ. He wants us to learn to work together.
- It pleases God to see His people working together in one accord, with one heart, with one mind. God will put us into situations where we *must* work together, and learn how to lead, how to follow, how to work together with one heart and mind.
- The wall was continuous. Any gap compromised the entire structure. Therefore, each space at the wall was important – even if someone did not think so. As well, the wall could never be strong if someone was tearing it down at a different section.

- While some worked in front of their own homes (as already noted), many others came from outlying cities to help (3:2, 5, 7, 13, 14, 16, 17). After the project was through, they returned home without any daily personal benefit.
- Perhaps they could dwell more securely in their villages with a strong capital in Jerusalem. They would have enjoyed knowing that the temple was secure behind the wall, so that they could go there for the annual feasts.
- **But beyond any personal benefits, they were willing to work together for the overall cause, that the name of the Lord and His people would no longer be a reproach among the nations.**
- Also, they coordinated the project so that all the parts fit together.
- Each person knew what his task was and did it, but he did it in harmony and conjunction with others.
- **It would not have worked if one guy built his section but didn't interlock it with the section of the guy next to him. If you've ever played with your kids' interlocking building blocks, you know that each section of a wall must be locked into the next section, or it will fall over. The guys building the gates had to coordinate with the guys building the walls around the gates.**
- **In the church, it is not enough to have a bunch of independent ministries alongside each other. We all should work together in supporting the overall cause of Christ.**

- **THE WORKERS WERE WILLING TO COMPLEMENT EACH OTHER FOR THE OVERALL CAUSE.**
- **Everyone couldn't do the same job. Some worked on the walls. Others worked on the gates. Hanging a large gate is not an easy task!**
- **Some were strong enough to carry heavy stones or bricks. Others had to do lighter work. But each worker was important to the cause.**
- **As Paul tells us (1 Cor. 12:12-30), the body is not one member, but many. The foot dare not think that it is not a vital part of the body because it is not a hand. And the hand would be foolish to despise the foot. Each part has a specific and important function to fulfill. Each part depends on the other parts in order for the whole body to function properly.**
- **Similarly, in the New Testament we are told to discover the gifts that the Spirit has given us and to put them to work. "Rekindle the gift of God that is within you," Paul wrote to Timothy. (2 Tim. 1:6)**
- **The Bible has always stressed the physiological division of labour when it comes to God's work, but 2 Cor 6:1 clearly teaches we are to be "laborers together- with God."**

**The third principle of cooperation
is that.. They worked near their
home.**

- It is noteworthy that the work done was a reflection of cooperation by families – almost everyone listed is mentioned as the son of someone, and working near their homes. This suggests the importance of the role of the Christian family, since a church is really a family of families.
- Just as in the family our children learn how to work, and parents must be committed to teaching their children how to be hard workers, in like manner, in a spiritual sense, our hard work – or lack of it – is a reflection on our spiritual family. Each Christian should be a good reflection of their spiritual family.
- Five times in Nehemiah 3, we read of those who worked on the section right in front of their house. Often, we need to give attention to the work of God right at our own homes. If the work needs to be done anywhere, it needs to be done at our homes. Similarly, the work of God is done mainly in, and via our home churches.
- The list of names of the men who are said to have made repairs in front of his house are interesting:
- V 10 mentions Jedaiah, whose name means *He who calls unto God*. Our homes must be places of prayer, where the family calls unto God.
- V 23 mentions Benjamin, whose name means *Son of my right hand*, speaking of a protector. Our homes must be places of protection and peace.
- V 29 mentions Zadok, and his name means *Justice*. Our homes must be places of justice and integrity, especially with integrity regarding our marital vows and promises.
- V 30 mentions Meshullam, and his name means *Devoted*. Our homes must be places of devotion and separation to God.
- These men all exhibited the principle of cooperation as they contributed by working near their home

- **The important truth that emerges is that this is God's design for ministry. God has placed us all strategically where he wants us to be.**
- **Your neighborhood, office, or home is where your ministry should be. That is why God put you there.**
- **In John 15, Jesus said to his disciples that he had appointed them, and the word means "strategically placed them." He had put them in the place where he wanted them to be.**
- **This is brought out beautifully here as we watch these people laboring in their own neighborhood.**
- **We see the priests working by the Temple (v1) & by their houses (28); the temple servants by their work (26); Jedaiah in front of his house (10); and the same with Benjamin & Hasshub (23).**
- **By assigning the people to work in front of their or near to their homes , it made them more personally , and more highly motivated as they were potentially providing protection for their families.**
- **They did not have to waste travel time.**
- **In case of an attack, they wouldn't have to leave their post, but could stay and protect their family. It was a real family affair, utilizing all available talents.**
- **Convenience & motivation.**
- **This ensured good work. Think how well you would build the wall of defense to your city, in front of your house, where your kids play? There were no long commutes to and from work, and the workers were home for lunch etc.**

- **The greatest ability in the kingdom of God, is availability and dependability.**
- **Note again how many times next to him, beside him built occurs because God is looking for Unity not Uniformity**
- **The huge redwood trees are a very good picture of how the church should function today .These trees are considered the largest things on earth the tallest trees in the world. Some of them are 300' high and over 2500 years old. One would think that the trees have a tremendous root system reaching down hundreds of feet into the earth.**
- **The redwoods actually have a very shallow system of routes, but they all intertwine. They're locked to each other. When storms come or the winds blow, the redwoods stand. They are locked to each other.**
- **Unfortunately today the church is like a football game...You have 30,000 spectators who badly need some exercise & 22 men who badly need rest. 80/20 principle**
- **GOD IS INTERESTED IN Unity not Uniformity**

- **We again ask the question.....**
- **Why did God include Nehemiah 3 in Scripture?**
- **God Himself is a Trinity. He is one God consisting of three persons, each of which is fully God.**
- **The three persons are in perfect unity of being and harmony in working together.**
- **God wants His people to reflect His image by working together in unity and harmony.**
- **To accomplish God's purpose, we need a common vision, dedicated leaders, and willing workers who do their part.**
- **These three elements are either explicit or implicit in our text: the common vision to rebuild the wall; Nehemiah as the leader who had instilled that vision; and, all the people who got involved.**

- **1. To accomplish God's purpose, we need a common vision for the task.**
- You can't work together if everyone has a different notion of what you're trying to accomplish. If one man had thought that the purpose was to construct a decorative fence, but the next guy envisioned a fortress, chaos would have reigned! If they had gotten very far, it would have looked ridiculous. They needed to agree on a common vision so they could work together harmoniously.
- **Their task was specific and measurable: to rebuild the wall around Jerusalem to provide a defense against their enemies. I envy them in that the project could be completed fairly quickly and everyone could say, "We did it!"**
- But the church's task is not so easily attained. **Our task is to see the Great Commission fulfilled by proclaiming the gospel to every people group on earth. But more than just evangelism, that task requires raising up churches in every people group that teach their people to obey all that Jesus commanded (Matt. 28:20). And the supreme goal of God's purpose through His church is that He would be glorified, that His name would be hallowed on earth as it is in heaven.**
- **As we saw in chapter 1, that will happen as His people find their sufficiency and joy in Jesus Christ.**
- As John Piper says, **"God is most glorified in us when we are most satisfied in Him."** And so our goal is to spread a passion for God's glory among the nations by proclaiming the gospel and by helping all His saints to savor Jesus Christ as their greatest joy and treasure. That's our vision.

- **2. To accomplish God's purpose, we need dedicated leaders who can help everyone work toward the common vision.**
- **God accomplishes His purpose through people, but people need leaders to motivate and organize them for the cause.**
- **The people listed in Nehemiah 3 had been living there for years. But the wall didn't get built until God raised up Nehemiah to lead the charge.**
- **It's interesting that Nehemiah is never mentioned in chapter 3 (3:16 refers to a different man), but his labor is behind the whole chapter, and that he got everyone involved. He He did at least seven things that good leaders do.**
- **3. To accomplish God's purpose, we need willing workers who do their part.**
- **The people heard Nehemiah's vision and they responded, "Let's arise and build" (2:18).**
- **Working together they accomplished what no one could have accomplished individually.**

Conclusion

- **What is your part?**
- **What section of the LHBC wall is yours to work on?**
- **What do you have to offer?**
- **Talents & abilities?**
- **Availability & finances?**
- **Is your household and your family involved?**
- **Or, is family your only focus?**
- **We must serve the Lord at home...but not only at home.**
- **If someone wrote a summary (like ch.3) about who was doing what in our church, would you be listed favorably or unfavorably? Why?**