

# THE GATES OF THE NEW JERUSALEM

## Message 2

### **Knowing the Present Need in the Lord's Recovery— Not only Walls for Protection but Gates for Entrance**

Scripture Reading: Rev. 21:12-13, 18, 21, 25; 22:14; Gen. 17:5-6; Hos. 7:8

- I. In the holy city there is not only a wall but also twelve gates; the wall is for separation, protection, and expression, and the gates are for communication and entrance—Rev. 21:12-13, 21:**
- A. If there were no gates, people would have no way to enter in; we need a wall with gates.
  - B. A gate is a break, an opening, in a wall; on the one hand, we need to build up the wall, but on the other hand, we need breaking to create an entrance into the city.
  - C. Many dear Christians have no wall at all; they are too open; but other spiritual ones have a wall with no openings; this is a problem:
    - 1. Sometimes we sense that certain saints are strong walls without any gates; no one can enter in through them.
    - 2. The more spiritual they become, the more they are not able to bring people to the Lord.
    - 3. They cannot beget spiritual children because they have a wall with no entrance; we need a breaking in order to reach out to others so that they may enter in through us.
  - D. We need the wall, and we need twelve gates, three gates in each of the four directions:
    - 1. We need to ask how many gates we have and whether people can be saved and enter into the church through us.
    - 2. Some local churches have a wall without gates, so there is no way for people to enter in.
    - 3. If anyone wants to be saved and come into the church, it seems that they have to climb over the spiritual persons, that they must be holy and spiritual, before they can enter in.
  - E. The wall in our Christian life and church life must have adequate entrances in four directions; then no matter what direction people come from, there is an entrance for them to get in:
    - 1. In each direction, no matter where people come from, there must be an entrance for them; the gates are toward the Far East in the east, Africa and South America in the south, Europe to the west, and even an entrance for the Russians from the north; the entrances are toward all directions.
    - 2. The entrances are also toward all classes of people; there are twelve gates in four directions for people to enter in.
- II. In our Christian life and church life, we must have the separating wall of the holiness and appearance of God in His glory, but our separation must provide adequate entrances for people to contact us and enter in:**
- A. We need the breaking to create openings in the wall, which are the Triune God as the three gates in four directions:
    - 1. The way to bring people into the church is to have more breaking to create the openings, not by human hands but by the Triune God; this breaking is accomplished by the Father, the Son, and the Spirit.
    - 2. Consider from Luke 15 how the Son came to sacrifice His life to bring us back to God, how the Spirit diligently enlightens the darkened heart, and how the Father loves the fallen sinners and awaits their return.

3. If we are willing for the Triune God to break us to create the openings, many people will be brought into the church life through us because the entrances, the gates, will be open.
- B. We should not be too spiritual and boast that we are separated, holy, and not worldly; if we are this way, then we may want to see people saved, but they will not come; this indicates that we are still too whole.
- C. In Genesis 17:5-6 God said to Abraham, “Your name shall no longer be called Abram, / But your name shall be Abraham; / For I have made you the father of a multitude of nations. And I will make you exceedingly fruitful...”:
1. Abram means an exalted father, and Abraham means the father of a great multitude.
  2. Although Abraham was a high father, he was not the father of a multitude, the father of many nations; but in 17:5 his name was changed from exalted father to the father of a multitude.
  3. As the person is the reality of one’s name, so the changing of Abraham’s name signifies the changing of his person; God changed his name to indicate that he would be the father of a great multitude.
  4. What is needed to fulfill God’s eternal purpose is not an exalted father but a father of a great multitude, not an exalted individual but a multiplied person, a person with a great multitude as his multiplication.
  5. God needed a great multitude of people to fulfill His purpose, and for this He needed a producing father—1 Cor. 4:15; 1 Thes. 2:11.
- D. Most Christians desire to be a person with exalted spirituality; the more they seek this kind of spirituality, the more they become barren and individualistic, producing no seed:
1. But God needs us to be multiplied in producing seed, not exalted in seeking spirituality; for this we need the changing of name, the changing of our person.
  2. The exalted father has to be changed to the father of a great multitude; the exalted-spirituality-seeking person has to be changed to the multitude-producing person.
  3. This requires the termination of the spirituality-seeking self; even this kind of self has to be terminated so that we may be a multiplied person, not an exalted one, for the fulfilling of God’s purpose.
- E. We should fall down, prostrate ourselves, and cry to the Lord, “I do not care about my spirituality. I would rather see people be saved and helped by the church”:
1. If we pray in this way, the gates will be open.
  2. When our spirituality is broken, there are the gates, the openings and entrances, for the weak and sinful ones to come through.
- F. We need to build up the wall, but we must not build up a wall that is whole, a wall that is without entrances:
1. It is too easy for us to go to extremes; on the one hand, we may have no wall at all.
  2. On the other hand, we may build a wall without entrances; we may have no desire to reach others for the Lord; we may prefer to stay within the wall and exclude others.
  3. Therefore, we need to be balanced; Hosea 7:8 speaks of a “cake not turned,” a cake burned on one side and raw on the other; we need to be turned again and again.
  4. We must build the wall, but there must be the breaking and cutting to create gates in every direction; some Christians need to build the wall higher, but those who have built the wall need breaking to create gates for people to enter through.