



# The King & his Cup-bearer



## CALENDAR OF DATES

Google

when did artaxerxes reign

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**20<sup>th</sup> Year of**  
His reign was  
446 or 445  
bc.  
Artaxerxes  
reign dates  
are **approx.**

**Artaxerxes I**, (died 425 bc, Susa, Elam [now in Iran]), Achaemenid king of Persia (**reigned** 465–425 bc). He was surnamed in Greek Macrocheir ("Longhand") and in Latin Longimanus. A younger son of Xerxes I and Amestris, he was raised to the throne by the commander of the guard, Artabanus, who had murdered Xerxes.

[Artaxerxes I | king of Persia | Britannica](#)  
<https://www.britannica.com › biography › Artaxerxes-I>

Google

which year did Artaxerxes issue to the decree to **restore and rebuild the temple of Jer**

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**7<sup>th</sup> Year of**  
His reign was  
459 or 458  
bc. Hence the  
construction  
dates are  
**approx.**

The scripture states the **decree was issued** in **the seventh year of Artaxerxes** (Ezra 7:7-8), which fits the historically accepted timeline of the reign of **Artaxerxes**, who came to power about 465 BC. Aug 29, 2017

[The Decree to Rebuild and Restore Jerusalem - Bible ...](#)  
[biblesearchtools.com › 2017/08/29 › decree-rebuild-restore-jerusalem](http://biblesearchtools.com › 2017/08/29 › decree-rebuild-restore-jerusalem)

### The Year 457 B.C. and it's Importance

[dedication.www3.50megs.com](http://dedication.www3.50megs.com) > ...

Their city lay in ruins, but they began **rebuilding the temple**, laying its foundation and also ... the year **457 B.C.** as the accurate date for the **restoration of Jerusalem** .... Ezra 7:7-8 tells us the **decree was issued** in the 7th year of **Artaxerxes I**. The ...

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**Nehemiah 2** King James Version (KJV)

**2** And it came to pass in the month Nisan, in **the twentieth year of Artaxerxes** the king, that wine was before him: and I took up the wine,

**Nehemiah 13:6** King James Version (KJV)

**6** But in **all this time was not I at Jerusalem:** for in **the two and thirtieth year** of **Artaxerxes** king of Babylon came I unto the king, and **after certain days** obtained I leave of the king:

How many years was Nehemiah governor of Jerusalem?



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# 12 years

After 12 **years** as **governor**, during which he ruled with justice and righteousness, he returned to the king in Susa. After **some** time in Susa he returned to **Jerusalem**, only to find that the people had fallen back into their evil ways.

en.wikipedia.org > wiki > Nehemiah ▾

[Nehemiah - Wikipedia](#)

list the kings of Kings of the Achaemenid Empire and when they reigned



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Achaemenid Empire (559–334/327 BC)

| Titles  | Regnal name  | Reign      |
|---|--------------|------------|
| <b>Achaemenid dynasty (559–334/327 BC)</b>      |              |            |
| The Great King, King of Kings, Pharaoh of Egypt | Darius I     | 522–486 BC |
| The Great King, King of Kings, Pharaoh of Egypt | Xerxes I     | 485–465 BC |
| The Great King, King of Kings, Pharaoh of Egypt | Artaxerxes I | 465–424 BC |

[11 more rows](#)

en.wikipedia.org > wiki > List\_of\_monarchs\_of\_Persia ▾

[List of monarchs of Persia - Wikipedia](#)

## After the Babylonian Exile [ edit ]

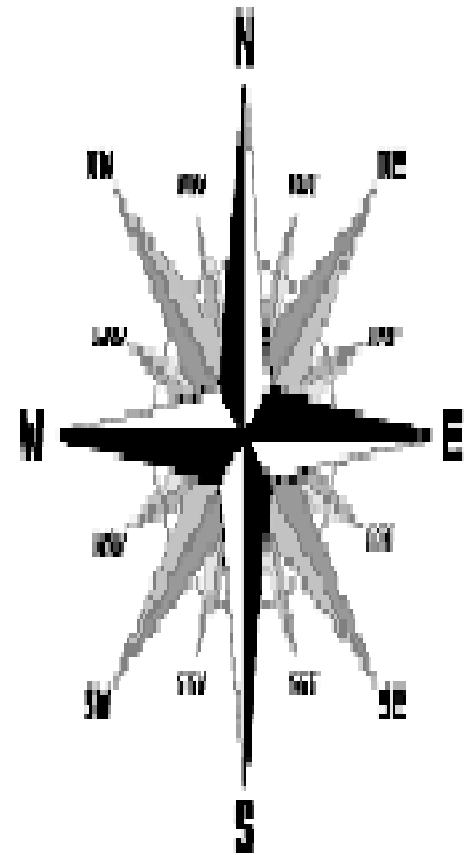
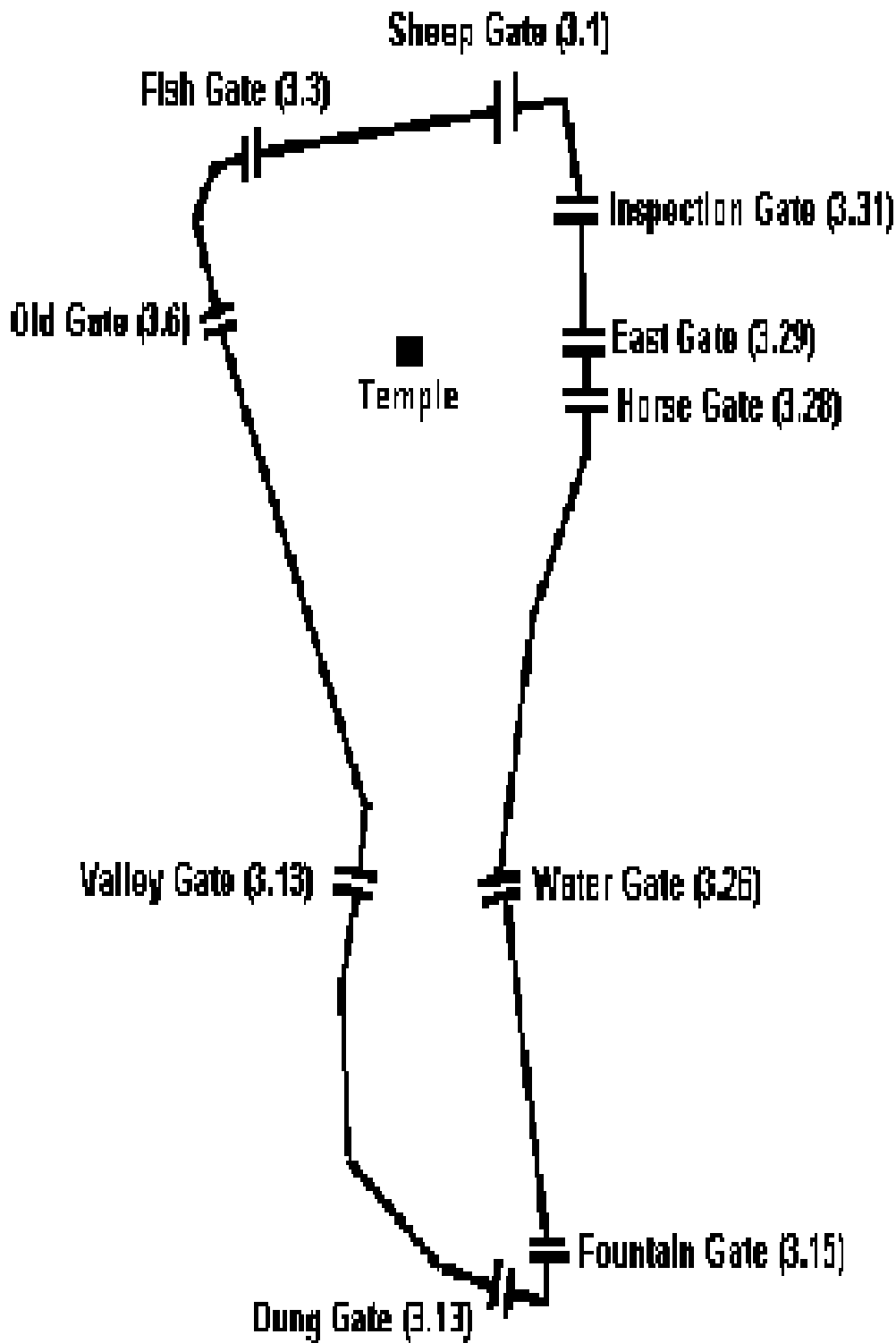
[10]

- **Joshua**, son of Jehozadak, **after the restoration of the Temple**. Contemporary of **Cyrus the Great** (reigned 538-530 BC) and **Darius I** (reigned 522-486 BC).
- **Joiakim**, son of Joshua, (Nehemiah 12:10).
- **Eliashib**, son of Joiakim, (Nehemiah 12:10). Mentioned in the time of **Nehemiah** in **444 BC**.
- **Joiada**, son of Eliashib, (Nehemiah 12:10)  
(A son married a daughter of **Sanballat the Horonite** for which he was driven out of the Temple by Nehemiah) (Nehemiah 13:28)
- **Johanah**, son of Joiada, (Nehemiah 12:11). Mentioned in the **Elephantine papyri** in 410 BC.
- **Jaddua**, son of Johanah, (Nehemiah 12:11) Contemporary of **Alexander the Great** (reigned 336-323 BC). Some have identified him as **Simeon the Just**.

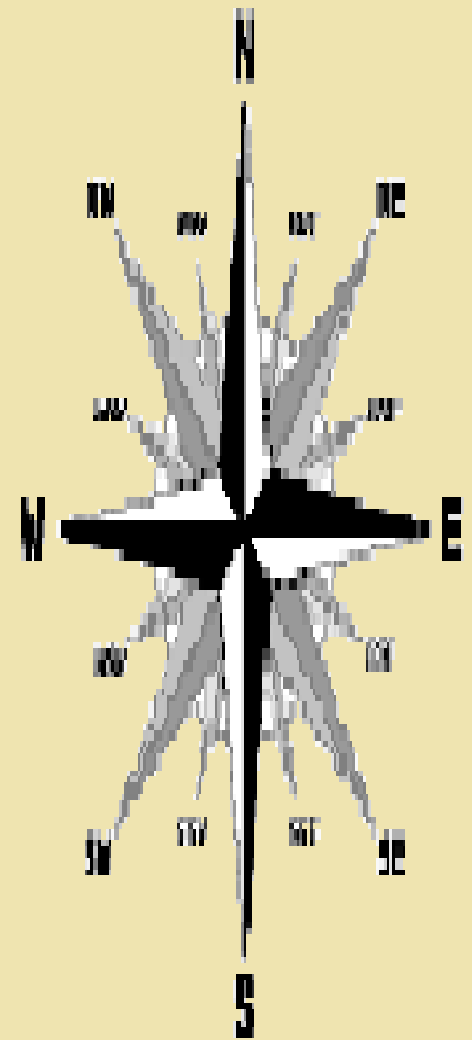
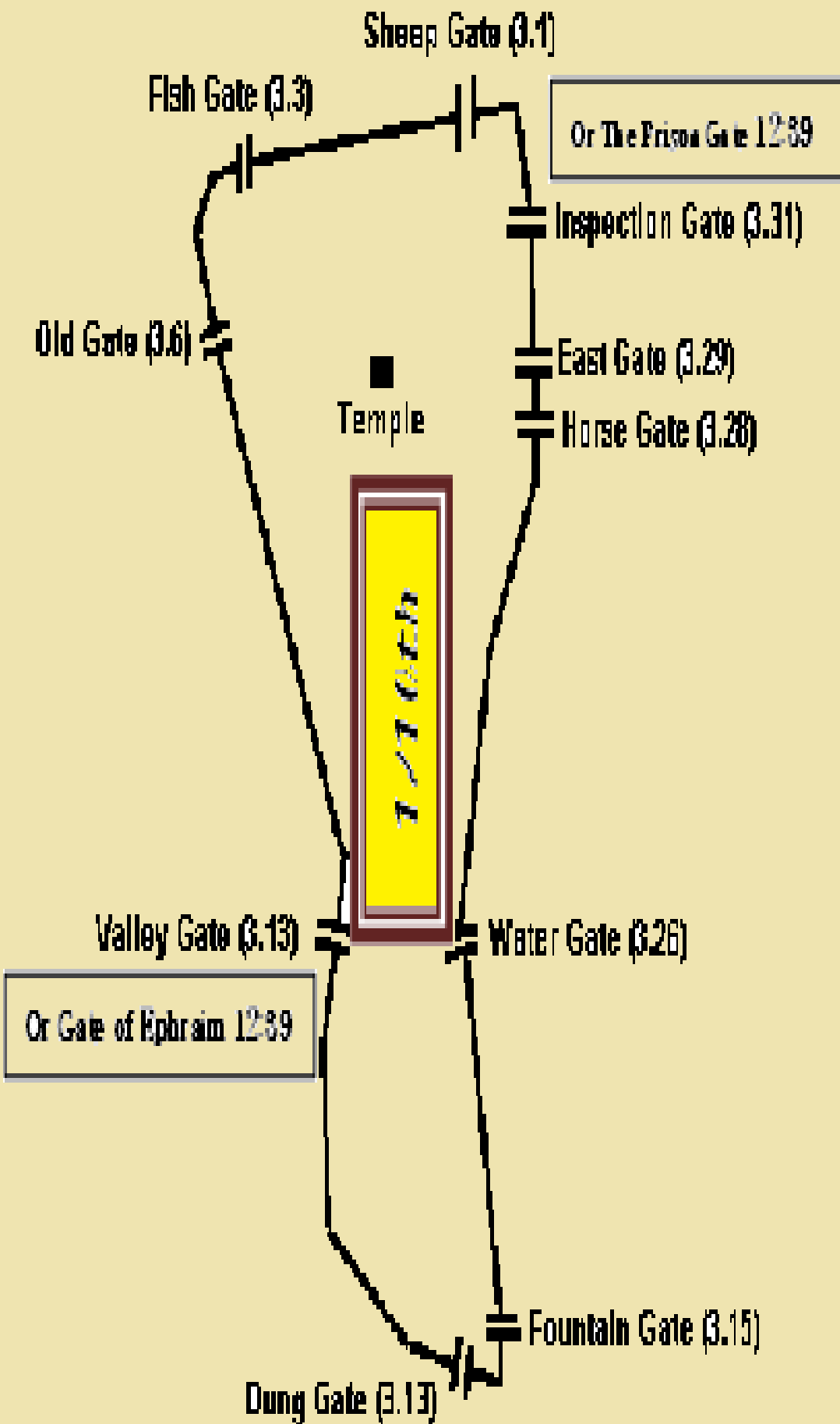
## Governors of the Persian Province of Judea [ edit ]

- **Zerubbabel** (Ezra 3:8) son of Shealtiel. In **the first year** of the reign of Cyrus, successor to Darius, the Jews were allowed to return to their homeland. Zerubbabel led the first group of returnees and **ruled in Judea for two years**. The date is generally thought to have been between **538 and 520 BC**.<sup>[1]</sup> The House of David had survived, but struggled to reclaim its place as the ruling House of Israel.
- **Nehemiah** (Book of Nehemiah) **arrived** in Jerusalem in **445 as governor of Judah**, appointed by Artaxerxes.<sup>[2]</sup>
- **Hananiah** (Nehemiah 7:2)

# Nehemiah's Jerusalem



# Nehemiah's Jerusalem





CHAPTER 11: THE FIRST (CAPITAL) CITY, JERUSALEM AND ITS INHABITANTS (FIRSTBORN/RULERS & THEIR BRETHREN & 1/10<sup>th</sup> OF THE REST OF PEOPLE) & OTHER CITIES OF THE FIRST (JUDAH) & LAST (BENJAMIIN) PROVINCE FOR THE REST OF THE PEOPLE (RESIDUE & 9/10<sup>th</sup>)

Overseer of City-Joel,  
Second in charge: Judah

Previously, Hanani (gracious), and Hananiah (Jah has favored) **the ruler of the palace**, charge over Jerusalem: for he was a faithful man, and feared God above many. **Chp 7:2**

Rulers of the Province-Judah:  
Athaiah1  
Maaseiah2  
468  
Pethahiah, the son of Judah (celebrated), was at the king's hand in all matters concerning the people.

Rulers of the Province-Benjamin:  
Sallu1  
Gabbai2  
Sallai3  
928

Of the priests (Aaron's sons):  
  
Jedaiah1,  
Jachin2,  
Seraiah3, (ruler of the house of God)  
+ their brethren that did the work of the house were 822  
  
Chief of the fathers:  
Adaiah4  
+ his brethren, 242  
  
Amashai5  
+ their brethren, (mighty men of valour), 128:  
and their overseer was Zabdiel6

Of the Levites:  
  
Shemaiah1,  
Shabbethai2  
Jozabad3 (the chief of the Levites, had the oversight of the outward business of the house of God).  
Mattaniah4 (was the principal to begin the thanksgiving in prayer)  
Bakbukiah5 (the second among his brethren),  
Abda6  
All the Levites in the holy city were 284  
**The Overseer also of the Levites at Jerusalem was Uzzi**

The porters,  
Akkub,  
Talmon,  
+ their brethren that kept the gates  
172

The Nethinims dwelt in Ophel: and Ziha and Gispa were over the Nethinims.

Of the sons of Asaph (collector), the singers were over the business of the house of God.

JERUSALEM, THE HOLY CITY:  
CHIEF OF LEADERS  
  
JUDAH 2 (468)  
KINGS RIGHT HAND 1  
BENJAMIN 3 (928)  
OVERSEER-CITY & SECOND 2  
PRIESTS 6  
(822+242+128=1,192)  
LEVITES 7 (284)  
PORTERS 2 (172)  
NETHINIMS 2 (0)  
SINGERS 0 (0)  
  
TOTAL: 25 (3044)

CITIES OF JUDAH: the villages, with their fields:  
at Kirjatharba1 (city of Arba, or city of the four (giants),  
at Dibon2 (pining),  
at Jekabzeel3 (God will gather),  
at Jeshua4 (he will save),  
at Moladah5 (birth),  
at Bethphelet6 (house of escape),  
at Hazarshual7 (village of (the) fox.),  
at Beersheba8 (well of an oath),  
at Ziklag9 (to "press (mentally) someone or something to reveal what is inside"),  
at Mekonah10 (a base; a pedestal, or a spot),  
at Enrimmon11 (fountain of a pomegranate),  
at Zareah12 (a wasp (as stinging): - hornet.),  
at Jarmuth13 (elevation), Zanoah14 (rejected), Adullam15 (a hiding place), at Lachish16 (Who walks, or exists, of himself), at Azekah17 (tilled).  
**And they dwelt from Beersheba (well of an oath) unto the valley of Hinnom (The abode of condemned souls; hell).**

The children also of Benjamin from Geba1 (a hillock) at Michmash2 (hidden), Aija3 (a ruin (as if overturned): - heap.), Bethel4 (house of God), at Anathoth5 (answer;), Nob6 (fruit), Ananiah7 (Jah has covered), Hazor8 (village), Ramah9 (a height (as a seat of idolatry): - high place.), Gittaim10 (double wine press), Hadid11 (a peak), Zeboim12 (dyed (in stripes), that is, the hyena: - speckled.), Neballat13 (foolish secrecy), Lod14 (an unused root of uncertain signification; Lod, a place in Palestine;), and Ono15 ((strong)), the valley of craftsmen.

OTHER CITIES/VILLAGES & THEIR FIELDS IN THE SOUTHERN KINGDOM:  
  
JUDAH 17  
BENJAMIN 15  
TOTAL 32

CHAPTER 11: THE FIRST (CAPITAL) CITY, JERUSALEM AND ITS INHABITANTS (FIRSTBORN/RULERS & THEIR BRETHREN & 1/10<sup>th</sup> OF THE REST OF PEOPLE) & OTHER CITIES OF THE FIRST (JUDAH) & LAST (BENJAMIN) PROVINCE FOR THE REST OF THE PEOPLE (RESIDUE & 9/10<sup>th</sup>)

Govnor 1<sup>st</sup>. - Zerubbabel-Temple  
Govnor 2<sup>nd</sup> - Nehemiah-Wall

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Akkub,  
Talmon,  
+ their brethren that kept the gates 172

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TOTAL 32

## **THE SONG OF THE DAY SPRING**

**By S.C.Ri.B.E. 21. Dd. 5/2/20**

The big bang of clashing cymbals  
Brought forth the earth covered with rushing waters  
Yet, without form, void and in darkness

Magnificent and glorious to sight  
Are the sounds of: Let there be light  
The darkness The Conductor sets apart  
Then begun the revolution of time!

How lofty and of great height  
Are the lyrics: let there be a firmament in the midst  
What length, breadth and depth are these beneath?  
The water gathered together as the great sea  
And the dry land called earth

How tasty, satisfying, and filling  
Is the line: bring forth the herb seed yielding  
And the tree, the fruit bearing  
My mind, body and spirit refreshed as the being  
And I am whole and healed

How copious and glorious  
Are the lights the heaven shines  
The natural form and rhythm chimes  
The Singer by His words and Laws  
Orders the seasons and times

Now of the roaring and rushing waters we hear  
Bring forth in abundance creatures with life  
And fowls to fly above in the midst of the air

And on the dry land every creeping thing  
And every beast of the field let them all come forth  
Breathing and join in and sing  
All glory to God our King!

And in the crowning act, the penultimate,  
Sang the Day Star: I will visit from on high  
I lay aside my crown and upon knees I bend  
Thee I form as one in my image  
Male and female created He them

Now come the time of the seventh  
All the lights of heaven eclipsed by His glory  
The sun, moon and stars obey  
The morning stars sang  
And God's sons shouted for joy  
Holy! Holy! Holy!  
Is the Lord God Almighty  
The whole earth is full of thy Glory!

**THE SHADOW UPON THE MOUNTAINS**

**By S.C.R.I.B.E. 21 dd 11/2/20**

**Clouds, two together  
Cause lighting to flash and fall  
And their voices heard on high  
How can we but like them pray?**

**The earth fourth from the sun  
In orbit and revolving as it goes  
Bow its head as if to pray  
And lift its face as we do in praise**

**Many misread and it do worship  
But the wise understand  
And only give glory to Him  
Of whom this testimony is borne**

**As the fourth from the sun speak  
Even so the fourth in His Covenant  
They both bear witness of this truth  
As the Earth even so is the day of rest**

**Yea the land of people who prays and praise  
The Son of Righteousness in Heaven on High  
In whose Presence it's all glorious to be  
He sits on high and we at His footstool see**

**I will rather a Cloud be  
And among such walk on high  
That I'll cause the enemy as lightning fall  
For my prayer like thunder is heard on high**

**Then when I'm full I'll come down as showers of praise  
And water the earth to bring forth fruits  
Then evaporate a Cloud again to be  
When the Days Star on high rise  
And each greet: good morning!**

Chapter

Title: THE CONSOLATION OR COMFORT OF JAH-THE CUPBEARER

9<sup>th</sup> Month: Chisleu 20<sup>th</sup> Yr  
of Nehemiah in Shushan  
Palace as Cupbearer

1

**THE WORD OF GOD IN HIS CUP (VESSEL)**

1. We are His Vessel

1<sup>st</sup> Mth: Nisan  
Nehemiah appointed  
Tirshatha (Governor)  
in 20<sup>th</sup> yr of reign of  
Artaxerxes

2

**THE HAND OF GOD UPON THE CUP (VESSEL): THE CUPBEARER OF OUR PRAYERS**

1. When we pray according to His Will

3

**REBUILDING THE WALL OF THE CITY (DWELLING PLACE), THE GATES AND THE TOWERS**

1. Behold God is in our midst as we serve in the ministry of our profession

4

**THE CUP OF FAITH: HEAR: PRAY AND ACT OR A.:S,K**

1. We are vessels of faith as we hear we pray according to God's will as all depends on Him and we act or work as being in a partnership with Him all depends on or action. Jesus further developed this principle when He taught that prayer is the acronym: **A.S.K.**: ask, seek and knock.

5

**THE CUP OF SALVATION: CUPBEARER OF OUR BROTHERS' PRAYERS**

1. As vessels of salvation or redemption we must bear one another's burdens and so fulfill the law of Christ. The love of money motivated by selfishness must be removed from our midst to complete the wall and offer the perfect service of the ministry of our faith so all the brethren may be one in a complete bond of togetherness.

6<sup>th</sup> Month: Elul  
25<sup>th</sup>, after 52  
days.

6

**THE CUP OF RESTORATION: THE WALL COMPLETED NO MORE BREACH DOORS TO BE HANGED.**

1. Vessels that build the old waste places; the Repairer of the Breach; the Restorer of Paths to dwell in. To accomplish this we must be so settled and be able to identify deceit, evil motive and falsehood and their Prophets to engender fear as we continue to pray.

7

**THE VERY LARGE AND GREAT CUP, JERUSALEM: THE WALL BUILT & DOORS SETUP, PORTERS, SINGERS AND LEVITES APPOINTED**

1. From a cup or vessel flows drink; from Jerusalem flows water or rain of peace or salvation. The wall was now built and doors setup, porters, singers and Levites now appointed. The City was great and large but the people were few and their houses were not yet built.

7<sup>th</sup> Month:  
Ethanin 15-22

8

**THE WORD OF GOD POURED FORTH IN OUR CUP FROM THE BOOK OF THE LAW IN THE STREET BEFORE THE WATER GATE WHERE THERE'S A PLETHORA OF POOLS OF WATER:**

1. The people gathered together as one man and desired, listened attentively, stood up, heard, understood and obeyed what was taught precisely with **Ezra standing upon a wooden pulpit, with 6 to his right and 7 others to his left, leading out** and explained from the Book of the Law and were refreshed by the Holy day's joy, very great gladness, and mirth which is the strength of the Lord; and they

praised and worshipped the Lord, the Great God. They had a total of 29 Teachers (including **Ezra**, the Scribe & Priest, and **Nehemia**, the Tirshatha) in this great work of reformation and revival.

9

**THE GOOD HAND OF GOD, HIS SPIRIT, WASHING THOROUGHLY THE CUP (THE VESSEL'S HEART)**

1. By the washing of water by the word and fasting, sackcloth and earth: confession and repentance and the renewing of His Spirit. This assembling of the congregation on **24<sup>th</sup> of the month (taken to be the 7<sup>th</sup> month of Ethanims)** was led mainly this time by 8 which stood up on the stairs of the Levites and 8 other Levites.

10

**THE CUP OF COMMUNION (our relationship)**

1. The surety of the communion between God and Israel was established with curses and an oath and in writing and sealed by the Princes, Levites and Priests and all the people who had separated themselves from the people around them to do His Law as given to them by Moses, and to keep His commandments, His judgements and statutes, this made it a Sure Covenant. By extension the surety of our communion with God is established by a sincere heart, according to: let your nays be nay and your yeas be yea; as we no longer swear according to the counsel of our Lord and Saviour, but it is even made sure by incarnation of our God as a man, His life, ministry, death and resurrection for our sins and in His current role as High Priest in Heaven from whence He will return again for us. And we take up this offer of the atonement for our sins in our pledge and baptismal vows of a sincere heart and partake of the Cup of the Communion of the wine which indicate His spilled blood for our sins and partake of the bread which indicates His body that was broken for our sins. The content of the Cup is the sure Covenant of the Old which becomes the New Covenant in Christ Jesus our Lord!

11

**THE INHABITANTS OF THE HOLY, LARGE & GREAT CUP AND ITS TABLE (PROVINCE): THE HOLY (CAPITAL OR FIRST) CITY, JERUSALEM AND THE CITIES OF ITS FIRST & LAST PROVINCE OF JUDAH & BENJAMIN**

1. The Rulers and Inhabitants of Judah are the First and Last Offering of Praise, Prayer and Worship of Jehovah: all of Judah's Cities are Cities of Praise.

12

**THE CUP OF SALVATION: THE CUPBEARERS (ANSWERS) OF PRAYERS**

1. The **Priests** or Intercessors and the **Levites** or those joined or attached that went up with **Zerubbabel** (descended from or born in Babylon) the son or fruit of Shealtiel (I have asked God, a prayer) portray the answer of God to this matter of our Salvation and the rebellion of the Priests against His Christ or Messiah!

13

**THE CUP OF RESTORATION: (THE REFORMER, REPAIRING THE BREACH) CLEANSING THE TEMPLE**

1. The second work of reformation or restoration takes focus in this chapter after the Wall was restored in the first work. It involves the cleansing of the partially completed Temple: House of God which was defiled by the High Priest and the Nobles of Israel.

CHAPTER 1

THE WORD OF GOD IN HIS CUP (The Children of Israel who were obedient were His Cup)

By His Words God brings comfort or consolation out of darkness or affliction even after His words of judgement punishes the transgressors. Comfort enquires of Grace and Praise and reveal the state of those who have been punished and the place that flows as water or rain and teaches the truth of God's salvation: there is redemption in repentance and turning to obey God's commandments or truth. Such shall return to the place where God has put His Name (or resides). Yes some through the water and flood, some through the fire of affliction, broken wall and burnt gates, yea but all through the blood: the great power and strong hand of redemption. What consolation is there in weeping and mourning except it be for fasting and prayer that beseeches God to act in the behalf of those who fear His Name and to act in their stead as they seek consideration from those who are in the position of authority that they would be allowed by self engagement to effect the change needed. Thus prayer empowers self to act in its best interest. All this is in keeping with the words of His Covenant of love that can be restored or sealed again by words of confession, acknowledgement and repentance of past sins. This is the work of the CUPBEARER OF THE KING OF HEAVEN in the 9th month (Chisleu) in the 20th yr of service of the king of Mede & Persia. The Cup he bears of Heaven is for the doctrine of His WORD which as the olive or grapes can only be pressed out by prayer into the cup for us to partake and drink thereof.

|  |  |   |  |
|--|--|---|--|
| Name of the Lord: THE WORD OF THE LORD                     | <p><b>THE WORD OF CONSOLATION:</b></p> <p>1 The words of Nehemiah (Consolation of Jah) the son of Hachaliah (Darkness of Jah). And it came to pass in the month <u>Chisleu</u>, in the <u>twentieth year</u>, as I was in Shushan the palace,</p>  | <p><b>THE WORD OF JUDGEMENT:</b></p> <p>8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:</p>  | Name of the Lord: THE WORD OF THE LORD                     |
| Spirit: OF OBEDIENCE                                       | <p><b>WORD OF GRACE, PRAISE &amp; SALVATION (PEACE):</b></p> <p>2 That Hanani (graciousness), one of my brethren, came, he and certain men of Judah (celebrated or praise); and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem (flow as water or rain, to point out or teach salvation or peace).</p>               | <p><b>WORD OF THE COMMANDMENTS:</b></p> <p>9 But if ye <u>turn unto me, and keep my commandments</u>, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will <u>bring them unto the place that I have chosen to set my name there</u>.</p>  | Spirit: OF OBEDIENCE                                       |
| Genesis (NATURE): THE PROPHECY/WORDS OF REDEMPTION         | <p><b>BROKEN WALL &amp; BURNT GATE (NO DEFENCE, SIN OR DISOBEDIENCE ABOUND) :</b></p> <p>3 And they said unto me, The remnant that are left of the captivity there in the province are in <u>great affliction</u> and reproach: <u>the wall</u> of Jerusalem also is broken down, and <u>the gates</u> thereof are broken with fire.</p>   | <p><b>REDEEMED BY POWER &amp; STRENGTH OF THE WORD:</b></p> <p>10 Now these are thy servants and thy people, whom thou hast <u>redeemed by thy great power, and by thy strong hand</u>.</p>   | Genesis (NATURE): THE PROPHECY/WORDS OF REDEMPTION         |
| Exodus: PRAYER OR WORDS OF FAITH                           | <p><b>CONSOLATION OF (THE WORDS OF) PRAYER</b> 4</p> <p>And it came to pass, when I heard these words, that I sat down and <u>wept, and mourned certain days, and fasted, and prayed</u> before the God of heaven,</p>   | <p><b>PRAYER (WORDS OR DESIRE) OF GOD'S SERVANT(S):</b> 11</p> <p>O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, <u>who desire to fear thy name</u>: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.</p> | Exodus: PRAYER OR WORDS OF FAITH                           |
| Levi: THE UNION OF LOVE, THE WORDS OF HIS COVENANT OF LOVE | <p><b>WORDS OF HIS COVENANT (COMMANDMENTS)</b></p> <p>5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and <u>observe his commandments</u>:</p>  | <p><b>PRAYER (WORDS OR DESIRE) OF GOD'S SERVANT(S):</b> 11</p> <p>O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, <u>who desire to fear thy name</u>: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.</p> | Levi: THE UNION OF LOVE, THE WORDS OF HIS COVENANT OF LOVE |
| Numbers: THE MATTER SETTLED OR SEALED: WORDS OF CONFESSION | <p><b>WORDS OF CONFESSION:</b></p> <p>6 Let thine ear now be attentive, and thine eyes open, that thou mayest <u>hear the prayer of thy servant</u>, which I pray before thee now, day and night, for the children of Israel thy servants, and <u>confess the sins</u> of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.</p> | <p><b>PRAYER (WORDS OR DESIRE) OF GOD'S SERVANT(S):</b> 11</p> <p>O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, <u>who desire to fear thy name</u>: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.</p> | Numbers: THE MATTER SETTLED OR SEALED: WORDS OF CONFESSION |
| Deuterios: THE REVIEW OR RECOUNT OF THE MATTER             | <p><b>WORDS OF ACKNOWLEDGEMENT:</b> 7</p> <p><u>We have dealt very corruptly against thee</u>, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.</p>  | <p><b>PRAYER (WORDS OR DESIRE) OF GOD'S SERVANT(S):</b> 11</p> <p>O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, <u>who desire to fear thy name</u>: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.</p> | Deuterios: THE REVIEW OR RECOUNT OF THE MATTER             |

CHAPTER 2

THE GOOD HAND OF GOD: THE CUPBEARER OF PRAYERS

In the service of the Lord (as His Cup/bearer) Nehemiah by prayer finds that the HAND OF GOD was upon him that his requests are granted by the King as if he was the cup being borne in the HAND OF GOD. Sorrowful heart breaks the spirit and a broken spirit dries the bones; but a broken spirit and a contrite heart thou wilt not despise. Thou wilt give beauty for ashes, the oil of joy for mourning and the garments of praise for the spirit of heaviness. The fervent effectual (WORDS OF) prayer of a righteous man avails much. By prayer Nehemiah words became the cup from which the King drank as he granted all he asked of him. So there be no confusion so that all may understand that it's the self same Spirit that moved upon Nehemiah in Chisleu (9th month) of the 20th year of his profession of Cupbearer in Chapter 1 also wrought in the month Nisan (1st month) of the 20th year of the reign of the Persian King. So the Word of God in His Cup was first stirred in Chapter 1, and now the Hand of God upon the Cup of Prayers was given as drink to the King from which he drank and was satisfied that he granted all its request: as a broken spirit (sad) and a contrite heart God will not despise so the letter was sent to Asaph who collected all the lumber that was needed for the beams from the forest and gave such to Nehemiah who surveyed and oversea the rebuilding of The Wall of the Holy City. The heart of the offeror of prayer is in sorrows (a sorrowful heart breaks the spirit) which reflects upon its countenance as sad but the Lord doesn't despise such as is seen in the Kings decree by letter to the Governors for them to grant its request. As it is wrought in secret in the heart even so its whereabouts and works are kept secret until the time is right. The subject or purpose of prayers pertains to the welfare and well being of the patriarchs or fathers, their resting place and their children, in substance Israel or the House and household of God. Interestingly the same way their was striving between Lot's shepherd and those of Abraham even so now his descendants of Moab and Ammon were grieved by Nehemiah's concern for Israel's well being. But fervency of prayers is of such that Nehemiah's was importunate and determine to rebuild the old waste places hence it resulted in the call to action. Every requests of men has its roots in our prayer requests to the God of heaven, our requests or desires are thus rooted in our prayers. The three days at Jerusalem, the place of the Sanctuary or Temple which is the House of prayer for all nations is a reference to that basic theory of prayer which is rooted in the Creator stooping to form man back at Eden and fulfilled that Thursday Night (the evening of the 6th day) when Jesus fell down in prayer when his soul was sorrowful unto death in the Garden of Gethsemane, thus began the 3 days (and 3 nights) when the Son of Man would be in the heart of the earth as symbolized when He first stooped back at Creation, pointing to the theory of the need of prayer to deny self so that the will of God may be done. This he laid down from the foundation of the world and is also highlighted in this three days reference at Jerusalem, the house of Prayer. Like Jesus only by prayer can man deny self even as the manner Adam was formed. Nehemiah's three days at Jerusalem speaks to the need of prayer for self denial to succeed. Even as God granted him his requests so is His Hand or anointing is upon the one who prays sincerely. Prayer is the request of the servant directed to His Superior/King and is done to accord with his will, pleasure and favour. The prayer project though surveyed with others who accompanied by night yet the matter was kept secret in the heart of the cup where God had put it. Those who are children not in accordance with the will of God will oppose it claiming it's a rebellion against the kings will when it is they who are in rebellion of that which is good and true. The subject matter of prayer will receive royal assent from both King and Queen, it has a set time for accomplishment for journey and return, it involves a survey or viewing of what is to be done it involve an affirmation or profession of faith that God will prosper its work and a recognition of those who neither has lot nor part in the results of its work, Jerusalem. So prayer for it to be answered involves practical consequences and self engagement of the one in whose heart it is placed and not because the good hand of God bears its cup means there wont be any opposition. The journey is therefore to perform what is needed to be done and the return for Nehemiah (the offeror) to continue in service (contrition and humility) to the King as we saw him in Chapter 1. In conclusion prayer is like a **royal handshake** between the Divine and mankind as it is a joint effort between God and man. God will summon the resources of His kingdom in Heaven and earth to support its (answer) fulfillment but man will have to play his role and do what he must do to gain the results: thus the king gave letters of conveyance to the Governors for Nehemiah to pass over into Judah and Nehemiah had to find another way to pass over while in Jerusalem when the way was blocked for his beast as God will not do for man what he can do to help himself. Thus Nehemiah was moved by The Spirit of God in his 20th year as Cupbearer to pray and Artaxerxes the Persian King was likewise moved in the 20th year of his reign as King to bring both hands together in this joint effort that got the ascent of Heaven! What will happen in their 21st year is unspeakable: the rebuilding of the wall of Jerusalem!

Genesis (NATURE OR PURPOSE):  
THE CALL TO ACTION TO REBUILD THE WALL

Exodus: PRAYER'S ADDRESS, PLACE & THE OFFEROR'S ANOINTING

Leviticus: PRAYER, THE UNION OF WILLS AND THE OPPONENT

Numbers: PRAYER'S SET TIME FOR THE JOURNEY AND RETURN (ACCOMPLISHMENT)

Deuterius: PRAYER, A JOINT EFFORT BETWEEN GOD AND MAN

**THE KING'S WINE TABLE:** 1  
And it came to pass in the month Nisan, in the twentieth year of Artaxerxes (a title of several persian kings) the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

**THE SORROW OF HEART:** 2  
Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,

**THE SUBJECT OF THE DESOLATION OF MY FATHER'S CEMETERY:** 3  
And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

**THE PRAYER IS TO THE GOD OF HEAVEN:** 4  
Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

**SERVICE AT THE KING'S PLEASURE & FAVOUR/HIS WILL:**  
And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, (celebrated or praise), unto the city of my fathers' sepulchres, that I may build it.

**A SET TIME FOR THE JOURNEY AND RETURN:** 6  
And the king said unto me, (the queen also sitting by him.) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

**ROYAL LETTERS OF CONVEYANCE OVER TO JUDAH:** 7  
Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

**THE KING'S FOREST:** 8  
And a letter unto Asaph (collector) the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

**THE KING'S LETTER OR DECREE:** 9  
Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

**THE WELFARE OF ISRAEL GRIEVED MOAB & AMMON, SONS OF LOT:** 10  
When Sanballat (PERSIAN SATRAP OF Samaria) the Horonite (double place town in Moab), and Tobiah (goodness of Jehovah) the servant, the Ammonite (inbred, son of Lot), heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

**THREE DAYS AT JERUSALEM: THE HOUSE OF PRAYER FOR ALL NATIONS:** 11  
So I came to Jerusalem, and was there three days.

**AROSE BY NIGHT WITH A FEW MEN BUT NONE KNOW WHAT WAS IN MY HEART:** 12  
And I arose in the night, I and some few men with me; neither told I any man, what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon.

**THE SURVEY BY NIGHT (AFFLICTION):** 13  
And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

**NO PASS OF CONVEYANCE FOR THE BEAST IN THE SURVEY:** 14  
Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.

**THE WALL OF THE HOLY CITY:** 15  
Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

**WHEREABOUTS AND WORK SECRET:** 16  
And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

**JERUSALEM UNINHABITED & ITS WALL IN RUIN:** 17  
Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

**THE HAND OF GOD UPON THE CUP OF PRAYER:** 18  
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 this good work.

**MOAB & AMMON RIDICULE & SCORN:** 19  
But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem (a shower; rain) the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?

**THE JOURNEY TO ARISE & BUILD:** 20  
Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise, and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

Genesis (NATURE OR PURPOSE):  
THE CALL TO ACTION TO REBUILD THE WALL

Exodus: PRAYER'S ADDRESS, PLACE & THE OFFEROR'S ANOINTING

Leviticus: PRAYER, THE UNION OF WILLS AND THE OPPONENT

Numbers: PRAYER'S SET TIME FOR THE JOURNEY AND RETURN (ACCOMPLISHMENT)

Deuterius: PRAYER, A JOINT EFFORT BETWEEN GOD AND MAN



CHAPTER 3

THE REBUILDING OF THE WALL OF THE CITY, ITS GATES, DOORS AND TOWERS (THE SERVICE OF THE MINISTRY OF THEIR PROFESSION)

The concept of the Cup is expanded to an entire City and its wall, not just one vessel but to the entire Nation of Israel and all its inhabitants and people, today we call it the Kingdom of God or His Church A city, a dwelling place, is fortified by its wall as a defence. Its wall speaks to the strength of the people and the strength of the city. Each Israelite contributed to the work of rebuilding the wall of Jerusalem. As they rise and build so did the wall rise until it was completed. So we rise and build the walls of our lives of service, even as our body is the Temple of the Holy Ghost which we have of God and we are not our own. The returned were strengthened, comforted and encouraged by Nehemiah's words from the previous Chapter of the good hand of God that was upon him and the Kings royal letters of ascent supporting the rebuilding exercise and they rose up being strengthened and built the wall. Jerusalem was the Capital of Israel and the place of God's Sanctuary where He placed His Name and dwelt. The Chief Corner Stone, was the work of the High Priest, **Eliashib**, who God used to restore, and the Priests, **the Sheep Gate (North-east) and its Doors**, thus the work of restoration of the wall begun. This Gate was over by the side of the Sheep Market (North) and through which the sheep entered that were used as sacrifice in the Temple Services. Jesus says I am the Door of the Sheep and I am the Good Shepherd which lay down His life for the sheep which is our example of Servant Leadership or service of THE PRIEST OR PASTOR. So the restoration begun with this central gate through which the sheep entered as it did when Christ sanctified the New Jerusalem's Wall by His own blood. My sheep know my voice and they hear and follow me even as He stood at their door and knock and was heard, to whom was the door open that He entered and sat down and sup with them and they with him even those of the other fold (or unknown) which he brought so that there's one fold. On either side of The Sheep Gate was a **Tower**<sup>2</sup>, that of a Hundred (Meah) and that of those who God had favoured (Hananeel) to reveal His secrets as the ministry of Priests was prophetic. The wall of the City had many gates and we shall examine each as the wall progresses. Precious are the stones of the wall, **the fear of Jah**, is golden such will have His strength by the indwelling Spirit that their wall rise, these are the Goldsmiths, likewise next to them are those who Jah has favored in the **Ministry of Healing** (apothecaries), these fortified Jerusalem unto the broad wall. **The Gate of the Fountain (Southern) and its Door** and the wall of the Pool of Siloah is the reward of every **Seer (Prophet)**, this is the Ruler of the **Watch Tower**<sup>1</sup> (cause thee to ride upon the High Places of the Earth) or Mizpah. The fountain is for drink or for cooling and the Pool of Siloah is for washing or bathing. (The same Pool of Siloah Jesus sent the blind man to wash) of those who are messengers of the Gospel. He repaired unto the stairs that go down from the City of David. There were also **Priests of the lower lands**, or plain which repaired that part of the wall such were men of faith. Those who experience the cleansing power of the gospel who came from talkative parents have a role to play in the building of the wall over against their own house, these are **witnesses**, likewise those who Jah has heard who had parents with whom Jah has dwelt, are **the ones who know how to pray**, (fervent effectual prayer of a righteous man avails much) and is the keeper of the **East Gate**<sup>3</sup>. Many are the gifts of the Spirit and each has its role to play in the wall, the defence of the City, **discernment**: quick in understanding are the men of Jericho; and **discretion**: those who are mindful that proceeds from one who is worthy or thoughtful are engaged in building the wall; so are **healings** such who Jah has cured that comes from one who has purity (white linen), this is the ruler of half of Jerusalem; **comfort** or consolation of Jah comes even from one few in numbers, He is the ruler of the house of rock (strong) he builds the wall over against the sepulchre of David unto the house of the mighty; **power gifts** is that of the Benjamin (son of the right hand) and **intelligence** they repair over by their house; and also **helps** which proceed to do the work of Jah and from one who He has covered he repaired by his house; **gifts of mercies and favour** and **thanksgiving** repairs a piece and next unto him **friendship** that comes from happiness or blessings of Jah repair over against his chamber. At the beginning of Jesus Ministry when He called His Disciples with: "Follow me and I will make you fishers of men; after His death and ascension He appeared one last time and reminded them of His mission in the Miracle of the Great Catch of The 153 BIG FISHES in John 21, like the Sheep Gate, **the Fish Gate**<sup>4</sup> on the North wall gets its name as fishermen brought to market from the Sea of Galilee and River Jordan their catch of fishes. The 153 Fishes spoke to sum of the arithmetic series of the 17 Nations and people group in Acts 2 who the Disciples will catch in the First & Last Harvest for their Lord as He directs them in evangelism and they hear and follow. To fish one needs a **hook and line**, and **thorns** can be used to make hooks so He repaired this Gate and its Door. Those who are **praised of Jah** are not of outward appearance (short nosed) but of a **good heart**, these work in the repair of the wall, and next to them are the **Prophets** with whom are the **unknown thoughts of Jah** (Lord reveal His secrets to His servants the Prophets). Those who are joined in the work of building the wall as Levites must be **full of compassion** (not like the Priest and Levi on the road from Jerusalem down to Jericho who had no compassion as the Good Samaritan to help the half dead); likewise are involved those whom **Jah has regard** unto as they are ruler of half of such a place which He has inclose or hedge about (as Job), so God's providence is needed in the work which like the Good Samaritan is accessed by an adjuration (or prayer). We cannot build except it be by the **favour of hadad** and the **Help of Jah** so we must know how to access these; **the King appointed by Jah** builds that part of the wall of the Temple Servants of Nethinims and the Merchant unto **the Gate of Miphkad** (assignment/inspection) unto the going up of the corner. (It seems that this gate was not in the wall of Jerusalem, but that the part of the wall facing it was to the east, between the Horse Gate and the Sheep Gate.) THE ONE THING THAT FULFILLS ALL OF THESE IS THE WORD OF GOD! We shall now look at the work of the heights of the Flame of Jah of the (prick or thorn) Word and of the **Friend** of the blessing of Jah of the one delivered of God and of the **Just**, the one borne of affliction; these three perform great service in repairing the wall, likewise these two: the king appointed of Jah of the snubnosed and the intelligent though he be of the pit of Meab; these two repair the other piece and the **Tower**<sup>5</sup> of the furnaces; also was Beval (name of persian origin) who was the other son of Henadad who was the other half ruler of Keilah; then was these two: the **Judge of the Strong** built over against the turning of the wall, and **the Tower**<sup>6</sup> which lieth out from the king's high house, that was by the court of the prison and he Jah has ransomed though he be of a flea (the least is the greatest) and unto the going up of the corner unto the Sheep gate repaired **the Goldsmiths and the Merchants**. There are two Towers in this measure like that of the Priests which speaks to the fear and greatness of these MEN OF FAITH. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Whosoever will may come and join in the work freely such that all the inhabitants of Tekoa except their nobles joined in the work and the **Trumpet was sounded**; likewise the ruler of half of Jerusalem, the **reward of a whisper**, and even women, his **daughters** freely joined in the work (these are the only women mention up to this point); also the **help of the fortify or cure**, the ruler of Mizpah, the Watch Tower, freely joined and repaired the piece over against the armoury at the turning of the wall and though the Nethinims dwelt in Ophel, the Fortress, unto the place over against the **Water (or Golden) Gate (South)** and the Tower that lieth out (appears to be the same Tower that was mention in the previous verse) and they are not mentioned as joining in the work yet the wall over against their dwelling was repaired. There was no lack because some didn't joined nor will there be excess because of all who joined: high volume (loud) instrument will sound or be it a reward of a low sounding whisper will be given, the help of a High Tower will be used, or no Temple Towers will the low fortress will cause no lack. **Jehovah-known of the Passover** and the **Friend of the Counsel of Jehovah** repaired the **Old Gate**<sup>7</sup> (North:old waste places) and set up the doors; and the favoured of the rejected (lay upon him the iniquity of us all, he was repaired for our iniquity and the chastisement of our peace was upon him) repaired **the Valley Gate**<sup>8</sup> (valley of the shadow of death) and a thousand cubits on the wall unto **the Dung Gate**<sup>9</sup>; and the **Blessed of the Pure** repair earnestly another piece from the turning of the wall unto the door of the house of Eliashib (God will restore) the high priest; and the **Trumpeters** repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel (Ridge of Jerusalem, mound or fortress): all this speaks to the service of the ministry of the Righteous Passover of Death. Him whom **Jah** has delivered of the hilly country and the **thankful of the unknown** place and the **men of the Watch Tower** repaired unto the Throne of the Governor on this side of the River; for the King who Jah has appointed of the Rider (there appeared a white horse and he sat on it is called Faithful and True) of the House of the Vineyard (parable of the Vineyard and servants who killed the Master's son) repaired the **Dung Gate (South-East Corner)**, through this gate the residue that was taken from the Jewish Temple into the Valley of Hinnom, where it was burned; for the height of the flame of Jah of the (prick) Word repaired another piece from the door of the house of Eliashib (God has restored, the High Priest) even to the end of the house of Eliashib and from above the **Horse Gate**<sup>10</sup> (The Horse Gate was on the east side of the city, overlooking the Kidron Valley. It seems to have been a gate by which horses approached and left the old place of David) repaired the **Priests**, everyone over against his house. Thus the Wall of Jerusalem was completed beginning with North-Eastern Gate, **The Sheep Gate** going westerly to **the Fish Gate** and then southerly to **the Old Gate** and then the **Valley Gate** and then **the Dung Gate** then South Easterly to **the Fountain Gate** and then north easterly to **the Water Gate**, then the Horse Gate, **then the Horse gate then the East Gate** and then finally **the Assignment or Inspection Gate**. Even so the Wall of the New Jerusalem his built by the service of our Jesus Christ, Our High Priest, the 12 Apostles who are the twelve foundations of its wall, the 144,000 who are its height 144 cubits; and the twelve tribes of the Children of Israel whose names are over its twelve gates, each made of one pearl.

Name of the Lord: GOD WILL RESTORE THE SERVICE OF THE MINISTRY OF OUR PROFESSION

**THE PRIESTS & THE DOOR AND THE SHEEP GATE (NORTH-EAST):**  
1 Then **Eliashib** (God will restore) the high priest rose up with his brethren the priests, and they builded the **sheep gate** (on the side of Bethesda Pool); they sanctified it, and set up the doors of it; even unto the tower of **Meah** (a hundred) they sanctified it, unto the tower of **Hananeel** (God has favoured).

**THE GOLDSMITHS & THE APOTHECARIES FORTIFIED UNTO THE BROAD WALL:**  
8 Next unto him repaired **Uzziel** (strength of God) the son of **Harbaiah** (fearing Jah), of the goldsmiths. Next unto him also repaired **Hananiah** (Jah has favored) the son of one of the apothecaries (preparer and seller of medicines and drugs), and they fortified Jerusalem unto the broad wall.

**THE RULER OF PART OF MIZPAH & THE GATE OF THE FOUNTAIN, ITS DOOR & THE POOL OF SILOAH:**  
15 But the gate of the fountain (Southern tip, facing east) repaired **Shalun** (recompense, reward) the son of **Coltozeah** (every seer), the ruler of part of Mizpah (observatory, watch tower); he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of **Siloah** (or Siloam): to send away or sent) by the king's garden, and unto the stairs that go down from the city of **David** (loving).

**THE PRIESTS, MEN OF THE PLAIN:**  
22 And after him repaired the priests, the men of the plain.

**THE HOUSEHOLDER & KEEPER OF THE EAST GATE:**  
29 After them repaired **Zadok** (just, make right, clearer) the son of **Immer** (talkative) over against his house. After him repaired also **Sheaniah** (Jah has dwelt), the keeper of the **east gate**.

Spirit: THE GIFTS OF THE SPIRIT

**MEN OF JERICHO & ZACCUR:**  
2 And next unto him builded the men of **Jericho** (its month, fragrant, of quick understanding). And next to them builded **Zaccur** (mindful) the son of **Imri** (wordy).

**THE RULER OF HALF PART OF JERUSALEM:**  
9 And next unto them repaired **Rephaiah** (Jah has cured) the son of **Hur** (white linen, white, hole), the ruler of the half part of Jerusalem.

**THE RULER OF HALF PART OF BETHUR:**  
16 After him repaired **Nehemiah** (Consolation of Jah) the son of **Azbuk** (stern depopulator), the ruler of the half part of Bethzur (house of the rock), unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

**THESE TWO HUSHOLDERS BENJAMIN & AZARIAH:**  
23 After him repaired **Benjamin** (son of (the) right hand) and **Hashub** (intelligent) over against their house. After him repaired **Azariah** (Jah has helped) the son of **Maaseiah** (work of Jah) the son of **Ananiah** (Jah has covered) by his house.

**REPAIRER OF ANOTHER PIECE & THAT OVER HIS CHAMBER:**  
30 After him repaired **Hananiah** (Jah has favored) the son of **Shalemiah** (thank offering of Jah), and **Hanun** (favored) the sixth son of **Zalaph** (unknown meaning), another piece. After him repaired **Meshullam** (allied) the son of **Berechiah** (knee (that is, blessing) of Jah) over against his chamber.

Genesis (NATURE OR PURPOSE): THE WORD OF GOD IS THE HOOK, REVEALS THE SECRETS THOUGHTS OF GOD ETC

**SONS OF HASSENAAH & THE FISH GATE (NORTH), BEAMS & DOORS:**  
3 But the **fish gate** did the sons of **Hassenaah** (to prick; thorny) build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

**HOUSEHOLDER AND ANOTHER:**  
10 And next unto them repaired **Jedaiah** (praised of Jah) the son of **Harumaph** (snubnosed), even over against his house. And next unto him repaired **Hattush** (unknown meaning) the son of **Hashabaniah** (thought of Jah).

**THE LEVITES & RULER OF HALF PART OF OF KEILAH:**  
17 After him repaired the **Levites, Rehum** (full of compassion, merciful) the son of **Bani** (built), next unto him repaired **Hashabiah** (Jah has regarded), the ruler of the half part of Keilah (inclosing, in his part).

**FROM THE HOUSE OF AZARIAH UNTO THE TURNING OF THE WALL:**  
24 After him repaired **Binnud** (favour of Hadad) another piece, from the house of **Azariah** (Jah has helped) unto the turning of the wall, even unto the corner.

**THE GOLDSMITH'S SON UNTO THE PLACE OF THE NETHINIMS & MERCHANTS AGAINST THE GATE OF MIPHKAD AND TO GOING UP OF THE CORNER:**  
31 After him repaired **Malchiah** (king of (that is, appointed by) Jah) the goldsmith's son unto the place of the **Nethinims** (one given, that is, (in the plural only) the Nethinim, or Temple Servants), and of the merchants, over against the **gate Miphkad** (assignment), and to the going up of the corner.

Eccodus: GREATNESS & FEAT OF MEN OF FAITH

**THESE THREE:**  
4 And next unto them repaired **Meremoth** (heights) the son of **Urijah** (flame of Jah), the son of **Koz** (in the sense of pricking; a thorn). And next unto them repaired **Meshullam** (allied) the son of **Berechiah** (knee (that is, blessing) of Jah), the son of **Meshezbeabel** (delivered of God). And next unto them repaired **Zadok** (just) the son of **Baana** (in affliction).

**THESE TWO:**  
11 **Malchijah** (king of (that is, appointed by) Jah) the son of **Harim** (snubnosed), and **Hashub** (intelligent) the son of **Phathmushab** (pit of Moab), repaired the other piece, and the tower of the furnaces.

**THE RULER OF KEILAH:**  
18 After him repaired their brethren, **Bavai** (Persian origin) the son of **Henadad** (favour of Hadad), the ruler of the half part of Keilah (in the sense of inclosing; citadel).

**THE TOWER THAT LIES OUT FROM KINGS HIGH HOUSE & COURT OF THE PRISON:**  
25 **Palal** (judge) the son of **Uzai** (strong), over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him **Pedaliah** (Jah has ransomed) the son of **Parosh** (a flea).

**BETWEEN GOING UP OF THE CORNER OF THE SHEEP GATE:**  
32 And between the going up of the corner unto the **sheep gate** repaired the goldsmiths and the merchants.

Levi: WHOSEVER WILL MAY COME & JOIN

**TEKOITES MINUS THEIR NOBLES WORKED:**  
5 And next unto them the **Tekoites** (inhabitants of Tekoa, Trumpets) repaired; but their nobles put not their necks to the work of their Lord.

**HALF RULER OF JERUSALEM AND HIS DAUGHTERS:**  
12 And next unto him repaired **Shallum** (a requital, that is, (secure) retribution, (venal) a fee:- recompense, reward.) the son of **Haloheah** (enchanter, to whisper, by implication to mumble a spell as a magician), the ruler of the half part of Jerusalem, he and his daughters.

**EZER, RULER OF MITSPAH:**  
19 And next to him repaired **Ezer** (aid, help) the son of **Jeshua** (help, repair, fortify, cure), the ruler of Mizpah (an observatory, especially for military purposes:- watch tower.), another piece over against the going up to the armoury at the turning of the wall.

**NETHINIMS DWELT IN OPHEL:**  
26 Moreover the **Nethinims** (Temple Servants) dwelt in **Ophel** (a ridge in Jerusalem A MOUND OR FORTRESS), unto the place over against the **water gate** (South) toward the east, and the tower that lieth out.

Numbers: THE DEATH OF THE RIGHTEOUS PASSOVER RESTORES THE MINISTRY OF THE HIGH PRIEST

**THESE TWO & THE OLD GATE:**  
6 Moreover the **old gate** repaired **Jehoiada** (Jehovah-known) the son of **Paseah** (limping, to limp, to dance:- halt, skip over, become lame, leap, pass over), and **Meshullam** (allied) the son of **Besodeiah** (in (the) counsel of Jehovah); they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

**THESE TWO & THE VALLEY & THE DUNG GATES:**  
13 The valley gate repaired **Hanan** (favored), and the inhabitants of **Zanoah** (rejected); they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

**THE BLESSED OF THE PURE FROM THE TURNING OF THE WALL UNTO THE DOOR OF THE HOUSE OF THE HIGH PRIEST:**  
20 After him **Baruch** (blessed) the son of **Zabai** (pure) earnestly repaired the other piece, from the turning of the wall unto the door of the house of **Eliashib**, the high priest.

**TEKOITES REPAIRED ANOTHER PIECE:**  
27 After them the **Tekoites** (inhabitants of Tekoa, trumpet) repaired another piece, over against the great tower that lieth out even unto the wall of **Ophel** (Ridge of Jerusalem, mound or fortress).

Deuteros: THE DELIVERED (REDEEMED), THANKFUL ADMINISTOR OF KING (JUDGE), THE HIGH PRIEST & THE PRIESTS

**THESE TWO & THE MEN OF GIBEON & MIZPAH:**  
7 And next unto them repaired **Melattiah** (whom) Jah has delivered) the **Gibeonite** (inhabitants of Gibeah; hilly), and **Jadon** (thankful), the **Meronothite** (a Meronothite, or inhabitant of some (otherwise unknown) Meronoth), the men of **Gibeon**, and of **Mizpah** (the watch tower), unto the throne of the governor on this side the river.

**MALCHIAH BUILT THE DUNG GATE:**  
14 But the dung gate (South-East Corner) repaired **Malchiah** (king of (that is, appointed by) Jah) the son of **Rechab** (rider), the ruler of part of **Bethaccerem** (house of the vineyard); he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

**MEREMOTH REPAIRED ANOTHER PIECE:**  
21 After him repaired **Meremoth** (heights) the son of **Urijah** (flame of Jah) the son of **Koz** (pricking); a thorn:- thorn) another piece, from the door of the house of **Eliashib** even to the end of the house of **Eliashib**.

**PRIESTS REPAIRED ABOVE THE HORSE GATE:**  
28 From above the horse gate (East side) repaired the priests, every one over against his house.

Name of the Lord: GOD WILL RESTORE THE SERVICE OF THE MINISTRY OF OUR PROFESSION

Spirit: THE GIFTS OF THE SPIRIT

Genesis (NATURE OR PURPOSE): THE WORD OF GOD IS THE HOOK, REVEALS THE SECRETS THOUGHTS OF GOD ETC

Eccodus: GREATNESS & FEAT OF MEN OF FAITH

Levi: WHOSEVER WILL MAY COME & JOIN

Numbers: THE DEATH OF THE RIGHTEOUS PASSOVER RESTORES THE MINISTRY OF THE HIGH PRIEST

Deuteros: THE DELIVERED (REDEEMED), THANKFUL ADMINISTOR OF KING (JUDGE), THE HIGH PRIEST & THE PRIESTS

CHAPTER 4

THE CUP OF FAITH: HEAR-PRAY AND ACT-A-S.K (ASK THEN SEEK AND KNOCK)

Faith comes by hearing and hearing by the Word of God. What will you do when you hear of the service of the ministry of the profession of the heirs of salvation, those of Jerusalem as they build its wall to fortify their City and to restore the ministry of the sacrifice for sins? Will you join them or will you mock and take up arms against them as, the enemy of souls? The word of God in His cup (we his vessel to motivate us to action) that as we work with one hand we work with the other are ready to fight the good fight of faith with all our might. Sanballat was the Chief watchman of Samaria and as he heard of the work of the Jews he became angry with great indignation and began to mock the Jews, and plot with his countrymen to fight against Jerusalem to hinder the work, so they heard, plotted to prey and acted upon that which they were told. But similarly the Jews heard of their plot and prepared themselves so that they were not secretly pounced upon and overcome, so God brought their counsel to nought. A part of that preparation was in the numbers as everyone with his servant lodged within Jerusalem that at night they may be a guard (effect of prayers) to the workers and they by day joined in the labour, so the workforce increased as a result, so likewise the Jews heard, prayed and acted upon what was told them. Faith and works go hand in hand. Sanballat instigated, spurred on the army of Samaria to watch and prey upon these feeble Jews but the Jews including Nehemiah watched on to pray unto our God; and engaged themselves in its fulfillment by setting a watch by both day and night, likewise half their servants worked and the other half was armed with weapons for war. Today the weapons of our warfare are not carnal but spiritual to the pulling down of strong holds, so we will hear the word of God, pray without ceasing as we work without ceasing. Nehemiah, his brethren, his servants and the men of his guard demonstrated the extent of our vigilance, fervency, continuity, importunity and perseverance. They didn't put off their clothes except it was for washing. All things work together for good to them that love the Lord; who are called to be heirs according to His purpose. This is the goodness of Jehovah that he works all things for the good of His people, so that even Tobiah supporting Sanballat in the work of mischief, though they meant it for evil God allowed it for the Jew's good. Tobiah spoke a falsehood about the weakness of their work or service, that a cunning fox as Herod and others would seek to dishonour the service we give to our Lord by using trickery, mockery and such to bring it to nought; but we as the Judans will sing of our weaknesses in praise; recognizing that in our weakness His strength is made perfect: 'the strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall' so in this acknowledgement of the truth they sought to increase their numbers; and in recognizing the need for security one hand of the builders, the burden bearers, loaders worked and with the other hand they held a weapon ready for war. Thus we are conscious and vigilant knowing that our adversary the devil as roaring lion walks about seeking those whom he can devour. We heard the word of the Lord to build and now He is invoked to hear our prayer and act in accordance with His will to give to the sower the harvest of his works: the predators becoming the prey; the workers of unrighteousness the evil of their doing. They sought to pounce in secret upon and destroy the Jews and their service and labour of love should cease; but the builders not only prayed but each had their swords girded by his side as he worked and the Trumpeter was by Nehemiah's side ready to sound to rouse them to battle. How many today is girded in mind with the word of God that as he works in the service of God and as the Chief Spy of Samaritans as He hears and knows their iniquities and sins Who because of their provocation can chose not to cover or blot them out; further the Jews that dwell by Samaria heard of their ploy to attack the workers from all places when they return unto them and so they warned the workers ten times. Further in recognizing their weakness in being far apart from each other in the great work they wrought there was need for a strategy to join them together as required. Today we are Spies in the world and the same principles apply: God will not blot out the sins of those who provoke Him to wrath before those who offer themselves in His service; and as children in the family of God we must warn our family of the danger we have heard so they may prepare themselves to come together to deal with such threats. From Chapter 2 the Jews heard of the Good Hand of God upon Nehemiah and the royal ascent of the King and they believed and so they began the work in Chapter 3, such was their faith that they had a mind to work and now had completed half of the wall; they also was set by Nehemiah in both lower and higher places behind the wall in their families with their spears, swords and bows to defend their cause as they worked with the full assurance that in the place when the Trumpet was sounded that God will fight for them. Rise and shine for your light is come: let your light so shine that men may see your good works and glorify your father which is in heaven, so the builders heard and rise and build the wall that it was connected and half of it was now completed even so their enemies: the chief watchman of Samaria, the Goodness of Jehovah, the sterile ones, the inbred, and the ravager, heard of their great work and the breaches in the wall began to be stopped (perfect service of the ministry of our profession or faith: pastorship, the anointing of the Spirit, the Prophetic Gift, and healings etc) so their wrath rose up; even so the comfort and consolation of Jah by His Spirit will rise (increase) up as Nehemiah to remind us that the Lord is great and terrible and for us not to be afraid of our enemies; so we will continue to labour in His service, half from the rise of the sun will hold spears until the stars appear. I ask where is your spear (word of your testimony), sword (faith in the word of God) and bows (prayers)? It is clear that the principles listed herein are the same that govern the disciples in the Early Church after Christ resurrection and ascension and its growth and how it met the challenges then.

Name of the Lord: THE HEARERS (SAMARIA, THE ENEMY, AGAINST JERUSALEM & ITS GOD

THE BUILDERS OF THE WALL MOCKED BY SANBALLAT:

1 But it came to pass, that when Sanballat (a Persian satrap of Samaria) heard that we build the wall, he was wroth, and took great indignation, and mocked the Jews.

CONSPIRACY OF ALL AGAINST JERUSALEM:

8 And conspired all of them together to come and to fight against Jerusalem (flow as water or rain peace; to point out or teach the way of salvation), and to hinder it.

GOD BROUGHT THE COUNSEL OF THE ENEMY TO NOUGHT:

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

THE COMMAND UNTO THE PEOPLE & SERVANTS TO LODGE WITHIN FOR A GUARD AND LABOUR IN DAY:

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

Spirit: THE WATCH UNTO PRAYER BY DAY & NIGHT

THE ARMY OF SAMARIA MOTIVATED BY THEIR WATCHMAN:

2 And he spake before his brethren and the army of Samaria (watch station), and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

PRAYER TO GOD & WATCH BY DAY AND NIGHT SET:

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

HALF NEHEMIAH'S SERVANT WORKED & OTHER HALF HELD WEAPONS OF WAR:

16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons (breastplate or coat of nail); and the rulers were behind all the house of Judah.

NO ONE PUT OFF THEIR CLOTHES EXCEPT FOR WASHING:

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

Genesis (NATURE OR PURPOSE): TIME TO RECOGNIZE THE GOODNESS OF JEHOVAH: OUR OVERALL STRENGTH MADE PERFECT IN OUR WEAKNESSES:

TOBIAH SUPPORTS SANBALLAT:

3 Now Tobiah (goodness of Jehovah) the Ammonite (tribal, that is, inbred) was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

JUDAH'S CONCERN:

10 And Judah (celebrated or praise) said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

ONE HAND TO WORK AND THE OTHER A WEAPON IN DEFENCE:

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

Exodus: HEAR AND ACT YOUR WILL (SOWERS & REAPERS OF THEIR OWN WORKS: PREDATORS AS THE PREY)

THE CALL TO HEAR & ACT:

4 Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

ADVERSARY PLAN TO SLAY & CAUSE THE WORK TO CEASE:

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

WORKERS EACH WITH SWORD GIRD BY HIS SIDE & TRUMPETER BY NEHEMIAH:

18 For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

Levi: JEWS OR SPIES; DWELLERS BY THE SAMARITANS

UNCOVERED INIQUITY & UNBLOTTED SINS:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

TEN TIMES WARNED:

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

SEPARATED UPON THE WALL:

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

Numbers: SET/DECIDED TO WORK, DEFEND AND FIGHT

HALF THE WALL COMPLETED AND JOINED:

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

LOWER AND HIGHER PLACES BEHIND THE WALL FORTIFIED:

13 Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

THE TRUMPET CALL OR SUMMON:

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

Deuterous: RISE UP & SHINE

THE WALLS MADE (ROSE) UP:

7 But it came to pass, that when Sanballat (Samaritan), and Tobiah (Goodness of Jehovah), and the Arabians (sterility), and the Ammonites (inbred), and the Ashdodites (ravager), heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,

NEHEMIAH ROSE UP:

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

SUNRISE UNTO STAR RISE:

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

Name of the Lord: THE HEARERS (SAMARIA, THE ENEMY, AGAINST JERUSALEM & ITS GOD

Spirit: THE WATCH UNTO PRAYER BY DAY & NIGHT

Genesis (NATURE OR PURPOSE): TIME TO RECOGNIZE THE GOODNESS OF JEHOVAH: OUR OVERALL STRENGTH MADE PERFECT IN OUR WEAKNESSES:

Exodus: HEAR AND ACT YOUR WILL (SOWERS & REAPERS OF THEIR OWN WORKS: PREDATORS AS THE PREY)

Levi: JEWS OR SPIES; DWELLERS BY THE SAMARITANS

Numbers: SET/DECIDED TO WORK, DEFEND AND FIGHT

Deuterous: RISE UP & SHINE

CHAPTER 5

THE CUP OF SALVATION: BEING CUPBEARERS OF OUR BROTHERS PRAYERS

The Governor of the Lord rules by the fear of God and the fear of the Lord is to eschew or hate evil. God is the one who dwells in Jerusalem, the place where He puts His Name or resides. So His dictates as Supreme Ruler takes precedence. How can the place which flows as water or rains peace or salvation be a place of oppression for spouses so that they cry out for the injustices they meet; that the brethren, Jews, are redeemed from heathen slavery to be enslaved by their own brothers who offered them pardon; and that their own Governor and his servants lay upon them heavy burdens in taxes of bread, wine and silver bearing rule over them as if they are subjugated unto them. Is that the peace and salvation that God offers? Nehemiah as Governor acted as a Servant Leader by the fear of God. The Spirit of the work of the wall is one of kindness and liberality, that's the spirit of the service of the ministry of our faith or profession, freely we have received freely we give. That Spirit didn't catch on in the lives of the Jews, and so they were mean in not allowing their brethren to glean sufficiently for their many children: daughters and sons, the sins of the heathen they followed not fearing God and extending kindness and liberality to their brethren but they were exacting and oppressive, enslaving one another, but Nehemiah's: the consolation of Jah, was sterling, he freely and willingly along with his servants continued in the work of the wall (the service of the ministry of our profession) so we are to be in the service of our Lord and in our own lives and family. The nature of the complaint suggests that the Jews were not treating each other as Brethren as the Law of God prescribed that they must not charge their Brethren usury only to an alien nation could they levy such charges; Nehemiah on the other hand fed over 150 Jews plus others who sat at his table freely. Extending to them the courtesy of having all things in common notwithstanding the famine. Loans were also taken to pay the Kings tribute and as a result the brethren lost their houses and property, vineyards and oliveyard when they were unable to repay and so Nehemiah charged the Jews to restore to their brethren these properties, and one hundredth of the produce they had extracted from them as they had lost all and could no longer provide for their daily portion hence they were gleaning. Nehemiah was alleviating the burden by sharing his daily portion with whomsoever was seated at his table. He allowed his blessing to be a blessing unto others. The dearth or famine, the mortgages and loans to pay the kings tribute, the and Governors and his servants taxes plus the usury costs led to Parents being dispossessed and in the bondage which now was also impacting on their children as they also were becoming servants by their parents bondage; the promise of restitution by the Jewish rulers was enacted by an oath officiated by the Priests; likewise Nehemiah requested God's union to think upon him for good for all he had done for this people. The cry of the Spouses were severe that it evoked Nehemiah's righteous indignation that he became very angry; such was his resolve that the restitution oath was affirmed by a demonstration of the lap shaking for the one who didn't follow through in keeping his words would be shaken out by the Lord. The matter was reviewed by Nehemiah as he consulted with himself and concluded with this verdict: ye exact usury every one of you of your brother and so he set a great assembly against them. **Nehemiah was appointed Governor of Judah from the 20th year of King Artaxerxes for 12 Yrs until the 32nd year of His reign and in all that time he never took the Governors bread from Judah.** He offered His services willingly and freely for the love of his countrymen. The Governor of the Lord's House do so with great liberality and kindness not as a hireling, for he cares for the sheep, he like the Lord, his cupbearer of their prayers. His mantra is bear ye one anothers burdens and so fulfill the law of Christ. To finish the other half of the wall the impediment of love of money motivated by selfishness had to be removed from the brethren so that everyone was bounded in togetherness to complete the great work of building the wall or offering perfect service in the ministry of their faith or profession even as Peter was constrained to ensure the Grecian widows were attended to in the daily ministrations for this is the example in this great prophecy for the time of Messiah and beyond when the kingdom of God would be established upon the earth.

Genesis (NATURE OR PURPOSE): THE COMPLAINT: MORTGAGE & USURY TO THE BRETHREN

Exodus: THE RESTITUTION REMEDY

Levi: THE UNION OF THE EXPERIENCE

Numbers: SEALED IN WRATH WITH A LAP SHAKING

Deuterios: THE REVIEW OF THE MATTER & NEHEMIAHS TENURE AS GOVERNOR

THE SPOUSAL CRY AGAINST THE BRETHERN, THE JEWS:

1 And there was a great cry of the people and of their wives against their brethren the Jews.

GLEANING CORN FOR THEIR MANY CHILDREN:

2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live.

MORTGAGED PROPERTY BECAUSE OF FAMINE:

3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

THE KINGS TRIBUTE THE REASON FOR LOANS ALSO:

4 There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.

THE BONDAGE OF PARENTS & CHILDREN AND NO REDEMPTION:

5 Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

NEHEMIAH ANGRY FOR THE CRY:

6 And I was very angry when I heard their cry and these words.

NOBLES & RULERS REBUKED:

7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

REDEMPTION OF OUR BRETHERN JEWS OR NOT:

8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen, and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

REPROACH OF HEATHEN USED AS AN EXCUSE:

Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

DISCONTINUE USURY:

10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

THE RESTITUTION REMEDY:

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

AN OATH OFFICIATED BY THE PRIEST TO RESTORE:

12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

THE LAP SHAKE TO AFFIRM THE OATH AND PROMISE:

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

NEHEMIAHS 20TH YEAR APPOINTMENT AS GOVERNOR FOR 12 YEARS:

14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.

RESTRAINT OF THE FEAR OF GOD:

15 But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

NEHEMIAH & HIS SERVANTS CONTINUED IN THE WORK OF THE WALL NO OTHER BUSINESS DEALINGS:

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

150 JEWS AT THE GOVERNORS TABLE PLUS OTHERS:

17 Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us.

NEHEMIAH'S DAILY PORTION & FREWILL OFFERING:

18 Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

NEHEMIAH'S REQUEST OF GOD:

19 Think upon me, my God, for good, according to all that I have done for this people.

Genesis (NATURE OR PURPOSE): THE COMPLAINT: MORTGAGE & USURY TO THE BRETHREN

Exodus: THE RESTITUTION REMEDY

Levi: THE UNION OF THE EXPERIENCE

Numbers: SEALED IN WRATH WITH A LAP SHAKING

Deuterios: THE REVIEW OF THE MATTER & NEHEMIAHS TENURE AS GOVERNOR

CHAPTER 6

THE CUP OF RESTORATION: REPAIRING THE BREACH, THE WALL COMPLETED, DOORS LEFT TO BE HANGED

They that shall be of thee shall build the old waste places; they shall raise up the foundations of many generations; thou shalt be called the Repairer of the Breach; the Restorer of Paths to dwell in. The wall was now completed and there was no more breach but before the Doors were hung on the Gates as the Jews dealt with mockery and jeering before in Chapter 4, Nehemiah now had to deal with, trickery and deceit by a compliment; false accusation of a claim of using the Prophets to teach and proclaim his kingship and the Nobles acting as spies conversing with Israel's enemies and providing them with details and seeking to lure Nehemiah for them prey upon and do him harm. They sought to use fear to overcome him to raise and evil report against him but Nehemiah like Christ persevered and continued to pray. A third Chief of Israel's enemy now joined the Watch Tower, the Goodness of Jehovah, he sought and give prominence to the time of the Rain, Shower or sealing. These Prominent Three along with the rest of their enemies convert to bring an end to Nehemiah and the work in the time of sealing or death. The wall was now builded and complete that there was no longer any breach thus we have a perfect example of the service of ministry of our profession only the icing was left to be put on the cake, the doors to be hang and so Pilate, Herod, and the Chief Priest and all of the enemies of God now sought to destroy to feign what was done to accuse the Consolation or Comfort of Jah (I will not leave you comfortless, I will send to you another Comforter) but the wall was finished on **the 25th day of Elul, the 6th Jewish month, and it took 52 days to be completed.** The Watch Tower and the Violent Shower sought a meeting in the plain of the strong to over power the builder, it was a compliment to deceive; but good hand of the strength of God kept him so that their hands were not weakened in the work of His service though they used fear as he prayed that the wall was finished and all our enemies were cast down or instead weakened when they saw the Wall completed as it was evident that our God had wrought all these things. The time of building cannot be compromised that the great work should cease to attend to other matters; though I come to the House of Jah has heard of Jah has delivered and bettered of God who was shut up I, the builder, cannot be shut up in the house of the Temple of God, for fear of losing my life my night because they would come to slay me as the sth service of the ministry of our faith is for the fearless; even in the midst of the Judan Nobles though they were spies they but conversed with the Goodness of Jah. Only a resolute man in the profession of faith can withstand the importunate pleas of the enemy such that the work be not hindered; he cannot be fearful to flee or run and hide to save his life even in the Temple of the House of God (see what many has said about Elijah because they misunderstand thinking he fled from Jezebel when the passage distinctly said: he went for his life); and though many has sworn or has given allegiance to the enemy by marriage: Jah has dwelt of the wayfaring and his son, Jehovah favoured, has taken the daughter of a friend of the blessing of Jah, even so you must stand your ground. The servant of the enemy with an open letter in his hand is no different than the mischief of the enemy though it be in plain sight; a prophet hired and sent by the enemy is still his servant to discourage the work; likewise those who speak of the good deeds of the enemy are also his servants reporting back to him what he done unto whom letters are given to put us in fear. The Heathen and the Latter rain report both speak of the coming King, remember the Magi from the East came and enquired of Herod where is He that is to be born King of the Jews and Herod enquired and was told: in Bethlehem of Judea He would be born, but knowing of the prophecy Sanballat was misapplying it to his time accusing the Jews then of plotting to rebel and to this intent were they building the wall and to make Nehemiah King but that time was still to come; this report will have a secondary effect at that latter time too; even so the false prophet hired to make the Comforter to be afraid and flee, hiding for his life and do so to sin, for this matter to be an evil report to reproach him to cause the work to Who are the appointed Prophets of the Consolation of Jah, The Comforter, do they not their words in the annals I Jerusalem teach and preach the ruth of the Coming King. Daniel spoke of the timing of the Messiah, didn't he? The Comforter has asked God to think upon those falsely appointed and their deeds such as the Goodness of Jah, the Watch Station and the Prophetess, convened of Jah and the rest of the Prophets who would have put the Comforter to be in fear. God will deal with such in truth and in judgement.

Name of the Lord: WHAT WAS BUILT, DONE & FINISHED?

**THE WALL NOW COMPLETELY FINISHED, NO BREACH LEFT, ONLY DOORS LEFT.**  
 1 Now it came to pass, when Sanballat (of Samaria), and Tobiah (Goodness of Jehovah), and Geshem (rain a shower) the Arabian (a pawn), and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, (though at that time I had not set up the doors upon the gates.)

**NO SUCH THING DONE EXCEPT THY OWN IMAGINATIONS.**  
 8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

**THE WALL FINISHED IN 52 DAYS IN 25TH OF ELUL:**  
 15 So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

Name of the Lord: WHAT WAS BUILT, DONE & FINISHED?

Spirit: THE GOOD HAND OF THE STRENGTH OF GOD

**THE MISCHIEF (COMPLIMENT) OF ONO:**  
 2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono (strong; Ono). But they thought to do me mischief.

**WEAK BUT STRONG (RIDICULED BUT PRAYED):**  
 9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.

**THEY HEARD, SAW & WERE CAST DOWN:**  
 16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

Genesis (NATURE OR PURPOSE): WHAT TIME IS IT?

**I CANNOT COME FOR THE GREAT WORK TO CEASE:**  
 3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

**SHUT UP IN THE HOUSE OF GOD IN THE TEMPLE:**  
 10 Afterward I came unto the house of Shemaiah (Jah has heard) the son of Delaiah (Jah has delivered) the son of Mehetabeel (bettered of God), who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

**LETTERS TO AND FROM TOBIAH:**  
 17 Moreover in those days the nobles of Judah sent many letters unto Tobiah (Goodness of Jehovah), and the letters of Tobiah came unto them.

Spirit: THE GOOD HAND OF THE STRENGTH OF GOD

Exodus: WHAT KIND OF A MAN ARE YOU?

**FOUR TIMES:**  
 4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

**SHOULD A MAN AS I FLEE TO THE TEMPLE TO SAVE MY LIFE:**  
 11 And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

**JUDAH SWORN UNTO TOBIAH:**  
 18 For there were many in Judah sworn unto him, because he was the son in law of Shechaniah (Jah has dwelt) the son of Arah (wayfaring); and his son Johanan (Jehovah-favored); had taken the daughter of Meshullam (allied) the son of Berechiah (knee (that is, blessing) of Jah).

Exodus: WHAT KIND OF A MAN ARE YOU?

Levi: WHOSE SERVANTS ARE YE?

**FIFTH TIME CAME SANBALLAT SERVANT CAME WITH IOPEN LETTER:**  
 5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

**FALSE PROPHET HIRED BY TOBIAH & SANBALLAT:**  
 12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

**NOBLES OF JUDAH SPIES FOR TOBIAH:**  
 19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

Levi: WHOSE SERVANTS ARE YE?

Numbers: THE HEATHEN EVIL REPORT

**THE PROPHECY OF THE FALSE CLAIM OF REBELLION ND TO BE KING:**  
 6 Wherein was written, it is reported among the heathen, and Gashmu (a shower: - rain, shower) saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

**HIRED FOR ME TO DO SO AND SIN FOR AN EVIL REPORT:**  
 13 Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

Numbers: THE HEATHEN EVIL REPORT

Deuterous: WHO ARE THE APPOINTED PROPHETS?

**THERE IS A KING IN JUDAH:**  
 7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

**THE WORKS OF TOBIAH & SANBALLAT & NOADIAH:**  
 14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah (convened of Jah), and the rest of the prophets, that would have put me in fear.

Deuterous: WHO ARE THE APPOINTED PROPHETS?



CHAPTER 8

THE WORD OF GOD IN HIS CUP (BOOK OF THE LAW) Poured forth in our vessel in the street before the water gate

Blessed are they that hunger and thirst after righteousness for they shall be filled such was the desire of the people that they gathered themselves together as one man in the Street before the Water Gate, before which was a plethora of water pools and spake to Ezra (Helper), the Scribe, to bring the Book of the Law of Moses (him drawn out of water). The Law or Torah: a precept or statute especially the Pentateuch and the Decalogue; Torah is from the Hebrew word: Yaw-raw which means to flow as water or rain; to lay or throw; point out or teach and is the first part of the name: Yaw-raw salem known as Jerusalem. So then the purpose of the Capital Jerusalem is to teach the Law which is personified as rain or that which flows as water. Thus the significance of the Street before the Water Gate where there are a plethora of pools of water. Thus the whole earth was covered by water at the beginning. This the Lord commanded to Israel (as a Prince, he rules as God). So then for them as Prince to rule as God they must read in the Book of the Law of God distinctly and give sense and caused them to understand the reading otherwise it is to no avail. Having read and understood they must now publish and proclaim in all their cities and in Jerusalem what the Law requires in this instance it was to prepare for the Feast of Booths. Ezra, the Priest officiated, he brought the Law before the congregation of both men and woman and all that could hear with understanding on the 1st day of the 7th Month, Ethanim: Feast of Trumpets. He as Scribe and Priest, Nehemiah, the Tirshatha, and the Levites were teachers and urge the people not to weep as this day is holy for all the people wept when they heard the words of the Law. So the people obeyed and made Booths upon the roofs of their houses, in their courts, in the courts of the House of God, and in the street of the Water Gate and in the street of the Gate of Ephraim (double fruit). They heard, taught and obeyed with understanding. The Law of Lord is perfect converting the soul; the statutes of the Lord are right rejoicing the heart. The commandments of the Lord are pure enlightening the eyes. The Fear of the Lord is clean enduring forever; the judgements of the Lord are true and altogether righteous. More are they to be desired than gold, sweeter than honey and the honeycomb, moreover by them is your servants warned and in the keeping of them is great reward. So the people listen attentively from morning unto midday (approximately 6 hours, 6am to noon) in the street before the Water Gate. And what the Law did for their soul; they did for the physical man they ate the fat, drank the sweet and send to those for whom nothing was prepared for such is the purpose of this holy day and they were encouraged not to be sorry for the joy of the Lord is their strength; and as they celebrated the Feast of Booths from the 15th of the 7th month for 7 days there was very great gladness among all the congregation, those who returned from captivity as this was the first time since Joshua the Son of Nun they had celebrated the feast again. Ezra as Scribe stood upon the pulpit of wood made for the purpose and to his right were 6 others and to his left were 7 others. Each of their names reveal the bounties and the wealth of the treasure in the Book of the Law of God from which he read and which they taught unto the people; the Levites stilled the people to hold their peace and not to grieve for the day is holy; and day by day they read from the Book of the Law and kept the Feast 7 days; and the 8th day was a solemn assembly. As Ezra, the Priest, opened the Book of the Law he was above all the people; and all the people stood upon their feet; and all the people went their way to eat, drink, send portions and had great mirth for they understood the words that were declared unto them. To what end is the reading and understanding of the Book of the Law but for praising and worshipping the Lord, the Great God and so Ezra blessed the Lord, the Great God and all the people answered: Amen, and Amen, lifting their hands and bowing their faces to the ground and worshipping. And on the second day came the chief of the Fathers, the Priests and the Levites unto Ezra to understand the words of the Law. Beside the first fourteen that included and stood with Ezra to his right and left; there were fourteen other Teachers that caused the people. So the Wall was finished in the 6th month, and Israel by the 7th month was dwelling in their Cities and they kept the Feast of Booths in the 7th Month-Ethanim as recorded in the Law of God.

Name of the Lord: THE BOOK OF THE LAW OF MOSES (GOD) BROUGHT, READ, EXPLAINED, UNDERSTOOD & PUBLISHED - THE FEAST OF BOOTHS

THE SPIRIT OF UNDERSTANDING ON 1ST DAY OF 7TH MONTH (ETHANIM)-FEAST OF TRUMPETS

Genesis: ATTENTIVE TO THE BOOK OF THE LAW OF JOY & GLADNESS

Exodus: THE SCRIBE UPON THE PULPIT OF WOOD WITH 13 OTHERS DURING THE 7 DAYS FEAST, 1ST & 8TH DAYS HOLY

Levi: EZRA, THE PRIEST, MINISTERS GREAT MIRTH

Numbers: EZRA & THE PEOPLE PRAISED & WORSHIPPED THE LORD, THE GREAT GOD

Deuterios: TEACHERS THAT CAUSED THE PEOPLE TO UNDERSTAND THE LAW

IN THE STREET BEFORE THE WATER GATE:

1 And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra (Helper) the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

EZRA, THE PRIEST BROUGHT THE LAW & READ:

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

READ BEFORE THE STREET BEFORE THE WATER GATE FROM MORNING TO MIDDAY:

3 And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

THESE FOURTEEN:

4 And Ezra (helper) the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah (gift of Jah), and Shema (something heard, that is, a sound, rumor, announcement), and Anaiah (Jah has answered), and Urijah (flame of Jah), and Hilkiah (portion of Jah), and Maaseiah (work of Jah), on his right hand; and on his left hand, Pedaiah (Jah has ransomed), and Mishael (who [is] what God [is]?), and Malchiah (king of [that is, appointed by] Jah), and Hashum (enriched), and Hashbadana (considerate judge), Zechariah (Jah has remembered), and Meshullam (allied).

EZRA ABOVE ALL THE PEOPLE OPEN THE BOOK & ALL STOOD UP:

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

EZRA BLESSED THE GREAT GOD & ALL ANSWERED LIFTING UP THEIR HANDS & BOWED THEIR HEADS TO THE GROUND:

6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.

THESE FOURTEEN TEACHERS:

7 Also Jeshua (he will save), and Bani (built), and Sherebiah (Jah has brought heat), Jamin (the right hand or side [leg, eye] of a person or other object [as the stronger and more dexterous]; locally, the south), Akkub (insidious), Shabbethai (restful), Hodijah (majesty of Jah), Maaseiah (work of Jah), Kelita (maiming), Azariah (Jah has helped), Jozabad (Jehovah-endowed), Hanan (favor), Pellaiah (Jah has distinguished), and the Levites (attached), caused the people to understand the law; and the people stood in their place.

READING & UNDERSTANDING THE BOOK IN THE LAW OF GOD:

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

NEHEMIAH, THE TIRSHATHA, EZRA, THE PRIEST & SCRIBE & THE LEVITES WERE ALL TEACHERS:

9 And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

JOY OF THE LORD IS YOUR STRENGTH:

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

THE LEVITES STILLED & PROCLAIM THE DAY IS HOLY:

11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

ALL THE PEOPLE UNDERSTOOD, WENT & OBEYED:

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

THE 2ND DAY GATHERED CHIEF OF FATHERS, PRIESTS & LEVITES:

13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

THEY FOUND THE CHILDREN OF ISRAEL SHOULD DWEL IN BOOTHS IN THE FEAST OF 7TH MONTH:

14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

PUBLISH TO FETCH FROM THE MOUNT OLIVE, PINE, MYRTLE, PALM BRANCHES & THICK TREES FOR BOOTHS AS WRITTEN:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

BOOTHS MADE UPON ROOF, COURTS, IN STREET OF THE WATER GATE & GATE OF EPHRAIM:

16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

VERY GREAT GLADNESS:

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

DAY BY DAY, THE 1ST UNTO THE LAST THE BOOK OF THE LAW READ:

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

Name of the Lord: THE BOOK OF THE LAW OF MOSES (GOD) BROUGHT, READ, EXPLAINED, UNDERSTOOD & PUBLISHED - THE FEAST OF BOOTHS

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CHAPTER 10

THE CUP OF COMMUNION

The Cup of the Heart was thoroughly washed from the previous Chapter with water by the word; the renewing of the Holy Spirit by confession of the sins of both the fathers and the current (then) generation and in that same standing position or made up mind the **sure covenant** was put in writing and sealed by the Princes, Levites, and Priests: the Leaders of the Congregation of Israel. This Chapter is about the **Sure Covenant**, established by **urses** and an **oath** and **sealed**. What's in the Cup of your communion with the Lord? For Israel it was the Covenant made sure by curses, an oath and sealed by their Prince, Levites, and Priests. For us today who follow the Lord's counsel not to swear at all but let our rays be nay and or years be yea we make a Sure Covenant in sincerity and truth, by a pledge and in our Baptismal Vows. And the Lord commit likewise to the communion and offer to us the Cup of His communion, the wine, typifying His blood that was shed for the remission of our sins and His body that was broken for our sins. What else could make it more sure than the life and ministry of our Lord and Saviour, His Death and Resurrection to the position of High Priest in Heaven from whence He ministers the merits of His atoning sacrifice, and from whence He will return? The meaning therefore of this Cup is therefore: the Old and New Covenant or Testaments for Israel then, and Israel today. The seal, or mark of the names; their meanings, highlight the essence or substance of the Sure Covenant with God to which they each sign much the same way the names and their meanings of the stars above reveals the substance of the message they bear. The renaming of Abram, father, to Abraham, father of many nations and Jacob, supplanter to Israel, as prince he rules as God speaks to the purpose as realized by the Old fulfilled in the New Covenant. This is also evident from the meaning of names of those who put their seal or mark on the Sure Covenant as revealed horizontally below in the first four set of 7 verses. The song of the 4 Beasts and four and twenty Elders in Revelation 5 also testify to this end: 'And has made us unto our God **kings and priests**: and we shall reign on the earth.'

1. This Sure Covenant guarantees the Comfort or **Consolation of Jah**, which will come out of His **darkness**, or affliction of its curses (as He vexes His people who are in disobedience so they might turn again unto Him), this is His Right or privilege which He extends to all. So my sin despise not the chastening of the Lord for whom He loves He chasteneth. If by we receive His **protection: rescued Jah**; if we **break off** (our sins) for **Jah has heard**; and as such we are **built a stern or strong troop or fortune** and become **fatherly** (worshipper of Jah). By this **Jah has delivered**; we receive His **favor** and **He has answered** (our prayers or cry)
2. In this Covenant by His Spirit **Jah (He) has prevailed** or overcome; he has **helped** as He is able to succor all who comes unto Him; and **He will rise**, so Jesus was lifted up and will draw all men unto Him and was also raised again the third day, and the dead in Christ shall rise again first then we which are alive and remain shall be caught up together with them to meet the Lord in the air and so shall we ever be with the Lord. For He will save the one **heard of Jah** and **built up** with such with the **favor of Hadad** and the **presence of God**; they are **lord or worshipper of Jah**; apart of **His body** (Church); enjoying His **pleasure** to (his right hand are pleasures evermore). For Jah is liberator and has favored such making them intelligent.
3. The nature of the Covenant is to provide **liberation or freedom** by this **Jah has said** (spoken): a **King is appointed of Jah**. Thus Jesus is that King: are you the King of the Jews? My Kingdom is not of this world. Him **Jah has grown** and **prospered** with **majesty**, but **reining** and **distinguished** with **favor**. **Maimed** but **strengthened** of Jah and **helped**; though the enchanter **slung**. His Father forsaking.
4. By this Covenant the Just shall live by faith: to **forask sin**; **Jah has grown** and are **reigning**; thus Jacob became Israel which means as a Prince he rules as God; and all who have this experience are Israelites, joint-heirs with Christ; who is like **Jah**, a **born place** (width) and such **Jah has regarded**. They have the **majesty of Jah** and are **enriched**, **domineering**; full of **compassion** and **inventiveness**; this is the **work of Jah**.
5. Thus Israel is **consecrated** (the blessing of the Covenant) for **accursed** (curses of the Covenant for disobedience) to **heights** (lofty), **servng Jah**; being **mindful** such **Jah has brought heat** (**baptized** with the Holy Ghost and fire) and **has grown**. They are **autumn** (seasonal, remember and shall bring forth their fruits in their season) and His **answer** being **fruitful**; a **brother or worshipper of Jah** who He **consecrate**, a **cloud** (or witness).
6. And it results in those who are **Judge(s) of God**, (for in the regeneration they shall sit with me on thrones judging the 12 Tribes or Israel) **Protectors or Defenders** (Gardener: Adam first Profession to tend to the Garden) and **Blessed**, for such is the Covenant a blessing to those who obey) with the **majesty of Jah** and **built**, our son (born of the Spirit); an **exterminator of the moth** and **protected**; **He ascend to the throne** and **consecrate in affliction**.
7. These are **allied** (or friends of God); acquiring the status of **father**; that is **worshipper of Jah**, thus Abram (father) believed and it was imputed unto him for righteousness and became the friend of God and his name was changed and he became: Abraham or father of many nations, such are (of) **from the right hand** like Jesus (who was told to sit down on my righthand) who was prophesied as: he shall be called the everlasting Father, the Prince of Peace; be it a  **flea**, from the **pit of moab**, **hidden**, a **olive tree** (from nation of Israel); they are **built** and **delivered of Jah**; **just** and **knowing**. And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters,

The 5th set of seven verses and the last 4 verses gives an abridge summary of the details of the Sure Covenant which the rest of the people gave to their nobles and brethren in agreeing to it.

Name of the Lord: COVENANT TO THE SURE GOD

THOSE THAT SEALED THE SURE COVENANT:

- 1 Now those that sealed were, **Nehemiah** (consolation of Jah), **the Tirshatha** (Persian Deputy, Governor), the son of **Hachaliah** (darkness of jah), and **Zidkijah** (right of jah).

- 8 **Maaziah** (in the sense of protection; rescue of Jah), **Biglai** (desistant; break off of loose), **Sheemiah** (jah has heard): **these were the priests**.

- 15 **Bunni** (built), **Azgad** (stern troop), **Bebai** (probably of foreign origin; fatherly),

- 22 **Pelathiah** (jah has delivered), **Hanan** (favor), **Anah** (jah has answered),

A CURSE & AN OATH TO WALK IN GOD'S LAW: 29 **They** **clave** to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and His judgments and his statutes;

FIRSTLINGS TO BE BROUGHT TO THE HOUSE OF GOD: 36 **Also** the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God;

BRING FIRSTFRUITS & TITHES TO THE PRIESTS & LEVITES: 37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God, and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

NOT TO GIVE OUR NOR TAKE THEIR DAUGHTERS & SONS: 30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons;

NOT TO BUY & SELL ON THE SABBATH OR HOLY DAY & CANCEL ALL DEBTS IN 7TH YR: 31 And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day; and that we would leave the seventh year, and the exaction of every debt.

OFFERINGS TO KEEP THE HOUSE OF GOD: 39 For the children of Israel, and the children of Lev. shall bring the offerings of the corn of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers, and we will not forsake the house of our God.

CHARGE FOR THE SERVICE OF THE HOUSE OF GOD: 32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

FOR THE WORK OF TE HOUSE OF GOD: 33 For the sabbath, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings, to make an atonement for Israel, and for all the work of the house of our God.

LOTS CAST AS TO WHO TO BRING THE WOOD OFFERING: 34 And we cast the lots, among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law.

FIRSTFRUIT TO BE BROUGHT TO THE HOUSE OF THE LORD: 35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD.

THE REST OF THE PEOPLE: 28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

Name of the Lord: SPIRIT BY HIS SPIRIT

- 2 **Seraliah** (jah has prevailed), **Azariah** (jah has helped), **Jeremiah** (jah will rise),

- 9 And the Levites: both **Jeshua** (he will save) the son of **Azaniah** (heard by jah), **Binnui** (built up) of the sons of **Hemadad** (favor of Hadad), **Kadmiel** (presence of God);

- 16 **Adonijah** (lord (that is, worshipper) of jah), **Bigvai** (probably of foreign origin; in my body), **Adin** (voluptuous);

- 23 **Hoshea** (deliverer), **Hananiah** (jah has favored), **Hashub** (intelligent),

PRIEST TO BE WITH THE SABBATH OR HOLY DAY & TITHES & TITHE OF TITHES TO BE BROUGHT UP TO THE HOUSE OF GOD: 38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes, and the Levites shall bring up the tithes of the tithes unto the house of our God, to the chambers, into the treasure house.

Name of the Lord: THE MATURE

- 3 **Pashur** (liberation), **Amariah** (jah has said), **Malchijah** (king of that is, appointed by jah),

- 10 And their brethren, **Shebaniah** (jah has grown (that is, prospered), **Hodjiah** (majesty of jah), **Keita** (maiming), **Pelathiah** (jah has distinguished), **Hanan** (favor),

- 17 **Ater** (maimed), **Hizkijah** (strengthened of jah), **Azur** (to surround, that is, protect or aid: - help, succour; helpful),

- 24 **Hallohesh** (the) enchanter), **Pileah** (slicing), **Shobek** (to leave; forsaking),

Name of the Lord: THE JUST SHALL LIVE BY FAITH

- 4 **Hattush** (uncertain meaning, forsaking sin), **Shebaniah** (jah has grown), **Malchiah** (regnant, reigning),

- 11 **Micha** (who (is) like Jah?), **Rehob** (a width, that is, (concretely) avenue or area - broad place (way), street), **Hashabiah** (jah has regarded),

- 18 **Hodjiah** (majesty of jah), **Hashum** (enriched), **Bezal** (domineering; Besai, one of the Nethinim),

- 25 **Rehum** (compassionate: - full of compassion, merciful), **Hashabnah** (inventiveness), **Maaseiah** (work of jah),

Name of the Lord: LEVY ATTACHED

- 5 **Harim** (to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physically and reflexively to be blunt as to the nose: - make accused, consecrate, (utterly) destroy, devote, forfeit, have a flat nose, utterly (slay, make away), **Meremoth** (heights), **Obadiah** (serving jah),

- 12 **Zacur** (mindful), **Serebiah** (jah has brought heat), **Shebaniah** (jah has grown),

- 19 **Hariph** (autumnal), **Anathoth** (answer), **Nebai** (fruitful),

- 26 And **Ahijah** (brother (that is, worshipper) of jah), **Hanan** (seclude, consecrate, etc), **Anan** (cloud),

Name of the Lord: NUMBERS: IDENTITY

- 6 **Daniel** (judge of God), **Gineathon** (gardener, to hedge about, that is, (generally) protect: - defend), **Baruch** (blessed),

- 13 **Hodjiah** (MAJESTY OF jah), **Bani** (built), **Benina** (our son),

- 20 **Magpiash** (exterminator of (the) moth), **Meshullam** (allied), **Hezir** (perhaps protected),

- 27 **Malluch** (regnant, to reign; ascend the throne), **Harim** (to seclude, consecrate, etc), **Baanah** (in affliction),

Name of the Lord: THE WORSHIPPER OF JAH

- 7 **Meshullam** (allied), **Abijah** (father (that is worshipper) of jah), **Mijamin** (from the right hand),

- 14 The chief of the people; **Parosh** (a flea (as the isolated insect): - flea.), **Pahathmoab** (pit of moab), **Etan** (hidden), **Zattu** (uncertain derivation; olive tree), **Bani** (built),

- 21 **Meshebeabel** (delivered of God), **Zadok** (just), **Jaddus** (knowing),

Name of the Lord: COVENANT TO BE THERE GOD

Name of the Lord: SPIRIT BY HIS SPIRIT

Name of the Lord: THE MATURE

Name of the Lord: THE JUST SHALL LIVE BY FAITH

Name of the Lord: LEVY ATTACHED

Name of the Lord: NUMBERS: IDENTITY

Name of the Lord: THE WORSHIPPER OF JAH





CHAPTER 12: THE CUP OF SALVATION (THE CUPBARS (HANDERS) PRIZES)

We continue to read the book of Revelation. The Constitution in CHAPTER 12 about the PRIZES (HANDERS) PRIZES... This is a continuation of the text from the previous page, detailing the various prizes and rewards mentioned in the book of Revelation, such as the 'Cup of Salvation' and the 'Cup of Life'.

And the angel said unto me, Write not these words: for the time is short... This section continues the narrative, describing the actions of the angels and the responses of the narrator. It includes details about the 'Cup of Life' and the 'Cup of Salvation' and the various trials and tribulations mentioned in the text.

And the angel said unto me, Write not these words: for the time is short... This section continues the narrative, describing the actions of the angels and the responses of the narrator. It includes details about the 'Cup of Life' and the 'Cup of Salvation' and the various trials and tribulations mentioned in the text.

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And the angel said unto me, Write not these words: for the time is short... This section continues the narrative, describing the actions of the angels and the responses of the narrator. It includes details about the 'Cup of Life' and the 'Cup of Salvation' and the various trials and tribulations mentioned in the text.

And the angel said unto me, Write not these words: for the time is short... This section continues the narrative, describing the actions of the angels and the responses of the narrator. It includes details about the 'Cup of Life' and the 'Cup of Salvation' and the various trials and tribulations mentioned in the text.

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