

REBUILDING JERUSALEM'S WALL IN TROUBLOUS TIMES PT.2

Nehemiah Chapter 3

TRINIDAD

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BRO. VIN A. DAYAL

[#786, Songs that Live. -Ed.]

Yes, I will glorify thy name

Forevermore, Forevermore.

Amen. Blessed be His wonderful Name. We want to welcome you into His house tonight. We've come for Prayer Service, such a nice, sweet Presence in the building, and it just seems that every heart is tendered up to enter into communion with the Lord Jesus.

When you feel His Presence coming close to us as He has been in these last weeks and months, just looking for that place to come right in as we begin to draw near to Him and open up our hearts in all the areas, in all the places in which He has been speaking to us; the Things He has been emphasizing to us, the Things He has been showing us and leading our faith into to believe and get a hold of, all these Things, we want to gather them up tonight, come with it upon our hearts as we approach Him. Knowing that our prayer comes out of the Word, the inspiration, the Things that God has been dealing with us upon, these places where He has been talking to us, and that we get a chance to talk back to Him now, and you know, just fellowship with Him around these Things, open up our hearts, let the Holy Spirit have the opportunity to come down and make It effective.

And things that He has shown us that we can put aside and lay it aside, and see it go in the Blood and be broken up, never to see it anymore; places where the enemy might have had a chain upon our lives, where God can loose these chains, break its hold upon us, its power, and its influence, turn us loose so that we can be free, we could stand in the liberty in which He has made us free. We can see places that were clogged up, being cleaned up, and more of the Spirit coming into these places; we feel the strength coming in, being empowered and strengthened. This is what we want to experience.

We want to be so focused tonight by God's grace, coming with Him in the meditation of our hearts, His Word, and these Things He has spoken to us. We don't want to come with a blank mind. We don't want to come fishing around like what to say to the Lord, and we don't know what to do, and we have to try to make up something to say to Him. We just want to come to Him where the Word is anointed inside of us, where our lives have been in meditation, in fellowship, even in our own personal prayer life, where we get before Him, and we talk it over with Him.

We just pray that He will move in such a way tonight and just—*fill our cup, Lord, we lift it up. Come and quench the thirsting of our souls.* [Let's just sing that.] *Bread of Heaven, feed me till I want no more, fill my cup, Lord.*

Lift it up tonight. Elisha asked for empty vessels. He said, "Go, get empty vessels; bring them into your house. When your house is filled with empty vessels, then shut your door behind you; then take that oil which you have and begin to pour it into those empty vessels." What a great thing that was! God did such a work, brought such a deliverance; wrought such a great freedom for that woman and her family.

May He do the same for this Church, this Woman here, Her Family, Her sons, and daughters that are born from Her womb, born by the incorruptible Seed that we

can enter into a place where there is no more captivity? No one says, "I am bound with this," and, "I am retarded here. I am hindered here. I am struggling here. I feel paralyzed. I don't feel the liberty," but where everyone can say, "Thank God, I am free. I am free!" Amen. That's the place we want to enter into by the grace of God, amen. That's what He wants to give to us, to give to each and every one of us.

Let's just open up our hearts. Sing it: Fill my cup, Lord, I lift it up. [#1378, Songs that Live. -Ed.]

Fill my cup, Lord; [yes, Jesus]

I lift it up Lord; [hallelujah]

Come and quench this thirsting of my soul.

Bread of Heaven, feed me till I want no more.

Here's my cup, fill it up and make me whole.

Every hand raised, every heart singing out to Him, tonight.

Here's my cup, Lord;

[I lift it up, tonight]

I lift it up, Lord.

[Oh God] come and quench this thirsting... this longing that is deep within my soul tonight; this cry for more of Jesus Christ, more of the Holy Spirit.

Bread of Heaven, feed me till I want no more.

[Here's my cup, Lord]

Here's my cup, fill it up and make me whole.

Here's our cup, Father, empty, turned right-side up tonight. You, Who have what it takes to fill it that in filling it, You can bring that deep satisfaction to each and every one of us on the inside of the inside, where there is no more restlessness, no more being tossed to and fro, no more wandering stars, but Lord, stars set in their courses, yielded and surrendered, in harmony with You, ready, willing, available, Lord, to Your service, to Your Divine leadership. All, You desire, Lord God, You can accomplish in and through us. Lord God, You

will find no resistance, no retaliation, but such a ready response in the positive, Lord, to all that Your will is.

Bless each and everyone tonight. Move in a special way in every heart, Father. We acknowledge that You are a God so big and so great. You can deal with each and every one of us, from the greatest to the least, individually, as well as, You can deal with us collectively, right here in Your Presence.

Even those who are not here, You can take under Your Divine consideration at this very moment, as though it were all of us under this roof because we are all under the umbrella of Your grace. So whether those who might be home, dear God, their heart here tuned in, linked up, pour out Your blessing upon us. You know the desire deep down in our souls, that is, to stand for You, to serve You, to cooperate with You, Lord, to see every bit of the world obliterated from our lives, to see Your great strength and power come and saturate us that we might be strengthened with might and power in the inner man, where we can truly stand in the way that You desire us to stand and represent You in this Hour. Have Your own blessed way, Father.

We thank You tonight for Your Presence, for every precious brother and every precious sister, Your precious children, dear God, the purchase of Your Blood; Lord, this little assembly that You have here that loves You and loves this Message that You have sent. The songwriter says: *Looking Above, filled with Your goodness, lost in Your love, watching and waiting*, Father, knowing that this is the Hour, Lord, when that Trumpet will sound. We know it is not many days from now. All that is to be done, how we desire to be in conditions, ready, oh God, prepared; we can move on the nudge of Your Holy Spirit. Grant it, Lord.

Lead and direct us tonight in our thanksgiving, in our praise, in our prayer, in our exaltations of Thee, in our honoring of Thee, in our worship unto Thee, Father. Lord, You, be the Center of our worship, and You, be the Center of every heart; You, be the Focus of every mind here tonight. You, be the One that will fill every

thought (hallelujah!) that, oh God, Father, You can just overshadow this place with Your great august Presence.

Let the sick be healed. Let the weak be strengthened tonight. Let everyone, oh God, Father, let their wicks, as it were, be dipped in the Oil and let the Fire of God burn intensely and deeply within their souls, dear God. Let the breeze of the Holy Spirit, Lord, fan that Flame, dear God. May You grant it, Lord. We thank You and we praise You. We glorify You tonight. We worship You, Lord, in the precious Name of our Lord Jesus Christ, amen and amen.

Let's just read a little portion of the Scripture tonight: Nehemiah, Chapter 3. I am reading that just in mind with what we were looking at in Proverbs 25:22, where It says:

*28 He that hath no rule over his own spirit
is like a city that is broken down, and
without walls.*

And so, we are desiring to see the Word ruling. In other words, God, in the control tower, controlling your spirit, controlling your life, controlling you to the Word; God, anchored in your soul. That great Tie Post ties you to the Word that no matter if you sail through life's treacherous waters, you sail life's solemn main, your compass is pointing towards the North Star; your anchor holds to the Rock of Ages. Blessed be His wonderful Name. A life that is a Christ-centred life, that's what we are desiring, that's what we need: the Holy Spirit to stir us to the Word. When we speak, we speak as the oracle of God; our thoughts are filled with God. When we move, we move by inspiration of the Holy Spirit, not by desire, not by ambition, not by human will, not by human influence but, prisoners, led by the Spirit, (amen. Glory!) where God walks in us, moves in us. That's His Church in this Hour.

Nehemiah, Chapter 3:

1 Then Eliashib, the high priest, rose up...

And Eliashib means *God restores*: the first one who is being spoken about starting from the high priest and starting from the sheep gate – *God restores*. What a

place! For the work to go forward, the first one to be restored is the Word, the Atonement, the Sacrifice. Amen. They began at the sheep gate – *God restores*. What a place!

...rose up with his brethren, the priests, and they builded the sheep gate; they sanctified it, and set up the doors [to] it; even unto the tower of Hammeah they sanctified it, [and] the tower of Hananeel.

You set up your doors tonight; sanctify it. Sanctify it with prayer. Get down there; purpose in your heart, those gates will be holy gates for the Holy Spirit to move through those gates into your life (amen), blessing you, anointing you. Glory!

² And next unto him the men of Jericho built;

Isn't that something? Jericho was the lowest city there was. The lowest place on the earth, Jericho, where even the shortest man was looking down upon Jesus when He passed through Jericho. And the thing is, it starts with the high priest, so high, and the men from Jericho, so low, working next... brother, whether you are of high estate or low estate. Do you believe that all Scripture is given by inspiration? Exactly right. It's the thoughts of God expressed. It is not just a man recording, "Let me record this. Oh, I forgot to record this," No. It is God's thoughts expressed to reveal Jesus Christ.

² And next unto him the men of Jericho built; and next to them Zaccur, the son of Imri, built.

From the sheep gate, they went to the fish gate.

³ And the fish gate did the sons of Hassenaah build, who also laid its beams, and set up its doors, its locks and its bars.

So this man could build part of the wall, but he could also set up locks on doors, and bars. I like that. He doesn't just put up a little fortification; he could minister some security. He could strengthen and fortify you, amen. He had all that locked up in him. He knew

about locks and doors, and setting it up, and swinging it right, amen.

⁴ And next unto them Meremoth, the son of Urijah, the son of Hakkoz, repaired. And next unto them repaired Meshullam, [amen] the son of Berechiah, the son of Meshezabeel.

You know, sometimes, you think the Holy Spirit doesn't have to put the man's father's, and grandfather's name, but there is a reason for that. Because, you see, the man has something from his father, and he has something from his grandfather in him, that is why it is put there. That is why It says the God of Abraham, Isaac, and Jacob. That is why he said Luther, Wesley, and Pentecost are all in the grain. All the life is gathered in the grain. The man who was adopted was (both) justified, sanctified, and had the New Birth before he could come to Adoption, too. You're getting me? Amen.

So, all of the names were put, and I told you the names have meanings. It's beautiful how it is laid out. And just think, you are one of those inside of there. You have to be. You have to be. If you are part of the Word for this Age, you are part of these people who fulfilled the Word of God. Find your place tonight so, when you go to pray, your life could be zeroed.

...And next unto them Zadok, the son of Baana, repaired.

Notice some built, some repaired.

⁵ And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

There are some people, who get just so up that they like to stand off from afar and look. They prefer a spectating position than a participating position. You don't want to be like them. It is written for their shame. The greatest thing that they could have been involved in was the work of the Lord in that hour, but they refused to get involved. They chose to spectate and stand afar

off and watch. You don't want to be that tonight. Put them somewhere in another church, not this one.

⁶ Moreover, the old gate repaired Jehoiada, the son of Paseah, and Meshullam the son of Besodeiah; they laid its beams, and [they] set up its doors, and its locks, and its bars.

⁷ And next unto them repaired Melatiah, the Gibeonite, and Jadon, the Meronothite, the men of Gibeon, and of Mizpah, as far as the throne of the governor on this side of the river.

Everybody's place was not an exact portion of work. Some found a greater measure of responsibility that they had to commit themselves to; some had a lesser portion of work. So they weren't, like, watching one another, but they were all to be involved together. That is why It says, 'and next unto them..., and next unto them..., and next unto them...'.

⁸ Next unto him Uzziel, the son of Harhaiah, of the goldsmiths, repaired. Next unto him also repaired Hananiah, the son of one of the perfumers [the apothecaries], and they fortified Jerusalem unto the broad wall.

Goldsmiths, perfumers, working together; men of different natures. Men of different kinds of work have to work side by side. You know, sometimes, people like to choose to go out with their friends. They could get along only with their friends or who they consider their close acquaintances. Such a person cannot represent Jesus Christ fully because a Christian must be all things to all men. And when you look at these people, they worked, side by side, for one common cause regardless of what their profession was, regardless of what their background was, regardless of what their status was. All of this is instructive; it's to teach us something right here in the church.

⁹ And next unto them repaired Rephaiah, the son of Hur, the ruler of the half part of Jerusalem.

¹⁰ And next unto them repaired Jedaiah, the son of Harumaph, opposite his house. And next unto him repaired Hattush, the son of Hashabneiah.

Now if I don't call some of these names right, please forgive me. I am sure the people have forgiven me, themselves – whose name it is. So you, don't get vexed with me; it is not your name, in that sense. But your name is represented there, too.

¹¹ Malchijah, the son of Harim, and Hashub, the son of Pahathmoab, repaired the other portion, and the tower of the furnaces.

Some men have to climb real high in some places to work. Some men have to work going down a hill. Some men have to work going up a hill because the city is not flat. If you know Jerusalem; it's up in the mountains, so the walls of the city go up and down all around the city. And then the city had towers; had furnaces in the walls, all these things; had towers where the watchmen used to be; had places where the elders would be; had places in the fish gate, where people set up their markets. See? It was a great city. And when all this was being repaired, notice, sometimes a man may have to get in a real high place, difficult situation, where it is dangerous but that is where his portion of work falls, and he doesn't shirk it. Because they know they are doing the will of God; they are fulfilling the work of God.

¹² And next unto him repaired Shallum, the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

Man even gets his daughters. Man has no sons, he gets his daughters; daughters get involved too. Those sisters come out, brother, they are cooking. They are sweeping. They are picking up things. They are passing material. They are right there, too. They don't use their femininity as an excuse that they can't get involved in the work. They get involved in the work because Jerusalem, to them, was not just some little place that they go to, now and again, for a feast.

I trust that, in going through this tonight, as we go into prayer, this will help create a greater love for the work here: what we call Abel Country, this place that we come to. The same way, it had a spiritual significance that Jerusalem represented the Bride, what the Bride will mean to you; also, the place where you come up to worship and meet with other believers and praise God, even that place will have a special affection too, in your heart.

¹³ The valley gate repaired Hanun,

You see, this gate was down in the valley now – from the fish gate to the old gate, now to the valley gate.

...and the inhabitants of Zanoah; they built it, and set up its doors, its locks, and its bars, and a thousand cubits on the wall unto the dung gate.

¹⁴ And the dung gate repaired Malchiah the son of Rechab, the ruler of the district of Bethhaccerem; he built it, and set up its doors, and its locks, and its bars.

And from the valley gate, they went to the dung gate. And from the dung gate, they went to the fountain gate.

¹⁵ And the gate of the fountain repaired Shallun, the son of Colhozeh, the ruler of the district of Mizpah; he built it, and covered it, and set up its doors, its locks and its bars, and the wall of the pool of Shelah by the king's garden, unto the stairs that descend from the city of David.

Now, while we are reading this, remember Revelation 22, the twelve foundations were twelve men. The twelve gates were twelve men. The hundred and forty-four thousand cubits represented men. Remember, it was a people. So, when you hear they rebuilt this part of the gate, and they set it up, and they put the locks and the bars, and they secured it, that is a man strengthening someone that is part of the city; they have to do with the fortification of the City. That is fortifying the Body of believers.

Jerusalem is what? The Lamb's Wife, the Bride. It's all in Mystery. It's all in shadow and type here. It takes special people. Sometimes you have to work together with someone, brother, you might have a high profession, the next man may have a low profession. One man might be educated, but they are two people working together to redeem, to strengthen, to fortify one who might be ruined, redeeming them out of the rubbish, getting them re-established, getting them fortified. And did you notice, even though it looked like little duties, little measures of work, yet the Holy Spirit is describing it. The Holy Spirit is not leaving it out. The Holy Spirit said they repaired the locks.

You know, sometimes a man's lock, not l-u-c-k, but sometimes a man's lock is where he might be insecure. And that becomes the place where he backslides. A woman, full of fear and insecurity, she needs security. She needs to be made secure. How do you secure your house? Your key. And you lock with your key, and you close the window, and you latch the window, and you have your burglar proof. What do you do? You secure your house, you fortify it, why? Because you know if you leave it there, it makes it easy for thieves to come in. And you do that, not to lock yourself in, to keep the thieves out so nothing from outside will disrupt your atmosphere in your house.

Well, think of the City, and think of this house. When there are things coming in your mind, you know how many people backslide and say, "I am going through that. It's like I'm going crazy. I have a mind battle. You don't realize it is so much pressure I am under. I don't know why God doesn't love me." You ever heard people come and tell you that?

Sometimes I say, "Man, get next to yourself. God doesn't love you, what? Is it sympathy you are looking for?" and shake that thing. Why? Sometimes, you have to hold them there and sit down there with them, for hours in the Word, just to fix that lock. But when you get the lock working, you see a big smile come on their faces, their hands up in the air; they start to praise God.

They were so down in the dumps, and you repaired the locks and the bars and the gates, and you set it up strong. And they go for years undisturbed until you see now, they know how to help somebody come into security and peace, too. Because remember, the Holy Spirit is for what? Eternal Security. That is one of the things. Is that right? Exactly.

And that's why the Spirit, from verse to verse, from gate to gate, from wall to wall, the Spirit is specific, describing minutely every work. You know why? Every individual here is important to God. This one has a complex. This one has fear. This one has doubt. This one is introverted. See? This one thinks nobody likes them. This one, brother, is so sensitive to criticism – they get into a shell and don't talk to anybody afterwards. This one here is radical. This one here is easily influenced. This one here has a little pressure, brother, they start to compromise. Those lives need (what?) repairing, fortifying, strengthening.

Sometimes, they don't need to know all about cherubims in Heaven and what is the difference between a cherubim and a seraphim and the Millennium; what is going to happen. Sometimes, they don't need to know all that. They just need to get those places strengthened, fortified, and you see them holding their position in the Word, being a blessing. Well, this is what it is here. This is what it is.

Look at verse 16.

¹⁶ After him...

Notice: next to him, after him, opposite (see?) his house.

¹⁶ After him repaired Nehemiah, [and this is a different Nehemiah] the son of Azbuk, the ruler of the half part of Bethzur, unto the place opposite the sepulchres of David,

This man got the sepulchres of David. You could imagine if nobody could identify David's sepulchre; you could imagine, the king who discovered the city, the man after God's heart, the man God made the covenant with, whose Son was going to be God Himself in the

flesh? I went to Jerusalem. I saw the sepulchre of David that they had there. That was David's sepulchre. Brother, the Jews; the greatest person... One of the greatest persons in the whole of the Jewish faith – religion is David, King David.

You go into the city of King David. And that man, brother, he had to make sure this historical thing be kept, be clear to the people. Anybody coming to Jerusalem could see it and understand: This is our king, David. This is his tomb here with us. This is (the man) where he is buried. This is something significant in this nation; it can't die.

Like Trinidad, how they always have Dr. Eric Williams [First Prime Minister of Trinidad and Tobago –Ed.]. They always talk about the father of the nation, so and so, and they try to preserve that. All his books, all his different things, they fixed up a whole memorial, a whole library, and everything. They have big, big functions to keep that. Why? It's part of the history. You lose that, you lose the history of the country. That's the man who said, "Massa day done", [the day of the colonial master is finished –Ed.] and broke the colonial yoke; set the people free. See? Well think of it. Think of David.

...and to the pool that was made,

When Sennacherib was going to take the city, Hezekiah—that is a big, big thing on this earth today. Men cut through solid rocks coming from both sides, cutting through the mountain until they met in the middle – a whole tunnel. They cut through solid mountains to bring water to the city so the people fortified in the city, protected, could survive.

...the pool that was made, and unto the house of the mighty men.

All the mighty men of Israel, in the Old Testament you hear: 'And they were buried in sepulchres in Jerusalem, and they were buried in the city of David, and they were buried there in the sepulchres,' right? This man was to repair these places.

Have you ever seen people who understand the history of the church? Sometimes people walk in here

and they look at certain people, and they can't even respect them; yet, the church is standing here because of some of those people. The things that they look around and admire and are blessed about, some of those people sweat, toiled, labored, sacrificed, forsook wives, children, day and night, to see this place rise, to see what it is stand there (think of it); men, who know the days, brother, when it was gazette paper on a plank of wood on two bricks, with a pan pulpit. Sometimes people walk in, they see the work today like it is, and they think it started like this. There are men who preserved the history of the thing.

This man, that was his job. That is the portion he got.

¹⁷ After him the Levites repaired, Rehun the son of Bani; next unto him repaired Hashabiah, the ruler of the half part of Keilah, for his district.

In his own district, he was working.

¹⁸ After him repaired their brethren, Bavvai, the son of Henadad, the ruler of the half part of Keilah.

¹⁹ And next to him repaired Ezer, the son of Jeshua, the ruler of Mizpah, another portion opposite the ascent of the armoury at the turning of the wall.

Man got a part where the wall turned a corner; it takes a stone mason to turn that corner. Man had to repair that part of the wall; that means that man had to join the two walls together. He had to be able to bring people at variance together into unity and hold them together strong. Sometimes, you feel God gave you that kind of gift: you have a way with people. You have a way that you always feel when you see people at variance; it brings a hurt in your heart. You don't want to see that around the church.

The next person notices, "Hey, the place needs some paint." A next person notices, you know, the lights are too dim. The next person notices something else. Some of you notice something, that—"Oh, look, why do they have to argue like that?" Why? Because God made you

up that way for your part, for your ministry, to make you sensitive to recognize and observe these things. After church, you want to go outside and talk to a person and encourage him, "I noticed that you weren't so happy today. What's the matter? Are you not happy coming to church?" See?

You know, get involved, get... you know, if you don't like where you're sitting down, ask to sit down somewhere else. You don't have to stay down in a certain, certain place; well, they put you down there, and you have to stay down there, they nailed you down there. No! If you figure you are better on this side, ask to go this side. See? People, sensitive to other people – this man, he got the turning of the wall.

Verse 20:

²⁰ After him Baruch, the son of Zabbai earnestly repaired...

All the time we hear repaired, repaired, repaired – *earnestly* repaired, you know why? Sometimes, you have to work in an awkward place. Sometimes, the work you are doing, it is so difficult to work, you are almost crouched up in a corner; your back is hurting you. You have to come out and stretch every two minutes because the place you have to fix is awkward. Everything doesn't come conveniently. Sometimes you get into an area, brother, some awkward problems, sensitive.

It takes certain people, who have patience, to go in there and deal with that. It takes people who can tarry long, and willing to go hours to get somebody out. Sometimes, you have to listen to a person. They talk, they talk, they talk. They tell you their whole life story for two hours. And you have to sit down and listen to them because it is making them feel good. They are unwinding; they are unburdening themselves. See? So, then you could start to help them now. You could start to talk to them now; *earnestly* repair it.

...from the turning of the wall unto the door of the house of Eliashib, the high priest.

21 After him repaired Meremoth, the son of Urijah, the son of Hakkoz, another portion, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 After him repaired the priests, the men of the plain.

23 After them Benjamin and Hashub repaired opposite their house. After them repaired Azariah, the son of Maaseiah, the son of Ananiah, besides his house.

Opposite their house; besides his house; for his district. Watch.

24 After him repaired Binnui, the son of Henadad, another portion, from the house of Azariah unto the turning of the wall, even unto the corner.

25 Palal the son of Uzai, repaired opposite the turning of the wall, and the projecting tower from the king's upper house, that was by the court of the guard. After him Pedaiah, the son of Parosh, repaired.

26 Moreover, the Nethinims dwelt in Ophel, unto the place opposite the water gate [now they reached at the water gate] ...toward the east, and the projecting tower.

27 After them the Tekoites repaired another portion, ...

They had finished their first portion in verse 5; now here they are in verse 27 doing another portion.

...opposite the great projecting tower, even unto the wall of Ophel.

28 From above the horse gate [now, they reached to the horse gate] repaired the priests, every one opposite his own house.

Notice that every man was working in a vicinity close to him. In other words, God deals with every man in their own environment. That is where a man can work best, and God knows that. Because where a man lives, that is where he was working. You get that? A bird is made for the air. Where you live, your position, your

dwelling place, that is predestinated by God. And there is where you work. Like a man lives in a preaching place, a man lives in a song-leading place, a man lives in a deacon place, a man lives there; he has to repair there. Are you getting me? You get a man who is not living here to come and try to repair here, he might break it down. See? So, each man was working in their environment, their immediate environment.

²⁸ From above the horse gate repaired the priests, every one opposite his own house.

²⁹ After them repaired Zadok, the son of Immer, opposite his house. After him repaired also Shemaiah, ... the keeper of the east gate.

³⁰ After him repaired Hananiah the son of Shelemiah, and Hanun, the sixth son of Zalaph, another portion. [They even mentioned he is the sixth son.] After him repaired Meshullam, the son of Berechiah, opposite his chamber.

In verse 4, this man had a portion he's finished; now he is doing another portion.

³¹ After him repaired Malchiah, the goldsmith's son, unto the place of the Nethinims,

The Nethinims were the Gibeonites because Joshua had made a league with them and they were bondservants to the children of Israel always.

...and of the merchants, opposite the gate Ham-miphkad [which means command].

That's where many times the military had assembled their military and so on.

...and to the ascent of the corner.

³² And between the ascent of the corner unto the sheep gate the goldsmiths and the merchants repaired.

So, in verse 32, they ended up back where they started in verse 1, at the sheep gate. They made the whole circuit from gate to gate to gate until they were complete.

You may have your seat.

So the work began at the sheep gate, then it went to the fish gate, then it went to the old gate, then it went to the valley gate, then it went to the dung gate, then it went to the gate of the fountain, then to the water gate, then to the horse gate, then to the east gate, then to the gate Ham-miphkad, and it ended up back at the sheep gate. And the Holy Spirit named all these gates because it is important, and God saw it as important so that this gate could be built.

Now, I was telling you how those names—like Eliashib means *God restores*. Zaccur, the son of Imri means *mindful and strength*: people who are mindful of what is happening, people who have strength that they can use, not just mindful but strong too, that they can exert their influence. They can use up their strength and their power, like God told Peter, “After you are converted, strengthen your brethren.” [Luke 22:32 -Ed.] Out of your faith give virtue and strengthen those around you; temperance to bear with them, not easily provoked, doesn’t behave itself unseemingly. Love suffereth long, thinketh no evil. See?

Sometimes you go to help somebody and they—“Give me a chance, man. Leave me alone. You could help me; where could you help me at all?” And if you don’t really have love, that is going to turn you off, right away. Next thing you want to condemn the person. Next thing you start to fight back and start to debate and say, “Look at you, I came to help you.” And next thing you get in a condemning atmosphere, not realizing, sometimes when a man is lost, and that fever goes to his head, he wants to bite and devour the very one who is coming to help him.

The Prophet saw the maniac coming, “Man, I will lick you off the platform.” He said, “Look at the poor man. It’s just the Devil has the man so bound. And that man has a family just like me – wants to sit with them, wants to go out with them.” And, he can look beyond all the threats, and he can see how bound the man is and see

that if he doesn't look at the thing right, he cannot offer any assistance to the man; the man will remain in the same condition, and he might end up with a broken jaw. But the thing is, what an awkward place to work! All those preachers took off. The platform was clean in no time, but he stood there, brother, to do the work.

Think of it. Sometimes, you have to work in an awkward position. To fortify Jerusalem is not an easy thing. It's not just a talk thing, "Boy, this is an inspiration there, boy; I tell you, this is the Hour, boy; Jerusalem's rising, yes. You see? I tell you, this is the Hour for the Third Pull." and you know, all this kind of 'excitement' business. This is an Hour, sometimes you are next to the perfumer, he'll give a nice sweet atmosphere. Next to the goldsmith, brother, he knows about the refiners' fire and the purging of the iron pyrite. You understand what I am saying? Brother, these people, where they were, their very skill, their very work, was where they had to work to fortify and build the wall.

Look at Jesus when He was repairing, you know, He was like Nehemiah. Nehemiah means *comfort*. You know Jesus is the Comforter; the Holy Ghost is the Comforter: *Jehovah comforts*. Look how he had to stand up there between Peter and John and they when they started to argue who would be the greatest, who would be this. When Peter wanted to backslide, He said, "I pray for you. Satan wants to sift you like wheat," See? What was He doing? That was His wall; He was building His wall. All of them were stones in the wall. He was telling them, he said, "In the regeneration, the twelve of you will be sitting on twelve thrones, judging the twelve tribes of Israel." He was looking there and seeing that, brother, here He was, coming to redeem those stones. Look where those stones were, but those stones were to be part of this great vision of Jerusalem.

That is what it takes, in this hour, to see your brother and sister. That is what it takes, in this hour, to see a brother and sister. Sometimes, we look at a stone, a

stone like it doesn't have any worth, but it depends on you, knowing the worth of the stone in relation to the position the stone is to occupy and the purpose the stone is to serve, you know the value and (the place where the work is being done) the need for that kind of stone. You get me? There are decorative stones. You're going to build a building or a wall, you think for your foundation you are going to put hollow clay blocks? There are blocks that you call foundation blocks. How many know that?

You see, sometimes, you see a person, a little coarse and hard; you say, "I don't like him. He is a little too rough for me, yes." He is a little rough for you? He holds up the whole wall, is what he does there. You make him soft like some little piece of slate, you know, you go to a place, you see a little stonework on a wall. They have built the wall with brick already, but they just take a decorative stone now, and they stick it on like cosmetics to give the wall—like you take a little tile and you tile off a place afterwards. Well, that is just to beautify the thing. That is not the strength of the wall. That is just to beautify the wall. It's cosmetic. But the strength of the wall is the nature: the type of stone you built the wall with.

You see, but if you are not thinking architect thoughts—God is the Divine Architect, and God knows His Church has to go through pressure. And God knows the Devil will come with mighty rushing winds and floods to beat vehemently on the house, but He has to build it upon a certain foundation. The wise man built his house upon the rock so it could stand the test of time. And God knows He is not building a Christian to wear a nice tie and go to church, and take out his picture after service, and smell sweet and everything; the Bible's shining, and you know, you sit and you cross your legs, and you fix your hands. God knows He is building a Christian to pack the Word, to face demon power, to stand against sin; to give a witness to this generation is what He is raising a Christian for. God is not building a church-service Christian. God is building

a Christian to go into battle against the forces of darkness.

That is why the Prophet said, he said, rugged men with rugged faith, out on the battlefield, making converts for Christ. He said, not the sissified people there, you know, brother, they are not burly. The first criticism they get, they are done with Christianity. They backslide. They are not going back to church. He said, be burly; don't let the scandal of man shake you. Be rugged! Abraham had rugged faith. Amen!

I think that is good. You are in the wall; your wall is fortification. Have you ever seen, long ago when war comes, men come with battering rams? Because for the enemy to get into the city, they start at the gate. And those battering rams start to batter that gate and batter that gate. Man, taking catapults and some big iron balls and they slam it against that wall, and that wall stands up there, takes that – nothing. You know why? And the people inside know their wall is strong; they smile. Because those men, standing around the city, are taking the attack of the Devil out there, and that is why they are enjoying peace. Let those men crumble and you'll see what happens inside the city. You get what I am saying? Sure, let those men crumble, you'll see what happens inside the city.

And that's why when you look and see, God, in building, built people for positions. He designed them – your calling, your election. That is why he says 'election'. Election means *choosing*. It means out of many, He looked, He looked, "Nah, this can't work, this is too soft, I will use him as a decorative stone. This one here, I have to use that as a foundation stone; this has to carry the weight of the building. I have to use this one as a corner block."

You notice a corner block is different and strange? Because he has two sides. Sure. He is built to turn the corner and join the two things together. Have you ever seen a man with that kind of personality? Brother, he is always a happy person. He is a blessing to the people,

he is a peacemaker, he is an intercessor. He stands in the gap between two parties. He holds them together and brings reconciliation. Amen. Brother, if you are around him, there could never be any division. He could make... The people who have the most opposite personality, he could keep them in harmony. We need a few people like that.

Then we have the other kind of people, (boy!) from the time they hear this, they run, they tell this one, the story changes. They tell that one, the story changes a second time. They tell this one, the story changes a third time. They tell that one and the story changes a fourth time. By the time you hear the story here, the person is pretty well slandered. You get what I am saying? They are setters of strife. They put people at variance; they create contention. When you have those kinds of people, you better have the other people on the other side, who could begin to repair those breaches and bring them back.

That is why, in a church, you have to know your people. That is why a shepherd has to know every sheep. You get what I am saying? That is why a captain in an army has to know every soldier. Oh, it's a beautiful thing.

I am just trying to throw some light on it for you so that your mind can conceive what we are talking about. And then you, in your Christian life, can go a little deeper to understand the purpose you are called to serve as a Christian. When you say, "But I am serving God, yes," don't just limit that to, "I go to church and sing hymns, and listen to preaching and go home." That is a different thing. Anybody could do that. Serving God is serving God's purpose. You want to have a purpose. And you are called according to the purpose. And for that purpose, brother, you are shaped, and God designed you to take a position in this great big purpose. Is that right?

That is why Reuben camped in the South, Ephraim in the West, Judah in the East; Dan in the North. They all camped a certain way. They moved a certain way; the

tabernacle pitched a certain way. That was Jerusalem. That was the mystery of it back there. And that's what makes the Church powerful.

And that is why sometimes you are like an odd stone. You know the Bible says the builders rejected the Chief Cornerstone. Well, that came from when they were building the temple the first time. They had this odd-looking stone. And the builders and they saw it, well, it looked kind of funny. So they just threw it—they thought it was like an old spare stone, they just threw it away to keep building. By the time they finished building, they realized the building had a hole in it. And they said, "How on earth did this hole end up in the building?" So they went looking now, and they found it in a pile of weeds, and then they took it, and they fit it (*pack!*), perfect fit inside of there. And that is where the proverb came from: the builders rejected the cornerstone. You'll find it in Psalms 118. See?

And so, you find now, in the time when Jesus came, He used that. Peter took it up, too, as the Scripture. Because the Sadducees and Pharisees, trying to build the Kingdom of God, and here the Messiah is come, the One Whom you're supposed to build upon, and they see Him as the Devil. They see Him as Beelzebub. They see Him as a troublemaker. They see Him as different things and claim they are builders. If you are a builder, you see the Perfect Stone.

When Daniel saw that Stone coming; brother, a Stone cut-out without hands. Amen, you see? Brother, they saw this great Stone. Peter called Him a Living Stone. Isaiah said a Tried Stone, a Precious Cornerstone, a Sure Foundation. You see a man, he is a tried stone, this brother is a tried stone, this brother is a precious cornerstone, this brother is a sure foundation. If you want to have a little singing group, you get a good foundation: one, who can pull the rest together in harmony, not one trying to outdo this one, compete with this one, project their own self, put down this other one,

stand here, put the other one there; not that, no. You can't build... that is a plan for destruction.

Anything where you have one who is willing to sacrifice for the thing, one who is willing to see God be glorified in the thing, one who is affected with seeing how the thing ought to function if God's people are to be blessed and assisted and God be glorified, they think of that first, then you are getting a stone to build with. Otherwise, you build on talent, it lasts two weeks. See?

It comes like when women go to bake cakes and these things. They say, "I don't want that kind of yeast, you know. I want this kind of yeast." Say, "Buy that kind of butter, I don't want this kind of butter." Butter, there are all kinds of butter, right? But they know, brother, this recipe, and the texture they want, and how it has to come out, they know: "Let me build this thing with the right materials. Let me get the right ingredients for this thing." Well, it is the same way. That is why a church is not just members, but it is stones cut out, individuals who are cut and willing to be cut according to the pattern to take a place (put in that stone).

You know, those stones, they hew them out of the mountains. And you know, those mountains, God made those mountains. Where did the earth come from? Catch this. Where did the earth come from? God created heaven and earth. Well, before God created it, how did God create it? He spoke it, right? And before God spoke it, where was it? In God's thoughts. Every one of those stones that came from that mountain was in God's thoughts. And then, when God gave the pattern of the temple and showed where the stone for that temple was, they found the right mountain, they hewed it out according to the pattern, and they brought it out, and it became the wall.

When God hewed you out by His Word – He hewed you out. Hosea says He hewed them out by the prophets in their generation. In this generation, in your village, in your community, God hewed you out by His Word, to do what? Come and take a place in His Building. He hewed you out of this generation. You were out at the

party. You were out in the world, you were out in denomination, but God hewed you out of that. Why? To build His City. Because that stone was way in the thoughts of God. God expressed it and put it in a certain place, and when God gave the pattern, God revealed where to go to get that kind of stone to build that thing. You get what I am saying? Because remember, when they built that, not a sound was heard. Everything came together (*choo!*) when Solomon built that temple. Stone – everything was prepared, just stone coming to stone. Think of it. It is a great thing. It is a great thing your life is not here by chance.

Just something on the gates. Remember, he that hath no rule over his spirit, is like a city broken down and without walls. What is the condition of your city? How much rule do you see you have over your own spirit? How disciplined is your life, in other words? How lined up are you with the Word? What has a pull and an influence on your life? Where are the places you find your spirit can't seem to be disciplined enough and lined up enough with the Word – and submissive? How quiet your spirit is or how restless your spirit is, you will know if you have rule over your spirit. The only thing that could bring that spirit into subjection is that soul that is part of the Word.

The soul controls the spirit and the spirit controls the body. And if the same Spirit which raised Christ from the dead dwells in you, it will (do what?) quicken your mortal body. And when that Quickening Power moves in that soul, it pulls that spirit subject and you no longer become a free thinker. Your mind becomes disciplined to the Word. When you speak, you speak God's thoughts. You don't give your own private interpretation; your own ideas, your own feelings, why? Because all of that becomes subject to you; you have a thinking man's filter. Your thinking is filtered now, only God's Word is coming forth; a disciplined life. Think of it. You say the right thing. You speak good about somebody. You exalt God in your speech. You don't

project yourself in your speech. Your whole purpose is to edify and strengthen those around you – disciplined.

That is why when you go to prayer, you see - you know the places where you are praying because you become conscious of where your spirit drifts and wanders like a wandering spirit. Your spirit wanders into that. Your spirit wanders into fashion. Your spirit wanders into sex. Your spirit wanders into money. Your spirit wanders into worldly ambition. Your spirit wanders out here into this. Your spirit wanders into gossip. Your spirit wanders into ambition. Your spirit wanders over here. And there is, like, no control. See? And when you see those things happen, it says the city is broken down and without walls.

As I said, the gates to enter Jerusalem... The eye gate and the ear gate are some of the gates that are the busiest gates. Some of... the most traffic goes through those gates. Sometimes you can't help seeing what you are seeing; things passing. Things, coming through the ear gate, coming through the eye gate – video, audio, see? – nose gate, mouth gate, touch gate, taste gate, (see?) reasoning gate.

Some of you can't help touching. You are seeing and you want to touch; you know those kinds of long, long, long handshakes. There are no guards in those touch gates. It needs some guards to say, "It's a handshake; what do you think it is at all, it's a hand examination? You are feeling for a pulse, or what?"

Reasoning gates: some have no reasoning gates. The elders used to be in the gate. The judges used to be in the gate. As I say, when the Word, the Judge, Who tells what is right from wrong, Who controls what's coming and what goes out, when the Judge is in your gate, you will know. Why do you think people get in trouble in their city? Because they have nothing in their gate to keep out what comes in the gate.

The affection gate: Do you know how many things get in the affection gate? When you see things start to get in the affection gate and start to stir up all kinds of affection, it causes problems—imagination gate, see?

Sometimes, some of these gates get clogged up with rubbish. Remember there was no place for the beast to pass? The gates had to be repaired. The rubbish had to be cleared from the gates so you could have access, so the city could begin to get some order again.

God wants to bring this life in order; God wants to bring this life in discipline; God wants to be the Word. The Word wants to control your seeing, control your reasoning, control your affection, control your faith. The Word wants to control all these things inside of you. Your reasoning is good; He said, "Come let us reason together," as long as it agrees with the Word. Your imagination is wonderful as long as it doesn't become vain imaginations, and you get into daydreaming, and you get into all kinds of fantasy and mysticism, and things outside there. See?

All these things are good as long as these gates get judges that could discern right from wrong, good from evil. Then you had the king's gate where the king comes in because that is the soul; that's the soul gate. Because when the King's Word gate—brother, you might hear It here, but the thing is, He didn't get into the control place. He didn't get into the right place where He could rule that life and control that life.

And so, these walls and these gates, they had to build them up, they had to strengthen them. And you notice how before he did it, he did what? He surveyed the gates. Nehemiah surveyed the gates. He went from, by this gate in the night and he watched: "Now, it's nighttime here and we've come down here to pray, and as we enter into prayer, let's have some soul travel." The Prophet said he called it soul travail, but I call it soul travel. [1963-0901E, Desperations -Ed.] Let that soul begin to survey this city.

You know we sing many times: *When I survey the wondrous cross; see from His head, see His hand, His feet.* And so, as you survey the Atonement from head to toe, all the way coming down, now let's survey the City. Let us as we enter in, let's survey the gates and see where our rubbish is clogged up, where the gates are

broken down; where needs repair. And as we survey here, first; then let's survey here, the city here, also. Because before you could help this City, you have to fix this city. And then when you get there and we begin to survey here, you say, "That brother there, that sister, Lord, strengthen them."

You start to see the importance of certain stones. You start to see the kind of attacks in this Hour and to see that the wall stands between the city and the enemy. And you say, "Lord, those that are responsible, the security." See? Regardless of what it takes, whether tonight you are a bank manager, school teacher, mason, carpenter, laborer, whether tonight you are employed or unemployed, whether tonight you are educated or uneducated. We have all come like the people came from Jericho, from Tekoa, they came from different places, some of you have come from San Fernando, some of you have come from San Juan, some of you have come from Tunapuna, some of you have come from Carenage, some of you from Diego Martin, (see?) you come from Chaguanas; you come from Cunupia. We have come here tonight to work together, to build this place, strengthen it, to fortify it.

Rich and poor, brother, they worked together. They had to retrieve those stones from under the rubbish. They had to close the breaches. They had to join the walls together. Some men had to earnestly repair; some built, others repaired. They set up doors. As I said the doors are for (what?) access. Some laid beams: support, support ministries. Some set up the locks – security; where there are insecure people, make that life secure, (see?) keep the enemy out. Some prepared bars: fortifying and strengthening; that is what the bar is for.

After he—I remember, long ago my grandfather had a shop. Brother, after he locked up everything, in the back there you put the big bar inside against the door. So, even though the door had locks, it had bars. See?

Some closed the breaches. Sometimes you see rifts, contention, and strife cause breaches in the church, and the enemy has an entrance into the city. Others join

the walls together, establishing unity (bonds of fellowship) because they use their influence to create greater unity. They use their influence to bring people into deeper fellowship. As the song says: *Let there be fellowship, true fellowship, spiritual relationship.* They use their influence to bring people into a deeper appreciation of what a brother is and what a sister is; of what a member of the assembly is, who journeys from far to come, and sacrifices their time and brings their family and stands here. You learn to appreciate that. You learn to see that.

You learn to realize it is for some cause; it's something behind that life wanting to come day after day, service after service. What it costs some people just to come here to stand here, to be identified with the cause; you learn to respect that and appreciate that and esteem that highly. And you become encouraged by that and provoked to love by that. When you see, rather than you being quick to criticize a person, you say, "No, that person has to be coming here for something because look how many of them come. Look how far they come from. Look what it costs them to come. I, who's just walking a few feet or just round the corner, am I justified to criticize? I have not walked in that person's moccasins, yet." Do you understand what I am saying? And when you do that, you do what? You heal the breaches. You join back the walls, and you cause people to become more knitted together.

You could imagine when the walls begin to join and go up when there is no way for the enemy to come; when the enemy now is being controlled and has no access into the city. Could you imagine if the Devil can't come into the church? Could you imagine a church without the Devil? Could you imagine a relationship, brother, with you and God where like Jesus said, "Satan has no place in Me"? Could you imagine where the Devil gets frustrated and has to leave you? Could you imagine a church where sin can't exist among them? Could you imagine where everybody is in unity and harmony?

Brother, when those bars were being laid and those locks were being set up—think of it. One man's name *was friend, with the...* Meshullam, Besodeiah – Meshullam means *friend*; Besodeiah means *with the counsel of Jehovah*. Do you think a man who is your friend and has the counsel of Jehovah could help you? You think if you see somebody whose life is weakened and you say, "I want somebody to go and talk to that person. Let me look and see. This person is friendly, he will befriend them, and he has the counsel of God. He will know how to talk to them. He will be able to instruct them and help them." And so, that man was one that was building.

Next man, Melatiah, son of Jadon: *Jehovah delivered and thankful*. The man's name means *Jehovah delivered*, and the next name means *thankful*. When you see people, thankful, when you see people experience deliverance and they are thankful to God like the leper who came back and was thankful and Jesus said, "Where are the rest?" Brother, he can teach people how to be thankful because this is an unthankful Age. People come to church and can't even lift their hands and give God thanks, yet God did so much for people, yet the Bible says in everything give Him thanks; yet God is waiting for thanksgiving. Exactly.

Next man Uzziel, Harhaiah – Uzziel: *my strength is God*, Harhaiah: *fear of Jehovah*; brother, a man whose strength is God and who has the fear of God, a reverent man. Have you ever seen some people, who are full of revelation, but they are not reverent? They talk about anybody, anyhow. They talk, talk, and just talk. And you say, "No, you have to talk with a little respect, man. That – you have to talk that softly."

You have to know the place where you could get rowdy (if you want to call it rowdy). But, you have to know the place, where you have to put that away and lock that far away, and where you get soft, sensitive. Brother, the volunteers came from everywhere. People had enthusiasm. They were unselfish. They committed

themselves to the work. It cost them. They sacrificed but yet they could be united together.

Let's just stand to our feet. As we get ready to go into prayer, we have a request. Our precious Bro. Mervyn Arthur – he was by me today; you know, he has this back problem, severe back problem, the spine bent. He has been taking treatment from a chiropractor and he couldn't be out tonight. He so wanted to be out tonight, but he was told that he should try not to sit down; try to, for this time being, to be on his back. And so, he asked to be remembered tonight; that the saints would be informed also.

I want tonight, as we go into prayer, specially, not just, "Lord, remember Bro. Arthur," but specially, to know (as I said tonight, brother) stone, and sometimes what it takes to get that stone healed, in place, where it could hold its position, cemented in. Sometimes the power of sickness moves a person out of their position where they can't function, they can't operate, they can't give their best. But then, the power of healing can move them right back. Is that right? Is that right?

Then for some of you who do not know, we have resumed work on the administration building – now working with a deadline to finish it, go nonstop until it is completed. Work was down for nine months. And like I was sharing with the brothers, I said, "God gave this inspiration even when the natural surroundings were in our midst and moving under the inspiration to begin again."

I want to pass it on to you as the assembly, saying, "Be interested." Don't wait for announcements. You come up here; you see what is happening. Draw a little closer and see what is happening. Show your participation; let it encourage others. Show your willingness to become involved. Let it provoke others to love and good works. Let it give support and let it strengthen. And let it help unify the Body because that building is being built so that the work could be better administrated: the work we have in the Caribbean; the work we have here.

The brothers who we have, for nine years, since we built the church, living in that box on the hill there, it's a shame and disgrace. It pains me day and night to see the custodians. The brothers had to fly down here, in the wee hours of the other morning, as I was saying on Wednesday night, pumping that water out when all of Chaguanas was underwater, to make sure none came into the church.

Let's do our best. Let's get involved. Let's finish the building by the grace of God. Let's see the work be done. Let's take pride in what we do for the Lord Jesus Christ. You can stand as a testimony. Let's not just be a good congregation sitting on the benches. Let's rise and manifest our full potential. Maybe, in the midst of these things, who knows what God will do – how many families will be delivered, who have children they are praying for, to see them come through – different ones. God works in strange ways. We all have our place. God ordained the path we travel – allows circumstances. We all have our individual needs. Sometimes, we have to put ourselves last. Do something to attract God? Do something for God to honor? Do something to reflect Jesus Christ? Do something sacrificial?

So let's rally together, by the grace of God, just like these people. And they all, in coming together, fulfilled the Word. I know we are great people. And, what has made us great is because God has called us; God has chosen us. That is what made us great. We are great because God has bestowed His greatness upon us by letting us be named with His Name; gave us a new identity, a new nature, a New Birth. That's what made us great.

If we were under the old birth, we would be just like lumped together with this island, and everything else in it. But God has separated us. We, the Church, have been called out. God has called us out. And, in that separation, He is preparing us all for something. We see it in the Word, measure by measure, getting us into place. A City of Truth, that when we had that Message, people came from near and far. They said, "Tell me

about your God; your God is God. There is no city like Jerusalem."

You are part of It tonight, I am part of It tonight, not by our choosing, but we see God's grace made us part of It. Let's pray that God will deliver our brother completely.

Let's take in our hearts the work. The brothers left this evening to go to Tobago. Then we have the work in Grenada. We cannot afford to let these things become distant in our minds. This is our responsibility as a Body of believers. How we desire to see the interest grow. We could make announcements; we could impart things to you, but it is in your heart, understanding who you are and what God is doing among you, that will help you want to know a little better about what happens there to become more interested.

And when you become more interested, you can pray with a deeper feeling and a deeper concern. You will not be praying from your mind; you will be praying from your heart because you will be relating to it as in the Word of God. You don't have to see faces alone. You think of the purpose and the reason that God has sent His Word. You'll see what the Word did in your life when It crossed your path. That puts you in the same channel and same position, where you can pray and do the same for the Elect over there, also.

May there be a greater love among us, a greater unity. We don't want to have a good doctrine. We don't want to have good order in the church. We don't want to have good music. We don't want to have good singing alone; we want to love one another. We want to care for one another. We want to be interested in one another. We want to feel for one another. We want to know that we are honored to be part of each other and to be part of the Lord Jesus Christ.

When we see things like that in the Bible, something that God has been dealing with us for months, talking to us about, showing us the finer places, and you see the kind of unity; you know you have a rift with somebody, that is a breach in the wall. The enemy is

going to come in right there. The Church is going to be hindered and obstructed right there. The sick are going to be hindered from being healed right there. When you have a bad attitude, when you are rebellious, those things are going to influence somebody else. It's going to become a stumbling block to somebody else; it's going to discourage somebody else.

We cannot afford to be selfish. We are members of a Body. Just like when one member in the home goes out of line, it affects the whole family; that's how in the church, one member out of line will affect the Church Family – same way. And when we see that – how the family should rally together and pray and care for that member and use every influence and persuasion to win back that member, that's the way, by the grace of God, we should have that among us. What we lack, if we know what we lack and God can supply it, we don't have to live without it. We can seek God and get it from God. And God has put us in a position where we have to ask Him for certain things.

Sometimes, our own pride – it's hard to ask for it because we don't want to be seen as we don't have it. Remember, what we lack, He can supply. Remember, what will be achieved, will only be achieved by His Spirit working in us. It's not by might nor by power but by His Spirit. You, with your energy and your effort, will do nothing. You cannot do anything for God without God's Spirit. The only thing God accepts is what is done by His Spirit. That's why God asks for our availability.

What a place for us to pray tonight! Pray with a self-examination. Pray, knowing that, "You mean, with my attitude, I could be hindering the Church?" You know, sometimes it is our insensitiveness, the level and degree of insensitiveness that exists in us that makes us think, "No, it can't be me. I can't accept that." But the more of the Holy Ghost you get, the bigger it becomes. The lesser of the Holy Ghost you get, you always see somebody else's problem, not yours. But the more the Spirit comes into your life, you see: "Even though that person is so, and I know they're so, I'm responsible. God wants me to

go and talk to them and help win them back, and I am not going.”

Convinced, concerned; how concerned you are, so convinced you are. You say, “I am really convinced the Message is right.” Oh no, you think you are. When you get really concerned, you know you are getting more convinced. When you don’t see any concern, you are not really convinced. You are estimating it by your own carnal estimation. But when you see you are concerned, God’s Spirit moves in you, you know that God has already convinced you. He has convinced you. You know why? You get sensitive to things around you. You feel for a person, you feel. You don’t even have to know them, you feel for them. You know why? Because they are part of you; they are part of God’s church. And you know no man could come except God draws them, and if God sees it fit to draw them, who are you to despise whom God draws? And if you don’t want to get close to who God draws, then did God draw you? God can’t work against Himself. Amen? And that’s why more love in your heart makes you more sensitive.

I want more. I want more tonight. I want more of His Holy Spirit because I want to live the Word. I want to encourage you to let us seek more. Let’s just sing a little song: *More of You, more of You; empty and bare, Lord, hear my prayer for more of You.* And let’s enter in, tonight; take these things in our heart: the work in the building. I am not asking you to pray for the building to be finished. I am asking you to pray that you start to get the feeling. You start to get involved. You start to get more participating. That is what I am asking you to pray for. I am not asking you to sit down and pray, “Lord, we hope we finish building the administration building,” I am not asking you to pray for that at all. Don’t pray for that at all, tonight!

Say, “Lord, help me to understand. Help me to become more involved. Help me to be so involved that I know what is happening. I don’t just get informed by way of an announcement; I am identified, I am involved,

I am part of it, Lord. And then let me see what I can do, Lord. And then help me to sacrifice some time. Help me to rearrange my situation. Show me the part where I can play, and let me be loyal, and be effective in doing that part. Lord, let me feel for my brothers and sisters; let me get into there, tonight. Lord, the sick among us, I don't want to just hear they are sick."

Look, our Bro. Maricheau's mother passed away, I think, yesterday – Wednesday rather, Wednesday morning. Remember, the elderly lady who used to come here, in the wheelchair – no legs; our precious Bro. Maricheau's mom? She so wanted to be baptized. I was almost in a debate with some of the brothers when they were talking about the baptism, I said, "No, she is baptized already. She is baptized."

They said, "No, you are mistaking her for Sis. Paula's mother."

Come to find out, when the brother began to speak to me, he said, "I told this brother. I told this brother. I told this brother."

I didn't even know what was going on. I believe, sometimes, we think, well, we are a judge of who should get baptized or who we think is ready, or who is not so ready, or how much ready they are ready, and then forget them; and she died of a massive stroke, not baptized – desired to be baptized for so long.

When you see it, you realize, "Lord, you know..." We can't deal with the things of God like our own things. We can't deal with people – if they are not popular, if they are not attractive, if they are not close to us. This is the House of God. God sends the sheep here. They pass through here. When they come here, God sends them here to be assisted.

Sometimes, it makes you wonder how it is so easy to brush things aside that need attention – that need you to be sensitive. The things of God are not like, some shopkeeper just, you know, he does this here. You come, you walk, you look, you observe, you are sensitive, you feel; you want to have a leading. Everything is not reasoned in your mind. You want to

have the leading of the Spirit. You want to have the moving of the Spirit. You say, "Well, I don't think... I find...." That is human thinking.

Sometimes, we are so blocked up in that, we can't even feel the nudge of the Spirit sometimes. Like the Prophet stood up there, and the 'possum was waiting right there, so long. God said, "Man, you are preaching; you are talking about all kinds of things. Look at the 'possum. I sent the 'possum there. What is the matter with you?"

May God help us to be better representatives to carry out this work in a more responsible way. May He hear our prayer tonight. Let there be a real confession with humility. It's not how long we pray; it's how sincere we pray, how much faith we have in our prayer, how right we pray, according to God's Word.

More of You, more of You, [#262 Songs That Live -Ed.]

I cry, Lord

*that's what I need, [yes, Lord] just
more of You.*

Of things I've had my fill

Of things I've had my fill

But yet, [yet] I hunger still;

But yet, I hunger still;

[Empty] Empty and bare,

Empty and bare,

*[Lord] Lord, hear our prayer [tonight],
for more...*

Can you see the need? Do you realize your human energy is a failure? Ask Him for more tonight. Can you come to realize that it's going to have to be done by the Holy Spirit? It's going to take a supernatural God. It's going to take you, getting faith to move in the Supernatural, not the humanistic realm, not routine and ritual; a hungry heart burning with intense desire for God, a life willing to be placed on the altar of sacrifice.

Of things I've had my fill, [oh yes]

But yet...

But yet, I hunger still;

Empty...

Empty out as you come tonight. Let the Holy Ghost come in. God wants to give It, friends. Believe that in your heart. As we lift our hands and sing it again, know that God wants to give you His Holy Ghost. Hallelujah. Open up your heart; yield and submit to Him. Submission to our Head through faith produces true submission. Sarah, how she yielded and humbled herself to Abraham.

...

*Empty and bare, Lord, hear my
prayer for more of You.*

Longing, longing for Jesus, [#322 Songs That Live -Ed.]

Longing, longing for Jesus,

I have a longing in my heart...

...longing in my heart for Him;

Just to be near Him [tonight],

Just to be...

Do you have that longing, church? Do you have that desire, that painful desire? As the hart panteth after the water brook, does your soul pant after Him tonight? He draws near to those who draw near to Him. He wants to fortify that life tonight.

Let's sing: *Longing for you...* Sing it; make it personal. Tell the Lord you are longing for Him tonight.

Longing [oh Jesus], longing for Jesus,

I have a longing in my heart for You,

Just to be near You, Lord; just to feel Your Presence tonight.

Just to be near You [to feel Your Presence].

...to feel Your Presence.

Don't you want to feel His Presence? Tell Him, "Come by here, Lord. I am in need of You tonight. It will do me so much good. Come by here, Lord. I am longing for You. Hold me in Your tender embrace tonight, Jesus."

Once more, [*Oh*] *Longing...*

Cry out to the Holy Spirit tonight. Release, release on the inside; draw near to Him. Tell Him you have that

longing; you want more of Him tonight. He can give you more. Kenos – He's going to empty Himself into you. He can pour out Himself. "I will pour out My Spirit in the last days upon My sons and My daughters." [Joel 2:28 -Ed.]

Just to be...

Joel spoke of it: My young men shall see visions; My young maidens will prophesy. Your old men will dream dreams.

I have a...

As we go into prayer – as you begin to build in prayer with the tools of the Word and the Spirit, as you begin to build and fortify this city in prayer, unified together, praying next to each other, opposite to each other, praying and building, may the Holy Spirit just move and join hearts, join lives, send down His Spirit among us in such a way, move all through our beings tonight. The requests that we have, holding up before Him: *our precious Bro. Arthur, the work that is to resume on the building, the churches out in the Caribbean, what God is doing in our very midst here.* Thank You, Jesus. Thank You, Lord.

[The believers pray -Ed.]

Glory be to God, the Holy Spirit, the Spirit of grace! Glory be to God, the Spirit of unfailing promise. Thank You, Jesus. Thank You, Lord. It is not by might, it is not by power, but by My Spirit saith the Lord. Oh, how we thank God tonight. Glory be to God, hallelujah! The Spirit of Zechariah is here (amen), the Spirit of comfort: *Jehovah remembers.* Hallelujah! *Jehovah remembers!* Glory be to God in the Highest! He is the son of Berechiah. Glory! *Jehovah remembers His promise.* *Jehovah promises the son of Iddo at the appointed time; Jehovah remembers His promise at the appointed time.* Amen, hallelujah.

The spirit of Haggai is here. Let God give *joy and festivity.* Amen. The joy of the Lord is your strength. Hallelujah! The joy of the Lord is your strength! The commandments of God are not grievous.

Ezra, the spirit of Ezra is here – *a helper* in the time of restoration to help one another, one who can pray,

one who knows the evening sacrifice is offered and who can offer his prayer at the time of the evening sacrifice, who can see every power of false union be broken. Oh my! Thank You, Jesus.

The spirit of Nehemiah is here: *Jehovah comforts* (amen); one who can comfort a brother or a sister, one who can give them encouragement. Glory be to God in the Highest! Oh God, may we work by these anointings. May we work by the Spirit. May we see the channel of inspiration that the Holy Spirit has opened up. Amen. May we build with perseverance regardless of how awkward a situation is; regardless of what kind of resistance we encounter. Glory be to God! Oh my! Thank You, Jesus! No Sanbalat, no Tobiah, no Geshem (amen), nothing could hinder us in this hour. God will fight for us, Nehemiah said. Brother, we have tools to build; we have weapons to fight. We are watching. We are praying. Hallelujah. This Jerusalem is rising by the grace of God. The Bride is becoming stronger. "I will restore," saith the Lord.

Oh, thank You, Lord! Glory be to God in the Highest! Thank You, Jesus! Oh, just worship Him; just praise Him and glorify Him. Every mountain shall be removed! Every mountain shall be removed! Every mountain shall be removed! Every mountain shall be removed! Hallelujah! God will fight for us. Watch and pray, amen! Hallelujah! Glory be to God in the Highest! Oh, thank You, Lord! Hallelujah!

Let the priest – every one a priest, a royal priesthood (oh my!) be clothed with salvation (glory be to God!) oh, worshipping God, exalting Him. God has chosen Jerusalem as the place where He will dwell. He has put His Name there. He will be a Wall of Fire 'round about them. Oh, thank You, Jesus. Blessed be Your wonderful Name, tonight. We praise You, Lord. We magnify Your Name, oh God. We thank You, Lord.

You have given visions. You have given revelations of encouragement, oh God. When the work stopped, oh God; Lord, You were so determined, You came and You

began to stir up the spirit of Zerubbabel. You stirred up the spirit of the people. You strengthened their hands for the good work. Oh, thank You, Jesus. Glory be to God in the Highest! Oh, thank You, Lord.

Everyone is a cupbearer tonight. Everyone is drinking from the King's cup. Everyone is tasting the Royal Wine tonight; everyone seeing the burden for this victory tonight. Hallelujah! Oh, thank You, Lord. Thank You, Jesus. Thank You, Lord. Hallelujah!

It's not by might...

...

Oh, but My Spirit... That is the Power to work with tonight (amen!), the Spirit of the Lord.

And, this mountain...

You name your mountain. No matter what the problem is tonight (amen), it has to be removed.

...shall be removed

This mountain shall be removed

[but by My Spirit] *saith the Lord.*

Oh, we have some prayer requests. Sing it tonight: *It's not by might.* Let God move this mountain of sickness here tonight, roll it back. Hallelujah.

But it's by My Spirit...

Oh, we thank God for His Holy Spirit, the great Jehovah-Rapha here tonight. Oh, He could be touched by the feelings of our infirmities. He is the sympathizing God, amen.

But by My Spirit, saith the Lord.

This mountain shall be removed.

This mountain [shall be removed],

Believe tonight. Confess it. Say what the Word says. Confess what the Word says. That was the encouragement God gave Zechariah. He was raised up to encourage them to go forward regardless of the problems.

Oh, it's not by might...

Sing the song. Hallelujah! Don't despise the day of small things. Jehovah remembers. He sees the obstacle

tonight. He is saying to build regardless. The only way to complete this Building, you have to rise; you have to come to perfection. Oh, the Headstone wants to cap off every pyramid tonight.

...shall be removed.

This mountain shall be removed.

But by My Spirit

Saith the Lord.

Hallelujah! Hallelujah! Thank You, Jesus. We bow our heads and close our eyes. I want to call Bro. Melville. We have a prayer request here.

Bro. Hollis Cudjoe, requesting prayer for his sister, Susan, who took an overdose of sleeping pills. She is warded in the Port of Spain General Hospital.

Frustration, pressure; Satan knows how to bombard a weak mind, a mind that is not fortified, gates broken down, no walls, under all the rubbish, but God's hand is not short tonight. Hallelujah! Let's believe for this soul. Let's have compassion. Let us open our hearts and let them be touched, and we can stand in the gap as a church. As our brother prays, you could unite together with him. Thank You, Lord.

[Bro. Melville prays. -Ed.]

Amen, hallelujah! You love the Lord, tonight? What a time we are living in, amen? Brother, what a Thing God has opened up to us!