

## **The Tsunami Blessing Inside and Out, Part 249 Scriptures**

**This is Section N of a multi-part instruction. Similar to a nation sending an ambassador into a territory, Jesus commanded the body of Christ to go into all the world. Although your kingdom of God assignment is in the world system, it is not in you. Jesus Christ is! You are His anointed carrier of the presence of God as well as the power of God. Your appointment is to bring the world into the kingdom of God until it is proof positive that, "those who have turned the world upside down are come here too!" Really, upside down is right side up!**

**Jesus' succession plan names you as His change agent to serve His divine purpose, plan, and path in one or even all the Seven Mountains: 1) government; 2) business; 3) media; 4) education; 5) arts & entertainment; 6) religion; and 7) family. Every Kingdom of God assignment is established on the Word of God as well as executed by the Spirit of God. If it is not, the mission will be an obstruction against your own breakthrough. Your minimum contribution is by prayer and petition, i.e., to intercede. Your maximum contribution is by practice and participation in the sphere(s) of influence God has chosen for you, i.e., to intervene.**

**Never give your seat of authority to an already failed world system. Let Holy Spirit reposition you to always "see" Jesus as He really is, the King of kings. Then grant the Lord of lords all the living room He requires, without issuing any eviction clauses. As your space restrictions are demolished, you can "be" as Jesus is in the world, a world overcomer. In other words, you are living on top of the world; it is not living on top of you.**

Nehemiah rebuilt the walls within 52 days

Height	39.37 feet
Thickness	8.2 feet
Length	2.4966 miles

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**Chapter 1 – Compassion: Refuse to be an obstruction against your own breakthrough. Intercede through prayer and petition God and wait for Him to show you where you are to intervene and how you are to participate in the rescue, to relieve or retrieve on the behalf of the kingdom of God**

## Strong's Concordance

**paraklésis: a calling to one's aid, i.e. encouragement, comfort**

**Original Word:** παράκλησις, εως, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** paraklésis

**Phonetic Spelling:** (par-ak'-lay-sis)

**Definition:** a calling to one's aid, encouragement, comfort

**Usage:** a calling for, summons, hence: (a) exhortation, (b) entreaty, (c) encouragement, joy, gladness, (d) consolation, comfort.

Nehemiah 1, The Voice

**1** I, Nehemiah, am the son of Hacaliah. These are my words. *They tell my story.* During the *winter* month of Chisleu in the 20th year of Artaxerxes I's reign, I was in the fortress of Susa <sup>2</sup> when one of my brothers, Hanani, came from Judah along with some other men. I asked them about those Jews who had escaped—who had survived the exile—and about *our city*, Jerusalem.

**Hanani and the Judean Men (to Nehemiah):** <sup>3</sup> *It's a disaster.* The survivors of the exile who are in the *Persian* province of Jerusalem have been wronged and are hated. The wall of Jerusalem has been reduced to piles of rock, and its gates consumed by flame.

<sup>4</sup> Hearing this, I was overwhelmed with grief and could only sit and weep. For days I mourned *this news and sought the audience of the True God of heaven*, praying and fasting before Him.

**Nehemiah:** <sup>5</sup> Notice me—Eternal One, God of heaven, great and awesome God. You are the keeper of the covenant and loyally love those who love You and follow Your commands. <sup>6</sup> Now, pay attention with open ears and eyes to me and see how I, Your servant, plead day and night *for Your consideration*. I confess our wickedness, not just for Your servants the children of Israel, but for my family and the household of my

father, *Hacaliah*. <sup>7</sup> We have acted extremely wickedly toward You. We have rejected Your commands, disregarding the regulations and judgments You gave to Your servant Moses *to show us how to live*. <sup>8</sup> *I ask that You remember Your words to Your servant Moses, even when we did not. You told him, "If you are unfaithful to Me and choose another, then I will send you away and you will live separate from Me—you will live as aliens in strange lands;* <sup>9</sup> *but if you have a change of heart and return to Me and walk according to My commands, then no matter how far you have gone, even to the places beyond the horizon, I will gather you and bring you to the place of My choosing, where My very name dwells."* <sup>10</sup> *They are Yours, God—they are Your servants; they are Your people whom You liberated from the exile by Your initiative and power.* <sup>11</sup> O Lord, hear Your servant praying to You and pay attention, and *not just to my prayers but also to the prayers of these very Jews whose greatest joy is to live in fear and awe of You.*

I am asking for success today, God; please make sure this man is compassionate to me, Your servant.

In that day, I was cupbearer to the king.

**Chapter 2 – Courage - Refuse to be an obstruction against your own breakthrough. Building in the midst of the enemy's grief, sense of loss; encouraged the people to build anyway**

**Chapter 3 - Builders of the walls: 31,089; 16,817 families; 8,589 from other towns; 5,683 priests; each one had his own assignment on the wall**

Nehemiah 2, The Voice

Nehemiah's job is to taste the king's wine and food, checking for poison. Because of these duties, Nehemiah is constantly needed, so he must seek God's favor so that Artaxerxes I will allow him to travel to Jerusalem.

**2** *Four months later, in the spring month of Nisan at the start of our New Year, Artaxerxes had been king 20 years. At a feast, wine was brought to*

him, and *when it had passed my examinations*, I gave it to him. Now, you must understand that in the presence of the king it is not my custom to openly express *emotion, especially sadness*.

**Artaxerxes** (to Nehemiah): <sup>2</sup> You look disturbed. I know you are not ill. The sadness I see in you is the sadness of the heart. *What is wrong?*  
As I stood there before the king I was very afraid.

**Nehemiah**: <sup>3</sup> May your life *and reign* extend forever, King!  
Why should my face look anything but sad? *My homeland is destroyed*; my city is a heap of rubble; its *once-mighty* gates are nothing more than charred *tinder*. This is the place where my ancestors are supposed to be at rest, *but the very ground where they lie is ruined!*

**Artaxerxes**: <sup>4</sup> What is it you want?  
*All at once*, I prayed to the God of heaven <sup>5</sup> and made my request to the king.

**Nehemiah** (to God and Artaxerxes): If I have won your favor, my king, and if it is your pleasure, send me to the city where my ancestors are buried. Let me rebuild *the city* in Judah.

<sup>6</sup> With his queen sitting beside him, the king continued to probe.

**Artaxerxes**: How long will your journey take, and when may I look for your return?

*Then I knew*: I had received his blessing. He was sending me. *In response to his question*, I set a time.

**Nehemiah** (to the king): <sup>7</sup> If it *continues to* please you, send me with letters *bearing your name*. Send me to those men you have appointed to govern the lands beyond the *Euphrates* River. Then I can be *assured I will be safe*, escorted to the borders of Judah *by your armies*. <sup>8</sup> And *may I also*

*ask you for a letter to the warden of your forests, Asaph; he will supply timber to me so that I can build gates into the fortress around the temple mount, gates and watchtowers in the walls around the city, and a house for myself. My True God had heard my prayers and rested His hand of favor and love upon me. The king gave me everything I asked for!*

<sup>9</sup> And so I left, journeying to see the governors of the lands beyond the *Euphrates* River. I gave them the letters the king sent with me. Moreover, I traveled in the company of the king's army, surrounded by the officers and cavalry. <sup>10</sup> In fact, when Sanballat (the Horonite *who governed Samaria*) and Tobiah (the Ammonite official *under him* there) heard about what was happening, they were unnerved, distressed that someone was seeking the good of the Israelites *left in the land*.

When the Assyrians conquered Israel's Northern Kingdom in 722 B.C., the Samaritans were exiled to other Assyrian provinces, and other Assyrian prisoners were settled in Samaria. Based on the etymology of their names, Sanballat's family is probably one of those relocated families who adopted the worship of the Eternal once they moved to Samaria. Now, almost 300 years later, Sanballat is the first of his family appointed governor of Samaria under the Persians. Following 15 years of political unrest, he has managed to form a loose federation of Persian provinces in the area that includes Jerusalem. Tobiah is a Persian official who has taken care of Jerusalem until a new governor arrived. Now that Nehemiah has arrived, Sanballat's power over Jerusalem is uncertain. Nehemiah has not agreed to be part of his federation, so Jerusalem could become a threat to it.

<sup>11</sup> Nevertheless, my journey continued until I reached Jerusalem. After three days in the city, <sup>12</sup> under the cover of darkness, I was accompanied by a small group of men. The True God had placed a *secret* plan on my heart, and there I had left it hidden *until the time was right*. No one knew what it was I imagined for Jerusalem. With my men walking beside me, I mounted and rode *around the city*. <sup>13</sup> At night I went out of Jerusalem through the valley gate, heading toward the dragon well and down to the potsherd gate *where the city dumps its trash*. As we went, we examined the walls of Jerusalem: *they were as bad as we had heard*. No stones remained

standing, and fire had consumed the gates. <sup>14</sup> We continued on toward the fountain gate and the pool of the king, but *amid the rubble* I was unable to continue riding—there was simply no room— <sup>15</sup> and so I *dismounted and* followed along the valley, still under the cover of night, examining the wall *as I went*. Finally I *had seen enough and* turned back toward the valley gate, reentering the city the way I had left. <sup>16</sup> Those who were in charge of *Jerusalem* did not know where I had gone, much less what I was up to. I had said nothing to anyone—even those who would shortly be doing the *work of rebuilding*. *Everyone was in the dark: common Jews, priests, nobles, and leaders alike.*

**Nehemiah** (*to all the Jews*): <sup>17</sup> Our trouble is obvious: *The wall of Jerusalem* has been reduced to piles of rock, and its gates consumed by flame. Let us begin by rebuilding the wall of Jerusalem, and in doing so, we will demolish our disgrace *because of defeat and exile*.

<sup>18</sup> I told them how my True God had used His power to favor me, evidenced by what the king had said to me.

**Jews:** Get up *now!* It is time to rebuild.

And so they began the good work. <sup>19</sup> *Our adversaries lost no time, either.* Joining *Samaritan Governor Sanballat* (the Horonite) and Official *Tobiah* (the Ammonite) was an Arab named Geshem. When they heard of our plans, they mocked and ridiculed us.

**Sanballat, Tobiah, and Geshem:** What do you think you are doing? Are you not rebelling against the king *again?*

**Nehemiah:** <sup>20</sup> The True God of heaven will give us success. We are His people, servants who will begin the work of rebuilding *our city and this wall*. But you have no share *in this work* because Jerusalem is not yours—civically, legally, or religiously.

## **Chapter 4 – Confidence - Refuse to be an obstruction against your own breakthrough. Opposition by ridicule; opposition by discouraged builders**

Nehemiah 4, The Voice

**4** When word of our *progress in* rebuilding the wall reached Sanballat, he became enraged. His anger spilled over into mockery of the Jews, <sup>2</sup> and before his companions and the Samaritan army, *he unleashed a torrent of ridicule and abuse.*

It is hard to imagine the intense pressures and various points of opposition that Nehemiah has to deal with. First, he has an internal struggle with those Judeans who have married foreign wives—Babylonian, Edomite, Ammonite, Moabite, Samaritan—and have adopted their religious and cultural behaviors that are quite distinct from what is laid forth for Israel in the law of Moses. Further, Nehemiah has an external struggle with individuals like Sanballat the Moabite, Tobiah the Ammonite, and Geshem the Arab who are violently opposed to the restoration of Jerusalem and her people. These are ancient political, social, and religious enemies to the Jews, and they will stop at nothing to halt Nehemiah's rebuilding efforts.

**Sanballat:** What are these pathetic Jews up to? Will they appoint themselves to put the wall back together? Would offering sacrifices help them? Will this occur in a day's time? Do they mean to resurrect this charred rubble as a wall?

<sup>3</sup> Right beside him, Tobiah the Ammonite joined in *the scorn.*

**Tobiah:** What is it these Jews are building? Surely not a wall—a fox climbing upon it could get through their stone work.

**Nehemiah:** <sup>4</sup> Do You hear this? *Are You paying attention, our True God? We are worse than nothing to these men.* Turn their curses back on them. Plunder them. *Pillage them* until they are captives in a *foreign* land. <sup>5</sup> Do not cover over their wickedness or erase *the reality of* their sin before

you—they have mocked *You right in front of* the men rebuilding *the city for You*.

<sup>6</sup> We returned to building, focused and determined to work as one people. We stacked *rock upon rock* until one end of the wall met the other and it grew to half of its *original* height.

<sup>7</sup> When the news that the *few remaining* gaps in the wall were rapidly closing and our city was beginning to heal reached *all the lands surrounding Jerusalem*, Sanballat, Tobiah, some Arabs, the Ammonites, and the Ashdodites all became furious. <sup>8</sup> *In fact, they were so upset* they devised a plot to attack Jerusalem and create confusion. <sup>9</sup> *Our response to this threat was twofold*: we prayed to our True God, and we set up a watch—day and night—to look out for them. <sup>10</sup> *Even so, everyone was afraid of another attack*.

**Judeans:** Our builders have grown too weary to continue.

Look at all this *waste and rubble strewn about the ground*.

We are not able to rebuild the wall *on this foundation*.

<sup>11</sup> And our enemies spread the word.

**Enemies:** We will sneak in among them. Before they know what is happening, they will be dead. The work will end for sure.

<sup>12</sup> Next we were confronted by the Jews who lived near our enemies. Over and over again<sup>[a]</sup> [10 times] they warned us.

**Jews Outside Jerusalem:** You must turn back to us.<sup>[b]</sup>

<sup>13</sup> *So I strengthened our defenses*. I placed men armed with *anything they had on hand*—the swords, spears, and bows *they used to hunt*—at the vulnerable low sections along the wall that were exposed. I organized them

by families. <sup>14</sup> I stood up and addressed those gathered: nobles, officials, anyone who was close at hand.

**Nehemiah:** Do not be afraid of these people! *Instead*, remember the Eternal, our great and awesome Lord. Fight for *your people: your sisters and your brothers, your sons and your daughters, your wives and your homes.*

<sup>15</sup> Our enemies *had intended to defeat us through surprise, but they* learned we were aware of their plan *and ready for their attack*. The True God had frustrated them, and so we went back to work on the wall at our assigned places. <sup>16</sup> From that day on, I divided my people into two groups. One group worked *on the wall* while the other stood *guard fully prepared for battle* in armor, shields, spears, and bows. Officers were *close at hand*, posted right behind the Judean builders. <sup>17-18</sup> The builders did their work—now with swords strapped to their sides. Even *common* laborers carrying *building* materials did so while carrying a weapon. I kept the man whose responsibility it was *to warn everyone of attack by* sounding the trumpet with me *at all times*. <sup>19</sup> Once again I addressed the nobles, the officials, and the gathered people.

**Nehemiah:** The massive scope of our important work here has caused us to be spread out across the wall. As a result, we are separated *and vulnerable*. <sup>20</sup> Therefore if you hear the sound of the trumpet, *drop what you are doing and* join us where the alarm sounds. *Be assured* our True God will fight for us.

<sup>21</sup> From the time the sun broke over the horizon until *it set again and* stars filled the sky, we kept working—half of them holding spears.

**Nehemiah:** <sup>22</sup> At night, every laborer and his helper must come inside Jerusalem. Work by day; guard by night.

<sup>23</sup> We all slept in our clothes—my kinsmen, my servants, and the guards I commanded. And we never set our weapons down, even when we went to get water.

## **Chapter 5 – Closure without Compromise - Refuse to be an obstruction against your own breakthrough. Opposition by unbrotherly greed**

Nehemiah 5, The Voice

**5** As time went on *a different kind of conflict arose—common* men and their wives cried out against some of their fellow Jews.

**Jews Without Land:** <sup>2</sup> Our families are large, and we need food so that along with our children, we will not starve. Let us have grain!

**Jewish Landowners:** <sup>3</sup> As a result of the famine, we are pledging *livelihood*, even our fields, our vineyards, and our homes as a mortgage.

**Other Jewish Landowners:** <sup>4</sup> We are borrowing money so that we can pay King *Artaxerxes'* tax on our fields and vineyards *because of the famine*.

**All the Jews:** <sup>5</sup> Even though we *debtors* are of the same people *as our creditors*—the same flesh, *the same blood*—and even though our children are the same as their children, we are *raising this money for taxes* by selling our children into slavery. In fact, some of our daughters are slaves already. We are helpless *to do anything about it*. *Why?* Because our fields and our vineyards now belong to our creditors!

Nehemiah is the picture of a benevolent ruler. As a Persian-appointed official, he has the right to exact a sizable tax on the people of Jerusalem. Previous governors have had special jars made for collecting grain and oil and fruit from the people. This food went to support

the governor and all of his formal dinners. But Nehemiah does not exact this special tax because he realizes his people are already burdened by the Persians' heavy taxes.

As Artaxerxes' cupbearer, certainly Nehemiah is a wealthy man; therefore he has no need for additional resources from Jerusalem's people. On his own, Nehemiah is able to regularly host all 150 of Jerusalem's officials and frequent diplomats from other provinces, and the abundant meat and wine served at those functions proves that Nehemiah spares no personal expense. He manages to fulfill every duty assigned to him—those required of a Persian governor, and those required of a man of God.

<sup>6</sup> When I heard this outcry, these charges filled me with anger. <sup>7</sup> After reflecting over what to do, I determined to confront *those responsible directly*: the Jewish nobles and the officials *who represented Araxerxes' interests in Jerusalem*.

**Nehemiah:** You are exploiting your own people by charging them interest!

And a great many people assembled to witness my sentencing of the leaders.

**Nehemiah:** <sup>8</sup> At great expense we have been laboring to buy back our brothers *and sisters*, fellow Jews who have been enslaved to *pagan* nations. Now we discover that you are the ones selling them away in the first place—we are buying them from you!

There was nothing they could say; their silence *confirmed their guilt*.

**Nehemiah:** <sup>9</sup> This thing you are doing is not good. Is it not good to walk *and live our lives* in fear of the *awesomeness* of our True God? Your actions cause our enemies, those *pagan* nations, to mock us. <sup>10</sup> It is true that my brothers and I—even my followers—are lending money and grain to our *poor* brothers *and sisters* so that they can feed themselves and their families. *But from this point forward* we must stop charging interest. <sup>11</sup> *In fact*, we must immediately return their collateral—fields, vineyards, olive

groves, and houses—and any interest of money, grain, new wine, and olive oil.

**Jewish Nobles and Officials:** <sup>12</sup> We will give everything back. And *in the future*, nothing *more* will be demanded from them. We will do everything you have said.

I called the priests *to join us* and had these men make oaths *before the gathering* so that they would be held accountable to do what they promised. <sup>13</sup> I shook out my robe.

**Nehemiah:** May the True God likewise shake out from his house and his property anyone who fails to keep his word. May he then be shaken out also, until he, *too*, is emptied.

Everyone *who had gathered in our assembly to witness this* praised the Eternal and *gave their benediction* saying, “So may it be.”

All the people did as they promised. <sup>14</sup> As long as I had been appointed governor in Judah—for the 12 years from the 20th to the 32nd year of King Artaxerxes’ reign *over the Persian Empire*—no one in my family took a salary from the food *tax the empire levied*. <sup>15</sup> Every governor who had come before me had *exploited his authority and* levied a stiff tax—a pound of silver a day—and taken food and wine *to supply his own table*, often using unmerciful servants *to extract this payment*. But my fear of the True God kept me from ever acting in the same way. <sup>16</sup> (All my attention and resources were devoted to rebuilding the wall. Land acquisition was not the goal of my followers or me.) <sup>17</sup> *I went beyond that, however*. I also supplied food for 150 Jews and officials—in addition to diplomats from the surrounding *pagan nations*. <sup>18</sup> *All were fed at my table at my expense*: each day an ox, 6 of my best sheep, and some birds were prepared and served alongside a variety of wines that were resupplied every 10 days. Even with all of this *expense and effort*, I never demanded the food tax which would

have been mine to claim as governor because I could see how hard life was for the people and what these demands would cost them.

**Nehemiah:** <sup>19</sup> Remember me for the good I have done, my True God, for how I have served Your people.

**Chapter 6 – Completion - Refuse to be an obstruction against your own breakthrough. Opposition by craft (deceit). Watch God make the enemy’s plot crumble before your eyes.**

Nehemiah 6, The Voice

**6** *Once again, we found that our progress had been reported to our enemies.* Sanballat, Tobiah, and Geshem the Arab (as well as the rest of our adversaries) heard that under my leadership the wall had been rebuilt. Not one gap remained (though the doors still had to be hung on the gates). <sup>2</sup> Sanballat and Geshem sent messengers to me.

**Sanballat and Geshem’s Message:** Come and meet with us in the plain of Ono, at *the border village of Cheriphim.*

They were planning to hurt me. <sup>3</sup> *So instead of going,* I sent messengers back to them.

**Nehemiah’s Message:** I am in the middle of a great work and cannot *be interrupted. I am not coming down to meet with you.* What is so important that I should suspend this great work we are doing to travel to see you?

<sup>4</sup> This same exchange played out four different times: *they asked for a meeting;* I refused.

<sup>5</sup> The fifth time I was approached <sup>5</sup> by a servant of Sanballat. He came with the same message, but this time he also carried an unsealed letter in his hand.

**Sanballat's Letter:** <sup>6</sup> A report has gone out to the *surrounding* nations that you are rebuilding the wall because you and your fellow Jews are planning to revolt *against Persia*. Geshem<sup>[a]</sup> confirms this report and suggests you are looking to be crowned as king. Rumor has it <sup>7</sup> that you have even appointed prophets to announce in Jerusalem, "Judah has a king!" referencing you. *Be assured*, this very report will make it back to King *Artaxerxes*. Meet with us at once.

<sup>8</sup> My message back to him *was simple*.

**Nehemiah's Message:** There is nothing to what you are saying. You are making it all up.

<sup>9</sup> *We knew* our enemies' intent was to intimidate us *into stopping our work*. They reasoned, "These Jews will stop rebuilding out of *fear and discouragement*. Progress will grind to a halt." Instead I *renewed my dedication*, strengthened my hands.

<sup>10</sup> A little later, I went to see Shemaiah (Delaiah's son and Mehetabel's grandson) who was shut up inside his house.

**Shemaiah:** *It is not safe here*. Let us leave and go into God's house inside the temple and shut the doors. People are coming to kill you. They will come at night.

**Nehemiah:** <sup>11</sup> Why would a man in my position run *for his life*? Why would a person like me use the temple to save his life *when such contact with God would surely kill me*? I refuse to go into the temple *under such circumstances*.

<sup>12-13</sup> While I was speaking these words, I realized God had not sent him to me. *God would never tell me to break His laws*. Shemaiah's prophecy was "inspired" by the money of Tobiah and Sanballat. After hearing his message,

they thought I would be scared and thus vulnerable to sin. They hoped to use such a lapse in behavior to discredit me.

**Nehemiah:** <sup>14</sup> O my God, remember *these two*: Tobiah and Sanballat.

Remember what they have done. And *do not forget their accomplices*—the prophetess Noadiah and her prophetic associates—who have been trying to intimidate me.

<sup>15</sup> *Even with all that interference*, the wall was soon finished. It was the 25th day of Elul. The work had been accomplished in 52 days. <sup>16</sup> When our enemies heard *the work was complete* and the surrounding nations saw *our wall*, their confidence crumbled. Only one possible conclusion could be drawn: it was not just our efforts that had done this thing. God had been working alongside us. <sup>17</sup> These developments caused a flurry of correspondence between the nobles of Judah and Tobiah. <sup>18</sup> *Many of these nobles* in Judah were tied to Tobiah by a *marriage* oath.

Tobiah has married into Jewish families while living in Jerusalem as interim governor, although he serves Sanballat in Samaria.

He was the son-in-law of Shecaniah (Arah's son), and his son Jehohanan was married to the daughter of Meshullam (Berechiah's son). <sup>19</sup> These men constantly praised Tobiah in my presence, describing his good deeds to me. They also reported to Tobiah what I said. And still he sent me his letters; his attempts to intimidate me *were ceaseless*.

## Footnotes

- a. 6:6 Hebrew, *Gashmu* this one occurrence

## **Camaraderie – As an ambassador of Christ, you work the Word of God into your heart**

Isaiah 61:1-3, (KJV)

<sup>1</sup> The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

<sup>2</sup> To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

<sup>3</sup> To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Psalm 23:4, (KJV)

<sup>4</sup> Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Isaiah 49:13, (KJV)

<sup>13</sup> Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

Isaiah 51:11, (KJV)

<sup>11</sup> Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

Matthew 5:4, (KJV)

<sup>4</sup> Blessed are they that mourn: for they shall be comforted.

John 14:15-29, (KJV)

**15** If ye love me, keep my commandments.

**16** And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

**17** Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

**18** I will not leave you comfortless: I will come to you.

**19** Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

**20** At that day ye shall know that I am in my Father, and ye in me, and I in you.

**21** He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

**22** Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

**23** Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

**24** He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

**25** These things have I spoken unto you, being yet present with you.

**26** But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

**27** Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

**28** Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

<sup>29</sup> And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Hebrews 6:17-20, (KJV)

<sup>17</sup> Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

<sup>18</sup> That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

<sup>19</sup> Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

<sup>20</sup> Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec

2 Corinthians 1:3-4, (KJV)

<sup>3</sup> Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

<sup>4</sup> Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

2 Thessalonians 2:16-17, (KJV)

<sup>16</sup> Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

<sup>17</sup> Comfort your hearts, and stablish you in every good word and work.

Romans 15:4-6 (KJV)

<sup>4</sup> For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

<sup>5</sup> Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

<sup>6</sup> That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.