

# nehemiah\_conference\_session\_2 (1080p)

Thu, Apr 03, 2025 10:57PM • 50:22

## SUMMARY KEYWORDS

Nehemiah, Judah, redemption, Passover, kingdom, obedience, prayer, fasting, king, cupbearer, destruction, shame, authority, opposition, restoration.

## SPEAKERS

Speaker 1, Speaker 2

### Speaker 1 00:00

Welcome to love Israel's teaching series. Thank you for joining us for today's message with Dr Baruch in this second part of our study in the book of Nehemiah, today's teaching is titled Nehemiah returns to Judah, and now here is Dr Baruch with today's teaching.

### Speaker 2 00:16

We all know the verse of scripture that says he who loses his life for My sake will find it. And if we're going to be spiritually pleasing to God, we need to take risks. Let me say that differently. We need to be willing to obey God and whatever we might lose, realize it's only temporary, because when we obey God, when we submit to Him, we are storing up treasures in the kingdom of God. Take out your Bible, and let's look to the next chapter, to Nehemiah chapter two, and notice what happens as we begin this chapter in the same way that Kislev related to victory. We see the source of victory. Look at verse one, and it came about in the month of Nisan. Now Nisan is a month of Passover. Passover is the festival of redemption, and it's only through that redemption experience that we can experience the newness that belongs to a kingdom experience. So he says here it came about in the month of Nisan, in the 20th year of the King arta Shasta. That wine was before him, and I lifted up the wine and gave it to the king. And notice there's something unique, something that that Nehemiah presented, that he had never done before, and this is where that risk begins. He says, I had not been evil. That's what the word is. I had never been evil before him. Now, why is that word there? Now the word evil, I made mention of it in our first session, is against the will, and we find that he's behaving in a way that is against, in this case, the king's will. It was the king's perspective when he saw Nehemiah and how he was behaving, the king perceived that something was evil. And remember what we talked about, an unhappy cup bearer is a threat to the king. And notice what the king says verse two, and the king said to me, Why is your face evil? You are not sick. And then the king discerns what's going on. He says, For this is none other than an evil heart. Now, what the king is saying is this, you have come before me with an evil intention. You are no longer loyal to me. You are presenting yourself as unhappy, and again, an unhappy cupbearer brings about a great risk to the king's life. He says, You're not sick. This is none other than an evil heart. And what did Nehemiah do? He says, and I was afraid her behme. Old, very much. Now the words for fear here relates to terror. Nehemiah was overwhelmed. He was in the first chapter, with this sadness, this mourning, this grief for the condition of the people, the Jewish people, but now he's

extremely fearful of how that news has caused him to behave before the king. And notice what happens verse three. Verse. And I said to the king, O King, live forever. Do you understand that he's saying to the king, I am not against you. I am not displeased with you. In fact, I want your kingdom and your leadership to continue ongoing, but nevertheless, notice how he continues. He says, Why should not my face be evil when the city and the cemetery of my fathers is destroyed. Now this is the same word for destruction as we use for horban habiah, the destruction of the temple. And we see that this word, if you do a good study of it, it relates to shame when we look at Nehemiah, he is struggling not just with the pain, the death, the destruction, but what is emphasized is the shame of what the enemy has been able to inflict upon his people. Now this is significant, because when we look at the great and I mean, I'm talking about Satan, one of the ways that he has spoken of in the Scripture, specifically in the book of Revelation, is he's known as the accuser. Now, what is Satan about he wants to deceive you. He is willing to lie to you so you choose unwisely you rebel against God, so that he will have the opportunity to point out to accuse you before God, so that your shame is exposed, and now Nehemiah, he fills that same way, and he knows that he and his people, they are guilty. They are the cause of it, and this shame has brought about notice what the scripture says and her gates, meaning the Gates of Jerusalem had been devoured with fire, meaning now the enemy has access to the city of Jerusalem. There is no security, and because the gates, the gates relate to justice. There's no opportunity for justice in the land of Israel, in the nation of Judah and in this holy city of Jerusalem, it's all been consumed by fire, and who lit that fire? The enemy, verse four, and the king said to me, concerning what are you requesting for me? Now, when Nehemiah responded in this way, the king was perceptive of us to know something, that there was something else behind his behavior. There was something that he was going to request of the king, and this tells you and me, the reader, that God has a call upon Nehemiah, and that call came to him. What has he been doing, fasting and praying, day and night. He's consistent in seeking God. That's why we fast, that's why we pray. We want to experience God. We want to grow closer to Him through His revelation. And God's revelation always comes. Don't miss this. God's revelation always comes through an assignment. We want to experience God. We experience God in obeying His purposes and walking in His will. So Nehemiah, he understood that there was a call upon his life. So the king said, concerning what are you seeking? And notice what he did Now he'd been praying day and night for four months. Remember, it began in Kislev, but now we're in the first month. So four months have transpired. He had been praying diligently, but now. Through all of those months of prayers, he's laid the foundation. And this is an important principle, because the king asked him, and he prays, we see that here, and he only has a moment

## **Speaker 2 10:16**

to make one very simple and quick prayer. This is what he did. He prayed to the God of what heaven. You see that over and over, we should always when we study God's Word, always pay attention to how Christ is being presented, always being attentive to how God, the Father, is being presented. This is to tell the reader that God has big plans for Nehemiah, that God wants to use him in a mighty way, that only the God of heaven can bring about such success to accomplish such a call on his life. And what is that call? Look at Verse five, and I said to the king, if concerning the king, it is good. Now he's communicating that he wants the king to agree with God's will. He wants the king to affirm and understand that he has been loyal, a man of fidelity to the king trustworthy. And he wants the king to understand that this is about something that's bigger even than the king. Now, I've never met a king, but probably most kings think that they are the biggest thing. And Nehemiah was conveying there's

someone greater than you. There is someone who I am ordered to obey more than I am called to obey you and all of this, if we understand the writing, all of this relates to Nehemiah's willingness to risk everything. Now, do you see how unbelievable it is for the King to have that trusted confidant, that one who protects him, who's been loyal to him, who has proven it over years, to just release him and have to bring someone else, the king is going to have to take a risk as well, and that's probably not going to happen. But with God, all things are possible. God is at work here in doing what we would never expect in the natural why would the king ever release Nehemiah to do such a thing. Notice what it says, verse five. And I said to the king, if, concerning the king, it is good, and if your servant is good before you. Now, do you see something? If it's good, O King, and if I'm good before you, what he's doing is showing something he's saying. You know how I have been faithful to you throughout this service. But now you need to understand that there's another king who is calling me into service in the natural no human king would agree with this. But notice what's happening. He says that you should send me to Judah, to the city of the tombs of my fathers, and he says that I will rebuild it. Now, what is he going to rebuild?

14:13

Not just the city of Jerusalem, that's part of it, but it's to re establish Judah. Why is that important? Well, the capital of Judah is Jerusalem. It is re establishing that nation, and we're going to see that that is going to be a highly controversial pursuit.

**Speaker 2** 14:38

Why would this be in the king's interests in the natural from a perspective of what is normal, it would never be but with God, all things are possible. God is able to move and to change and cause anyone to. That which is not humanly rational in the natural so he says, I want to return. I want to go to Judah that I might rebuild it. Verse six, and the king said to me, and we have a unique word that also speaks about the queen. Now, some of the rabbinical commentators point out something, a wife is a helpmate, and she is also a trusted counselor she should be.

15:46

The fact that she's sitting here, I really don't like to share this next thing, but it's true, I have made some very foolish decisions, and she could have said many times, I tried to warn you, and she did,

**Speaker 2** 16:07

but I had to do it my way, not God's way, but my way. And those decisions bring about defeat, shame, humiliation. So we see here, it's not by chance. Look at verse, verse six, and the king said to me and the Queen, and then we have a verb in the present tense. You should know, if you listen to many of our teachings, whenever we see in Hebrew a verb in the present tense, it's rare, and it's a way of the biblical text signaling to the reader This is significant. This needs to be emphasized. And she is the one. This queen is the one who sits with him. And the question is, ad Matai. Now there's certain things and expressions in Hebrew. Whenever we hear ad Matai, we always think of the kingdom. We always think of behalf the coming of Messiah. That expression ad Matai is one that relates to a future redemption, a kingdom redemption. So when that appears in the text, it should stand out. It should tell us this is important because it has implications far beyond the days of Nehemiah. God is revealing a principle through this book that is going to have End Times significant. And what is this all about that land of

Israel being re established, and that happened in many of our lives, going back to 1948 and we see that God is faithful. This is not by chance. This is not the work of man. This is God in action. Prophecy is being fulfilled. Things are being arranged for a kingdom, conclusion that should excite us. We are called to watch that fig tree,

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and when the fig tree blossoms, we need to understand that that is a spiritual barometer to let us know that the last days are approaching.

**Speaker 2** 18:53

So he says, Until when will be your journey? And Until when will you return and notice what he says? He does not answer immediately. He challenges the king. Now, this is odd. This is risky as well. The King has asked two questions, and are they legitimate questions? How long are you going to be gone, and when can we expect you to return? And what does Nehemiah say? He says, if it's good before the king that that he will send me, I will give to him a time. What he's doing is saying this, King, if you don't agree with this, there's really no need for me to answer these two questions, because. Are not relevant. He's saying to the king, you need to affirm that this is good, that you agree with this plan. Now, I think there's something very subtle going on. We don't need anyone's approval to serve God. Would you agree with that? When God says to us, do something, we do it just that simple, and we don't need the approval. We don't bend the knee. We don't bow to the authority of a human being, not when God says you do it. So what he's telling the king is this, if you don't see this as right, if you don't see this as good God's will, then I'm not going to respond to these questions. That's boldness. This is demonstrating a faith in God, and that's what we're called to do. Verse verse seven. And I said to the king, if concerning the king, it's good, if you agree, then I'm going to tell you what else you need to do. Now, what do we find here is there's something peculiar going on, is it not? It's the king that makes the decrease. But now we see that someone else is in charge. Who is it? The man of God Nehemiah is now telling the king what he has to do. King, I understand your questions, but first you need to agree with me, and not only that, you need to give to me I got wrote its epistles. It's letters, letters of authority that shall be given to me concerning the governors on the other side of the river. That is, that Euphrates River, which he's saying that I will have to cross over unto that I should come to Judah. Now we've seen two times, and we'll see more that there's an emphasis on Judah here again, every word in the biblical text needs to be respected. Let me say it differently. Every word in the biblical text needs to be honored and studied. The word Judah comes from a Hebrew word, which means to to throw praise. And this tells us the emphasis is just not Jerusalem, but on Judah, that that southern kingdom that was destroyed, taken into exile, but now God is about restoring it. He is going to break that time of exile, and he's going to break it. And we've already had a hand through redemption. And Nehemiah is not fearful. He is not sensitive to the king. He is giving priority to the King of kings, and he is speaking to the king with an anointing on his life. He's in charge. So he says, I need those letters of authority to be given to the governors on the other side of the river that I should come to Judah, verse eight. Now Nehemiah, these orders that he's given the King and their commands. Check out the Hebrew. It's all related to the fact that he knows his assignment he's already placing before the king, what he's going to do and what he needs and what the king must do

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in order that he knows that God's in it. He's not testing God. He is calling the king to agree with the purpose of God. Look at verse eight, not just these epistles, these letters to the governors. Yes, but also a letter to a South

**Speaker 2 25:05**

who's the keeper. And here again, the word is Pardes. That is a word of an orchard. Most Bibles will say force, right? Because it makes more sense. It's not the word force, it's the word orchard. Why is that different? Well, a forest consists of trees. An orchard is related to fruit. And what we see is that fruit has to be cultivated. And this is to tell us, the reader, this is what Nehemiah is doing. This is what God is leading them to do. He is cultivating the king in order that the king can have the privilege of also participating with God.

**25:56**

He doesn't have to, but he's being offered an opportunity. He says this, this orchard, which is to the king that there might be given to me, trees, trees for beings and for the gates

**26:19**

of the capital and for the house. What house the temple? See the word temple in Hebrew is the term buy it house, meaning the house of God, and for the walls of

**Speaker 2 26:37**

the city, and also for the house which I will enter into it. I like that. You know what that tells us? God provides Nehemiah is risking it all. He says, I need lumber. I need it for the house of God, for the walls, for the gates, and also, by the way, I'm going to need a place to live. God provides. He provides everything that we need in order that we can carry out his purposes in his plants, and notice what it says. And the king gave to be according to the hand of my god that was good upon me. What's it saying? What's the message it was because Nehemiah was committed to that which is good, what's good will of God. Because Nehemiah says, I'm in it, you have revealed to me through this prayer, this consistent prayer, what your call is on my life. I'm acknowledging that as your will, it is good in my eyes. And now we see that the king is being led to show that the hand of God, this is authority. So often in the Scripture, hand can relate to a work and activity or authority. Mitad Yad, under the hand, is a term of authority. It's an idiom, and the king is being challenged to recognize this is not about Nehemiah plan for his life. Nehemiah was content as the king's cup bearer, but God brought about a change. God had a different purpose, and Nehemiah is saying, I am operating now under God's authority, and he's challenging that King to see that, understand that, and to participate in it. Verse nine, and I came to the governors on the other side of the river that I should give to them the letters of the king that the king sent with me. And notice this. I mean, how does God give? We all know the verse. What a wonderful verse from Luke chapter six, God gives, pressed down, shaken together, overflowing, and we see that here, because the king and we have to ask, wait, did Nehemiah ask for this? No, he did not someone, I think I know who that is, God, someone motivated the king. To do more than what Nehemiah ever asked. The King sent Saray. What are Saray cabinet officials now? Do you see how ridiculous this is becoming? The King has a responsibility for his empire, and now the king is sending cabinet officials. That's what this word means. We use it in modern Hebrew as well for those who are the closest to the authority the king or the prime minister today in a nation. So the king is taking some of his most trusted

individuals, and he is sending them with Nehemiah. And not just that. Keep bringing it. It gets better. And the Chael, what's that word? It's another word for army. It can also be related to wealth. It speaks about an abundantly powerful provision. Most Bibles will translate it as an army. And why is that? What's the next word? These horsemen. So when you have this word and horsemen, we're talking about an army. Now, do you see what's going on? Nehemiah says, I need some letters. And the king says, I'm going to send you a group of my most trusted counselors. I'm going to send you an army. It's going to include horsemen, in order that you will be the implication is the king is agreeing with this. This is amazing. The King is doing more than Nehemiah ever asked, and all of this is to convey to you and me, God is in this God has called him, and he is being responsive. One more verse, and we'll conclude and sand ballot. Now this is going to be a name that we're going to hear over and over and over tomorrow, and he is an enemy of the purposes of God. And I can assure you, whenever you set out to serve God. You are going to meet your Sanballat. There is never, ever a shortage for the enemy. And oftentimes, what does the word of God say? The enemies of a man will be those from his own house, why that hurts so much when it's a family member, some that we truly care about, someone that we respect and we want to serve God, and they become the greatest obstacle. Don't be surprised by that. The enemy always has the opponents. So we look at verse 10, When samballet heard the horonite and tovia, the servant of the Ammonites. It was evil unto them. There's that word evil. They were totally opposed to what God wanted to do. Now, God's objective had nothing to do with Israel and Israel alone. God's purpose, His plan, is to use a remnant of Israel in order that all the families of the earth, all the families of the earth, can be blessed. This was God's desire, in order to bring blessing into this world, not for the Jewish people, but using the Jewish people in order to be that instrument, that catalyst for blessings to be released. See, the chosen people do not mean, or does not mean, does not mean she was going to correct me anyway. So does not mean his favorite people chosen has to do with a call to serve. So Don has chosen Israel to be his insert. It to bring blessing unto the nations. What nations, every tribe, every people, every nation, every language, because we're all creatures of God. We're all made by him. But again, here's the question, Am I going to be a recipient of His love? Am I going to be a recipient of his blessings only through a covenantal relationship, and specifically a new covenant relationship? So we see here. This was evil unto them, and not just evil. What does your Bible say?

35:48

A great evil, that there would come a man, any man, that would seek good. What's good will of God that would see good, literally, for the children of Israel.

**Speaker 2** 36:11

Do you see the message? Nothing says change. We're 2400 years later. And when we look at college campuses, we look at the European Union, we see hamans and sambalat and tovias filling the place. Why? Because they don't want God's will. They don't want Israel and the people of Israel to be used in order that blessings enter into this world. Why? Because Satan, his name says it all. Satan is the adversary. He loves to bring adversity into someone's life. That's what his ministry is, if we could call it, that he rejoices when you have pain and suffering and hurt and despair and hopelessness. This is what he's addicted to. And God's the exact opposite. God wants to bless. He wants to adopt you into His family whereby you can become a recipient of his promises and of his blessings. And what does God want in return? Nothing, obedience is a great answer, but I say nothing, because what does God need?



Nothing. God doesn't have a bad day. God's not lacking something. God doesn't experience a shortage. He needs nothing. So whatever he commands me to do, it's not for him. He doesn't get a benefit from it. It doesn't bring joy to him in the sense that, Oh, I'm so happy that they did that. God is always joyful. Now he has anger, but God is self-existent. He doesn't need, he doesn't want, he doesn't lack. So whatever he commands you to do, it's not for him. He doesn't derive some pleasure from that. Whatever He commands us to do, it's for our benefit. God is teaching us His way that we might experience joy, contentment, peace, and when we are in his will. Here's the benefit, when we are in his will, we can see things from his perspective. Why is that so important? Because when I see things from my vantage point, I'm easily deceived. Let me say that differently. When I look at life and I view it from my perspective, I'm easily deceived and manipulated by the enemy. But when I am in God's will, he changes my perspective. So I see these things from his perspective. And what's the benefit from that? I can have discernment, and we desperately need discernment. You can't purchase it. You don't find it at a university. It is only an outcome of the anointing of the Holy Spirit, and when we are in his will, it's an invitation for the Holy Spirit to work in our life. When we are in our will where we want to be. We're grieving the Holy Spirit, as Paul says, We're hindering the Holy Spirit. And we will never, ever, ever find God's order in our desires. We will find confusion, we will find shame, we will find defeat. But when we are operating in the anointing, we see things from God's perspective. We have that discernment, that knowledge, that understanding, whereby we can do something that we can never do in the natural and what is that agree with God, let me say it's simpler to say yes to God when we approach God with that mindset, God, whatever, whatever you say, my answer is yes, you are going to be amazed at how your life changes, how you begin to see things differently, the perspective, the discernment, the abilities, the provision that you'll have access to because you say yes to God. And that's really all that what Nehemiah is doing, and none of this began with him, meaning this Nehemiah didn't wake up one day and said, You know what? God's leaving me to go to Jerusalem. He's calling me to rebuild the walls of the city. No, it was only because he was grieved and overwhelmed in his experience when he heard how far removed the people were from the plans and the purposes of God. You know where it began. See, this is what we lose track of. See, we think Nehemiah. He was a great man of God, but his greatness began when he sat down and he began to weep. That's where God begins, in the frustration, the hurt, the tears of a person's existence, when we are overwhelmed by life and we say, I can't handle my life. That's wisdom. I'll close with this. There's a very significant word in Hebrew. It's the word Tom, and what it means, it's interesting because sometimes it's translated when it's related to Joseph or Job or Abraham or Noah, it's translated with the term blameless. Now, that's a good thing, is it not, wouldn't you like to be viewed by God as blameless? Well, it's interesting that same word is also translated as the term fool. So we think, how can that be blameless and a fool? Those are opposite of each other. No, they're not. It's when I understand that left to myself. I am a fool when I say I can handle my life. God, I don't need you. I can take care of myself. I don't need your provision. I don't need your power. I'm not interested in your presence in my life. I'll do it by myself. That is foolish. But when you understand that we are fools, left to ourselves and we do something different, we understand how inadequate we are, and we turn to God, and we proclaim God. I need you. Then when we rely upon him, then God takes us who are fools because we're trusting in Him, relying upon him, dependent upon him, and he turns us into someone who is blameless in his sight, because we recognize who we are apart from God and Nehemiah, remember what his name means, the comfort of the Lord, that word comfort is related directly to a restoration to the will of God Nehemiah. He began with tears. He was overwhelmed. He was mourning and grieving. What does that signal? Was this not a

new beginning for him, when God says looking at him in. Weeping, overwhelmed, fasting and praying. God says, I can use him now, but when he was all consumed being that cup bearer, relying upon that position, taking joy and pride of his prestige and his placement there in that King's empire, if that's who he was, he's disqualified. And so many times we take such pride and comfort in what we are in this world, and when we have that image of ourselves. God looks at us. There's no call, there's there's no purpose, there's no movement, there's no revelation. We need to realize that so frequently, when God says, I'm going to begin to work in your life, it's in the midst of sorrow, tears, disappointment, shame, humiliation. We look at these things.

**Speaker 2 46:11**

I can't overcome these things. That's right. You can't depend upon God. We look at our situations and we see hopelessness. We see that we cannot overcome Can God make us overcomers? That's what the church is called to do. What does Paul say that we become more than conquerors in Christ? Only through him Are we made kosher in order to be used by Him for His purposes? And when we submit, God puts us on a joyful plan, plan a road that leads with contentment, whereby we overcome those enemies and we can fulfill His purposes. That's what we're going to see tomorrow. Nehemiah is going to experience such opposition, and he never panics. He never gives any credence to these words when the enemy comes against them, the first time, the second time, the third time, the fourth time, we'll see tomorrow, five times they wanted him to stop that labor. And Nehemiah said, no, they threaten him. We are going to tell the king that you are rebelling. Didn't impress him, didn't panic him. He remained faithful to God's call on his life, and through that, God was able to accomplish great things through this man, Nehemiah, and I can promise you this, and we really will close, God can do some great things through you. You say, I'm so inadequate. That's why God's choosing him, because it's when you realize you have to trust Him, that through him, he can make you kosher. He can change you and make you into the man or the woman that he wants you to be to do His will. If you understand that our God is the God of heaven, Father God, we praise you that you are indeed a God of power. We, thank you that you move in our midst, that you call and you give us the privilege to participate in things that we could never even dream of, but it's your mind. We, thank you that you are a holy God, a God that has a plan and a purpose for a life. Give us insight, equip us with wisdom, grant us the ability to live in a way that bears witness that we belong to you in every circumstance and that through you and your provision, your power, your presence, that we can overcome the enemy in order that we accomplish your will for our life. We thank You God through the blessed name of our Redeemer, the Lamb of God who takes away the sins of the world, Messiah, Yeshua, Jesus, Christ in His name. Amen,

**Speaker 1 49:47**

you've just heard the second part of our study in the book of Nehemiah. Please join us next time as we continue this teaching series, we hope you were blessed by today's message and encourage you to share it with others. We also invite you to tune in daily on this channel for our broadcast. Be sure to subscribe and click the bell for notifications. To learn more about us, please visit our [website@loveisrael.org](https://loveisrael.org) where you'll find articles and many other lectures by Baruch. Until next time, may the Lord bless you in our Messiah, Yeshua, Jesus, as you walk with Him, Shalom from Israel. You.