

nehemiah_conference_session_4 (1080p)

Thu, Apr 03, 2025 10:27PM • 1:02:19

SUMMARY KEYWORDS

Nehemiah, defending against enemy, spiritual stubbornness, Hebrew text, Messiah, worship experience, Shabbat, idolatry, unity, obedience, persecution, prophetic perspective, God's will, New Jerusalem, second creation.

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 fourth part of our study in the book of Nehemiah, today's teaching is titled defending against the enemy, and now here is Dr Baruch with today's teaching.

Speaker 2 00:17

What impresses me is you, and I say that because I'm always impressed with how diligent so many of you are with God's word. During the break, I was speaking to a woman, and we were looking at a Hebrew text that she had memorized,

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not in English, but in Hebrew. And there was a word there ekesh, and it's a word of being stubborn. And it's not good to be stubborn against the things of God,

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but it is good to be stubborn against the enemy and his plans. We're going to see, as I mentioned last night, that Nehemiah is going to respond to the enemy not just four times, not just five times, but we're going to see 10 times they come against him, and he was never willing to concede, never willing to be changed, never willing to be moved away from what God had told him to Do. So there's a spiritual stubbornness, which is good when it's being stubborn against the enemy. And if we don't learn that and develop that characteristic, we are going to fail to get your Bible and look with me to Nehemiah. And we have to be careful, because for most of you, it's chapter four, but, but some of you might have a Bible that follows more of the Hebrew chapters and verses, and if you do, it will be chapter three, beginning in verse 33 so either chapter four, verse one or chapter three, verse 33 now, again, we see that Nehemiah is committed, but so too is the enemy. Fact, when we read a parable of Messiah, we learn that he is disappointed in the church and the sons of light, because the sons of darkness the enemy, tend to be more committed, more diligent, thinking more of their purposes and plans than we think of the plans and purposes that God has given to us. Look at verse chapter four, verse one, Word says,

And it came about when symbolic heard that we are building in the present tense, it's emphatic that we are building the wall. Now, what I think so significant here is that I am building the wall. You don't see that, do you? We? Nehemiah has succeeded in bringing other people to assist him fulfilling God's purposes. And I think that's such a vital principle. If you think that you can accomplish the awesome call that God has on your life alone, you are going to fail. We are dependent upon others that through us being under his authority, they sense that, and they come and participate with you. This is what we see when Sam ballot heard that we are building the wall. This is God's will. What does the Scripture say? There was fury, a great anger to him, and not just anger. We see another word, fury and anger, and much anger, and again, this is the third time we've come across this word where it says and he mocked the Jews. It's a word of ridicule. It's a word that. Wants to elicit shame and disgrace upon another. It's rooted in a desire to build yourself up by putting others down. This is nothing that is fitting for a child of God. So this is how the enemy operates, and it's very important that it says they were ridiculing or mocking, who the Jews remember? What's at heart? At the heart of this matter, this word Jew, is related to what we talked about last night, praising God. This is what it's about. The enemy doesn't want God to be worshiped. Doesn't want God to be praised. Why? Because satan is jealous. He wants to exalt himself. And when we are about ourselves and wanting to lift ourselves up over others, we are behaving satanically. It feels right. It's natural. It's how we think in and of ourselves. But it is the exact opposite of how one behaves that has here's this who has the mind of Christ, verse 30, verse two, and he said before his brethren. And notice this, there are others in this word for brethren, are those who have unified with him, and notice who he has on his side. The enemy always has the majority. Learn that the enemy will always have the majority. That's okay, because the race doesn't go to the fastest. The battle is not won by who has the most soldiers. It's God who gives victory. And therefore it says that he said before his brethren, and who were his brethren, the army of Samaria. Now let me ask you a question. When you hear that word, Samaria, what comes into your mind? Idolatry? We see that Samaria was the capital of the northern kingdom Israel. And in the Bible, Samaria is always, always associated with idolatry. Now we can say that differently, because idolatry is a man's attempt to justify his own selfish agenda, his own purposes. So instead of saying, you are worshiping idols, no, I am serving my God. What does an idol always say exactly what you want to hear. They can't speak, but we hear so the army of Samaria. And he said, What are these? Now, your Bible may say, and I don't know why this is not a hard Hebrew word, most Bibles say these feeble Jews, is that what you have, yes, it's, that's, that's too kind. This is a word which speaks about something which is miserable, something which is highly offensive, something that is repulsive. It is a very strong word, and he says, What are these miserable Jews? And we have the present tense again, doing that they should do something, that they should leave themselves so profound, we need to get away from ourself. You know, we do that. That is a redemptive experience. Let me say it in a more spiritual way. If we're struggling with understanding this, remember John the Baptist. I must become less, and he must become more. That's we got to get away from ourselves. It is not about you. It is about the will and the purposes of God. I will never experience God. In my will. Never he's not there, but I will always experience Him, find his provision, experience His presence, grow in my perspective of his will when I'm in his will. So we see here that they have left themselves for a purpose. What is that? It's a worship experience that they might sacrifice. And this word is completely today. It shows an emphasis and a thoroughness on making a sacrifice that's worship. It's taking what we have. How do we get what we have? God gave it, and we give him a portion to acknowledge what he has done

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and with the hopes that he will provide more. See, worship is not just about the past. Sometimes we think, you know, God has blessed me. Yes, he does. I'm thankful for that. You should be therefore, I want to acknowledge what he's done in the past. Wonderful, no criticism. But what we find biblically? See, if we go back to Genesis two, we find the first worship experience. Guess what was on a Shabbat? Genesis one, we find those six days of creation. Now it had nothing to do with the work of man. Right at the end of chapter one, God created man. It was the last thing that he created from a rabbinical perspective, based upon the text, humanity was the last thing that God made. Why? Well, there's a principle. We sang this as well on Shabbat, last in action, first in thought, you understand that principle. Let me give you a silly example. You have someone that you've invited to your house for dinner. Now, there's a lot that goes into that, right? You have to clean the house. You have to go to the marketing, buy the food, then you have to set the table, and you cook the food. And the last thing you do, the first thought was, I want to have these people at my home for dinner. I like them. I'm going to spend time with them. But the last thing you do is your original thought. You enjoy that meal. So the last thing that God made was humanity. We are the priority. Now, David says it this way, God, what are you? That You are mindful of man. I mean to me, it's it's mind blowing that God takes a complete interest in your life, and despite our failures, our selfishness, our sin, nevertheless, God loves us, and when we enter into that new covenant, we will experience God's providence, his personal and private supervision of our life, to be there to help us, assist us, empower us to do His will. And when we look here, we see that the people have left themselves in order that they might worship and worship completely on that day, God created the Shabbat, that seventh day, not as a symbol of what we have done. What did man do when we had celebrated that first Shabbat with him, heard the answer nothing God had done it all. Shabbat is not so much a reward for what we have done, but Shabbat is preparation for what we will do. And it shows God is the priority, that God has to be first if we're going to have a successful future. And it says here that these stones, they. Might live. Now what we see here is that it's rebuilding Jerusalem with a kingdom mentality, not a mentality of the exile, but it's restoring that these stones might live, and this heap of dust, that's literally what it says, a heap of dust or ground these things that were burnt. Why is that significant? The enemy burnt this because they wanted to consume it thoroughly. They felt, if the city of Jerusalem was burnt, and it was, in fact, you can go to Jerusalem today. It can take you to a place where you can see the ashes from Jerusalem that was burnt almost 2000 years ago. They're still there. You can see the evidence of what we're reading about it's not fiction, it is fact. So these things that were burnt up, look at verse. I don't know what verse it is in your Bible, but and tovia the Ammonite, he was with him, and he said, also, they are building that same present it's emphasized they are building, but notice how they mock. See, remember the verse of scripture. Do not despise these small beginnings. The enemy does? The enemy always wants to sow discouragement in your life. Anytime you are discouraged, acknowledge something. This is not from God. God wants to encourage us to move forward with him. God gives us an upward call. Why? So we see things differently, not from our vantage point, but when we submit to follow God, submit to do His will, He gives us a different perspective, we grow closer to seeing things how he sees it, and how desperate we are for his perspective. So what do they say? This enemy is speaking they are building. But he says, If a fox should go up the wall of these rocks will what collapse will fall. Now the enemy doesn't see the success of God's people. They never do. The enemy is blinded by their desires, their plans, their their wants. They don't have that right perspective and be careful, because when I am committed to what I want, I am blinded to the truth. Again, during our break, I shared a scripture, and in

Second Thessalonians chapter two, there's an expression, and I don't know why it is. It's not difficult Greek. Fact, this same word appears three times in chapter two of Second Thessalonians, and the first two times it's translated properly. It's the word which relates to work or working out. It speaks about an outcome or a result. If you work, then this is going to be the result. Most Bibles say that God will send strong delusions that the word strong. I do not know why they translate it that way. Most Bibles say God will send strong delusion. No, what it literally says is, this is the working out of deceit. It's a warning. It is not saying that God deceives. That's not God. Our God is a God of truth. God does not send strong delusion. What that scripture says is that when we believe a lie when we succumb to deception. Who's the source of deception? The enemy when we say no to the truth, and if you do a good study, this is not someone who has been deceived. This is someone who has. Rejected truth that is dangerous when God convicts you of something. This describes Pharaoh, by the way, when God convicts you of something, and you know inwardly this is true, but when you reject it, you are going to find that rejection of truth is going to work out and it's going to produce deception. You will easily when you say no to God's truth, it makes you very susceptible to the manipulation of the enemy you have taken the anointing off you, and you will become manipulated by the plans and the purposes of the enemy. This is what the scripture is, warning Nehemiah and those who are serving with him don't believe this ridicule verse, whatever the next verse is

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in my Bible, it's verse 36 our God has heard for we are despised. Now that's how the world is going to think of you. God knows it right? That's what we were told. God knows that the world has despised us and has purpose. It's a word of thinking, but it goes deeper than that. Has purpose, their shame upon their head, meaning this that God's faithful. What's that principle that we learned last night? The measure that you use will measure back they want to shame and disgrace God's people who are committed to God's purposes. But what is Nehemiah is saying that this shame and disgrace is going to be visited. God's going to put it on their heads, and he is going to give them over to disgrace in the land of their captivity. Now you see the change. The Jews have come out of captivity, but the enemy, they're going into captivity. What do you think that's a reference to? I believe it's a reference to that lake that burns with fire and brimstone forever and ever. See there's only two places that you're going to spend eternity, and one is not heaven. Understand that heaven is temporary. There's a very good Bible teacher. I like him. He's been a blessing to me, but he has a series called heaven, our eternal home. That's not true. You all know this to be factual. The Bible says there's going to be a new heaven and a new earth. What is that? A reference to a second creation. And what is that second creation? It's called the New Jerusalem. Now there is that millennial kingdom, those 1000 years from the Jerusalem of today. It's going to be transformed. We don't call it Jerusalem. What do we call it Zion, or Zion. What is Zion? It's Jerusalem in a redemptive state. The law is going to go forth. Christ is going to rule with that rod of iron. But it's not the final kingdom of God. That's the new Jerusalem where, behold, John looked at that and said, All things are new. Meaning. Everything's different. It has no connection with this world. It all has to do with the plans and the purposes, and we could say the wonderful plans and the marvelous purposes of God for His people, so that enemy, they are going to find the degree disgrace and shame that they want to put on Israel is going to be placed upon them, and they are going to be going into captivity next verse, And do not cover their iniquity, meaning, don't deal with their iniquity. Allow them to have the outcome of their iniquity and their sin before. You don't blot it out, meaning, don't forgive it. Why? For they have provoked. Literally, if you do a good study, they are angry. They

have been made angry. What's made them angry? That we are building verse last next verse, Let us build the wall and let us join all of the wall unto half its height. Now, what does that tell us? God's work is a work in progress. God didn't complete everything immediately. It takes time.

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It takes sacrifice. Let us complete all of it unto half its height. And it came about. There was a heart among the people. What's that next word to do

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to accomplish? To work? God is looking for people who want to work. We need to realize that the word for work in Hebrew, avodah can also be translated as worship. So when we do the will of God, we do it in a spirit of worship. Now there's another word for worship. It's the word coram which means to draw near the objective of worship, the objective of serving God, doing the work of God, is to draw close to God. It is a pursuit of God's presence. That's what worship is, because it's only and hear this, it is only when I am moving closer and closer to God that His presence are going to change me. And you need, I need, we need to be changed now we will be, what does the Scripture say? The good work that God has began, it's a good work. It's related to what the will of God, he is turning you into the will that he has for your life. We need to affirm that. We need to desire that. We need to agree with that. And he's going to complete that when on the day of Christ, that is an expression, not the day of the Lord, the day of Christ, that is a reference to the rapture, when we get that new body, and that new body is all about biblical predestination, not Calvinism. See, if you look and do a good study of the Word predestination, we find that that word is oftentimes really misunderstood and mistranslated. It's a word that's always based upon God's foreknowledge. A lot of people don't like to hear that, but it's true. You ask a lot of people about predestination, what's the word? They don't know the Greek word. There's two, pro, ora O. Ora O means I see pro means before, so it's what God sees before. Now, if you are a good student of Greek, Aaron's a good student of Greek. I was watching him yesterday. He was doing a good job. He's committed. There's that word Pro or but there's also Pro or Rizzo. They're similar, the same root, the same prefix, but a different ending, and there's a slight difference. Let me give you an example. I'm not a sower, but my grandfather was a tailor who would make clothes, and he said this, if you show me the fabric and I look at the pattern, I know exactly what that final product will look like. That's true. He had experience. He. He could see beforehand. He didn't need the work to be completed. What's the fabric? What's the pattern? He knows how the finished product is going to look. Well for us. We see that there's a work that has to be done. Who does that work? God? It is an outcome of his providence in our life. He has promised to bring us into His will. Now, the image, or that pattern, is Christ. Now we don't become God. He's God, the Son of God, but we become like Him. And his thoughts are all thoughts, His nature, as far as righteousness, holiness, justice, becomes us. We become likened. That's what biblical predestination is. You never find anything in the scripture that says predestination is God predetermining who will be in heaven and who will be in hell. You don't find that. It's not supported biblically. When you look at predestination, what it says is this, and it's only relevant if you are in Christ, if you are in Him through that new Coven, then I know exactly what you're going to be in the future, that you are going to be like him. Now, last weekend, we were studying in San Andreas the miracles of Messiah, and we were looking at one in particular that took place based upon the order of the holidays that took place on Pentecost. What's another word for Pentecost? The Feast of Shavuot, or weeks. Shavuot means weeks. And God did something. We read something in Exodus, chapter 20. Hopefully,

you know that that chapter 20 of Exodus is about the 10 Commandments, but, but at Mount Sinai, this is not initially, not initially, where they received the 10 Commandments, those tablets later on. It's true, but not initially. If you read Exodus 20 they didn't receive them. They heard them. And remember what happened? That mountain was shaking, there was smoke, there was lightning, there was the sound, where's Gary, the sound of the shofar, all of that. See, the shofar symbolizes a change that will happen because of God's provision. And if you look there later on in verse 20 of Exodus, 20 you he it tells us that God's going to do a work that he wanted to do it at Mount Sinai, but the people rejected. It isn't that tragic. It's a shame. God is offering us something, and we say no foolishness. God only provides what we truly need, not what we want, but what we need. And God says He wanted to place his fear upon the people. Is that a good thing? Great thing. I will always know God's will. Now, as you mature in the faith. You know more and more God's will. Now, there's something good about that, that's maturity, but there's something bad about that. Why? Because for for many of us, I don't sin by accident, there's that expression in Hebrew Bush, Gaga, an unintentional sin. Now unintentional sins, Atonement comes easier than sins by mazied, those intentional ones. See, here's the problem. As you grow and mature, you find the Holy Spirit. Is he always faithful? Yes, and here's the problem, based upon what we read about in John chapters 14 and 15, the Holy Spirit is called the Spirit of Truth. And he wants to lead us into righteousness, and he does. And my problem is this, the Holy Spirit's always faithful. So as I'm considering something, as I undergo temptation, we all go through temptation, right? Even Christ tempted at all points. What's the difference? He never sinned. We do. But here's the problem for me, the vast majority of the time, I don't sin by accident. I didn't want to do I didn't know that was wrong. No, it's rebelliousness. Now here's the good news. God said to the children of Israel at Mount Sinai, I want you always to know my will. Well, we can know the will of God. We often do, but the problem is we don't choose it. But God wanted to do something else, and that is to cause us never read Exodus 2020

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he wanted to put the people in a condition where they would never be able to sin. That's good. I need that. Every time I sin, it's willful. Every time I sin, it manifests that rebellious characteristic that's within me. But there's coming a day what God will finish that good work that he's begun, where I will never be able to sin again. That's what God's up to, and his promise, and that is inherently tied to his predestination, whereby we know God's will and we can only do God's will. He says here, don't blot it out. Don't cover up their their iniquity, for they have become angry before our building. Verse, last verse of chapter three for me, let us build the wall. Let us close up all the wall to half its height. And there came about a heart of the people to do next verse, this is good. There is a commitment look at the enemy. And it came about when symbolic heard antovia and the Arabs and the Ammonites and the Ashdod, that's where we live, that there went up and this next word is a word. It's odd, it stands out. It's a word for healing. See, we don't understand that doing this work brought about a healing. Most of the time, when that word appears. It is a spiritual healing, and it's always, always, always connected to God's will, meaning this, I never just stumble upon the will of God. God doesn't watch me and go, Oh, you're right in the right place. We never find ourselves naturally in the will of God. In order to get into God's will, it only comes by divine revelation. So here there was a healing. Who brought that healing. God did. He brought healing to the walls, the security, the protection of the people in Jerusalem. It says there went up healing for the walls of Jerusalem, and they began these, these breaches. They began to fill all of this is whose will, God's will, but notice what it says. But they became furious. They had an intense anger against the will of God. And what did they do next? Verse and all of them, what do we

see there that is a word of don't miss it. Unity, see we look at the church. Church, we tend to be divided because we are not submissive to the truth. The only thing that brings unity in the house of God is a commitment to His truth, not compromise. The Lord of compromise is Satan. When he gets you, you know what's right and say, well, I'll agree to this for the sake of peace. No, you are agreeing to it as an invitation to the enemy to go to work. Do not compromise anything that's related to the will of God. It says here, all of them. There was unity, all of them, beyah, what's Biak together, all of them together, conspired for what purpose to come and to make war in Jerusalem and to make against it, meaning against that work, against the people who were doing the work they wanted to make to Ah, what's that? A turning away. It is the root word for going astray. What were the people doing? God's will and the enemy had perfect unity. They conspired all of them together in order that they might act, in order to bring those faithful people to lead them astray. Next verse, what do you do at times like that, you don't panic, you don't agree with the enemy. You don't a compromise. What do you do? You all said it, and we pray to our God, and we stood. Now this next word is Mishmar. It's rooted in the Hebrew word leshmar, which means to obey or to keep or to observe. What it says here is they stood in obedience. They stood at the charge that was against them. They didn't compromise, they didn't fear and they did so day and night before then before the enemy. What do we see here consistency? We don't see that that enemy produced any change. What was required, what the scripture is saying is that there was necessary a greater commitment to the task at hand. Next verse, And Judah said, Now, Judah, this is an individual. He said, The Power of the laborers in modern Hebrew, you go to a hotel, the guys carry your bags. It's a bell to do the work. It says the power of the workers have failed. There's someone. His name is uda. He should be doing? What praising God? No, his name does not describe his behavior. He's called to praise God. What is he doing? He's looking at the situation from a human perspective. And he says here, the work of the laborers have failed, for there is too much dirt ground, and we are not able to build the wall, learn a principle. God never calls you to do something that you and him together can't complete. If God calls you, success is in that future. All it takes is us walking, obeying, utilizing God's perspective and his provision to carry it out. What did Yehudah say? We are not able to build the wall. We. Verse. Next verse, our enemies said they do not know. They do not see. They're saying they don't have knowledge and they don't have a perspective. What has come into the midst of that for what purpose? What's the next word that we should kill them, the enemy saying they don't have knowledge and they're not perceiving what we're going to do, we're coming for what purpose to kill them? Why? What are they doing? They're rebuilding their city with a kingdom hope based upon a kingdom call. They're doing the work of God. Let

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me say it differently. They are risking their life. If you are not willing to risk your life in obedience to God, you are displeasing to Him. See, who's our example? Who's the Lord of your life, Messiah? He was sent into this world for what purpose to die. He gave his life. Why? Love for God so loved the world. He was willing to send his only begotten Son. And when we and this is going to become more true. See there this past year, it's not even over yet. We're just beginning, but already in 2025 we have seen an increase of those who have been put to death for their faith, not just in Syria. No, there's to a movie house that's coming to you, that persecution, that that death of the enemy, or the enemies wanting to bring death upon you, it's going to come to America. It's going to come to every nation. Because when we read in Revelation 13, that Antichrist empire, it is going to rule over every nation, every tongue, every people, every culture. It's just a matter of time. And serving God, obeying God, is going to be

risky. It says here that we have come, speaking of the enemy, into their midst, that we should kill them. And here's the objective. How does that verse end? That we should stop. It's the word for Shabbat to cease, that we should stop the work the enemy is nothing new when we look at the world today, we need to have a prophetic perspective. This, this hatred for Israel. See, what does God say that's going to happen? God promises, and he's faithful. He is going to bring the people back to the land. Has he done that? Yes, he has more coming, and ultimately, and so many pastors don't know this, but is it the will of Christ that the Jewish people are brought back to the land and settled there? Yes, you say, Can you prove that from the Bible? Yes, I can. Matthew, chapter 24 and verse, If you're not mistaken, verse, is it 32 or 31 where it says that when Messiah comes, and we're talking about the second coming, right, he is going to send his angels out to do what? Together the elect, that's Israel, wherever they might be. So it is our Messiah's will that the people, and any who are not back even at the second coming Messiah is going to send forth his angels, gather them back thirst. Verse 31 thank you. And why says in Isaiah, chapter 54 to rebuild the desolate places. Now, this is not a call for the church. The church is free and encouraged to support it, but it's a call to. To the lost sheep of the house of Israel, to come back to the land and to settle specifically these places that today are desolate. Is God at work? Yes, yes. Because if you look today, there are settlements in Israel, they are the outcome of God's faithfulness to bring people back to the land to live in a most dangerous circumstance. Let me give you an example in Jerusalem by the Kidron Valley, there is a Arab community, and the municipality of Jerusalem wanted to build some parks and build this place up and make it nice. Now there's no Jewish people that live there. They are all Arab. But nevertheless, the municipality wanted to do this, and what we're going to see later on, just like in the days of Nehemiah, when they had to do the work they're fixing up your neighborhood, but there had to be soldiers there with guns, protecting the ones who are doing the work. Why you don't see the spiritual connection? Nothing has changed. They don't want Jerusalem to be built up, even if they're living there. Why? Because they are thoroughly committed to the enemy. They are part of this satanic conspiracy. That's what we're reading about here. Next verse, our enemies, they said they do not know. They have not seen that we are coming into the midst of them to kill them and to stop the work, our last verse, And it came about when the Jews came, the ones who were dwelling with them. Now these are the Jews, and there's always that Faithful Remnant, right? And there's always a number of Jews that side with the enemy, and that's who we're talking about here, verse, verse six in my Bible, last verse, And it came about when the Jews came, the ones who dwell with them, they said to us, notice this, how many times, 10 times over and over and over, from all the places where you are returning? That's literally what it says all the places that these people are returning back to inhabit the land. Now this is all the will of God today. It is the will of God that God is bringing Jewish people back to the land. We had to laugh during COVID. In fact, I think we should all laugh at COVID, but Jerusalem Never believe your government, because we were told in Israel, the airport has to be shut, but only for three to four days, and then it'll open back up three months later, still shut, but Dad is Afrin, and despite that, there was this closure of Ben Gurion Airport, there was exceptions made for God, because there was in the midst of COVID planes that would land in Israel with new immigrants. Why God's in control. COVID is not a problem for God. If God says, I'm bringing the people back, God gives the order open up the airport for me. And the people did God's sovereign. They told us 10 times from every place where they have returned or we have returned, and then it ends. And here again, when you look at it, Hebrew, it's interesting because you have returned, then there's a space. Now, if you look here, there ought not be a space here. It's written. In a unique way. Who calls that the scribes? The scribes are not the ones that just copied the text, but when the Bible

speaking about the scribes, it's talking about those that give the laws on how the Scripture is to be copied. And we see here, in fact, if you look at my Bible, I put a square in it to show that. Why is that space there? It says, Here, they told us 10 times, from every place where you are returning to there's a space and the verse concludes against us. It is a threat. Now, God speaks truth. The enemy is about fear, not God. God wants to bless us. God loves us. God has a perfect plan for a life that he will work with you to make your reality. Why

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God Wants to give your eternity significance? That's what God's up to. See the lie, the enemy we live for now. What does the Scripture say? Eat, drink and be married today? Why

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tomorrow we die? It's always about now that's not God. God is much more interested not in the temporal, but in the eternity, and it's only through God's will that we can have an eternity of significance.

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But what are we learning when a person doesn't matter who you are, doesn't matter what language you speak, what your ethnic background is, none of those things are important to God. God made you that way for a reason to bring you out of the world and into his marvelous kingdom. Whoever you are, you're invited, but we have to learn something when we are committed to the will of God, no matter where we go, there are going to be those who are what's in phrase against us. When you say yes to God, you are acknowledging that when you serve God, there will be those enemies wherever you go, all around you, any place, and they will be against you. That's okay, because none of their weapons are greater than our God, they will not function properly. We see example after example in the scripture where God

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can cause fear upon the enemies of his people that they don't see anything, but they think they do

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nothing's there, and they run, or they fight among themselves. One last story, and we'll conclude if you go up on the Golan Heights and you go to what's called O 77 there will be a lecture that you can can contempl part of oftentimes, they'll have a military man there to tell you a true story, and it talked about a Very young tank commander and the Syrian army invaded, and they had much more tanks than the Israelis, much more. And this young tank commander, I don't know where he got this information or this wisdom or this plan, but he said, go into battle and shoot, shoot, shoot. They did. Then he gave the commandment in Hebrew, stop, turn off your tanks. Turn off all the lights and set don't do a thing. Now the war was going. All the tanks were fighting,

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and all the Israeli tanks stopped. You know what happened? Those Syrian tanks? It was dark. They began to fight. Fight among themselves, and after a few hours, that same young tank commander spoke in Hebrew. Is anyone out there? There was turn on your tanks. They started them up, and they returned to base. They were victorious because of God. I believe there was God who gave this young man wisdom. I would have never thought of doing something like that. I would have said, retreat.

Retreat. No, we think retreat. God's word is what forward to press on for getting those things that are behind us to that wonderful upward call that's related to God's will, Father, we thank You that You are indeed a God of victory, that discouragement does not originate with you, but with that enemy. God, you are our defense. We don't have to fear, we don't have to fret, we don't have to quit, but teach us to press on in your purposes, your plans, so that Your Will can be fulfilled and that we can have the joy of serving you and Being well pleasing to our God and our Savior in Yeshua, His name. Amen, you've

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just heard the fourth 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 broadcasts. Be sure to subscribe and click the bell for notifications. To learn more about us, please visit our website @loveisrael.org where you'll find articles in 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.