

nehemiah_conference_session_1 (1080p)

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SUMMARY KEYWORDS

Nehemiah, exile mentality, restoration, God's purposes, Nehemiah's despair, Kislev, Babylonian Empire, covenant, spiritual renewal, God's grace, prayer, obedience, Jerusalem, spiritual terrorism, New Covenant.

SPEAKERS

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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 first part of our study in the book of Nehemiah, we begin with a teaching titled Nehemiah hears of the ongoing devastation, and now here is Dr Baruch with today's teaching. The book

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of Nehemiah is a book that describes the faithfulness of God. We see that Nehemiah was called by God to do a heavenly task, something that he could never have done through his own power, through his own intellect, but through God's power and through God's purposes, this man accomplished a spiritual renewal. And what we find, more often than not, as we look at God's people, is that his people need this renewal. They need a change to happen to them, just like the children of Israel. Now, the conference theme is destroying that exile mentality. And what is that? Well, the exile was just not about death and destruction. It was also about shame. You see, the children of Israel knew that they were guilty, and all the hardship, all the suffering, all the destruction, and all the shame that it was their fault, they were guilty, and they had to bear this shame and humiliation as they were carried off as servants to another place. And we see that in the book of Nehemiah, that this God, the God of Israel, is a God of restoration, a God of change, a God of transition. And as I look at you tonight, we need to understand that we may be going through a time of uncertainty, a time of fear, a time that when we look at ourselves, we don't see hope, we don't have expectations of success, but we feel defeated. We have that same exile mentality and the message of Nehemiah is through God, and only through God, this mentality can be taken away. You cannot remove it yourself. You must be a recipient of what God's going to do now this book, when we look at the very first verse, we see this man in Hebrew, Nehemia. And I say that in Hebrew for a reason. Whenever you look at a name of a place or a name of an individual, you should stop and you should ask yourself, what does that name mean? And we see a very significant word, this word Nechama or Nahum. Isn't it interesting that our Messiah, when it came time for him to begin his ministry, he left where he grew up, he left Nazareth in order to go to a specific place, a prophetic place that God had revealed through the prophet Isaiah, where this light of redemption, this power that outshines darkness, would begin and he went down to a place that was established for the Messiah called kaphar Nahum, where you may know it better as Capernaum, and it

literally means the village of comfort. And when we look at Isaiah For a moment, we see that Isaiah uses this word frequently. In fact, all the prophets do because God as he moves, God as He ministers, he wants to bring comfort unto us. But here's the question, why? It's not just because he's a loving Heavenly Father that wants His people to be comforted. There's a very different reason. If you do a good study of that word, nahama for comfort, it always relates to a change that takes place, whereby, through that change, there is a restoration to the will of God. So when you experience God's comfort, it's for a purpose that God can bring you back, that he can destroy that exile mentality, that shame, that defeat, and use you for His purposes. Understand this biblical truth until you become committed to the will of God. God. God's not going to take much interest in your life. You're not going to experience Him, His provision, His presence, His power. You're not going to know his perspective. You are going to be alone until you do what we heard Joel say, and that is to approach him humbly and to approach him submissively. Take out your Bible and look with me to this book of Nehemiah, and chapter one. Now what we see here is that Nehemiah is going to become overwhelmed with despair he is going to hear a report, and this report is going to bring him to tears. It is going to overwhelm him. It is going to cause him to remember in a grieving way, what has taken place. He has to renew this experience, relive it, in order that God can bring him through it. What's the message there? Well, you may be going through a very difficult time, and what you want is just to forget it. It doesn't work that way. God brings Nehemiah back. He relives this this suffering, this death, this sorrow, this shame, in order that God can bring him out of it. You cannot deny reality. You have to acknowledge it so that you can move past it. And this is what God wants to do in each of our lives. We all go through times of hardship, times of despair, times of uncertainty, and it's only God that can destroy these times and bring about a new beginning. Look, if you would, to chapter one and verse one,

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the words of Nehemiah, the son of hachiah. And then we see it came about in the month of Kislev. Now, when we look at the Bible, there is no time in the Bible. Remember God, God who transcends time? That sacred name of God, those four letters, yud, Hei, Vav, heh means the God who was, who is and who will be. God is not limited by time. He transcends it, and so does his word. So we look at Kislev, and even though I'm going to refer to a future event in the time of Nehemiah and Ezra and for those exiles, when we look at it, what should come into our mind is victory. See, the Bible always, always gives us clues in order that we understand things from God's perspective. That's why we need to be praying before we open up God's word, in order that we understand these signs, these symbols, these hints that we find from Scripture. Because Kislev is a month of victory. It is when God brought victory to Israel over that Greek empire. And we know that that wicked leader a typology for the Antichrist. And I'm speaking about Antiochus Epiphanes. We know that he outlawed the Torah, outlawed circumcision, was totally against the purposes of God, the commandments of God, because he knew something. He knew that in the Word of God and obedience to the Word of God, there is power, a power, to bring about a kingdom change and hear this the world and those who belong to it, they hate the kingdom promises. They do not want anything that relates to God moving in the land of Israel and with the people. They hate that, and they're always going to work against that. Now, I would say to you, in love and respect, we need to open up our eyes, because we are living in a time that there has not been greater anti semitism. We would have to go back to Nazi Germany, and what we're seeing today is the enemy is wise, not wiser than God, not wiser than the leadership and the ministry of the Holy Spirit, who gives us a righteous discernment. But the enemy is wise, and he knows that the

time for his defeat is approaching. What does it say in the book of Revelation? He knows his time is short. And he comes down to this world, why to hinder the things of God? Because he knows that the things of God is going to bring about his defeat. Therefore, he is going to work diligently, and his people are going to be highly committed, in fact, more committed, unfortunately, that, than most of the church. And therefore we need to have this change in mentality. We do not see ourselves as defeated. We do not approach God in despair and in discouragement and powerless, because God is going to bring about a great work of restoration. He's going to restore the kingdom of heaven into the city of Jerusalem and that nation that he has sanctified for his purposes. Look at verse one, and it came about in the month of Kislev in the 20th year that I was in Shushan. And the right way to translate this next phrase is the capital. Many Bibles will say citadel. It's not the word Citadel in Hebrew, that's Mitsuda. It speaks about the capital of this empire, wet empire. Well, we know that God was displeased with Judah Israel, that northern kingdom had already been taken into exile by Assyria, and it was the Babylonians, and not just the Babylonians, but but a a Collaborate of other nations that join with Babylon in order to destroy Jerusalem, to burn the temple, and to bring that humiliation, that shame, that defeat, that destruction, that death, to Judah, and Judah as an empire was no more. This all came about through the Babylonian Empire, and we all know the leader, Nebuchadnezzar,

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but we're not talking about those kings, because Babylon did none of these things out of obedience to God. We need to remember that it wasn't that God looked at nebuchadnezzar and the Babylonian Empire and said, these are my people. I'm going to use them. They're going to respond in obedience to my plans. That's not what we see into Scripture. In fact, if you read Jeremiah, God says through Jeremiah that he is going to bring judgment upon the Babylonians. Why? Because everything they did, they did not do it to serve God. They did it for one purpose, to gratify their own sinful desires. Spiritually, they knew that God's hand of protection was removed from Judah, from the people of God, and therefore they took advantage of that, not in anything having to do with playing a part in God's will. God used them, but God did not reward them. In fact, God brought destruction, and the Babylonian Empire was captured and taken over by the needs what we call the Persians. So there's a different empire that is ruling much of the world at this time and in control of the promised land. And it says, Here, look at verse two, as Nehemiah was in Shushan, the capital of this new empire. It says, Hanani. Now here again, what's the principle we need to ask? What does that name mean? And it means, My grace, God is going to do a work of restoration, and it begins not through works, but through His grace. And when you study that word grace in the Bible, throughout the Bible, both in the Old and New Testament, we see that there is a connection between God's grace and God's will. It is only only through God's grace, when I am a recipient of that it moves in my life to bring me into obedience in order that I can accomplish his purposes. So we see this one, Hanani, one of my brothers, he and the people from Judah. So Nehemiah has an up. Opportunity. There is a fellow Jew, and not just one, but a group, and Nehemiah decides to take this opportunity, a rare opportunity, in order notice what he says, and I asked them concerning the Jews. And we have a word for those who were a refugee, it's in the singular, although almost every English Bible will translate it in the plural, it speaks about them, and this is a hint, because this group of exiles is spoken in the singular. Why there's a unit. God does not look at them individually, but he sees them as His people, these ones who, in this word, can mean to escape. And then it says those who remain, meaning they're still alive from captivity. They have not died yet in captivity, and then he asks a third question, what about those who are in Jerusalem now realize

something a lot of time has passed. We know that the exile, according to what we read in Jeremiah, is limited to 70 years. Seven relates to holiness. Holiness is connected to purpose, meaning there was a purpose, a thorough purpose, 70 years seven times 10, for what God did and bring them into exile, teaching them the consequences of their sin, what it means when they said no to God read the book of Jeremiah. God says to the people that he is willing to forgive, he is willing to extend to them mercy, and he wants to put them on the right road in order that they might walk on his pathway. And the people in Unity said, No, see, it wasn't that God rejected Israel, but it was that Judah rejected God, and therefore they had to be taught. They had to experience what it means when we say no to God. See one of the things, and I promise you this, I don't recommend it, but I promise you this, that when you disagree with God, you are going to regret it. It is going to be an extremely painful experience. And whether that's you or someone that you love, a spouse, a child, a grandchild, whatever, when someone says no to God, when they will not agree with him, they are going to experience pain and suffering, and unfortunately, those who love them are going to have sorrow and suffering and pain as well. So he wanted to ask them about this group of Jewish people, specifically in Jerusalem look at verse three, and they said to me, these ones who remained now, some Bibles will say survived, but it's those who have remained alive, those who remain from The captivity. And what's the next word? It's in the emphatic meaning. It's emphasized those who remain from the captivity there in the most Bibles say providence. But it's not it's word media, which means country or nation, and it's speaking about those who remained in the nation, what nation? The nation of Judah, and what were they experiencing? And here again, we need to get these words right, because so frequently we have a word, and I don't know why it is, but most translators don't want to translate it accurately. It's the word Ra. It means evil. Hopefully you know what evil is, anything right, anything that is against the will of God. So we see here that what Israel had experienced, and more precisely, Judah, it wasn't God's will. It wasn't what God wanted, but because God is holy and faithful and righteous, because of the rebelliousness, because of the idolatry, because of the selfish decisions that the people made they experienced. Not what God wanted for them. He didn't plan this, but he was, was made because of who he is, to respond to them in this way. And we find there those in Jerusalem, in that nation, they were experiencing two things, great evil, ra, ah, Gedo, LA, great evil. And notice the next word, karpa, which is a word of disgrace. It is a word of being thoroughly embarrassed by yourselves. Now the enemy was was exploiting that. But it tells us that Israel was guilty. And it gets worse the walls of Jerusalem, this relates to security. It relates to protection. We see here that the walls of Jerusalem, they had been breached, meaning they had been broken through. And the gates, another element of of Justice, the gates where justice should be given out, the gates, her gates, literally the city of Jerusalem, her Gates had gone up in fire Now look at verse four, because now Nehemiah, and by the way, Nehemiah is in exile. He's in that capital of this new empire, the capital of Shushan, and he's having a good life. He has risen, and we're going to see at the end of this chapter what's his position. We all know it. He's the cup bearer to the king. What does that mean? Now, don't misunderstand this, because people say, Well, he just tastes the food to make sure it's not poison. That's true, but it's more than that.

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Anyone who is a cup bearer to the king is a trusted confidant of that King. He would be a counselor The King is saying, I trust you with my very life. So Nehemiah had had raised up through a whole lot of other people, those also who were of that nation, of that people, and he had distinguished himself to be seen as faithful and trustworthy, a man of integrity, someone that could be relied upon, depended upon. Look

at verse four. It came about as I heard these words, notice the next words. I sat down now that is to tell us when he heard of this situation, he was overwhelmed, the reality of his fellow Jews, situation, what they were experiencing, remember, this is long after the 70 years. What he heard that heard that this was still the condition. He sat down. He said, I cried and I was mourning days. Now the implication is probably many days, and it just wasn't that. What else did he do something that is rare. Now we're commanded to do it, but we don't like it. It says, and I was fasting, and there is no fast without prayer. Biblically, I was fasting and praying before. Notice this, we're going to see in this book of Nehemiah, more often than not, when God is alluded to, he's called the God of the heavens. Why? Well, I'm not in heaven. I'm here. Nehemiah was here in this world. And God sees so, so remote. He's the God of heaven. And what the rabbinical scholars say is this, when we see someone speaking about God as the God of the heavens, he knows something that he needs a supernatural God. He knows that the current situation is beyond him. What did he do? He sat down. He was overcome, overwhelmed with the reality that the purposes of God, the plans of God, were so far removed from being fulfilled. So he prayed before the God of the heavens. Verse. Life. And I said Anna, which is a word of pleading. Now it can be translated please, but it's pleaded within the context of begging. He says, Please, O Lord, again, the second time, O God of the heavens, the great and awesome God. Why are we hearing such terminology? Because God is preparing you and me, the reader, that he is going to give Nehemiah an assignment that only an awesome, great God can accomplish. Understand this if you have a call on your life, and you do, you are thoroughly ill equipped to carry it out, isn't it? How Moses felt everyone who God uses, they recognize I can never do this. Now, some try to get out of it. That's not good. What we should do, remember, we serve the God of the heavens. He's out of this world. He's beyond this world. He transcends all things. He's just not a great God. He is an awesome God, and therefore, through him, what do we learn in the New Testament? With God, all things are possible. Now we know the verse. The problem is, do we really believe that? And do we live in a way see God is going to what we're going to see is God is going to call Nehemiah to do something that that's amazing, and he is going to meet supernatural opposition, because the world does not want the will of God. The world does not want God's plans to be fulfilled. Why? Because when these plans are fulfilled, you know what the outcome of that is, something that's very good, something that should please you, something that you should be praying for, and that is God's righteous judgment. Through God's judgment, there is a godly change that could be brought into this world. What is that godly change? The kingdom of God, it only comes as a result of God's judgment. So Nehemiah, he understands, that's the hint of the Scripture. This is beyond him. And he speaks about this great and awesome God. And what's the first thing that we're told? Here's good news. He keeps the covenant. That's what God does. God always, always keeps the Covenant. Now let's pause for a moment and understand the covenant that we're talking about, because if we're talking about entering into a covenant with God today, there's only one that's available to humanity, and that is called the New Covenant. That word new I've said this many times, relates to the kingdom. So that New Covenant, that kingdom covenant, it comes about through a promise that God knows us. He looks at you and he looks at me. Doesn't matter who we're talking about no one is an exception to this rule. He looks at you and he says, Well, if I'm going to use that person, they're going to be a recipient of my love. I have to do something first. And what is that, forgive them. That's foundational in that new covenant. It is a covenant where God says, I will forgive all of your sins and not just forgive them. That's good, right? Good news, but there's something better. He also says that he is going to forget. He says it this way, I will remember their sins no no more. So when I go and stand before God, all my sins are forgiven, and God, as only God can do, does not remember

any of them. And thirdly, when he looks at me and looks at every believer he sees placed upon us the very righteousness of his son. And what does that tell me I can have, and I love this word assurance. See when I go through that New Covenant faith before God, I know that God has forgiven me. He has forgotten all of my sins, and when he looks at me, he doesn't see my failures. He's forgotten all that he sees the very righteousness of his son, which is a perfect righteousness that's been placed upon me. Now if you've experienced that, you know that is true, those things are not made belief. We can find verse after verse after verse in the scripture that tells us of these wonderful promises. So God wants us to have a sure hope, never doubt, because my salvation, just like your salvation, we had nothing to do with it. We just simply said, Yes, God, I want that. And God says, there's a price. What's that price? It is free. He says, Here, look at this text. He says that he keeps the covenant and he gives what grace? It's that word hesed. It's the best Old Testament word for grace. And this grace is offered to those who love Him. And just like we know that Messiah taught, if you love him, what are you going to do to keep His commandments just like we heard obey, not because we have to. We're that new creation. We have been regenerated, born again, and that new man wants to obey God. Why it's the right thing to do. It's who we have become. We want to now agree with God. Why? Because Haven't you learned that nothing good comes from sin. There's no benefit from sin. So we don't choose sin. And the worst thing that I've ever heard

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is how when someone teaches that we are saved eternally, well, he promises us eternal life. Oh, if you teach that, people are going to want to just do everything. No, is that? Does that describe you? When God says, I love you. I sent my son into the world so that I can bring you out of sin. And I'm never going to change my mind about you, because it's an internal covenant. When you hear that good news, isn't that? Good news? Great news. I agree with you, is the outcome. Let me go back to sin, because I can exploit God's grace. Is that how a true believer thinks? No, if that's how you think you have a serious spiritual problem, the grace of God works in your life and my life every believer to produce an obedience to God's plan and His purposes. Because we know God's will is good, and my will, my plans for my life are bad. And one of the things we have to say is God saved me from myself. Saved me from how I see things. Save me from what I want, put that new and right spirit within me. You know what God delights in doing that? Look at verse six. He says, Let please your ear and simply word for listening, we might say, be attentive and your eyes open to hear the prayer and look at how, how Nehemiah sees himself as your servant, which I am praying before you now we see commitment praying before you today. Some Bibles will say now. It doesn't say now. It says today, meaning this. He didn't put it off many times. I had a friend, and he shared with me a struggle that he was having, and he says, I want to be committed, to pray, to pray more good thing. And he says he doesn't know how, but day after day, he would go through it where he didn't really pray much. Well, what Nehemiah is saying is, I am praying when today, and he does so. How keep reading day and night, and what's he praying for? Concerning the children of Israel, your servants, see Nehemiah knows something, that God has a kingdom plan, and that kingdom plan. Enemy. Who else knows this? Not just Nehemiah, but the enemy knows this. And those who are on many college campuses know this, and many governments know this. Now, they may not have an intuitiveness towards this, but inwardly, because they belong to the world and the prince of this world. They are opposed to the nation of Israel and the establishment of the land of Israel. What I'm talking about, well, there are a group of people. And what's amazing to me, and I get into arguments about this fact, my wife said in here we were in the airport in Bogota, and we got into a very

heated, not to her, so much me, a heated argument with a lady. And you can tell why there's a problem. Where was she from? Portland, Oregon, that says it all, doesn't it? And she had such false information about what happened in Israel. And the problem is that false information comes from the father of all lies, and he's got a great PR campaign, does he not? I mean, all the media just buys into whatever lies in deceit that he wants to put forth. But the problem is this, the people, his people, are more committed to his lies than you and I. This is offensive. I don't mean it, but I believe it's true. Then we are to the truth of God. See, we are called to stand up see when the children of Israel came out of Israel. I don't know why Bibles don't translate things accurately. It'll say the congregation in the wilderness. It's not the word congregation through Ada, which is a word for witness, everyone who was redeemed that God brought out. They were brought out for the purpose of bearing testimony, to standing up for the truth, to being a witness. Has anything changed? No, but, but too often the church is quiet. Well, we're going to see if Nehemiah is is intimidated throughout this study a little bit tonight, but mostly tomorrow. How does he respond to the opposition? Does he allow the opposition to turn him away from the purposes of God? Is he intimidated by that? Is he fearful of the enemy? And you're going to see that he is not why, because he is worshiping the God of the heavens. He knows that his god is a great God, an awesome God who keeps covenant, who extends grace, so the purposes of God can be done. And notice his commitment. He's praying day and night concerning the children of Israel, your servants, and he's confessing, so wise, confessing concerning the sins of the children of Israel, which, and he puts himself into this which we have sinned against you, I and the house of my father, we have sinned over and over. He doesn't say they have sinned. He says we have sinned. He's lived through this, and he understands that he was part of the problem, and if anything's going to change in his life, it begins with experiencing the forgiveness of God. And you will never experience God's forgiveness until you deal with God honestly, that you acknowledge that you are guilty, that you are sinful. See repentance, we have to make a distinction, because there's bearing fruits worthy of repentance. That's deeds. But repentance is when we begin to simply agree with God that we look at his standards, His commandments, his judgments, his ordinances, and we say, yes, they are true, and we understand that we are guilty, and we come before him confessing our sins. Look at verse seven. Now again, Rivka and I, we had a discussion about this, because here again, words, they're so important. And we look at this word, and most of your bibles will probably use and define it as corruption, but we look at it differently, because this is the same. Same word that we get in modern Hebrew, Mecha Bell. What's mecha bill? A terrorist? Now that's something different. Now, I'm not a perfect person, but would God see me as a spiritual terrorist? What's the answer? Yes, yes. Why? What have I done that would put me into this category? Well, the same thing you have done. Let's look at the text. Look at verse seven,

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for we have utterly committed terrorist acts against you. Well, what terrorist acts have we done, he tells us, For we have not kept the commandments and the statutes and the judgments which you have commanded your servant. Moses, God says what to do. We don't do it. God says what not to do. That's specifically what we do. That's the problem. Why? Why do we behave that way? Here's the answer. Because we are human beings, and a human being in that natural sense, how we are born. Can never, ever, ever experience God's love. Does he love us? Yes, he does. Can I experience His love? No, I can't. Why? Because I have to become that new creation. I have to be born again. I have to come into that new covenant, and only then, only then, can I receive His love. So in this natural condition, God looks at humanity and he sees that we are spiritual terrorists because we violate the law of God. We

are not committed to the standards of God, the judgments of God, the ordinances of God, which came through your servant, Moses, verse eight. Now the first word in verse eight is always in the Bible, whenever it appears, it should cause us to think about the covenant of God. What covenant? Primarily the Abrahamic Covenant. Now, you know, of course, read Galatians, 3:16, there is an inherent relationship between the Abrahamic covenant. Well, who's the seed of Abraham Christ? So we see that it's not through seeds, as in many That's what Paul says, but through one seed, and that seed is who Messiah. So we see that we have to come to him through this covenant. Why am I talking about covenant this word? Remember, whenever you come across that word, whether it's in the Old or New Testament, remember God when he remembers he remembers his covenant obligations, and you know what the difference is between God and us. God rejoices in fulfilling his covenantal obligations, and we, we try to make excuses and delay and ignore our obligations to him. Why do we do that? See, we don't understand something. It is when I am obedient, isn't that a good thing? God desires obedience, not sacrifice obedience. When I am obedient to my covenantal responsibility. You know what I'm inviting into my life? Joy, peace that passes all understanding, and I will learn, as Paul did, the secret of being content in most circumstances. No in every circumstance, that is an outcome. It is a benefit of obedience, and that's why we want to encourage you to obey God. It is good obedience to His will brings us into intimacy with Him. So Nehemiah says, Remember, please the word which you commanded, Moses, your servant, saying, and notice this. This word is prophetic. It says, you all. It's in the plural. You plural. So it's speaking about a group referring to the children of Israel. You've done something. It is a word of rebelliousness. It is a word of betrayal. It's a word of infidelity. So God is the God of truth. He looks at his people. Does he love them? Yes, he does. But God is the God of truth, and he says, You have rebelled. And because of that, it's prophetic. Moses says, You know what? Later on, you all are going to rebel against God. And what is God going to do? He says it, and I am going to LA fetes. It's a word to scatter, probably better understood as throwing away. Some of the rabbinical scholars say that it should be understood as when you take something that you have no use for it and you throw it in the garbage. This is what God is saying about his people, that they belong in the garbage because they are rebellious. They will not choose what is right, what God has commanded, what God has instructed. He says, I will cast them. He says, or cast you among the peoples. But notice I mean the end of verse eight is heavy. God is saying, you have rejected me, so I'm going to reject you. So is that fair? What does God say? The measure that you measure with will be measured back to you. So God is just being faithful. And notice that he just says, I am going to cast you away. I am going to reject you. But notice verse nine. This is God. No sooner does He say, I am going to throw you out among the nations,

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he says, But look at verse nine. You return unto me now. This is why God is bringing the Jewish people back to the land.

Speaker 2 47:15

Do not neglect the significance of what God is doing right now, he's at work, and he's doing exactly what he has said to all the prophets he's going to do, and what he said to Moses, you will return unto me, and you will keep my commandments and do them. And if it will be that, and this is word for casting away, pushing aside, and if it should be that, I should cast you aside to the ends of the heavens. Good news. There's that. Emphatic word, that word of emphasis. From there, I will gather you, and I will bring

you to the place, what place where I have chosen for my name to dwell. What's that last word? There, over and over in this section, that word that is emphatic being emphasized, is there? What place is that? Jerusalem? Now this is prophetic. It goes all the way back to the days of Moses. We see other prophets referring to it, and this is what makes me and there's no other word, it's, it's, angers me. It spiritually frustrates me when I hear Bible teacher after Bible teacher says, God's not interested in real estate. Jerusalem is no longer significant. Yes, it is. This is all part of his plan. And the problem is this, the church doesn't know it. But you know, who does Satan, and he's deceiving, not just those who belong to Him. That's bad enough, but he is deceiving many of the church. Let me give you an example. We have a friend, and he taught for 40 years at Wheaton College. Now, Wheaton College is outside of Chicago, and if you would go to the 40s or 50s or 60s, it was probably one of the most conservative, one of the most biblical base small colleges in the United States today. Fact, our friend who taught there, this is what he says, I'm ashamed. Deemed to be associated with this institution. He says it has lost its way. It is spiritually corrupt. It does not see any significance to what God has said over and over in His Word. And when they look at what's going on in Israel. They see it even though God promises to do it. They see it as simply an act of man, seeing it as a desire of the Jewish people, rather than seeing the hand of God in it. And this is the problem. He says here I will gather them. I will bring them to the place where I have chosen who's speaking God that my name should dwell there. Verse 10, and they Your servants and your people, which very important word you have redeemed. Now there's two words for redemption in the Old Testament. This is not speaking about the outcome of redemption. It's speaking about the price that was paid for redemption, and we know what that is blood, and specifically the blood of the lamb you have redeemed with what Your great power in your hand that is strong, and we see that it's all concludes. Look at the last part of this last verse of of chapter one, Nehemiah, concludes by saying, and I was the cup bearer of the king. Why is that there? He had a good job. He through being in that trusted position, see if the cup bearer was unsatisfied, if he was angry, if he was not pleased with his position. The king wouldn't keep him. Why? Well, if I'm unhappy, if I think I'm neglected and ignored and unappreciated, what might I do? I might look to another group of people to pay me so the king would die. So a cup bearer wanted to be very clear that he loved the king and he loved his position, and therefore a cup bearer should always be happy in the king's presence, if not, he was signaling to the king that he was a threat to the king's life. We're being told that Nehemiah had a good position. He was wealthy in this position. He was secure in this position. He was comfortable as a cup bearer, but when God calls, expect change. Here's the problem, if we are not listening for the change that God wants to bring into our life, we're going to miss out. Nehemiah, he was so faithful because he was willing to lose it all in order to have the privilege of being servant, being a servant to living God, to being used as an instrument of restoration. Now he did something in a big way, but you may be called by God to assist just one person in finding his way or her way back to God. Don't underestimate the joy that you can receive and the pleasure that you will know and cause in heaven, when you simply say yes to God and being willing to give up everything in this life in order to be used for His Kingdom purposes, when you approach life in this way, watch out. Life gets exciting. Life gets meaningful, and you live with a significance that you may not understand now, but when you go before God to that Bema Seat that. A place of rewards before the Messiah, then you'll know how perhaps insignificant you may think it is, but how truly significant God, His call is on your life, Father, God, we thank you that you are a mighty God, that you are a God that can do all things, and we want to be used by you for whatever pleases you, whether it's a small thing or whether it's a great thing. We know that only through your power, your provision, through developing your perspective, living in your presence,

are we able to serve you and bring honor and glory and have a testimony and bear witness to how great is our God in the blessed name of our Lord and Savior, the Redeemer, Messiah, Yeshua, Jesus Christ, we pray amen.

Speaker 1 56:08

You've just heard the first 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 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.