

nehemiah_conference_session_6 (1080p)

Thu, Apr 03, 2025 11:08PM • 35:48

SUMMARY KEYWORDS

Nehemiah, covenant, worship, God's will, commitment, law of God, kingdom culture, Shabbat, Shemitah, atonement, redemption, temple, restoration, reconciliation, Messiah.

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 final part of our study in the book of Nehemiah, today's teaching is titled commitment to seal the covenant. And now here is Dr Baruch with today's teaching. When we

Speaker 2 00:16

look at Nehemiah, we see that there is an emphasis on not just Jerusalem being rebuilt, so that there's a Jerusalem, but when we come to Nehemiah in this final chapter that we're going to study chapter 10, there's an emphasis on worship and the people participating in worship, and that means that we need to get involved, and it means that we need to acknowledge the order of God for worship. Worship is never motivated in pleasing man, worship is always motivated in acknowledging the character of God and His wonderful will. We find worship prepares us to do the work of God, the purposes of God. So I would invite you to take out your Bible. Look with me to Nehemiah, chapter 10. And I want us to begin and believe verse 28 in your Bible, verse 29 in the Hebrew text, it says the rest of the people. Now what that is to teach us is that God is thinking not just about Nehemiah, but he's also thinking about all the rest of the people, those who have been laboring, those who have been suffering, those who have been enduring hardship. Remember, there is a war going on. There is that, that war, or army of Samaria, that is against this work, so it says the rest of the people, the priests, the Levites, the gatekeepers, the singers. And then we come to another name. Now some Bibles don't translate it. They just write it out phonetically, the nitinim. And this comes from a word which means to be given over. It's a word of commitment. It is a Word as we continue reading everyone, and this helps us to understand that previous word, everyone who has separated themselves from the people of the lands, the land, the other nations. Now God's call to experience him, to worship Him, to serve Him, is a very broad call. We go back to the Abrahamic covenant, and we see that God wants to bless all the families of the earth. We mention that, but what God wants to do is to bring you out of a worldly culture, regardless of what that is, and brings you into a kingdom culture that is very different than the world that doesn't fit in that makes us aliens and foreigners and soldiers in this present world, we're going to be ostracized. We are going to be mocked and the scripture, and I'm speaking about the words of Messiah, we are going to be hated. Understand that. Don't be shocked by that. So he's speaking here that we are brought out of our culture in order that we come in and just keep reading in verse 28 to the law of God. Now that word

law relates to instruction. It's the word torah, but it speaks about God wanting to instruct us in His purposes, his plans, how we can experience Him, and how we can be conformed not to the world, but. This different culture to a kingdom culture. So we come in, we separate ourselves to the law of the God, and this is open to their women, to their sons, to their daughters, all who most Bibles will say knowledge is not the word knowledge. It's a verb, yodeya, all who knows, and the next word relates to understanding. Now these two words work very uniquely together, because one has to do with knowing something, and it's an experiential word. See, I can know that Antarctica exists. I know that up here, but I never been there. But this word is a word of experience. It comes from knowing God. It's not knowledge, but it's experiencing God. And when we do so, it is going to change our understanding. That's what God is saying. It is only through my knowledge of God, my experience with him that I can understand things correctly. In other words, I can demonstrate discernment. Look at the next verse, verse 30, those who are holding on to many Bibles will say joining, but it speaks about those who are holding on to their brethren, their noblemen, those who are coming into and we have the word Allah and the word shivwa. Now those two words are synonyms, both of these words reflect an oath. The reason why we find both of them back to back is because God is expecting us to make a great commitment to him that we take an oath. I know what the Scripture says, Let your yes be yes, but this is talking about a commitment, that you pledge a commitment unto the Lord to walk. This is lifestyle, to walk in the law of the God which has been given through the hand of Moses, who is the servant of God, to keep and to do all. And that word's emphatic, all the commandments of the Lord are master. Now we may not like that word, but it's the best way to understand our relationship with God. He is our master. If you do a good study of this word, it relates to authority, a one who is a servant has no place to disagree, to argue or even suggest something different, we need to remember that, that we are to keep all the commandments of the Lord, our Master, and His judgments, what he says is right and his statutes, verse 3132 perhaps in your Bible, 30 thank you that we will not give our daughters to the people of the Earth, and our daughters will not take their sons. It is against assimilation. It is against being unequally yoked. See, all of this relates to a covenant, and what we find here is, when we enter into the covenant of God, there's implications to that we no longer have freedom. See. What young people want to say is this, I can marry who I want to marry. No, you cannot. It's not popular, but we have to marry a fellow believer. We need to be united in our covenantal commitment. And this is what the scripture is saying next verse. And the people of the earth, the ones who bring notice, the people that belong to the earth, they are bringing. And we have a word that's probably best translated merchandise. Now we see a change. We began with certain things related to worship. In a few minutes, we're going to go back and emphasize worship,

Speaker 2 10:18

but in between, we're going to speak about Shabbat, and what we need to know, we need to embrace what Messiah taught at the end of Mark chapter two, where we are told that man was not made for Shabbat, meaning this God didn't create us so that we could keep Shabbat. But he says rather Shabbat was made for man. What we find is that God created that in order to bless us. And let me share with you. Shabbat is so controversial today in the church, that's tragic. We see that Shabbat is God's Holy Day. We also see in that same ending of Mark chapter two, where it's not by chance, but Messiah identifies himself as Lord of Shabbat. What does that mean? Well, you need to understand that the term Shabbat is a kingdom word. In Judaism, we call the Great Shabbat is another name for the kingdom of God. And what the scripture is telling us is that we, when we are committed to God's

expectations, that's the law of God, the commandments of God, we see going back to Exodus chapter 20, that God told the people when he gave those 10 Commandments, the assert, had he brought the 10 Commandments, what he expected, what he expected them to do, and what he expected them not to do, And when they heard of God's expectations for Israel, they were fearful as God began to move closer to them, the people trembled and they stood at a distance. They did not want the experience that God wanted to give to them that we talked about earlier that his fear would be upon them and they would not be able to sin again. The text says the people stood at a distance. Well, we look here in verse 31 is the people of the earth, they don't belong to the kingdom. They're earthly. They are bringing all their merchandise and their grain on the Sabbath day for what purpose to sell? And Nehemiah says we will not take from them on Shabbat, on his holy day, he says we will not leave or abandon and the implication is we're not going to abandon God. We're not going to leave him because he is the Lord of Shabbat, nor are we going to depart from the seventh year. That's the Shemitah. Now Shemitah despite a very popular book that was written a few years ago, Shemitah has nothing to do with judgment, we don't see that biblically, Shemitah has to do with God's faithfulness. That when we listen to God and we implement God's instructions into our life, God is going to work mightily, that if we on that seventh year, we trust God, we do not sow the land. We do not harvest it, we recognize that all that growth that comes up, it is for the poor, for the homeless, for the needy, and that they are free on what grows up supernaturally, they're able to take hold of God provides. Gods, and God will provide for his people supernaturally, not in great harvest on the first, second and third, fourth and fifth year. No, there's not going to be anything supernatural about those first years. It is only only the sixth year that there's that supernatural harvest that's enough for the sixth year, for the Shemitah year, and you have to plant, it's going to be so abundant that it gets us until the next harvest period, and if, by chance, there's a jubilee year, it goes even beyond that. Just think about how faithful God is. But you can't look the first year I'm going to take and hold a little back. The second year, I'll take a little bit more. The third doesn't work that way we have to trust God. So do not abandon this seventh year and then it talks about alone. Now some would say that this is relating to interests. We all know the Bible forbids taking interest from a fellow believer, and it simply says interests. We do not take we do not involve ourselves. We do not come under the authority of anything related to receiving interests next. Verse, And what was established for us was the commandments to give to us that we might give a third of a shekel. Now, what is that talking about? Well, in biblical times, there was that azit Hashem of the half shekel. But now, when the people came back, and some of the commentaries say because of the poverty that still plagued the people that they only were required to give a third of a shekel. Why for the work? And that word work, Abu Dhabi, also means what worship for? The worship of the Temple of our God. And for look at the next word. For the show bread, for the grain offering, for the burnt offering. For the offerings of Shabbat, the offerings of the new moon and the offerings of the festivals. For the holy things, for the sin offering in order that there was made atonement for the children of Israel. Let's pause for a moment. We need to learn something never. Ever talk about Christ's work on the cross as atonement. It is disrespectful. It is biblically incorrect. We do not see anything in the scripture that says that Christ is our atonement. When you look at Hebrews, it's propitiation, which is related to redemption, even though Messiah is our Great High Priest, he did not do any of his work on the Day of Atonement. He was crucified on Passover, we must always think of his work in light of redemption. We see in the scripture that he is our Redeemer. What's the difference? Atonement only conceals our sin, but our sin is still there. It still requires punishment, judgment, atonement is inadequate, but redemption, it eradicates our sin. Our sin is no longer there. It removes the need for any judgment of God. So

Messiah, he did not atone for our sins. He redeemed us from all of our sins. Verse. And it says here that this third of a shekel was for all the work

Speaker 2 20:10

of the house of our God, meaning the temple. Next verse and lots we cast concerning the offering, and also the wood. You can't make an offering without wood, so that the priests and the Levites, they could do their work, and the people could bring to the house of our God and to the house of our forefathers at season and times, year in and year out, in order to bring upon the altar of the Lord our God. Notice how this verse ends, according to what is written in the law. Next verse. Now we see a very significant word, a word of priority. We're talking about. Look at this text to bring the first fruits of the land and the first fruits of every fruit from every tree, year in and year out, and we bring it to the house of the Lord, but when we move to the next verse, we see that's not just the first fruits, but the firstborn of our sons, our children and of our Animals. Everything is being done according to what is written in the law, and the firstborn of our cattle, of our flock, to bring it to the house of our God. Do you see the emphasis on the temple? Why? Why over and over do we see this emphasis on the house of God? It's talking about God. Now, once again, we spoke about restoration. We need to also mention renewal. Once more, God is dwelling with his people this restoration also produce what we so desperately need, and that is reconciliation. God is no longer a distant God. God is not the God of exile, but he has returned to the house of the Lord that his presence are with the people, and he's available to be worshiped, to bring to the house of our God, for the priests, the ones who serve at the house of our God. Count sometimes, how many times the house of our God is mentioned? It all speaks about a privilege, a privilege to be personal, to enter into the presence of God that no longer God is distant, but he's dwelling with them. And this all began with tears, with grief, with sorrow, with Nehemiah being overwhelmed, but he was wise enough to do something he did not remain in this discouragement, but he began to fast and to pray and to listen and God began to direct his life. And what a change God began to manifest himself in Nehemiah circumstances, God began to move the king's heart and the Queen's in order that he receive permission and assistance and provision in order to go back to Jerusalem. Now I don't believe that Nehemiah, that he was thinking one day I'd like to go to Jerusalem during these festival times, they were taught that people had knowledge that. But they could not experience God in exile. In Psalm 137 it's a psalm that we sing when we bless God after we have eaten and we're satisfied, we chant Psalm 137, and in that Psalm, there is a very important question that Judaism answers incorrectly. The question is this, how do we sing the Lord's song in a foreign land? Now that is what the Talmud attempts to do to show us how to worship God, how to rejoice in exile. That is not from God. That is not how God thinks God wants to destroy that exile mentality, and he wants us to realize that we cannot worship God. We cannot experience the joy of God when we're out of God's will, when we are receiving the outcome of our sin in exile. That's not who God is. He is not the God of exile. He is the God of reconciliation, the God of restoration, the god of renewal. And he at the right time, according to what he promised, he moved. He led those individuals to Shushan, to share the truth with Nehemiah, to raise up Nehemiah in order that he would return to Jerusalem with a call and under the authority of God, and with the provision of God, and with the perspective of God, to do the work of the Lord, we do not worship God. We do not rejoice in a foreign land. God wants to bring the people back, so we worship God in the way that his word demands. I'm going to close out our conference. Then we'll have our questions with a verse of Scripture, and in this scripture, we see that God is speaking, and he's directing the people to a biblical truth, and that is that if we want to worship Him. There has to be

restoration. We cannot worship God with that exile mentality. That's the problem of Judaism, that Judaism has embraced the traditions of the elders. Look sometime at Matthew 15 and verse three, Messiah says something very profound. He says, The traditions of man causes you to forsake the commandments of God and what we see today. I like to think that I am part of the Messianic community, but the problem I have with much of the Messianic community is that they are more committed to rabbinical traditions than they are to biblical truth. When we embrace the traditions of man, we forsake the commandments of God. God doesn't want to teach us how we substitute his word. He wants to show us how he can restore us back to Biblical truth, and that's what Nehemiah was interested in. That's what caused him to remain faithful in the lights of threats and fear and a proclamation that the enemy's coming to kill you, and remember what he said.

Speaker 2 29:53

Do you think I'm such a man that I would flee? Do you understand this? Significance of this. He was ready and prepared to die. Anyone else said that the apostle Paul, remember when, when there was prophecy? Paul, if you go up to Jerusalem, you are going to be bound, and they're going to want to put you to death. Paul says, well, then I won't go did he say that? No, his life wasn't important to him. What was important and really what was the source of his life was obedience to the purpose of God, and that's what we learned from Nehemiah. We learned that he was someone who would not allow the enemy no matter how much fear, no matter how many threats, no matter how many times they wanted to sit and reason together, Nehemiah said to all of them, no, no, no, 10 times he's not going to change. I'll close with this. Don't let the things of this world change you. If you have become a servant of God through that gospel message saying no to the enemy, embrace the truth of God and realize that even if you lose your life, that's not a problem, because through the Gospel, you are going to have new life, eternal life, and not in this world. Aren't you tired of being here? Don't you want to leave here? Of course, God's timing, but I'm looking forward to leaving. I love my wife, I love my family, but I'm looking forward to departing from this world, this world, a world of sorrow, this world of grief, this world of tears, This world of sickness and this world of death. None of those things are in the New Jerusalem. They are uniquely related to this world of darkness and sin. I look forward to resurrection. One of the foolish things that I've ever heard is when people die, there's a congregation in California. Won't mention the congregation by name, but, but they always want to raise the dead. Why? When I read in the Bible, to be absent from the body is to be present with the Lord. Do you want anyone to bring you back to this world so that you can live another 235, whatever? No. If you look at that scripture carefully, it says to be absent from the body is to be at home, to be where God wants you to be. So we're not interested in raising the dead, taking us back from the presence of God. You said, well, Messiah did that. Yes, but they weren't in the kingdom of heaven. They were in Abraham's bosom. We want to be with him. Messiah said this, if I go away, and he did, I will prepare a place for you that where I am, you will be, how about always I like that to leave this body is to be forever and ever and ever with him. That's what excites me. That's what motivates me, and I believe that that's what motivated Nehemiah God. We praise You. We thank you for your promises. We thank you for your goodness, and we thank you, that you love us, that you provide, that you are giving God, a loving God, a merciful God, a God of forgiveness. We exalt Your name, we have gathered to praise. You and to confess that Yeshua HaMashiach, that He is Lord over all to Him be the glory in Yeshua His name.

Speaker 1 35:13

Amen, you've just heard the final part of our study in the book of Nehemiah. Please join us next time as we continue this teaching series. We hope you are 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](http://www.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.