

nehemiah_conference_session_5 (1080p)

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SUMMARY KEYWORDS

Nehemiah, conspiracy, spiritual battle, Israel, security, remnant, redemption, biblical definition, opposition, unity, negotiations, obedience, fear, covenant, transformation.

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 fifth part of our study in the book of Nehemiah, today's teaching is titled conspiracy against Nehemiah. And now here is Dr Baruch with today's teaching. I

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want to say publicly that I love my wife. I don't know why they're laughing, but, but you talk a lot whenever you say yes to God, and we should. We need to understand the implications to that, because when we say, Yes, God, we are enlisting in his army, we are entering into a spiritual battle. There is a real enemy, and the stakes are high. He is determined there are demonic factors working against us, and there is a host of enemies that are opposed to what we have said yes to. And when we look at the book of Nehemiah, one of the things that's emphasized over and over is this opposition. And we see that all Nehemiah is wanting to do, what's being emphasized is one thing over and over, he wants to build the walls of Jerusalem. And we find that walls, and I mentioned this last night, relate to security. The world does not want security for Israel. They want to see Israel being very vulnerable. They do not want Israel to take hold of God's purposes and God's plan, because the enemy knows. What are the implications to a faithful Israel, an obedient Israel, when Israel gets right with God, and they will, one day, all of Israel, no, but that remnant God is going to in the last days, after the scripture says in Romans chapter 11, that he's going to bring in the fullness of the Gentiles and praise God for that. But after that full number comes in, God is going to pivot to Israel, and he is going to bring about a message of redemption that produces a turning away from sin and transgression among that remnant of Israel, so that all of Israel is saved. Now when I say all of Israel, many people don't know what that means. You have to go back to Romans chapter 11 and see what God implies by that term, all of Israel. We really already dealt with it, because there is the fullness of the nations. And there's that remnant of Israel. That is who God is referring to when he says, all of Israel. See, we need to be biblical in Genesis, chapter 28, and verse three, we find a biblical definition of Israel. It speaks about the congregation. And here it's a different word. It's not that word that speaks of witnesses, but those who have assembled. And we are told in Genesis, 28 and verse three, that Israel, the Israel of God, is a congregation of peoples. We can be more specific peoples from every nation, every tribe, every people, every language, that have come together, that have one thing in common, that we've all had a

Passover experience through the true Passover Lamb, Jesus, Christ, our Lord and Savior, we have experienced His redemption, and therefore we've been brought into the family of God. Take out your Bible and look with me to Nehemiah and chapter six, the book of Nehemiah and chapter six. Now there is something that is quite redundant in this book of Nehemiah, and it's how the enemy continues. News over and over to raise up his head in opposition. We see in chapter six, in verse one, and it came about when Sanballat heard of Tobiah and Geshem the Arab and notice this and the rest of our enemies, not just these three men, not just three peoples, but there was a large number of other enemies that all came together in unity. We made mention of that in our last session, they came to unity in this conspiracy to move against the people of God. Why just keep reading? For I have built the wall, and there's does not remain in it any breach. Also at this time, the doors now this would be the Gates had not been placed in those locations where the gates are called to be, there is still a way to enter in. But changes are happening. God is at work. He is using the people of God, under the leadership of Nehemiah, to bring about a change, to bring security, to bring about restoration of this nation. Why it is only when this nation gets right spiritually, then and only then there can be that kingdom experience, that kingdom outcome and God was moving then, and we need to remember why, because he was preparing thing, not just bringing the people back, but he was preparing that nation for Messiah's First Coming. Look now to verse two and symbolic he sent, and also Geshem unto me. They sent, saying, Come and let us take counsel together in the villages in the plains of Ono. Now this was an invitation to let's reason together. I mean, we're all civilized, we're all rational people. So why don't you come Nehemiah so that we can reason together and find some solution. We're unhappy with what you're doing. Let's just discuss it. Now. That seems reasonable, but we need to remember something. The enemy is about one thing, and that is getting you to stop doing the will of God. This is all a lie, and it's so wonderful that Nehemiah recognizes that he's not deceived. Why he has discernment. He is able, as an outcome of his commitment to the will of God. He sees things differently. He understands what's going on here, and he is not deceived, and he is not swayed away from what he should be doing. They say, Come let us reason together in the plains,

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in the villages of the plains of Ono, and they were thinking to do to me, what's that unfamiliar word evil? What's evil? Anything that is against God's will. This is what this is about. Let's be rational. Let's come together. Let's begin negotiations. No, there are often times God's not wanting negotiations. He has already told Nehemiah what should be done, build the walls, Minister this restoration to the nation of Judah and the city of Jerusalem. Nehemiah has received his orders. He knows the call that is a. Upon him, but the enemy. Let's, let's talk about it. Let's, let's form a committee. Let's meet and discuss to find a solution. There doesn't need to be a solution. He knows what the will of God is and any change, any stopping. He understands Nehemiah has discernment. He understands it's evil. Verse three, and I sent unto them, he's going to respond. I sent unto them messengers saying, a great work. This means a work of God, a great work I am doing again, if you notice, this word for doing is always in the present tense. It is always a tense of significance, a tense of emphasis. He understands that a great work that I am doing, and he says, I'm not able to come down. Why should I stop the work when and we have a word? It is a word that relates to letting go. It is a word of concession. And Nehemiah knows there is no need to make any concession. He knows don't let go of this work. He's saying, Why should I come down unto you now? Do you see something more subtle in the text, this is all about one thing. Who is the master of Nehemiah? Is it these three individuals, Sanballat, Tobiah and Geshem? Is this who he's

going to be responsive to? Because God has already given him the assignment, and in any change, any hesitance, any stopping, shows of disobedience, a lack of commitment, a lack of the sense of urgency, and we should always be urgent about the work of God. Verse four, and they sent unto me. He responded. He sent those messengers, and we can just summarize what he said to them. No. Now that's wisdom. In fact, there is a word more often than not, we see this word in a verbal form. Now, many times we think of it as a synonym for this word. We've already mentioned lishmore To guard, to keep, to obey, but the word is nun Sadi resh, and we can find that same word that's really related to Messiah. Fact, there's a city that's named from this word. You've all heard of it. It's called Nazareth. And Nazareth means to obey God, to keep his word, to do His command. But there's something subtle in that word. In that word is found the concept of no think about your life. Have you ever had problems? Have you ever entered into disaster because you said yes to God? You have not. There is nothing better than agreeing with God. That's what we're called to do. God says something, what should be your response? Yes, but when the enemy says something, we should always say no, and that's what this concept is about. Messiah, he always said no to the enemy, therefore He never sinned. He was tempted, but never succumbed to temptation, because he knew the power of saying no to the enemy but always yes to God. Verse four, they sent to me this word. Notice four times. And I answered them this word, he said four times, no, no, no, no, they didn't give up. The enemy never does, because for oftentimes, the problem is this, we don't do what we need to do. We see an example of this in the life of Joseph, when evil was presented to him, what did he do? Flee any delay, any hesitancy, we find ourselves being weakened by that hesitancy, spiritually. So as long as we are there, being influenced by the enemy, we say no, but we don't flee. We are going to grow weaker and weaker because we haven't done what we're called to do, and that is to remove ourselves from the source of temptation. That's what we learn from from Joseph in Genesis. So he says each time he returned this word, verse five and Sam ballet sent unto me this word a fifth time. He doesn't get it. He won't give up. Why? Because the enemy knows how significant this is the problem with most of us, and I'll just make it personal. My problem is this, sometimes I don't understand how significant God's purposes, God's plan, God's call upon your life or my life, how important it is. The enemy won't stop. He'll never stop. Therefore, we need to give evidence that we're not playing his game, that we're not going to succumb to his influence, that we're not going to remain to be a source and an experience of temptation we need to flee. So Sanballat sent unto me this word a fifth time, and he did so through his servant. And this servant came with an open letter in his hand, and it was written, look at verse six, written in it that the nations among the nations, it has been heard. And this other one, Geshem, he says, You meaning Nehemiah and the Jews? You are thinking rebelliously. Now, over and over he's being accused of something that's not true, and we'll see that is he rebelling? No, he is obeying. But when we obey God, the world will have that perspective that we're rebelling. I can promise you something. The New Testament speaks of this, that in the last days, if we are committed to the truth of God, you know where you're going to wind up in prison. You are going to find out what many other Christians know, that being faithful to our Lord and Savior is going to lead to a present sentence.

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In Amsterdam, we have a friend, and he had a ministry in North Korea, but he stopped, because he would go and he would visit families of those Christians who are in prison,

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and he would hear from parents and children who are receiving information about their mother or Father and the torture that they are experiencing under that government. And he says, Finally, I just couldn't take it anymore, the suffering that fellow believers are going through, how they're suffering, why and. Because they believe the same things as you believe. They're committed to the same truth, and they want to serve that same God of Israel, and they're going through great suffering. Now, it is not going to be limited to just then. The times are changing. We had a change in Syria, and they wanted to present themselves, did they not as a moderate government that didn't last very long, did they? And we see that now, Christians in that country are being slaughtered. Where's the UN where's the European Union? Where are these, these leaders in the world? Silence, and I can promise you this, when that same persecution comes here to this nation is going to be the same thing, silence. The only one who cares about you, who has the power to deliver you, is our Savior, and he may, or you may have the privilege of being a martyr, but what we're learning now is that the enemy doesn't compromise. The enemy doesn't quit. The enemy understands the spiritual stakes of what's going on at that time. Verse six. It was written in this letter that among the nations it has been heard and Geshem has said, you and the Jews, you are thinking of rebellion. Therefore this is why you are building the wall, and you presently, there's that word, Hovey, presently, at this time that you Nehemiah, he's speaking about, have become king. Now Nehemiah is not the king. Nehemiah understands there's a coming King, but he's being accused by these false leaders verse seven, and also prophets you have established to call concerning you in Jerusalem saying the king in Judah. Now, has that happened? No, you see, the enemy is not bound by truth. Who's their father? Who is the father of lies? Don't expect anything in regard to truth or fairness or justice. Now I'm going to pause for a moment, because what we're seeing today in the world,

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in regard to the conflict in Gaza, I see great similarity. The world is not interested in truth. When we were in Bogota and we had that conversation with that woman, or I did,

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and she said to me, doesn't it burden you, doesn't your heart hurt for the 50,000 children and women and citizens that have been murdered by Israel. I said to her, where do you get that number? She says, this is all the news. That's true. Where do they get that number from? Hamas. And Hamas does not have a record of being truthful, neither does the Palestinian Authority. Let me just give you an example of two things. Back I believe in 2006 or 2004 there was what was known. It was reported in all the papers throughout the world of the massacre in Jenin. And we were told the media said that the Israeli army killed 3000 Palestinians. Now, in the end, when it was investigated by third parties, they found out there was not 3000 people killed. You know how many of the Palestinians? Uh, 52 now that's a pretty big number. A difference in number is it not 3052 what they never did say was how many Israeli soldiers were killed? Believe it was 31 you could look up that and verify the numbers, but when you have 52 on one side and 31 on the other side, we're not talking about a massacre, are we? We're talking about a battle. And I would say that the IDF, the Israeli Defense Force, was foolish. The reason why I say that is because of those 31 soldiers that were killed. You know how they killed? Were killed. They went into homes to arrest the terrorist buildings that were booty trapped, and they went in and it exploded. See, I would have done things very different. We should give the opportunities for the terrorists to surrender, but if they don't, don't send soldiers in, but level the building this, to me, is just

basic warfare. Another thing lies. We all heard about how Israel, right dropped a bomb on a hospital in Gaza and killed the first reports 500 patients. Now, when it was investigated, and even Al Jazeera came true to this, Israel didn't drop a bomb. You all know this. It came from a rocket that was launched by Islamic Jihad out of Gaza, wanting to go into Israel, but it didn't succeed, and it never, ever, ever, ever hit the hospital. The hospital was never hit. It was a parking lot near the hospital, and I believe approximately 2025, people were killed, but not what the report said, 500 now why I'm sharing this is don't expect truth from the enemy. They are not going to speak it. They're not bound to it. They are much like Pontius Pilate for them, what is truth? It is not revered, it is not respected, it is not embraced. You will be lied against. This is what we're seeing here. Nehemiah has never said that he's king. Look at Verse seven, and also prophets you have established to proclaim concerning you in Jerusalem, saying there is a king in Judah, and now let it be heard concerning this king, all of these words. And now Come, let us take counsel together. No change. Same thing. Let's talk about this reasonably. Let's enter into negotiations. I have no power, but I would tell Israel, there is no basis for negotiations. The former administration, the United Nations, they have said from the very beginning, cease fire. Now it's not God's will. Just be real clear a cease fire is not glorifying or pleasing to God, because I don't know of anywhere in the scripture that we see that the God of Scripture is the god of Cease fire. When I look at the Scripture, he is the God of justice. Our God holds guilty people accountable. That's who the God of the Bible is. Now there's mercy, there's grace, there can be forgiveness from him, but God always demands justice, a cease fire. Power is premature. There is no basis for it. We need to get wise. We need to use God's standards in forming our opinion and not being influenced by satanic propaganda that we hear throughout the media. Verse eight, another call, let's come together in the villages and the plains of Ono that we might take counsel together and solve this problem. Verse eight, I sent unto him, saying, it's not as your words, which you are saying for from your heart. See, Nehemiah understands it. He understands it. These men, simbalit, tovia Geshem, doesn't matter who they have a heart problem. And why is that mentioned? A heart problem? What do you do with your heart? As a man thinketh in his heart, they're not thinking properly. It says, For from your heart, you are and we have a word, Bo dam, what's that? It is an ancient Hebrew word for inventing something, conjuring something up. It has nothing to do with truth. It is not based upon reality. It is inventing something that is a falsehood. That's what these men are doing. Verse nine, for all of them, there's unity. There's a common purpose among the enemy. For all of them, what are they trying to do to scare us? Saying, let your hands be removed from the work and do not do what was the response of the people? What was Nehemiah solution to this? He says, Now, now, there's two words for now in Hebrew. One is the modern Hebrew word for now, which is akshaf. We never find that in the Bible, we find a different word, ata. What's the difference? Akshaf means now, but from a worldly perspective, ata means now, from the vantage point of God, it always in the Bible conveys something with urgent implications. And what does Nehemiah say? And now, let your hands be strong. It's that same word that relates to authority function mightily under the authority of God

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if you live long enough, I hope you do. If you live long enough, you are going to see this world more and more challenge the authority of God. This world is going to hate those who submit to heavenly authority. It is against everything that this world stands for. It is against the character of this world and the prince of this world. So just understand what's happening. And I think most people can look now and see there are changes happening rapidly in this world. This world is confused. We're confused

about gender. We're confused about everything. Why? Because we are removing ourselves from the truth of God when you are not committed to scriptural truth. You will easily be deceived by the enemy, manipulated and used by the enemy. We can say it differently. We are going to be spiritually exploited by the enemy. He says, all of them, they are trying to make us afraid. Saying, remove your hands from the work don't do. But God says, now with urgency, let your hands be strong. Verse. 10, and I came to the house of Shamaya. Now, his name is great. It means that he is a hearer of the Lord. That's good. But is he really? He has a name that says he is. But notice what else the scripture says. I came to the house of Shemaiah, the son of Dahlia, the son of a hate Tav El, and he is. What does your Bible say he is? I don't know where they get such an interpretation. The word is Azur. It comes from a Hebrew word latur, which means to stop, if you have the most literal way to translate it, he is a stopper. That's what he's about. And what does he want to stop the work of God? He is not someone who knows the truth. He's certainly not agreeing with the truth of God. He wants the work to stop the work that Nehemiah was commissioned to do. Now, why he's a Jew? She Maya. What would cause a fellow Jew to want the work to stop? Well, we don't have to guess the Scripture is going to tell us keep reading. And he speaking and says, let us take counsel. Where in the house of God, in the temple, where specifically, for let us enter into what's that word, the sanctuary. Now he's going to try to get Nehemiah to think of things in desperation. All of them. Remember what the Scripture tells us, all of these guys, the enemies, they want to do one thing to cause us to fear. Do you realize that is the number one tool of the enemy? Fear? We can say differently. The enemy wants us to worry. And the problem is this, what we worry about is not being faithful to God, carrying out his purposes. What we worry about is our selves. That is not biblical obedience. What does Messiah say to His servants? Take up your cross and follow me when we say yes to God, we just like our Messiah, we are heading towards the cross. Now was that a problem for Messiah Dying on that cross? No, we become more than conquerors in him. Death is not a problem. Why resurrection? And resurrection is a kingdom. Word, the resurrection is your transition. Without the resurrection, there's no hope. Without the resurrection, you will never enter into the kingdom of God. But through Messiah, and only through Messiah, you can experience resurrection because Messiah says, I am the resurrection and the life. Don't be deceived. You're not living life. Now. This is a world of darkness. This is a world of falsehood. Everything we're experiencing is not what God intended from the beginning. What changed it sin. When we go back to Genesis chapter two, remember that God gives always, always he gives choice. I don't understand how someone can teach and believe there is no free will, that everything has been determined. False God is a God of choice, and he places human. Vanity, that first couple, Hava and Adam, Adam and Eve in a garden, and that garden was prepared by God for them. Now we all like to eat. I'm not going to tell you what I had for lunch. It was good. We all like to eat. And God says you may eat from all the trees of the garden. And he talked about two specific trees, the tree of life and the Tree of the Knowledge of Good and Evil. And it was only that tree in the center of the garden, those two trees, the tree of life that sounds good, and the tree of knowledge of good and evil, God says, The Tree of Knowledge and good and evil, don't eat. What happens almost immediately, with a little help and assistance from that serpent, there that woman is. And the scripture emphasizes, hear this man, the Scripture emphasizes and the man, Adam ima, which means, with her. Now it's interesting. If you look at the Midrash, the rabbis have a very interesting take upon this situation.

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They see it's very significant that the woman ate first and then gave it to her husband. The rabbis say that if the woman would have did it opposite,

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the man would have never ate. Why he heard what God said, the day that you eat of it, you will die. He didn't want to die, but he stood the Scripture emphasizes he was with her, and she began to look at that fruit. She had poor discernment. She believed that that fruit was good when God says it wasn't. She believed that satanic propaganda. And she took and she ate, and only after, where was the husband? Where was he with her? But he was silent. He did nothing. And I think that says something. It says that men, I'm only speaking to the men now, we tend not to demonstrate our love for our spouse. Here he is. He knows that this is death. She looks at it, she takes it. He does nothing. She eats of it. He says nothing. Why he did not exercise the leadership that God had given to him because he was only thinking about self, and therefore he also ate in disaster. Now here's what I don't understand, in that prominent position was the tree of life. God only said, don't eat from the Tree of Knowledge of Good and Evil. He didn't forbid the tree of life. But they weren't interested in that. Why he is the resurrection and the life? What life are we talking about? Life that comes because of a kingdom resurrection. We're really not interested in living the kingdom. We like this world. We're familiar with this world. In this world, there's a knowledge of good and evil, and we want to experience it all. That's foolishness. Why won't we choose life a kingdom, life the people did not go back to our texts. Look at Verse 10, and I came to the house of Shemaiah, the son of Gallia, the son of me hate vow, and he was a stopper, and he says, let us take counsel in the house of God, in the midst of the sanctuary that is the Holy of Holies. We know something. You. That is a forbidden place. But notice what he says, and let us close the doors of the sanctuary. Why he's saying, You need to hire me. You need to come with me, and we'll go to that forbidden place. It's a place of one death. Why do I say that? Well, we were talking this morning right about the two sons of Aaron de Dov and Abihu, who went to that same location to worship God, but they wanted to worship God where they wanted, when they wanted, and with what they wanted to bring to him. What did God do? Slay them. Slay them. Now again, if we look at some of the commentaries this Shemaiah, all he wanted to do, I'll open the doors. I'll follow you right in. Will he really? He wanted Nehemiah to go into the Holy of Holies so God would slay him. But notice it says here, keep reading into verse 10, they want to slay you when at night, night is Revelation. It tells us that that night, they are coming to kill you. But nevertheless, Nehemiah had revelation. Notice his response, verse 11am, I a man that would flee? He spokes and says, Am I the type of man that would flee, someone who is like me? Would I come into the sanctuary? What he's saying is this, I'm not a fool. I know that it's forbidden to enter here, and the threat of dying doesn't motivate me to hide there. What he's saying is this, He does not love his life to death. He is not going to be scared into the Holy of Holies, not someone like him, not someone that's going to flee to avoid death at all costs. He says, As life meaning, as the Lord leaves, I will not come. Verse 12 and I made known. And what an important word, Behold, I made known. And behold that God did not send him, that this prophecy that he spoke unto me with tovia and send ballot. It was them that did what, hire him. This man lied all for what? A little money. Why? Because money belongs to this world. I promise you something. When you get into the kingdom of God, there are no banks in heaven. There are no banks in the New Jerusalem, none. There is no money. Remember what Isaiah says in Isaiah chapter 55 come and receive without price, without trading with God. Everything is what free. He has no need for money, but what he's looking for is committed people who are willing to lay down their lives for his purposes. Unfortunately, they are very

rare. Verse 13, on account of this, he was hired. He on account of rain, fear unto me that I should do this, do what sin this was all trying to get Nehemiah because of fear and. To commit sin. You understand what's being said here, when there is sin, what should we expect? Death? This was all about one thing, getting rid of Nehemiah. And Nehemiah is saying a man such as me, under the authority of God, you think that you're going to deceive me, that you are going to scare me to do that which is forbidden before God, he says, All of this came about from them for the sake of what evil, that's the word. We see over and over in this book of Nehemiah, everything that these enemies of God do, it's because they are committed to that which is evil. What's evil, your will and my will. Always, whenever we're committed to what we want, we will be manipulated, deceive and fail the purposes of God. It is only when we are committed to his will it says, on account what is their objective, that I should do evil on account that they will bring disgrace upon me. That's that accuser. He wants to lead us to sin, just like they tried to do, so that they can point out and accuse us of our failure. That's the enemy. This is their plan always. It never changes, and they never alter it. They never give up verse 14,

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but he remembers something. Remember. That word to remember is always connected to what covenant. He doesn't forget the covenant. What is the covenant? It is a container of what blessings and promises. This is what he's pursuing. He's not seeking the rewards of this world that are all temporal. He is seeking the blessings and the promises of God. Now the rabbinical commentaries say this is that patriarch mentality, because the patriarchs, they had faith and they exercised faith for one reason, because they were pursuing the promises of God. They were interested in that covenant, promise that through this people, all the families of the earth could be blessed. So he says here, remembering my God. And he says here that tovaya Send ballot as their deeds are also this one called nodaia, this false prophetess and the rest of the prophets that were all trying to do what make me afraid, cause me to fear this again. Remember, whenever you fear for yourself, you have a spiritual problem. You might say it's very natural, it is, but it's very problematic. We need to develop God into your hands. In fact, every Mozilla, when we meet in Israel, we pray and chant a song called Odon Olam, and at the end of that where we acknowledge there's one God, he has no equal, and we Pray into your hands, O God, I commit my spirit. That's wisdom. It's saying, God, I trust you. I am committed to your plans, your purposes. And Nehemiah was and despite all of this attempt to bring fear upon Nehemiah, they weren't successful. Learn a biblical truth. God always wins. If he doesn't win this battle, it doesn't matter the victory. Of the war is with God, always. God never is defeated. Why he's suffering? Look at verse 15. We have a wonderful word, shalom. It means wholeness, the wall, you might translate, it was completed in its entirety and with the gates. Now, earlier on, that wall was only halfway up, but now it was thoroughly completed. It didn't have gates. Now it does. And notice when they did it on the 25th day of the month of Elul now you think that was just by coincidence. See, we know something. We know that God we talk about the beginning of the year. Now that's really not what Rosh Hashanah is Rosh, beginning head, but Shena, that word, if I said the word Leisha. Note, what is that to change Rosh Hashanah is not the beginning of a new year. It's the beginning of change. Now what we need to do is that we need to look into a spiritual mirror. We need to look at ourselves as God sees us. And you know what he says to me, the same thing he says to each of you. You need to change. And we find that traditionally, if you Google the 25th day of Elul,

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you know what that is. It's the beginning of change. It is the first day of creation, because Rosh Hashanah, that first day of the month of Tishrei

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is normally seen as a day where the creation was fulfilled. Now, why is that important? Well, remember what we said, first in thought is last in action. Remember that God created the heavens and the earth, and the last thing that he created was who man, male and female. He created man. And what this is saying is this, it wasn't by chance or by accident or by coincidence that this all was fulfilled on the 25th day. This is when God had acted in the past to begin his work in order to bring humanity into this world. What the Scripture is telling us is this that this wall of Jerusalem was for humanity. Why, if Israel doesn't have security, there is not going to be a kingdom fulfillment. Because Israel has to be right with God. We should anticipate a spiritual change. And we shouldn't just anticipate we ought to be praying. You want the kingdom, that kingdom, according to Messiah, is not coming until Israel goes through a spiritual transformation. Now you have one sect in Judaism that's saying Messiah, aksharf, anakhiel. Seem at the Mashiach Akshar. We want the Messiah now. But most of Israel scoffs at these people Messiah. They really believe in that. They see it more as a fairy tale, but God is going to do something. He is going to bring the Bible says in Daniel, chapter 12, verse one, look at what Messiah says he is going to allow, with a purpose, the worst time of suffering ever for the Jewish people. It's not in the past, it's not the Holocaust. It's in the last case, and he is going to allow it. He's not the cause of it. But he will allow it, because Israel has got to be changed. Because, until Israel says, This is what Messiah taught, end of Matthew 23 until Israel says, Blessed is he who comes in the name of the Lord, that is a call for Messiah, and the only thing that's going to bring about that change, which is absolutely necessary, it's hardship, troubles and et cerahila Yaakov, a time of trouble, a time of tribulation. For Israel, God is not the cause. He will allow it. The villain is the Antichrist. God will allow to bring about a spiritual change. Let's conclude, how long did building the walls of Jerusalem take? 52 days. Again. Nothing's by by chance. Everything that's written down is for a reason. It literally says 50 and two days. Why? 50 is a wonderful number. Fact, if we look we use a word, yovel, which means Jubilee. Now, most of us, we hear that word Jubilee. We think of happiness, but that's not what it means Jubilee. In fact, the Scripture tells us it gives us another word, because people didn't know what yilvail meant. So when we look at the scripture to help us understand Jubilee, it gives us the word Dwar. What is Dwar in Hebrew? It's freedom or liberty, but not a liberty to do what you want. It doesn't use the word hofish, which in modern Hebrew, hope fishes a vacation. We don't like vacation, right? Because when I'm at work, I have to do what by bosses, but on vacation, I have to do what by what or what I want see. Hofish is not Dwar. Hofish is liberty to serve God, to be used by Him for His purposes. That's the good news. Now the number two, when we see that number more often than not in the Scripture, it speaks about two diversion, two opinions that are in conflict, and that's what we have here. God wants to provide liberty for you, a liberty to serve Him, to obey Him, the freedom to serve and accomplish his purposes. Two, there's always going to be two opinions, those who say yes to God and those who say no, the purpose of the book of Nehemiah is that we encounter God's faithfulness. And it's presented to us as a question, Do you believe this, that he is faithful and He is Able, and he is powerful, and what he wants will be, my hope is that you believe that, but the vast majority of the world are going to Say, No silliness. It's ridiculous. What about you? Are you committed to receiving that freedom that gives you the power and the authority to live obediently to the purposes of God? That's what Nehemiah is challenging the people. That's why this book is here to encourage you, just like Nehemiah accomplished the will of God

52 days, no one would have thought in such a short amount of time that this work could be done. They were complete. They were whole. They were Shalom. The people had that the gates were there. They accomplished and they had security, all because God moved to bring about this change. And again, God wants to bring about a change in your life. Father. We exalt you. We thank you for wanting us to change and enabling us to change. God left to ourselves, to our perspective, our desires, we are so far away from you, and we come before you now humbly with a desire to obey in a spirit of submissiveness, asking you to help us, to move us close to you, to give us wisdom, words of knowledge, Revelation, so we know what is your purpose, what is your call upon our life, and empower us to carry this out so that we can be found faithful, that We can be servants who are well pleasing to you, and that we can be instruments that live righteously and manifest your glory. God, your will is perfect. We want your Shalom, the fulfillment of all that you want. We want to participate. We want to walk with you and testify of God, God the Father, God the Son, and God the Holy Spirit. It's in your name, O Lord, the name of our Messiah, Yeshua. We pray amen.

Speaker 1 1:06:41

You've just heard the fifth part of our study in the book of Nehemiah. Please join us next time as we continue this teaching series, we hope you were blessed by today's message, and encourage you to share it with others. We also invite you to tune in daily on this channel for our broadcast. Be sure to subscribe and click the bell for notifications. To learn more about us, please visit our website@loveisrael.org 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.