

nehemiah_conference_session_3 (1080p)

Thu, Apr 03, 2025 11:06PM • 58:09

SUMMARY KEYWORDS

Nehemiah, faithfulness, shofar, God's provision, Jerusalem, restoration, authority, opposition, covenant, kingdom, prayer, obedience, revelation, building, disgrace.

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 third part of our study in the book of Nehemiah, today's teaching is titled, leads the people to rise up and build and now here is Dr Baruch with today's teaching. I

Speaker 2 00:16

want to thank Gary for blowing the shofar and what a privilege it is to hear the shofar, and there's some confusion about its significance. It's not just a message of repentance, but it's really about God's provision. When we hear the shofar, we need to remember what God has provided for victory, the means of our salvation, and the fact that God knows us, and he's provided that salvation for us freely. We're going to be talking about God's faithfulness in this first message this morning, and when I was hearing the shofar, I thought about a story. Now we have some friends that have a lodge in Alaska, and it's a very remote place. You can only get there by plane, and on Friday afternoon, the husband and wife tend to, in the summertime, go and take their plane and have a picnic to welcome Shabbat. And there was a young Israeli couple that had been traveling hiking in Alaska for about two months, and they were on this glacier there, and the wife says, you know, I'm thinking about the fact that none of our family knows where we are. We've been walking and exploring for months. And the husband said, You know what? God doesn't even know where we are. And about that time, our friends Paul, he blew the shofar, just like you did. And being Israelis, they knew in a second what that was. And the husband began to run towards the sound, and he sees Paul having just finished blowing the shofar, as Gary had done. And Paul says to him, Shabbat, shalom. And it just blew this young man away, because he had just said, God doesn't even know where we are. And then he heard the shofar. Isn't God good? I mean, just the providence of God. And we're going to see for Nehemiah when we look now, and you can take out your Bibles and look with me to Nehemiah chapter two, we see that God has brought change into Nehemiah's life, and I would strongly suggest to you that God wants to bring change into your life, but not necessarily the change that you're praying for, or that you're desiring, he has a godly change, and that change is connected to your submissiveness and your desire to obey Him. The more that you submit, the more that you want to serve, the greater change that God will make in your life, and the provision and the power of God will be available to you in order that you can accomplish his purposes, not yours, but His purposes. Now, Nehemiah, more than four months earlier, had heard a

devastating news. He had that opportunity that there were people from Judah who had come to Shushan. Why? We don't know, but they came with a message, a message of sadness that the people in Judah and those that had survived the captivity that they were in great and the Bible says great evil. It tells you and me, they were far from the will of God. And when Nehemiah heard that people after these 70 years had been fulfilled, there was no spiritual change, he was grieved by this. He was weeping over this, as we talked about it, over overwhelmed him. But God, you. That for purpose. And now, if you look at Nehemiah, chapter two and verse 11, we see that God's at work, doing something that Nehemiah never thought would happen to him, being in Shushan, being the king's cup bearer, being that covenant of the king, notice what it says. And when I came to Jerusalem. Now we don't know about his age, but he had maybe never been to Jerusalem before he was acquainted with exile being Shushan, But God in His faithfulness, and I want to emphasize that God in His faithfulness, brought him to Jerusalem, and he says I was there for three days now, three is the number of testing, but also revelation. Remember that, and we see that God had revealed himself, having proven that God is always able. We need to remember that by taking Nehemiah out from the king's service and now brain him with an assignment to Jerusalem. Look at verse 12. There is a very important word we see this both in the Old Testament and the Greek counterpart, for rising up. And whenever that word appears in the Scripture, it has to do with God raising someone up and calling that purpose person to an assignment that God wants to use and notice what it says, I rose up. Look carefully at the biblical text, because your Bible is going to include something that it's not there. It simply says, I rose up night, not in the night or during the night or at the night. That's what most Bibles say. It's not there. It's very abrupt. And in fact, we're going to see in this verse, verse 12, also in verse 13, and also in verse 15, that that word night standing by itself in an abrupt way appears now. Night has to do with Revelation. In fact, if you are a student of the Talmud, and I'm not encouraging that, but, but if you look at the Talmud in that section related to Passover, it begins with the word night, and that word night, the first few chapters of that section explains that night really is Speaking about light, but not a physical light, but Revelation. And what we see here is that God is moving. He moves at the night. Fact, yesterday was Purim, and we see that it was nighttime that the king could not sleep, a different King. It was at night time that Haman, you're learning, he came to the courtyard. And we see that it was nighttime that God began to change everything in the book of Esther, everything that was for the demise and the destruction and the death of Israel. God in his sovereignty, God in His faithfulness, he turned over. He made a change, because God manifested himself at night. We don't see his name in the book of Esther. You all know that, but we certainly see God's power and God's activity, and that's what we should see in verse 12. He got up night time. God was going to reveal something. He says, I and a few people who were with me, he says, but I did not tell to any man what my God. And then we see that that present tense in Hebrew, always wanting to emphasize, always saying, this is significant. I.

Speaker 2 10:01

God, that God had set in my heart what to do for Jerusalem. Now, Jerusalem is a kingdom. Word. Jerusalem literally means to take possession of peace, not a worldly peace, but a biblical peace, which is always related to the fulfillment of God's will. And that's why Jerusalem is mentioned twice. He came to Jerusalem, and now in Jerusalem, God had given Nehemiah a call, something that he was supposed to do, and it says here this awesome assignment. We know what he's going to do. Fact, we have already been told that God brought him back to Judah for the purpose of building Jerusalem. Jerusalem, remember a kingdom word this book has Kingdom implications. Here, someone who would

have never been used in our minds. He's a cup bearer. Don't bother him. He's got an important assignment. He has a prestigious assignment. He has prosperity, but God took him away from all of that to give him an assignment to serve God in building Jerusalem up once more, and notice what the scripture says again, everything that we encounter in the Word of God is for the purpose of Revelation. It's not just written by chance. It's not idle information. It's anointed by the Spirit. And what does it say? A beast. It's an animal. This word, there's two words, chayote animals, that means any type Bihi Ma is a domesticated animal. And why is that significant? Well, if you know what the rabbis say about this word, these animals, like cattle and sheep, they have value. When he says, Here domesticated animals be hemote. There is none with me. What is he saying? I have no money. In fact, the only animal that is attached to him notice what he says, but only the animal which I'm riding upon, meaning he has no wealth, no financial means, to accomplish what God has called him to do. Now you can hear that and be discouraged, or you can hear that and be excited, because God is never struggling in regard to finances, never whatever God calls you to do. God will provide it when we were in Columbia last weekend, we met a pastor who negotiated to buy a building, the building that we were in. He was a businessman. He had no money his church, nothing but God told him begin negotiation to buy this building, and when he did, those who he were negotiating with, they thought he had money, he did not, but God moved supernaturally to provide everything he needed to close on time. This is what we're seeing here. Nehemiah says God has put something on my heart to rebuild Jerusalem, but I have no financial resources to do it. Fact, all that I have is a value. Is this one animal that I'm riding upon? Verse 13, and he says, Here I went out of the valley gate second time Lila night time, God is going to reveal something to us. We are going to have clarity in regard to why these men spoke to Nehemiah several months ago, and why Nehemiah was brought to prayer and fasting, all of this was preparation for what God had planned to do and Nehe. My was just being used as a vessel of God in order to accomplish the will of God. And there's nothing unique about Nehemiah. God wants to use you and you and me and everyone who are in that new covenant relationship for his purposes. Realize God can provide, and he will provide so that we can have a divine success. Says in verse two or verse 13, I went out of the valley gate night time before the well of jackals. Now, again, everything in God's word is significant. See, when I come across the word jackal, it speaks something to me, and that is, it is a place of desolation. Jackals don't live in the city. They don't live in the Force. They're not in good land. They live in desolate land. And this is what God is conveying. Where is Nehemiah? He is in a desolate place where Jerusalem, this is not the Jerusalem of old, a glorious place, a prosperous place. It is desolate. I have a question for you. Are you familiar with what a Jackal is? Have you ever heard a jackal. We want to really provide. Just go beyond the norm, and I have my trusty assistant if she can come and what I want.

16:56

I'm not imitating one.

Speaker 2 17:01

Some time ago, I was outside. We hear this all through the night, the sounds of the Jackal, because where we live is a desolate place. We live right by what's called the mid bar, a place of of emptiness, a place of no provision, that's the home of the jackals. So this is what you hear when a jackal speaks. Thank you, Carlos, you.

Speaker 2 17:52

It's what we hear several times a night, and it reminds us there's no provision. This is a place of desolation, and God loves to turn what is desolate into his glory. This is your call and my call as well. So it's not by accident that we read here, that I go out of the valley gate at night time before the well of the Jackal to the gate, which is known as the Dung Gate, another clue of what we're talking about. And I was and it's a unique word. It means to look intently at something. It's a word of paying great attention, and this word is going to be repeated a few times. Notice what it says. I was gazing intently at the walls of Jerusalem, and as he did so, he saw the day had been breached. It's in the plural. There was many places where those walls had been burst through. When we look at that word here, remember in Genesis 38 fact, I was speaking this morning with a person, and we were speaking about Tamar. Remember Tamar in the Bible, the daughter in law of Judah, and she eventually had twins in a room, zerach and Peretz. What does Perez mean to burst forward? Well, this is the same word. It describes the walls that had been burst into. And this is shame and notice what else. And her gates meaning the Gates of Jerusalem, they had been consumed or. Devoured by fire. Verse 14 and I passed through the gate of the well to the pool of the king, and there was no place for an animal to pass under me, meaning he had to get off that beast, and he had to walk. The animal could not enter verse 15. And I went up, and I know what your Bible calls this, but it's the Hebrew word Nahal. Now again, the best student of the Bible is the one who's willing to invest the most time, the most effort. Because this word now what it literally means. It represents, well, you know the German word vadi. It speaks about a riverbed that is dry. Now it's dry in the summer, but in the rainy season it's no longer dry. It becomes a river, and what we find is it is God that fills it. It is a term of God's provision. Let me give an example. Nachal is this dry river bed. But if we say nahala, same word, we just take it from masculine to feminine. You know what it speaks of. Nachala is an inheritance. It always relates to provision. What have we just been told? Nehemiah has an assignment. He has no financial means to do it. God's telling him, when we read this, that he's going to provide. It's not unique to Nehemiah. God is indeed a provider. God loves to give, and the more desperate our situation is from our vantage point, how we see things, how desperate Nehemiah must have thought. He inspects intently the walls of Jerusalem, and he sees one breach after another breach after another breach. But God has called him to bring about change, and we're to see that change in a movement, in a moment. It says here, look at verse 15. And I went up into this dry river bed, and what's the next word? Night time? It is a word of Revelation. God is revealing to Nehemiah in a more straightforward, more perfect way what God's purposes are. And he says again. And I looked intently at the walls, and I returned, and I came going backward through that gate of the valley and I returned, but look at verse 16, but the officials. Now, this is probably, it's a different word. It's probably speaking about those officials that were in the land, not the enemy, necessarily at first, but those ones who were leaders, who were there, he says, and the officials did not know where I had walked and what I present tense, emphatic, emphasize what I am doing. It refers to his call, and he's going to do it for who, for the Jews, for the priests, for the noblemen, and for these officials and everyone else who does the work? Now, do you see a principle? In order to benefit from this call that God has on Nehemiah, you have to participate. It is only those who participate in God's activity that are going to receive the benefits of what God's doing. So God moves him to do this work, and he says, Concerning all of this, look at the end of verse 16. I did not tell. All now there's probably a reason for that. If he would have said why he had come, I am going to rebuild Jerusalem. The first thing the walls, you have to have defense. You're going to meet opposition, and we're going to see that clearly in the next few lessons, how significant the opposition was. But he didn't say that

because he knew none of those resources, none of those meetings, had already been provided. So he did not tell them anything. Verse 17, and I said unto them, do you see? What's the next word? The evil? Understand what is being taught to us? Nehemiah, the man of God, the one whom God was well pleased with, the one who was under the authority of God. We'll talk more about that and why. He says to the people verse 17, do you see the evil in which we are in what's evil? They are outside of God's will. The state the current condition of Jerusalem is not according to God's will. It is the outcome of the enemy's activity. And What is God doing? God is doing the work of restoration. God loves to restore. The enemy comes and destroys. God can build it back. See, this is one of the reasons why God, according to the Bible, hates Esau, because Esau, what God destroys, Esau wants to build back up. He is always against the plans and the purposes of God, and therefore, it's because of that defiant spirit of Esau and the Edomites that God hates them, but he says, Here, look at verse 17. He says to them, do you see again the present tense? Are you seeing the evil which we are in and how Jerusalem has been destroyed, and her gates have been devoured with fire.

Speaker 2 27:48

That's the current condition. And now, finally, after showing the people what is truly the situation, see Nehemiah is different from these name and claim it people, because I hear so many times, don't say that. Why not? Oh, because power is in your words. If you say it, if you confess it, you're going to cause it. Excuse me. See, God is that way. When God speaks it, he speaks it into being, not us. Never get confused that we're God. Lot of people are, and it's tragic. So we need to deal what we're learning here is something very different than the name of the claimant people. We need to understand reality, and it's only when we perceive correctly from God's vantage point our reality, then we will be led to pray to Him. This is a desperate situation. There is no security. Jerusalem has been destroyed. The people there are suffering greatly, that's reality. Confessing that didn't cause it. Confessing it shows you have an understanding for the change that God is promising to make, and God loves to make changes. Verse, verse 17 at the end, come. This is Nehemiah speaking. It's a challenge to the people. You see reality now, the reality of Jerusalem. He says, come and let us build the walls of Jerusalem in order that there will not be any longer a very important word. We've encountered it three, four times here, PA, which is disgrace. See in the current condition based upon. On the choices that that earlier generation made. They are living now and have four decades that lived under disgrace. That is not the witness that we're called to give. We are called to be testimony that the one true, living God works in our life, leads us, provides for us, empowers us, that we are loyal and faithful to Him. But that's not the reality at that time. What's God going to do? He's going to change it. And may I be so direct to you that God is looking at many of our lives, and he sees disgrace. He sees emptiness. He has seen you order your life and the destruction that you have brought about. It's disastrous, it's shameful, but God wants to make a change, and he's taking that real situation that not our words created, but our disobedience, our selfishness when we desire No thanks, God, I'll decide things for myself. I don't need you. This is their reality. But God, through Nehemiah, is encouraging the people. He says, Come, let us build the wall of Jerusalem that there will no longer be any more disgrace. I would look at that verse, The end of verse 17, and see it as an invitation that God is presenting through Nehemiah, an opportunity, an opportunity for restoration, to regain the call and the purposes and the glory of God. Verse 18, and I told to them that the hand of my God, what's hand authority. Nehemiah was saying, I'm challenging you and inviting you to come and build but you need to recognize something. I am a man under God's authority, when you are a man or a woman that lives under the authority of God, you're dangerous. You're dangerous to

the enemy, because when you demonstrate you're under God's authority, you're under that anointing, and you are going to experience God's power, His provision, his presence. And with those things you can do, all things, you become someone who does not encounter limitations. See one of the ways that we speak about God in Israel, we call him *en Soph*, and there is not self an end. And self is also a way of expressing the concept of infinity. We can say differently, and so speaks about the God who knows no limitations. Now my question to you, my challenge to you is this, do you believe that about God? Because oftentimes what happens is we receive a call. God communicates what He wants us to do, and if you're like me, we begin to see reasons why it'll never be that way, that's faithlessness, or that's fear, or that's giving priority to a false reality. See what Israel was experiencing. Jerusalem's condition was not a godly reality. It was the outcome of sin and disobedience, but God is speaking and using Nehemiah to bring about a change, a change of restoration, and God is able to restore most things, all things. Do you believe that? Do you expect that? Does your life and your obedience reflect that? That's the key. Nehemiah did. Nehemiah was faithful. He said to the people verse 18. And. I declare to them, it's a proclamation that the Hand of My God was good upon me. Do you see the play here? *Yad* hand authority? Where do we find the authority of God on us when we are committed to His goodness, His will, good will of God. It was only because of Nehemiah's commitment to the will of God that he could demonstrate and proclaim to others, I'm under God's authority. See, here's the problem. Most of us, we're not under God's authority. We're doing what we desire. We're pursuing our dreams. We have been deceived by the enemy. You know a word that's really popular today within the church, *Destiny*, bad word, good word, the providence of God. It's only when we submit to the will of God that we can expect God's providence, God's activity, his faithful activity in our life. Now, the providence of God, you know what in Hebrew *hashera* Teach. What does that mean? Providence? Of God in Hebrew is translated, God's personal supervision when we say yes to God. Wise thing to do when we say yes God, God will become a personal supervisor. I need that now. Rivka thinks she's that for me, but, but it's not. I need God to personally supervise me. For him to say, not that that's not my will, but in order to experience this providence of God, we have to be listening. See prayer, we don't pray right. Most of the time when we pray, we give God our requests, our supplications, our desires, what we want God to do. Then we say, in the name of Jesus, amen, that's not prayer. Now. Now, Aaron would tell you that the word the verb for prayer is *lahit palel*. It's in a unique grammatical construction. It's known as the Hebrew reflexive. Let me give an example

Speaker 2 37:42

in the book of Job, when God spoke to Satan, he says, Where have you been? What did Satan say from going here and fro, back and forth? It's that same construction. There's always a response. It is the grammatical construction of an answer. So when we pray and we share with God our requests, our supplications, our desires, we shouldn't say in Jesus' name, amen and leave that is insulting to God. That's not prayer, because the Hebrew word for prayer should cause us to expect a response from God. The most important part of prayer is not what we say. The most important part of prayer is God's response. And if you're not waiting, if you're not committed, if you're not expecting a response from God, you're not praying. You are not praying according to biblical truth, all you're doing is, and this is scary, all you're doing is ordering God around. Doesn't produce good results. So Nehemiah, he is demonstrating, I am a man under God's authority. I'm under the hand, the good hand of God. I'm committed to his will. And he says something, now, this is an awesome task, but he already wants to share with the people God has already began. How well, just keep reading in the middle of verse 10,

verse 18, the AF. Now that word means an even. Whenever that word appears, it is a word of emphasis. He's emphasizing the words of the king and. The King has given him those letters of authority in order to move from one place to another, what the king has said to me and all what the king has already provided for this to be a reality, and when the people heard, we're just having a half a sentence, but the implication is, Nehemiah would have shared how God has already shown Himself faithful, how God has already began to move in This situation that he changed, this most powerful king, the one who's leading the most powerful empire at the time. And how this king, this, this Gentile King, is committed to the God of Israel. And what happened? Notice, they said, Those who were hearing him listening. They said, there's an agreement. When Nehemiah spoke, he says, akum, I got up. Now we see Nakum, we get up and we will build. Let our hands be strong, Hazak, let our hands be strong for what? For good? That's what it literally says. What is good related to the will of God, they have committed under Nehemiah leadership to build Jerusalem, and they're going to begin with the walls. Now things are going well, right? Nehemiah understands his call, what God has given into his heart. He's committed. He understands the task at hand. He understands the lack, right now, of the resources financially to do any of this, but they believe God's in this. This is God working to restore what the enemy has destroyed. God loves to do that. God is a builder the enemy is a destroyer, but God loves to build. Verse 19 and Sanballat, the horonite, he heard. Now this word for hearing is unique. We say in Hebrew, this word for here, doreshit guva, which means demands a response. So Sanballat, the enemy, he heard what's going on and he responded. And also, tovia, what does your Bible say? Who is tovia? Okay, you said a good servant. Now he's an ammonite, that's correct, but he's a servant, not a servant of God, but a servant of the enemy. He's committed to the enemy's purposes, not God. That's what's being revealed here. Some Bibles simply say, an official. He's not an official. He's a servant. And also Geshem, the Arab and what did they do? These three men in unison, these three men began to the Hebrew word LA, ad. They began to mock, or it's a word of ridicule. They mocked and they ridiculed us, and they despised us, and they said this thing, which you are doing, there's a change. Up until this time, whenever the word Oh say doing is used, it's always in the smealer, it was only used in regard to what Nehemiah was doing. But now there's a change, because Nehemiah is not alone. There's now a group of fellow Jews who says, Let us come and we will build. We will reveal. We will rebuild, laughing at me, we will rebuild this wall, this city, our hands will be strong for the purposes of God for His will. Now they know that there's a decision, a god pleasing decision, but notice how they interpret it. Look at how verse 19 concludes. Will you be against the. King. That's what they're saying. What you're doing is against the king. Is that what you're going to carry out? And notice how verse 19 ends, that you all are what's the word

45:14

rebellious? Now, what are they doing? This is important, because they are serving God. How does the world see it? Rebelliousness. Now to me, I think of Isaiah.

Speaker 2 45:34

See, there's a time coming in our future, but it's not a new time. Remember what Isaiah says, there are time when that which is good will be called evil, and that which is evil will be called Good. Meaning. There's coming a time Nehemiah is living in it. We will too, in the future where that which is God's will, the world's going to say it's evil, and that, which is apart from God's Word, the world's going to say that's good. That's where we're moving. And as we look at, and I say this with with all humility and

seriousness, when we look at many of the decisions that governments around the world are making, they are choosing incorrectly. They are viewing things that are against God's will as good, and those things that glorify God that's related to the will of God as evil. So we're going to be viewed as rebels when we have a desire to what's being done here, what's the message? They are rebuilding the kingdom, the kingdom of Judah. This is God's will. Guess what it is God's will for us to be about that kingdom business, and we are going to be viewed by as rebels and we are going to be persecuted, guarantee it. Now, I know a lot of people's eschatology, their studies of the last days, think, no, we're not going to be persecuted. We're not going to experience this time of tribulation. We will be persecuted, but we will never, ever, ever experience God's wrath. Verse 20, our last verse. So they spoke these enemies sent in ballot tovia. Geshem. They spoke in unison. They spoke in a ridiculing, mocking way against the Jews. They called them rebels, that they are going against the king. Now Nehemiah is going to respond. And I like Nehemiah because he's never, ever intimidated. He never allows the enemy, and we're going to see this to cause him to turn away from the work of God. That's what the enemy does. He will try to scare you, discourage you, bankrupt you, in order to get you away from doing God's will. That's always the case. That's his way of operating. But notice, Nehemiah, he heard what they said, verse 20, and I answered them a word, not a speech, not an hour orientation. I answered them a word, and I said to them again, the God of the Heavens, He knew this was an awesome responsibility. He knew that he in and of himself, no matter how much support that he got from other humans, was not enough. If the God of heaven was not in this, it was not going to work. But he knew something. He knew that he had a call. That's so reassuring when you know what you're dedicated to is God's will. When you really know that you know something else. What is that? Just keep reading. I said to them, the God of the Heavens, He will be in the hill. Why is that important? It's the cognitive stem that God will make us successful. That same word is prosperous, not talking about a financial wealth, but talking about. Uh, accomplishing the will of God. And God will make us successful, we and who else, we and his servants. We could translate it this way. We even His servants. We will rise up. He's not discouraged. He's not intimidated. He is defiant against the enemy. See, here's the problem. If you are Esau or the Edomites, you are defiant against the word of God, which is not good, but God wants us to have that defiant Spirit against the world, the governments of the world, we're not under their authority. We are under the authority of God. Never be intimidated. Do not allow yourself to be discouraged because you are on the Lord's assignment. He says, Let us rise up and let us build but you all now he's speaking to the enemy. Notice how this chapter concludes, but all of you, you will have no portion in what's your Bible say righteousness. Righteousness is a kingdom. Worth, says righteousness. But what we need to understand, he's saying you have no plan, no part of this kingdom pursuit. Now they didn't know when Messiah was going to come, but they were doing the work to prepare the kingdom, not for Messiah to come the final time, but for him to come the first time. But there are messianic implications. He says, None of you will have any portion in righteousness. And there's another word we saw this word last night, zechron, memory or memorial. Now, what did I tell you that this word always connected to covenant? Whenever the word to remember or to memorialize something, it's always connected to a covenant. Let me give you some proof of that. We have a new covenant. What ratified? What put that New Covenant into power, the blood of Christ. So we see that, that when we do something in my memory, isn't that what we're supposed to do when we take the Lord's Supper in his memory? Why his memory when we do so, we remember also that new covenant. So they have no covenantal hope. What's a covenant? You know, the Bible understands a covenant, a container of BLESS, blessings and promises. So when you enter into that covenant, especially the new

covenant, which is a kingdom covenant, you are having God, promise him, obligate himself to you, that one day you will receive these covenantal or Kingdom blessings and kingdom promises. And notice how the chapter concludes, you will have no portion of righteousness, or memorial, where, in Jerusalem, that's a kingdom word. It talks about an inheritance that we are going to have, and what are we going to inherit, the fulfillment of God's will. Now, when you understand Nehemiah from that perspective, just a biblical perspective, you can see why he is so committed, why he is fearless, because he knows he is under the authority of God, and He knows all of those enemies, Geshem tovia Sanballat, are working in opposition against the authority of God, and it's just a matter of time that they're going to be defeated and God will show Himself faithful. God if we listen, God if we are obedient, God if we're humble, he will always, always, always show Himself faithful to move and equip and provide. Whatever we need that we can accomplish, not our purposes, but his purposes. And I am so glad that Nehemiah, that he heard from God, he responded to God, and we know we won't learn what he was able to accomplish. And my hope, and really the purpose of this gathering is to encourage you

Speaker 2 55:29

to be listening to God, to be submissive to God, to be humble before him, because God wants to use you don't know for what purpose, but God wants to use all of His redeemed people in order that we can play a role, that we have the privilege of participating in what God is doing. And when I look out in this world, and I do so with the lens of prophetic truth, I see God already at work in building his kingdom. What does he say? The fields are white to harvest, but the laborers are few. Is God calling you and you are non responsive? Are you following not the authority of God? But have you been deceived to have a worldly perspective rather than a kingdom perspective, Father God, we thank You that You are a God of absolute truth, that you are completely good and righteous, and that you are faithful, and that You transcend all things and enable your people to overcome all things, Father, help us to confess and to do so sincerely, that with you, we can be successful In carrying out your plans, your purposes to be about this kingdom. Call this kingdom business to you be the glory today, tomorrow, forever in Yeshua, His name.

Speaker 1 57:33

Amen. You've just heard the third 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 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 in.