[Musical Introduction]

[Speaker 1]: Good. Our father we thank you for this day that you have given us. And as we look to you now for leading and direction in this time of worship, we thank you father for the words that we have sung with our hearts and with our lips that in this act of worship it may please thee. We ask you ask you father now as we meditate upon your word as your servant brings it to us. Help him to break it small that the Holy Spirit, who is the teacher, may take it to our hearts. We thank you father today for eyes that see and ears that hear. And we pray that they will be open to receive that word which you have for us. That word of god which has the power within it to change our very lives. And father we've just sung, faith is the victory. May we have faith and believe even this morning that the word that you have for us has within it to change our very lives. And we thank you for that. Bless this time together, father, we pray in the name of our lord Jesus Christ. Amen.

[Charles Feinberg]: Yes it’s right in here. Our brother Charles talked about that knocking of the knees, I didn’t hear them at all did you? Now many of you know from years of coming to cannon beach conference center. Others may not be too acquainted with it. But among the ministries of the conference is the ministry of getting Christian literature in the hands and hearts and homes of the conferees. Those who attend the conference. And so we do have a book room. used to be where the administration for ecola hall is, but now in the red lounge, thank you, in the red
lounge, we have right off of it, by the side of it. Coach. We have the book nook. And some of our books are there. Thought perhaps you might buy them now because if you buy them, we would be glad to autograph them with the same right hand that wrote them. If that’s worth anything. It’s amazing how much a book is worth when the autograph is on it. Now a few of you dear ones have mentioned either relatives who are Jewish and unsaved. your children may have married into Jewish family. Or a loved one who is going one mentioned, that a son beginning to go with an unsaved Jewish girl. Well there are some books that would be pertinent, would be helpful. One of them is ‘is the virgin birth in the old testament?’ is the virgin birth in the Old Testament. We have those in the book room. And the lord has blessed this ministry already. the backbone of new testament prophesy is in the Olivet discourse of our lord Jesus in Matthew 24 and 25, mark 13, and Luke 21. Connection with Daniel 9:24 to 27. Here are 7 studies in the Olivet discourse. Israel in the last days. This is also in our book room. Now a number of years ago, we wrote a series of 5 books on the 12 Minor Prophets. They are now all in one volume put out by moody press. But there are still some books in the individual small books and I want to be fair with you by telling you that after this particular group has been sold out they will not be issued that way again. The principal, I’m sure he must be head of one of the Christian schools up in Canada wrote me urgently. He said a number of years ago; I saw a number of volumes, a few items of yours on all the 12 prophets, minor prophet. And I recall that at the end of each chapter there were questions. He was right. They aren’t in this. Moody press didn’t seem to want to add that amount. I think it’s helpful for studying. And here they are. By the way, we hear of so many dear Christian ladies having coffee studying with some of the unsaved neighbors or with some of the saved ones. Would be here, folk who knew the lord. And here you could make a real study out of it all of your own. Chapter and then questions. I say again, in all truthfulness, that when that
particular batch is out, you will not be able to get it again in that form. Here are all of the 5 volumes in 1. God has given it a very very wonderful wide greeting. Here is one on Israel in the spotlight. And before I begin Nehemiah this morning, I do want to read with you a portion of Zechariah. I was alluded to it when I heard on my little radio from seaside this morning what’s going on with reference to this jihad, the holy war they’re declaring it. Because they see Israel is of a mind to keep, to keep Jerusalem. And that is distinctly stated in the minor prophet. Now this book consists of messages which we preach for a number of years when I was at the church of the open door with Dr. McGee. I was the pastor of the Jewish department for 5 years, from 1948 to 53. And here are not all the messages but some of the messages and Dr. Talbot of blessed memory has written. Yes, he wrote the foreword to it. Israel in the spotlight. That also was there. And the lady, a very lovely lady, there were numbers of ladies there. But Mrs. Ruth Clark is there I think there this morning. Shell be glad to wait on you. And if you can’t find anyone speak to Brother Charles, or chuck or myself and well see that one of the ladies waits on you. Now, numbers of you are asking questions in between meetings and that’s alright. Let me give you this word because I know some will be asking concerning it. Turn with me to the 12th chapter of Zechariah. This is not a study in Zechariah, but just to give you a little thumbnail sketch. Notice the second verse in Zechariah 12. If you’re using the Scofield, new Scofield 974. Up in the northwest corner where Olympia Washington might be or Bellingham or blain. Verse 2, behold I will make Jerusalem the world should be basin of trembling unto all the peoples, that’s nations, round about. It’s going to continue to be. You haven’t seen anything yet. All these negotiations about the oil well then the sinaitic peninsula and this that and the other and all of the western side of the Jordan, these settlements and all that. That’s all believe me window dressing. The real heart of the matter is who gets Jerusalem. Jerusalem. Behold I will make Jerusalem a basin of
trembling to all the peoples. And notice Jerusalem mentioned again in that second verse. Jerusalem mentioned in the third verse. In that day will I make Jerusalem a burdensome stone for all people, that’s nations. All that burden themselves with it are going to be cut in pieces. Though all the nations of the earth, how many? They’re all going to be in it just as in a maelstrom. Just like a huge suction draws them all in. whether or no. they’re going to be gathered together against it. And then you notice Judah there in verse 4 in verse 5 Jerusalem. In verse 6 you have Jerusalem twice. In verse 7 you have Jerusalem. Hear it. Verse 8 you have Jerusalem verse 9 you have Jerusalem. This chapter is just salt and peppered with it. Verse 10 you have Jerusalem. Verse 11 you have Jerusalem. And 13:1 you have Jerusalem. That’s where Cowper, William Cowper the great hymn writer got the inspiration for the hymn, there is a fountain filled with blood drawn from the Immanuel's veins and sinners, plunged beneath that flood lose all their guilty stains. Zechariah 13:1, on that day there shall be a fountain open to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. So my dear friends. While you’re looking at the newspapers, the Portland Oregonian and your seaside papers and your estoria papers. Be sure you compare them with the word of god. Jerusalem is one of those problems that’s not going away. And that’s one of the reasons why when the lord Jesus Christ comes again not in the rapture, but in his visible return his feet touch on the Mount of Olives. Which is on the eastern side of Jerusalem. The ultimate questions among the nations are going to be answered in Jerusalem. I trust all have some time perhaps during this week to mention a letter that was gotten by a friend of mine in Sunnyvale California he wrote to the department of geology in the state of Israel and asked them if they’d been doing researches on the Mount of Olives. Come for every service because I can’t yet tell you which one I’m going to talk about it. So don’t miss it. You know when mother and dad told you to go to bed. You wanted to stay up an hour longer. Why?
You were afraid you were going to miss something. Don’t miss it. Now, in the first message on Nehemiah. The man god uses, what a man of god this was. Rebuilding the walls of this same city I’m talking about. Jerusalem. Do you know the thoughts that come through your mind and Heart and spirit when somebody mentions mother? Or home, or country or patriotism, or god or Jesus or Christmas. Those warm and tender and pervasive concepts. I want to testify to you this morning that all those words have a parallel. They don’t mention Jesus of course among the unsaved Jews. But to one in Israel. And you don’t lose it when you become a believer either. The word Jerusalem. My, they love to keep repeating it. Jerusalem the city of peace. Jerusalem. Remember what the psalmist said, if I forget thee, oh Jerusalem, let my right hand forget. I remember reciting that in Hebrew when I was knee high to a grasshopper. [Inaudible]. It’s there in the psalms. 137th psalm. If I forget thee oh Jerusalem let my right hand forget her cunning. And the Jews are not in the habit of calling down curses on themselves. In fact when they read in the synagogue in Deuteronomy that chapter on curses in Deuteronomy 28, they give it to somebody who doesn’t know Hebrew very well. Say he’s not very learned. And when they read it, they read it real rapidly. They don’t want any of those curses to stick to them. To cleave to them. So they’re not in the business of calling down curses on themselves. So what do we read? We read that if I forget thee, oh Jerusalem let my right hand forget her cunning. If I let my tongue cleave to the roof of my mouth. If I prefer not Jerusalem, above my chief joy. I remember in my childhood home in our dining room somewhat as you have in certain British homes, you have a fireplace in the dining room. Seen it in Scotland also. But over the mantle, was an artist reconstruction of Jerusalem and the temple in the days before it was destroyed in 70 AD. Oh
Jerusalem. No wonder this great man of god, who is he? Nehemiah. No wonder he had a heart for Jerusalem. It’s not just the city itself; it’s what it stands for. It’s the place out of all the world that god chose for his son to come and die there. He wasn’t born there. You know we make some popular errors. We call our lord Jesus Jesus of Nazareth. Well, the bible does too. But it does that because that was the way he was known popularly. But the lord Jesus was of Nazareth as to birth just the way you and I were born in Nazareth. Our lord wasn’t born in Nazareth. Our lord was born in Bethlehem according to prophesy. But where he grew up was Nazareth, therefore his name came to be attached there and rightly so. But when you say Jesus of Nazareth, you’re not talking about the city of his birth. You’re talking about the city of his growth. Now, the first chapter, word comes to Nehemiah. What is it? That there is a sad situation back there in Jerusalem. Oh the word is that the people there, those in the province are in great affliction. First chapter third verse. And reproach. The wall of Jerusalem also is broken down. Its gates are burned with fire and I tell you that was more than Nehemiah could take. He wasn’t some bit of a namby pamby. Oh no. Strong. Wait till you see through the bookhe’s a tremendous power. He had a real spine. Not just a wet noodle came to pass when I heard these words that I sat down and wept. And mourned certain days and fasted and prayed before the god of heaven. Now, he asked the king. He asked the king, he’s going to ask the king. In the second chapter to go, sat in the king’s presence. Why is this Nehemiah? He says why should not my countenance, verse 3 of chapter 2. Why should not my countenance be sad when the city of the place of my father sepulchers Leith waste and the gates are consumed with fire. King said to me for what dost thou make request? And oh, he said oh I don’t want the king to be found in a place where he says no, and then later on has to lose face and acquiesce. So I pray to the god of heaven for the right answer you see. And I said to the king If it please the king, if thy servant have found favor in thy
sight, that thou wouldest send me unto Judah, unto the city of my father’s sepulchers, that I may build it. Oh my friends. First we started off with the cup bearer weeps. Now this study Satan attacks. Satan strikes. It was divine wisdom friends, granted to Nehemiah that caused him to make when he got to Jerusalem, when he was allowed permission of the king that he made a midnight survey. Notice it in second chapter verse 11 through 16. I’m reading now Nehemiah 2:11 through 16. So I came to Jerusalem. And was there 3 days and I rose in the night, notice when. This man really has his head fit on him properly. And I rose in the night. I and some few men with me neither told I any man what my God had put in my heart to do at Jerusalem. Even these men that were with him weren’t told. But he had them along with him. Neither was there any beast with me, this was a walking tour. Except the beast that I rode upon. And he did ride on that one so he could get around much more of the circumference of the city that he could otherwise. And I went out by night by the gate of the valley, even before the [inaudible] gate and to the dung gate, and view the walls of Jerusalem which were broken down, and its gates were consumed with fire. He wanted to see the actuality of the case. He wanted to see the reality of the situation. He didn’t want to have it from somebody second hand even. I want to see for myself what the requirement is. Then I went on to the gate of the fountain, the king’s pool. We talk in our last message on all the gates of Jerusalem and the gospel in those gates. Then I went on to the gate of the fountain to the king’s pool. But there was no place for the beast that was under me to pass. Then when I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. And the rulers knew not where I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest who did the work. Sometimes it is the better part of wisdom to keep it to yourself till you find out exactly the situation and precisely and accurately what god wants you to do
about it. Now why does he make this survey so quietly? Because he had gotten information too about some folk who wouldn’t be happy about anybody seeking after the welfare of the city and the inhabitants thereof. Before long, it wasn’t long before the opposition against the work was matched. Whenever your heart or anyone’s heart is exercised for the work of god, for the people of god. For the needy state of souls around us. Don’t you ever forget it, Satan will strike once and again. The course of the opposition lets know this. What was the intention in all of it? What were they after? What did the enemies of the work hope to bring about? Now the intention was of Sanballat. We read about him very early. Verse 10 of the second chapter. When Sanballat the horonite, what does that mean? He was from a city Horonaim. A city of Moab. Isaiah 15:5 speaks of Horonaim. When Sanballat the horonite and Tobiah the servant the ammonite, Moabites and ammonites. Oh weren’t they always vicious. When they heard of him, here’s a man. It grieved them exceedingly that there had come a man to seek the welfare of the children of Israel. As we say today it was no skin off your nose was it? Nobody is asking you to do anything to help yet. Or even later. Why are you so grieved? Verses 9 and 10. See these [inaudible] beyond the river. Got the letters. King had sent captains of the army and horsemen with me. And when these folk heard that there was something serious going on, no wonder he went on a reconnoitering mission. Quietly and made a survey at midnight. Now the intention of sanballat and his friends from the very beginning we see from his reaction to the news about Nehemiah’s coming he was grieved that Israel’s welfare should be cared for. That good should come to them. Some people are that way. Haven’t you lived long enough, friends, to know that some people are born in the objective case, always objecting, they don’t want to be declined in any other. Always objecting. And they’re always dogmatic about it. I always told my student. My students always heart that the less you know about any subject in the world, the more
dogmatic you can be about it. Because you’re not hampered by the facts. But some [inaudible] are always objecting. Objecting. His purpose, sanballat’s was, at the very outset, it’s clear. To hinder the work of god in the hands of Nehemiah. Whenever god begins to work, never forget it, you can count on the devil to do all within his power to hinder it. He’s not going to stop at any trick. Nothing is beyond him. Nothing is too mean and too low. Too puny. But what he’ll try. Satan, were going to see, here’s the intention. To block it, Satan works along every avenue of the life of the natural man. He can strike, and he does strike, in any direction. In any direction. And Paul says we dare not be ignorant of his devices. He has a bag of tricks he uses some of them again and again and again. I had a friend in Texas who said she was a lady of few words but she used them a lot. Well, Satan hasn’t just a few tricks, he has a lot of tricks and he uses all of them a lot. You say, well how stupid can I be, he’s tried that on me before. Why do I have to go down for the count every time? You don’t have to, he just catches us unaware. Let’s be alert. We don’t dare, says Paul, be ignorant of any of his devices. Sanballat I say was from horonaim, a horonite, a city of Moab. Tobia was an ammonite and now you understand a little bit. Some folks say well why did god say through Samuel to Saul, go and strike against all the Amalekites. And he said oh well I didn’t want to do that, I thought I’d better be somewhat lenient and merciful. Yes, and he spared them. Who did? Saul spared the Amalekites. You remember? He said I’ve done it Samuel. He says Saul, why do I hear the bleeding of the sheep? What’s that all about? Was that a sad mistake? My dear friends, you want to see how costly it was? In the book oh Esther, you read about a man by the name of Hayman. Remember Hayman? He was an Agagite. A G A G I T E. who was Agag? A G A G. The royal family of the Amalekites because Saul didn’t obey. Here was a descendant, a vicious one, who wanted to wipe out the whole nation. Women, children, old, and young without any type of distinction at all. That’s why in Deuteronomy 23
let’s not try to get more compassionate than god. You’re in trouble. Oh you say if I were god I I wouldn’t send anybody predishen [sp?]. Thank god you’re not god. You can talk that way because it didn’t cost you what it cost god. To make the way of salvation. Yes. Deuteronomy 23. Verse 3 an ammonite, or Moabite. Isn’t that marvelous the book of Ruth? She was a Moabites. The law was superseded by grace. And she got in the line of the messiah. Yes, oh grace. An ammonite, or a Moabite shall not enter into the congregation of the lord even to their 10th generation shall they not enter into the congregation of the lord. How long is that, 10 generations. Forever. Forever. And now notice verse 7, Thou shalt not abhor an Edomite, I’m reading from Deuteronomy 23. Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a sojourner in his land. The children that are begotten of them shall enter into the congregation of the lord in their third generation, but ammonites and Moabites, not even to the 10th generation. Namely forever. Absolutely excluded. There it is. Now there’s another gentleman of ill repute. Verse 19. Not only sanballat the horonite tobia the servant, the ammonite. And geshem the Arabian. There they are. the Arabian. The three of them. You can call them what you want, the evil trio. Don’t call them trinity. Trinity is a good word, it’s not in the New Testament or in the Old Testament, but it represents a scriptural doctrine. God the father, god the son, god the Holy Spirit. So don’t you talk about evil trinity. The beast in false prophet and Satan in revelation 12 and 13. No, evil trio. And here’s an evil trio. You can call them gruesome threesome if you want to. The geshem the Arabian heard it, they laughed just to scorn and despise this. Listen to this, laughing them out of court. And said what is this thing that you do when you rebel against the king? There you have it. They all represent those who try by stealth and by deceit and hypocrisy to make on they belong with the children of god. They are the illegitimate children. Of Hebrews 12:8. Claiming to be children of god but not born of the
spirit. They are just as false as they can be. Some people go all through their life trying to get change for a $9 bill. Have you met people like that? And there are some folk that will help them. They’ll change the $9 bill, they’ll give them three threes. They say well they deserve it. Well there they are. Here are folk who practice fleshly religion. An out and out whirling. Hear me. An out and out whirling doesn’t hate the things of god so much as a professing christless one. You know the greatest enemies of Christ in his day were who? Atheists? Out and out murderers? No. the greatest opponents of our lord Jesus Christ were the religionists. The ones who laughed at him when he was on the cross were the religionists of the day and they laughed at him because his faith in God. They said, there you are, you claim you trust in god? Our fathers trusted in god he delivered them. You show us the same. If you are the son of god come down from the cross and well believe in you. That’s the way of the devil ever since. He wants the Christ without the cross, and there’s no salvation there. It has to be the cross. Yes, notice these religionists around the cross of our lord Jesus Christ. Oh how much the work for god for Israel in that day and for the work of god around the world in our day suffers. How much it has born from folk who are without the spirit. And hence there without the mind of God. But the animated and impelled and propelled and compelled by the devil. Common hatred is a mighty force to unite former foes. Fourth chapter of Nehemiah look at verse 7 and 8. But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be closed, then they were very angry and conspired all of them. Oh those folk were at each other’s throats before verse 7. They are over there in the holy land now. Even Sadat said you quit talking about a jihad, which is a holy war. It’s an Arabic word J I H A D. You are crazy. You can’t even get together on anything. But you remember what scripture says when they came to condemn our lord? From that day on
Herod and Pilate were friends. Yes. The breaches began to be closed they were very angry. Conspired all of them together to come and to fight against Jerusalem. It would be one thing to say well it doesn’t have my blessings. A plague on you, all of you. That’s one thing to say. But to come and fight against it. What they’re doing. And to hinder it. What especially at the beginning, they said come let us help you. We want to be in on this, let’s make this a common project. Oh common hatred is a mighty force to unite former enemies. let’s notice. Let’s just see what the progress of the enemy’s contention has been. We talked about first of all the intention to hinder the work, to attack it at every point. To bring it to a standstill. Utterly turroud [sp?] it. That’s the intention. Now look at the contention. How do they go about it? What was their motice apporandi [sp?] what was the motive of their working? If you turn to Ezra, the book right before Nehemiah. The companion book if you will to Nehemiah. In the fourth chapter, Ezra 4:1 to 3. 4:1 to 3. Now when the adversaries, page 536 you know where. Now when the adversaries of Judah and Benjamin heard that the children of captivity builded the temple, did they have any trouble in Ezra’s time with the temple? Yes. Just as Nehemiah is having with the walls. You way well it’s a secular deal, the walls are. The temple is another matter. Oh no, one or the other. They were even after them when they were building the temple under the lord god of Israel. Verse 2, Then they came to Zerubbabel, and the heads of the fathers, and said to them, Let us build with you: for we seek your God, as ye do. Big liars. And we do sacrifice with him, unto him since the days of Esarhaddon king of Assyria. Esarhaddon was the one who followed sennacherib. Who brought us here, but Zerubbabel and Joshua and the rest of the heads of the fathers of Israel said unto them, this is Joshua the son of jehozadak. You have nothing N O T H I N G that means no thing. You have nothing to do with us. To build an house unto our god. But we ourselves together will build unto the lord god of Israel of king Cyrus the king of Persia
hath commanded, he allowed them to come. Yes. Yes, advocates of ecumenical action. Not only to these enemies of the work harbor evil against Israel they devise every contentious scheme and plan to hinder, to nullify, to thwart to frustrate the work at every turn of the way. Look at the progress. There wasn’t a trick in the book, you can’t, you read these book in Nehemiah, and there isn’t a trick that’s new today that hasn’t been tries in Nehemiah’s age. Number 1, chapter 2 verse 10. Here you are. It grieved them. They were grieved. It just as they say down south, it just killed their souls that anything was going to be done and well for Israel. The sad ruined state of Israel never ruined them. But any attempt for their good did arouse them. Now look at verse 19 of the second chapter. They laughed just to scorn. Despised us. They come now with ridicule. With scoffing. With insinuation. Why? Well there’s something very unnerving. You’ve reared children, they’ve gone to school. Some day you want to dress them a certain way or someday you want to do something oh no and they fought you tooth and toenail. Well why? Well the kids will laugh at me. Haven’t you ever heard them say that? Course you have. They’ll laugh at me. Yes, well of course you and I do and don’t do certain things cause we don’t want folk to laugh at us either. But oh to have someone ridicule you and scorn you. Well it weakens your nerve, it weakens your intention. Here it would weaken the hands of the workers by laughing them out of court. Now how many of the enemies of the work of god who ridicule the god directed efforts of the faithful few. My were living in a day where everything as they say is up for auction. Up for grabs. I remember friend, not too many years ago. When if god was named, taken in vain, his name taken in vain on radio or television. Before long there was such a human cry they had to make a public retraction and apology. And now, it’s the order of the day. My, it just makes you shiver. This [inaudible] told in 2:20 here, you have no part, they told him. They they threw down the line, the dye was cast. Then I answered them, Nehemiah 2:20. Then I answered them and
said unto them though god of heaven will prosper us, we don’t need your help. Therefore we his servants will arise and build. But you, you have no portion, no right, nor memorial in Jerusalem. This is none of your concern. Now turn to the fourth chapter and were going to see some more. This is the continuous path. 4:1 to 3. Now but it came to pass, there they laughed. [Inaudible] scorn. Here they mount a tremendous campaign of ridicule. It came to pass that when sanballat heard that we were building the wall, he was angry. Felt great indignation and mocked the Jews. He spoke before his brethren the army of seminarians said what are these feeble Jews doing? Will they fortify themselves, will they sacrifice, will they finish in a day? Will they revive the stones out of the heaps of the rubbish seeing they are burned? Now tobia the ammonite was by him and he said, even that which they build, listen to this lie. Even that which they build if a fox go up he shall break down their stone wall. Someone as well said that ridicule is the first and last weapon of fools. Don’t let them laugh you out of court. Don’t let them laugh you out of your conviction. Don’t let them laugh you out of the things that are vital and important to you. Now the ridicule and scorn different than the previous chapter they’re taking on a more serious nature. The work is progressing. They can’t allow that. So what do they do? Oh this is just a flybine [sp?] idea. It’s an unstable thing. If the words here in verse 3, that if a fox go up he shall break down their stone wall, their very actions belied their words. If a fox could do it, why are you folk expending yourselves so much? Why don’t you just let the foxes take over? Why are you troubling yourselves? Have we ever heard of those who defame the work of god, they say it hardly pays, it won’t last. Don’t you listen to them. They’re not fighting a straw man in Christianity. They’re fighting reality. They don’t want to give in. Paul did. Paul was a missionary before he was saved. He didn’t want to just persecute the church down in Jerusalem, he said I’m going to get priestly, high priestly authorization and I am going to drive them and persecute them
to the wall. Went up to Damascus. A great community there. Just as there was a Christian community all through the years. And a large Jewish community in Damascus as well. Now, another part of the contention. Verses 7 and 8 of this 4th chapter. But it came to pass that when Sanballat and Tobiah and the Arabians and the Ammonites and Ashdodites, heard that the repairing of the walls of Jerusalem went forward, the breaches began to be closed, they were very angry. How’d they come at it. Conspired all of them together to come and to fight against Jerusalem, to hinder it. Nevertheless, we made our prayer unto our god and set a watch against them day and night because of them. In verse 2 they’ve been called feeble Jews. But notice the army that’s marchel [sp?] against them. Here was a conspiracy in verses 7 and 8, to fall on them and cause confusion among them in order to stop the work by force. When they couldn’t do it just by speech, by word, they wanted to do it by act. Verse 11 and 12, and our adversaries said they shall not know neither see, till we come among them, and slay them, and cause the work to cease. It came to pass, that when the Jews who dwelt by them came, they said unto us ten times, ten times, from all places whence ye shall return unto us they will be upon you. They spread rumors so that pressing urgent repeated messages did you hear? Ten times, ten times. They came to us. From all points. They thought if a little is good more is better, let’s just keep repeating it and repeating it. Somehow one of the times they’ll capitulate. Here were messages coming to them from those who were from the country round about Jerusalem to return to their homes, their neighbors and friends. Aware of the purpose of the enemies were anxious for their safety. And to the families that they had left behind. They said, come on. It’s too dangerous to be there. Do we need to ply that to the work of god, to missions. Our brother Keith been talking about the dawny work. Oh wherever the work of god has gone on, there has been some precious lies laid down with the [inaudible] with the dawnies, with so many many other. Oh the soil of the earth has been
made wet with the blood of the martyrs. Oh what parallels we have in the history of the church. Striking, illuminating. And notice the wisdom of Nehemiah’s precautionary measures. What a man he was. Deeply spiritual and intensely practical and successful. He arranged for defense, verse 13. Therefore set I in the lower places behind the wall, and on the higher places, I even set the people according to their families with their swords, their spears, and their bows. Put them there so there’d be mutual encouragement, and they’d know they were fighting for home and family as well as for the city and for the work of god. And then he encouraged the nobles and the people, verse 14. And I looked and rose up and said to the nobles and to the rulers and to the rest of the people. Be not ye afraid of them you were supposed to be in the forefront. Remember the lord who is great and awe inspiring and fight for your brethren, your sons and your daughters, your wives and your houses. And verse 17, they who built on the wall and they who bore burdens burdened themselves. Everyone with one of his hands rodden the work. And with the other hand, held the weapon. That’s it. Those were indeed perilous times. You notice the two words in Jude, one chapter, 25 verses. Verse 3 contend. He had them with a sword. Verse 20 in Jude, build yourselves up. Contend and construct. Then in chapter 6, oh this thing goes on. It’s like a disease. It isn’t going to stop of its own. The 6th chapter of Nehemiah, the first 4 verses. Here we have it. Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left in it, though at that time I hadn’t set up the doors upon the gates. That Sanballat and Geshem sent unto me, saying, oh they saw this works getting too far on. My just far too. It’s getting too close to completion for comfort. Come, let us meet together in one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down. If you spent all your time arguing with folk, you’re not going
to get much done. I know some preachers get on radio too. And they don’t hate communism any more than I do. My wife as a little girl was driven out of her home in Ukraine by the Bolsheviks. Oh yes. But do you think I’m going to spend all, you just, god just gives you a certain amount of strength, and a certain amount of breath. Why use it against them when we can use it against the devil and all of his followers. And if you and I take all our time against communism, who is going to preach the gospel? Somebody who doesn’t know it? Somebody who mixes it with the law and with works, a little goody goodness. Oh no. The devil is surer than you think. Why should the work cease, whilst I leave it, and come down to you? And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down. Why should the work cease while I leave it and come down to you? Yet they sent, they thought well, maybe you’ll be in a better mood next time. Yet they sent unto me 4 times. They thought he was thick headed. Thought there was some blockage there. Some cranial trouble. Yet they sent unto me 4 times in this way, and I answered them after the same manner. Think of it. Think of it. Outward opposition won’t work. Let’s try to scheme a little more. Yeah. Oh this chapter carries on the conflict. Where do they want him to be in a wide open place where no one will be around? But they carried back that he did come there. Where was it, in the plane of oh no. he said oh no. Nehemiah saw through the deceit. He refused to be with him. He said no. capital N capital O. All upper case. Now look at chapter 6 verse 5 to 8. You’d hardly believe it was this modern. Then sent sanballat his servant unto me in like matter. The fifth time, four times he tried with an open letter. Haven’t you seen open letters oh my.