

Nehemiah #2: Chapter 2-6

by Stephen Kaung

The sermon emphasizes the importance of spiritual leadership, unity, and discernment in the rebuilding of God's people as demonstrated through Nehemiah's mission.

Duration: 1:03:58

Scripture: Nehemiah 2:9-12, Nehemiah 4:1-3, Nehemiah 4:6

Topics: "Persevering Faith", "Gods Purpose"

Description

In this sermon, the speaker discusses the lack of vision and discernment among the people regarding the state of the city walls. He emphasizes the importance of understanding God's purpose while also being aware of the real situation on earth. The speaker then shares the story of Nehemiah, who secretly inspects the ruined walls of Jerusalem at night. Despite facing opposition from unexpected sources, including their own brethren, Nehemiah remains committed to rebuilding the walls and restoring the city. The sermon highlights the challenges and conflicts that arise when pursuing God's work, but also emphasizes the importance of perseverance and staying focused on God's purpose.

Transcript

This is Windy Morning, December 3rd, 1973, in Richmond, Virginia. Ministry is given through Brother Stephen Cone. Lord, it is the desire of our hearts that we may know you, because knowing you is eternal life.

Lord, we pray that this morning, as we gather here in thy presence, that thou will manifest thyself to us. Lord, if thou should hide thyself, we would never know you. It is just beyond our ability to know you.

But we howl, we praise and thank you, because you have said to us, thou will manifest thyself to those who love you. Lord, even if our love is feeble, wavers often, and yet thou knowest, thou knowest. We will tell you as Peter did, thou knowest.

We cannot, we cannot measure our love towards thee. We do not know. We only know thou knowest.

So Lord, do manifest thyself to us this morning through thy Word, by thy Spirit, that we may truly be one with thee in thy love, in thy purpose, in thy will. We trust ourselves to thee for this morning. We praise and we worship thee in thy most precious name.

Will you please turn again to Nehemiah? Nehemiah chapter 2. We'll read from verse 9. And I came to the governors beyond the river and gave them the king's letters. Now the king had sent captains of a force and horsemen with me. And when Sembalik the Horonite and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there had come a man to seek the welfare of the children of Israel.

And I came to Jerusalem and was there three days. And I rose up in the night, I and some few men with me. But I told no man what my God had put in my heart to do for Jerusalem.

And there was no beast with me except the beast that I rode upon. And I went out by night by the valley gate even toward the jackal fountain and to the dove gate. And I viewed the walls of Jerusalem which were in ruin, and its gates were consumed with fire.

And I went down to the fountain gate and to the king's pool, and there was no place for the beast under me to pass. And I went up in the night through the valley and viewed the wall and turned back and entered by the valley gate and returned. And the rulers did not know whether I grinned or what I did, for I had not as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

And I said to them, Ye see the distress that we are in, that Jerusalem lies waste, and its gates are burned with fire. Come and let us build up the wall of Jerusalem, that we be no more a reproach. And I told them of the hand of my God which had been good upon me, as also of the king's words which he had said unto me.

And they said, Let us rise up and build. And they strengthened their hands for the good work. And Sembalot the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian heard it.

And they mocked us, and despised us, and said, What is this thing which ye do, when ye rebel against the king? And I answered them and said to them, The God of the heavens, he will prosper us, and we his servants will arise and build. But ye have no portion, nor right, nor memorial in Jerusalem. May we turn to chapter six.

Chapter six, verses fifteen and sixteen. So the wall was finished on the twenty-fifth of Eliel, in fifty-two days. And it came to pass, that when all our enemies heard of it, all the nations that were about us were afraid, and were much cast down in their own eyes.

And they perceived that this work was wrought by our God. Last night we started out by saying that the history of the children of Israel is recorded in the Bible for our admonition. In other words, what God did with them, in them, and through them, are for our lessons.

In God's great mercy, he allowed those who were in captivity to come back to Jerusalem. To rebuild the temple, and also to rebuild the wall of the city of Jerusalem. Even though this covered a long period, within a hundred years.

And yet, through the mercy of God, that was what God was doing with his people. To restore, to rebuild the temple, and to rebuild the wall. And this was to restore the testimony of God on earth.

Now often times, when we think of the restoration of the testimony of God, we think only in terms of the rebuilding of the temple. But we know, the rebuilding of the temple was necessary. But that was not the full restoration.

The testimony of God in that period was not fully restored until the wall was built. And the city was rebuilt. Now why? Because, applying to our situation today, we know God is doing the work of recovery.

The recovery of the testimony of Jesus. That's why God's people must come out of Babylon, which is Confucian. And return to Jerusalem, which represents the simplicity that is in Christ.

And two things must be restored among God's people. One is the life of God's people with God. That is represented by the rebuilding of the temple.

Because the temple is the house of God. And God's name was set upon that house. And God was to be worshipped.

God was to be served in that house. So on the one hand, you'll find the life of God's people with God must be recovered. The name of the Lord Jesus, among His own, must be restored.

And He must be worshipped and served by a people as it was ordained. But that is only one side. There is another side that must be restored.

And that is the rebuilding of the wall and the city of Jerusalem. In spiritual application, that represents the restoration of the life of God's people, one with another. Why? Because a city, a city life, represents the dwelling together of a people in unity.

Those who dwell behind the wall of the city, they form one unit, as it were. And with that kind of life, they present a public testimony. So brothers and sisters, not only our life with God must be restored as a people, but our life with one another must be restored before we will have a public testimony in the eyes of the world.

So you remember our Lord Jesus in His prayer in chapter 17 of John, that we may be one, as He and the Father are one. That the world may know that God has sent Him. The life of God's people together.

Dwelling together. Built up together. As one body.

In unity. That is something that must be recovered. And that is the meaning of the wall, the building of the wall.

Today, the wall lies in ruin. Many breaches. There is no gate.

Everything is just open, scattered, exposed. No separation. No protection.

No unity. No testimony. That is the condition of God's people today.

Or how we need people like Nehemiah. Who have concern. Who have burden.

Who are willing to give themselves to prayer. Who are willing to give themselves for this one thing. The rebuilding of the wall of Jerusalem.

And that's what we fellowshiped together last night. I don't think we can go back completely. But I just want to bring you to the point where we are going to continue this morning.

Under the good hand of the Lord, Nehemiah returned to Jerusalem. But when he came back to Jerusalem, immediately he met opposition. Why? Because Sambalit, the Horonite, and Tobiah, the slave, the

Ammonite.

They heard that someone had come back to Jerusalem to seek the welfare of the remnant. And they were angry about that. Now who was Sambalit? And who was Tobiah? Sambalit, the Horonite.

It means that he was a Moabite. He was a Moabite. And then Tobiah, the slave, the Ammonite.

You know, Tobiah was a Jewish name. But it said he was a slave. The Ammonite.

Tobiah was a Jew. And as you read in the book of Nehemiah, you will find that his son married the daughter of a priest. And his daughter was married to a Jew.

In other words, he was a Jew. But somehow he sold himself to be a slave. Probably a slave to an Ammonite.

And he was so morally and spiritually degraded. He was a renegade to such an extent that he became an Ammonite. That was Tobiah.

Here you find Sambalit, the Moabite. And Tobiah, a Jew, so degraded that he literally became an Ammonite. And they were the enemies of Nehemiah.

The Moabites and the Ammonites. We know they came lot. Lot in his fall.

He was rescued out of the city of Sodom. And yet, you find after the angels of the Lord took him and his two daughters out, something terrible happened. And out of that terrible experience, you have the Ammonites and the Moabites.

So the Ammonites and the Moabites in the Scripture always represent, to put in New Testament terms, Lot was a believer. He was not an unbeliever. He was a believer.

The Bible even say Lot the righteous. And yet he loved the world. And the result was.

So here you find the flesh always is afraid of the spirit. It is the desire of the flesh that the spirit should be weak. Anyone that you seek the welfare of the suffering remnant, and try to make them strong, was something that Zimbalist, the Moabites and Tobiah, the Ammonites were afraid of.

They would rather see the Jewish remnant in a very weak situation. Because when they were weak, then they were strong. Whenever the condition of the Jewish remnant became strong, then the Moabites and the Ammonites lost their control.

So it was the desire of Zimbalist and also of Tobiah to see that the Jewish remnant were always weak. You may have the temple, but you may not have, you cannot have the wall. So that they could come in any time and do anything to the escaped remnant as they wish.

Therefore when they heard Nehemiah came back to seek the welfare of the despised remnant, they were angry. Brothers and sisters, apply it in a general way. The flesh within us and the flesh around us is always afraid that the spirit may be strengthened.

Anything that will strengthen our spirit is something that our flesh hates. That's the reason why the Bible said the spirit strives against the flesh and the flesh lusts against the spirit. They are always opposing each other.

Because they cannot both be strong. When one is strong, the other is weak. When the other is strong, the other is weak.

So here you'll find a direct conflict. As soon as Nehemiah returned, the conflict began. And the conflict continued.

Brothers and sisters, whenever our spirit is burdened, whenever our spirit is stirred by the Lord for something that will accomplish God's purpose, the flesh within us, the flesh around us will begin to strive, trying to put it down. Therefore there is always a conflict. Anything that is of God, anything that will seek the welfare of the escaped remnant, anything that will tend to build up the unity among God's people, anything that seeks to fulfill God's purpose will be in conflict.

Do not think that it is a smooth thing. Easy thing. Not only the flesh around you, but even the flesh within you will rise up and strive.

And that's the first thing you'll find. Even before Nehemiah did anything, immediately after he returned, the conflict began. For three days, Nehemiah did nothing.

And then on the third night, he rose up. Secretly. Only a few followers.

And in the night he went out. Without telling anybody. No Jews.

He telling not the Jews. He did not tell even the priests. The rulers.

The princes. He tell nobody. But he went out to view the wall.

The conditions of the wall in the night. And brothers and sisters, in the night, seeing the ruins of the wall, it must be so desolate. So desolate.

It must be very disheartening to see all the breaches there. To see the walls in ruin. The gates burned.

But he went through the whole area and viewed it. He did not tell what God had put in his heart. He just did it by himself.

That was the second thing you'll find in the Bible. Now what does that mean? You know, brothers and sisters, more or less, you have heard by reports of the ruin of the city. Him I heard from his brother Hananiah.

And others who came back from Jerusalem. He heard of the affliction, of the reproach, of the walls being in ruin, of the gates being burned. Anyone, everyone who has any concern of the conditions of God's people today have heard these things.

It is nothing strange for it. Everyone who has a heart and a little concern about the conditions of God's people today cannot fail but have heard that God's people are scattered. Divided.

No separation. No wall. No protection.

Exposed to the attacks of the enemy. Weak. Everybody knows it.

But there is a difference. We all know that the conditions of God's people today as one with another are not normal. We all know that.

And probably we talk about that. And the trouble is we talk too much. Nehemiah did not say anything.

He did not talk about that. Do you know one thing? If you are really burdened you cannot talk. If you can talk so freely or may I put it this way, if you can gossip about a thing you are not deeply burdened.

Nehemiah did not say to anybody for three days. But only in the night he went out to view the ruins. And as he viewed the ruins God began to form in him a plan for the rebuilding.

What does it mean for us today brothers and sisters? You know in a very general way everybody knows God's people are not what they should be. Everybody knows it. And many people are talking about it.

And yet nothing was done. What we need is without talking to anybody but in the night that is in secret we go to the Lord bring the conditions of God's people before Him and seek to know what He wants to do. That's what we need.

You will see even a more desolate picture than you have heard. To see it and to hear it are different. You may see a more desolate picture because seeing the city in ruin in the night under the moonlight it's frightening.

But brothers and sisters as we bring God's people before God in prayer don't talk to anybody. Go to the Lord. And bear the conditions of God's people before God.

You will see it is more desolate than you have heard. And yet at the same time God will give you a plan as to heal the preachers. Discernment is necessary for ministry.

If we do not see we cannot help. We need discernment. We need to see a situation and see it through.

The problem today is there is a lack of spiritual discernment among God's people. Even though we say we have seen it. Even though we just heard it.

We haven't seen it. How we need to go before the Lord and really see everything with God's eye. And brothers and sisters what you see will kill you.

But thank God because you have seen it before God you are able to minister. Spiritual discernment is the first step to spiritual ministry. Again I want to say discernment is not the basis of fellowship.

But discernment is the basis of ministry. You cannot base fellowship on discernment. Because if you base fellowship on discernment it will break the fellowship.

Suppose God has shown you something more than your brotherhood. And you try to base your fellowship with your brotherhood on what God has shown you. You won't have fellowship.

Fellowship is based on life. On love. But discernment is necessary.

Not for criticizing your brothers and sisters. But for ministering to your brothers and sisters. And that's what Nehemiah did.

He had to know. He had to know exactly where were the breaches. He had to know exactly where were the gates that were burned.

He had to know every situation as it was. No pretence, no hiding. In bareness.

He had to see these things. But when he saw these things God showed him. Brothers and sisters, what we need today are people who have vision.

Who have discernment. We need to have vision of what God wants to do. And we need to have discernment to see what is actually here.

And this is something very much lacking today. Lots of good things are going on. But when you come to the root you'll find everything is on the surface.

There is a lack of vision. Of the vision of the wall. There is a lack of vision.

Lack of discernment of the breaches of the wall. These two things are not contradictory. These two things actually are one.

On the one hand we need to see God's purpose. On the other hand we need to be acquainted with the real situation on earth. And these two things will create in us a work that is of God.

And this is what we need. Then the next morning Nehemiah gathered the princes, the rulers, the priests, the Levites, the remnant, the people. He gathered them together.

And he began to share his burden. He told them, You see the city lies in ruin. Because you live here.

You know it. But nothing is done. Everybody is complaining, but nothing is done.

Let us rebuild the wall. And he told them of the good hand of the Lord. And by encouraging them, they all said, Let's rise up and build.

So they started to build. Brothers and sisters, this is spiritual leadership. What is leadership? Leadership is one who has seen first.

Who has been given a burden from the Lord first. But after he has seen and has received the burden, he is not one who does it all. That is not spiritual leadership.

Spiritual leadership on the one hand is one who sees first. Yet on the other hand, he is able to share what he has seen with God's people. And bring them about to do the work together.

Now that is spiritual leadership. Some people, they can only do things by themselves. That is not leadership.

Leadership is the ability to inspire the people to do it. He has to set an example, that's true. But he is not the one who does it all.

He is able to bring others to share the burden. To catch the burden. He is able to impart his burden to other people.

And he is able to inspire the other people to join in the work of God. Now that is spiritual leadership. Therefore, this is not something that you can manufacture.

This is not something that you can arrange. This is something that has to come out from vision, from burden. This is something that has to come from God.

And when God raises up leaders like that, who are able to share his burden, and able to lead the people together in the work of God, then God, you'll have leadership. And this is very necessary in the building of the city, that is the life of God's people together. So here you'll find the people rose up and start to build.

You know, the third chapter of Nehemiah, probably is a chapter that you will skip in reading. Because in the third chapter of Nehemiah, you'll find the whole chapter tells us, So-and-so and his brothering, they rose up and they built a section of the wall, from here to there. And then So-and-so and his family, they continue to build another section, and So-and-so and his family, another section.

The whole chapter was like that. And when you come to that kind of chapter, probably you skip over. It's too monotonous, maybe.

But brothers and sisters, if you read carefully the third chapter of Nehemiah, that tells you how the work is done. It is important to know that a work should be done. But it is equally necessary to know how it is done.

The wall of Jerusalem must be built. But how is it to be built? God's people must be built up together. We are not to be scattered.

We are not just to be piled together. We have to be knit together and built together into a wall. But how is the wall to be built? That is what you'll find in chapter three of the book of Nehemiah.

Here you'll find, for the building of the wall, it is not a work done by one person or even a few. It is a work that has to be done by all. For me to be built up together with you, I need you to be built with me.

It is not just one-sided. In other words, those people of God who have shared the burden and the vision, they should join together in building. Everyone has a section to build.

And all these sections are joined together. All the bridges are being built. You notice, of those people who were mentioned in chapter three, some were priests, even the high priest.

You know the work of the priest and the high priest. It is said in the Bible that the priest, when they serve in the sanctuary, they should not wear anything made of wool. Why? Because they should not sweat.

In other words, when you come to serve God in the temple, there should be no sweating. Nothing of the flesh. Not even the zeal of the flesh.

There must be a quietness awaiting upon the Lord, the energy of the Spirit, as typified by the linen clothes, and not of wool, because wool makes you warm and sweat. But here you'll find the high priest, who was to appear before God in search of holy work. But his hands are now on the building of the work, dirty work, rough work.

Some were ghostmen. They were doing very delicate works. To be a ghostman you cannot build something like a great wall.

You are doing something very small, very delicate. And yet you'll find these delicate hands are working with plaster, working with stones, and building the wall. Some were perfumers.

They must have a very keen sense of smelling to be a good perfumer. And here you'll find all the dust and the dirt in building the wall. No matter what their occupations were, they joined together in the building of

the wall.

I think there is a lesson here. In God's providence we may have different occupations. Some may be housewives.

Some may work in the office. Or some may be in school. You'll find that our natural, earthly occupations may be all different.

But there is one work that we work together. It is the building of the wall. No matter what our occupation is, we are together in restoring the life of God's people as a body, as a city.

We all join together. And you also notice, in one instance, usually it says so-and-so and his brother work on it. But in one instance you find so-and-so and his daughters.

He had no sons, but he had daughters. And the daughters were building together. Whether you are sons or daughters, you all are working here for the building.

And everyone was given a section. And you'll find all these sections were different. Some were building probably a straight section.

And that was easier. Some were building the corners. And you know when you build the corners it's more difficult.

And had to be reinforced. More work. Some were building on the hills.

Ascending hills. That's difficult. Some were building in the valleys.

You'll find in the building of the wall, you have hills and valleys. You have straight lines and corners. A variety of works.

And yet, everyone was given a section. Not because your work is the valley. Therefore you say, well, I don't do it.

I want to do the work of the hills. According to what God has decided. According to his pleasure.

We each are given a section to build. And if we are not faithful, that section will be a breach. But thank God, they all built it.

And do you know, God noticed everything. In seven cases, they built a second piece. In other words, as you'll find in Romans, let us serve according to the proportion of faith.

As God has given us faith, he has given each a measure. Paul said, I do not go beyond my measure. We are each given a measure.

You cannot do everything. But you are given a measure. And according to the proportion of faith, let's be faithful in fulfilling our part.

Maybe, but in seven cases, they did a second piece. In other words, if we are faithful in what God has given to us, you know what? God would enlarge our work. You may be able to be given a second piece.

And these people were so faithful. They were not just doing it, fulfilling their duty. And I have fulfilled my duty, so that's okay.

But they applied their hearts so diligently in the work that God saw it fit to give them another piece. Oh, may the Lord make us so faithful that we will be given another piece. But in one instance, the Techoids, the nobles of the Techoids will not put their neck into the work.

In other words, they were given a piece to do. But the nobles of the Techoids, they thought, well, this work was a dirty work. It was below our dignity.

So they refused to put their necks to the work. But thank God the Techoids did not follow the example of the nobles. They did.

The communists, they put their necks into the work. And they did it so well, they were given another piece. You know, God notices everything.

And in one case He said, they did the work eager, earnestly. God noticed how you did it. So, brothers and sisters, this whole chapter, I can just point out a few points, but the whole chapter is full of spiritual applications.

Brothers and sisters, the life of God's people as one body, as dwellers of a city, needs to be recovered. But in the restoration of this life, everyone has to yield according to the proposal. And if we are faithful, then the breaches will be filled.

And finally, the wall will be finished. But in the process of building the wall, as the Bible said, Jerusalem shall be built in troubleless times. In other words, they did not have an easy time or peaceful time to do the job.

They were contested from the very beginning to the very end. But they were building. Sendalic, the Horonite, and Tobiah, the slave, the Ammonite, and Gushen, the Arabian.

When they heard that the escaped remnants were building the wall, then they mocked. The first thing from the enemy is mocking. They mocked.

They laughed and said, what are they doing? These few people, they try to build a wall? They want to rebel against the king? Oh, even if they should build a wall, the foxes, when they climb the wall, the whole wall will collapse. But Nehemiah heard it. He did not argue.

He went to the Lord and said, You heard what they said. We continue to build. But they have no part, no memorial in Jerusalem.

Brothers and sisters, you know, if anyone today is burdened with the building together of God's people, as one, you will hear lots of mockings. People will say, for 2,000 years, nothing has accomplished. Who are you? You think you can do it.

Oh, what you have done, even the foxes cannot stand the foxes. The whole thing will just collapse. And ending now, are you going to listen to that? If you listen to that, your hands will be weakened.

It will stop building. No use. Just the last few days, I was in Columbus, Ohio, and we talked.

And I was told by some people, they had a vision of the church. They cleansed themselves into it. They wanted to build a church.

They got illusion, disillusioned. And finally, some of them said, it cannot be done. It cannot be done.

And these were not novices. These people had been used by God, gifted, talented, led many to Christ. And yet, I was told, when these men of God came together to seek the Lord's face, some among them said, it is hopeless.

It cannot be done. God's people will continue to be divided. It is just impossible, the mocking of the flesh.

Nehemiah did not listen to it. He did not argue with them. He just went to the Lord and asked the Lord to strengthen his hands and go on.

So they continued on. And all the bridges were filled. And the wall was half high.

And when the enemies of the Jews heard about that, they were angry. Really angry. And what did they do? They said, we will go in and attack.

We will kill the people so that the wall cannot be built. And those who lived nearby these people, that is outside the city of Jerusalem, you know, the Jewish people at that time, very few lived in Jerusalem. Most of them were scattered in the surrounding villages, cities.

And of course, they were close to these enemies. They heard the rumors. So ten times, those people who lived in the suburban area sent messages to Nehemiah and said, we have to stop.

We cannot do it. Because the enemies are going to attack. So Nehemiah gathered the people together and said, let's guard.

Let's guard it. Let's fight for the Lord. And when the enemy heard that, they would not give up.

They gave up the attack. But from that time on, those who labored, on the one hand, a spear. On the other hand, the burden.

Those who labored with sword, girded on their loins. And Nehemiah's servants, half of them worked with hands. Half of them with spear and sword waiting there.

In other words, they worked with watchfulness. Nehemiah and his servants, during the whole time of building the wall, never took their clothes off. Brothers and sisters, you know, to rebuild a wall is a difficult task.

How can God's people be built together? All the assaults of the enemy, from all sides, to weaken our hands, we must build on the one hand, with one hand on the wall, with another hand on the spear. In other words, a spiritual battle is going on all the time. All the time.

If we are not watchful in prayer, the enemy will attack and we will be killed. Therefore, the Lord said, watch and pray. This is not the time we can take off our garments and rest.

This is not the time we can take off the whole armor of God, as it were. Once the church takes off the whole armor of God, the church cannot take it down until the battle is won, until the Lord returns. And because of such faithfulness, the work went on.

But dear brothers and sisters, that was not all. You will find the attacking from unexpected areas. You will expect, of course, Samaritans, the Moabites, and Tobiah, the Ammonites, and Gershon, the Arabian, and the army of Samaria.

You will expect them to attack. But a more subtle attack came from another area, unexpected, from the brethren. From the brethren.

From the remnant themselves. Because the taxation from the king was so heavy. Some people, in order to get corn for the field and for their lives, they had to pledge their field to those more wealthy brethren, the nobles especially.

And they charged heavy interest, usury. Some even had to sell their daughters and sons to be slaves to their brethren. Remember, they were there for the testimony of God.

And yet even in their midst, the nobles and those who were more wealthy, they began to oppress their own brethren and even take their sons and daughters to be slaves to them. And of course the murmuring came up. They said, we just cannot live anymore.

We have sold our daughters, we have sold our sons, in order to get grain. We have sold our field, we worked for our brethren. We cannot redeem them.

And when Nehemiah heard that, he was really hurt. He gathered the people together and said, how can we do this? Gave back, gave back what you have taken. We are brethren.

We cannot exempt usury from our own brethren. Where is our testimony? You know, if this situation was not corrected, they couldn't build a wall. The people were divided.

The people were against one another. And thank God, through God's grace, those who exempted usury, they said, all right, we are willing to give back. And the people rejoiced before God.

Oh, brothers and sisters, do you know, you may expect attack from outside, but sometimes there is a more subtle thing that attack can come from within. Even those who work together, you'll find they're worthy to be a brother, oppress another brother. The lack of concern and love for one another.

Brothers and sisters, if the Lord put us together to build a wall, and if we insist on our rights, there will be division. Even if it is our right, but we do not go by rights, we go by love. Paul said, I do not use up my rights.

I have a right, but I don't use it up. It's only when we learn to love one another, instead of insisting upon our rights, that we can really be built up together. And thank God, they overcome this problem.

And so in 52 days, the wall was completed. You know, these 52 days were almost like 52 years. But thank God, it was done.

It was done. Dear brothers and sisters, I do believe, no matter how difficult it is, no matter how troublous is our time, if this is what God wants, that His people should dwell together in unity, it will be done. But it requires lots of patience, lots of faith, lots of faithfulness.

So I do hope that this will encourage us. I think probably we'll stop here. Let's pray.

Our Heavenly Father, it is the desire of Thy heart that the life of Thy people with one another should be built, built up, that we may be a testimony to Thy name. Lord, Thou knowest the condition of Thy people today. Lord, we praise Thee because Thou hast exercised many hearts in this area.

But Lord, the conflict is great. The enemies are many. There is much weakness in us.

Lord, can it be done? Will it be done? We pray that Thou will raise up hearts like Nehemiah, that set his face towards Jerusalem, his heart upon Thee, his hand upon Thy work, and will not give up, will not give in until it is done. So Lord, do encourage us today with Thy word and bring us forward in the rebuilding of the wall of Jerusalem. And to Thee be the praise and the honor and the glory forever and ever.

Amen.

Audio: <https://sermonindex1.b-cdn.net/0/SID0974.mp3>

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