

## Brokenness and Prayer

Nehemiah 1:1-11

Let's go to Nehemiah, but be ready to flip back to 2 Chronicles and Ezra.

In moving from Romans to Nehemiah, I hope you'll gain a greater appreciation for **the diversity of the Bible, along with the beautiful unity of the Bible.**

- Not every book of the Bible is not like Romans, is it?
- We love Romans. We need Romans. But not everything is a didactic epistle.
- Some 40% of the OT is a narrative, **a story.**
- And the *whole* Bible is one big story.
- The Bible doesn't begin like a Systematic Theology book.
  - God is Sovereign. Some verses and reflection.
  - God is holy. Some verses and reflection.
  - The Bible is Inspired. Some verses and reflection.
- It **begins as a story, "In the beginning...."** And it **ends as a story.**
  - God knows you love stories.
  - *God is the best storyteller.*
  - You are made in God's image, so you naturally like them.
- The Bible gives us the true story of the whole world.
  - Imbedded within the Bible are **little stories.**
  - And we are studying this little story of Nehemiah in light of this big story of the Bible.
- One of the reasons we love stories is that stories have a way of **drawing us in**, and gripping **our hearts.**
  - It's one thing to read God's law, "You shall not commit adultery."
  - It's another thing to read the story of **David committing adultery with Bathsheba!**
  - The negative command is clear. **The story shakes you to your core.**

Nehemiah shows us what it looks like for a dude with a job (not a paid religious professional) to live with a high view of God, a high view of Scripture, a love for the people of God and a passion for the glory of God in the real world. We see a real-life struggle with sin, opposition, critics, relational conflict, a touchy boss, and much more.

- It's not a fairy tale; it's a real-life story.
- Nehemiah's **holy ambition is very moving.**
  - Some refer to him as the OT counterpart to the apostle Paul.

Nehemiah's name means **"The Lord comforts."**

- **The Lord used this servant to bring comfort and hope to discouraged exiles.**
  - In mercy, God is renewing his people in the land, in order to carry out what he promised to Abraham.
- God raised up Ezra the priest/teacher and Nehemiah the governor to lead his people to this physical and spiritual **renewal.**

- In ancient times, these two books were joined in one. They essentially follow the same pattern of restoration:
  - **Ezra 1-6**: Restoration of the Temple
  - **Ezra 7-10**: Restoration of covenant life, led by the teacher, Ezra
  - **Nehemiah 1-6**: Restoration of the Walls
  - **Nehemiah 7-13**: Restoration of covenant life, led by Ezra and Nehemiah

It's my prayer, that in this study....

1. We will **experience the Lord's comfort**. That we will experience spiritual **renewal** – **individually** and **corporately** (**renewed holiness, worship, & obedience** for his glory).
  2. It's also my prayer Nehemiah's "**holy ambition**" will inspire you to **do great work for the glory of God**.
- We considered calling our study "**We're going to build a big huge wall and make the Persians pay for it,**" but we decided on **holy ambition!**
  - This sermon series has **nothing** to do with that political discussion.
  - There are many differences:
    - **This building project** was a *rebuilding* effort, struggling exiles seeking to rebuild what was lost.
    - It's broken down wall in the *holy city* of Jerusalem.
    - This place was inextricable linked with God's name.
    - Finally, we must read this story within the broad sweep of redemptive history.
    - Nehemiah is at the end of OT history chronologically. The curtain drops, and we await Messiah.
    - Through a rebuilt Jerusalem, Jesus could grow up Jewish.
      - He could be the True Israel, the True Temple, and the Final Sacrifice ... the fulfillment of the Law that Ezra would teach.
    - God is protecting and preserving His people *for the good of the whole world*, that all the families of the earth might be blessed!
    - **Through this people the Messiah is coming!**

With that said, when we look at Nehemiah's rebuilding, we do want to be inspired by Nehemiah's trust in God, his love for the people of God, his prayer life, his energy, his planning, his leadership, and his labor with others — in effort do a great work for the glory of God.

- See 1:11, 2:12, 6:3.

Throughout the study, I pray that you will get an **elevated vision of the greatness of God**, and that you will see **the greater Nehemiah, Jesus Christ**, who is a better **leader and intercessor** than Nehemiah, and a better **priest/teacher** than Ezra, and a better **Savior** than both.

**The Problem (1:1-3)**

**The Back Story that Will Help Us Appreciate the Drama that Unfolds**

- **About a thousand years after God called Abraham, around 1050-931 BC, Israel becomes a mighty nation under Saul, David and Solomon.**
- These were the golden years.
- **But Solomon** began to make disastrous **compromises, disobeying God’s Word, committing idolatry** (cf., 1 Kings 11)
- Because of sin and idolatry, the kingdom is eventually divided in **931**, Israel and Judah (South/Jerusalem) (cf., 1 Kings 14)
- **In 722**, we read of the fall of take Israel, as **Assyrians** conquers it (2 Kings 17)
- Judah held on until **586** when **Babylon** under **Nebuchadnezzar** conquers it (2 Kings 24-25).
- They destroy the walls, the temple, and treasures. Jerusalem was leveled....

## 2 Chronicles 36:19-21

<sup>19</sup> And they burned **the house of God** and broke down **the wall** of Jerusalem and burned all its palaces with fire and destroyed all its precious vessels. <sup>20</sup> He took into exile in **Babylon** those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of **Persia**, <sup>21</sup> to fulfill the word of the LORD by the mouth of **Jeremiah**, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill **seventy years**.

- **Some 800 miles away**, God’s people are carried away, under a foreign master, like they were under Egypt.
- **“By the rivers of Babylon we sat down and wept.” (Ps 137:1)**
- Sin and idolatry never satisfies; it instead brings destruction, alienation, and pain.
- Israel didn’t follow wholly after God and they suffered brutal consequences.

**But notice the chronicler says that this would happen for **70 years**, until the establishment of a new superpower: **Persia**.**

- **Jeremiah’s** word would be fulfilled. What was that word?

## Jeremiah 25:11-14

<sup>11</sup> This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. <sup>12</sup> Then after seventy years are completed, **I will punish the king of Babylon and that nation**, the land of the Chaldeans, for their iniquity, declares the LORD, making the land an everlasting waste. <sup>13</sup> I will bring upon that land all the words that I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations. <sup>14</sup> For many nations and great kings shall make slaves even of them, and I will recompense them according to their deeds and the work of their hands.”

- **So in 539**, Babylon falls to the **Persians** came to power under Cyrus “the Great” (he reigned 539-530).
- **Through a pagan King, God would make a way for his people to return to the land.**

The Persians believed the best policy for government involved allowing people to worship their own way. They believed people would actually respond with greater loyalty to the Persians because of this action.

Turn to **Ezra 1:1-5**. This is amazing. Cyrus issues a decree freeing the Jews to return.

### **3 Waves** (Group, A, B, C)

- **This first wave** of returnees happens in **538**, led by Zerubbael and Jeshua (**Ezra chs 1-6**)
  - **The Temple** is completed in **516** (**Ezra 6:13-15**; **Darius** is ruler of Persia 522-486)
  - It is completed where Solomon's temple stood until Babylon destroyed it.
  - **Esther** fits in between the first and second wave of returnees; she's in the palace in 478 (Xerxes is ruler 485-464)
- **Ezra is in the second wave** of returnees, some half-century later around **458** (**7:1ff**; Artaxerxes is now the ruler).
  - **The Lord uses him to teach his people his Word.**
- **Nehemiah is then the third wave**, about 13 years after Ezra arrives in **445**.

### **Nehemiah 1:1-3**

**1** The words of Nehemiah the son of Hacaliah.

Now it happened in the month of Chislev, in the twentieth year, as I was in Susa the citadel, **2** that Hanani, one of my brothers, came with certain men from Judah. And I asked them concerning the Jews who escaped, who had survived the exile, and concerning Jerusalem. **3** And they said to me, "The remnant there in the province who had survived the exile is in great trouble and shame. The wall of Jerusalem is broken down, and its gates are destroyed by fire."

**Verses 1-3** give us a very limited introduction, but we see the basic problem:

**Verse 1: Nehemiah introduced** (not mentioned in NT; kind of like journal entries throughout)

**V. 1: Who is he?** Oh, he's *the son of Hacaliah*. Who's that? I don't know.

- He's only mentioned here.
- What did he do? I don't know. **Oh thanks.**

**V2: "Brother of Hanani."** This is likely his actual brother, not merely a Jewish kinsman.

- **Right off the bat you see that pedigree is no big deal.**
  - Don't ever think that your roots are too humble for God to use you.

**We would love to know more about Nehemiah.** He's in an influential position in Persia (cupbearer). How did he get there? We don't know.

- He's not the only person who had **good fortune under a pagan king**:
- **Joseph** in Egypt, gains great influence, and the Lord uses him to save his people in a time of famine;
- **Moses** is raised as the son of Pharaoh's daughter, in a princely manner, but remains sensitive to the sufferings of God's people, and becomes the mediator/leader to lead them out of bondage;

- **Esther** becomes Xerxes' queen during a dark time, and she intercedes for her people, and the Israelites are saved.
- Here's **Nehemiah**, another mediator Leader, whom God will use for the good of his people.

**1b: When is it? Chislev.** Isn't this great? Doesn't that help? When is that? It's the winter November/December. In the 20<sup>th</sup> year, in **445 BC**.

**1c: Where was it?** In **Susa**, the winter palace of Persian kings (modern day Iran, not far from Iraq)

**11d: What was he doing? Cupbearer.** He carried a cup.

- He would taste the wine and the food to make sure it wouldn't **poison the king!**
- How's that for a job! It was a **common way to kill the king.**
- **It's a good job for a risk taker, who likes food!**
- It involved regular access to the king.
- He's not a household servant, but **someone very close to the King; immense influence; a wine-taster yes, but also an advisor, chief supporter, kind of secretary of state.**
- **If you're the King, you get a Nehemiah, stand up, drink up, and eat up, so that you don't drop dead.**
- **There was no one in a better position to influence the king, than the cupbearer.**
- **He's more influential than the family.**
- **We see the providence of God here.** God has raised him up for such a time as this.
- Later, we will see the cupbearer become the "builder" and "governor."

### Verses 2: Nehemiah inquires

- **Nehemiah asks about the people of God** (those surviving the exile, who had returned to Jerusalem and Judah).
  - **How are they doing? How are they doing spiritually/physically?**
  - **If this were today, and someone comes back from your home town, you may ask, "How's the church? What are you studying? Is there division in the church? Are they planting any churches? What classes are being offered?"**

### Verse 3: The Report

Three problems:

1. The walls are **broken** (3b). The **wall** being broken down either means (1) the wall was never rebuilt since the first returnees entered, or more likely (2) the attempt to rebuild was thwarted by Artaxerxes (Ezra 4).
2. God's people are **suffering** (3a) "Great trouble."
3. God's name is being **shamed** (3a). "and shame." This shame reflects upon the name and reputation of God himself.

This is what separates Nehemiah and other great servants of God from others.

- He longed for the glory of God as much as anyone in the OT.
- He is a picture of a "holy ambition."

- There are no “miracles” in Nehemiah, but God is at work big time through this servant.

### The Prayer (1:4-11)

So, where did Nehemiah begin?

Notice his reaction.

**You can tell much about a leader by his or her reaction to crises.**

*Freak out? No. Self-medicate? No. Start scheming? No. Put on his overhauls and go to work? No. Does he complain? Blog? No, he prays.*

**He begins in prayer.** This is the OT counterpart to **John 15:5**.

- Notice something – **from 1:1 in chapter 2:1** when he actually takes action (apart from prayer), is a gap of about 4 months.
- He spent months in prayer.
- And note something else: It only took them **52 days** to build the walls (6:15).
- Nehemiah spent **more time in prayer than in the building the walls.**

He heard the problem and then spend months in prayer, which leads me to the main point today....

**Prayer is essential for accomplishing a great work for the glory of God.**

- How do you get started with a great work for the glory of God? **Prayer.**
- In our American self-sufficiency, we think we are smart enough, good enough, gifted enough to do the work of God apart from the help of God.
- Nehemiah was a man of prayer.
- He prays on about **10 occasions** in **13 chapters.**
- He illustrates Paul’s words, “Pray without ceasing” (1 Thess 5:17)
- He prays before the work, in the work, and after the work.
- **Everything he does is saturated with dependent prayer.**
- That’s why I say it’s the *main* ingredient.
- It’s not the **only** ingredient – you need to plan, like Nehemiah does, you need to have a unified team, you need to work and face critics; but without prayer, we’re *powerless.*

Our prayer lives can mature.

And I don’t mean the **length** of your prayers, but the **substance** of prayer, and the **ceaselessness** of prayer: we see it in Nehemiah’s life.

- When the disciples ask Jesus to teach them to pray, remember, they were Jewish men who had been praying all their life!
- They sensed something different in the **substance** of Jesus’ prayer life. So he taught them the model prayer. (Lk 11)

I think the Spirit of God has left us with this prayer out of the pages of Nehemiah's journal to learn something of the *substance of prayer*. Throughout the rest of the book we will learn about the *ceaselessness* of prayer.

## **Nehemiah's Prayer is Characterized By...**

### **1. Brokenness (4)**

<sup>4</sup> As soon as I heard these words I sat down and wept and mourned for days, and I continued fasting and praying before the God of heaven.

Let me show you something. When did the Babylonians take over Jerusalem? About 586. When is this written? 445. It's been **141 years since the walls were toppled.**

And now, Nehemiah is *weeping*?

If I showed up and said, **"President Lincoln has been shot!"** And you start mourning and fasting for days, I think we would say, **"It's a bit late. We've sort of moved on!"**

So, is this *new* news to Nehemiah?

- It's possible that the walls were destroyed **after** the rebuilding effort had taken place.
  - It could refer to a more recent deterioration, not the ruins left by the Babylonians. So this could be new information. (Cf., Ezra 4:7-23)
- But it's also possible that old news became **new in his heart**.
  - We know what it's like to hear of needs, but be numb to them. And sometimes God just awakens us to the gravity of the problem, and we pray and act.

Whatever the case, Nehemiah **weeps**. That's where this whole story begins.

- He sees thing differently. He's burdened.
- It's easy to just go through the motions and not be broken over lostness and brokenness.
- **Cedar point or Pocket 13**
- May God give us eyes to see
- We sent missionaries to the hills of China; we should also send them to North Hills.
  
- **"God never blesses a tearless ministry."** (C. Quarles)
- Acts 20:31: "For three years I did not cease to admonish everyone with tears."
- Ezra 9:3ff - zeal/passion/prayer

Maybe you feel broken personally. You need restoration

God often uses broken-heartedness and even sadness as the beginning point of restoration — if we we will take our brokenness to Him in prayer.

- "Let the bones that you have broken rejoice." (Ps 51:8)
- "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise" (51:17).

### **2. Adoration (5)**

<sup>5</sup> And I said, “O LORD God of heaven, the great and awesome God who keeps covenant and steadfast love with those who love him and keep his commandments,

Notice that the actual request of Nehemiah doesn't begin until **the last line of the prayer**.

The prayer is filled with content about the **character of God**.

Nehemiah reorients his heart; he meditates on God's character.

**“Lord God of Heaven”** – is a declaration that God rules over everything.

- It became special to Israel in **captivity**; wherever they are, God is the ruler.
- **“God of heaven”** was also a title of the Persian deity, **“Ahura-Mazda”**
- Jesus taught us to prayer, **“Our father who art in heaven”**
- Not about location, but his sovereignty.

**“Great”** - This speaks of God's vast power.

**“Awesome”** -- This speaks of the holiness and majesty of his character that leaves us in awe. The word means, **“to inspire awe, terror, or dread”**

- It is overused in our culture. Everything is awesome. **Cheese fries. Fidget spinners. Pearl Jam concert. Your lasagna.**

• *If everything is awesome, then nothing is awesome*

- Back in the day, Datsun used to have a commercial using this word (you can Youtube the video).

**“There's a beautiful new beast prowling the highways, making the competition very nervous: The 1981 Datsun 280ZX... Even the competition has a word for it: *Awesome* (It flashes to the license plate that says “Awesome”).**

- Those were cool little cars, but they did not inspire *awe, terror or dread!* They didn't immobilize people with the majesty of their being!
- **That's not a Datsun, that's Da God of Heaven!**

- Anything that makes your heart excited more than God is as silly as that old commercial.

- To do a great work for the glory of God, we need to see the awesomeness of God.
- Great thoughts of God fuel great works for God.

**“Keeps his covenant and steadfast love”**

- Covenant is a sacred bond between two parties. God is totally reliable. He keeps His promises.
- **“hesed”** – steadfast, loyal love.

**Notice that all these attributes are related to Nehemiah's objective!**

- Reminding yourself of the attributes of God inspires *confidence* in mission.

### **3. Confession (6-7)**



## **Nehemiah acknowledges his own sin and the people's sin.**

- Look at the pronouns. **“We,” “mine,” “I,” and “our”**
- Nehemiah knows his personal relationship is tied with the communities relationship with God. **He's one with the covenant people of God.**
- Nehemiah includes himself.

<sup>6</sup> let your ear be attentive and your eyes open, to hear the prayer of your servant that I now pray before you day and night for the people of Israel your servants, confessing the sins of the people of Israel, which we have sinned against you. Even I and my father's house have sinned. <sup>7</sup> We have acted very corruptly against you and have not kept the commandments, the statutes, and the rules that you commanded your servant Moses.

- It is a gift to confess our sin to God.
- There is no sin that God can't forgive so there should be no sin that you don't confess.
- This is basic Christianity.

**We all sin because we are sinners. The question is what do you do about this problem?**

**What did our first parents do after the fall?** The first words out of the mouth of a fallen person: **“It was the woman!”** Eve? **“It was the serpent.”** **Blame shift. Finger point.**

- This is the world we live in.
- **No one wants to accept responsibility for their sin.**
- **You can't make spiritual progress if you don't accept responsibility and confess and repent of it.**
- Nehemiah doesn't say, **“Hey some people have really jacked up Jerusalem.”**
- **He takes it personally.**
- **We tend to believe that sin is caused by something outside of us rather than what's inside of us.**
- **You ask a little boy on the playground why he hit the little girl, he won't say, “because I'm an idolater.” He will point to something outside of himself as the cause of his misbehavior.**
- We tend to think we're more righteous than we actually are.
- It reminds me of **G. K. Chesterton**, who once wrote perhaps **the shortest essay in history.** The *London Times* asked various writers for essays on the topic, **“What's wrong with the world?”** Chesterton replied:

**Dear Sirs:**

**I am.**

**Sincerely yours,**

**G.K. Chesterton**

**Here's the good news: It is when we are honest before God in brokenness and repentance, that we experience Gods' gorgeous mercy and restoration.**

**It is actually a gift to know and own your sin.**

- God reveals it through the Word and spirit so you can deal with it.
- When God reveals it; deal with it.
- You will make no progress in your spiritual life until you deal with sin.
- Don't minimize it, rename it, or simply try to manage it: repent of it and kill it!

### **Nehemiah confesses whom he has sinned against.**

- "We have sinned against **you.**" (6b)
- "We have acted corruptly against **you.**" (7)
- This is whom you sin against.
- **Joseph – Potiphar's wife**, "I will not sin against my God" (Gen 39:9)
- **David, Psalm 51:4**, "Against you and you only have I sinned"

Prayer is the predominant ingredient in accomplishing a great work for the glory of God. And it has to do in large part of getting our hearts right before God.

**"We don't study theology to make the head fat, but the heart right." (Azurdia)**

Nehemiah's theology is leading him to repentance and action.

### **4. Confidence (8-10)**

<sup>8</sup> Remember the word that you commanded your servant Moses, saying, 'If you are unfaithful, I will scatter you among the peoples, <sup>9</sup> but if you return to me and keep my commandments and do them, though your outcasts are in the uttermost parts of heaven, from there I will gather them and bring them to the place that I have chosen, to make my name dwell there.' <sup>10</sup> They are your servants and your people, whom you have redeemed by your great power and by your strong hand.

**Moses also called out to God in repentance based on God's promises in Exodus 32:13/ Deut 9:29.**

Nehemiah comes **empty-handed**, but not **uninvited** (Kinder).

- **If you're a Christian, you *don't* come uninvited!**
- **You are invited because of the gospel!**
- **We come to a throne of grace, not a throne of performance.**

Nehemiah recalls God's saving work on behalf of his people, and with confidence in God's care for his people, makes his petition.

Nehemiah recalls God's word about unfaithfulness leading to exile (**v. 8**), and God's word about being God's people restored through repentance (**v. 9**).

**Verse 8** already happened: they were exiled because of idolatry and sin.

**9: Now Nehemiah is asking for God to restore the land and prosperity.**

- The restoration had happened in one sense; many **had returned to the land.**
- **But the land wasn't secure.**

- The place is special because God chose to make his name “dwell” there – in Jerusalem, the Lord would establish his sanctuary.

**V. 10: Nehemiah, similar to Moses, intercedes for the people, based on God’s redemption.**

- **Nehemiah knows God cares for his people.**
- **We have experienced a greater redemption, a greater Exodus, through a greater Deliverer, the Lord Jesus.**
- **God doesn’t redeem you to leave you; he cares for his children with an everlasting love in Christ. (cf., Rom 8:32)**

**Build your prayer life upon the promises of God.  
Come to God with gospel confidence!**

### **5. Dependence (11)**

<sup>11</sup> O Lord, let your ear be attentive to the prayer of your servant, and to the prayer of your servants who delight to fear your name, and give success to your servant today, and grant him mercy in the sight of this man.”

Once again, he asks the Lord to be “**attentive to Him.**”

He also expresses his delight in the “**name**” of God.

- **That’s what this whole thing is about – the name and glory of God.**
- **“He delights to fear your name.”**
- **You won’t have a holy ambition if you don’t delight in God’s name.**
- **This is what we should care about: That Jesus name would be great through IDC!**

Then he prays for God to act:

- **“Give success”**
- **“Grant mercy in the sight of this man.”**

**Do you realize what Nehemiah is praying? For God to change the heart of this king.**

And he’s not just a king, he’s an **unbelieving king.**

**Nehemiah believes that the only way this king will listen to his request to return to Jerusalem is God working in this man’s heart and will.**

- **Proverbs 21:1 - “The King’s heart is a stream of water in the hand of the Lord; he turns it wherever he will.”**
- Every earthly sovereign is subject to the ultimate Sovereign.
- **Learn from Nehemiah: God changes people’s hearts.**
- **“It is possible to move men, through God, by prayer alone.” (Hudson Taylor).**
- **“Change the heart of my rebellious son, my prodigal daughter, my unbelieving spouse....”**

**Pray big prayers because we have a big God.**

**The kinds of requests you make say something about what you think God is able to do.**

- **What do your prayers say about God's power?**
- **If someone's estimation of God were based entirely on your prayers, how great would they think God is?**
- **In light of all the need in our lives, and in your world, isn't it time for us to do some bigger praying?**

**Nehemiah concludes with "Now I was the **cupbearer** to the king"**

- **God had already begun working out his saving purposes by putting Nehemiah in such a strategic place. (cf., **Esther 4:12-14**)**
- **We will wait to see him in action in chapter 2.**

### **Summary:**

**Prayer is the main ingredient for accomplishing a great work for the glory of God.**

- **Nehemiah's Prayer is characterized by: *Brokenness, adoration, confession, confidence, and dependence.***
- **Like Moses before him, and the Lord Jesus after him, he is sensitive to the sufferings of his people, and he does something about it.**

**Nehemiah functions as an **intercessor** of his people....**

- **It reminds me of another mediator, with a passion for the glory of the Father.**
- **As great as the prayers of Moses, Daniel, David, Solomon, and Nehemiah are, they do not equal, Jesus' intercession, particularly the prayer we read of in **John 17.****
- **Jesus Christ lifted his eyes to heaven just prior to the cross – an event that would bring us something greater than the temple – in prayer to the Father.**
- **He prayed, "Father, the hour has come, glorify your name.... I have glorified you on earth, having accomplished the work that you gave me to do." (1, 4)**

**The Savior prayed. The Savior finished the work.**

- **Like Nehemiah, Jesus left the exalted position of a palace, and entered a place of brokenness to complete a Holy assignment - this one, greater than the temple/walls.**
- **Through Jesus' death and resurrection, we don't go to a temple to meet with God; we go to him, who is greater than the temple.**
- **We can have constant access to the Father, through Jesus.**
- **He is building a holy people, out of *living stones* (1 Pet 2:4-5), from every tribe and tongue, to offer spiritual sacrifices unto God.**

**Yes Nehemiah prayed. Yes, we should learn from his prayer.**

**Yes Nehemiah worked. We should learn from his work.**

**But what saves us today is the fact that Jesus prayed and Jesus finished his work.**

- **And he continues making intercession for us (Rom 8:34).**
- **Look to him to be saved.**

- **Look to him to sustain you and make your holy ambition a reality.**