

NEHEMIAH THROUGH THE “FRAME” OF A BIBLICAL WORLDVIEW

The Builder Who Prayed, Led, and Refused to Come Down from the Wall

F • FOUNDATIONAL • R • RELATIONAL • A • ASPIRATIONAL •
M • MANAGERIAL • E • ETERNAL

“Your worldview is the FRAME through which you see all of life.”

Nehemiah is one of the most practically competent leaders in Scripture — and one of the most prayerful. These two qualities were not in tension for him; they were expressions of the same integrated worldview. He planned with the precision of an engineer, led with the instincts of a general, confronted corruption with the courage of a prophet, and prayed with the consistency of a man who genuinely believed that the God of heaven was the one running the project. His twelve years as governor of Judah constitute one of the most complete case studies in integrated biblical leadership available anywhere in the Old Testament.

Each division of the FRAME corresponds precisely to what Nehemiah demonstrated across the book that bears his name. His foundational conviction about God governed every other decision. His relational clarity about his own identity and his people’s dignity drove his grief and his action. His aspirational purpose was doxological from beginning to end. His managerial competence was extraordinary and expressly spiritual. And his eternal perspective — expressed most consistently in his repeated appeal to the God who remembers — made temporal sacrifice not merely bearable but compelling.

◇ F — FOUNDATIONAL (GOD, TRUTH, REALITY)

Nehemiah's unshakeable commitment to ultimate reality:

God — Who or What Is Ultimate?

Core Conviction

From the opening verses of the book, Nehemiah's life was organized around one non-negotiable conviction: the God of Israel is ultimate. When devastating news arrived about Jerusalem's ruins, Nehemiah's first and sustained response was prayer — not to the Persian king who held his fate, not to any human authority, but to “the LORD, the God of heaven, the great and awesome God, who keeps his covenant of love” (Nehemiah 1:5). This was not religious formality. It was the instinctive movement of a man who genuinely believed God is the one to whom all things answer.

Across chapters 1–6, Nehemiah prayed before acting (Nehemiah 2:4), during crisis (Nehemiah 4:4–5), under threat (Nehemiah 6:9), and after opposition (Nehemiah 6:14). His prayer life was not occasional — it was the operating architecture of his entire leadership. He lived out exactly what the FRAME affirms: God is not an idea added to an already-formed worldview, but the foundation on which every conviction rests. The wall was built by human hands. The project was run by the God of heaven. Nehemiah never confused the two.

Key Moment: *Nehemiah 2:4 — When the king of Persia asked what he wanted, Nehemiah prayed to the God of heaven — then answered the king. The prayer happened in the space between the question and the answer. This is not occasional piety; it is reflexive dependence on the God he believed was actually in charge.*

Key Scriptures

Nehemiah 1:5 — *LORD, the God of heaven, the great and awesome God, who keeps his covenant of love.*

Nehemiah 2:20 — *The God of heaven will give us success — Nehemiah's declaration before a hostile audience.*

Daniel 4:17 — *The Most High is sovereign over all kingdoms on earth — the conviction Nehemiah shared with Daniel.*

Truth — How Do We Know What Is Real?

Core Conviction

Nehemiah spoke truth when it was costly. When the king noticed his grief and asked what was wrong, he could have deflected or managed the situation. Instead, he honestly and transparently revealed the source of his grief. When the nobles were exploiting the poor, he confronted them plainly — including himself in the indictment (Nehemiah 5:10). When Sanballat sent a letter full of fabricated accusations, Nehemiah did not equivocate: “Nothing like what you are saying is happening. You are just making it up out of your head” (Nehemiah 6:8). He understood that truth is not a social construct bending to political pressure — it is fixed, grounded in the God who reveals mysteries (Nehemiah 2:20).

Truth-telling was non-negotiable for Nehemiah even when it put his position, his safety, and his project at risk. He did not manage information strategically for political advantage. He did not shade the truth to preserve relationships. He spoke with clarity to the king, to the nobles who were exploiting the poor, to the opponents trying to intimidate him, and to the false prophet trying to manipulate him. His commitment to truth was practical and daily, not merely theological and abstract.

Key Moment: *Nehemiah 6:8 — To Sanballat’s fabricated accusations: “Nothing like what you are saying is happening. You are just making it up out of your head.” A clean, direct, unapologetic denial. No diplomatic hedging. Truth-telling as a leadership discipline.*

Key Scriptures

Nehemiah 6:8 — *Nothing like what you are saying is happening. You are just making it up out of your head.*

John 14:6 — *I am the way and the truth and the life — the ultimate grounding of Nehemiah’s commitment to truth.*

2 Timothy 3:16–17 — *All Scripture is God-breathed and useful for teaching, rebuking, correcting — the standard Nehemiah applied to every decision.*

Reality — What Exists?

Core Conviction

Nehemiah operated with a robustly two-dimensional view of reality — physical and spiritual. He understood that the battle for Jerusalem's wall was not simply a construction project or a political struggle; it was spiritual warfare. His response to opposition always combined practical measures with spiritual acknowledgment — prayer and guards, swords and Scripture, arms and the armor of God (Ephesians 6:11–17). He never made the mistake of treating the visible conflict as the whole conflict, nor of treating the spiritual dimension as an excuse to ignore the practical one. He saw reality whole.

His enemies — Sanballat, Tobiah, Geshem, and the networks behind them — were operating in both dimensions. Their opposition was political and practical: letters of accusation, threats of military force, attempts to lure Nehemiah into meetings that would remove him from the project. But it was also spiritual: the false prophet Shemaiah was hired to make Nehemiah act in fear and violate the sanctity of the temple (Nehemiah 6:10–13). Nehemiah recognized both dimensions simultaneously and responded to both — practically with organizational measures and spiritually with prayer and discernment.

Key Moment: *Nehemiah 6:10–12 — When Shemaiah invited him to hide in the temple from an alleged assassination attempt, Nehemiah saw through it instantly. His spiritual discernment, sharpened by sustained prayer, recognized the lie — and he named both what Shemaiah was doing and who had hired him.*

Key Scriptures

Ephesians 6:12 — *Our struggle is not against flesh and blood, but against the rulers... of this dark world.*

2 Corinthians 4:18 — *We fix our eyes not on what is seen, but on what is unseen — Nehemiah's dual-reality vision.*

Nehemiah 4:9 — *We prayed to our God and posted a guard day and night — the integration of spiritual and practical response.*

◇ R — RELATIONAL (HUMANITY, IDENTITY, COMMUNITY)

Nehemiah's clear understanding of who he was and who his people were:

Humanity — Who Are We?

Core Conviction

Nehemiah understood that the people of Jerusalem were not a labor pool or a political constituency — they were image-bearers of God with dignity, made for covenant relationship with their Creator. This conviction drove his grief at Jerusalem's condition. The city lay in ruins and its inhabitants "in great trouble and disgrace" (Nehemiah 1:3). The disgrace was not primarily political — it was theological. A people called to display God's glory to the nations were instead a spectacle of shame. Nehemiah's burden was rooted in a high view of humanity as created for more than survival.

When he rallied the builders under threat of attack — "Don't be afraid... Remember the Lord, who is great and awesome, and fight for your families, your sons and daughters, your wives and your homes" (Nehemiah 4:14) — he was calling them to remember who they were made to be and who they were made to protect. He did not appeal to strategic necessity or political calculation. He appealed to God and to the dignity of the people in their care. His high view of humanity was not abstract theology; it was the motivational engine of his leadership.

Key Moment: *Nehemiah 1:3–4 — When he heard that the survivors were in great trouble and disgrace and the wall was broken down, Nehemiah sat down and wept for several days. His grief was the grief of a man who took human dignity seriously enough to mourn when it was violated — even from a position of personal comfort and security.*

Key Scriptures

Genesis 1:27 — *So God created mankind in his own image — the dignity Nehemiah protected in the people of Jerusalem.*

Nehemiah 4:14 — *Remember the Lord, who is great and awesome, and fight for your families.*

Psalms 139:13–14 — *I am fearfully and wonderfully made — the worth Nehemiah saw in a people others had written off.*

Identity — Who Am I as Created and Called?

Core Conviction

Though born in exile and embedded in the Persian imperial court, Nehemiah's identity was never defined by his circumstances or his position. His name means "Yahweh has comforted," and he lived like a man whose primary citizenship was not Persian. When news came of Jerusalem, his comfortable circumstances only amplified his grief, because he remembered Israel and Jerusalem as God's gifts to His people. He identified with a disgraced, scattered people even while occupying a position of privilege. This is the same identity integrity Daniel demonstrated — refusing to let cultural position redefine who you fundamentally are.

Nehemiah's decision to leave a prestigious post as the king's cupbearer in Susa and go to a rubble heap in Jerusalem was identity in action. It was Nehemiah saying with his life: I know whose I am, and that determines where I must be. The cupbearer's role was one of the most trusted and comfortable positions in the Persian court. He traded it for twelve years of exposed leadership in a contested, impoverished, hostile territory — because his identity was rooted in covenant relationship with God and God's people, not in imperial comfort.

Key Moment: *Nehemiah 1:1–4 — A man in one of the most prestigious positions in the Persian Empire heard news of a distant rubble heap and wept. His emotional response revealed where his identity actually resided: not in his position, but in his people and their God.*

Key Scriptures

Nehemiah 1:3–4 — *He sat down and wept... for some days he mourned and fasted and prayed before the God of heaven.*

Galatians 2:20 — *I have been crucified with Christ and I no longer live, but Christ lives in me — the identity framework Nehemiah anticipated.*

Daniel 1:8 — *Daniel resolved not to defile himself — the same identity integrity Nehemiah demonstrated in leaving Susa.*

Community — What Are My Primary Relationships?

Core Conviction

Nehemiah's relational posture toward God's people was both sacrificial and inclusive. He did not build the wall — he built the wall builders. Nehemiah 3 is essentially a community portrait: goldsmiths, perfume-makers, priests, merchants, daughters, rulers, and Levites — each contributing their portion, often in front of their own homes. God called His people outside of their comfort zones — their homes and their crafts — to become unified in a common and holy cause. Nehemiah organized and directed that unity with remarkable skill and genuine love for the people he led.

When internal conflict threatened community unity in chapter 5, Nehemiah responded with both compassion and confrontation — not because he wanted to manage a problem, but because he genuinely loved these people. He fed 150 officials at his own table daily (Nehemiah 5:17–18), refused to exploit his governor's food allowance, and practiced lavish hospitality while his people bore the cost of rebuilding. His prayer in chapter 1 included himself among the sinners — “I and my father's house have sinned” — establishing from the outset the posture of a leader who stood with his people rather than above them.

Key Moment: *Nehemiah 1:6 — “I and my father's house have sinned.” Nehemiah identified himself as one of the people he was interceding for — not as a righteous exception standing over a sinful population. That identification shaped everything about how he led.*

Key Scriptures

Nehemiah 1:6 — *I and my father's house have sinned — corporate identification that grounded his leadership.*

Acts 1:8 — *Jerusalem, Judea, Samaria, and the ends of the earth — the outward trajectory Nehemiah's community embodied.*

Deuteronomy 6:6–7 — *Impress these commandments on your children — the generational transmission Nehemiah's rebuilding project served.*

◇ A — ASPIRATIONAL (PURPOSE, MORALITY, ETHICS)

Nehemiah's God-centered purpose and uncompromising moral compass:

Purpose — Why Do We Exist?

Core Conviction

Nehemiah's purpose was never simply to rebuild a wall. The wall was the means; the end was restoring a people to covenantal relationship with their God and restoring God's name among the nations. The wall's rebuilding took place not for the nation's pride but for the glory of the God they worshipped and served. Nehemiah came to Jerusalem asking not what he wanted to do, but what God had burdened him to do — and the burden was inescapable. His calls on God's people consistently pointed beyond the project to the purpose: "The God of heaven will give us success" (Nehemiah 2:20). His entire orientation was doxological.

This purpose did not require favorable circumstances; it required faithfulness. The project faced ridicule (Nehemiah 4:1–3), physical threat (Nehemiah 4:7–8), internal conflict (Nehemiah 5:1–5), persistent political pressure (Nehemiah 6:1–4), and spiritual manipulation (Nehemiah 6:10–13). Not one of these challenges redirected his purpose. Each was met with prayer, practical response, and continued work. His purpose was stable because it was grounded in the character of the God who had placed the burden on his heart — not in the favorability of circumstances.

Key Moment: *Nehemiah 6:3 — When his enemies repeatedly invited him to meetings designed to distract and harm him, Nehemiah replied: "I am carrying on a great project and cannot go down. Why should the work stop while I leave it and go down to you?" Purpose as protection. Clarity of mission as resistance to manipulation.*

Key Scriptures

Nehemiah 2:20 — *The God of heaven will give us success. We his servants will start rebuilding.*

John 15:8 — *This is to my Father's glory, that you bear much fruit — the doxological purpose Nehemiah embodied.*

Colossians 1:16 — *All things have been created through him and for him — the purpose framework Nehemiah's project served.*

Morality — What Is the Basis of Right and Wrong?

Core Conviction

Nehemiah operated with an absolute moral standard grounded in God's revealed law, not in cultural consensus or utilitarian calculation. When wealthy Jews were charging interest on loans to poor Jewish brothers — a practice expressly forbidden in the Mosaic law (Exodus 22:25; Leviticus 25:35–37) — Nehemiah did not approach it as a gray area or a matter of cultural preference. He confronted it as sin against God and against their own flesh and blood. His moral framework was equally clear when Sanballat's false accusations came — he did not waver or nuance his denial based on what would be politically advantageous. He told the truth because truth is obligatory, not optional.

When Shemaiah suggested hiding in the temple, Nehemiah recognized it as selfish, cowardly, and sinful — three moral categories that required no situational analysis. His moral clarity came from knowing who God is and what God requires, not from calculating consequences. He understood that revival requires moral credibility — that the nations are drawn not to spectacle but to holiness — and that the restoration of Jerusalem's walls was inseparable from the restoration of its moral integrity.

Key Moment: *Nehemiah 5:7–9 — When confronted with the economic exploitation of poor Jewish families, Nehemiah called a large assembly, confronted the nobles and officials publicly, and said: "What you are doing is not right." No diplomatic softening. Moral clarity stated plainly, publicly, and with personal conviction.*

Key Scriptures

Malachi 3:6 — *I the LORD do not change — the unchanging moral standard Nehemiah applied to exploitation and faithlessness.*

Nehemiah 5:9 — *What you are doing is not right — moral clarity stated without hedging.*

Isaiah 5:20 — *Woe to those who call evil good and good evil — the inversion Nehemiah refused to accept.*

Ethics — How Should We Behave and Act?

Core Conviction

Nehemiah's ethical integrity was comprehensive. As governor he was entitled to a substantial food allowance — he refused it for twelve years (Nehemiah 5:14–16), because the burden of those taxes fell on people already stretched thin by rebuilding and Persian taxation. He was invited to meetings that would have served his political interests — he declined them four times (Nehemiah 6:1–4). He was given an apparent way out of danger by a supposed prophet — he rejected it as spiritually fraudulent (Nehemiah 6:10–12). In every case, his ethical choices prioritized the mission and the people over personal advantage, comfort, or safety.

His personal hospitality was a further expression of his ethical integration: he fed 150 officials at his own table daily at his own expense, not at the public's. His ethical posture was not performance; it was the natural expression of a man whose aspirations were entirely God-centered rather than self-centered. He responded to every need with diligent prayer, a compassionate heart, and bold action. God's ways and the welfare of others mattered more than his own comfort or ease. Ethics, for Nehemiah, was faith enacted in the practical details of governance.

Key Moment: *Nehemiah 5:14–16 — Twelve years as governor, never drawing the governor's food allowance, feeding 150 people at his own table. When he recorded this in his memoir, he did not offer it as a claim to greatness but as evidence of what the fear of God produces in a person who actually has it.*

Key Scriptures

Nehemiah 5:15 — *Out of reverence for God I did not act like that — the motivational basis for his ethical choices.*

Micah 6:8 — *Act justly, love mercy, walk humbly with your God — the summary of Nehemiah's ethical life.*

James 2:17 — *Faith by itself, if it is not accompanied by action, is dead — the principle Nehemiah embodied across twelve years.*

◇ M — MANAGERIAL (SCIENCE/WISDOM, POLITICS, ECONOMICS)

Nehemiah's faithful, skilled stewardship of the world God placed him in:

Wisdom and Learning — How Do We Engage the World?

Core Conviction

Nehemiah was extraordinarily competent. His years serving Artaxerxes had prepared him with detailed knowledge of Persian bureaucracy, supply chains, documentation requirements, and diplomatic protocols. When he made his request to the king, he came ready — letters of safe passage, a request for timber, an understanding of what authorizations were needed to navigate the political landscape (Nehemiah 2:7–9). He surveyed the wall's damage in secret before revealing his plan — not because he was paranoid, but because strategic intelligence is stewardship of the task God has given (Nehemiah 2:11–16). He organized the workforce counter-clockwise around the perimeter, systematizing the project for maximum efficiency.

He developed a split-shift security plan when threats escalated (Nehemiah 4:16–20): half the men worked on construction while the other half stood guard with weapons, and even the workers carried tools in one hand and weapons in the other. He installed a trumpet communication system so that workers spread across the wall could rally immediately to any threat. This is mastery of the same principle Daniel exemplified in Babylon: excelling in the wisdom and learning of the surrounding culture while maintaining biblical discernment. Nehemiah was not less competent because he was godly; his godliness made him more competent, because he understood who was actually running the project.

Key Moment: *Nehemiah 2:11–16 — Nehemiah arrived in Jerusalem, rested three days, then went out at night with a small group to survey the walls — telling no one what God had put in his heart. Strategic intelligence gathering before public commitment. He did not announce a plan before he understood the problem.*

Key Scriptures

Proverbs 25:2 — *It is the glory of God to conceal a matter; to search out a matter is the glory of kings.*

Nehemiah 2:12 — *I had not told anyone what my God had put in my heart to do for Jerusalem.*

Daniel 1:17 — *God gave them knowledge and understanding — the same divine source of competence Nehemiah drew from.*

Politics — How Should We Govern?

Core Conviction

Nehemiah navigated one of the most politically complex environments imaginable — a Jewish rebuilding project in a Persian-controlled territory, surrounded by hostile regional powers, operating under a governor's authority that could be revoked at any time, with enemies who had friends at the imperial court. He did so with remarkable political intelligence. He secured Persian authorization before beginning. He maintained his loyalty to Artaxerxes while never compromising his ultimate loyalty to God. When Sanballat alleged he was plotting to become king, Nehemiah's denial was confident and complete — because he had nothing to hide (Nehemiah 6:6–8).

He understood the FRAME's political conviction: government is a legitimate institution ordained by God, but building God's kingdom is the higher priority. He served faithfully within an imperfect political system without ever allowing it to define his ultimate allegiance. Like Daniel before him, he was the kind of man a secular king could trust precisely because his ultimate accountability was to someone greater than any king. His political engagement was an expression of his worldview, not a departure from it.

Key Moment: *Nehemiah 6:11 — When offered the apparent safety of taking refuge in the temple: "Should a man like me go into the temple to save his life? I will not go!" Political courage is the expression of a man whose ultimate allegiance is already settled. He could not be moved by threat because his primary loyalty was immovable.*

Key Scriptures

Romans 13:1 — *There is no authority except that which God has established — the framework Nehemiah honored under Persian authority.*

Acts 5:29 — *We must obey God rather than human beings — the limit Nehemiah maintained when those authorities conflicted.*

Proverbs 29:2 — *When the righteous thrive, the people rejoice — the political vision Nehemiah's governorship embodied.*

Economics — How Should We Distribute Resources?

Core Conviction

Nehemiah's economic ethics were exemplary. As governor he refused the food allowance, eliminating a burden from people already stretched thin by Persian taxation and the demands of the building project. When he confronted the economic exploitation in chapter 5 — nobles and officials lending money at interest to poor Jewish families who were mortgaging their fields, vineyards, and children to survive — he called for complete restitution: fields, vineyards, houses, and all the interest charged (Nehemiah 5:11). He himself hosted 150 people at his own expense daily.

His generous table reflected something larger than generosity — it pointed to the great banquet awaiting God's people in the new kingdom to come. He understood stewardship as the FRAME defines it: we are managers, not owners; resources are entrusted by God for His purposes and for the welfare of others, not for hoarding or personal indulgence. His economic ethics made him trustworthy to God, trustworthy to his people, and — critically — a witness to the surrounding nations of what a different kind of ruler looks like.

Key Moment: *Nehemiah 3 — The delegation of the wall. Nehemiah designed, delegated, and distributed the work across the entire community. Priests, Levites, merchants, perfumers, daughters, officials — everyone had a section. This is masterful managerial stewardship: organizing diverse people around a unified God-given mission, leveraging every gift and every person for the work at hand.*

Key Scriptures

Matthew 25:23 — *Well done, good and faithful servant — the commendation Nehemiah's stewardship was aimed at.*

Nehemiah 5:11 — *Give back to them immediately their fields, vineyards, olive groves, and houses.*

Colossians 3:23 — *Whatever you do, work at it with all your heart, as working for the Lord.*

◇ E — ETERNAL (AFTERLIFE, ULTIMATE DESTINY)

Nehemiah's eternal perspective that made his earthly choices intelligible:

Afterlife and Ultimate Destiny

Core Conviction

While Nehemiah does not receive apocalyptic visions like Daniel, his prayer in chapter 1 explicitly reaches beyond the present moment into God's promises of ultimate restoration. His reference to "the farthest horizon" in Nehemiah 1:9 — citing Deuteronomy's promises of regathering — extends his vision beyond the immediate project to God's ultimate purposes. His prayer anchors the wall-building project in a much larger story: the story of God's ultimate redemptive purposes for His people. Nehemiah's reference to the farthest horizon casts vision beyond the return to Jerusalem — to the day when God's people will gather with everlasting joy in the new Jerusalem.

Nehemiah's choices only make complete sense through an eternal lens. He left comfort and security to go to a rubble heap. He sacrificed legitimate financial entitlements for twelve years. He refused offers of safety to stay exposed on the wall. He forfeited political advantages to maintain integrity. None of these choices are rational from a purely temporal perspective. They are only intelligible if Nehemiah believed — as the FRAME affirms — that human destiny is eternal, and that temporal loss for the sake of God's kingdom is not loss at all. He was making deposits into an account that could not be seized, taxed, or destroyed.

His hospitality at his table reflected something larger than generosity — it pointed to the great banquet still coming (Luke 13:29; Revelation 19:9). His dedication of the wall was not an endpoint but an act of worship offered to a God whose story does not end at the edge of the Old Testament. The wall was a temporary structure; the God it was built to honor is eternal. Nehemiah understood this. His work had eternal weight not because the stones would last forever, but because the God he served would, and because the people he served were destined for eternity with Him.

Key Moment: *Nehemiah 5:19 and 13:14, 22, 31 — Nehemiah's consistent refrain: "Remember me, my God, for good." Not a plea for earthly recognition or historical legacy, but an appeal to the God who sees, knows, and rewards what is done in faithfulness. His ultimate audience was eternal, not temporal.*

Key Scriptures

Nehemiah 5:19 — *Remember me with favor, my God, for all I have done for these people.*

John 3:16 — *Whoever believes in him shall not perish but have eternal life — the hope Nehemiah's temporal sacrifices pointed toward.*

2 Corinthians 5:10 — *We must all appear before the judgment seat of Christ — the accountability Nehemiah lived in anticipation of.*

SYNTHESIS: NEHEMIAH'S INTEGRATED WORLDVIEW

Nehemiah demonstrates how all five FRAME elements function as a unified architecture, not a checklist. Without the Foundational commitment to God's sovereignty, the prayer life has no object. Without the Relational identification with his people, the compassion has no fuel. Without the Aspirational clarity about God's glory, the project has no transcendent purpose. Without the Managerial competence and integrity, the spiritual fervor has no traction. And without the Eternal perspective, the sacrifices make no sense.

1. **His FOUNDATIONAL** commitment to the sovereign God of heaven shaped...
2. **His RELATIONAL** identity as God's man, embedded among God's people — not defined by Persian privilege — which informed...
3. **His ASPIRATIONAL** purpose of glorifying God through whatever burden He placed on his heart, which guided...
4. **His MANAGERIAL** excellence in prayer, planning, leadership, political navigation, and economic stewardship, all sustained by...
5. **An ETERNAL** perspective that made temporal sacrifice not just bearable but compelling — the “remember me” of a man whose ultimate audience was always God.

The BSF lesson notes close with this summary of Nehemiah: he “compassionately, obediently, courageously, wisely, and boldly served God's people in righteousness.” Every one of those words maps onto a FRAME dimension. Together they describe a man who, like Daniel before him, was the gold standard for living out a fully integrated biblical worldview in a hostile world — not by withdrawing from it, but by engaging it with everything he had, in God's name and for God's glory.

“Enduring work for the Lord requires our prayerful planning and His protection. God goes with His people and fights for them as they diligently work for His cause.” — BSF Lesson 24 Notes

“Your worldview is the FRAME through which you see all of life.”