

Micah Chapter 6

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SUMMARY KEYWORDS

god, speaks, people, israel, redemption, verse, kingdom, messiah, word, lord, remnant, means, covenant, world, hear, scripture, prophecy, revelation, living, sin

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Shalom, and welcome to via hafta yisrayl, a Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher, Dr baru shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zerah Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Brooke is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot o RG. That's one word love Israel dot o RG. Now, here's Baroque with today's lesson.

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We ended our last session with this statement that faith comes by hearing. And we have seen several times that Mika, he has spoken. And he is requested from the people, that they would listen to the revelation of God, because it's only the revelation of God that can bring about change in a person's life. That change that God wants us to experience. God's changes are good. They bring about any eternal joy. God is a blessing God, he wants to bestow his love upon us. But there is a covenant requirement in order to become a recipient of God's love. God loves all people. But that does not mean that all people will receive the love of God. It is a covenant God's covenant, the new covenant that Messiah is blood establish, that is the instrument, the vessel that allows you and me to become recipients of that great love of God. Well take out your Bible once more the prophecy of Mecca. And chapter six, I mentioned Faith comes by hearing, hearing the Word of God. And once more he begins in that familiar way. He says here please what the Lord, He is saying. Now, again, when we look at it in the original texts, certain things stand out. Because by and large in Hebrew language, we have biblically, either the future what's called the imperfect. If you take a biblical Hebrew class, or the perfect which is the past, we find those two tenses, more often than not. But seldom. But we see it nevertheless, that the present tense is use. Many of the Christian grammarians that teach Biblical Hebrew will call it a present participle. Regardless of how you define it. We know that identifying it is the key, because every time that the present tense or that present participle is use, it marks for the reader. This is important. So God is speaking through the prophet. And he says, Listen, now what the Lord, He is saying, Chapter Six speaks about a time of opportunity. It's very similar to what we read other places where it says today, if you hear His voice, don't hurt your heart. This is the same intent. When we begin chapter six. So the Lord is speaking you need to hear but the word as I've shared to other times previously, it's not just about hearing, this revelation demands a response and obedient spot, a response. So he says, Rise up, and content. This is a word of having conflict with the mountains. Remember, mountains are government authority. This is a prophecy that speaks about God's displeasure with leaders. So God

has a disagreement. He has a contention, and he wants people to hear this. He says, Listen, oh hills, for your voice. So chapter six, is a chapter of Revelation. It gives us insight and here's the key. It gives us insight to the mind of God. What he's thinking when he looks at this creature The residents of this world. And first and foremost, he's going to deal with Israel, with Judah, with his Old Testament people, because they must be brought to faith that remnant and that word is so important in this text in this prophecy remnant, that remnant must come to faith. Why? For the kingdom of God to be established. look now at verse two. He says, Again, here, oh mountains, the contention. And this is a word of conflict. God has displeasure, he has a disagreement. And he's making it known to the world, here on mountains, the contention of the Lord. And then he speaks about the strong foundations of the earth. Now, what he's saying is, his contention goes right down to the foundations, the very basic things of this world. If God brings a change, he brings a change that is complete. It is holistic. And he's dealing with the foundations of this earth. And the point is this. When God brings a change to Israel, it is going to change the foundation of this world. That is how the world thinks that it's going to bring about, in essence, a new creation. In fact, if you look, for example, at Zechariah, chapter 14, Zechariah, chapter 12, we see how when God speaks about Messiah, second coming, he speaks of that as a type of second creation. And we know that Yeshua said that same thing, he said, There's coming a time when the heavens and earth will pass away, and there'll be a new heavens and new earth, what's that? The new Jerusalem, it speaks about a kingdom. So when he speaks about a change, coming to the very foundations of the earth, he's speaking about a kingdom change that he's going to bring about, through his anger, through his judgment. Now, keep reading in verse two, he says, For the contention of the Lord is with his people. Once more, we need to understand that this is a prophecy concerning what God's going to do in the last days, this transition between this world, the end of the age, and the beginning of the kingdom of God. And over and over in prophecy, we see that at the end of this age, God is not pleased with his people. But he's going to move to bring a spiritual change among the people of Israel.

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And that's why it's so important that we understand how God is going to move, why he's turning his attention back to Israel, why the people are coming back to the land. We see, as Paul says, in Romans chapter 11, there is a time that's coming to an end. And what is that? The fullness of the Gentiles? When the fullness of the gentiles come in, then God is going to move quickly and rapidly to fulfill His covenant don't responsibilities to Israel, which is going to bring about ultimately, the kingdom of God. So he has a contention, a disagreement with his people with Israel, He will argue, verse, verse three, my people, he's addressing them personally. He says, My people, what have I done to you? How have I worried you? Meaning have I asked so much, have I required so much from you, that this is why you are living in disobedience? He says, answer me. What has God done that has been improper? What has he done that shows that he's not faithful to his covenantal responsibilities, his obligations? Well, the people are going to be silent, because God is faithful. God is a God of truth. What he says He's going to do, as we talked about yesterday, that good work that he has begun, he is going to bring to its completion. And with that completion is the establishment of the Kingdom. Now I realize that I talk about the kingdom all the time, why? This is the mind of God. This is what prophecy is concerned about. This is what the vast majority of your show is. Parables dealt with the kingdom of God. The first message that Messiah said was Repent, for the kingdom of heaven is at hand. So he says, My people, what have I done? He's asking for response, answer me. verse, verse four. Verse four speaks about

one of the most significant events in all of human history. And I'm speaking about the Passover. And that first Passover in Egypt, gives us the lens gives us the perspective, the vantage point to understand the work of Messiah. We talk about Passover. Paul, of course, when he speaks to the Corinthians, in light of Messiah, he says, He is our Passover lamb. Messiah died on Passover. Why? Because Passover, the Exodus from Egypt speaks it is a type of redemption, a physical redemption, that has spiritual implications. But the true Passover Lamb, the Son of God, Messiah, Jesus Christ. His Passover was spiritual, but it has physical implications as well. And that's why when we look at this verse, verse four, he speaks about his redemptive work, whenever the Exodus from Egypt is mentioned. What should come into our mind is God redemptive work, what he's done, in order that we can become His people. And God's work of redemption was perfect. Everything that God wanted redemption to bring about, he has brought about, it's whether we're going to receive it, whether we're going to submit to it, but God's work is all sufficient. So he says, For I have brought you from the land of Egypt brought you up out of the land of Egypt, from the house of slavery. I have and here it is, I have redeemed you. Now, this is the word lift dote. And I say that because we need to know biblically, there are two words that are used to describe redemption.

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This is a word that speaks about a payment, an action, a happening a deed that is required, in order that in the second word, you will love. Redemption can be realize. So there's the work of redemption, produce, and the outcome of redemption, which is salvation, a kingdom victory. Two different words, here. He's talking about what he has done, the sacrifice his work, in order that we can experience this freedom. Now, redemption is tied to freedom. But But mark this down, you need to know this. The redemption and the freedom that comes from it, is so that we can serve God. That's what's missing today, in much of what's being presented as a gospel, but it's not a Biblically sound gospel. I had been redeemed, God has completely forgiven me of my sins through the blood of Messiah, he has made me into a new creation, I have a new identity, and that identity is a servant of God. And being a servant of God, God's going to bring a change, because in the book of Revelation, He calls us not servants, but he calls us sons. Remember what we learned earlier, son is related to an inheritance and we're going to inherit the covenant promises Where are we going to inherit them in the covenant destination, which is the kingdom so he says from I have brought you up from the land of Egypt from the house of slavery. And I've redeemed you. And I said before you, Moses and Aaron and Miriam. Now here he's talking about this family that God use in a mighty way. Verse five, my people remember, please, the Council of Bullock, the king of morph, now bollock, this king. Remember what it says in the Book of Numbers? He witness the worship of God. That's the context for Baluch. In the Bible. He saw the children of God around the tabernacle worshiping God, what's that verse that appears? Moto Vu? How good, how pleasant? How wonderful it is. When When Jacob is worshiping God, when his tabernacles are around the house of God. So how good it is, how lovely it is. But bollocks, all that he didn't have the mindset of God. He didn't see that as good. He wanted to stop it. And what did he do? Well, read on. We read my people. Remember the Council of Baluch, he gave counsel to a woman by the name of Bill or Baylin in English? And how answered him Bill, I'm the son of Bill Gore, from hatia team unto Gilgal. Now, what it's talking about here is and we see this, not so much in the new tests, or in the Old Testament. We don't understand this event that took place at Baal peor. You can read about it in numbers 25. But what we learned in the New Testament, from Peter, and what we look in the book of Revelation, and also in the book of Jude, is that this one biller? What did he do? Now remember, bollock? This king of Moab,

he wanted to give pay Bilaam, to put a curse on the Jewish people. And in the end, I know the verse he says, I will only do what the word of God tells me. I won't do this, even if Bullock will give me his house, full of silver. Now, don't think that Bilum was saying something good. He says, I'm going to be obedient to God unless you pay me a lot of money. And when we look at the New Testament, that's exactly what we learned. That Bilaam taught the king of Moheb how to bring destruction on the Jewish people by doing what? Setting idolatry before them. And that happened at Bill peor. a travesty a tragedy of Israel disobedience, and that disobedience followed them in the wilderness until they get to what place what places mentioned here Gilgal This is a place where once again after 40 years, the remnant most of the people they died out that generation that came out of of Egypt, they all died out. You all know this, except for sure, and Khalif, Joshua and Caleb, all that generation died out. It was the next generation. Very important concept. The next generation. They were the ones that made it to Gilgal, which is on the other side, the Israeli side of the Jordan River, close to Jericho. So God was faithful. Despite all of their disobedience, God forgave them and this is why it speaks about. He says, Remember, I would put a circle around this word remember, because this word remember, is a covenantal word. Every time the word remember is in the Scripture. It is in regard to remembering a covenant obligation, usually, God remembering His covenant obligations despite our faithfulness or lack thereof. So he says, despite what what Bullock and Billa did, and leading you into idolatry and you doing it, he says, I was with you from Shittim all the way to Gilgo on account why? That you might know the righteousness of the Lord. what's the implication here? God's righteousness and He is righteous. He's perfectly righteous, but with God's righteousness. What this teaches is God's forgiveness, God's faithfulness to his covenantal responsibilities. That generation died out there was judgment, there was death because of sin. But nevertheless, there was a remnant, that experience God's faithfulness in the sense, they were brought into the land of Israel, they entered the first place they came to the land was Gilgal, verse six,

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in light of this, him being righteous, hand being forgiving, hand being a covenantal, God that keeps covenant with His people, what should we want to do? We should want to worship Him, we should want to draw close to Him. And this is exactly where and we're coming to one of the most famous passages in all the Bible, certainly, within this prophecy of Mecca, where the prophet makes it very personal. He begins to speak. And he says, publicly, I want to come before God, I want to draw near to Him, drawing near to God is an idiom for worship. So he says, Look at verse six. With what will I approach go before the Lord? And how will I bow? Before this exalted God, this high god, this exalted God? Shall I come before him? Is this a way to do this? With burn offerings, with with tabs that are eight year old? Verse seven? Will God be pleased? Will he be satisfied? Does he desire? Does the Lord desire 1000s? of rams, 10 1000s of rivers of oil? Meaning? Does God simply want large offerings? Is that what he really delights in us making him sacrifice after sacrifice after sacrifice? Is this is what pleasing to God? Is this how I experienced him? And notice the response? Shall I give, he keeps going, shall I give my firstborn for my transgression, the fruit of the womb, children, as some did, and Israel did as well, the fruit of my womb, for my the sin of my soul, first eight. Now we have now we have the response. He will tell you, man, what is good, what is good, the will of God. So now we have a verse of Revelation, God's going to reveal how we are pleasing to Him, what we're supposed to do in order to be a godly testimony. So he says, verse, verse eight, I'll tell you, Oh, man, what is good? What the Lord, and there's a change in Word. Earlier on, it says, Will God be pleased? Will he desired Is this what He desires? This is the word. They're soaked. But there's a much stronger word. And this is the word Laroche. It's not just what

God desires, what he wants. But this is a word of strong, strong passion and desire. It speaks of an absolute obligation. This is what God wants from his people. This is what he's passionate about. He says,

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This is what the Lord desires from you. And then we have two small Hebrew words, which means rather, in contrast to what was said, about burn offerings, calf's and rivers of oil, and 1000s of rams. In contrast to this, this is what the Lord desires, this is what he wants. And we have the word to do. It's a word of action. It's a word in this context, it speaks to a behavior OHRP, I would put down in English, it's a word of lifestyle. This is how God wants us to live, not occasionally, not some of the time, not one day a week. But this is how God wants us to live and to be recognized. This is the testimony that he wants us to have. He says, to do justice, we're called to be a executer. Of justice. When there's injustice, that is a call, every time there's injustice, we're supposed to get involved. We're supposed to act, we're supposed to behave. So he says, Do justice, and do the love of grace. Now, I realize most Bible says, and love grace, but it literally says, It is a noun form. So it's not love, grace, but be and do as a lover of grace would do, and walk humbly, with a very important word. This word with is a word of redemption. Let me give you an example. I say this a lot. But it's very important that you do. One of the names of Messiah we find prophetically in the book of Isaiah is Emmanuelle. And that first two letters is what we have here. Emmanuel means with us, God and the key thought with Emmanuel is known by the rabbi's as the redemptive name of Messiah, why? It's only through redemption that we can be with God. And therefore, what we're talking about here, it says, when we're supposed to do justice, and be a lover of grace, and walk humbly, with God, that word with tells the reader that this is an outcome of redemption, how does someone know that I've experienced redemption? Not because I simply tell them, not because I have some certificate of some congregation that I belong to, or what I have done being immersed or such. But people know of my redemption, because they see that that's what's supposed to be the reality, for me, and for you and for all believers, that each of us, we walk in a way that demonstrates a commitment to justice, God's standards of justice, not this world, but God's standards of justice, that we be behaved in a way that shows that we are a lover of God's grace, grace relates to the fulfillment of God's will. And also that we're humble individuals, walking humbly with the Lord, verse nine. The voice of the Lord, to a city is proclaim. Now, God, this message is going forth. He says, The voice of the Lord is proclaimed to a city and wisdom. So unique word for wisdom. It's a word of understanding. It's a word of discernment. And it says we could translate discernment is one who will see your name. Now some Bibles, and it's an object of debate. Because is it Yeray are your now the valid points they were put in by men?

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But if the word you're a, it's the fear of the name of God, if it's a word Yeray, which appears in most Hebrew manuscripts, it's about scene, the character of God. And hear scene speaks of being able to identify God's character. And how do we do that by demonstrating it? So we're speaking here about individuals. Notice what he says, the voice of the Lord, will the voice of the Lord being proclaimed? I should hear that and hearing is going to give me a different perception. Active, this voice going forth is going to teach me the character of God. And he says here, this also shows that it's better to understand this as seen, rather than fear where it says, And here, and then we have the word Matej, which is the staff of God. Now, this word is used extensively in the account of the Exodus, we all know about Moses

staff. And what it showed was God's authority to move and do the miraculous, for the purpose of His will. And notice what it says here, here, this means to respond that same word here, the staff, and who is designating it, who is controlling it, where, who is one that places it, and we know who it is. It is God. God is in charge. He's the authority and he is working miraculously, to bring about the fulfillment of His will. Verse 10, with that we're going to find with God's will been established, what are we referring to the kingdom of God, there's going to be a change right now. Crime pace, did you know that now, English, we have a expression crime doesn't pay, but you can go to many places and see criminals living in mansions, we find in this world, that many of the people who are extremely wealthy have gotten their wealth through unjust, ungodly means. This is because the world we're living in, is a world of darkness, the world we're living in, where's a prince, the prince of this age, is not God, that Prince is going to be defeated, and the prince of peace, the prince of peace is going to take his place. And when that happens, notice what it says, when God's rule is in force. He says, Will there be any more the house of wicked, a Treasury or treasures of wickedness? Will there be the measurement and this is a false measurement, a lie measurement it measures incorrectly. And God says such a measurement is an abomination to Him. God is saying when he moves, there is not going to be profit from sin. There is not going to be deception. There's not going to be false skills. This is what he speaks of in the next verse. Look at verse 11.

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Will God is speaking he says, Will I purify the skills of wickedness or injustice? And in the pockets are there going to be stones and these stones are what you measure with, and they also were false. They cheated the people. So he says, there's not going to be unrighteous skills, skills of wickedness, there's not going to be stones look carefully. There's not going to be stones of deception. Everything's going to be based upon truth, and righteousness. And you know, when Messiah returns, that's what he's going to be proclaiming. That's what his garments are going to announce truth and righteousness. When you remove the truth, you have unrighteousness. And that's why today we are living in the society when the truth of God, this book is under attack. They don't want people to study it. They don't want people to look for the truth of Scripture. So many schools and institutions, they study about the Bible, but the words of others, they're always in textbooks rather than simply being in the Scripture itself. Verse 12, who, and it talks about the wealthy ones speaking about the nation of Israel, speaking about her wealthy ones, but they're full of Hamas. This is violence, and it's violence for the sake of violence, violence because you enjoy the pain and the suffering that violence brings upon other people. So he says the wealthy ones, they are full of violence and her inhabitants They speak lie. And on the tongue, the tongue of deceit is in their mouth. So again, a another reference to falsehood. Lies, deceit. And it's all about a love of the suffering of others. Now, who should come into your mind? Well, I shared with you last time, that the name Satan means adversary. He wants to bring adversity into a person's life, Satan enjoys seeing suffering. And that's what this world is like. And the world is going to become more of a place of suffering, until God says enough, until God removes wickedness. And it'll do so through the judgment of the wrath of the Lamb of Messiah, you're sure. Look now to verse, verse 13.

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Also, I, this is God speaking, I will make sick with the beating, he is going to place judgment and he is going to make desolate on account of your sin. God's going to deal when his judgment comes when his rule is establish, he is going to punish, he is going to make desolate because of sin. First 14. And when

we are living in sin, there's not going to be contentment. There's not going to be that satisfaction. But when we are walking in faith, when we are living under the authority, the truth of God's word, we're going to know, contentment, we're going to have that peace, that passes all understanding, that joy that will sustain us, the joy of the Lord is my strength. Nehemiah chapter eight, verse 10. We know all of that comes through a covenant relationship. And that joy is not based upon circumstance, it's based upon a supernatural joy, that God gifts. And when people are living in sin, they won't know satisfaction, they can have much, but they won't enjoy it. And this is what he speaks of. And this this last section of chapter six, where he says, You will eat, but you will not be satisfied. You will have emptiness or hunger in your mits. And he says, and this word means to overtake something, to bring something into your possession, you have it. So he says you are going to possess, but you won't be able to bring it forth meaning this. It's like that you're going to have money in your pockets, but you're not going to be able to take the money out. It's not going to benefit you. And if you can take it out, keep reading, he says and that what you do bring forth, it says, I will give to the sword, meaning that is going to be taken away by force. In other words, just learn this simple truth. There is no profit, there is no satisfaction, there is nothing that's good that comes from injustice. But righteousness pays and here this righteousness pays eternal dividends. There is going to be an outcome from the righteous things that God has done through us. What does the Scripture say in the book of Hebrews, that God is not unjust? What does that mean? He's just He's faithful. The scripture says God is not unjust, that he would forget any of these good deeds, good deeds, in light of His Will good deeds manifest righteousness. God doesn't forget those he pays He rewards. There is a recompense a payment from God, for His people that are used by him for doing His will. But here, we find that any profit you won't have access to and that what you do, will be taken by force. Verse 15. Again, all of this speaks about the futility of being unreal. To the futility, of behaving against the will of God, he says, and you will sow, but you will not harvest and you will tread. Now, this is an expression for, for putting pressure on olives in order to get the olive oil or treading upon the wine press, in order to put pressure upon the grapes, that you get wine. And notice what he says very poetic parallelism. He says here, you will plant but you will not reap, you will tread the olives, meaning the olive tree or the olives. But you will not annoy it, there won't be that outcome of oil. You can do this but there's not going to be a benefit. In the same way you can tread upon the grapes. And he says, and they'll be tea Roche tea Roche

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is the ancient word for grape juice. So he says you can go and tread upon the grapes and get Tirosh grape juice, but he says you're not going to drink wine. Now, what's the difference between grape juice and wine time. And what he's saying is, there will not be time to enjoy your labors, God's going to cut it off. And so many times, and I've been with a lot of people that has died. And those who know the Lord, they embrace death. They know that death is going to be a transition into the presence of God. A true believer they have confidence and not fear. They know what death is going to bring them. But those who are not believers, they consistently lament how short their life was, how they didn't get what they thought they could have gotten, if only they had more time in order to get what they were looking for. In other words, life wasn't satisfying to them. This is what the scripture saying, it's only a life of obedience, say you can be saved, you will be in the kingdom of God. But you will not know the joy, the Lord, His satisfaction in this world, if you're not obedient to Him. So we read, they're not going to taste drink the wine meaning wine oftentimes is synonymous with joy, they will not experience joy, verse 16, or less verse. And they speaking of people such as this, it's in the singular, and he who keeps the statutes of

Ohmori Ombria course, was a very wicked king of the Northern Empire, the nation of Israel, not Judah, but the nation of Israel in the north. And it says they are keeping they are guarding, they are observing the statutes of Ohmori. And all the work of the House have have or Ahab, Ahab, another very wicked king, we all know about Jezebel. This is what God is saying that his people in general, have embrace a wrong way of living. And notice he talks about if you read carefully, he says they are keeping the statutes of Omari and all the work the deeds of the House have. Now, if we go to a very important scripture, I'm speaking about the book of Revelation. And chapters two and three. We see these messages, seven messages to the seven congregations in Asia Minor. And one of the things that God says repeatedly, he says, I know your works again, we are not saved by our works. Our performance does not play any role in our salvation.

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But having been safe By grace, having received that grace, through faith, God is looking at our life. And he is judging, evaluating our works. So we have to ask ourselves, are we walking in the workmanship of Messiah? When he says, greater works than these you will do? Are we doing these works? Are we truly the body of Christ in our deeds, our behavior? Or are we more like this generation, this generation who does the statutes and keeps the statues of Omari and the works of the house of Ahab, and they travel, they go in their councils, notice what it says, Council. Now, this is a word that speaks basically, in this context, speaking about the council, that comes from ungodly council that comes from those who do not embrace or know or revere the truth of God, individuals that we can simply say, have no fear of God, who's having an influence in your life? People who demonstrate the fear of God? Or are you many of the people I'm speaking to you are leaders, you have responsibility, you're the shepherd of a flock? And are you having a kingdom influence upon them? Are you teaching them the character of Messiah? Or are you twisting and ignoring the testimony of Scripture, in order to tell people what they want to hear, in order to build up a large following, but that following is leading them into destruction, leading them into that which displeases God, because it's the part from the revelation of Scripture. He says, on account, you will give, he will give you to desolation. God is looking, he's not a respecter of people. Now, for the most part, we saw at the end of chapter five, a message to the nations but by and large, Mika, he's speaking to the children of Israel, those who belong to that kingdom of Judah. And he's saying here, you are being a representative of not the living God. But you are walking behaving as those who have no covenantal responsibility, no covenant connection to God. And because of that, your end, and it's only a remnant that escapes us want to say that again. It is only a remnant that's going to escape this, that remnant will repent, that remnant will embrace the truth of God that remnant hears and responds properly. But the vast majority are going to experience what does the Scripture say? On account is you are given over to desolation, destruction. And her inhabitation for and this is a word. Now, many translations will say check what your Bible does, but it will say hissing it's not the word hissing. No, this word we use it today is word for whistling. And it's an expression. It's expression of shocked when you see something sometimes that's That's surprising. You're taking away that whistle is a word, that whistle of astonishment.

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And what it's saying here is this. When those who see what God's gonna do in brain desolation to his people, a portion. In fact, we know from Zechariah. Two thirds, did you hear that? Two thirds of the Jewish people are going to be loss, and that time of Jacob's trouble. Only 1/3 will be brought through

And when the world steps and sees God, and God's judgment upon his own people, those who were supposed to be in a covenant, but they didn't embrace that they didn't demonstrate that there was no testimony of their faith, God's good to bring desolation. And that people are going to be a source of shocked amazement, astonishment for what God does to them. And they are going to notice what he says, and you will bear and this next word is disgrace. Now what make us telling us and we'll close with this, you are either going to be a finish work of Messiah show. I've said twice, I'm going to say one more time. The good work that he has begin in you, He's faithful to bring it about, we are going to be and it's the right understanding of predestination. Predestination, for those who are in Christ, we are going to be like him, we don't become divine. But we are going to when we get that new body, that glorified body, that kingdom body, we are going to, to reflect the glory of God. What a wonderful destiny, a biblical destiny that we have. So we are either going to be turned into the perfect workmanship of God, manifesting the glory of God reflecting it, see, God's glory emits from Him. God's glory emits from your shoe. But we can only reflect that we're not the source of it, we reflect it to others, and we're going to be in that eternal condition. So we are either going to be and this is true for all people, either in that glorious state of perfection by the grace of God, the work of God, or there's going to be reproach and disgrace. Nothing in between. Those who are recipients of God's grace, we will be invited into His kingdom, to joy his presence forever and ever. Those who are not, they are cast to eternal death don't believe a lie, that death it's over. No more recognition, no more feeling no more. That's false. The Bible speaks about eternal condemnation, eternal death, where there's a consciousness of God's punishment, his torment upon them. So this is the choice that every person has. And we are called as followers of Messiah to go and to share the truth in order that they can know the eternal glory of God.

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Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org Again, to find out more about us please visit our website love Israel dot o RG. There you will find articles and numerous other lectures by baru these teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it. Shalom from Israel.