

hABAKKUK 3 P1 final

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SPEAKERS

Baruch Korman, Intro Voice

Intro Voice

Shalom, and welcome to via the 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. Berube 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 R G. That's one word, love Israel dot o RG. Now, here's Baroque with today's lesson,

Baruch Korman

we all do need that restoration, that renewal in our life that God and only God can bring about. And as recipients of the Holy Spirit because we have entered into that new covenant, we have been sealed. That is our salvation. We have been sealed as those who have been saved by God's grace. And we have evidence of this salvation, because of the indwelling Spirit of God within us the Holy Spirit, and therefore through his anointing and is working. All things are possible. And we can experience that renewal that edification, that power to bring about change in our life, and restore us back to where God would have us to be. Now we need to remember where we have been in this study of the prophecy of Kabak. Habakkuk has heard the word of God that God is not pleased with his people, that the people are going into XSA. And Habakkuk has accepted it. And now he's praying in light of that in the midst of this exa that God would not ultimately and totally cast off his people. But we know for a fact Ezekiel teaches us this, that God in love, he went before the people into that location, although they were going to be discipline and discipline severely. That would be great pain and suffering and sorrow for his covenant people. God did not end this covenant or relationship. He remained faithful to the Word that he gave the patriarchs through that covenant that he established through faith, the faith of Avraham and therefore, Hubbard. He is affirming this, and desire to see that in the midst of exa, that the people experience restoration, spiritually, and also spiritual renewal in their life, that they might be ready to return to the land of Judah, to restore the nation of Israel, and to carry on the purposes of God. So with that said, to get your Bible and look with me to that final chapter, chapter three, in the prophecy of Habakkuk. He has heard about EXA. He's accepted that and now he's praying in light of what he has learned. Let's begin chapter three and verse one. We're told here that this chapter, is a prayer of Kaaba coupe, the profit. So the profit when he understands this prophetic truth that God has revealed to him,

this prophecy has brought him to pray. And may I suggest to you that as we study prophecy in the Scripture, it is going to lead us if we're listening, if we're sensing correctly, what God is communicating to us through the prophets, it is going to bring us to our knees, we are going to be men and women. A prayer. Prophecy is humbling. prophecy tells us that we need to see ourselves as God sees us, and that we need to not only humble ourselves, but we need to repent. There's always this inherent connection between prophecy and repentance. And through repentance change, a godly change, a glorious change can happen. And this is what cub Ercoupe is going to pray for, in the myths of this prayer. So we read a prayer of Kaaba could the Prophet and then we have a unique phrase Now, this phrase appears elsewhere a few times in the Scripture. And when we look at the rabbinical commentators, they speak of this word, some, and there's not a consensus. But some say that it might be an instrument, it might be a way of expressing in a very, very bold manner, the presence of God in one's life. But if you look, for example, as Rashi, he will tell us that this word that is translated here, by just trans, liberating the Hebrew into English, or whatever language you have, it says, a prayer of Habakkuk, the prophet concerning CIG, you'll note, and the commentator Rashi, says that this is derived from the word Shia, which is an air a mistake, something that is not according to the will of God. So I would suggest to you this, that Habakkuk is acknowledging the air of the people. Another way that we can think of that their sinfulness that they have have gone in a way that's against the purposes of God, he's not denying that, but he's acknowledging it and realize something. This is the beginning of renewal. This is the beginning of restoration, confession, acknowledgement of sin. In one life, let me say without any doubt, until one says, Oh, God, and we confess our sins, nothing spiritual, that's good is going to take place, the foundation of change in our life is confession, confession of sin. So cook in this prayer, first and foremost, he's acknowledging the air of the people and their suffering as a consequences to their disobedience. Disobedience is always a mistake. Now let's look at verse two. He says here, oh, Lord, I have heard. Again, this is word for caring that demands a response. And he's going to respond in a proper way. So when you come across the word of God, God speaks to you, God convicts you of something, whether it's through reading His word, or through prayer, where God moves in your life, or you know, there's something that's not pleasing that I'm doing, the way I'm thinking, the way I'm behaving the way I'm speaking, whatever it might be, are you willing to repent, to change to acknowledge them? So Habakkuk says, Look again at verse two, oh, Lord, I've heard heard your report. And what was the consequence of that, in the prophets life, he heard what God made known to him, what God caused to be heard. And he says, and I have feared, meaning this, he's giving this priority. This is very scary for him to think about the destruction of Jerusalem, the destruction of the house of God, the temple, and the people, many losing their life, many suffering in a horrible manner, others being carried into captivity, where they would die, apart from the purpose of God, the land of God, the calling of God. All of this is scary. But nevertheless, we see that Papa cook in the midst of this bad news. And that's what he heard a lot of bad news. Nevertheless, he did not ignore it. He did not say, well, as so many of the people did in the days of Jeremiah, we just don't accept that. We don't claim that we're not going to believe that we're not going to declare it doesn't matter what the people do. God has declared it and he's the only one who declares we acknowledge the declarations of God. We don't declare it anything. We don't speak and make it happen. Only God knows that. We need to stop attempting to take God's role for ourselves, and demand that what we say God does, this is not how it works. It's what God says that we do. This is the air that's so common today in some Christian circles. So Habakkuk says, I've heard your report, and I have feared I've given this priority. And oh Lord, and he uses a word for, and he's speaking to God, your action, your activity. He's acknowledging

God is moving. And how's God's moving? Well, he's moving to bring judgment upon his people. How cool is acknowledging? Yes, the people need that discipline. They need to experience that. Have you ever prayed God, bring into my life, what you deem appropriate, that I need to experience that I need to realize things in my life that's not pleasing to you that's disobedient. Make me aware of that. Now, here's the problem. More often than not, we only begin to listen to God. When we are suffering, when we're in a position in our life, that we're not pleased with. Don't be foolish, and wait to give heed to God, only in the midst of suffering. But be wise, daily. Go before God, as David taught us, and to ask, Oh, God, is there anything in my being my existence, my behavior, my thoughts that are displeasing to you? That's not acknowledging your authority, Your Lordship in my life. David wanted to know God's thoughts concerning him. See, we frequently are much more interested in sharing with God, our thoughts for life, what we want, what our dreams are, what we believe that we have coming to us, this is not spirituality. As I've said many times, this is a form of idolatry, we need to be much more concerned, from hearing from God, than speaking to God. And one of the best ways to hear from God is through his word, and meditating, reading that word, praying through them, asking God to communicate to us through His Word, both His written Word and his spoken word through the Spirit of truth, the Holy Spirit. So he says, oh, Lord, your action in the myths of years. Now, what he's speaking about here is this. He is acknowledging exile, the seven years that the children of Judah are going to be in Babylon. And he's saying, in the midst of this, don't stop working, don't just set us on the shelf. And leave us alone. In the midst of these years, we want you to be active in our existence in our bead, we want you to be working with us in this EXA. And he goes on to say, look at the next word, and revive it. Now revive what your activity, your action, your work, he wants to experience God's work among his people once more. And this is this renewal. This is what the prophet is praying for, that in the midst of exile, godly change takes place, that it's not 70 years of just wasted time being put in timeout, and left by themselves. He wants it to be a learning a growing time, a maturing time, spiritually. So he says, renew it. And in the midst of yours, to do meaning, make don't over and over Kabu is wanting to experience God's revelation, not just for himself, but for the people. He's saying to God in the midst of these years, years of exa make known to us your mind, your truth, your will, your purposes, he wants knowledge to be given to the people. And he says in and we have a word for for shaky, and this is probably and I met I make mention now that many Bibles translate this word as breath and here's how we can understand. Now this example, is not a recommendation. It's simply an illustration that comes with a warning, meaning this f so many times we see someone's angry with someone they they they grab a hold and they shake that person and this shaking is a manifestation of anger. Sometimes when Someone is very angry, instead of shaking someone else, they themselves begin to shake. So this word refers to God's anger, God's breath. And what the Prophet says is this, basically, in this shaking in this breath, he also says rahem, which is a word, that the term the concept of mercy, is derived from. So he's saying, mercy, you remember. So in the midst of this judgment, this discipline, God's angry with the people, they're experiencing His judgment, He says, also, remember, Mercy. Now, I believe we see a very important principle. And I believe that if you remember this, write it down. It will impact you spiritually, in a very positive way. And that's this be someone that seeks sincerely, God's mercy, you'll find biblically, that the ones who go before God seeking mercy, God does not reject. God does not turn them away, when they seek mercy for the sake of repenting, and turning to the will of God, the purposes of God, God is usually very quick, to extend mercy. Now, God's very different than, than most human beings. And thank God for that. Because many times, people will say, you know, I'm really sorry, and they may be sincere, but because that person, he's, he's hurt, or she's hurt and wounded.

They have these feelings, and they don't want to forgive, quickly. They don't want to give mercy too soon, they want to hold on to that they kind of enjoy this person pleading and asking for forgiveness and such over and over. God's not like that, and praise Him. Because of that. God is quick to forgive. God is gracious, that means God enjoys giving mercy. And this should be a an example for us. Be someone who enjoys forgiving, enjoys being gracious, enjoys being merciful to others. And when you find that you do that, you know what the outcome is, there is going to be not just a natural joy, from that reconciliation, of some broken relationship, that you'd bring you joy, that one that that you were having a severed relationship is now healed, that's caused for joy. But the outcome of that is going to be a supernatural joy that God's going to give you because and here's why. Because you obey 10 Meaning this is a God's will for me to forgive this person. Yes, it is. Write that down. When someone seeks forgiveness, sincerely, forgive them. And even if they don't seek forgiveness, it's still good for you, to forgive them not to hold on and that malice and those those feelings of anger and contempt and hurt and such, let them go, God is willing and able to take them from you. So be merciful, very important characteristic. And let me ask you a question. When was the last time that you said, Oh, God helped me to be merciful person, to be quick to forgive to to extend love and compassion to others, as God has done that for us. Look now to the next verse, verse three. Now there's a very important connection between what we just studied in verse two. And what we're going to study in verse, verse three, I want to give you a verses scripture that you can look at, on your own time. And the Scripture is found in the book of Deuteronomy. Deuteronomy chapter 33. And verse two. I'm going to say that again, Deuteronomy, chapter 33, and verse two. Now it speaks there about God coming at Mount Sinai. And what's so significant is that God when he approached the people from Mount Sinai, it tells us that he and the heavenly hosts came from the south. Now why is that important? Well, look at verse three it says, God from tema, now Taman has two meanings, and he came on is the same name for what we call Yemen. That country. It's south of Israel. But Tae mon can simply mean just that south. So when it says here, look again at verse three. God from time money will come, meaning God from the self will come. And the Holy One from Mount Paran Salem. Now, har Peron is also something in the south of Israel. And this is where God did many of the mighty miracles during those 40 years in the wilderness. When the children of Israel was south of the promised land, in the sense of the land of Kanaan Canaan, they were south when they were wandering in that wilderness. And God showed himself to be generous and faithful, loving, and kind and compassionate, and indeed, merciful, and forgiveness. So it's with that in mind that we have this third verse, God, from the South will come, the Holy One from Mount Paran, Salah, and what is God's objective? Well, here's his objective, when he and this is something that that many within Christianity do not understand. And that's this. There is a connection between the law and the glory of God, to many people look at the Torah, the law of God, in an adverse in an unkind in a sense, well, that's no longer relevant. It is, let me share with you this. Many times people will think that I speak kind of in a conflicting way, in regard to the Torah. Why? Well, I'll say as the scripture says, We are not under the law. Now, this is what many people here. And this is because they have not been trained in the Word of God, they make the mistake, well, we're not under the law, the laws irrelevant. It is no longer pertinent for my life. And, and I can just set it aside, just just unhitch my spirituality from the commandments of God. Now, that's not what I mean, when the Scripture says, one is not under the law, this phrase, under has to do with judgment, the law, low longer, is an instrument of judgment for me from a kingdom perspective. But that does not mean and this is the confusion. It doesn't mean that the laws no longer relevant, read sometimes Matthew chapter five. And there he says, Those who are going to be great in the kingdom of God will teach the tour. So we see a

connection between Torah and the kingdom of God being great in the kingdom of God. So it's not talking out of both sides of my mouth. It's saying, God is not using the the Torah, as an instrument of judgment and condemnation. We're not under that. We've been set free from that condemnation. The scripture says anyone who is in the sign is is not condemned, there's no condemnation for us who are in a sign. But that does not mean that the tour is irrelevant. As I've said, so many times and I do not know why do people struggle with this concept? And here's the message. See, we have to have an approach, a hermeneutical principle, which means a method for interpreting the Scripture and dealing with the scripture that is consistent. Most people don't have that that consistent. And let me give an example. I hear all the time. Pastor says, All you better be tithing. I'm not against giving 10% of one's income to the things of God. That's a good thing. It's a principle. But here's the problem. You have one pastor will say, if you're not tithing, if you're not obeying that you're under a curse, he's only thinking about scaring people to give to his local congregation, his ministry and such. See, it's very problematic to think that you can build a theology on that principle. You're not tithing, you're under curse. The problem is this And many times I take people, for example to the Book of Leviticus and chapter 19. And there's a list of different commandments. And I'll say, Is this a commandment? This is worthy of doing this? Oh, yeah, this, we have to Sure. What about this? Yeah. What about that? No, I don't think so. Now, what's the basis for saying yes, yes, no, I'm unsure. Maybe not? What's the basis? The thoughts of man, very dangerous. Do not rely upon your own understanding? That is a foolish way of looking at Scripture. So what do I say? All of God's word here that all of God's word, including all all, all of his commandments, Old Testament commandments, New Testament commandments, they're all relevant. And what do we do? When we're called to walk in faith, just like Abraham walked in faith. And you'll find that many of the things he did, were in fulfillment of what was revealed later on, when the law was given when God came up from the south to Mount Sinai. So the message is this, it's not hard to grasp, as a belief. God has and praise Him for this. God has equipped me with the Holy Spirit. He is a counselor, a wonderful counselor, He is the Spirit of truth, he will lead me in righteousness, not unrighteousness, not to violate the spirit of the law, the intent of law, but to fulfill it in the newness of the spirit. getting at the heart of God's intent, the Bible says, I realize is you sure is the same that is Jesus the same yesterday, today and forever, but so is God the Father. So God's not going to say this is important to me do this. And then later on, it has no relevance just it's worn out. It is done away with this is offensive to God. So when we look here, we see the principles simple. We take the word of God being led by the Holy Spirit, seeking him understanding the intent, studying that commandment, and applying the the truth of it led by the Spirit of God implementing that in our life. So there's nothing inconsistent, once not speaking, two sides of the mouth when he says, You're not under the law, but you need to apply the law to your life, being led by the Spirit, consistency, you can take all the commandments and see the way to deal with them. But not this one. Yes, this one, no, you're not the judge and do not step into the shoes of God. You're going to regret it. Let's look again at verse three. It says, God, he will come up from the south, the Holy One from the mountain of Parana, Salah. And notice the connection, one six mercy. What does he get? Revelation. That's what's been spoken of here, as God coming from the south revelation as the revelation of Mount Sinai. And it says, His, this is a synonym, it's a word hope, which is a synonym for glory. That which is his particular, that which is marvelous, and wonderful. And it says his and we'll just translate like many Bibles do, his glory covers the heavens, why heavens, why not the earth? Well, it's not saying it doesn't cover the earth, but the heavens, the heavens are above the Earth. It's saying that, that this is a high, a prevalent, and Premier, glory, God's glory that's going to cover up even the heavens, it's going to be something that is marvelous, and also his praise. And it's

poetic, will fill the earth. So God's praise is going to, to fill up the Earth. Verse four, and in a reference to the glory of God, the splendor of God, the the beauty of God, that praise of God. Look at verse four, says here. They know God, no, God is an exceedingly bright light. And therefore he says, A Noga, as light will be meaning this, God, the manifestation of the will of God, the purposes of God, the law of God, the revelation of God, the knowledge of God, all of these things he's referring to. They are like a glorious light, a strong light that is going to cover up the heavens and fill this earth. So it's simply speaking about what we talked about not too long ago, and a message I don't remember the message per se. But where it says, holy, holy, holy, is a Lord of Hosts. His Holiness, will fill up his glory will fill up the earth. And this is what speaking about, and it's a kingdom reference. So here, Kabak. He's praying God, renew us restores, and renew that, that kingdom hope that your glory is going to fill up creation. That's what he's asking for. And then he says, the raise of his hand now Han speaks of power and authority. And this is the term Kernighan is like, a beam of light. And it comes from, and we have an image here of God's hands just just manifest the light. And it speaks about His power, His authority. And it says, this is to him, it belongs this light, of power and authority of His hand belongs to him. And there, he he did something he in a hidden place, is his power, meaning this a hidden place, we find the power of God, not always, and that which is visible. God's power, His authority, his work, oftentimes takes place in those things that are hidden from the sight of men and women. But God nevertheless brings it about. So Kabu in this prayer, is teaching us about how God and He's praying, God continued this power, manifest your authority, make forth Your glory to be known throughout all of your creation, verse five. Now, God, as he restores Israel, he's going to do something we talked about this extensively last week. And what is that? Well, God brought judgment upon Judah, by means of who? The wicked pastine the wicked shall Dean's the Babylonians, not a good people, a wicked people, idolatrous people. And what we find is this, God's going to do something, as God restores Israel to himself, and God will do that. In fact, I can say, with all assurance, the kingdom of God will not come until Israel, that remnant of Israel is restored to him. And that land is brought once for under the authority of the Jewish people, obviously, under God's authority, but Israel is going to be restored to the land, Israel is going to have a position of leadership in that millennial kingdom. All this is going to happen, the prophecy of Scripture demands. So look at verse five, he saying, God, it's time for, for judgment, not longer the judgment of your people, but the judgment of the enemies of Israel, who inflicted this pain and this sorrow, this suffering upon them, they didn't do it. As I've said, so many times in our study, they didn't do it out of obedience to God wanting to play a role in the purpose of God, the plan of God, they did it out of their own sinfulness. And therefore, look at verse five. It says, beforehand, we'll go for pestilence. So God is going to bring upon this world pestilence. And one of the ways we see that is what takes place in the book of Revelation, God's judgment and how it's rebuilt. It also says, and we'll go forth, and the word here is the word, Russia. Now what's Russia? Now, I believe some Bibles will say fever, but but it's a word for fire for heat, and we could understand it as a plague. So we have parallelism here, between the word de ver and the word Russia. Russia is a play. de ver is the word for for pestilence. So it's simply saying, God, bringing bringing judgment, bringing in Hebrew would say Nestic damage to his creation as a way of of putting things in order. That's what God's going to do at this this time. So once again, look at verse five. He says, Before him will go forth pestilence, and will go out a plague from his feet. Now, some will argue, and I would agree with them. Sometimes a word can have more than just one understanding this word Russia can also mean fire, or sparks or flames. So here we have this, we have God moving forth, and fire as with his feet, walking, God going forth, these flames of fire are going for bringing about destruction. Now let's look at verse six. Verse six says, he stood. And this concept

biblically, of standing, is related to victory. It is going to be Don't miss this in the book of Revelation, read some time, Revelation Chapter 18. Where heaven, let me give you some wise counsel, agree with heaven, what's going on in heaven, what they are saying yes to, and praising God, for you ought to do the same thing. And in Revelation 18, we see that the heavens are praising God for His righteous judgment, because it brings about a glorious change, verse six, he stood, and he measured the land or the earth. Now measuring is for the purpose of setting something in order, usually you measure, measure something, as you build it, you want to make sure that everything's in its proper condition. So God stands to bring victory, he measures the earth. And he sees, and what does he see, he sees the the nation's leap. Now this can be leaping, in a sense of joy, or it can be leaping, in a sense of fear, both are possible. And I believe both will take place, there are going to be those from the nations that are thrilled with the changes that God is bringing. And there's going to be even more from the nations that are against the things of God, and they're going to be moving in fear. And in dismay, it also says, value puts it su Hurray. Now, this is a term for the mountains, and the word odd can mean eternal. So what's gonna happen? Well, this word hit puts it so can mean, there's two possibilities, again, doesn't have to be either or, This word can mean to explode. Or it can mean to be scattered. So God is going to scattered these mountains, that from a human perspective, we thought they would be there forever, right? You see, this mountain has been there for centuries, for 1000s of years. But God is going to bring a change. And these these eternal mountains, we know, if you just look at one mountain, the Mount of Olives, it's going to be scattered, it's going to be the change, it's going to move apart. So this is all the imagery that we see in the last days. So the mountains of old, they are going to be scattered or they are going to be to be blown up. And it says and the eternal hills, what are they going to do? Bow meaning they're going to acknowledge God. So there's going to be a change which that which people thought, eternal. It'll go on and on and on no change. This is just how it's going to be. No, God's going to bring a very spectacular change, a change, that is is based in his absolute power. He is going to bring change and creation, is going to be humbled is going to be brought down is going to bow before him. Why? Look at the end of verse six. It says here holla hood Allah alone. Now Olam, word for eternal, everlasting. It speaks about for example, all of time and all of space that word olam can be world in the sense of all of the universe, or cosmos is another way to say it. It says the ways of God His kingdom ways is how I would understand this Halakhot Allah, though meaning this God's Kingdom ways, belongs to him meaningless. He He's going to behave, he's going to act, he's going to do that which brings about his kingdom. He is going to act in order that that objective is fulfilled. And then finally, let's look at our last verse, verse seven. Here it speaks once again about judgment. It speaks about Kush, in Midian. Now, let me say that, that some will say that Midian and Cush, saying people, what's the basis for that? Well, we know that, that Moses, he married the daughter of youth row, Jethro. And it speaks and uses this term cush to describe her. So some will put it together. It may simply been a term that speaks about about Africa, in a general sense, because Kush today, and also, biblically, is Ethiopia. And there's a difference between Midian and Ethiopia. But we still may be simply talking about two great powers that God brought to submissiveness. Let's look at our last verse, verse seven. It says, taco hut, often, now oven is wickedness. And let me share with you in preparation, I look at how many of the translations of the Bible translate words. And oftentimes, they do so in order to reflect an interpretation and an outcome rather than what the word literally means. The word Avent means wickedness. And what it speaks of in the word Takata means under like TakaToshi mine under the heavens, Takata Shemesh under the the sun, it speaks about something as as being predominant. Something that is the the characteristic. And it speaks your look again, at verse seven, it says, under

wickedness, I have seen the tense of Boucher. So in speaking about this mighty people, they're mighty, they're strong, but they're also under the influence of wickedness. And then it says, in regard to perhaps a another people or a synonym for the same people, it says, and will shake. Now this is probably shaking because of fear and trembling because of God's wrath approaching, we saw that this word was used as well, earlier on, for the wrath of God. But here it's a response to God's wrath. And it says, The the tense of the land of Midian will what will shake meaning this Kush, and Midian strength, powerful people. And God is going to bring them to change. He is going to because they're under the influence of wickedness, what's going to happen? He says here, because of that, he says, I've seen them. And what's going to happen? They're going to shake because of, of the changes that is going to bring about and what is this change? Will we'll close with this? What is cup a coupe praying for? Restoration, renewal of the people of God, that this exile won't be for not that it won't have a empty outcome. See this what happens? Many times people experience God's discipline, God's judgment, got moving in their life to to enlighten them and convict him that something's wrong in their life. And it goes for not why we're stubborn. We don't pay attention to this. We blame it on other things, we just ignore it. And we don't benefit from our time of trouble. What Habakkuk is praying is this Israel, and he's speaking about that Southern Kingdom, Judah, you're going into exile, you are going to suffer significantly. You are going to experience loss, and you may be in the state of confusion. Don't be seek God. Seek His mercy, seek His revelation, seek His knowledge, so that this time of exile won't be for waste. But you will grow stronger in the midst of it that there will be a renewal and a restoration and a reaffirmation of God to His people, that they can can be about the purposes of God. Habakkuk. And we're just halfway through this prayer, a mighty prayer that speaks of God's desire for his people. So my hope is this, that we will take this first half and what we'll study next week when we conclude the prophecy of Habakkuk, we'll take this prayer, we'll understand we just won't have it knowledge in our mind, but we'll apply it to our life so that we can truly experience this restoration and renewal so that we can serve God and be used by God in a glorious man. Well stop with that. Until next week. Shalom from Israel.

Intro Voice

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.