

Micah Chapter 1

Thu, 1/20 12:12AM • 57:49

SUMMARY KEYWORDS

god, people, speaks, word, northern kingdom, verse, israel, idolatry, prophecy, judah, judgment, place, dweller, mika, exile, land, shame, sin, referring, kings

00:03

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.

00:42

When we look at Prophecy, we see that there is a familiar message. Normally prophecy begins with the fact that God is not pleased with his people. When we examine prophecy at large, we find that there are messages of hope. There is good news, there is that message of redemption. But by and large prophecy is given in order to turn the people back to God. When we look at this prophecy, the prophecy of Mecca, we see that once again, God is displeased because of that consistent sin that plagues the covenant people. And the sin I'm referring to, is the sin of idolatry, we're going to see that it was the northern kingdom that entered into this context, this false religion. And we'll talk about why they did so in a moment. But that which was in the northern kingdom, also slowly but surely, began to infect the tribes in the South. I'm speaking about both Judah and Benjamin, these two southern tribes that made up the southern kingdom known as Judah. When we look at the Prophet here, Myka, we see that his name refers to the uniqueness of God who is like God. And one of the things that's going to stand out about our God is that He is a God of compassion. He's a God that extends mercy. He is a God that redeems but nevertheless, he is also a God, the judges Myka he began his prophecy, prior to the exile of that northern kingdom, in 721 722 BC, we're going to see that in a general way, he spoke to both the northern kingdom and the southern kingdom. But as we'll see, in a moment, there was an emphasis on Judah, he spoke to the kings of Judah. And he called them not to follow that same air of idolatry that their northern brothers did. So with that said, let's open up our Bible and look there to the prophecy of Mika and chapter one. And this first lesson, we're going to complete God willing, this first chapter, and we read in verse one, the word of the Lord. We see here that there is an inherent relationship between scripture and being able to repent. Another way that we can think of Scripture is simply the truth of God. And it's when we encounter the truth of God, sincerely, the truth of God, wanting to not only know it, hear it, but also to implement it into our life, then, and only then, do we have the potential to repent in a way that God is going to receive it, as John the Baptist said, to bear fruit worthy of repentance. So we read in verse one, the word of the Lord, which was to Mika, again, that name speaks of the uniqueness,

the uniqueness of God, and it's also speaks where he's from. He's called a Moorish D. Now, this word in every word, in the Hebrew language has meaning. It's just not a place that identifies him. But this word speaks of heritage, and we see a connection between the heritage of God and His prophetic promises. And once again, In order to receive those prophetic promises, which are covenantal promises, we need to be individuals that respond to the truth of God. God gets all the glory, but we need to, and this is very important. We need to recognize and demonstrate his authority in our life, not for the purpose of salvation, but for the purpose of serving Him, and manifesting, having a testimony that manifests to others, that we belong to God. This prophecy, notice that it says, In the days of yo Tom has, and Hezekiah, these three kings, and by the way, as it says, they are the kings of Judah. Now, the fact that there were at the same time kings in the north, but they're not mentioned, tells the reader that God is not recognizing that northern kingdom. It is a kingdom that was initiated in rebellion, apart from the purposes of God, apart from the plan of God, and therefore, maker. In making this prophecy, he is speaking very loudly and boldly, that that northern kingdom, which is called Israel, is not a legitimate kingdom of God. The land belongs to God, his covenant people, but the fact that they have established their own kingdom, and made some Mariya what we'll call Sharon, their capital. All of this shows their rebelliousness. And here's the principle that make us revealing. When we reject the truth of God, when we begin to behave rebelliously, against the commandments of God. Soon thereafter, we will be in idolatry, worshipping, recognizing, submitting to influences that do not come from the God of heaven, the Creator, but it puts us in a position whereby we can be spiritually manipulated with physical outcomes, where we will be removed from where God would have us to be, and will become vessels of unrighteousness. So it's significant that these three kings are mentioned. And then we find which, and the next word is important. It's very hard to translate it literally into English, I believe most English Bibles will have the word to see or to perceive. But it's a word for vision, having a vision, receiving a vision. And this word for vision, usually, it refers to a heavenly revelation. So we see that it was the word that came to Mika that provided him the lens to see this vision which God is giving him. And it's a vision concerning Sharon, and also your Russia line, the two capitals Sumeria, or Sharon in the north. And of course, Jerusalem, the capital of Judah, the capital, that God recognize the capital where the Kings, God's kings, would would rule. So even though there's an emphasis on the southern kingdom, Judah, we see very significantly, this prophecy is also aimed at those who reside in the north. Let's move to verse two. Verse two, we find that familiar word for hearing. But it's not enough just to hear this word also demands a response. Make us not sharing these words, in order for the people simply to know what he has to say. But the whole purpose of prophecy is that we hear and respond. And this is what is intrinsically related to in this passage, Word says, Listen, peoples. Now peoples can refer to the 12 tribes of Israel, all of you. So it's an emphasis in its emphatic when he speaks, if all of you all the 12 tribes For a witness, what's so significant is that God and the language here is as though God is summoning a court, a heavenly court to judge the people. And there's only one witness. And that witness is God. He does not need any other testimony does not need anything from humanity, in order to make his judgement. This speaks to His sovereignty. So here, oh, people's, all of you. Listen, he says, Why? Because this is going to have implications. Notice what it says, the land, and its fullness. Now, many of the rabbinical scholars when it says, the land and its fullness, it's not just referring to the land of Israel. But this tells us that there are going to be implications for all the world for all the people, and perhaps in some do see people's here, not just referring to the 12 tribes, but referring to all humanity. And then we have that verse where it says in the middle of verse, verse, two, four, it will come about that the Lord God, now this is also a significant term, we have the sacred

name of God, that four letter yud Hey, Bob, hey, oftentimes that is enunciated by the term, Jehovah. But before that term, we have literally the term out oni. And the word Otto nice speaks of His Lordship, his rule, that he is the master overall, not just that he created and steps back far from that, that he is still intimately connected to his creation, He is the ruler over. So we have that expression, that although it appears several different places, it is not the most frequent way to refer to God. So it shall come about that the Lord God who is among you, God is not distant MC is not saying that God is far away, but the one who is among you, He will be here it is, he will be a witness. And then we find the Lord referring to his, his rulership, His Lordship, it says the Lord from his sanctuary. If your Bible says temple, it is incorrect. It is speaking about that sacred place. Oftentimes we speak about the Holy of Holies. And what we have here is a play on words. We see that other places in the Scripture, God goes forth. But when it says, God goes forth from his sanctuary, the Hebrew word Hey, how his sanctuary, it's always in regard to judgment. So God is coming, he is the witness, and he is also the judge who is going to go forth and bring his his punishment upon the world. verse, verse two speaks about at the end, his holy sanctuary, which is why we think it's the Holy of Holies. Now, verse three,

13:45

for behold, the Lord goes forth. And here's where I'm speaking about kind of a play on words. Now, elsewhere in the Scripture, it speaks about the Lord going forth from the Hupa. The Hupa is related to, it's the wedding canopy. And we see elsewhere in the scripture that God goes forth from the marriage canopy in order to go forth and bring his wife meaning Israel into this covenant, a covenant of marriage. But here the language is different, similar, but to show something very different. He is not going forth from the marriage canopy to take his bride to himself. And by the way, in Jewish weddings, that's exactly what's done. The groom arrives at the marriage canopy first, the bride comes next but she stops, she does not come underneath and the group goes out. And she pledges her loyalty to him by circling him seven times in after that statement of submissiveness. He brings her back underneath the canopy, a beautiful symbol of love, commitment, surrender. But here we have just the opposite. Because what we see is the Lord is going forth from his place, he is going to come down, and he is going to notice the imagery, he is going to tread he is going to step upon the high places of the land. Now, this can be understood in two different ways. It can be understood as high in the sense of pride, that God is going to move against pride in the world and the manifestation of that. The second way, and this is probably not an either or, but related. We'll talk about that in a moment. But the high places were known as places of idolatry. Over and over, we're going to see hence clues that speaks about God's total rejection of those who are involved in idolatry, and idolatry, we will bring the judgment, the punishment, the discipline of God, upon his people, and also upon the world. Verse For now we have a another prophetic term. It's the word for melting. We see this word use, for example, in Zechariah, we see a similar word, obviously, in a different language in the Greek language, but in the book of Revelation, and it speaks about God's judgment, his hot, anger, causing things to melt, dissolve, bringing about a change where it reduces it to its origin, takes it back before God molded and shaped. And therefore verse, verse four, the mountains will melt underneath him. And the valleys, they will be will be broken split. As as wax is before fire, as water which is poured out upon a ramp. And we know something. If you take wax, and you enter it into fire, you cannot stop. It's melting, you take water and you pour it on a decline, that water's going to go down. There's nothing in our power to change this law of nature. And what God is saying here is that his judgment is coming and man is not able to stop it. We cannot do anything in and of ourselves, in order to hinder for stop what God has set into motion. The

only thing that that can bring about a change is God. And the only thing that God will extend for there to be that change, His mercy, and His grace. The question is, are the people going to respond so that they can be recipients of God's grace? Are they interested in His mercy and His forgiveness? So we see in the next verse, verse five, the problem is always sin. Now, the word here for sin is the word *pacia*. And modern Hebrew, it's related to criminal activity. In biblical Hebrew, it's related to transgressing. And it's not just simply missing the mark. That's what the word *cat sin* in a general sense is missing what God says. But this is a word that's that's transgressing, and at the core of this is the desire to rebel. It is not an accident, it is not based upon a lack of knowledge, but rather there is willful rebellion. And this is what brings God's judgment. So with with transgression, of Jacob, is all of this, all of what God is upset about. The fact that God is not pleased with his people, all of this can be attributed to one thing he seen initially, and that is that rebellious spirit. That that attitude, that I know what is right, but I choose what is wrong. This is why make as revealing that God's judgment is at hand. So because of the transgression of Jacob is all of this, and with the sin of the house of Israel, who is the transgression of Jacob, he says, is it not? Sharon Sumeria. And Sumeria speaks about two things. It speaks about, as we've already stated, it's the capital of that northern kingdom. It's where the kings of Israel, remember, not the kings of Judah, they're in Jerusalem. But were the kings of Israel recite. And whenever we hear that term, Sham Rome, or scenario, based upon other prophecies, we need to understand that it is the capital of idolatry. It is the chief high place in the nation of Israel. And because of idolatry, we see that there is an incorrect rule, the government, the administration, is not straight, it's not up right. It doesn't reflect the character of God. And we can pause for a moment and realize something when you're sure. And I'm speaking, of course, concerning Jesus of Nazareth, you'll remember in Matthew 24, the disciples, as he comes out of the temple, they stop him. And they say, do you see all of these and what's important is this, all of these buildings in the plural, they're not just simply referring to the temple. But they make mention of buildings. And this would be clearly a reference to what else was on the Temple Mount. And that would be the Sanhedrin. The Sanhedrin was where the governmental leaders of Israel, those who served underneath the authority of Rome, but nevertheless, this is where the elders, this is where the council that ruled over Israel would reside. And when Messiah said, Not one stone will be left upon another that will not be cast down. He was speaking, an indictment, not just against wrong worship, but also wrong government. And this is the same thing that we see here. It's consistent. When we do not worship in truth, there will be corruption in the government, the government will not be restrained, the government will become a source, a source of the enemy's influence. It is when we worship God properly, that that worship is going to provide a better government. But when the people are corrupt, the government will soon be corrupt, as well. So in verse, verse five, the second part it says, And what is the transgression of Jacob? Surely it's Sharon. This is why Jacob, this northern kingdom is full of corruption, the improper worship, and it says, And what is who is the high place of Judah? Where is Judah worshipping? And it says, is it not Jerusalem? Now, one of the things that that many people may forget or never heard, and that is that prophecy is a unique type of literature. Normally prophecy is written in Hebrew poetic terms. And when I speak about Hebrew poetry, what I'm speaking about is parallelism. And what stands out as we read this first section, and it's consistent throughout the prophecy, is that Mika is using Hebrew poetic laws in order to enhance the ability of the reader to gather His revelation understand his points. And here we see that there's parallelism between Sharon Sumeria and Jerusalem. And this would be shocking. The people of the South they knew it was by rebelliousness, that this kingdom broke off. They knew of the spiritual and the governmental corruption,

but they did not think of themselves being like their northern brothers. And this is what make us sane in God's eyes, he's equally displeased with Judah, he sees no difference between them. Verse six.

25:14

And I will set Sharon as a heap of the filled, meaning that Sharon will become a place of, of destruction. And the the rubble of this destruction will be brought together and people will see it as not an organized a glorious, a wealthy city. And by the way, under the kings of the north, kings like Ahab, we see that the northern kingdom, and specifically Sumeria, biblically, Jim Rohn, that it became a city of great prosperity, a city of great splendor and glory, their buildings, they had much wealth. But God says all of that, that was so carefully built up, in order to manifest their wealth, all of that is going to become nothing more as an outcome of his judgment, than a heap of rubble in the fields, a place that's worth nothing other than for the planting of a vineyard. And he also says, I will pour out, he says, Here, I will pour out as a heap of, of stones. Now here, he's talking about a kind of Valley, he's going to take that valley, and he's going to scatter its stones, in other words, and he's going to take the very foundations of that valley, that that kingdom, we could also say, and he's going to reveal that its foundations are corrupt. Verse seven, why is it corrupt? Well, now he's going to speak in a very specific way, he's going to reveal without any doubt, he's going to tell us what the problem is, for all of its statutes, are going to be beaten to pieces. And all of the one Sue, and this word is going to appear several times. It's a word that that uniquely speaks to a salary, one's wages, but its use in a unique way. Because this word for wages is not used for any other type of of income, other than a harlots, income, what she receives what she receives for her ungodly, her sexual immorality. So in this verse, we see a linking a linking to idolatry, and sexual immorality. Now, notice what else is revealed to us in this passage, these payments are the ones that make it to her. It's going to be burned up with fire, and all of their and it uses a different word, idols. The first one was statues, it's a synonym, all of their, their idols, I will place or I will make a desolation, for the salary, the income of the harlot, it is going to be gathered up, and this income of the harlot will return. Now, what's he saying? Well understand the cultural connection.

29:11

These harlots would serve idolatrous purposes, men would come and worship idols, but in order to in their worship experience, they would have immoral relationships with these temple prostitutes, and they would pay the salary. And what he's saying is this. There was a payment to the government leaders, they thought by allowing this that this would be a source of income for them. But what make us sane as this is not going to come to you it will return back to the harlot and other words, these people who engage in it Dollar Tree, the leaders who believe that they can profit from it, legalize it, so to speak in that northern kingdom, for the coffers their treasuries to be made wealthy, they are not going to have a profit from this, verse eight

30:18

on account of this, and now Mika is making it very personal. On account of this, I will lament, and I will cry. It's a word for for lamenting as well crying out. And he says, and I will go, stripped, and naked. All of this is to tell us that the outcome of idolatry whenever nakedness, is mentioned in the Bible, what it conveys is shame. And we see that the outcome of idolatry is going to bring weeping, lamentation. And ultimately, it's going to bring shame upon the people, instead of having a god pleasing testimony. Instead of being a light to the nations, they're going to be an emblem of shame. Instead of knowing the

joy of the Lord, they're going to be to be weeping publicly. That's what Mika is telling, for I will will lament, I will make he says here, I will make lamentations as, and this is word for a jackal. Now, some Bibles, they will use this as the word dragon. But in Hebrew today, and I would argue both in the biblical times, this is word for a jackal, and where we live in Israel, very common at nighttime in the middle of the night, you can hear the jackals, and they cry out. They make that sound at night. And this is what it's a reference to the sounds of a jackal crying in the myths of the night. And also, and it uses word EVO, which is mourning. Now it can be in regard to death. But it can also be simply a word that that describes an intense sadness, a great sorrow that brings about emotional pain. So we read that this sorrow this morning is going to be and again, some of the English Bibles and I have no reason why they do some translated as owls, but it's not. This is a word for its bought Yana witches, an ostrich. And what it speaks about here, as we know, an ostrich oftentimes puts their head in the ground, they hide themselves. And it's an image of of shame. It's one that is saying that I am embarrassed to be seen. And this is what God is going to bring upon the people shame, lamentation, sorrow, mourning, and a desire not to be seen. This is what Mika is saying. Now let's stop for just a moment. We can see why prophets were not popular. People didn't want to be a prophet. And secondly, prophets were not liked by the people. Because more often than not, their message was pointing out God's displeasure, pointing out that their behavior was going to bring upon them the judgment, the discipline, the displeasure, and ultimately the wrath of God. We look here so far as Mika begins, not much good news. These are not words that tickled the ear. This is not words that are popular. These are not words, if make a went to a stadium that 1000s and 1000s of people would want to hear. But make no mistake. These are the words that that people desperately needed to hear. Because it's only words like this, that can penetrate the hardness of my heart and yours and produce a type of repentance that will be acceptable to God. There is a close connection between repentance and prophetic revelation without prophetic revelation that people will continue in their sin. Now let's look at verse nine. And verse nine, we get kind of a medical term that's been use. Now we hear all the time in Israel, if there's a traffic accident, and someone is probably not going to make it, we use that word Anoosh. Anushka is someone who, yes, they are still alive. But it's only a matter of time until that one will die. There is really not anything medically can be done, to save this person. So it's very significant words vocabulary are so important to recognize and understand. And therefore we read in verse nine, for we would say fatal is the blow her blow, referring to the the nation of Israel,

36:18

for it has come unto and notice this, what is going to happen to the northern kingdom is also it's coming to notice it says to Judah. And it's, and this is a word for it's a word for touching. But it can also be a word that's used as a plague, both a physical plague, a disease, but also a spiritual plague. One that renders in fact, it is also related to the term for a type of leprosy. And this word speaks of that which is unclean. That which is unacceptable to God that which he rejects. So it's really only in the Hebrew language, can we have such terms that reveal so much, it's just not that this punishment that's going to be placed upon the northern kingdom, and they're going to go into exile, and we know that they did in 721 BC. But that same judgment, that same outcome of exile is also going to eventually 130 years later, but it's going to reach Judah as well. And that's why it says, it's coming unto the gate of my people. Now the term gate and we see this many different places in the Scripture. But we see gate being related to the place of judgment. So God's judgment, what he's saying is God's punishment, is also going to touch it's going to arrive, it's going to strike, and it's going to render the people unclean

before him. It is going to bring about a critical a fatal situation upon the people, verse 10. Now we mentioned that Israel is supposed to be a light to the nations, we're supposed to have a testimony that's pleasing. But in verse 10, in God, God was one of the cities of the Philistines, an enemy, so in God, do not declare it. Meaning we don't want the enemies to rejoice over the judgment, and the punishment, and the destruction that's coming upon God's people, weeping, do not weep. For in the house of a fra now there's a play on words here, because this word, opera or Ofra, depending upon your vowel pointings. It is a word that that comes from the Hebrew word for dust. That is word afar. And the next word in the text is just that word for dusts. So it's saying here that this town known as opera, or Ofra, is going to be made like its name, because the town's name means dust, and that's what is going to be reduced to, and that people are going to to roll in this is a way of repentance. It's a way of, of humbling yourself. It's a way of mourning, they're going to Roll in Deus, verse 11. Go forth, You who dwell in Shaffir. Now, in this section, the ending section of chapter one, there are several places, which are mentioned. And the students, those who have truly studied this book, they come away with this interpretation that I'll share with you. It only makes sense that these places, they were places of significance, they would have been places that were known well, among the people. But we don't know where they're located in the southern kingdom in the nation of Judah. Because they may have been prominent places back then.

40:56

But they did not survive. They were never built up. When the people came back from exile, under the leadership of Zuru, bubble, and Ezra and Nehemiah, these places. They were judge, never to be rebuilt again. But, but what is happening, even in our days, places are being rebuilt, because the people are coming back to the land. And just like the prophecy of Isaiah says, and I quote from Isaiah 54, that they are going to return to the land and build up the ancient cities, the ones that were torn down, this is happening today. Now, in our times, even though they may not know exactly where they were, they're building settlements with these names, as a testimony of the time that we are in a time that we should look forward to God bringing about a change a transition. So he mentions here in verse 11, go forth, or dweller of shift fear, how's he going forth. Notice it says, naked, and in shame, for you will not go forth or dweller of Santa. He simply saying here your objective, what you want to do where you want to go, you're not going to be successful in carrying that about, furthermore, the lamenting the weeping of the house of art, so it's not good to have a response, their tears are going to go unanswered. In fact, because they had been weakened by judgment, because of their spiritual weakness, what's going to happen to them? Well, we read that it will be taken from you. And this word is your your status. What you have is going to be removed. What the Prophet is saying is these places that had passed notoriety, a status, it is going to be all removed. What's the message? What's the conclusion? idolatry. Idolatry leaves us empty, shameful, full of sorrow and tears, no joy, the exact opposite of what proper worship brings about. There's no fruit of the Spirit. There just shame, defeat, and a poor testimony among the nations. Verse 12. For and the people, even in the midst of their rebelliousness. They don't know God, because it says here, and it's a unique word. And I realize that other English Bibles translated different, but when you look at the context, we can see the proper way to translate it. It's a word doesn't appear frequently in the Hebrew Bible, but it's one of the synonyms for Tikvah, which is a word for hope. And it's saying here, even in the midst of this, the people had hope, verse verse wealth, for there was a hoping for good among the DWELLER of Merode. But evil came down from the Lord. They were hoping that God would relent that there would be some change for them that they had a misplaced hope. Why?

Because because their hope was not based upon the truth of God. Their hope was based upon that they could sin and get away with it sin and not suffer the consequences. What you sow, you plant they had a hope that this would not be there really ality. So God says, Oh, you hoped, oh dweller of morose, another city of Judah, you hope for something good. But evil came down from the Lord to the gate of Jerusalem. Now we've seen a reference to going forth. And some see this as a foreshadowing of how this chapter is going to end. And that is going forth into and I want you to remember this word, very important. Exile. The Hebrew word galoot exile is the worst word for us to hear. It just doesn't speak about the punishment of God. But it is the removal from the land of promise from the land of purpose, going into slavery to one's enemies, where it's no longer possible to do anything that is good. It is not able to worship God according to Torah worship, not being able to serve God, you are placed in a condition where nothing good can come upon you. And this is what God is alluding to. When he says the word raw evil. It means this, that what God from the beginning, wanted to place upon the people, what His will His good will. He's a God of love. He's a God of life. He's a God of blessing. He says Choose life be blessed. But they have chosen poorly. And now they are experiencing death and the curse. And all of this manifests itself in that word, dilute that word, exile, verse 13. Now they still have and this is what's important. They still have this rebellious attitude. Verse 13.

47:42

fasten to the chariot, and it uses a word. Now your Bible may translate it horse, but it's not the normal word for horse that would be Seuss. But this is a word that speaks of a horse that runs swiftly that runs quickly. And what their hope was, is that they could out run that they could escape the judgment of God, that they could sin, they could transgress, they could do what their flesh desired, they could be profitable from that, and that they could outrun the judgment of God. So God says, fasten to the chariots, this horse, or dweller of Lucky ish. Now Lokesh was a border city, close to some say, the Philistines, some say another location. But it says that they were a border city. And this was the first city in the text says Rashid tot, which means the beginning or the first of sin. In other words, this idolatrous expression, the fulfillment of a rebellious heart, going after other gods, which is just a means of trying to legitimize your own sinful desires, and saying, I'm doing it religiously. This began in that Northern, excuse me, in that southern kingdom, in this place, Lucky ish. And the messages, God's aware of it, God knows it. And these people are not going to escape. So Lokesh the inhabitant of Lokesh, the beginning of sin. Did it not make its way to the daughter of Zion? What it says is that this affects a kingdom promise. It has implications that attack The very promises and the purposes of God for His people, for a new is found the daughter of Zion, Zion is a another word for Jerusalem. So in you Lokesh. Now, it was a border city, it wasn't especially close to Jerusalem. But because they welcome this idolatry, this sinful behavior, this selfishness into their city, it made it all the way it began there. But it's found its way into the holy city of Jerusalem. Verse 14, therefore, let there be, and this is word, gifts. Now, what he's talking about here is this. If you think you can bribe your way out of this, go right ahead. God's not encouraging it. But if they think that they can bribe their way, in order to escape judgment, they can try it. They're not going to be successful. So we read, therefore give gifts unto Bereshit, gut hair again, God, the city of the Philistines, make a treaty, tried to gain the favor of the Philistines to help you. And it says, But Tay Z lay observe here again, a play on Hebrew words, this place EXIF comes from a Hebrew word, which means to lie, to deceive. So don't trust these people. Go ahead, give them the bribe. But realize they speak lies. They are deceivers, they will take your money, but there's not

going to be any response by them to you or for you. And this is what the kings of Israel found out. Now what is this referring to?

52:16

The kings of Israel made alliances with our arm, which is a Syria with other individuals, a Syria and assure which is a Syria, Iran is Syria. They made these alliances, but they did not find that they profited from them, why they made them these kings of Israel, with people that were not trustworthy. And therefore, all of these alliances, these bribes, these gifts that they sent, in order to to gain support and help in order to accomplish their purposes. Were not successful. Verse 15. Another air and this is going to be a statement that God is not going to give, what he could have what he wanted to the blessings from his covenant. In the short term. Another one is going to inherit these things, there's going to be a nother air inheritor that I will bring to you, oh, inhabitant of another city Mauritia unto Adullam. Now, I do love them. If you're a good student, you'll remember that David, David and hiding out from Shoal, he went to this place. It's obscure. And what it's saying is, even if you dwell in obscurity, even if you go far away, even if you go to a place that no one thinks about anymore, realize that God's judgment will come and what you have is going to be inherited by another individual. It says, that glory that you had, it is going to be removed, another is going to take it. What is make us last words, the people and chapter chapter one, verse 16. He says, make your head bold. This was a sign of shame. Shave off your beard. This was a sign of humility, concerning the sons of your delight, and this speaks about the next generation. And usually in the Scripture, that next generation, we should Think about a kingdom fulfillment. We want our children to experience the goodness of God, we hope that our kids will be that kingdom generation. But these kids of our delight, they're not going to experience that. They're going to experience mourning, shame and humility. And therefore he says, Make wide your ball heads as an eagle. Why? Notice how chapter ones in for their going into exile, they are departing from you, meaning simply, they're not going to be recipients because that land is known as a promised land. That land is a land of a future inheritance. That land is a statement of God's commitment to the people. But when they go into exile and depart from the land, that people are alone, that relationship has been broken. So again, exile, a very painful word to hear. And this is what Myka is prophesying that Judah, just like the northern kingdom will go into exile 721 BC, so we'll Judah and Jerusalem. God is promising this here. It cannot be reverse. But even in the myths of these hard words, we're going to find that Mika nevertheless has some glorious prophecy to revealed about the God's character, God's ways God's grace, and how God ultimately for and this is an important word, a remnant how God will keep covenant for a remnant of His people. Well, we'll close with that.

57:13

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 issue. That is Jesus as you walk with it. Shalom from Israel.