

# Micah Chapter 5

Thu, 1/20 12:08AM • 57:36

## SUMMARY KEYWORDS

god, messiah, people, israel, verse, speaks, bethlehem, meaning, rule, word, idolatry, scripture, syria, nations, kingdom, prophecy, book, hebrew, manifests, cities

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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 baru with today's lesson.

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We have seen that there is a disorder among the people of God, they are not walking to the truth of God, they are not expressing the faith of God. So the question that we have to ask ourselves is this, what is going to bring a godly change to these people. And when we turn to chapter five, and in the Hebrew, it's the first verse in your Bible, it's the second verse, we see very clearly God's solution to every problem, every physical problem, every spiritual problem, in order that the Kingdom hope can become a reality through King Messiah. So as we begin this lecture, we want to look at this scripture a clear and agreed upon Messick, messianic prophecy. And when we look at this messianic prophecy, we see many things that God is going to do through the Messiah in this world. So let's begin. First of all, notice who it's addressed to. There's a revealing of this place as a place of significance, even though the world and even though Judah, these own tribe, which Messiah is prophesied to come out of, they don't realize the significance of one of their cities. So we read in verse two, and you bet left him. Obviously, we're talking about Bethlehem, the place where Messiah is prophesied, and here's this prophecy to be born. And the important thing to know about Bethlehem is that in Hebrew, that named Bethlehem means house of bread. And biblically, bread is seen as sustenance. It is a source of life. It's not by accident, that Messiah said, I am the bread of life. So Bethlehem, historically, we need to remember that today we think about Jerusalem as we should. But But going back, prior to the time of King David, it was not so much Jerusalem. But Bethlehem was very well known. It was known as a place of and here's what you need to remember. It was seen as a place of provision, people who were traveling, for example, from Africa, and was going to the Far East, going to places such as per US, Iran, or Iraq, Babylon, or any of these places, Syria, they would go through this famous road, that would take them to Bethlehem. And there they could find supplies, they could find the resources that they needed to sustain their objective to get to where they were going. So it's not by accident, Bethlehem was chosen. But when we go back 2000 years ago, Bethlehem had lost some of its prominence among the Jewish people. They weren't traveling back and forth. And therefore Bethlehem was not so significant.

And what said is, even though King David, the son of you Shai Jesse, King David, he was from Bethlehem. But nevertheless, Bethlehem was not seen as significant. And even today, we need to remember that today, Bethlehem, there's not one Jewish person that lives there. It has been turned over it has been forgotten. And this goes along with what we see here in verse, verse two, where it says, And you Beth lecom of a fratta Now again, all the names in the Bible have significance. So Beth let him is simply the house of bread. But a fratta comes from the Hebrew word, which speaks of fruitfulness. So it's not just a place of provision, sustenance, but that sustenance is going to produce fruit, there's going to be a blossoming effect. This is a word that's related to a type of a flower, a fruitfulness that can be visibly discerned by blossom. So there's physical evidence, visual proof, that something good is going on. So this is how this prophecy of Messiah begins speaking about him, not just a source of provision, as what's necessary for life, in order that you can arrive at the right destination. But there's a fruitfulness to this place. But nevertheless, notice the next word. Now, some of your bibles will say literally, it's a word for small, that which is very small or insignificant. And this is prophesy that Bethlehem is not going to be seen as a place of significance. And it shows how far removed the people of God Israel is today. People don't visit Bethlehem. Now there is a grave there have Rahel. But we need to realize that as the city of David, it's not thought of Jerusalem has taken this term of the City of David. So it's seen as a place of insignificance. But notice what God says, even though it's significant, it says to be among the 1000s of Judah. Now, what is this saying, if you were to make a list of 1000s, of cities within Judah, one would not put Bethlehem on that list. And what this is trying to communicate to the reader is that the people remember David from Bethlehem, the son of David Messiah, they weren't really committed, Bethlehem was not on their minds, and therefore, the Messianic promise, God's promise of redemption. All of this was not of significance to the people. And this explains why the people had become corrupt, that there was disorder, that they were not producing a godly testimony to the nations, they were not that light to the nations. So he says, insignificant to be among the 1000s of Judah. But we see something. This next expression is very important. Because there's going to be a phrase here, literally, one primary letter in the Hebrew alphabet, with a vowel pointing. And it's significant because it says, from you, the you is Bethlehem, so out of Bethlehem, from Bethlehem, and many English Bibles will say for me, now, that may be a legitimate interpretation, rendering of this word in Hebrew, Lee. But this letter, the Lammott, for example, in the Psalms, we have a phrase, Ms more, which is the Hebrew word for some Ms. More les divvied, which we translate a Psalm of David. So it's just as legitimate and I would say, the proper understanding of this letter to say that, that from you, meaning from Bethlehem, but have me. So this is a prophecy that God is speaking. And he says of me, what does this teach us? This teaches us that Messiah comes from God, that there is a unity. Now, what we know is that he is the only begotten Son. And this ties that term ties Messiah to divinity, that he's God. If we speak and take a basic theology course, about Christ, the first course in most seminaries would be called the person and the work of Christ. One of the first things that the professor would teach is that in order to be accurate about the identity of Messiah, there's a statement. And that statement is, there was never a time that Messiah did not exist, which means he is eternal. He's always existed, he was not created. Now, there's an important term that's used to describe him. For example, Isaiah does that. When they say a child is born, this word for born and a child is the Hebrew word yellowed. And it doesn't speak about his beginning, the child in the womb. And when we talk about being born, we use that word, and it's simply a manifestation. So the birth of Messiah does not speak about his beginning. It simply speaks of His manifestation to the world, in the same way, that when a child is born, he's inside the womb, He existed previously, but it's been manifested when he's

born. And what this scripture is saying to us is, and we'll see this in a moment that Messiah is of God, he's from Bethlehem, this is where he began to be manifested, but he's of God. And he's going forth to be and notice this next phrase. It says, a ruler of Israel. Now that word for ruler, is the Hebrew word most shell. And the only reason I tell you this is that this was a term, it's not so common in the scripture. But this term was used, for example, in the book of Genesis, to speak of Joseph, when Joseph became the second in command when he was really ruling for Pharaoh in Egypt, making all the decisions. And we know that Joseph in the book of Genesis is a type ology of Messiah, meaning this, as you study the life of Joseph, you can learn a great deal about Messiah. And so it's not by accident, that this term motional ruler, the ruler of Israel, is spoken of here in regard to the Messiah. And then keep reading. It says his, and it's a word for for origin. Now, sometimes this is going to be related to the the beginnings of I just said, Messiah is eternal. So some would say, Well, is this word problematic? But when you look at the context, here, it says, his origins, and here's the problem. If you look at many translations, they don't like redundancy, they oftentimes leave a word out. Because they don't want to say the same thing twice. But here, the fact that there's two different words for before, and let me just translate it very literally. And this verse is so important for rightly understanding the identity of Messiah, that He is God. Now, we don't believe in a wondrous Oneness doctrine, that would be heresy, meaning this, that there's one God, who sometimes manifests himself as a father, other times manifests himself as a son, and other times as the Holy Spirit. Know we believe in three persons, God the Father, God, the Son, and God, the Holy Spirit, not three manifestations of one God, we believe in one God, but in three persons, and the Holy Spirit, He is God. You're sure, Jesus, He is God. And of course, God the Father, He is God. Now, reconciling in our human mind, the three equaling one and one equaling three is hard to do. But this is what the Scripture reveals. So here it says, his origins, it says is from before, from before, and then it says, from the days of old or the eternal days, so we have to prep positions for from before, and from the days of not literally old, but it's word Hola. Hola me can mean the world. So he was before from before the days of creation. And what this scripture is saying to us is that he has the same origins of God which is he wasn't created and there was never a time he did not exist. So this scripture ties Messiah, not just to the promise of the son of David what we see in Second Samuel chapter seven, God's covenant with David about the Messiah, the Son of David. But here, although it's happening in Bethlehem related to David, this prophecy emphasizes the identity of Messiah as God among us. So a very important prophecy when we see how Mika wrote this down in a very unique and almost awkward way. But it's to emphasize the eternal aspect of Messiah. Let's move on to the next verse. Even though we have this messianic hope, what we see in the next verse, verse three in the English, we're going to see that, that messianic hope, the fulfillment of that is not going to happen in the days of Mecca. Instead of seeing a renewal, a spiritual change that is pleasing to God, instead of seeing that something else is going to take place we read, therefore, he will give them and this is most likely God turning over. Now, some of the English translations will use the word abandon or give up or give over. And it's simply saying that God is going to put Israel in a very difficult circumstances, why? Because of their disobedience, because of their rebellious pneus, that even though that the Miss messianic promise still exists, it's going to be fulfilled, even though it's not going to happen at this time. Therefore, he will give them until a time, a time where the one who bears will bear or has born. And this speaks about and this is very important. We all know Messiah is teaching about being born again, about a new birth. And this new birth talks about a transformation. Many times theologians, they will use the word regeneration. And this is the the intent of this scripture, that God is going to give Israel over for a period of time. Until there's that new birth, a transformation, a regeneration, the time and Messiah spoke about the time of

regeneration, and what was he referring to a kingdom change. So Israel is going to be set aside for a time period until the end, until this transition into the kingdom of God. And we know that with this, it says and the rest of his brothers, now who's to his, it's Messiah, those who will come to faith in Him and join with the people God Word says, The children of Israel, I've made mentioned that Israel is a kingdom word. And the term son, we don't see daughter here, but we see son, not because the Bible is sexist, but because we see different things conveyed in the Bible, from the word daughter, and the word son, one of the phrases for son the understanding is the word for an heir, one who inherits. And what it says here is that there's going to be the rest of those who have an A kingdom inheritance for them to be joined. And this is that remnant of Judah, the remnant of the Jewish people. verse, verse four.

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And he will stay in. Now the subject here is this king, this one who's going to come from Bethlehem, this one who is of God, this one whose origin is from before, before the days of eternity, this is who he's speaking about, and he will stand, and he will rule. Now this word for rule is a word of shepherding. So it speaks about him being that great Shepherd, the chief Shepherd, we know him as well as the Good Shepherd. So he is going to take a stand, that is a word for manifesting Himself, He is going to begin his rule, and he is going to ring with power, the power of the Lord, and in the majesty of the name that is character, the character, the Lord, the name of the Lord, his God, and they will dwell. Now this word for dwelling. It is a word that speaks of in this usage, one of stability, one of security, they are going to dwell under his rule. So all of this foreshadows a kingdom reality, where Messiah is ruling, he takes a stand, He manifests Himself, and He is going to rule over them with power. And we also see with majesty, but we read for now, now, that word now can be understood as at that time, when this all happens, then it's the word now. And this is the word for now, that has a sense of urgency. We want it now. But in actuality, this is going to happen when Messiah, he takes his stand, He manifests Himself, He begins the kingdom rule, there's going to be the manifestation of the majesty of the character of God. And it says He will be great until the ends of the earth, His dominion, is going to rule over all of creation, all of God's workmanship, verse five, and he will be, and this is what it says. And this one will be Shalom. Now many of you heard this word shalom. And too often when people hear this, they simply think of peace. But normally, when we hear that word, peace, we just think there's not a war going on. But the word shalom in the Bible is a word of completing. It's a word that speaks about the will of God being fulfilled. So how we need to understand this, this sentence is, and this one, He will fulfill the will of God, the will of God being fulfilled is biblical peace. And when God's will is not being fulfilled, pieces not being establish. And that's why if you're not speaking the gospel, you can have a nation and that nation may not have any conflict, that nation may we may say, is that peace. But if that nation is not submitting to the truth of God, God does not see that as a nation of peace. Peace is always related to the will of God, the purposes of God, being fulfilled. And this is what Messiah is good to come to establish. And this is we talk about the relevance of our faith. It is because Messiah dwells in me by means of His Spirit, the Holy Spirit, I can now be an instrument that is used by God for the purpose of fulfilling his will. That's what we're called to do. If a believer isn't interested in the will of God, that he hasn't believed the truth of God and he doesn't know the Son of God. So Look again at verse five. And this one, he will be peace. Next word, the Hebrew word assure, which is a Syria now the largest empire ever, from a biblical standpoint, was a Syria it was seen as more powerful than any other. Now over time it weakened was was displaced, and Babylon rose up. But understand, understand that a Syrian spoke

about a large mass of land. For example, we're very close to a day of observance. We all know about the book of Esther. And within Esther, there's this holiday this festival called Purim. And it begins by speaking about, about this kingdom, which was in this is a kind of a resurrected of that Assyrian Empire, it covered much of the same land. And it says, From Whoa, do the word Whoa, do in Hebrew, it beans, Thanksgiving. And this is the biblical name for India. And then we have the word Kush, which is the biblical word for Ethiopia. And what it's saying is that the culture of these two places were very, very different. But the rule was over them, that empire, conquered both of them, they were part of it. So in this sense, when we look at this scripture, and it says, He is going to rule and bring peace, and then we have the term a Syria, and make us prophecy, as Syria represents the enemy, and Empire, that is going to be against the things of God against the Jewish people. So he says, a Syria for he will come that is a Syria, that empire, he will come into our land, meaning the Land of Israel, and he will will step meaning that he's going to tread and it's a word here of, of destruction, he will tread upon our palaces, meaning he's going to want to destroy the leadership. But what's going to happen? Well remember the context, it's about a messianic time. And that time is going to come about because of victory, a defeat of an evil empire, like a Syria in this time was seen as that evil empire. And it says, There will rise up against him, seven shepherds and eight princes of man. Now, this is poetic language, it is being used in a figurative sense. Seven, is the number of holiness and holiness we've talked about this is connected to the purpose of God. We see sometimes, for example, in the book of Revelation, it talks about the seven spirits of God, there's not seven spiritual one Spirit. But when it says seven spirits, is to teach us about the Spirit of God being subjected to the purpose of God, the Holy Spirit represents and brings about the holiness of God. And the number eight speaks about redemption. It speaks about change. So when it says there's going to be seven shepherds and eight princes, what it speaks about is two types of rule. And these two types of rule is going to accomplish something. It's going to be under the leadership of Messiah, Messiah is going to bring a defeat of the enemy. And because of that defeat, there's going to be holiness, and there's going to be the outcome of redemption. Redemption, this number eight, redemption, speaks about newness, it speaks about the kingdom. That's what the number eight, eight

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relates to. And redemption is a word of worship. So we have these two concepts, worship, and also the will of God, holiness, and the kingdom of God. This is what's going to be established when Messiah brings about his peace, verse, verse six. The first phrase here, if you look at different English translations, there is a debate because the word for for evil rah, we talked about it. And the word for for shepherding and shepherding sometimes can be a another synonym for ruling over so you'll have two different ways that some translations will render this, but I would suggest to you that it speaks of a rule This Shepherd, we find here that that they meaning going back to these, these seven shepherds and eight princes, they will rule the land of Assyria. Now it's not speaking about literally seven shepherds and eight princes, but it's using that symbolic language talking about what the rule of Messiah is going to bring about. And his rule is going to be over a Syria with a sword sword is synonymous with war in the Bible. So they are going to rule over a Syria by war, and the land of Nimrod. Most scholars see Nimrod relating to Babylon. At their, their gates, it's literally word for their entrances. Now, we need to realize something, the best way to interpret the scriptures by reading all the Scripture. And you might recall that in the days of of Samson, Samson fought, and he was victorious because he took the gates of the city. And this is the same word in a different manifestation. But the same, same intent, the same



revelation, we see that taking someone's gate, capturing the entrance into the city is a way of expressing victory. So there's going to be a battle with the sword, and there's going to be victory defeating a Syria. And notice it says, And He will save or deliver from a Syria, meaning this, those people who are in bondage to the enemy, those people who are in exile, we're going to find that through the victory of Messiah, he is going to deliver them, he is going to this word here is the Word Rescue. Now, some Bible says he will rescue us, but the word us does not appear there it simply he will rescue, meaning the context, his people from exile from a Syria, why, for he has come to our land, for he has trust treaded upon our borders, verse six. Now what's going to be the outcome of this victory? What is going to be the outcome of this deliverance, this rescuing that in the days of Messiah that he's going to bring about? We'll look now to Verse seven, in the English word says, and there will come about the remnant of Jacob, among many peoples. So now we see that there's going to be a remnant of God's covenant people, they are going to be right with God, and being right with God expresses itself with obedience. So there is going to be finally, and this last part, there is going to be a manifestation of the obedience of the Jewish people. And what is that going to bring about? Well, we should know. Because if we go back to the very first book in the Bible, the Book of Genesis, and we look at that Abrahamic covenant, it says that God called Abraham, Abraham responded to faith with faith, to this promise, the Abrahamic covenant is an invitation to receive the promise of God. And what was the promise that God made to Abraham, that if you enter into a covenant with me, I'm going to make you a nation. He says, You will be a great people. And through this people, potentially, all the families of the earth can be bless. And this is what it says here. When Israel gets right with God. Notice what they're going to do. It says, and it will come about this remnant of Jacob in the midst of many people's meaning in many nations, they will be as do now what we're going to see in the end of this verse, is a reference to water. And biblically speaking, there's a relationship between water when we're talking about rain, or dew that we experience in the morning. In fact, In Judaism, three times a day, every day, we pray to God. If it's in the summertime, we pray for that do to be upon the ground. In the morning. If it's in the wintertime, we pray for rain. So when we ask God send the do send the rain, what we're asking for is God move in such a way that we can find blessing. So when it describes Israel in this way, when it says, verse, verse seven,

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that the remnant of Jacob will be in the midst of the people, as do from the Lord, as showers, and this is a word in the plural, abundant showers upon the grass. And notice the end of this, it seems odd, which will not be be hoped for by ban and not hold for by the sons of man. Now, what is that an expression of? Well, it's not our hope. It's not anything that we do, we cannot affect whether it rains or whether there's do that is not in our our ability. And what it's saying is in the same way that we can't affect the do. It's not because we ask for it, that God is obligated to do it. It's because of who he is. And in the same way, is you becoming this fulfillment Israel doing what the Abrahamic Covenant has called Israel to do this nation that's going to come from Abraham, to be a blessing. It's not dependent upon man, man gets no praise from this. In the same way that man gets no praise. When we need water in Israel. We always want rain. And when the rain comes, we don't turn to thank individuals, we praise God. And the summer time, when there's a heavy do upon the ground. It's so important because we get no rain in the spring that summer, in the early fall, none. And when there's a good do, we praise God. And what this is saying is this outcome is not dependent upon the desire of man, the hope of men. It's all because of who God is. verse, verse eight. And it shall come about that the remnant of Jacob, among the

nations, in the midst of many people now notice, Israel's going to be a blessing, but also with God. It's all dependent. If you respond to what God's doing faithfully, there's a blessing. But if you reject, if you are a pose, if you are against what God's up to, you're not going to be bliss, that's going to turn into a disaster, it is going to turn into a curse. Remember what Moses says, Moses says to the people, I said before you this day, the Torah, the law of God, and he says, Choose life and blessing. If you don't choose life, and blessing, you're going to receive death, and the curse. So that's why this scripture is unfolding this way. Israel can be a source of blessing. But if people are opposed to what God's doing, and his plan of establishing his kingdom, then we're going to find that Israel, look again at the text, verse eight.

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And it will come about that the remnant of Jacob won't be that blessing that we read about in the previous verse, but the remnant of Jacob among many nations in the midst of many people, they will be as a lion, among the animals of the force. Now, the word that I translated animals is the word being remote. And this usually refers to what we would call domesticated animals, animals like a cow, or a sheep, or a goat, or a donkey. Now, none of those animals when we say being remote, these are not animals that harm individuals. They are not aggressive once They're not good fighters. Fact, they do not eat flesh, they all grace. So if a lion is put into the midst of these types of animals, what's going to happen? Well, we know the images here is very easy. He says, verse, verse eight, Israel will be like a lion, among the animals of the force as a young line. And this means a strong line among the herds of the flock of sheep. Who, if they pass, so if you have that situation, that they are going to come into this area, meaning if they're going to work in, in conflict, to for to be against the things of God, if they pass in this way, it says, they will be trampled upon, they will be torn. And notice that way that verse eight, it's now here again, the way to understand prophecy is to read, prophecy, all of biblical prophecy, because there are phrases just like we talked about earlier on in our first verse, In this session, where I mentioned the most Shil, Israel, the ruler of Israel, a very important word because it's used to describe Joseph. Well, now we have another very important word or phrase, where it says in Hebrew, no mud sill, meaning there is no savior. There's no one that can help there's no deliver. For these people who stand in opposition to the purposes of God, God's plan, there's going to be no one to help. Now, why do I emphasize this? Because one of the most important chapters in the Bible is the chapter eight of the book of Daniel, Daniel chapter eight. And in there, when it speaks about the beginning, that first base that comes up, which is out of Iran and Iranian coalition, this base is going to and it's an empire, a beast is an empire is going to cause great suffering distress, every one's going to be a fear, fearful. And it says that there's an absence of hope. Because if people realize there is no one to help, now, we know biblically, the Scripture says Messiah taught this other places also support this the book of Obadiah, for example, the measure that you measure with will be measured back to you. And so these ones who brought destruction and fear and death, and hardship and suffering and persecution upon the world, this evil empire that rose up, and that people felt helpless, hopeless, no one to help. Now what the scripture saying is that evil empire, when Messiah begins to rule, when Messiah returns, He is going to destroy him and this evil one, here in the language of Myka, a Syria, he will not have anyone to save him, verse nine,

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and you will raise up your hand against your enemies, and all your opponents, they will be cut off. Now, this word for being cut off, is a word. I've shared this before, not in this study, but in others. In Hebrew, we can't say it's improper to say, I am making a covenant. You can't say that. You have to say I'm cutting a covenant. And every time this word for cutting is found in the Scripture, it usually has a covenant connection. For example, in the book of Daniel, chapter nine, at the end of that chapter, when it says, Messiah will be cut off, but not for himself. Most scholars understand that this being cut off refers to the crucifixion. And because he was crucified, what did he say the night before? When he knew that he was going to die on Passover? That's when he was crucified. And he knew His blood will be shed. He says, this is the blood of the new covenant. So this covenant that God has establish, it is either a covenant of blessing, or it's a covenant of curse. And because the world, a Syria, this evil empire is going to be opposed to the purposes of God, they're not going to find blessing, they're not going to find death, this covenant is going to be an instrument that cuts them off eternally, verse 10.

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And it shall come about on that day. Now, that expression on that day has appeared at least three or four times in our study so far. And I made mention when we ever we come across that term, be Yom Ha, who, on that day, it's a reference to judgment more frequently than not that final judgment. So it's with that, that we pay close attention when it says in verse 10, And it shall come about on that day, declares the Lord, that I will cut off. Now it's because of God's covenantal requirements. When God enters into a covenant, just like when we enter into a covenant, that covenant has terms, there are certain obligations that we have. And now God is going to based upon His covenant promise, and what is that he is going to take his people and turn them into a um Segula, which is a treasured people, to make them a kingdom of priests, and a holy nation. Therefore, God's going to move to get rid of those things, and the wrong way of thinking, get rid of wrong activity, and wrong with thinking, He's going to bring about a change, he's going to purify his people. And that's why says on that day, declares the Lord, I will cut off your horses from your myths, and I will cause to be destroyed your chariots, verse 11, I will cut off the cities of your land. And this is the the land or the cities of store houses. These are the cities that there's great resources in that's been stored up for the future. They are a city, that that stores the wealth of the people. So he says, I will cut off the cities of your land, and I will destroy all your fortresses. So these two things that that symbolizes strength, fortress, we're talking about an army and the cities, the resources, the wealth, and he says, I'm going to destroy these things. Also, verse 12, I will cut off any speaking to Israel, because Israel's relied upon the wrong thing. I live in Israel. And we rely more on our own military than we do on God. It's sad. It's a testimony of faithlessness. And God says that he's going to bring a change, he's going to everything that we trusted in, he's going to destroy, and he says, I will also cut off. And this is a word for those who who practice sorcery from your hand. And also it's a different word, it's parallelism, poetry, one thing is likened to another, it's another word for sorcery. They will not be God's going to get rid of all of these wrong religious practices, I will cut off now he gets very specific, on idolatry. I will cut off the your statues, and your sacred pillars, these places that were built up, and they will have these pillars I won't go into the immorality of what this is referring to. But God is going to take these so called in the idolatrous mind, the sacred places and he's going to destroy them. He is going to get rid of all the the examples all the the testimony of idolatry among his people. And he says, No longer were you worship any more the works of your hand. God's made by human hand. verse, verse four. team and I will uproot. Now you get specific. One of the great sins of Israel is that they practice a specific form of idolatry. We oftentimes talk about it as the



Usher of an usher wrote, is a pagan, idolatrous religion that celebrates the sexual act. This is what was done on the high places. This is what those sacred pillars were constructed in memory, too. So God says, again, I will uproot these pagan gods, these assets, from your myths, and I will destroy once again, your cities that remember these are cities of wealth. And here's the problem, idolatry. It was all about getting physically, materially what you want it. And nations practice idolatry because it was a source of income. People would pay large sums of money consistently, in order to do what they did at these immoral temples. And it was a source of wealth. And God says, I'm going to destroy your cities meaning these strongholds, these these store houses of wealth. last verse, verse 15.

#### 51:36

And I will make this as a word of action, we could translate it, and I will do with anger. And it's a word for that which is hot. So it's God's hot wrath. So we see here that biblically, prophetically, the kingdom will not be established until first God's wrath is manifested. What does the Scripture say? The judgment of God begins at the house of God, God is going to get rid of every unclean, every ungodly, every idolatrous thing in the nation of Israel. Now, this is seeing consistently without with throughout the prophets, for example, if you look at Ezekiel 37, the last part, a very spectacular prophecy. And what Ezekiel tells the reader is that Israel will be in idolatry, up until the very end, this is what makes us saying that Judaism is not a religion that God is pleased with. But here's the problem, in the same way that the northern kingdom affected and infected, the southern kingdom, we see today, that the Christian faith, the the faith of this book, is also being infected with with falsehood with deceit, with things that are not pleasing to God. So again, we need to realize what God's judgment begins, it's going to be for the sake of purifying his people and bring them to repentance. So he says, I will do with anger, and with heat, meaning hot anger, meaning ref vengeance. But here, when we conclude this verse, He's talked about how he's going to get rid of idolatry and such. Now this last verse, speaks of him moving against the nations. Let me give you an example of what I'm speaking about, as we close out this first session. A great account in the Bible is found in the book of Judges, with with good own. And we know that good own was not the bravest man, not the most, strongest man. But God appeared to him. And what God did before delivering the people, from the hands of the sons of the east and from Midian. What did God do? He told good, don't you destroy all these things of idolatry that's taking place among the people get don't It took courage, it took faith, it took trusting in God. That wasn't a popular thing to do read the account, and Judges chapter six and seven. But Gideon did that. And it was only after getting Israel back to spiritual correctness. Then God moved again The enemies, that's what we see here. And that's what God's doing when he says, last verse, verse 15. And I will make, or I will do with anger, hot anger, vengeance upon the nations, which did not. And what's the last word that did not here?

#### 55:25

Remember, Faith comes by hearing. And when the Bible says a person, here, we're talking about the nations, the nations that are not part of God's covenantal promises His plan of salvation, those nations who have rejected the Gospel, who had not acted in faith who has not heard, that's what not hearing is all about, not responding to the message of the gospel, which involves repentance from sin, faith in the sufficiency of the cross, in order that we will be transformed into a servant of God committed to the will of God. And those who do not submit to that message. What does the Scripture say? In this last day, God is going to move in a mighty way, in a way of anger in a way of wrath, hot anger, in order to bring these people to nothing to destroy them and to cast them in ultimately, to their external state of

condemnation, and a lake that burns with fire that has no end. So a message of messiahs work, what he's going to bring about among his people and what he's going to do to those who are opposed to his people and to God's plan to bring redemption into his creation.

57:01

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.