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SPEAKERS

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God is a God of comfort. We see that the Holy Spirit He is the comforter, we see that when Messiah was ready to begin his ministry, he left Nazareth. And he went to a place called the village of comfort, Kuffar in a home or cut ternium. And we seen the Scripture, although God is perfect, he is complete, our God lacks nothing but the Scripture reveals that God will be comforted. And the Bible teaches that there are two ways and only two ways that God will be comforted. One is through His Grace, God who is gracious through the cross through redemption, through the blood of His Son, through that grace, when one receives that grace, the very righteousness of God is given to him. And when God looks upon humanity, unrighteous sinful, lost, but transformed by the grace of God, God is comforted, and instead of punishment, God blesses. But for those who reject God's grace, there's a different way that he will be comforted. He will be comforted by his judgment, that which is unholy, that which is unrighteous, that which is rooted in sin, God through His judgment, He will destroy. And it's that judgment, his wrath upon that which is wicked, that also brings him comfort. Take out your Bible, and look with me to the prophecy of new home. Now, we've already learned that that word, no home, that name means comfort. And what we're going to see is God moving in a mighty way against those who reject or ignore, or are careless and casual with the grace of God. Now, to understand this prophecy, you need to know where it begins, because the houmas prophecy is about the same people that a another man of God spoke to. And that was Jonah. Jonah was called by God, he didn't want to go at first. But he was called by God, to go to that great city. Great and wealth, great, incise great and power from a human perspective. And I'm speaking about Nineveh to go there with a message. Do you remember what that message was? Don't say repent, because Jonah never called the people to repentance. He says in 40 days, and 40 is a number of change of transition. He says, in 40 days, God will overturn this city. And the people heard that message. There was no promise, there was no message of hope. He simply spoke, God's judgment is coming. And the people of Nineveh did something. They responded, they sought God's grace. They trusted in a merciful God and God relented. Now that word relent, what it speaks of, is God being comforted. But what happened? That same people, they were casual about God's grace, they did not share that with the next generation. And as we open up this prophecy of newhome, we see that same people over 100 years later, and that corruption that was prevalent during the days of Jonah, what God said He was going to destroy that same corruption, that same wickedness had returned to Nineveh. And we see that God's patience,

God's compassion, God's relenting ended. And what we see here is a message of judgment upon those who are careless about the grace of God. Look with me, if you would, to verse one, notice how it begins, we see that first word, usually translated, a burden. And when God says, from his perspective, that something is a burden, believe me, it's more than what we can imagine. God is doing something he is giving truth, that he does not tolerate those who are casual concerning His grace, who are not transformed by His mercy, who do not take his truth and share it with the next generation. And therefore, God's time of patience ended. And we read in verse one, the burden of Nineveh, the book, and this can be a scroll, it is a document a writing, that had to do with a vision, the vision of NIV, whom this prophet who is an aloe kushy. Now we know very little about this man. We know what his name means. We know where he's from, but not where this places everything about the prophet is unknown to us. And what that tells us is this, that we don't need to know the source of the one who speaks truth, we need to emphasize the truth itself. It is not important where he's from. But what's important is the message that he has received the vision that he has had. And we see in verse two, that this God, the God of Scripture, is a jealous God. Now that same word jealous, can mean a God of zeal. That word is related to commitment. And some of the rabbinical commentators point out that this is the opposite of the people of Nineveh. God is zealous status, God is committed, God is active, God is passionate about those things that are pleasing to Him. But these people, they are indifferent. Now think about yourself, when it comes to your behavior, your obedience, your commitment to truth. Are you casual? Are you instilling what you believe in that next generation? Or are you like Nineveh? You may have believed but that belief doesn't endure. It doesn't overcome it's not genuine. says in verse two, that God is a jealous God. And because he is, notice what it says, The Lord takes vengeance, says it again. The Lord takes vengeance and is a master of wrath. I'll think about that. A master this is a word that speaks about one who owns or possesses one who is a master of something. And we see here that God is a jealous God, he will take vengeance, and he possesses wrath. That is the biblical God and that it says a third time, the Lord, he takes vengeance upon those. And this next word speaks about those who are an opponent, those who are in opposition. We do not want to be people that are opposed to the things of God. If you were to ask me, what is one of the greatest sins among the believing community today? I would say it is being casual about what God sees as holy. We are to relax. We don't have a proper respect. We don't give God the priority that he demands. And we see that in fact, earlier this week, my wife and I, we were in a car listening, and a Bible teacher that I respect very much, no question in my mind that he's a man of God, that he is committed to the truth of Scripture, not just for a few years, but for many decades. But I heard him speaking about God, the Holy God

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as Daddy. And I think that we have lost our respect for the God of Israel. And he said something that was totally untrue. Now, you all know this Hebrew word ABA. And people will say ABA means daddy, it doesn't. It's not Hebrew, actually. It's Aramaic. And it means the father. It is a term of respect. God says here, he is a jealous God, he takes vengeance, he takes vengeance, he is a master, a possessor of wrath, he takes vengeance upon who, upon his opponents, and then it says, look at the universe to he watched us is a word of paying attention. It is a word that speaks to seeing and knowing he watches his enemies. Now we are not his enemies. But be careful that we are not behaving as one of his enemies. God is very clear in his word, that there is a specific lifestyle that he has called us to live, and that lifestyle manifest God's glory. Now the question that you should be asking is this. What type of lifestyle manifests the glory of God? Well, we see biblically that the word righteousness and glory are working

together. It is when we live righteously, that people can see the glory of God in our life, through our life and in our behavior, and understand where this world is going. We all know that the Bible speaks about the Antichrist, he is called a man of lawlessness. The law does not make us righteous, but the law teaches the law defines what is righteous, not in your eyes, but in the eyes of God. And we see that the Antichrist, he is against the righteousness of God, why? Very simply, he does not want God to be glorified. He wants that glory, He wants to exalt himself above, as Paul says, above all, that is called holy, all that is of God, all that is of godliness. And what we see here is that Messiah, He is the one who God the Father has entrusted in order to bring judgment. Now, in this book of the home, it's not about the last days, it is about what God did through the Babylonians in bringing destruction to that Assyrian Empire. If you know anything about history, that empire was vast, it was large, it ruled over much of the world. And even though and we're gonna see examples of this, even though it was strong and powerful and wealthy, God brought it to defeat, God brought it to destruction. By one way. He just spoke it into me, and know whom records what's going to happen, why is it going to happen? And how this lays the foundation, a brain about a righteous change, and we can say differently, how God's going to bring about a kingdom change in this world. It's not about the last days but we can learn about what God's going to do, how he's going to manifest judgment. Look, if you were to verse three. Now we've heard three times the Lord takes vengeance. Yes, he does. But look at verse three. or the Lord is patient. Now that word patient is really two Hebrew words, it means to lengthen his anger, stretch out, delay his anger. So the Lord is patient, he is great and power, that power is to restrain himself. But notice that power can be used in two different ways. It says that he, and the word in Hebrew relates to cleaning something. Now, in this context, most of the scholars agree that this word which can be translated cleaning is best understood with the concept of acquittee. Now, that doesn't mean that someone's not guilty. But the judge equites He says, No, there is not going to be a punishment. God is great in power, he can acquit, but he doesn't always acquit. It says here, he will not a quit, he does, but not always. And what we should be asking is what needs to happen? What is the cause, so that God will acquit me that I will be a recipient of what I deserve. And then look at the end of verse three. It speaks about how God moves, he moves and power it says the Lord. In a and by the way, this is the Hebrew word for Hurricane sufa. And the Lord in a great storm of when, in a tempest, this is his way. It say that God moves powerfully. And God moves, look at the end. And a cloud of Deus is his feet. When God's patience runs out, this powerful God, he is going to come and he's going to come quickly, he is going to come powerfully for one purpose, and that is to set things in order. And remember, he's done the work of grace, that message has been proclaimed. And there's coming a time when God says, Enough, his patience is over. He will be comforted through what we're studying here. God's judgment. Now, let me share with you that you've picked a hard weekend to come to Orlando. Because this book, and the book that we're going to study is all about the judgment of God. Tonight, twice, tomorrow, five times and Sunday, once we're going to look at the same thing from different perspectives, it's all about judgment. Now, that's really not what you want to do. When you're having a conference. Judgment, judgment, more judgment, tomorrow, more judgment, next more judgment. But realize something. God's judgment, comforts him. And there's two sources of that judgment. And there's no other either you are going to be a recipient of the judgment of God, everyone is cluding you. But his judgment can be poured out upon you through the cross, or through his wrath, no other way through the cross, Messiah takes it. That's that grace, that changes us that turns us into the righteousness of God. We become that new creation. So God is a judging God, but that's under attack today. We need to embrace the biblical god. Look at verse four. God does something else. He rebukes what a powerful

word God speaks and this word, rebuke. It's a warning, a warning of coming, and sure, condemnation. Now I know the Scripture. I know what it says in John chapter three, when Messiah says concerning His first coming, I did not come to condemn this world. That's not why he came. Here. He came to become the recipient of the judgment of God and he received it. And he overcame it through the resurrection, and that resurrection speaks of victory. But if you don't receive that cross that work that he did, then you will be a sure recipient. And here in verse four, look,

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he rebukes the sea, and the dry land. That's an idiom in Hebrew for creation. What the prophet is telling us is this. God is displeased with his creation. And now in verse four, he's warning it, that's you and me. He's warning the world of his displeasure, and the fact that his condemnation is certainly coming. And when God says enough, that condemnation is going to come and come quickly. He rebuked the sea and the dry land and all the rivers, he dries up. Now what does that mean? Well, in the Bible, both in the Old Covenant in the New Covenant, we see that water is related to blessing. And what God is saying is this, when we do not listen, when we don't respond to God's rebuke, let me say it another way. conviction. We don't hear enough of that. In fact, today, if you go to a seminar on building and growing a congregation, they will tell you stay away from conviction. But let me tell you, God will never work in your life, he will not move, you will not know the anointing of His Spirit until you first are brought under conviction that you know conviction is you knowing your need for God's mercy. Conviction is an invitation to be bless. It is an announcement of your need and recognition of God's grace. And if we just ignore that, we are not representing the truth. God is a God of rebuking, he is a God of conviction. It says here, and all the rivers he has dried up no blessing. And because God's not blessing, look at the next word. Now, it's interesting because different translations translated differently. But this word speaks to debt, which is awful. When it's applied to a person, that person is a miserable person. It is closely related to the concept of reprobate, someone that is beyond beyond because they have rejected God so much, that their heart is so hard. And he says here concerning a situation looked again, he says, But Shawn, and Carmel Buchon. Some of the fertile land a good land, upon the mountains, the Carmel, also he speaks and names two regions in Israel, the north of Israel, that are the most fertile, the most rich. And he says, miserable or awful. Is Buchon and Carmel. And the flower of Lebanon again, he uses that same word is miserable, it's awful. Now, what is he saying here? God can bring change. We look at something we say How beautiful, how wonderful, how prosperous. But God is able, with just the rebuke of his mouth to your turn that which we think is wonderful. What we think is a human glory, glory. God can turn it into that which is awful, in a twinkling of an eye, and what we're going to see, especially in our second message to see me is what God does with this powerful, this prestigious, this wealthy, this strong Empire, and its capital, Minerva, Look at Verse five. The mountains. Now mountains oftentimes relate to authority. Many times, governmental authorities, Assyria this empire, it had many different locations that it controlled and IT administrator and it had its rule. And many of the commentators believe that God is speaking about these places that got its support from a serie that ruled and administered its empire in different regions under none of us leadership. And God says, the mountains they have shaken from the forehead. God's presence is coming. But not to bless, not to redeem. But God is coming to condemn and destroying. So these authorities, these mountains are going to be shaken before him, The hills are going to melt and the land that can be referring to the world, it is going to be lifted up from the forehead, God's presence makes a difference. Now, let's make this personal. What the scriptures telling us in a very clear and definite

matters this when God comes in, we sang about that, did we not? When God comes, there are changes. When God enters into your life through faith, your life should be changed, there's going to be a difference, you are going to think and therefore behave differently. You're going to have a different set of objectives, everything about you, you are going to be a new creation and that word new. And I hope you know this by now, new relates to the kingdom, that you're gonna have a kingdom hope, a kingdom perspective and a kingdom character. And if that's not the case, God's going to lift it up. And that lifting up is for the purpose of overturning and destroying. And he says again, look at the end of verse five. He uses the word travail, which is the world and all those who dwell in it. No one here this, no one escapes God. People might think they will. But no one escapes God, you are going to be a source of comfort to God in one of two ways, when you receive His grace, and that grace transforms you into His righteousness, God is comforted by that, and praise Him because He brought it about. And if you reject that, you will comfort him when his wrath destroys you. But don't make the mistake of some that destruction is an ongoing, it is an eternal destruction of torment. When we look at punishment, from a New Testament perspective, from the words of Yeshua himself. He says three things about God's judgment. And remember, all things have been given all authority, all power, all the rights of judgment, have been given to the lamb. That's why we seen the book of Revelation is called the wrath of the Lamb. And what are these three things darkness which relates to fear, we're going to see different words. As we go through this prophecy of the home. And especially in the Fanya, we're going to see different words that relate to fear. So fear is one related to darkness. The other is weeping, which relates to sorrow and sadness. And the final expression relates to suffering or torment, the gnashing of teeth. So God is going to be comforted in one of these two ways. You are either going to receive His grace and be transformed into His righteousness or you are going to be a recipient of His wrath. How do I know that? Look at verse six. know whom he is prophesy a day of accounting, a day of reckoning to a cerium and it's going to begin with that capital city. And notice what it says Before His wrath, this is the third different word for wrath that appears here got serious about that. He's using a variety of way to say, believe me, I am a avenging wrathful. God,

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before his wrath, who will sin, and who will get up in the midst of his anger for his wrath, and this is a word that relates to heat, his heat, meaning his anger, his wrath, is poured out as fire and the rocks, they are broken before Him meaning this, when God's holiness comes into this world, rocks are going to explode, just because of how different how unusual it is to see righteousness, the rocks are going to explode with recognition of this holy God. Now, can you get your mind around that? The changes that are going to happen when God previously he will set up His kingdom only after his wrath is poured out? Now, what is this for us? In a practical sense? Let me ask you this. Did God speak the destruction of Assyria? Yes, he did. Did it happen? Yes. And therefore when we look at history, we see this powerful empire, that from a human standpoint, from a visual standpoint, there was no reason why Babylon should rise up, study Isaiah. No one thought Babylon was going to be this next Empire. It could not dethrone a Syria, but it did why God said it. raising up God can raise up who he wants, and he can put down whom he wants. That's God. And God, no one thought it would happen. But as Syria was put down, what's the message for us? We have seen God's breath, his anger, his punishment, his rebuke. But notice what it says in verse seven. And this is the nature of God. He says these words that are threats, but they're true. They're not empty. But then he gives us a word of encouragement, looking for seven. Good is the Lord for a refuge. Meaning in the midst of this only he only he is good to shelter you.

There's no other means. The Lord is good for a refuge in the day of trouble. troublesome times are coming. troublesome times are approaching rapidly. They've already began in some places, and they are going to visit you, your city. Your location, no one's going to escape this. The question is, do we have that refuge? Do we know that shelter that God is offering says in verse eight going back now to that judgment, he's a refuge But verse eight. Now it uses a word for a flood. I think I've shared with you before at our conference, that there are two different Hebrew words for flood. In the days of Noah, there was a flood, but this was my bull, which is the waters just arise up, they get deeper and deeper and buries everything. That's one type of fluid. This is not what we see here. This is the word related to sheet to phone, which is a flood water that comes rapidly, quickly and many times without any type of indication. And it just takes away everything and what's left. Well what was there is unrecognizable. There's that type of change in this is what he says and in a flood. It will pass and God will make an A In a very strong word, and absolute stopping conclusion. See, God looks at this world. And he's displeased. He's created the heavens and the earth for purpose, read the Psalms, that his creation heavens and earth creation, that his creation might praise Him might glorify Him. But this is not what's happening. And we see the world turning rapidly and quickly away from just basic common sense. For example, Montana, I've never been to Montana. And I'll tell you, I don't want to go there. Because they just passed a law, that if a child is born, but But the mother says, I don't want that child, that the doctor does not have to provide any type of medical care, can you believe that? A baby is born. Don't leave it alone. Does not just common sense tells you that's wrong. And the majority of my tennis supported it. Animals don't behave like that. This world, we are heading for what this world deserves. That is shameful. And God is going to show us how he behaves to a shameful world. Verse eight, and he will make an end. From its place, a serie In other words, is coming to an end. And God's enemies it says his enemies he will pursue. And here again, Bible translations do a lot with this verse. But what it says God is the subject. And it says he will pursue them into darkness. That's what literally says, what's its meaning. You can't hide from God. When people or things are scared, they flee, to be covered up to be hidden. They go into the darkness. God's gonna go right after. What he's saying is no one escapes. When God says, Enough, when he's done rebuking, when that flood of judgment comes, there's no escaping. Verse nine. For what, why do people conspire literally means thank against? Why do people conspire against the Lord? Now it's interesting because we go back and forth between different names of God. And this is a God that transcends all things. He's above all. We can't fight that type of God. We can out thank him, we can come up with a plan to defeat him. But that's what they think. For what do they conspire against God? For He makes an end? And look at the end of verse nine. And trouble will not rise up twice. What does that mean? God doesn't have to send a punishment twice. When God says destruction, there will be destruction. Now, what's the message for us? There are those, perhaps in your family, maybe those who you work with those who are your neighbors, and they are heading for that type of destruction. And there's only one message and you know it, there's only one message that can train to change their eternity. And that's that message of grace. See the whom is proclaiming it. It's coming soon, but there's still time. There's still time. But one that judgment come it doesn't have to come twice. The first time will destroy everything. Verse 10. Another Hebrew idiom.

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For unto the thorns. They are entangled. It's an image that when you're caught in the thicket, when you try to free yourself, just takes you down and the thorns choke you out. That's the message we see in that parable. There's no escaping, you are going to be brought down unto the thorns, you are going to

be entangled. And then it says, and there is a word for alcohol. And alcohol in the Scripture is related to escape. They want to drink themselves into a false reality, escape what they're experiencing, maybe trying to lessen the pain that they're feeling. So it says, their alcohol will bring them to drunkenness, they will not be able to discern, and they will be devoured as a fully dried piece of straw. Verse level, four from you. And then we look at this. There's a space from you, meaning what from God, this is their problem. There is space between them and God, and they're at peace by that. And he says from you. He will go forth meaning this. He's going into exile. So a Syria, usually a Syria brings the exile. But remember what the Scripture says, the measure that you measure with the sword that you kill with will be brought upon you, as Syria a source of exile, but he will go into exile? Who is he? The one who thinks evil against the Lord, what does that mean? not agreeing with God. That word evil simply means opposed to the will of God. So those who oppose his will who think differently, they're going to go into exile. And notice what it says. They are. And we have this verse ending with the phrase, you'll add switches, the council, Billy owl, which is of a wicked one. Now, that word in Hebrew, believe, yeah, OWL speaks of the most wicked, the most unrighteous, those who are most rebellious. And when we listen to them, we find ourselves being taken away from the promises of God, the will of God, the location where God wants us to be verse 12. Thus said, The Lord, not says, doesn't say that in Hebrew. Thus, said the Lord, that is a term of promise, what God is saying, although it speaks about a future reality, it's in the past as though what he's saying is already happened. You can believe it. He says, Since and speaking about a cerium. It uses the word Silla mean, which is from the word shalom complete, a cerium. They've got it all. They are wealthy, they are mighty. They rule over vast places of land they have at all, and they are not just complete, but they're also many, meaning when the world looks at them. There's no one that can defeat them. But notice what the scripture says. But yes, it's the word Ken. Yes. Yes, they will be cut down. Why? All God has to do is just speak. And it is, and God has pronounced it through the home the Prophet. And it's going to happen. They are going to be cast down, that empires going to pass and notice what he says. He now speaks to His people. You say, How do you know that there's a change in grammar, from the masculine to the feminine. I've shared many times when there's that change to an emphasis on the feminine. It changes the context, from judgment to now redemption. And what does he say God is speaking now to his people. And the message is this. God's judgment falling upon his Syria. It is good for Israel. A Syria a sore source of oppression, a source of pain, a source of death for Israel. God says this. I have afflicted you. But I will not afflict you again. But wait a second. Didn't the Babylonians come? Didn't the Romans come? So how can we understand this? Well, this few words, these few words speak, to let us know that God is speaking about what took place to Assyria. That same thing is going to happen in the last days. And with this judgment, good things happen to the people of God, did you hear that? With God's judgment? Good things happen to his covenant people. What is God going to do? Look at verse 13. And now, now, in Hebrew, we have the word ox shove, which means now, but it means when I get around to it, it's one of the Hebrew words today when someone says, I'll deal with you now. Wait another 20 minutes or more. But this word now a TA is now with a sense of urgency. And what it tells us is this When God puts forth His wrath upon the enemies, the enemies of Israel, notice the outcome. He says, and now I will break his rod from upon you his rod, the enemy's rod that affliction from upon you, and your courts, those ones that bind you. He says, I will disconnect. Verse 14, good news for Israel. But in this 14 firsts. And by the way, the Hebrew Bible, it's the last verse of chapter one, that great last verse, perhaps in your Bible, verse 15, is in chapter two. We'll deal with it in chapter two. But look at the last verse. The Lorge will command concerning you. Who is he speaking about? There's a change. See, it goes back from

the feminine to the masculine. Many of the translators in English, they don't pay attention to things like this. And this causes them to frequently get confused. He's no longer talking about Israel. He talks once more in verse 14, about the enemy, grammar demands this. And the Lord has commanded concerning you, a Syria no offspring will be from your name anymore. That Empire is coming to an end. And it's not going to rise up again. What is God saying? It's a message to us. When God says no, enough, and that judgment comes upon that empire in the last days of the Antichrist, God in the same way he brought a Syria to its eternal end. So will he do that with the Antichrist? The Lord has commanded concerning you that there will not be an offspring anymore from your name. For the house of your God, here, again, masculine speaking about a temple that is pagan. How do we know that? From the house of your God, I will cut off every statue in every molten image. And I will put your tomb your grave as a grave of your shame. That's promising. He's going to be comforted.

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When he puts the enemy to shame, he is going to provide them the same thing that they provide others and that is an attitude of wanting to conquer for their own pleasure, and God will destroy the enemy and it will bring comfort to him. Now we've come pleated chapter one. And it's so interesting how Chapter Two begins. It's not the first time that we've come across this verse. It comes to us in Isaiah, in a similar context and with a similar message. And when we gather back after our break, we will look at chapter two in that first verse in the Hebrew, the last verse of chapter one in your Bible, and we'll see a message that focuses in on and by the way, the word gospel and Hebrew appears here. When you understand the word of God, you will see how that gospel truth manifests itself in the midst of God's judgment. Because the gospel tells us how we can receive mercy and forgiveness and grace to overcome the judgment of God.

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