

# Micah Chapter 7 Part 2

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## SUMMARY KEYWORDS

god, israel, verse, messiah, people, word, speaking, sin, read, kingdom, faith, nations, days, redemption, remnant, chapter, land, prophecy, hear, book

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

00:42

When we look at this last section, in chapter seven of the prophecy of Mika, we see that God is going to deal with judgment. But this judgment is not going to fall upon issue, God is going to bring a change. And that change is going to come through justification as an outcome of God's redemptive work, we've seen that there has been some messianic prophecy, other verses that hint to the work of Messiah, being the light of the world, establishing His righteousness in this world. And we've learned that can only happen after a transformation with Israel. And there will be and hear this carefully. There will be a remnant of the nations, as zekiel speaks of this in chapter seven, and the very chapter 37. And the very last verse, where he says that there's going to be the nations, and they will see God's holiness, His faithfulness, his integrity to his covenant. And there will be a remnant of those nations that come to faith. And when that is completed, then the judgment, the wrath of God in its full measure, is going to be poured out. And this is what this last part of chapter seven deals with. Let's begin once more chapter seven. And let's pick up with verse 10. We read here,

02:28

and my enemy. Now it's interesting, because this word enemy can be in the masculine or feminine, like any other Hebrew noun, but here, maker was inspired by the Holy Spirit to have it in the feminine. Why is that? Well, let me share with you one interpretation. And that is we know that in the last days, we see this in the book of Revelation, we know that there is a harlot, we also know that there is a beast. And the word beast in Hebrew, is in the feminine. So many scholars believe this enemy is the Empire of the Antichrist. And because the word Empire is a feminine noun, it's in the feminine here. So he says in verse, verse 10, and my enemy, she will see, meaning she's going to perceive what God's up to she's going to witness what God's up to, and she will be covered. With Shane, literally, it says, and shame will cover her. When when people are not submissive to the prophetic word of God, the outcome of that is shame. We saw that in the first part of chapter seven, for Israel. And therefore Israel went into that

time of trouble, that time of tribulation. But now, that time has come to an end, and God is going to judge the nations that did not respond. And because they did not respond, it says, My enemy will see and shame will cover her, the one who says to Me, and this is what the enemy said, Where is the Lord, your gut, doubting the reality? To me, it's very similar to what we read about in the New Testament, where there'll be those individuals that scoff that laugh that mark at the promise of Messiah, they'll say everything's Same thing, there's nothing different about this time. But there will be this time will be a time of transition that will conclude with, indeed, the coming of the Son of Man. And we need to remember one of the things that Messiah said about this time is, will He find faith upon the earth? Well for this enemy, she will not have any faith whatsoever. Therefore, she will be covered with shame, she will say, where is the Lord your God. And then it says, My eyes going back to the Prophet, who now is sharing his experience with God. And it's been likened to what Israel will experience in the last days. So he proclaims as the representative of God's people, he says, My eyes shall see her meaning her destruction, my I shall see her. And now and again, this word now means at that time, my I shall see her. And at that time, she shall be trampled on, as the mud in the streets. Here again, mud in the streets, trampled on. It's an image of rejection. It's an image of dirt and filth, an image of what is not seen as of any significance whatsoever. And this is highly related to what we read about in the book called coal Hallett or Ecclesiastes, King Solomon, he's looking for something, he is looking for something that has meaning, something that is not vain. Something that has and this is the point that you need to think about something that has eternal significance. And mud in the streets, is an example of that which has no lasting relevance, nothing of value, no one cares. Fourth, and this is what happens to those who demonstrate no faith, no regard for the Word of God. Verse 11, in verse 11, we see a time, once more of change, a time of building. And notice what it said, verse 11,

07:53

a day for building your end, literally, it's the Hebrew word, get there, get there is a fence I believe many English Bibles translated as a wall. But hear this word. And some commentators see this is a reference for the border, the borders of Israel. He says, Now, at this time of building, building the kingdom, he writes here, that that your borders on that day, the the EDIC, the statue is going to go far. And the word foreign means the expansion. Now, what is this in reference to? Well, Israel is not going to get smaller. It's going to get bigger. When we look at the United Nations, other international governments, they want Israel to be smaller. They believe if Israel gives up land, it will bring about peace. That's the thoughts of man. man's thoughts are foolishness, man thoughts are in vanity in vain. What we know is this, let me give you a scripture, the book of Genesis, chapter 15, and verse 18. There we see the borders. The borders today, have to be expanded to agree with the promise of God. Let me ask you a question. Do you believe in the promises of God, is he going to fulfill His Word? So he says in Genesis chapter 15, in verse 18, that the boundaries of the land that promised land and this is the land for the Millennial Kingdom is going to be From the river of Egypt, to, he says, the great river, the Euphrates River. And notice what we see in this scripture, on the day of building, building your fence, your borders on that day, the law is going to be expanded, verse 12. On that day, they will come to you, those, and this is a prophecy

10:34

of the Jewish people returning to the length that's already begin. But there's going to be that last day return, that great tribulation, while we speak of about about Jacob's trouble, is going to be a time of the

worst suffering for Israel, the people of Israel, the Jewish people at large. And that's going to and we see the foretaste of it. As many places in Europe and South America, Jewish people are fleeing, and coming to Israel. And this is exactly what's going to happen in a great way, in that last half, of Daniel's 70th week. So it says on that day, unto you, they will come from a Syria and from the cities of Egypt. Now, some Bibles will translate, the word is much sore, and the Hebrew word for each of his mid stride, and we see the same route. But some see these as strong cities or fortified cities. But I would agree with most and by the way, the rabbinical commentators see it as fortified cities, but most Christian commentators see it as the cities of Egypt. And I agree with them, in this this passage. So from a Syria from Egypt, and from Egypt, unto and here's the key, the hint from Egypt, unto the river. This is the fulfillment of Genesis 15:18. And from the sea, to sea, and the mountain of mountain, meaning that from all places, God is going to be faithful. Let me give you a verse of Scripture, from the New Testament that speaks to this. And I'm talking about Matthew 24. And verse 31, when Messiah and this has to do with his second coming, the time that he's going to return to deliver Israel and by the way, let me give you another scripture, First Thessalonians chapter three, verse 13, that says, when Messiah comes the second time, the Saints that's you and me, we're going to be with him. We're going to be with Messiah, as he returns back to Jerusalem. And Jerusalem will experience the redemption of the Lord and become Sion Zion, the kingdom of God. And at that time, it says, Matthew 24, verse 31, that second coming, Messiah is going to send forth his angels, in order that they get their fourth the elect the elect, Israel, from the four winds from every corner, north, south, east and west, and bring them back to the land. This is what we're seeing, in verse 12, verse 13, and the earth. Now this is a word which means that which is outside of Israel, these new boundaries of Israel. It says here because of God's judgment, his breath, we read in verse 13.

14:07

And the earth shall be a desolation for her inhabitants, and the word Earth is a feminine word. So her inhabitants because of the fruit, the outcome of their deeds, what we see here is a very clear reference in Old Testament language to what we read in the New Testament, where Messiah says, Behold, I'm coming quickly, to render to each man according to his deeds, and this is what God's doing. He in His judgment for these evil Deitz actions done with faithlessness he is going to judge and that's why we read Because of the fruit of their deeds, verse 14, now there is a dichotomy, two different outcomes. Since we began the second session, we focus on the most part of what he's going to do to the nation's. But notice what it says in verse 14, he says, Shepherd, this is the proclamation of the Prophet speaking, for God the Father, in regard to God's will, in regard to his son, Messiah, we read, Shepherd your people, with your staff, the sheep of your inheritance, those who dwell and it means in solitude, and it's an idiom, those who dwell securely or safely. And it's easy to understand this, because if the Lord is our shepherd, are we going to lack anything? Are we going to have any reason to be in fear? It is through us entering into that covenant with the Good Shepherd, that we can have security, we can be safe. And this is what the prophet is speaking about. When Messiah rules when that Good Shepherd takes his throne, what are the outcomes? First 14, shepherd your people, with your staff, the sheep, or the flock of your inheritance? Those who dwell literally alone, but it's an idiom, those who dwell in safety, and where are they dwelling in the fourth in the myths of Carmel, which is a plentiful land. So God is going to lead them into a force in a plentiful land. And this is all symbolic words that speak to a kingdom reality.

17:14

A forest in the plentiful land, a kingdom term. So God is in this passage, speaking about judgment to the nations and his salvation to a covenant people. And that has great, great, great relevance for us. Because if God is so faithful to an old covenant people, he is going to be faithful to a new covenant people. And the only way that they're brought in to the kingdom is because that remnant of Israel, they're going to be brought to a New Covenant faith, a gospel faith, they're going to recognize their deliverer, and accept him. And of course, we're speaking about Messiah, Yeshua, Jesus Christ. moved now to verse, verse 14, the second part, and they as an outcome of this kingdom experience, it says, and they will be shepherd or they will feed. Now, when a sheep when that flock is being Shepherd, he brings them into good pasture, so that they can feed. And this is what it says here. They will feed in Buchon Buchon, the Golan Heights. Now this is why it's so distressing when we have supposedly believers, and they say Israel should give up the Golan Heights. The prophecy is that the people are going to benefit from that land. During the millennial kingdom. It all speaks about the faithfulness of God to keep His covenant promise and sets the borders according to the Bible. And what we have to do is ask ourselves, whether we are going to be Bible believers base our faith on scriptural truth or on political objectives, political correctness, so he says they will feed in Buchon. And Gilad, Gilad, Today, modern Jordan, but it will be part of Israel in the millennial kingdom. And this is simply a act of restoration. Notice how verse 14 ends as the days of old now that term came may olam olam is that kingdom word. So it says Here, as the days of God kingdom promise, what he had done in bringing the people out of Exodus what he had provided, but because of sin, and disobedience, they suffered loss. But now there is and I love this thought, there is a restoration. God is restoring things to his word to his covenantal promises, verse 15,

20:30

as the days that you were brought out from the land of Egypt, now remember, and is very important, there's a test question on this. It's very important that you know, the Exodus from Egypt, is a message of redemption with ever, the Exodus from Egypt, is alluded to, and the Scripture, what should come into our mind is redemption. Whenever Passover is spoken of, we should think of redemption. And that's why Christ was crucified on Passover day, because his death was the payment that brought about eternal redemption. Remember what the writers of Hebrew says, the writer of Hebrew says when he writes, If the blood of bulls and goats in lands can redeem, have a and atoning power, and it does, but it's limited. If the blood of animals have a limited benefit, how much more with the blood of the very Son of God, purchase for us, and this is the word that I'm so so grateful for the blood of Messiah purchases for me and you, eternal redemption. And that's what we're speaking about. And eternal redemption that manifests itself with a kingdom reality, verse 15, as the day of you're going forth from the land of Egypt, and I will show him, meaning Israel, I will show him wonders. Now, it speaks to the fact that redemption leads to the wonderous work of God, his activity, and being able, here's the key, being able to discern that being able to perceive what God's up to recognizing. This is not just science, this is not normal. This is something that's supernatural, and its source is God. And that's why it's so disappointing. When people look at prophecy. And they looked for example of the prophecy in the book of Revelation. And it's clearly clearly God's judgment, supernatural things falling from heaven, supernatural things, heavenly things taking place. And people want to explain them as nuclear war, some type of helicopter, modern planes, modern weapons, it is not it is God. And when these events start happening frequently, this has been, as you know, recorded in the time of the Coronavirus, COVID-19. And many people ask

a foolish question. And that is, is this this virus, this pandemic? Is it from God? It is not. When there is a plague from God, no one, no one will ask. It will be very clear, painfully clear. This is from God. And this is what the scripture saying, God will do wonders for His redeemed people and they will be able to perceive it verse 16.

24:28

And the nations they also will see but for us, it will be a sign of joy, a sign that manifest God's faithfulness, his covenantal commitment, his covenantal fidelity. But what will the nations and hear the term nation is referring to those who have no covenantal relationship with God and therefore For one sport, verse 16, the nation's they will see and be ashamed from all their might. Now they took pride in the power of man, what man was able to do what we could achieve. But when they, and this is why it's so problematic to, to think that nuclear war and military weapons are what the book of Revelation is speaking about, ridiculous. When the people see the power of God, the wonders of God, God's judgment, they are going to be ashamed. And they're going to be ashamed of their might, realizing that they compare to God. They are nothing. So once more, the nations will see and be ashamed of their might. And they will put their hand over their mouth and their ears will be made death. What is that speaking to a denial, a denial of receiving remember ears deaf, Faith comes by hearing. They don't want to hear. And they don't want to speak. They don't want to say bless it is he who comes in the name of the Lord. They don't want to confess their sin. They don't want to confess faith in Lord Yeshua, Jesus Christ. This is an interesting to them. And we see again, the parallel in the book of Revelation. Read Revelation and what you see in Revelation chapter eight, and nine, Revelation Chapter 16, when God trumpet judgments, his bold judgments, which are expressions of His wrath, and what do the people do, despite this great suffering, despite this great manifestation of the power of God, they do not repent. They do not turn from their adultery, their sexual immorality, their line, their sorcery, their murders and such. They don't want to change. And this is what this is speaking of. It says, and they will set the hand upon their mouth and their ears will be will be deaf. Verse 17, because of this unwillingness to confess this unwillingness to hear the revelation of God for 17. And they will lick. Now this is a sign of humility or being humbled. It's a sign of reproach disgrace, shame, we read

28:04

and they will lick the dust as a serpent. Now, you know why think that word serpent is there? Because when we think of that, see, this is how Satan was described in the Garden of Eden. And that's their to show us that they have a connection with Satan, not with the the seed of the woman, the Messiah, who came and humbled Himself and brought redemption. No, they're connected to the serpent, they will lick the dust as a serpent, and they will crawl upon the ground. And literally, now I would circle the next phrase, because most Bibles do not translate this correctly. And I said chapter seven, this chapter is a difficult one, but not here. See, these two words that appear are used all the time. I do not know how most of the English translations arrive at what they did. But it's a word for lira gueuze which is to be made angry. So they are going to be angry at this why they're not interested in the coming of Messiah. They don't want this stablishment of his kingdom. They don't want holiness, righteousness. So they're angry and what are they angry of? The word is Miss Garrett. Now it's in the plural. But it's the word miscarriage is framework. We usually talk about that as kind of a lifestyle, a framework of one's life. And here's the thing, they're angry because of the change, that the second coming of Messiah brings about what change, a kingdom change. They don't want the kingdom change. They don't want what

God wants, and therefore they're angry, because God is changing how this world functions. And then it says to the Lord, our God, they will fear and they will be afraid from you. Now, what this is to do is to tell the reader, these nations, they are going to be afraid of God, fearful of God. And also fearful of you, speaking of Israel, why

### 30:45

Israel is going to have that same intimacy with God. There's going to be a unity, a likeness, a coming together a oneness between God and His people. It's all in reminding us of a covenantal outcome. So they're going to be crawling, they're going to be humbled, they're going to be unrepentant, they're going to be bothered by the changes that the kingdom of God brings about. And they're going to know fear of what the outcome is. Verse 80. Now remember, I shared with you, in the very first verse that we studied on Tuesday, I said the name Myka is significant. Make a means who is like, it speaks of the uniqueness of God. And what we see here, we're coming to the end of make us prophecy. And he's going to remind us make up who is like, but notice how he answers it. Now, verse 18, who is like you? Oh, God, literally word order, who God is like you. It's to emphasize the uniqueness of God. And this is what make us prophecy is all about. For us to understand. God is different. The God of Israel, the God of Scripture, his only begotten Son, Messiah, sure. different, unique, the solution, the help the one, the Savior, and we read who is like you, oh, God, and what does God do? Here's the good news. It says here, and it's a word literally, to lift up, your Bible might say, and this is fine. To take away, you may not know. But in Hebrew, this word, the set means to take up to be raised up. And the word nws. Same root means president. And one of the ways that prophets prophets like zekiel, speak of Messiah, he calls him the nnessee, the president and what does it mean? He's the one that lifts up sin, remove sins, take it away. And now we see the relationship between God the Father, and God the Son.

### 33:36

He takes away iniquity, And he passes over transgression, for who, for the remnant of His inheritance. Now, I believe there's a significant change here. Because when we've seen this word remnant before, remnant of Jacob, remnant of Israel, but now it's broader terms, the remnant of His inheritance, what inheritance are we talking about? A kingdom inheritance. See everyone who's in the kingdom of God. They've experienced something. They've experienced the forgiveness of their sins, God has passed over their transgression. And this is what we know. When we look at the old covenant people. They all had something in common. It was not that they were all descendants of Jake. See, that's what most people think, old covenant people, Jewish people. Wait, when we read Exodus 12, this great chapter of the Passover. It says that there was a mixed multitude that came out with the children of Israel. And that mixed multitude, and the children of Israel came together to be the congregation of the wilderness. Now that word congregation, when you translate it into Greek, it's the word Ecclesia. When you look at the Septuagint, the Greek, and this is what the New Testament authors use what they took when they quoted the Old Testament. So the word church is a word that appears in the book of Exodus for both Jew and Gentile, that all had something in common and what was that? They had a Passover experience. And this Passover brought about when you hear Passover, the Exodus from Egypt, what should come into your mind, redemption. This is how he's ending his prophecy, speaking about the redemption of God, He takes away iniquity passes over transgression, for the remnant of His inheritance, he will not hold on to forever, his anger because of redemption, God's anger, subsides, it dissipates. It's no longer. Why? Because he delights in and here's this word. He delights in hesed. That

is, we talked about this word earlier, verse two, where it says, Grace, chapter seven, verse two, we see that same word, Grace, God delights in grace, why does he give you grace, because He loves you. He wants a relationship with you. But remember something else. It is through grace that God's will is done. What we see here is God is fulfilling his covenantal obligation. Why? Because he delights in grace, grace brings about the fulfillment of God's will. And therefore if you have received God's grace, you're going to be interested in the will of God. Verse 90,

### 37:19

he will return some Bibles will say, and again, but it's literally for God, turning and doing what he always said he would do, and that is, he will turn and he will be gracious to us. And he will conquer our iniquity, iniquities, meaning that he will have dominion over sin. And if you ask me, and if you ask any theologian, what shows that God has dominion that he has conquered, that he has subdued? The power of sin? And you know what the answer is, there's only one, any theologian should be able to answer that question. Resurrection is the resurrection that shows that God through Messiah, his death, conquered sin, God has dominion, He rules over all things, and he has destroyed in the cross the power of sin, so that we will not experience death, but we will have eternal life. So he has subdued conquered our iniquity, and then look at the last part of verse 19. Here again, I promise you, I have the tests in my hand, I promise you, there will be a question on the multiple choice part about this verse. And in order to understand it correctly, you have to hear what I'm going to say now. Because this verse is an important verse. That's the last part, especially for the Jewish community. Now we read it, and I want you to hear one word, verse 19, at the end, that last part says, They Tashlich Tashlich is a word for casting, throwing something. And on Rosh Hashanah, which is the Feast of Trumpets, so make a note, write this down the Feast of Trumpets, and you can read more about it. And the Book of Leviticus chapter 23. But the Feast of Trumpets, it's what's called today, Rosh Hashanah, and Rosh Hashanah although it can mean New Year what it literally means is the beginning of change. So what brings about this wonderful change? What begins it? Well, what does this verse say? It says, and you will cast into the depths of the sea, the deep waters of the sea, all, not some, all of our sins. This is what God does. This is the outcome of redemption. This is what Messiah accomplish for us. That through faith in that gospel, God takes he has conquered them, he rules over them. And therefore we know that Messiah became sin force, he took the sin. And the sin didn't have dominion over him, he died, but he rose, and therefore he cast Tashlich he casts our sins into the depths of the sea. Now, the Feast of Trumpets speaks about that special ram's horn. And when that RAM horn sounds, we are called to remember what God has provided for life. Once you hear that Rosh Hashanah, or the Feast of Trumpets, that ram's horn sounds, and it reminds us what God has provided for life. And what is he provided that we might have life, he's dealt with our sin. Now, that's a New Testament message, but it appears right here in the Gospel according to Mika, we could say, and now we're ready for the last verse. Look at verse 20. You will give truth to Jacob. Now the order is significant. It is after I have been forgiven of my sins, what am I going to have a desire for the truth of God. That's why you're in this course. That's why you're servants of God because you are committed to the truth of God. Any other reason, you're in the wrong place. He says, You will give truth to Jacob, and grace, that same word hesed. Grace to Abraham, if we're going to be like Jacob, and Abraham, if we're going to be the patriarchs, and by the way, every time the patriarchs are mentioned, we should think of their faith. And their faith was so that they could receive the promises of God. And God's grace, His truth positions us so that we can have a promise from God reality experience that in our life and for eternity. So he says, He will give truth to

Jacob, and grace to Abraham, who you swore to our forefathers, and this is the patriarchs, Avraham, Yitzchak. And Yakov. You have sworn to our fathers, when, from the days of old. Now, I want to conclude with just a few more census, that last part, from the days of volte, what we find here is that several times we see that expression from the days of bolt. But when we look at mica, chapter five, verse one in Hebrew, verse two, in English in other Bibles, remember it talks about Bethlehem, talks about that ruler, the ruler of Israel, and his origins are from, from the days of old from before

44:10

the days of eternity. So that expression is very different. And I say that because many times when you look at a translation, they will leave out words, they'll smooth it over. But this portion of mica chapter five, verse two in your Bible, is constructed uniquely, differently to emphasize that it goes back before before the days of eternity. Well, I'll close with that. It was a privilege and a pleasure for me to be invited to share these lectures on a book a great book of prophecy, the bruke book of Myka. My hope is that that you may have heard something, read something as you study, too. For this course that will impact your life and make you a better servant to God.

45:08

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.