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SPEAKERS

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Names are important in the Scripture. And this prophet that we're going to begin to study now. Zephaniah, his name means hidden of the Lord. Now, there's two ways to understand this. There are things there are truths that God hides from the world. We know that Messiah spoke in parables, that will be those that see but don't perceive those who hear but don't understand. But there's a second way to understand his name. And that is that God is able to hide us. Sometimes that's a term of protection. He's able to hide us from the difficulties, the hardships and the troubles that are coming upon this world. In other words, he can cause us to overcome those things that are destructions. For others, we can have a supernatural, a miraculous provision that causes us to experience victory. Take out your Bible, and look with me to this prophecy of Symphonia and chapter one. Now, here, we see a very different type of prophecy. We mentioned that we knew very little about now whom, yes, we know where he's from, but we don't know where that's located. We know nothing about his heritage, what tribe he's from. The message of the home is very sparse concerning the identity of the Prophet. But when we look at sub Fanya, it's very different. Now the home begins with that familiar prophetic term, the burden. But here in Stefania, it begins in verse one. The word of the Lord, the rabbinical scholars, they see this as a term of Revelation, that even though this is prophecy, and even though the main subject care is the day of the Lord, God is using this profit for the purpose of revealing things primarily to his people, that we might be a people that are ready, that have been prepared. So he says, The word of the Lord, which was to Symphonia, the son of Khushi, the son of Dahlia, the son of a Maria, the son of his Kia who, now that's the name of the king, he comes from the tribe of Judah. He comes from a kingly family, although he's not a king. He's not in that, that lineage, to be king in the natural but he's still part of that same family. And we also know when he prophesied and the days of Yoshi, yah hoo, Josiah, the son of AMone, the king of Judah. The Hasidim emphasize that last phrase, in verse one, the king of Judah. Whenever we spoke about a king in Judah, has seen him see this as pointing us to the Messiah. In other words, they would see this prophecy as having messianic implications. Verse two, God is speaking. And he says, I will gather, I will gather, twice and repeats. Now, most English Bibles will simply say, I will utterly gather, or perhaps I will completely gather up. And in this context, this word is a word of judgment. We can't get away from that theme. This weekend, God is going to utterly gather up from upon the face of the ground, also unique. Usually, we would expect the word to be our it's the land. But here it is good to repeat, he speaking about the ground. Now, some have said, this has

implications to you and me, humanity, because God formed us from the dirt of the ground, that name a dumb relates to the ground. So it has special relevance. It is pointed to you and me, it's a message. Although it was given to Israel, there is a message for humanity. He says, I will get there I will gather all from upon the face of the ground, declares the Lord. Remember that term, a term of promise, what God is saying that he's going to do he's promising. This is going to happen. Now, there are several things but one in particular that I distance myself from Judaism, is the primary way that Jewish scholars see the last days they see scenarios meaning this, if it's this scenario, then these prophecies are irrelevant. If it's a another scenario, then it's these prophets that are irrelevant. I don't see it. All prophecy is going to be fulfilled. There is not this scenario or that there is just one. All of this prophecy is relevant. And God is promising when he says declares the Lord, a term of promise, He says it again in Versary. I will gather both man and beast again, man and beasts, no one and no thing is going to escape this. Again, the Hasidim, they see this as referencing no the days of Noah, because that flood that judgment, that wrath, and remember the theme, the day of the Lord, the flood, it impacted not just human life, but all life both, and man, and beasts. He says, I will gather the fowl of the heaven, and the fish of the sea. Again, when we talk about man and beasts, and bird and fish, it takes us back to Genesis. And that shouldn't surprise us because if you are prophetically literate, you know that when God speaks about creation, prophetically, he's not speaking about the first creation. He's talking about the second creation, which is an idiom for the establishment of the Kingdom of God. So God is saying something. And the same way going back to Genesis and remember how the Earth was created in the heavens, that common expression, empty, void, formless, out of order, but God brought his creation into order. And the message is this. We are going to see in this prophecy, what God is going to do to bring this world that displeases Him, in the same way, that Messiah in Jerusalem. We see this in Matthew 23. When Messiah looks over Jerusalem, weeping, wanting to see the people be gathered up around him, but he says, they were not willing, displeased out of order, but in the same way that God brought order, to the extent that he says, Behold this good, very good into this creation that was empty. void and formless. And that same way that God can break Kingdom order into this world. That's what he's promising. That's what he's telling us that he's going to do. This world that is displeasing through his judgment, He is going to be comforted. And righteousness is going to be the definition of his kingdom that he's going to establish. But right now, notice what it says, middle of verse three, he speaks about the stumbling blocks. We are living in a war world that is full of stumbling blocks, and they belong to who?

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The wicked once, but what is God good to do? I will cut off man, from upon the face of the ground, declares the Lord. He is going to bring destruction, there is going to be death when he says I cut off. There's a significance here, because he uses the same word for covenant making a covenant. And what that tells us is this, that God is going to behave, he is going to act he is going to do in light of a covenant, a covenant that is about life or death, blessing or curse. So when he says, I'm going to cut off, he's saying, I'm going to apply my covenant truth to all of creation, no one is going to escape this message. But look at verse four. As he is bringing destruction, judgment, his wrath upon the world, notice that that is going to bring a change in Israel, we need to understand this correctly. And sometimes as I was preparing, I look, as I said, with my wife, and many other translations in English, and I see that they don't capture what littleness of the Hebrew text is saying, Look at Verse four, I will stretch out my hand, not against. But concerning. As God is bringing this judgment upon the nations, he

is going to be working spiritual renewal in Israel, that shouldn't surprise us. We know that in the last days, there is going to be a great change for Israel, both in the land and the people. We can expect that because the prophets teach that. And this is a great example. Look at verse four. I will stretch out my hands concerning Judah, and concerning all the residents of Jerusalem. Again, the Hasidim say do not understand this as only referring to those in Jerusalem. But rather those who are worshipping those who are sensitive to the God of Jerusalem. He says here, what he's going to do, he is going to purify the Jewish people. Not because they merit it, they deserve it. They burned it, none of that. He is going to act in accordance with his character. He is going to deal with Israel according to his name and the fact that he is the God of covenant. When you study prophecy, you will find that a covenant makes all the difference. In fact, we were talking on the break. A Syria was bad. And God did this judgment to a Syria in order that there would be a change among his people. God in a supernatural way, raised the Babylon in order to destroy a Syria in order that there would be repentance and change and renewal among Judah. Did that happen? No. That same Babylon that defeated a Syria also was used by God to bring about the destruction of the temple, to cast the Jewish people into exile to Babylon. There are no better but there's going to be difference why? One reason? Covenant covenant It changes everything. Am I better? Am I nicer? Am I more generous than my unbelieving neighbor, not always. He may be nicer, he may be more generous. But I have a covenant. And that covenant changes my eternity, not because of who I am, but because of who God is. What we see here prophetically is how significant it is to be in a covenantal relationship with God. That word covenant, it comes from one verb which means to cut or to make into pieces. But I would argue that, although that's what normally is taught, I would share with you that that root for covenant comes from a Hebrew word which speaks of purity. God, when we enter into a covenant with him, he goes to work if we're in the New Covenant, to bring about purity among his people. But that's not what he's seen in Judah. He says here, look at verse four. He is going to cut off from this place, what place Jerusalem, that's the last one we've talked about. He is going to cut off from this place. All the residue of bail, he is going to bring in in in the last days to the idolatry that plagues his people. Now we need to understand something. If you study for example, Ezekiel 37, a last days prophecy, when Messiah will return and bring redemption to Israel. And right up to the end. God's perspective is that his people are an idolatry. Meaning this, he does not work the work of redemption because they deserve it. But guess what, he didn't redeem you because you deserved it. He did so because of who he is not who you are. And we see that same power and same promise for Israel in the last days. So he's going to get rid of all the residue, the remnant of anything connected to idolatry to bail. And the name. This is numb as with character, and he uses the word here. If you hear the word coma there, it is the modern Hebrew word for a priest but not a Levitical priests but a pagan priests. And what God is saying is this, that he is going to cut off the name that character of pagan attitudes and actions are going to be cut off with. And then he has that word kohanim, the priests. He is not a respecter of persons. God is going to move and those that are involved in idolatry. God is saying, I'm going to bring a character change to them. They are not going to be as they were, they are going to experience change a newness and that newness is going to represent the character of God. Look at verse five. No Stefania. He's prophesying in the midst of his prophecy, what's going on? Look at verse five. There are those who bow down it's a term of worship. There are those who are worshipping upon their rooftops, not in the temple, not in places that had been sanctified for worship, not where the Torah is read. But they're worshipping upon their rooftops. The the host of heaven, not the Lord of hosts, but a different term for an idolatrous practice. And notice it says that these who are worshipping they're confused, because they're also worshipping and taking oaths. Not only in the Lord,

the God of Israel that sacred you'd hate Vavi, but also they're taking oaths in Malcolm they are utterly confused. They cannot make the distinguish, cannot distinguish before beef between the true God and the false god. And it's interesting if you look at why that is, is because they have turned away from truth. When we are not living in truth when we are not studying his Word, we're easily going to be deceived by the enemy. It says here that these people, priests, those who are worshipping,

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they worship and they take an oath both in the name of the True Lord and in Malcolm, a pagan god, there is no discernment. This is the condition spiritually of the people. Look at verse six. They withdrawal they move away from the Lord. They do not seek the Lord. Meaning it's a word of interests. They're not interested in God, God's not important. They don't speak to him. They don't want anything from God. And notice the next part, it might be translated that same way. But there's a big difference between the word live a cash to request something and the word the Douro cash. Now you probably have heard the term bet Midrash. Now there's bet Phila, a house of prayer, or a bed, Kneset a synagogue. But there's also what's known as a Midrash. This is the same word in a different form. And a bet Midrash is where one studies, hopefully, scripture, in order to draw close, what he's saying is this, the people have no discernment, they have no interest, and they're not wanting to know or come close to the true God. Verse seven, Hus, that's a Hebrew word, be silent. Don't speak, don't act be still. Because and we haven't change. I don't lie Elohim. Now, throughout our study, we've seen for the most part, God being spoken of as Elohim, God or as Lord. But here we have an additional word, a word that speaks of His Lordship, that he is the ADone that he is the master. It is a call to submissiveness. Notice what it says, Be still, because the Lord God, for close is the day of the Lord. You are going to see, as we study the rest of our time in this prophecy, there is a clear emphasis on the day of the Lord. That is the day of his wrath, but a day when God will set things in order. And it's his wrath, that judgment that will give birth that will bring about the establishment of the Kingdom. For the Lord is preparing a sacrifice. And he has set apart the ones that he has called. Now, the reference here are the enemies of God, those who have no covenantal relationship. That's who he's inviting to this day of the Lord. First Aid. And it shall come about on the day of this sacrifice. And this is a sacrifice of judgment. It is not an offering that you're going to take place at the temple. It is going to be a sacrifice where the enemies of God are judged and destroyed. It shall come about on that day of the sacrifice of the Lord, that I will visit. Now notice this, I will visit now this is a very unique word we sent more often than not in the prophets. Jeremiah can't write more than a few sentences without coming back to this word. In modern Hebrew, we use this word for when we have money and we make a deposit into the bank. I'm asked the question when you make Have a deposit into the bank, how much of your money do you want to go in all of it. And this word speaks about God getting all involved, he is completely en, he is going to work diligently and thoroughly to bring something about Look carefully. I will visit this can be a term of punishment, but for the purpose of change, not necessarily for the purpose of destruction. He says, I will visit upon the high officials, and upon the sons of the King, and upon all those who dress in foreign dress. Now, what is it speak enough? A very important concept. Now, one of the words in Hebrew, that is not a pleasant word is a word hit bully loot. It means to assimilate, it means to become like a pagan. And what we see here is that among the leaders, the high officials, the serene that word, or the children of the king, there is a simulation, they do not want to be that I'm Segula that treasured people, that special people, that peculiar people that God has called them to be in order that they might be light, that they might be a source of Revelation. Now, this has application for the church. Messiah says we're

supposed to be salt and light. Were supposed to be sources of Revelation, that's light, and salt. If you've gone to Israel with us as Mark and Devorah, has how many times 11 times they've heard the same thing. When we get to this one location, and we study about that great message of Messiah. When he says You are the salt of the earth, sea salt was use to place upon meat to pull out the impurities. It's not a seasoning. It's not to add flavor. It's not about zest. It's about drawing out and rendering powerless, that which corrupts that which is impure. That's our coal. And what Messiah is saying through this prophet, because it's all about you're sure in this passage, he's going to be the one that brings it about, he's going to be the one that visits. It says, for those who assimilate, that don't want to be God's peculiar people. He is going to punish verse nine, same word. I will punish. I will visit however you translated upon all those who skipped over the threshold. Now, if you look, it says that this is an idiom for pagan practices, rituals that are not Torah base. And what are they doing? They are bringing these pagan things into the temple. But you know, we see that same thing. Within the church today. We see worship, that's not biblically grounded. But it looks more like a nightclub, then a sanctuary. In fact, today, there are many who do never want to use the word sanctuary. Because they think it turns people off, they want to say auditorium, how ridiculous. Sanctuary comes from a concept that word relates to holiness. But the problem is, we're not so concerned about holding this we're concerned about the place being full. God is not a God that compromises so more people will come. You'll know the Scripture. The way is narrow and difficult. And few few find it.

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We're called to be a peculiar people, a strange aliens, strangers in this world. But the problem with Judah is that its leadership had assimilated had become like the world ruled. So he says, I will visit it's a term of punishment upon all those who skip over the threshold, pay Yom ha who on that day a term of judgment, the ones that fill up the house of their masters with violence and deceit. Now I would circle those two words violets, see, Hebrew word come us, violence and deceit. That's really the character of the Antichrist. He likes violence. In fact, he likes violence for the sake of violence, because he's addicted to to seeing the suffering and the pain of others. And the tool that he uses to get people to suffer and experience adversity in their life is deceit. And read new covenant prophecy about the last days. Messiah warns us, Paul warns us, Peter warns us about the seat. There is coming a time of deceit in this world. And it's only when you rely upon truth, are you going to be able to discern what is the seat and what is not? Look at verse 10. And it shall come about again, by Yamaha, who it should come about on that day declares the Lord, that term a promise it's going to happen. And it shall come about on that day declares the Lord. That the voice, the voice of screaming, is a term of pain. This word is related to scream about something that is not according to God's original purpose. What does that mean? God did not create humanity to destroy us. God created us to be in fellowship with Him. But because we chose sin, things change, God's got a narrow way to bring us back, that we might be restored. It is God's not God's desire from the beginning, that he would be a wrathful God. But because of what this world has become, because this world is displeasing to Him, there's going to be that godly activity, his judgment that's going to cause the sound of screaming, from what location from the fish gate. so profound. Now, not too long ago, we celebrated Yom tour, also known rabbinic Lee as Rocha. And one of the things that is commonly done, in fact, thinking every Jewish household on that day, when we sit down to enjoy the festival mill, there's a fish, sometimes just the head of the fish upon the table, because fish within the Jewish culture, and there's a biblical basis for it. Fish free, late to blessing. And what God is saying is this, at the fish gate at the place, and gate is related to judgment at

the place that there should be this this announcement of blessing. There are those who are going to be screaming, God wants to bless but there's people because of impurity, corruption faithlessness even though God His nature is to bless His righteousness demands that they scream, in suffering, keep reading. And there will be lamentation. It's a word of howling in pain in the second district, meaning far away. That judgment is just not going to touch one location. But it's going to be multiplied. For there will be chevre guddle. The word shiver breaking, there will be great destruction upon the hills And there will be howling this lamentation of those who sit in the valley, maybe your Bible has the literal Hebrew word Mitesh. Now, again, according to some of the ancient commentators, this word in modern Hebrew, it speaks about a crater, but probably speaks about a valley, where, according to the commentators, this is where the shook the marketplace, this is where those who wanted to do commerce went. Now we're reading Zephaniah buck, Jeremiah tells us about how the people were so in bondage to money, that Shabbat would come, and they still would want to bring merchandise in and out of the city. And it says here, and that place of commerce ended business. Well, we could call the mall in that place, there's going to be housing for all my people are likened to a Canaanite. Now, that word Canaanite cannon in Hebrew, that word can mean one of the Canaanites, those people in that land, but not in this context. That same word cannon can mean a merchant. And what it says here, instead of engaging in the activity of God, all the people have turned away from that which is spiritual, that which is wholly that which is related to worship. And they're all the people, they become entangled with commerce, business. And what does he say as we conclude this session? He says, all those who handle now your Bible may say silver, and that's fine. But the word for silver is also the word for money. All those who handle all those who are about money, that's their passion. And we can understand that, what did Messiah say? You cannot serve two masters. You either love one and hate the other, or serve one, disappoint the other. You cannot serve both the Lord and money. And this is what this passage is saying to us. Instead of being sensitive to what God says, See, what's the context? The context is the day of the Lord and Israel, believers, we won't be here for that. We have been promised not to experience God's wrath. But Israel will be God will shed shelter Israel from his wrath, but not the persecution of the Antichrist. And as God's wrath that day the Lord is coming. Its purpose is to cause a change, to separate. Those who are committed to the things of this world are those who are Kingdom minded. I'll close with this. We all know the parable, that unjust steward that manager and the message of that parable is one that's that's lost. The messages, use everything, use all that you have access to in order to be Kingdom ready. It speaks about and the steward was praised because he use and the term is unrighteous money. Now, many people hear that

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and they don't get what it says. He is not saying do things unrighteous ly unjustly in order to get money? That's not what it says. See, when God uses money, he's telling us that it belongs to this world. It's of this world. There is no cash in the kingdom. I promise you that. There is no money Money does not belong to the kingdom. It's of this world, but you can use unrighteous money meaning the money of this world and order to use everything for a kingdom purpose, and what God is saying to Judah. Do you understand that time that you're living in? Now it's prophetic, it's in the future still. But this prophecy is going to be relevant. Don't let the truth of Sfakia be hidden from you. His they means we talked about that which is hidden, don't let the truth of God be hidden. Rather you be hidden in the Redeemer. Those are the two things that you are going to experience either God hiding you and beside becoming that shelter for you. Or you are going to be deceived. And the truth that you need to know that you must

know they're going to be hidden. That's why the scripture says in the last days, God is going to send some Bible say strong delusion. It's the outcome, the working out of deceit. What's going to happen to those who are deceived and what is that they're going to make foolish decisions. They are going to make decisions that attests that they belong to this world and they have no connection to the Kingdom have you made a kingdom decision?

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