

Micah Chapter 3

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SUMMARY KEYWORDS

god, people, speaking, prophecy, prophets, word, verse, evil, justice, leaders, hear, chapter, false prophets, israel, mika, revelation, scripture, notice, hebrew, kingdom

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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.

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When Messiah spoke about the prophets, He tells us, for example, and Matthew 23, how the prophets were abuse, persecuted, and even put to death. But when we look at the book of Revelation, we see that the prophets are called the servants of God. In other words, both Messiah spoke in reference to them. John spoke in reverence to them, that they were truly servants of God. But the problem was, as we see in this prophecy of Mecca, that the people did not revere them that people did not see them as speaking for the Lord God Almighty make a proclaimed truth. But the truth was not embrace, he was not heard in a way that led to a true repentance. And therefore, look, if you would at chapter three. And chapter three, it's interesting how this this chapter begins. And first one we find the phrase, and I have said, Now, when we look at that, it tells us that there's not going to be a change in what he is going to reveal to the people. What he has said in the first two chapters are going to continue on into the rest of this prophecy, and the rejection, the perhaps persecution, the slandered that was reached out against him, all of that is not going to influence him. One of the things we see consistently in the Scripture is that prophets, they were men of integrity, that spoke what they heard, regardless of the consequences. And as I said, based upon Messiah, based upon other scriptures, we see that the prophets suffered greatly. So as we begin this third chapter, he says, I have said, and he did say this, he has called the people to hear and not just listen. But after hearing, make a proper response. We said yesterday that this word for hearing always demands action, and appropriate action and action in response to the revelation that was given. So he says, I have spoken. And he's repeating. He says, Here, please. And notice, who is he addressing? He's addressing, and throughout the Scripture, there is an emphasis upon the leaders. And we find and we'll see many examples of this, that the leaders are corrupt. They are not interested in the commandments of God. They're not interested in God pleasing worship, they're not interested in their responsibilities to guide and lead the people in the ways of God. These leaders are extremely selfish. And it's their selfishness that has brought idolatry into the nation, first in the north, and now also in the South, in Judea. And they did this and organize it themselves, in order

that they could profit. So they had been given over to wealth and their own desires, with no thoughts of the responsibility of the role, the leadership position that they have. And we see more often in the Scripture, that when a nation begins to corrupt me speaking specifically about God's nation, Israel, it usually begins with the leaders. It begins with a movement and we talked about this yesterday. a movement away from scriptural authority. And I think we're seeing this in much of the church, certainly, the church in the West, there's less emphasis upon the Scripture. When people teach, they usually teach from a very small portion of Scripture. And they use that Scripture as kind of a springboard into discussing what they want to share, rather than making sure all of their teaching is rooted on the scripture, and bass in a desire to reveal what God has taught. So in the Scripture, verse one, he says, I have spoken. Listen, please, all heads of Jacob, and officers in this is a another word for leaders. In modern Hebrew, it speaks about an officer in the military officer in the police. But biblically, it speaks about one who might be like a cabinet official in the government. So officers of the house of Israel. And notice what Mika says, He reminds them of their primary responsibility. He says, surely, meaning, obviously, you should understand this. He says, obviously, to you, and this is their obligation. This is their role to know, justice. Now, this word, justice, and Hebrew, there's the definite article, meaning the word the so even though it's it's easier for us to translate it, that they should know justice. In Hebrew, it's the justice. It makes it specific. And that's important, because when Meek is speaking, he's not saying what I think is just what you think is just what some culture sees as justice. But the fact that that word the appears before justice means the justice of God, the justice that is revealed in the Scripture. So he speaking clearly, that the foundation for society if it's going to be a society, that manifest justice, and by the way, there is a relationship between that word justice, when it is enforced and executed, then the outcome of justice is glory. Again, there's a relationship between the justice that that God would want administered and the manifestation of His glory. Likewise, we find that when God's glory is present, there's a power, there's a relationship between the glory of God and the anointing they working the might, of the Holy Spirit. And what we see is when injustice is common, when there's no manifestation of God's glory, the power will not be there. And it is an invitation for the enemy, to come into the city to come into the house to come into someone's life. Now, look, if you would to verse two. Here's the problem. These people are not ignorant. It's not that they don't know right and wrong. These individuals know the truth. Here's the problem. And we saw this in our study yesterday. The problem is, they are rebellious, they are rejecting the way of God. And notice how clear this is in verse two. When Myka speaks to and again, he's speaking to the leaders. He speaks of them as those who hate, good. Now, what do we learn yesterday? That word good is always related to the will of God. It's not that they don't understand the will of God. They don't know what the will of God is. They hate God's will. Why? Because as an individual that has a sinful nature, when I'm operating in the natural, when I'm making decisions for myself without any revelation from God, my will will always be in opposition to the will of God. And if I'm committed to my myself and not committed to God, then I will hate his will. And it says here, they hate what is good, and they love. And there's that same word for evil. And again, we've said yesterday, at least two times, that this word evil simply means that which is contrary to God's will. Oftentimes, we hear the word evil, and we place upon it, a lot of different thoughts and descriptions. But let me give you a classical rabbinical example of that, which is evil. Let's say that I had a large sum of money. And God said, give this money to this person. Why don't like that person, I don't want to bless that person, I don't want that person to have this money. So instead, I give it to someone else, I still make a very kind gesture of giving freely, a very large sum of money to someone else. Now, when we look at that, and saw, Wow, here's a person, that out of kindness, gave money to someone else who

was in need, they may have legitimately needed that money. But God told me give it to this person, not that one. That would be an evil act. Although from our own vantage point, from a society standpoint, someone giving someone a gift would never be thought of as evil. So we need to see this word evil. It may not be something that's necessarily immoral, unjust, bad, wicked. from a cultural standpoint, it's simply something which is against God's will against his purpose. And these leaders, they love being defiant, against God, they love those things that are in conflict with the purposes of God. It's not that they're unaware, they are rebellious. This is the point that the Prophet wants to make. And therefore notice these leaders, we see a similar Prophet prophecy in the book of Ezekiel, and Ezekiel, chapter 34. There it speaks about how the shepherds This is another idiom for leaders within Israel, and how those shepherds are evil shepherds, how those shepherds don't care for the sheep. But how those shepherds injured the sheep for their own benefit. And this is what we see here, a very clear example that Word says, they still their flesh, off themselves, meaning it's an idiom for murder. It says their flesh, the first time it's literally the word skin, their flesh, they take from the bone, verse three, when they eat the flesh of my people and the skin, from upon them from those human beings, they strip off. And notice what it says, not only do they strip off, but they also from their bones, they break, and they divide up just as one would put into a pot, just as meat is in the midst of a cauldron. Now, the example here is clear. They're talking about feeding themselves at the expense of others. It's simply the exact opposite of what the Torah teaches. We need to remember that the Torah is about love. And when I say Torah, I'm speaking about the law of Moses. It teaches us what our responsibilities are to God to interact with him through love. And if we love God, how that love of God is going to manifest itself by us loving our neighbor. We're not looking to get but we're looking to demonstrate our love by being a help being a blessing being an asset in someone's life, but these leaders, they're not. They have rejected the ways of God and therefore their behavior is exactly up percent of what their role is supposed to do in society. He says, now verse four, then, and this is because this is going to bring the enemy, we remember,

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we remember that, at the end of chapter one, it speaks about exile. And God is going to send the people into exile through an army, the northern kingdom, through a Syria, and the southern kingdom, is going to be taken into exile by Babylon. So all of this is to prepare the people explain to them why the enemy is coming. And therefore they're going to cry out to God, but He will not answer them. Now, some Bibles will say they will not here, but it's not here. It is the word answer. So they are going to cry out, but there's going to be no response from God. Now, I want to talk a few minutes about spiritual insurance. When we are walking in obedience to the will of God, it brings assurance to us. When we are sensitive to the will of God, God is going to be sensitive to us. Obedience, makes our prayers up to heaven. And God will hear He always hears, but he will respond. He will be active in our life, when we're actively committed to his will. But when we are not submissive, not obeying, not interested in the things of God, then God will not respond, there'll be no answer from him unto us in this time, and that's what the scripture is saying, look again, verse four, then they will cry out unto the Lord, and He will not respond to them. Rather, he will hide his face from them. Now, this is also an idiom. Hopefully, you know about the the Arona benediction. In the book of Numbers, and chapter six, where it says, The Lord bless you, and the Lord keep you, the Lord, make his face shine upon you and be gracious to you, the Lord, once more, it says that he would place his face upon you, and give to you peace. Whenever there's a mention of God's face upon someone, it is a reference to blessing. So when it says here, that he's going to hide his face, it means that the people, he's not going to respond, he's not going to bless

them. They're not going to know God's activity in their life. He says, I will hide or he will hide his face from them. In this time, when, and here's something important, it's that saying word for evil. Now, when they make their deeds, evil, now, I would underline this, this last part of this verse, because once more, we need to always pay attention to the grammar. We're reading language, and land language comes to us with grammatical rules. And Hebrew, is a very unique language. Now, this construction of the verb to make something and evil has to do with a willful a conscience. It's not that by accident, because of a lack of knowledge, because they did not understand because this was normative for them. They knew what the will of God was. And they rebelled, they purposely went against it. And this is what the texts make us pointing out, that people are purposefully with intent, doing those things which are in opposition to the ways of God so he says, this is a reality. bonds because you had made they have made their ways, evil, their deeds, their x, evil, verse five, fuss once more it says thus said he is prophesying about a future exile. But there is an assurance that it's going to happen. Thus said the LORD concerning the prophets, what Prophets, not the prophets that we spoke of earlier, that you show it was referring to in Matthew 23, not the prophets that John was speaking about, who he called the servants of God. But these are the false prophets. And how do we know that? Is that my interpretation? It is not. When we look at it, he says very clearly, he speaks of those prophets that cause the people to go astray once again. It's in the grammatical construction, that shows an intent that one has as a desire as an objective, to bring this about. So it's not speaking about a prophet who erred? In fact, I don't believe it's possible that a true prophet errs, because they speak what God has revealed to them.

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Only false prophets, they speak what they want to say, what is the outcome of demonic influence, and this is always going to cause the people to behave in air. So he says, look, again carefully at verse five. Thecus said the Lord concerning the prophets that lead my people astray. It is a purposeful desire to lead them astray. For they bite them with their teach teeth, and they proclaim peace. Now, what's the relationship between these two things? Well, obviously, the people, they would want to hear that everything's going to be okay. And therefore, instead of a green with Mika, who says, At the end of chapter one, you're going into exile, war will come, and you will be taken into captivity, by the enemy. Myka teaches this, but all the other prophets, they disagree and notice relationship, when they are proclaiming peace, what's their objective, to devour the people, they tell the people what they want to hear, in order that they can get from the people, what they want from them. Their false words of prophecy, are used in order to exploit and injure the people for these false prophets own personal, financial, and material gain. So he says, Concerning the prophets that lead my people astray, the ones who bite with their teeth, and proclaim peace, which, and these words that they share these words that are injured, listen to the people. Notice what is said here, which he did not place upon their mouth, meaning God did not give them that revelation, God did not tell them to proclaim peace. And then look at the end of verse, verse five. Now, here, again, it's important for us to pay attention to the biblical vocabulary. Because that word that we're going to look at in a few minutes, it is unique here. When you study the Word of God, in the original language, certain words stand out, at first glance, they don't make sense. And therefore, oftentimes, what a translator does is try to smooth the words to make sense to them, where it says here about preparing for war. But if we look at this, this is the same word to sanctify something. Now let's talk about that term sanctification. It is from the word holy. That's true in the Old Testament, in the Hebrew language, but it's also true in the Greek language, that word for

sanctification is derived from the word holy. And sanctification simply is a process by which one thing becomes holy. Now oftentimes when we hear the concept of sanctification, many times people will say, it means to be set apart with a purpose. That's very, very true. I think that's an excellent definition. Because the word holy is always connected to a purpose. Now holy, we can think of holy and unholy, and what makes something holy, if the purpose is a godly purpose, what makes something unholy, a purpose that is a pose to the will of God, and hear what the people are saying. Many English translations say that they are preparing for war. But But notice there's a pronoun here, him and this him is God, their actions, this false prophecy, these leading the people astray. And here the word for sanctification should be understood, as not so much preparation, but rather, it is like an invitation. The people by their false actions, ungodly behavior, their deeds which are sinful, they are inviting God to make war against them. So even though they are his covenant people realize that God behaves based upon spiritual loss. When you walk in obedience, he blesses when you walk in disobedience, he punishes when the people are responding to false revelation. And false revelation has its origin in the enemy, and God will destroy the enemy. And therefore, because the people are living based upon false revelation, they are inviting God into their presence for the purpose of making war, rendering his judgment, his dissatisfaction upon them. Verse six, therefore, now verse six, we see a change,

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God is going to deal. And let's talk about the right way to understand it first, and then we're going to read it, because the Hebrew is rather choppy. It is written in a way that that causes one to infer what God's saying. And we read here, that God is going to act in a way that shows all of this false prophecy was just that false. He is going to move in such a way that these false prophets are going to be silent, that their prophecy is going to be shown to be totally incorrect. And therefore, they're not going to have anything to say to the people. And that's why Look at Verse six, therefore, night will be unto you, from a vision meeting. These false prophets, they're not going to have any vision. They're not going to receive anything at night, from God. Now they weren't receiving to begin with from God. They had a different source for their prophecy. But they're going to come publicly and saying, we've heard nothing. Likewise, darkness unto them from their sorcery or divination. So they're going to stop practicing prophecy, because everything, everything that they are telling me that people are being proved to be false. It says, second part of verse six, and the sun will come upon the prophets, and it will be darkness unto them in the day, meaning they will have no revelation to share with the people because they will be upset, to share anything because everything that they're sharing is now being proven to be false. This same message continues. In verse seven. It says the one who has visions, he will be ashamed, the one who makes divination or sorcery This one will be disgrace. And in the end, what are they going to do? They're going to cover, they're going to cover literally, I think many English Bibles will say their lips. But literally, it's a word for a mustache. Now facial hair in this culture was was a sign of respect, it was shown to be a mature individual. And therefore they're going to, when it says, cover up their mustache, it's showing that they're going to be humiliated, not just that they're not going to be speaking. But more than just quietness, they're going to be humiliated, because God is going to show that their prophecy is false. They are lying, deceiving individuals. Now look at the last part of verse seven, four, there is no, and here again, it's the same word, response or answer from God. Now there because they have nothing to say, they're turning once more to God, and God is not going to receive them, there's going to be no revelation for them whatsoever. And this is teaching us an important principle. And that is when when we walk in disobedience, when we have a selfish objective, when we go after our own will, it is

going to cause us to be devoid of Revelation, we will hear from God, the Holy Spirit's not going to guide us. And when we pick up this book, and we want to study it, if we are living unrighteous Lee, opposed to the will of God, we're not going to understand. We're not going to understand the Scripture, we will err we will be easily deceived by the enemy, and not be able to perceive the truth of the Word of God, verse eight, and verse eight, there's a difference being said, instead of being like these false prophets, Mika is going to be very different. Where these false prophets heard nothing. God was not moving in their life. They had no revelation, they had nothing that they could show that they had said, That was true. But Mika, he is different. And notice what it says. However, this means, in contrast to what we've just learned about these false prophets, however, I and that I hear is referred to make, however, I and the word here means had been made full. It speaks about a fullness, or that which is complete, we can think of it being brought into the full stature, that God's Word would have a prophet to be, he is going to operate in the complete way that a prophet should. And notice the source of this once more, verse eight, however, I had been full of power, power and notice the source of this power, power with the Spirit of the Lord. Now, whenever we talk about the Spirit of God, the Spirit of the Lord, the Holy Spirit, realize what should come into our mind, the Spirit of God, he brings an order into our life, when we walk according to our own desires, the imaginations of our heart, which above all things is deceitful. We will go in the wrong direction, we will not have an order, there will be disorder, there will be confusion in that person's life, they will not understand and they will not have discernment. But when we are under the authority of God, how do we get under the authority of God, by being under the authority of this book? When we are under the authority of God? It brings about remember a spiritual law, a principle when we submit when we have the desire to obey, for the sake of being used by God and accomplishing purposes of God, God will make us to be a recipient of his power. And that power, the source of that power is the Spirit of the Lord. And it's going to manifest itself out in justice, and might, and to declare to Jacob and notice the difference.

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These false prophets are telling that people, you're okay, God's pleased with you. He likes what you're doing. He's going to reward you. There's not going to be any war, we're going to experience peace, you're going to have prosperity. That's what these false prophets are saying. Everything's okay. But the true prophet of God, he is going to come, and He is going to speak justice, he is going to talk about power, the power of God that should be in our myths, in order to overcome the enemy. And he's also going to do something that is rare today. This last part of this verse speaks about something that that I would write down, I would remember, because it's one of the chief purposes of the Holy Spirit. And that is the concept of conviction, that we are going to hear the Holy Spirit and be convicted of those things in my life, in your life, in society, that are against the will of God, against God's righteous standards. You look some time at the book of Second Corinthians, where it speaks about us all believers, having a ministry of reconciliation. And you're going to find that part of that ministry of reconciliation is manifesting, and don't miss this manifesting the righteousness of God. Well, the righteousness of God when it's violated if you are a true believer, and I begin to violate God's righteous standards, the Holy Spirit, He is faithful to convict me to point out this is wrong, says that he's going to teach us in regard to truth, that we might know what righteousness is, and unrighteousness. And this is what make us doing. So look again at at our text verse, verse eight. He says, For the purpose of justice, and with might, to declare to Jacob, his sin, and to the house of Israel, literally, it says, to Jacob, his transgression, and to the house of Israel, their sin. So it's speaking about bringing to the forefront, the violations of God's

standards, the sinfulness, if there's going to be true repentance, if a congregation, if an individual, if a nation is going to be pleasing to God, then and this is vital, then we need to know that the first thing that's going to be pointed out where the Holy Spirit begins to operate and function, he is going to show us those areas in my life, those areas in your life, those areas in society, which are displeasing to God. And this is what Mika is saying, I have been filled with the Holy Spirit. And I'm about justice, the power of God to speak conviction to call out Jacob in regard to his transgression in Israel, in regard to his sin, verse nine, He says it again the third time, here, please this. Now, this word, this, usually when it stands alone, it refers to the primary thing, the the main principle that God wants to share with the people. So he says here through his profit, here, please this Oh, heads of the house of Jacob, oh, officers of the house of of Israel, the one too and here's the problem. And this simply supports what I said earlier, and that is the people are not ignorant, at least not the leaders. They know exactly what they're doing. They're functioning in intent.

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They simply remember what we saw earlier in this This study in chapter three, they they hate that which is good, the will of God. And they love that which is evil, those things that are opposed to God, those things who are in contrast to his purpose. And that's exactly what he's going to say, again, Mika is not backing down. He's saying over and over, regardless of the response of the people. And he's not speaking this to the poor, the young, the outcasts. His prophecy, first and foremost are to the leaders of both the nation of Israel and the nation of Judah. So he says, To these people who and notice this word, in the noun form, and the noun forum, this is a word for abomination. Now, it's speaking about one who have hordes. It's a word that speaks of a strong intense of something. And that something because you hate it so much, it produces, it makes you sick. And what it says here is that they abhor they hate, they find repulsive, however you want to translate it, they abhor justice, and also that which is up right, they want to, to stand the last part of this word, it's word Akash, which is to be stubborn, meaning that they want to hold it back. It's a word of absolute disobedience, and working in opposition to so it's not that they're knowledgeable, they hate de abhorred justice, and that which is upright, they're going to work actively against verse 10. These are the ones who want to build up the nation of God. Notice what it says, Who wants to build up an a very important word. The word Sione or Zion. Now Zion is a kingdom word. And they're trying to make a kingdom. But here's the thing.

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They're not interested in the kingdom of God. They don't want a kingdom that reflects justice and righteousness, and the character of God to be manifested in that, that kingdom. Now, when you look, for example, at another prophecy a little bit later than this, I'm speaking about the prophecy of Zechariah. Zachariah in chapter 14, he speaks very uniquely, about the concept of light. And it's not a normal light. But rather, it's a light that is related to the glory of God. And what the scholars teach us is that this light reflects the character. It shows us the very nature those things on on that are pleasing to God, those things that that manifests what God is about, well, here we see, look, again, they want to build up the kingdom. But they don't want to do it with justice, righteousness, through Acts that bring the presence and the glory of God, they want to do it through bloodshed. And the word blood here is in the plural. So it shows an abundance, they're willing to build the kingdom that they want. They're willing to shed much blood. And let me share with you. This is where the world is going. If you get nothing else from this course, I want you to learn this. And that is the world is heading to a time of great bloodshed.

And I'm not speaking about the wrath of God. I'm speaking about satanic activity that is going to bring darkness upon this world through the work of the Antichrist, the Antichrist will shed much blood and at the beginning, his bloodshed is going to be aimed at believers, and the same way that the prophets suffered for speaking the truth. Look, for example, at Matthew 24, beginning in verse, verse nine, it says, and you will be delivered over and you will be put to death. Why? Because of his name and what He sees that many prophets were put to death. Read what I said from Matthew 23. At the end of that chapter, many prophets were put to death they suffered, they were rejected. They were tortured, because they spoke concerning God's standards that people didn't want to hear it. They want to build up their kingdom, Zion, through bloodshed and Jerusalem, the capital of that kingdom with injustice. Once again, verse 11. And its leaders, the leaders of Jerusalem, this holy city, supposedly, that's God's call, it will be holding the millennial kingdom. But before that, it's going to be like it was in Mika's days, it's going to be a kingdom, that is administered its leaders administer based upon a bribe, they make judgment for a bribe, and the priests, and one of the primary responsibilities of a priests was to teach. Think, for example, about probably the most famous priests after a heroine. I'm speaking about Ezra. And Ezra was one who taught that people read, for example, in the book of Nehemiah, when the Torah was read, Ezra was there giving the people understanding, but here's the problem. The priests in those days, for a price, they are going to teach you meaning they will say, they will say, whatever people want, it all depends on how much you're willing to pay. Their teaching is based upon what they can get from the people, not them, giving to the people, but they receiving this is not a servant of God. So for a bribe, the leaders, they they act, and for a price, the priests they teach, and the prophets, her prophets, with silver, they they do sorcery. And concerning the Lord, they lean on saying, what does that mean?

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When it says that they lean upon the Lord, it's giving a false impression, that there are people who trust God, that these words, these actions, what they're doing, is all based upon support, they have support from God, that God's with them. And this is simply a lie. So they say they trust in God rely upon him. But it says, when they say this, they make statements that are not true. They say, Surely the Lord is in our mitts, and it will not come upon us. Evil, meaning this. What they are calling evil is the prophetic revelation of Mika. I want to say that, again, what they are calling evil is the prophetic revelation of Myka. Myka is telling the people what God is up to, what he's going to do, how he's going to respond to the people and the injustice that's in this nation of His and that people see what God's going to do as evil. Why, once more, it simply confirms that they don't want the things of God. They're not interested in the truth of God. They're not interested in the purposes of God. So all of this they see as evil. Look at verse 12, or last verse, For this first session. Therefore, he says, Therefore, because of you and you, Zion, remember, this is speaking about that kingdom hope, that kingdom promise that the people wanted to see it to be a reality, but it's not going to be. He says, on account of you, speaking to the leaders, these false prophets, these priests that do not teach the truth of God, he says, on account of you, Zion will be a plowed up filth, meaning this they're going to be dealt with. And when you plow up a Phil, it's because you're preparing it for the next season's harvests. And what he's saying is that this season, there's not going to be any harvest. that this kingdom promise is not going to be realize in this generation, that the hope of God keeping His covenant promises for that generation, there is no reason to expect that God's going to do that. So Zion will be plowed up filled in Jerusalem will be, and it uses a word here for a

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great heap of ruins. So it's foreshadowing that the enemy is going to come. And God's bringing the enemy because He's righteous, He cannot build a kingdom by bloodshed, his leaders cannot give justice or what's supposed to be justice, based upon a bribe, his priests cannot teach and say whatever the highest pair is willing and wanting to hear. He says, Because of this, this kingdom hope is going to be plowed up. And the capital Jerusalem, is going to become a heap of ruins. And the Temple Mount. This is known in Hebrew as har Hubei it the place the mountain in Jerusalem, the temple was on it is going to become, and it says here bumboat, your R, which means a high place within the force. Now, before we stop and take our break, I want to talk about what this means. Now, some will say it's like a plateau that is made bare rid of trees. What it's speaking of, is the fact that that false worship idolatry, the preferred place for this was those high places, these elevated places, and they would go up on a mountain and there was not trees, because they were so high, the tree line where trees stopped growing, this is where they would go up. And they believe that making this journey up, they were going to be rewarded for and they would do horrible things. They're things of sexual immorality, making offerings that were were forbidden, doing so in order to believe that there will, will be established not the will of God. But there will will be establish. And what he's saying here is simply that Jerusalem, the place where the temple was, was, is going to become a place of idolatry. And that's what we see even today. Because on that Temple Mount, there is a pagan structure today, that that that that is built in the name of a false god, the Islamic god. So these prophecies, they are relevant. They describe society today. And we see, we see how displeased God is with his people back nearly 2800 years ago. And the same thing can be said today. But before we close, I just want to point out what a change are we going to see at the beginning of chapter four. And this is something that prophecy does so frequently. God gives a very disappointing a very harsh, hard prophecy, one that has no good news, ones of judgment, destruction, and his wrath. And immediately after giving this part prophecy, the next thing that he speaks about is a message of hope, a message that shows that his promises, although they're distant, they're still a possibility. So let me just simply say that chapter four, is a key prophecy. And fact, Chapter Four in my mind, along with the first part of chapter five, is one of the most important prophecies in all the Bible. It speaks about God's purpose and His plan and the one, the one who's going to bring it about as we're going to see that early on in chapter five, there is that famous messianic prophecy.

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