

# Micah Chapter 2

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## SUMMARY KEYWORDS

god, people, word, verse, speaks, meaning, israel, desires, chapter, gather, messiah, enemy, parable, wickedness, taught, inheritance, thinking, righteousness, idolatry, remnant

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Shalom, and welcome to via afdah 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. Baruch shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the zero 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 R G. That's one word, love Israel dot o RG. Now, here's Baroque with today's lesson,

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we need to be people that think rightly. And the only way that we can think properly is when we utilize the revelation of God in our life. When we think properly, we're going to see that God will put into our hearts, the right desires. So we think in light of Scripture, and God will change us so that what He desires, becomes our desires. And when we think and desire properly, it is going to manifest itself in proper behavior, we are going to be committed individuals to the purposes of God. And when we are serving God, doing those things that are right, in his eyes, it is going to impact our ability to worship God. So let me ask you a question. Are you operating with a godly discernment? Are you thinking properly? When you have decisions to make? Are you confident that you make those decisions under the proper leadership of the Holy Spirit and not according to how you see things or what you want? Or what you think, is right? When we do what is right in our own eyes, the Bible makes it clear that is evil in the eyes of God. It is only when we respond to His revelation, what he teaches us what His Word provides us in the sense of knowledge, then, and only then, are we going to be individuals that do that which is pleasing to God. Well take out your Bible. We're now ready for chapter two of this prophecy of Mika. And we're going to see that it opens up with a word. Most English Bibles translate it, whoa, or alas. And it foreshadow something that that's not good. Something that that is going to be painful, destructive and disastrous. But but some have mentioned and I frequently repeat this, that this is a word of how awful something's going to be, if there's no change. Now, we learned at the end of chapter one, that the people are going into exile. That is what God has revealed. But now in chapter two, he's telling the people why, and how awful it's going to be, and whether there's an opportunity to to repent and change this. Well, my personal opinion is not in this situation. Look, if you would, to chapter two and verse one, it reads, well, the Hebrew term homeboy, how awful this is going to be, there's not going to be a change because notice how the people think we read, whoa, thinkers of wickedness. Now, the word wickedness often is a word that speaks to the outcome of fleshly or carnal desires, those that are not restrained those that are rooted in our sinful nature. So sinful nature is going to cause us to

think wickedly, not to have as we learn in the New Covenant, not to have the mind of Messiah. So he says, whoa, thinkers of wickedness and then the next word has to do with activity. Those who they think wickedly, and now and the implication is that they're planning out their actions. And they're doing it as it says,

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Those who act evenly upon their beds, and the implication is this, that they are in their beds, they have wrong way of thinking. And they are planning out now their deeds while they're in bed for the next day. So they have a wrong way of thinking. And that wrong way of thinking leads to them, going over and over in their mind, how they can act behave, what they can do, to fulfill their desires for wickedness. What this scripture is teaching us is that we are either going to think wickedly, or think according to the righteousness of God, and how we think is going to increase how we behave, whether we are growing in righteousness, or whether we're increasing in wickedness, no position, in between, we're going to be moving to one of these polls, either wickedness, or righteousness. So ask yourself, when you go to sleep at night, what's upon your mind? You know, there's a tradition in Judaism. It's based upon the scripture, that when we lie down at night, also, when we rise up in the morning, we pledge our faith, we state the Shema, a testing tests testifying that there's only one God. Now, when we do that, upon our beds at night, it is also accompanied by a prayer of forgiveness, not just that we want to be forgiven. But if anyone has done anything adverse to us, we pray that they too, that God would freely forgive them, and not account that wrong deed that they have done to us, perhaps something they've said something that they've done some act or behavior, that God would simply on our request, forgive them that there would be no judgment, no consequences from heaven upon them, because how they have wronged us. Now, that is all rooted in loving your neighbor, as yourself, when we have God upon our minds, when we are thinking according to his instructions, when we are interested in that wickedness, but those things that relate to righteousness, and as I've said many times, it's the commandments of God. They're not an instrument of righteousness. They can't make me righteous, but they define what is right, and what is wrong. But these individuals, these ones that God is very disapproval of. He says, whoa, workers of wickedness, or thinkers of wickedness, now workers of evil, that have these plans, upon their beds, and what happens in the light of the morning, they do it. And what it teaches us is, as we think, in our minds, so will we carry out, and that's why it's so important to be thinkers, that think according to the truth of God, the standards of God, the righteousness of God, and not thinking about wickedness, and that which is evil. So he says, in the morning, and this word morning, relates to shining a light revealing something, you know, it's no, no surprise, that when we think about the resurrection of Messiah, we see that the women came early in the morning, but but when it was proclaimed, there was a light it was in the morning because it was God's revealing to humanity, the resurrection of his son. But here we have a revealing of these people's true intent. They think wicked Lee they plan out evil upon their beds, and notice what it says The light of the morning they do it. And then notice how this first verse ends. It says, because the question that is intrinsically being asked here is, why do they do that? And the answer is because they have the power in their hand. Now, some have translated this simply that they have the means they have the resources, they have, in other words, the ability to carry out this wicked thought, this evil plan that they have conjured up in the night. But it's very interesting if you do a good study of this word for for power. It's, it's literally the Hebrew word L. Now, we know that there is the place in in Judah call Beth L. The house of God, L is simply the the most common expression of God that root that, for example, Elohim is derived from and

such. And so what it's saying literally, is they do this because they have L in their hand, they have got, and it's a reference to what we spoke about extensively in chapter one, that they have God in their hand, that's what \$1 tree is, idolatry, remember, statues and idols and such. And it's all about having God in the palm of your hand, in order that you control him. And therefore, as we control god, that's idolatry. We want to be in charge, we want to make the rules, we want to give the orders. And it's when we behave and think in that manner, that we're going to carry out our wicked thoughts. Idolatry leads to wickedness, idolatry leads to works of evil. That's what it's saying here. When we are desiring to serve ourselves, in reality, we're serving the enemy, we are practicing a form of idolatry. And the enemy will give us the means the resources and the opportunity to carry them out. Why? Because he loves to accuse us of our sinfulness. He rejoices in the suffering, the adversity, the sorrow that comes from the practice of sinfulness. So he gives us the opportunity to carry these things out, verse verse to

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someone who thinks wrong, they have planning of sinfulness in their life, they have the means. And those are what it says here in verse two, it's a word for coveting. And it says, They covered the fields. And the application is, this is the inheritance, this is the possession of other people, someone else they have it. And now, I want it, I covered what someone else has. And because I have the power and the means and the opportunity, what does it say that these people do? It says that they steal it or take it, but this is a word which implies to still by force, to still through a threatening word or action. So they still and not only this, it says, they still fields, they lift up homes, meaning they take possession of homes, and they owe press a man and not just a man, but also his household. Now, this is not so much speaking about just the possessions, but also others in the house. They love to multiply their their evil deeds. They like to see other people suffering, this oppression, this this loss of of their possessions, in order that in order that they achieve their own ambition. We need to ask ourselves, do we have a godly ambition? that is being ambitious for the things of God His will? Or are we ambitious for our own sinful desires, when we are ambitious for the will of God, we're going to be a blessing. We're going to have an edifying effect in someone else's life. When we are ambitious for our desires, we are going to be injury, as it says that we are going to be oppressing, a man in his household, and also a man and his inheritance. Now, some have understood this last part. And by the way, we see and we'll make mention to this later on as well. But as I said, in our first study of chapter one, prophecy is oftentimes poetic. And we see parallelism. In this verse that we're studying verse two, we see the word giver, which is his man. And then we see another synonym for man ish. So he oppresses a man and his household. Well, what's parallel to household? Obviously, giver, and ish are parallel, and Bayto and Nulato, his inheritance, and here's the message, not only does our actions unrighteous actions harm, not just a man and his family in this time. But usually this idea of Nulato. And inheritance speaks about the next generation, a future consideration. And what the Word of God is revealing to us is that our wicked actions, when we think according to that which is evil, meaning against contrary to the will, and the purposes of God, we may not just be harming an individual, but if we harmed this man, it is going to have an adverse outcome on his family, and not just his family, but those in the next generation into the future. Likewise, we know that when we bless, that blessing can have long term consequences. They can have even eternal consequences. So what are we going to be doing, being an eternal blessing? Are we going to be harming someone, and that next generation that belongs to him Versary.

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Therefore Thusi, said, The Lord. Now I realize that that many Bibles have thus say, The Lord. But as I point out many times when studying prophecy, it's thus said, The Lord, and we know that God, God is not bound by anything. He is the transcendent God, we know that that name of God, you'd hate Vavi, oftentimes enunciated Jehovah God, we know that this is the god of, of the past, present, and future, the God who was and is in will be, so he transcends time, but nevertheless, because he transcends time, he can see and know what will be. So when he speaks about something that has present implications or future implications, and he chooses to do so in the past tense. What he's saying is, this is assured that it's going to take place, it is a for sure thing, read again. Versary. Therefore, Thus said the LORD, Behold, I am thinking, now here's what's interesting. When we look at verse one of this chapter, chapter two, he says, Woe to those thinkers who are thinking wickedly, and we know principle, the measure that we use will be measured back unto us, when we think wickedly, and here the implication is the context against others. We put ourselves we exalt ourselves at someone else's expense. We want their fields we want their home, we want their inheritance We care nothing about what that's going to do to that family. In this age or the age to come, it's all about me. When we think incorrectly, it is good to make God now God's sovereign. But again, we need to see that there are spiritual laws. And when we behave one way, it brings about God's behavior in a certain response. It's not that we are making God but God has set forth loss. And he says, If you do this, then I'll bless. If you do that, then I'll curse. It has nothing to do with an attack of his sovereignty, but simply the realization of his spiritual loss. So when I think improperly towards someone else, God is going to think adversely to me, and let's see exactly what he says here. Look again at verse three. Therefore, Thus said the LORD, Behold, I am thinking concerning this family, who's this family? We're talking about? His people, the family of God, the covenantal people of the Lord. We're talking about Israel, in the broadest sense. And he says, I'm thinking about this family, and what word does he use to describe his thinking? It's the word raw. Now, that word raw, it's feminine, because family, but it could be masculine raw, whether it's raw or raw, masculine or feminine. It means that which is evil. Now, if you look at most English translations, they certainly won't have the word evil there. But the point is this, they don't know what the intent of the biblical word raw or evil in English is. It simply means that which is contrary to God's will. Here's the proper way to understand this. God does not create someone saying, I have made him an order that

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the adverse, the opposite of my will, will be placed upon Him. God does not do that. The Bible says that God desires that all would repent and find life. God is not a respecter of persons. The scripture says that he has no favorites. And these laws are applied equally to all individuals. So God has a desire, and let's just make this specific within the context. He has a desire to use Israel, to be a blessing. And in making them to be a blessing, they will be bless. This is God's purpose for redeeming them out of Egypt, and bringing them into the land, and all his provision in their life, all of his revelation to them. But now, because as we saw in verse one, as we saw in chapter one, as well, they are rebellious. They're not interested in thinking properly because they don't want to live properly. They're not interested in discernment and knowledge and wisdom from God, because they're not interested in the will of God. They are rebellious, and they are thinking wrong. So instead of God doing what is good, this is his will. He now will do that which is not his will, from beginning with, but because He's righteous, He's holy, He punishes sin. He punishes rebellions, this, this is not his desire to begin with. God does not have any need to create people to punish them. But when people who are created are rebellious, yes, he will

punish them. And this punishment, sometimes this destruction, his wrath being poured out, magnifies His glory, His Holiness, he can use all things to manifest His glorious glory, to manifest His righteousness. And this is what he's going to do with Israel. Israel is going to be a recipient of God's activity. God's will that which is good for them to be obedient and to be bless. But if they're rebellious, God is is going to manifest His faithfulness to His Word, by bringing judgment. So it says here the word raw, it's not his desire to begin with, it was not his will, his will, is quite something different. But because of their actions, he says, I am thinking concerning this family raw evil, which they will not be, literally you, it makes it personal, that you meaning you all it's in the plural, will not be able to, to remove yourself from there. And then he has your next. Now, I would suggest to you that here there is indeed a slight hint of God's compassion and mercy. Because he's displeased with the people. He says that his judgment is coming. But even though the people cannot remove themselves, that is going to come to them, he says, to their necks, not all the way, but to their next, meaning that this judgment is not going to be an all consuming, it is not going to be a complete pouring out of his breath. And we know this, because he goes on to say that he's going to bring a change. Look at the middle of verse three.

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And you will not walk and the word is Roma. Roma means exalted, we could think of that, in regard to pride, you will not walk pridefully you will not walk in a haughty spirit, you will not be ones that continue to exalt yourself. Because he says now at this time, and remember, chapter one ended with a hint of exile. He says, You will not walk in an exalted way, for the time is evil. Meaning this is just not good experience, God's will, what he created Israel to experience what he wants to do, how they should be used at this moment. Instead of that, they are going to experience the opposite of God's will be instead of being in the land, once more, they're going to exile. But I mentioned that there is a hint, and we'll come to it in a moment of of God's grace, His mercy, because soon we're going to encounter a most significant word prophetically. And this is the word remnant. But before we get there, let's move on, if we could to verse, verse four. Bay Yom Ha hoo, in that day. Now, if you're following along in our other prophetic studies, you will be most familiar with that term, be Yom Ha, who in that day, and that day, is a reference to judgment day. So this people at this time, and remember, this is all foreshadowing, we know that that make a prophesied proximately 2800 years ago, most scholars believe before the northern kingdom went into exile. And that would mean that approximately 200 years 200 years before the Babylonian captivity, or 130 years after the northern tribes went into exile, Judah had much time to repent. God was very long suffering. He was indeed and this is going to be important in a moment patient with them. But but his patients ran out, because he saw no desire from the people to embrace his will. So in that day, this parable will be lifted up unto you. And let's just talk for a moment about what a parable is a parable is usually a short statement. It is a teaching full of wisdom. But what we need to realize is a word for a parable has to do with with government it is knowledge for the purpose of ruling your life meaning this.

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A parable teaches me a spiritual truth, a spiritual principle. And that truth, that knowledge, that wisdom, that principle should govern my life, it should rule my life. And it's only when I submit to that knowledge, that wisdom, that parable or proverb, then and only then am I going to manifest these qualities that are pleasing to God. So they'll take up this, this parable, this proverb, same word, one is Greek base, the other one is his Hebrew base. But he says, they're going to find knowledge, knowledge of God, by how

I treat you. They're going to say, God doesn't tolerate sin. He doesn't tolerate rebellious Ness, but look at the entire verse, verse four. In that day, a proverb or parable will be lifted up unto you, and what's going to be when that's done when God manifests his knowledge, his wisdom, through discipline, you sending you into exile, there's going to be a time of lamentation. Now, the word here for lamentation appears three times. So the people are going to speak, it says, And he spoke, lamenting, utterly lamenting, so it's a great time of sorrow. And why is that? Well, people are going to see that the destruction it says, shadowed, Nisha DUNU. Now the word show dead, is a word for a thief. This has to do with with losing everything, becoming destitute, but most Bibles translated as relating to destruction. Well, the the message is this, when you lose everything, you have been destroyed. And that's what God's going to do, he is going to utterly destroy that southern kingdom, he is going to take the people into exile, and Judah and the holy city of Jerusalem and that temple are going to be laid to ruins, everything of value is going to be carried away. So, the people, he will lament, a great lamentation. For for we have been utterly plundered or destroyed, and the portion of my people, it will be exchange. Now, this word has to do with a transfer. In modern Hebrew, we use this word for for exchanging currency, you may have a currency, you may have the the currency of one country, and you want to change it, convert it into the currency, another. Now this has in Biblical Hebrew, the ideal of a transfer a change, where there was value that belonged to one, but now it change, there was a new possessor of that. And what God is saying is that which I have given to you, it's going to be changed. It is going to find itself in the hands of of someone else. And that's why when we keep reading it says, How will will this be be be taken for me? How will this escaped me? And he says, To the and the word here, in modern Hebrew, we have the term yellowed Chava have a mischievous child. And this is a word for it derived from the same root, but it has to do with an enemy, one that is a an oppressor one who puts mischievous things upon another, and this one this exchange, he's going to become the possessor of what God God has given to His people. So to this dis mischievous one, our our fields will be divided he will divide it verse First Five, therefore,

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there will not be to you a caster of rope in the future in the congregation of Israel. Now, the word I translated futures, the word Gore Al, and it can mean the lot. What a lot, what portion did I receive? Well, there is a tradition, a way of life, a culture. And this is why knowing the culture is so important. And even though there is not, in my opinion, any revelation in the Gomorrah in the oral law, oral law, but there's things that can greatly enhance our ability to understand the Scripture, because much of what we see in the Scripture is coming to us within a context within a society that is foreign to the vast majority of people. And when it talks about the one who cast the rope, it's speaking about a time when someone would receive an inheritance and how they received it, and we're talking about a plot of land, they would go to the border with a rope, and they would throw that rope. And where would arrive to would mark another boundary, where it began, begins your inheritance word ins completes it, it marks out the boundaries for this inheritance that someone is receiving. So when it says in the scripture, there's not going to be anyone to cast forth the rope. What it means is, there's not a future, there's no one that's going to inherit anything in the near future. All that what was, has been stopped. This is what this passage is saying. So look, again, he says, and there will not be to you a caster of the rope in your lot within the congregation of the Lord. Verse six. Now, most Bibles, they are going to translate this maybe with a prophet. But it's really the word that that relates to preaching or a preacher. Now, some would would suggest to you that the Prophet received the revelation of God, he wrote it down, he spoke

it. And there were others who heard it, they would learn from the prophet, and therefore they would take these words, and they would preach them to others to enhance this ministry, and revelation that the Prophet received. So notice what it says in verse six, do not preach. Oh, preachers, do not preach to these. Now, what it could mean, is this, that Mika and others were proclaiming, preaching his word, giving out this revelation. And there were those who said, Don't preach these things, or don't preach these things to these people. They did not want it to be hurt. And the reason why is and this goes very similar to what we learned in Jeremiah, but let's complete it says, For not will overtake us the shame. Now, US is not in the text, but it's just clarifying the intent. It will not overtake this shame. But the context is that the people won't experience shame. But the profit maker says they will. So the people are saying, Don't preach these things to us. For it's not going to happen. We're not going to experience shame and embarrassment. That's what what they're saying we don't want to hear this, this talk about our future. verse, verse five or verse seven would be said to the house of Jacob, that the that the Lord

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and it's This here is short, spirited meaning he's impatient. Is that what's going to be said to to Jacob? Is that the words that you have for us that God has run out of patience? And the answer's yes, that's exactly what Myka saying, Are these his deeds? What you're saying, is this how the God of Jacob behaves? And once again, the answer's yes, it is. But this is not what they have believed. What had they believed? Well, the context is this. They have believed in a God that is forever patient, forever forgiving, always loving, always gracious, always bestowing and never changing. But this is not the biblical God. There is he's long suffering, but patience, his patience, runs out. And because God is holy, and a lover of righteousness, and a hater of sin, there does come that time, when Indeed, God says, No more patience. When God says, These are the actions that I will take upon my people, he has done it previously. And he's going to do it here. And he's going to do it into the future. These people who don't want to hear prophecy, because prophecy doesn't, doesn't connect with their wrong understanding of the nature of God. Verse, verse seven, the second part, surely, and this is what the response is from the true prophet. He says, surely, my words, they will do good, if you in uprightness straight walk. So he say God has a good word. But it's only for those who walk live in an upright manner. These people aren't interested in that which is straight that which is upright that which is fitting for the character of the people of God in agreement with the commandments that God has given the people, they have rejected all of this and therefore God's anger, God's punishment is going to come upon them. Verse eight, we have the word at mole, at mole is yesterday. Now here, it's it's kind of asking a question, and we have the hay in front of it. But here, we shouldn't translate it yesterday, but it's talking about something that is recent, or lately. So he's speaking about a current situation. And this is the current situation. And the question is, is this not? What's what's happening now? Isn't this what's going on? Currently, among the people, and what is he referring to? We'll look carefully at verse eight. And recently, my people is an enemy. Now, the implication is has become for an enemy became an enemy to God. And why is that? Why are his covenant people? How did they become an enemy? Well realize God has absolute standards. I was listening this week was the second time I heard this individual share this specific message. It was on TV and it was repeated.

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And he was teaching a large congregation. And he was saying, you know, it's not about right and wrong. What may be right for someone may be wrong for someone else. Now, we need to remember

the context. The standard was making right decisions. And what he was saying is, there's not absolutes. Now, if we're talking about, well, do I want pasta or chicken? Then what might be right for one may not be what the other one desires, but the contexts that the standard was the will of God? What is right in God's sight, and it is extremely dangerous. When we want to make everything situational and personal, and he was saying it's not about right or wrong, what's good or evil? He said, you have to do what is wise. But here's the problem. wisdom would lead us to do something specific the right thing, the good thing. But he was saying, you know, even if you're not a believer, it's okay. Just follow your heart, just do. What seems wise, the right thing to you? Well, here's the problem. Our heart is above all, most deceitful. And when we're not operating under revelation, it's the revelation of God, that teaches us what is right, and what is wrong. You cannot just say to someone, think about it, do what is right in your heart, and everything's gonna be okay. That's wisdom. That is not wisdom. That is the surest way to invite the enemy into your life to manipulate you to make very unwise decisions. You may think this was wise, it's not. Wisdom, is always tested with the Word of God to see if it's wisdom from God, or a counterfeit wisdom from the enemy. That is so so what we want to hear, that's the problem. We need to be submissive to His authority. So he writes here, about the people who have become an enemy. And why is that, because they have gotten up against a garment. Now, the next word here is kind of the word for a specific garment. One that was a special garment. And the implication is that it's a rather good or splendor garment, and the person has risen up in order that they can take that garment. In fact, the next thing is that they have have stripped this one of that garment, that's exactly what it says, Look carefully. We're reading in verse eight, for my people at the common enemy, they have risen up against or before this garment, this garment of splendor. And we see here that they have stripped, meaning that they have stolen it. And who have they stolen it from Well notice what it says, may have REME beta.

#### 47:45

Now, this is the passers by those who pass by. So we're speaking of someone who's traveling, and the next word speaks about someone who is trusting someone who thinks things are safe or secure. Why? Because they're in the land of Israel. They expect there to be justice and righteousness. They do not expect that it's a dangerous location. So they're traveling, they're passing by with a sense of confidence with a sense of assurance. I don't have to be concerned, because I'm in Israel. And what happens? Well, these people rise up and if we keep reading in this text, it says shoe vai milk, Mama, and the term here sruvey Are the returners of war. Here again, we need to know the cultural connection. The message is this, armies would go out to fight. And let's say they were victorious. When they were on their way home, they would go through the enemies land, and every village or town that they would go through, they would take spoil, they would take plunder from them. Because those individuals loss. So they would go through and take and what's saying here is this. The people of Israel and Judah, they are treating the passer buyers, those who are going through and they see something that they like a nice garment, and they just strip that off the person and they behave as though they are the ones returning from war that these are the enemy. Well, we're supposed to love our enemies pray for our enemies. We're supposed to be a blessing to strangers, not a threat. So in the same way that Israel was supposed to entertain strangers, like Avraham did, running out his old man after a circumcision in the heat of the day, and inviting people in That's that that godly hospitality not when someone's passing by, to go out and rob them and take from them like they are the enemies. verse, verse nine. Now we're



going to see another statement concerning the family. And we see that the family was in disarray. The family was dysfunctional. Notice what we read here, verse, verse nine,

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the women of my people. Take gar schoon. Now, this word is the ancient Hebrew word and also the current Hebrew word for divorce. So the women of my people, you are divorcing. When you look at the rabbinical commentators, they say this divorce was prevalent, it was rampant in society back then, men would get married, and they would simply give a divorce decree. I want to pause for a moment. Because we know in Matthew chapter five and verse 31, we have that that word for a divorce decree. And it's so interesting, and so significant, that if you study that word, it's a word for apostasy. apostasy is a false teaching. But it literally is a departure. And the context biblically, is a departure from that which is good to something that is not good. It's making a wrong falling away a departure that is not proper. And what we see here is that the men were devaluating women. So it says, verse, verse nine, the women of my people, you are divorcing, you are literally the word is casting away, you cast them away from from the house, of their pleasant ones, or her pleasant ones, referring to a woman and parallelism is going to tell us that we're speaking about children. So a man he casts his woman away, he gives her that divorce decree, what's called a document of apostasy by your shoe. And they are cast away from their pleasant ones, meaning those their children. And why do I know that these ones for for delight, delight ones, ones that delight them? It's a children because it says, from a pawn, and then we have a word for their children, literally, her children, you take my glory forever? What does it mean here? God had a purpose for this children. And God's purpose was in a family, a family that consisted of a father and a mother. And now that man cast the woman aside, he divorced her. And what he's saying is that this is going to have eternal consequences. This is not going to be something that that is insignificant. This is good to have. And notice, that family was supposed to manifest His glory. But now that's not going to be dead done, because there is a spiritual attack on this family. So he's saying, and this is relevant to us, because divorce is, is extensive, in our culture, as well. verse, verse 10,

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rise up and go. Now, this is a normal expression, for for lifestyle, get up and go, meaning live, and we should live under the purposes the will of God. But here, notice what it says the hook people are rising up and going, that is their living. But he says, This is not be very careful. He says, For this is not my rest. Now I would highlight circle underline this word rest. And the reason for this is because rest and the Hebrew word is may NUHA is a kingdom word. It's also related to Shabbat and we know and I've spoken many times that Shabbat and the king them are interrelated. When we experience Sabbath rest, it's a foretaste of that kingdom rest. So he's saying, the way you're living your lifestyle is not not producing rest. It's not related to a kingdom lifestyle. Another example that he's displeased with the people, and he goes on to say, four instead of experiencing a blessing of recce it says, on account of, of tomb, and this is a word for for defilement. This is a word for that which is unclean. So, on account of this, what's going to be the outcome? Well, he says, on account of this, you will experience and the word is the modern word for terrorism. And the word means that you're going to be experiencing hardship, you are going to be harmed. And if you look at it says, a very intense harm. Now, if you God willing, this will be your situation, but if Pallone if someone goes to the hospital, they go into a hospital room for care. But if they're in a really bad situation, they will go for a place called intensive care. And

the word for intensive is this word, at the end of the verse and it speaks about an intensive, a strong, below a strong destruction that God is going to place upon the people. Verse 11.

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Now speaking about hypocrisy, he says, loo, meaning really, a man will walk and it literally is in the present, a man goes spiritually. Some Bibles will say, he will walk in the Spirit, but it's a profession, he will go about spiritually. But what really will he do? Well keep reading verse 11, for all men walk spiritually, and lie and deceive. And will he say I preach to you wine and strong drink. And Mika says that such preaching is basically fitting for this people. Now, what is that strong drink and wine, it is those that want to experience folly. They're not wanting a real joy. They don't want a real satisfaction. They want a manufactured satisfaction, or joy or happiness that comes through alcohol. But we know something that wears off really quick. And that joy, those feelings are false. It manufactures within your own senses, something that that you may experience that's joyful, but it's not based upon reality. And that's what he's saying. They want a preacher that makes them feel good. They're not looking for reality. They're not basing their life upon truth. They just want to escape into this, this fantasy world that makes them feel good. verse, verse 12. Now we're coming to the end of this chapter. And if you look at chapter one, not really anything that speaks about good news, not anything that's really encouraging, that brings joy. And likewise, we've gone through leaven of 13 verses of chapter two. And again, not really anything that speaks about hope, that which is joyful, that which is good news. But as we conclude chapter two, he's going to do so with a message of encouragement. Now, let me just simply say that these words of prophecy that we've studied in chapter one and chapter two, they're not going to be taught to many people, because they don't have what the people want to hear. There are not words that tickle ears, they will not fill large stadiums. But God after speaking these harsh words, he's going to teach a very important principle. And that is this. The God is a keeper of covenant for who, for a remnant. This is so important that we see this. In prophecy, we see frequently that God speaks about the remnant of Israel. And notice what we find. Now the people, they haven't change, but God is going to keep covenant with them. He is going to act and his faithful actions based upon grace and mercy and love and compassion, it is going to bring about a change. Look at verse, verse 12. I will gather, gather. Now what he says is uses that same word, a SFX, for gathering together, and he uses it twice, perhaps your Bible, and this is a fine way to do it, I will utterly or totally gather up God is going to do and fulfill what he said he's going to do with his people. But what people were talking about, well, once again, verse 12, I will utterly gather Jacob, all of you. Second part, I will assemble assemble. Here it is the remnant of Israel. Now, what I like here is that in the Hebrew language, we see that the construction and regard to what God's going to do, it's the same word repeated twice, both for gathering and assembly. So God's going to gather up, he's going to utterly assemble a remnant of His people. But notice that he speaks about Jacob, all of you. It's all of the remnant. And he's going to do it based upon who he is, it is going to be God's faithfulness, that is going to bring about a true change a true repentance of the people. Now, we're going to look and conclude this chapter right now. But what you need to see before we do is the terminology here is very similar to what you should be taught the basis for some of his greatest teaching. He is that great Shepherd, he is the one that's going to burst through and bring about a gathering up. Now we're seeing the foretaste of that. The fact that a great number of the people, children of Jacob, they have returned back to the land. I'm a testimony of that in my family. God is bringing his people back to the land, but just as Messiah taught in Matthew 24 and verse 31,

where he sends forth His angels together up that last group, and bring them back to the land. This is what he's talking about here. This assembly the people back to the land once more.

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I will utterly gather up Jacob all of you, I will utterly assemble the remnant of Israel together. And I will place them as sheep could be I will make them as sheep in and the word here. Both sir. Don't believe it's speaking about a location. But it's speaking about a word that relates to a sheep pen. He says I'm going to gather you up into the sheep pen. And Who's he going to gather into a flock The Hebrew word sown a large flock of sheep, that he's going to gather in very similar to what we see in John chapter 10, where he tells us that He is the good shepherd. And the good shepherd goes and we have parables to speak about him gathering the lost sheep of the house of Israel. And then remember Hebrew poetry parallelism as a herd, a herd in the midst of end he has another word, a parallel word, a synonym for a sheep pen. So God is going to gather up through him Will we all know the answer through Messiah. As we conclude this second chapter, we see a hint of a messianic prophecy that speaks about gathering the people up a shepherd doing so, gathering up his flock, gathering up his herd, and putting them into the sheep pen, the right location where they will be safe. And notice how verse 12 ends, and, and a humming, and this is word for a noise from man, meaning there's going to be much coming much noise coming from men. Now, why does it say that because this sheep are not literal sheep, but human beings, and there's going to be much noise, this could be much statement, much talk, the world is going to be abuzz because of what God is doing in brain that people back to the land could be in a positive sense, or a negative sense. last verse, verse 13. Here we have the word hopper. It's the one who burst forward, the one who who goes forward, bursting through a barrier. And we see this one is a reference to a shift. So Messiah, we read here, that he is going to go up and burst forth before them. And they like him, they're going to follow, they're going to burst forth and pass through the gate, they're going to go out in it, meaning this, they're good to go out from EXO. In Him, or with him. It's the Hebrew term Vo which can mean with him, or by him. He's going to be the one that gathers them up perhaps through his angels as Matthew 24, verse 31 says, they are going to go out with him. And he will pass who will pass their king. Now this is another reference to Messiah, and their King will pass before them. And then we have a great, great verse, because this is parallelism. And the same that way that we saw that together up is parallel to assemble up in the same way that we see that sheep, a flock of sheep is parallel to the word hurt, in the same way that that a sheep pen and a sheep

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house are parallel to one another. All of this is to lead us to the conclusion of this messianic prophecy, speaking about the Redeemer, who is this notice and speaks about and the Lord is at their head, meaning he's leading them. And the important thing here is that this verse speaks to parallel demands, that that it's we understand the divinity of Messiah. It is of the utmost significance, that this messianic prophecy that no one disputes, it speaks of Messiah, we no Messiah show. But the laws of Hebrew poetry parallels Messiah to the Lord. And that fact speaks of His divinity. The more you examine the Word of God, the more you'll encounter passages that speak loudly about the divinity of Messiah. Well, I'll close with that until we continue on next session in chapter three.

1:08:55

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.