

# session\_7\_-\_zephaniah\_3\_1-13 (720p)

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## SUMMARY KEYWORDS

god, verse, people, israel, wrath, speaking, word, ethiopia, righteous, jerusalem, messiah, perspective, means, nation, lord, judgment, understand, rebellious, translate, change

## SPEAKERS

Baruch Korman

### **Baruch Korman** 00:39

How is your vision? Are you seeing things correctly? We all know the verse from Isaiah, where God says, My thoughts are not your thoughts. My ways are not your ways. I'd like to share a very practical way of understanding that. Probably the most well known rabbi in the latter half of the 20th century, was a Hasidic Rabbi by the name of Menachem Schneerson. And he coined a very popular phrase within the Jewish community. Miguel Alana Musharraf at shove, which means we deserve the Messiah now. And that expression just doesn't mean the coming of Messiah, but all the good things that are associated with that. The victory, the kingdom, the peace, the justice. And once he was interviewed, and he said, I don't understand it. As I look at things, he says, everything's prepared. I have no explanation why Messiah has not already come to establish His kingdom, to deliver his people to keep his promises. Well, the problem with his perspective, it was more based upon desire, that it was truth. You see, when God looks at Israel in the last days, he is not going to say they deserve mercy. They have a right to redemption. What is God's mindset? What is his perspective? How does God see Israel, and the last days, we'll take out your Bible. Look with me to Zephaniah chapter three, and verse one. Now, this may be painful, it may at times be discouraging. But I assure you, it is the truth. And God is going to take some difficult things, things that are displeasing to Him. But God, he is able to make that change in order that His goodness, His purposes, or experience, but we must begin with where God is, we must understand things from his perspective, we must have a heavenly vision. Look at verse one. Now, it's important always to know, who is he speaking about? And we're going to see for the most part in this third chapter. He's speaking about his covenant people, not you and me. Not that new covenant people. But the old covenant people. And they are disappointing. He looks at them and he's speaking about the city. Now, Jerusalem, is foundational. And therefore, God's perspective is going to begin there at the very foundation. And notice what he says, we've seen this word a few times. Hanoi. How awful unless there's change, destruction. hopelessness, is going to be what's experienced. But the good news is that God is indeed going to make a Change, he is going to fulfill his promise to his people, that the covenant He will not forget. He is going to bring about the outcome of that covenant that he promised to his people. But we must begin in the right perspective. We need to see things how he sees them. Look at verse one. We could translate it, whoa. And there there's a word of rebellious SNESs and a word of defilement. So as he looks at Jerusalem, and in a moment, you'll see, this is the subject. He sees Jerusalem, in a corrupt in a displeasing in a rebellious condition. And he calls that city, the city

of oppression, not the city that demonstrates blessing. But the city of oppression. Now, this perspective, is not Israel in the past, not Israel in the days of Stefania. But it's Israel in the last days. Now, we're going to see something in the same way that when you looked at a Syria in the prophecy of new home, there was no earthly reason why one should expect a Syria to fool but God pronounced. And when you look at Jerusalem, there was no earthly reason, no evidence, based upon how God saw this town, for it to be renewed, for it to be restored, that there would be a spiritual change. For it was a rebellious, a corrupt a city of oppression. And it says, who would not hear the voice, and the implication is the voice of God and did not take discipline. Now, literally, that word that I translated discipline, it's a word that speaks of understanding ethics, being able to discern truth, being able to practice that which is pleasing it right to the viewpoint of God, they would not notice what it says, they would not take, they would not receive His instruction. For in the Lord. They did not trust. There's the problem. They would not trust they would not depend, they would not believe God. This is Jerusalem, the foundation of his people. This is their situation, their condition before him in the last days, and we see that there is a degree of rebelliousness. It says to her God, Jerusalem is feminine. To her God, she would not draw near wasn't that God was inaccessible. It wasn't that they didn't know how to, they would not rebellious thus, they would not draw near to their God. Versary we see that same word for a high official. Today in modern Hebrew it speaks to one who is a cabinet member. And it says in verse three, her leaders, and hermits and now we're going to see how those who have that authority and power behave in Jerusalem in the last days. Her leaders in hermits are like roaring lions, and are judges like wolves in the evening. And then we have an idiom that concludes verse three. It depicts these Wolf's that are chewing a bone and they will not stop until the very end They continue to hunt, to pray, to devour until the very morning. Verse four, in regard to her prophets have an interesting word.

### **Baruch Korman 10:18**

Now, it's not use frequently at all. And when you research it, it speaks, bleed that King James and other places perhaps here as well translates it wanton. It means someone that is careless, someone that is not serious, someone that is too casual. That's your profits. No commitment, no passion, but careless concerning the Word of God. Man, it says, Who and we have a word for treacherous. It's a word for being a trader. Now understand what we're doing. We're not talking about your opinion or mine. This is the Word of God. This is God looking at his people when in the last days, and based upon the reality, the human reality, the condition that they are spiritually, there's no reason to hope. There should be no expectation of that spiritual change. It says at the end of verse four, her priest, profane the holy place. Some would say, this word holy, should be understood generally. Everything that is holy, not just the temple, not just places of worship, butter priests, they profane that which is holy. And notice how the verse ends. That same word that I've told you about earlier, Hamas. Now it's not speaking and being used as a noun for violence, but a verb doing violence. And it says, They have done violence, and the implication is utilizing the Torah. Most of the commentators see it this way, they have used their authority given to them by the law in order to mistreat people. In other words, when we look at the first four verses, there's nothing good that God sees. Now you see the dichotomy. Some would say, we deserve we merit redemption. But this is not God's perspective. And the warning is this. When we sit back, and we make observations, and we speak on how we see it, it's very dangerous. We need to always base our thoughts, our views, our beliefs, our theology, upon what the Word of God says. Jerusalem, a most unholy place, a most rebellious place, one that is corrupt, and the file from God's perspective, a city of oppression. But look at verse five, there's a change. We are going to shift away

from the people and their spiritual condition. And we're going to begin to look at God and what do we learn? The Lord, the righteous one is in your myths, that changes everything. The presence of God in your life will bring about a glorious transformation. It is only God's presence, this righteous God. They will give you hope, of a hope of a change. It says the Lord the Righteous One is in her midst and he will not Do unjustly in the morning in the morning, that is an idiom, day in and day out. It's speaking about God being consistent. And it says, His justice, His justice, he will set to light. And it will not be missing. There's a promise, God is going to make things different. He is going to take that place, the foundation of the people of God, Jerusalem, the heart of every Jewish individual. But it's corrupt. But there's the righteous God, he is in the midst, and he is going to bring a righteous change, His justice is going to come to light. And it's not going to be missing. But he says, The one who is unjust, this one will not no shame, meaning he will not recognize his shameful position. He does unjustly. He follows his own desire. And he takes no shame for anything. Now God is present. And what is he going to do? How is he going to bring about the change? Well, what is the primary theme of this book, The Day of the Lord, and that day of the Lord. It is not visited upon Israel. It's visited upon the nations, but it's has implications for Israel. Look at our next verse, verse six, there's a change. Now you would think, based upon what we have been taught, and verses one, two, and three, If anyone deserves the wrath of God, it's yours, that city of oppression. But remember what God says, My ways are not your ways. My thoughts are not your thoughts. God has an entirely different way of bringing about the change and hear this that He desires. Look at verse six. I will cut down the nation's not Israel. He says I will cut down the nation's I will destroy their towers. These are the towers that are in the corner. Therefore look out there for defense. And he says to the nation's I am going to cut you down. I'm going to destroy your towers. And I'm going to bring to ruins your streets. And there will not be one who passes by. And there are cities there are cities will be destroyed. There will not be a man there will not be any inhabited. Now do you see something that seems odd? peculiar. He begins by saying I'm displeas with Jerusalem, the foundation of my people. Corrupt, perverse, oppressive, intimidating, violence. But what does this righteous God do? He judges the nation, not the nation of Israel, but all the nations. He pours out His wrath and what's called the day of the Lord. Now to us. It doesn't make sense. But what is God doing? He is revealing himself. He is manifesting his righteousness. Now remember what we already have learned. I mentioned last night that God has a way

### **Baruch Korman 20:01**

When the fullness of the Gentiles are complete, God is. And Paul says this, when that fullness of the Gentiles is complete, God is going to turn to the Jewish people, he is going to show Himself faithful, He is going to bring about the conclusion of his kingdom people, that Gentile component, but also a Jewish component. And what God is doing, who is all knowing, forever Wise, who has ever also sovereign, he is going to act, he's going to behave in a way that accomplishes His purposes. It may not seem right to us, we may not understand it at first. But notice what it says. Verse seven, for I have said, Who's speaking, Goddess, he judges the nation's that day of the Lord, His wrath falls upon and utterly destroys. And he's doing that as a testimony as a message of his righteousness. And those what he says, verse seven, I have said, that you will surely fear me. Now, based upon the grammar, again, we are talking the subject here is Israel. God says, When I bring an end to those nations, when my people see my wrath, they'll understand. It'll make an impression upon them. What does he say? I have said, Surely, you will fear me. And you will take discipline and therefore, your habitation. It's a word may own. It means a dwelling place. And again, most scholars see it referring to Jerusalem, where he says, her

habitation won't be cut off. Most scholars see this as they won't have to go into exile. Again, they are going to witness His power, His righteous judgment. And they're going to respond in obedience. God says, I have said, Surely they will fire me. They will take discipline, and therefore their habitation, literally her habitation, Jerusalem, will not be cut off. Because I have visited that word punished. I have visited concerning her meeting, what I have done to the nation's this punishment, it is going to have an impact it is going to bring a change in Israel's perspective. But look at the last part of her seven. Now, nothing surprises God. He's writing it in a way for you and me. He says, surely you will fear me. Surely, you will take instruction. But it says at the end of verse seven. They rose up early. Well, that's good. They're showing a commitment. See, this word is used several times in Joshua, for Joshua getting up early to obey God. It's used for Avraham, and Avraham going to that Mount Moriah. In order to obey God, and therefore when we see it, we should have an expectation. They will rise up. They're going to be that committed people, they're going to begin to do the right thing but read carefully. They will rise up but all their deeds they will be corrupt. No change No change. They witness God's wrath. They saw His discipline. And there was no change whatsoever. First Aid. Therefore, wait for me, declares the Lord, for the day that I get up to plunder, that God is going to take away the wealth of the world. That's what that word means that he is going to plunder, Take spoil. And we see this clearly. In Revelation, chapter 18. I mentioned verse 20, last night, with that heavenly perspective of rejoicing because of God's righteous judgment. And if you're really wise, pay attention to this. This takes place in Revelation 18, God's judgment. And what comes next Revelation it Messiah second coming. And what should we expect? Well, we know what Zechariah says, when Messiah comes that second time, and the clouds, Israel will look upon the one who has Pierce and they'll come to faith. But it's only with the outpouring of God's final wrath. That's what we see. In verse eight. Therefore, wait for me, declares the Lord. It's a promise for the day that rise up, I rise up for destruction, for my judgment, to gather up, read carefully. See, it's this, if first you do not succeed, try again. God does not give up on his new covenant people nor his old covenant people. It's the same principle. The good work that he's began, he will complete. And the fact that he's going to do it for Israel should cause you to have assurance. You can be secure in your faith. God is going to fulfill what he is promise. He says here for my judgment, I will gather up the nation's I will gather up kingdoms and I will pour out upon them my wrath and all my anger, for in fire of my zeal, notice this, all the earth will be consumed. It's that final outpouring. It's not a mild judgment, a partial judgment. But it's God's full wrath. Now that shouldn't surprise us. I mentioned last night in the book of Revelation, we have those trumpet judgments. And when you read them, something's going to stand out. And that is the number 1/3. God moves, his wrath falls but 1/3 1/3 1/3. It is only when you get to those bold judgments, that there's a difference. We read about that angel who comes to those seven final angels that have those vials those bowls? And it says in these, the wrath of God is what? Complete? That's what we're reading about here. In verse eight. What is God going to do?

#### **Baruch Korman 29:37**

According to my justice, see, the word justice and judgment are similar. It is through God's judgment that Justice comes about. He's going to gather the nations. He's going to gather the kingdoms and he's going to pour out upon them more My wrath and my anger, for with the fire of my zeal, all the earth will be consumed. And what's going to be the outcome of this? We'll look at verse nine, simply says, four, then what does that mean? As an outcome of this final ref, this full measure, good things are going to happen. God's wrath is necessary. He pours it out in full measure, because it's going to produce that

which is good. Everything here that everything that God does, it's for good. In fact, it's going to be very good. The goodness, the very goodness of God won't be established in this world without his wrath. That may not fit your theology. But remember, your ways are not His ways. Your thoughts are not his thoughts. And if you're wise, your thoughts need to be nailed to the cross. So that you can have that mind of Messiah and have that right vision, see things clearly through a prophetic perspective. He says in verse nine, for then I will overturn. It's a word of change a word of transformation, I will overturn the people's. Now it's the Hebrew word, Amen. But sometimes this word is used not for people's in the broadest sense. But it's used in regard to the 12 tribes of Israel. Remember the paradigm, God is going to come to a time that for the most part, he's finished with the nations. That time is complete, it's over. As Paul says, He is going to turn his attention back to Israel. And the Redeemer is going to come out of Zion, he is going to turn away the transgression of Jacob. And it's only when Israel gets right then and only then as Messiah taught in Matthew 23. Then and only then can the kingdom be establish verse nine. For then I will overturn the people's into suffer brow, a clear language, a clear speech. Now that word for for clear, is also related to purity, they are going to speak in purity? And what is the outcome of that? To call all of them, speaking of Israel, all of that remanent that 1/3 All of them will call upon the name of the Lord. And notice this, do they have real faith? Yes, they do. Why? They call upon the name of the Lord, to do what? To serve Him. Let me just say something to you. See, I don't want you to be deceived. If you are not interested in serving God, if you don't have a commitment, to do His will, to be a servant. I strongly question your salvation. The Bible says this way, anyone who was in Messiah is a new creation, that which is old. It's passed away. Behold, all things are new. That new nature, that new condition, is going to transform you into a servant of God. This is what we learned from the Fanya. There, you're going to have that pure speech. They are going to call all of them no exceptions. In the name of the Lord, to serve him And then we have the term sim Akkad. To the idiom, one shoulder. It's a idiom that you put shoulders together when you work, there's going to be unity around one objective. And that is to serve God. And all of this came about why? Because of the wrath of God. Verse 10. Now we in our days are seen a foretaste of this prophetic truth in verse 10. think God is a God of restoration, you need to remember that God is a God of restoration. If you don't experience it now in this life, so God has all of eternity, that you might experience perfect restoration. Now, we're going to be talking about cush. We've already mentioned that people Ethiopia. But now we're not talking about all of Ethiopia. But a remnant, those of the Jewish descent that went into exile, found themselves in Ethiopia. And haven't made it back. But they will. And we everyday see a foretaste of that. In Israel, he says in verse 10, from beyond, now, it's the same word that speaks about the Hebrews being from the other side. And the same thing here, from beyond the rivers of Kush, the rivers of Ethiopia. There are my worshipers. This is a word of supplication of intercession. Within the framework of worship. He says, I have my people, those who worship me in Ethiopia. And I'm going to bring them back. He calls them by another name, but put saying, which is the daughter of my scattered once? And what are they going to do? They are going to bring my gift. Now, there's much debate many things about this verse, and the Ark of the Covenant, and putting that aside. But it simply says, this group from Ethiopia, they are going to be brought back in the last days, there's going to be that final remnant of those Jews in Ethiopia that are going to come back. Those who have been worshipping God, they're going to come back with a gift. Look at verse 11. Be Yom ha who have you know that now on that day, it is an expression of judgment on that Day no more will they be ashamed literally, you referring to that feminine the people of God you will not be ashamed from all your deets which you have transgress against me? So I think was

very providential that Carlos tonight that he emphasized Merci, merci. Merci. This Rami and what we're talking about is just this. On that day,

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you will not be ashamed from all your deeds which you transgress against me. For then, it's the timing of God. For then, I will remove from your midst. All those who rejoice in your pride. The ones who once were haughty, prideful, they're not going to remain any longer where on My holy mountain no question what this righteous God is doing. His wrath is going to one day that final outpouring is going to bring about a spiritual change, a redemptive change, a merciful change, a change of forgiveness, where God is not going to any longer remember the transgressions that you transgress against me. Verse 12. And I will leave. Now again, as Rifkin, I went through this, some of the translations, they add words, they take great liberties. But all it says, I will leave in your midst. See, there's going to be a spiritual change. There's no also in the texts. He's not speaking about Israel and others. All of this focuses in on Israel, the Jewish people. And they're going to be a people that are poor and ill and the word Dao having nothing. Probably the best way to translate this Hebrew word Tao is something that is meager. Yeah, have something but not even not for sustenance. There going to be in other words, a dependent people upon God, you know what? There's not a better condition to be in to understand that you are utterly dependent upon God. One of my favorite words in Biblical Hebrew, is the expression ish, Tom. It's translated in a variety of ways. It simply means English man, Tom, well, that's where it gets interesting. Because sometimes, that word means a foolish person, one that is incapable, of taking care of himself. But many times when we see that in the Bible, they translate it as a blameless person. Now, these two things seem very different, to be foolish, and capable of caring for yourself, and blameless. But there's no no conflict. It is when you realize that you can't handle this world, that you are incapable of taking care of yourself, not only in this world, but certainly in regard to the world to come. And when you realize that you are incapable and you trust God, rely upon him. The outcome of that trust that dependence, produces blameless pneus. In a person, we need to understand how much we depend and should depend upon God. It is that being in that meager condition, causes them look at the end diverse wealth. It causes them to trust. Now that word trust means to seek refuge, it means to flee. Like a little child, when scared, runs to his parents, they will trust in the name that is in the character of the Lord. They will recognize the character of God, what it means to be righteous, what it means to be holy, what it means to be just in our last verse, verse 13, and the remnant of Israel, whatever I said several times, see, all of Israel will be saved. It's not speaking about all the Jewish people I wish it was. But it's not my desires, my wants, don't change the reality. scripture, there's only going to be a remnant that all of Israel remember all the Gentile compartment or component, and the Jewish component. That's all of Israel. Because Israel that kingdom people is going to be a people comprise of every nation, every people, every language, and every tribe. I said something to some people earlier this week at a different conference. And we made an observation. And that is, when the truth of God is emphasize, it unites people. You may be of different ethnic backgrounds, different cultures, different classes of life. But for true believers, the truth of God brings unity. Because we're seeking truth because we love him. That's what truth is. It's only according to the truth. Can I know how to love God? Look at verse 13. The remnant of Israel will not do injustice, there's that change. You see what God has done? You go back to verse one. There's that rebellious, that defiled that oppressive city. But it's all different. What's brought the change the wrath of God. See, that's hard for so many people to understand. But remember what I said to you last night, we need that heavenly perspective. Heaven, praise God for His

righteous judgment. You should to agree with that heavenly perspective. The remedy of issue will not do injustice, nor will they speak a lie. What's the opposite of the lie? Truth. They won't do justice, they will not speak a lie. And there will not be found in their mouth. A speech of deceit. They're not going to know the language of deceit. They are going to be transformed by what? By the wrath of God, not them receiving it, but then witnessing the holiness of God. Well, we have just a few verses left. And even though that we have focused in on the judgment, the wrath of God over and over and over through the home through the Fanya. But when we get to verse 14, wow, is there a change? We've sung this several times, I hope we'll say it again tomorrow. This wonderful proclamation of joy of shouting, because of a redemptive change. See the question that we have to ask ourselves is this. Are we going to trust God? Are we going to agree with God? Are we going to have a heavenly perspective that understands that everything, everything that God does, he is deserving? A price? If I could give you some homework to see me? Read Psalm 150, that last Psalm

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sync we see there are two reasons to praise God for what He has done, what he's will do. But the best reason is because of who he is. Never question God's activity. See, people sometimes think, Well, God does righteous things. Yes, but we need To understand that theologically correct? It is because God is absolutely righteous, that everything that he does, is righteous, you see the difference? See, we don't look at godly activity, his acts and stand back and say, did he do righteous? That's wrong. God defines what is righteous and holy. Whatever he does, doesn't have to meet with your approval, your understanding? Because God does it. It is good. It is righteous, it is holy. And it's only when we have that mindset. Are we going to be in the position? And this is where it gets joyful? It's only when we had that mindset, are we going to be submissive to him? And it's through submissiveness to God, that you invite joy into your life, that you invite power into your life, that you receive His provision, and also his perspective. If you can't submit to God, you will not have his perspective. Well, we're going to close at this time. But I would encourage you to read these last verses of chapter three. And see this wondrous God whose plan is perfect. And who will achieve His promises for his covenant people, his old covenant people who will join you and me and receive me that new covenant through faith and the same Savior, the only Savior, you're sure Hamas shear, God is going to bring unity when he brings about the salvation of all of Israel, that Gentile component and Jewish component that we might be one as his kingdom people.

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