

lamb_and_lion_conference (720p)

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SUMMARY KEYWORDS

Anti-Semitism, prophetic perspective, Jeremiah 30:7, triumphant entry, Habakkuk 2:11, Romans 8, kingdom change, redemption, Messiah, Passover, Pharisees, prophetic illiteracy, spiritual change, Lamb and Lion conference.

SPEAKERS

Speaker 1, Intro Voice

Intro Voice 00:00

Ben, Shalom and welcome to via hafte Israel, 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 Zara Avraham Institute based in Israel, although all courses are taught in Hebrew at the institute, Dr Baruch is pleased to share this weekly address in English. To find out more about our work in Israel, please visit us on the web@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson.

Speaker 1 00:42

We are indeed living in some unusual times, as we heard last night, that this world is becoming highly anti semitic, highly against the existence of the nation of Israel. But that should not surprise us if we have a prophetic perspective, because when I read prophecy, I am told that all the nations of the world, did you hear that all the nations of the world will go up to Israel to make war in regard to Jerusalem. And when I look at Jeremiah, chapter 30 and verse seven, it says in Hebrew Ezra, he Leah COVID, which means a time of trouble for Jacob. And here Jacob is referring to Israel. But there's good news, because if we continue to read in that seventh verse, it says humania, yehova, Shea, which means and from it, he will be saved. Now, what that tells me is that we should be optimistic, because even though this world is highly against the Jewish people and the nation of Israel. When we look at the God of the scriptures, we find that he is most pro Israel. And if God is for us, it does not matter who is against us. Now I want you to take out your Bible. We're going to be in two locations, one very briefly, and then we're going to spend most of our time in a passage that you're very familiar with, called the triumphant entry. But I hope that we can look at it perhaps differently than what you normally think about this passage, but the assignment that I have received is called if these stones could talk. Now, what's interesting is this, when I was a sign that that phrase, if stones could cry out. The first thing I did was this. I googled it. And when you do that, you get assistance from AI. And let me just simply say that I vehemently disagree with Mr. Ai, because when you look at that, it says that you should not take this passage literally. It is symbolic, because we all know that stones can't cry out. That's false, because you never see with Mr. Ai any recognition that this is a prophetic passage. I'm not talking about what is found in Luke chapter 19, but I'm talking about the basis for that from the book of Habakkuk and

chapter two. That's where we see that original context for that statement, if stones could cry out, and we'll see why Messiah spoke as he did during this triumphant entry. But I want us to begin very briefly by looking at the book of Romans and chapter eight, the book of Romans and chapter eight, because I want to begin with highly good news. Good news, in regard to a change that is coming, a kingdom change, it says in verse 19, Romans eight, verse 19, for creation has an eager expectation. I wonder if that describes you, because God is going to fulfill His word. He is going to keep all of his promises, both to Israel and to the church, and we should be excited about. That we should be expecting God's faithfulness in everything that he does. So look again for creation with eager expectation. Waits. Now. What are they waiting for? It says, for the revealing of the sons of God. Now notice it doesn't say daughters. It says Son. Now why is that? Because biblically speaking, the term son has some significance. When we talk about sonship. The first thing that should come into our mind is a servant. A son is called to serve his father. And then secondly, a son, even though a daughter has an inheritance, a son has that special inheritance. And we see that God is encouraging us that if we are faithful to serve Him, then we are going to experience this marvelous inheritance. Look now to verse 21 because this creation also will be set free from the bondage of corruption. Now that word corruption, if you do a good study of it, it is directly tied to sin, and let's be more specific, the consequences of sin. And what we're told is this, that we should have that eager expectation, because we who are going to experience a kingdom reality, a kingdom eternity, we are never going to know the consequence of sin, because our Lord and Savior paid the price in full for us. So there's good news in this passage, look again, because creation itself will be set free from the bondage of corruption, into the freedom I like that word, into the freedom of the Glory of the children of God. Now notice the difference. In verse 19, we see the word sons, but in verse 21 we have the word children. They're not interchangeable. There is a significant difference between them. A son is a servant, a son is an heir. But whenever that word children appear in the Bible, it speaks about endearment, it speaks about love. And what we find is this, everything that God's going to do, it is because God is love, and he loves holiness. He loves righteousness, and he loves to manifest His glory, and he's going to do that in an awesome way as he establishes His kingdom. But keep reading, because that kingdom we should have, that eager expectation. But the problem is this, it's not now. And notice what the scripture says in verse 22 For we know that all of creation groans together and suffers together until now. That's that present reality that causes us to groan and to suffer. But whenever we see that expression in the Bible, until now, get ready, because change is coming, and that's what we see in this final verse, look now to verse 23 it says, But not only this, now, that is another Greek idiom that tells us that change is coming, not only this, but God's going to do something More. And what is that? It says, but also these, those are the ones who had the first fruit of the Spirit. Now, Who's he talking to? He's talking to believers, those who've experienced God's grace, those who know the salvation, and by the way, that word salvation is a word of victory. So you can be assured, if you have experienced salvation through God's redemptive plan, you are going to know eternal victory. But he says here,

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but we ourselves in ourselves. Us, we groan. Now it's a word of sorrow, it's a word of pain. But what are we waiting for? What are we expecting? Just keep reading. It says that we should be expecting adoption. Now some Bibles will say divine adoption, because the one who is adopting is God. And what it tells us is that we're going to experience this adoption and notice the consequences. It says this adoption into sons. And then it concludes with a very important statement where it says, the redemption

of our body. Now, do you understand what Paul is referring to here? What he says, the redemption of our body. Remember, we are going to be set free from the bondage of corruption, and we are going to receive a new body. And when is that? At the time of what Paul calls our blessed hope. It gives us hope that we are going to experience eternal blessing. And then it tells us that likewise, we are going to receive that new body that will never be tied to mortality, never tied or connected to corruption, but we are going to know and manifest the glory of God. But there's a difference. Now, when Messiah was on that Mount of Transfiguration, he himself emitted the glory of God. That's not us. We are going to reflect the glory of God. It is because of him in our life and him changing our life that we are going to be instruments that praise him, glorify Him, and demonstrate that he, as we talked about last night, is that way the truth, and that he and he alone, gives life. Now what I want us to do with the rest of the time that I have is I want you to turn to the book of Luke and chapter 19. The Book of Luke and chapter 19, we're going to begin in verse 37 and again, this passage is known as the triumphant entry. Why? Because Messiah had his intention to do something that gave to His followers, gave to his people, and gave even to Israel. This victory, this Triumph. But here's the problem, if you are not expectant, if you do not have that eager expectation, you're not going to be ready. And my sadness is this, as I travel and go to different theological institutions, I see that more and more among the evangelicals, they deny that blessed hope the rapture. And you know what that tells me? See, if you remember Romans chapter eight, these few verses we looked at, if you are a true believer, you cannot have peace in this world, because you are going to be like all of creation, which is groaning and suffering together, because we don't like the world. We don't belong to this place. We are sojourners and foreigners and aliens. Why? Because our citizenship is in the kingdom of God, and we want that change. And hopefully you want that change now you're not at peace, but you want the fulfillment of God's promises and his blessings. And this is why Messiah came the first time. This is what he wanted to do, and he wanted to do it first and foremost for Israel. Now that's not an exclusive club. Last night. I enjoyed, by the way, avi's message very much, and in that, if you pay close attention, and I was he spoke about a verse from the book of Romans in chapter 11, where it says, And all Israel will be saved. Now that does not mean that every Jewish person. And is going to find salvation experience that redemption through the blood of the Lamb. I wish it would, but it's not. When he talks about all of Israel, we have to be guided by the context of Paul's words. Remember when he says a few verses earlier, he talks about the fullness of the nations, the fullness of the Gentiles, and he says, when they come in, so when that number is complete, what's God going to do? God is going to pivot back to Israel, because we know something that God is going to bring a remnant of every nation, every tribe, every people and every language. Now we read from the Abrahamic covenant that God's desire is to bless all the families of the earth. That's his desire, but it's conditional. We learn from Abraham it's conditional on faith, on receiving that gospel. Now, why do I say that? Well, if you read sometime Galatians, chapter three and verse 16, it tells us that this Abrahamic Covenant, the foundation of it, who's called the seed of Abraham. Notice seed in the singular, that seed is Messiah. So the only way to experience that blessing is through faith in the seed of Abraham, in the Messiah, and we know that there's going to be a remnant from every nation, every tribe, every people, every language, including the nation of Israel, as we learned last night from Avi, God has not replaced Israel with the Church, but God is going to, in the last days, he is going to move mightily in order to bring that remnant. And we can know very clearly from the Book of Zechariah that 1/3 remnant that is going to be brought into the kingdom the same way, because there's only one way, and that is through that gospel, through that plan of salvation, through the redemption that comes through the Lamb of God. So we have one way, and God is going to manifest His

faithfulness to the Jewish people in the last days. Now, remember what I quoted, there's going to be a war Zechariah, 14. All the nations of the earth are going to want to make war for Jerusalem, and there will be a time of trouble for Jacob. All of this is going to happen. Why? Why would God allow it? He has a reason. Because, through this time of trouble, through this persecution, the greatest number of Jewish people will come to faith. Never question God, never doubt the ways of God. He is going to demonstrate his faithfulness. But I want you to look at Luke chapter 19, and let's begin with verse 37 we read here, but he drawing near to the descent of the Mount of Olives. Now there's an additional word in the Greek text that is so often ignored. It is the Greek word which is translated already, and whenever that word appears, it gives the context for whatever verse it's found in, and emphatic, it emphasizes something. And we see here that Messiah is coming, and he's getting ready to descend, because he's on the Mount of Olives, but he's coming to Jerusalem, and he's going to go down that descent in order to cross over the Kidron Valley and enter into the holy city, the city of Jerusalem. And notice what happens. Keep reading in verse 37

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and all the multitude of the disciples now notice we're not just talking about those 12 Disciples, but there was a larger group of followers of those who believed in Christ and were loyal to him, that were his disciples. And notice what they began to do. Look again. Right, and all the multitude of the disciples, they began to rejoice. And this rejoicing had a purpose. It wasn't rejoicing in themselves, but it was rejoicing keep reading to praise God with a great voice concerning the powerful things which they had seen now, these powerful things, speaking of his miracles, his healing, his mighty deeds, and all of these things pointed to one truth, and that is that that Messiah, Yeshua, HaMashiach, Jesus of Nazareth, is Emmanuel, God with us. So he did all of these powerful things. They witnessed them, and they were worshiping God, rejoicing, praising God for them. Look at the next verse, verse 38 saying and we have to clean up something. One of the things that that disappoints me is how careless translators are, because what your Bible will say is this, Blessed is the King who comes? Doesn't say that in the Greek language because two words are in the passive voice. Now, one of the purposes of the paps passive voice is to show a purpose, a reason. And what it really says here is that this king was made a blessing. He was caused to be blessed. Why? This is why he's coming. He is coming for the purpose of blessing. Now it doesn't say that he comes. It says literally that he was made to come. Why is that important? What the Scripture is doing is this. It's emphasizing his submissiveness. He does nothing on his own, read John's Gospel. He says over and over in John's gospel, what he hears is what he says. What he hears is what he does. He is always submissive and the Son of Man, that term, Son of man, should be understood as an example for you and me. So we also should learn how to submit to the instructions and the commandments of our Heavenly Father. And where do we find such instruction in this book? In fact, there's no other location where we find the instructions from God to humanity, just in what the world calls the Bible, it is a holy book that reveals to us the purposes of God, so that we can submit to them and that we can honor God, because we have been made becoming that new creation. We are now his servants. So it says, here the king. Now that word King, see in Hebrew, when we hear the term Messiah, meshiach, we usually put another word before it Melech Ha Mashiach, which means king Messiah. So when it says the King who is blessed is being brought, he's being made to come, it's for the purpose of him doing the work of the king. And he is our king, and he is our Redeemer. This is why he's coming in the name of the Lord. And notice the outcome. It says Peace in heaven. Now that word peace, if we understand it correctly, it has two consequences. First of all, the Hebrew word for

peace has to do with a fulfillment, specifically a fulfillment of the will of God. That's why Messiah was coming. That's why he was responsive, humble, obedient, because he wanted to fulfill the purposes of God. And it says here, as we keep reading, this term Peace in heaven. The second aspect that it teaches us is reconciliation. There can never be Peace in heaven without Re. Conciliation. And that's why Messiah was coming into Jerusalem. That's why he was on that descent from the Mount of Olives to Jerusalem. Because he was coming to do the work of redemption. He was going to bring about reconciliation between humanity and God and notice how this verse concludes, and glory in the highest. Now, what is the purpose of that phrase? Well, would you not agree that glory in the highest can only refer to the glory of God. What this verse is telling us is that all that he's come to do stems from God's plan, his purposes, and therefore, he should be praised, he should be worshiped, he should be adored. Move on to the next verse, verse 39 I want you to see a contrast in verse 39 because we have this great multitude of the disciples rejoicing and praising God with an acknowledgement of who he is, meaning Messiah, and why he is coming, they understood this because this is not happening in a vacuum. This is all happening within the context of Passover. And whenever Passover is mentioned in the Bible, one thought should come into your mind, and that is redemption. He is coming. And he says this over and over. He says, you know that Passover is coming and I'm going up to Jerusalem. I will be betrayed and delivered over and put to death. In fact, if you read Matthew's gospel, he is most specific. He not just says that he's going to die, but he even says how he's going to die, and that is through crucifixion. But nevertheless, he didn't flee from this. He submitted to his father's perfect plan. He came for the purpose of redeeming humanity. But notice verse 39 it says here and certain ones of the Pharisees from the crowd, meaning they were there. They saw what was going on? They saw this multitude of disciples, rejoicing, worshiping, praising God, and notice what they said. They said to Him, meaning they said to Messiah, Teacher. Now I understand that that that many people believe that the term Rabbi means teacher. Now in a colloquium, that's that's true, but when we look at the etymology of the word, it's not because the term and the Greek word here is just that teacher.

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When you look at it in the Hebrew New Testament, they translated Rabi. That's not correct. You know, the word rabbi or Rabbi means my great one. Now I never use the term rabbi in regard to myself or anyone, because when you understand the true meaning of that word, there is only hear this. There is only one rabbi, only one, and he's the only one who is worthy of such a title. He is truly that great one, that mighty one. There is no other. So they say to him, Teacher, and they use a very strong word. They say, rebuke your disciples. Why? Well, it's obvious they were in disagreement. They did not like this, rejoicing. They were not of the mindset to understand why he was coming. Why? Because they did not have a prophetic perspective. Let me just share with you something. If you are not studying prophecy, you are going to be either deceived or you're not going to be living with that proper expectation. Things are going to be happy. Happening and you're going to be confused by them. My advice to you is be committed to biblical prophecy. Learn that it prepares us for what God is going to do. Why? Well, what does the Scripture say? God does nothing? Did you hear that God does nothing less. First, he reveals it to who the prophets. If we're going to be ready, if we're going to be prepared, if we're going to be found faithful, then we need to understand prophetic truth. And the only place to find prophetic truth is in the Holy Scriptures. It says, Here, look at the next verse. Notice how Messiah responds. Verse 40, and he answered. He said to them, speaking to this group of Pharisees, I say to you, if these meaning these disciples, if these will be silent. He says, the stones will shout. Now it's the Greek word cross. 'em, and

that word speaks of not crying out, but literally shouting out. It is a word of screaming. It is a word that captures attention. And what he's saying is this, he is totally in disagreement with the requests of the Pharisees. He says, if these are silent, if I should rebuke them, it's not going to solve your problem. Because, literally, not symbolically, literally, the stones will shout. Now what I want you to understand is his statement comes to us with a specific context. I want you to just listen for a moment. You can write down these verses that I'm going to refer to, but they're all found in one chapter and the prophecy of Habakkuk and chapter two. Now, in Habakkuk, chapter two now, there's that famous verse. It's frequently mistranslated where it says, The just will live by faith. It's not the word just do a good research. It's the word righteous. Why? Because faith leads to righteousness. You need to agree with that. You need to embrace that. We see that as a Torah principle, Genesis 15 and verse six, Abraham believed in God, that is, he had faith. And God, we all know this. I counted it to him as righteousness. See the Torah in and of itself. Paul says, The Torah is holy, it is good, it is righteous, but the Torah in and of itself is powerless. Did you know that it's powerless? The Torah cannot change me. The more I study the commandments of God, I learn something about myself. I learn how unrighteous I am. I learn that in and of myself there is no hope. So the Torah proclaims boldly to humanity that we are unrighteous, and the purpose of the Torah is to move me to faith, because only faith, faith in God's provision. We've heard twice the sounding of the shofar. Now most people don't understand what the shofar proclaims. We see, for example, in Genesis, chapter 22 the first hint to the shofar. Remember, this is the passage the binding of Yitzchak, akedat Yitzchak, where it says here that there, in order that Yitzchak would live, that God provided a ram in his place, and that Ram was caught in the thicket by his horns. And as we keep reading, we see something. We see that God sees. That's what the scripture says. I. You know the song Jehovah Jireh literally means that he provides. It means that he first sees, and because he sees, then he provides. And we find that the blasting of the shofar, it's a wonderful sound. The blasting of the shofar reminds us of what God provides for life. It is connected to the promise of God. And secondly, if you read Genesis 22 it says here, within that context, that the children of Israel are going to inherit the gate of their enemies. What does that symbolize victory? When you possess the gate of your enemy, you have defeated them, and we defeat the enemy by God's provision. So when the shofar sounds, you should remember what God has provided for you when we're speaking of the Messiah, in order that we might have victory. And what's good is it's eternal victory. Look at Verse 40 again, says, And he answered, He said to them, I say to you, if these will be silent, the stones will cry out, literally, they will shout. Now in Habakkuk, chapter two, it tells us. In verse nine, it begins with a word of indictment against those who want to build up their house, bless their family by desiring Betsa Ara, which is evil gain or evil profit. Let me just share something with you. You don't secure your life, you don't secure your family. You don't secure anything by desiring evil gain. And then he tells us later on in that same second chapter, he says Woe. Now that word woe in Hebrew, it means that unless there's a change, disaster is coming, it is a call to repentance, and it says Woe to those who want to build up a city by bloodshed, or those who want to establish a town, a Kiria in Hebrew, a municipality through unrighteousness, and then we have in verse 11. That's the verse I want you to think about, because in verse 11, we read something.

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Now the context is important, because we don't secure our future by evil gain. We don't build up a community through bloodshed and unrighteousness. See the reason why Messiah said what he did about if these are silent, the stones will cry out. The reason for that is that he's speaking directly to

these Pharisees, and what are their plans? They want to get them him. They want to kill him. They want to shed innocent blood. Why? Because, from their perspective, a non prophetic one, it is expedient. Remember what the high priest said, it's better for one man to perish than the entire nation they didn't understand anything in regards to God's plan. Now the verse I'm going to read it Habakkuk, chapter two and verse 11. It says, here for a stone from the wall will shout. Now that word is the Hebrew phrase Tiz ACH. Now the first letter in that root is a zine. It's like an English Z sound, but there's another word where in modern Hebrew, they can be used interchangeably, but not in Biblical Hebrew. I'll give you an example of it when it's not a zine, but it's the. Hebrew letter Sada, which is more of a tz or a TS when it's that it has a similar, but a very different application. Let me give you the example. Remember Mordecai in the book of Esther when he heard about haman's evil plan. Now, it had nothing to do with God's plan, his purposes. Haman was thoroughly evil. And what did he want to do? Because of his own pride, he wanted to exterminate the Jewish people. And it says here that Mordecai went into the street, into the square of the city, and what did he do? He shouted out. He cried out. And this word with a zine, means to cry out because of something that is happening that is against the will of God. Mordecai knew that Haman was not a servant of God, but was hostile to the plans and the purposes of God. So that's found in Esther, chapter four and verse one. But let me give you another scripture. And I'm speaking about Genesis, chapter 27 and verse 34 Genesis, chapter 27 and verse 34 now the person who is going to scream cry out, is a very wicked one, and his name is Esau. We know prophetically, God says that He hates Esau. And if we look at the New Testament in the book of Hebrews, it tells us, in chapter 12, that Esau is a perverse that means wicked and immoral man, that's Esau. And why was he crying out? Why did he scream? Because he was disappointed that what God had prophesied to their mother. I'm speaking about Rebecca. Remember what Rebekah knew that Isaac didn't know that the younger was going to be the firstborn. He purchased it fair and square, and that the older would serve the younger. This was whose will, God's will, and now it was coming about. And when Esau realized it was going to be fulfilled, he cried out, why? Because he didn't like the fulfillment of God's prophetic truth. He was against what God stood for, and therefore Messiah. When he quotes that verse from Habakkuk, chapter two and verse 11, he's saying to them, he's saying, you are against my plans, my purposes, what I am going to do, read on there's consequences if you choose foolishly. What's choosing foolishly disagreeing with God's word. Anyone who reads the Scripture and does not submit to it. Is a fool in the eyes of God. Notice what he says. Look at Verse 41 and as he drew near after seeing the city, what did he do? He wept over her, her because city is feminine in the biblical language, saying verse 42 saying that if you knew even you and also in this your day. Notice this, this is the context is triumph. The context is victory, and God wants to do it for who Israel, but because they are not prophetically prepared, because they are prophetically illiterate, these leaders miss out on this special day, a day that Messiah was coming into Jerusalem within the context of Passover in order to do the will of God. And what does he say? Look again at verse 42 say. Saying that if you knew, even you that this was your day and the things that make for your peace. But now and we see a problem, because I looked at most English translations and they get it wrong, because they're talking about the things that's plural, right, the things that make for your peace. Now, what they do, they're careless, because as it continues, they translate it in the plural, but it's not, it is literally in the third person singular. What does that tell us? It's speaking about Messiah, all these wonderful things that God does through his son in order to bring about peace that is the fulfillment of God's plan. It all centers on him, not on you, not on me, but on him. And it literally says, here, but now, because of this rebelliousness, because of this prophetic illiteracy, it says, But now, literally he is hidden from your eyes. What does that mean? He's going away

the time for that redemption, that kingdom change is lost. This is what he's telling his people. Look at verse 43 instead of experiencing that victory, that promise of God, what's going to happen when we are prophetically illiterate, this is what we can expect. Look at Verse 43 because the days will come upon you that the enemy will place around you, and it's a word in Greek for a siege wall, so that they can lay siege and enter into the city, and they will surround you, and they will box you in on every side. For what purpose? Look at Verse 44 last verse, and they will level you to the ground, and your children with you, and there will not remain for you a stone upon stone. Why? It says because you did not know the season of your visitation. Now I want to conclude very briefly by talking about this word visitation. It is a word that appears frequently in prophecy. Now this word, in fact, it's the same word. If you go to the bank today in Israel and you make a deposit, you have cash and you make a deposit, let me ask you a question, how much of your money do you want to enter into your account. What's the answer all of it? And this word speaks about God visiting. It can be for a good purpose or a not good purpose, His judgment, but what it speaks of is his commitment to do what is necessary, to do what is right, according to his character and according to his Word. And he's saying to them,

Speaker 1 48:48

I'm all in and this context, he came for what? For the purpose of redemption, to shed his blood in order that the world could be reconciled unto God, but because of the leaders. And let me just share with you, if you are in a congregation where the leader, the one who stands where I stand, doesn't love this book, or doubts this book, or doesn't apply this book to his life, you need to leave because you are only going to find God's pleasure. You are only going to leave a god pleasing life if you submit in entirety to this book, that's how we find God being well pleased with his servants and these leaders, these Pharisees, they did not understand the timing they should have. The prophets are clear when Messiah had to come before. Just read Daniel before the destruction of that second temple, he came right on time to do exactly what Messiah was called to do for his first work. And the good news is this, he is coming back, and he's coming back for those who believe in Him, those who have accepted his gospel, and he is going to redeem us, and that means give us that new body so that we can have an eternal experience with the kingdom of God. Good news that day will not come until we see something, that kingdom will not be established, until first there is a spiritual change in Israel. And I look forward to Nathan Jones message today about how we can behave in order to make that change, encourage that change within Israel, Father God, we, thank you for who you are. We, thank you for your wonderful word. We, thank you for the Scriptures. And Father, I'm grateful that I've had this opportunity to be here in Denton, to be part of the Lamb and Lion conference. We thank you for their faithfulness to our ministry, their monthly generosity to our work. And we ask Lord that you bless Lamb and Lion Ministries, that you work mightily in them and through them, that your truth goes forth, and we are witnesses of this change that will happen in Israel. May you speed these days, may we be found faithful to you. Be the glory today, tomorrow and forever. In yeshuas name, we pray amen.

Intro Voice 52:06

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.org. There you will find articles in numerous other lectures by Baruch. These teachings are in video form. 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 Him, Shalom from Israel. You.