

Micah Chapter 4

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SUMMARY KEYWORDS

god, verse, messiah, speaking, word, people, israel, kingdom, zion, lord, millennial kingdom, chapter, jerusalem, rule, jacob, prophecy, scripture, temple, nation, prophesying

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Shalom, and welcome to via hafta yisrayl, a Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher, Dr baru shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zerah Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Brooke is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot o RG That's one word love Israel dot o RG. Now, here's Baroque with today's lesson,

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God is faithful, the good work that he's began, the Scripture says he's going to complete and for that to be a reality, the Kingdom has to be established. And God has promised through his prophets through His only begotten Son, Messiah show that until Israel says, Bless it is the one who comes in the name of the Lord. Until that happens, Messiah is not going to return. I'm speaking about the second coming in order to establish that kingdom. So there has to be a change in Israel spiritual condition. And when we look at chapter four, we see that change how it's going to look the consequences of when Israel gets right with God. So if you have not take out your Bible, and look with me to this prophecy of Myka and chapter four, now, there's a term that we need to be familiar with. And that is a term in Hebrew, a hurry to mean which is the last days the End Times. And this fourth chapter, for the most part, a certainly the first part of it is an N times A last day prophecy. Now when we have the term in times or last days, we need to realize that that individuals use that differently. For example, when you look at the book of Acts, and you see Peters message on Pentecost, he uses a scripture from the prophecy of UL Joel, and he says we are in the last days. Why? Because there's a kingdom reality. Because by faith through that gospel, a person can spirits the kingdom, now within them through the Holy Spirit. So the ministry of Messiah, His death, burial, and resurrection, him pouring out His Spirit. When that happens, we can say in a general in a very broad sense that we've entered the last days, the in times. But in reality, when most people theologians use that term, the in times, we're not speaking about from the time of Pentecost, that Pentecost and the outpouring of the Holy Spirit, when redemption is available, a personal Redemption at forgiveness of sins. Most of the time, we're not speaking about that. You can say the end times for a very broad portion of time that related to certainly what people think of in the end, the birth pains that Messiah spoke of those seals that Revelation speaks of the trumpets, the bolts, the end times in a general sense, but specifically, to the time of the end the end of this ah, also, we can be even more specific. There are some theologians that they use the term the last days, the end times, to speak specifically about Daniel's 70th week, those last seven years, from the time that the temple is

built and begins to function until the kingdom of God with the second coming of Messiah is established. But here in this fourth chapter, when the term the in times are mentioned, it is not speaking about those periods of time. Rather, it's speaking about the millennial kingdom. We see that same thing. In fact, if you're not aware of this, Chapter Four of Myka is most similar, most most similar to Isaiah chapter two. It begins the same way it's going to happen in the last days the in time And both of those passages are speaking about a millennial kingdom, what will be going on in the millennial kingdom? Now, let me just simply say, because I know many of you are concerned about the course. And when I mean that about the grade, what do I need to know to do? Well, why I'm telling you right now, for the purpose of this course, this lecture is of the utmost importance, because you are going to have to respond in questions in regard to what we're studying now. And we need to affirm when we look at it, it's not speaking about something that's happened, not speaking about something that that is going to be experienced prior to the establishment of the Kingdom. So let's look at this, a view into the millennial kingdom, chapter four. And it will come about in the last days, that the mountain of the house of the Lord now here again, we need to know prophetic terms. And the word mountain in the Bible within prophecy, a mountain speaks of a seat of government, a place of administration, it can be thought of where an empire is, is based. Now, in the same way, in other prophecy, we had the term beast, and a base is an empire. So the government where that government is base is called a mountain. And what we find here, look carefully, it will come about in the last days, that the mountain of the house of the Lord that tells us that the Kingdom government is going to be based in the temple. That shouldn't surprise us, because we know that Messiah is going to dwell within that temple during the Millennial Kingdom. And why do we know this? Well, there's a couple of reasons. First of all, if you read the book of Numbers, you will see in Numbers, chapter eight, the very last verse, that when Moses went to dedicate inaugurate by the way, that word dedicate is the same word for the Jewish festival called Hanukkah. It has to put something to inaugurate to put something into action. And we find that when Moses went to bring about a new worship, what type of worship Am I speaking of, I'm speaking of a tabernacle worship, he went into the tabernacle, and he went all the way to the holy place, and not just a holy place. But on the other side of that veil, the pearl cut. And there as he was in the Holy of Holies, the Scripture says, the very last verse of that chapter, tells us that he heard the voice of God speaking to him, between the chairman from that mercy seat that is on the Ark of the Covenant. So this place has to do with where the presence of God was in this world, in a unique way. God is sovereign, God is omnipotent, He is everywhere, but in a unique way, a special way. God dwelt in that location. We know that the the Antichrist is going to go to that same place, the Holy of Holies, according to Matthew 24, and verse 15, and Second Thessalonians, two, verses, three, four, and five, he's going to go into the holy place the sanctuary. Most Bibles will say, temple, but it's a different word. It's not the normal word for temple. But it's a word for the Holy of Holies in Greek, the word nails, not the word heroin, and he's going to proclaim that he's God, and create the abomination of desolation. So the point here is that in the kingdom of God, that temple area, the Temple Mount, where it says, the mountain of the house of the Lord is going to be vital. It is going to be the seat of authority, where the King of kings the Lord of lords, Messiah sure is going to rule and notice what it says Now your Bible probably says that the mountain of the house of the Lord will be established. And that's fine. But the word here is a word known. I tell you that because I want you to realize that in preparing these lectures, spend time on the vocabulary, not important that you know these words, but the meaning of them, not how to pronounce them. But the significance. And this word, and just basic Hebrew means correct. It has to do with something being right, proper. And what God is telling us is, in the last days, he's going to bring the temple that sits upon that mountain,

he's going to make it correct. And how's he going to do that, with the presence of his son, who's going to sit in that location where the the glory of God was in the tabernacle and prove or after that in the temple. So this place is going to be established may correct and is going to be notice what it says, the head, the chief of all mountains, meaning, it is going to be the government over all governments. And it is going to be lifted up above all hills. Now, this is just a synonym for a mountain. It shows us that we're still dealing with Hebrew poetry, it simply did tell us, it's going to be lifted up. And this word for being lifted up or raise has to do with being exalted in a glorious manner. So it's going to be lifted up above every hill, and what's going to be the outcome.

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And people's in the plural, meaning many different people, people from different backgrounds, different cultures, different languages, different color of skin, peoples are going to stream and I want to use that word stream into it. This is a word, we're in the noun, it's a verb here, it's a word for river. So we know in the book of Revelation, John speaks about many waters. And when he speaks about waters, he's not literally speaking about water, but the people. And so we see that this kingdom, although it's going to have something that's foundational, the righteousness of God, the glory of God, the character of God, but there's also going to be a diversity of humanity. As we see elsewhere in the Scripture, people from every place, nation, tribe, and language, there'll be great diversity. But they all have something in common, and that is that they've experience the redemption of Messiah. So this time, and in Hebrew, we speak about your MO Thomas SCIAAC, which means the days of Messiah, and we're speaking about his kingdom rule. And that's what this is all about. So many people are going to stream into this place, this mountain, the temple of the Lord, verse 12, or verse two.

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And many nations, and this is the word for for different ethnic groups as well. Many nations, they will say, Go, let us come up to the mountain of the Lord to the house, of the God of Jacob. Now, what a wonderful name, Jacob, because Jacob literally means don't believe what others tell you. But the name Jacob means one who follows after with a purpose, one who is pursuing a reward. And that reward is inherently related, it is connected to the will of God. And that's why so frequently, don't encounter the God of Abraham, don't encounter the God of Isaac, sometimes the God of Abraham, Isaac and Jacob. But when it stands alone, it's always the God of Jacob, because this is the God whose purpose is in with reward. And that named the God of Jacob is an encouragement to you and to me to perceive to follow after to pursue what is the will of God. So these people are going to come and go up to the mountain of the Lord to the house of the God of Jacob, and what is he going to do? And He will teach us. And I checked this morning, over 30 translations, and none of it, none of them translates this properly, He will teach them, most will say, his ways. But if we simply say his ways, we leave out a word. It is a preposition, and here it's a one letter prefix that's attached to the word. Some of the translations, well, they recognize this word. And they say, He will teach us about his ways. But it's not the word about it literally is the word in Hebrew men. Here, it's just the first letter that noon falls out. And it's Mithra hub, meaning from his ways. Now, this is important, because we are going to be taught based upon how the Lord behaves, what are his ways, so we learn from his ways, he wants us to behave like he behaves, and it gets more specific on what we're referring to hear once more, He will teach us from His ways, and we will walk in his pathways for and this is vital, I would underline this next section of the Scripture, I would write it down, you will be tested over it. This next sentence has great

theological implications. It is a necessity to understand what God is saying here. And it's the failure to do so that causes many people. In fact, within the evangelical world, more and more are denying the millennial kingdom. They're just saying, Oh, I believe in a kingdom and they just merged the millennial kingdom and the New Jerusalem together, you ought not do that. We need to be people that understand the allotment of times what God's going to do in each of these dispensations, these time epics, in order that we can, if we know we can participate in obedience, in a way that's pleasing to Him. Notice what it says, For from Sion from Zion. Now again, what did you learn about Zion?

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It is a kingdom word. Now, normally, in prophecy, remember prophecy is frequently poetic. And the number one characteristic of Hebrew poetry is and I hope you can answer that. It is parallelism, one thing is like another. And when Zion is mentioned, what is parallel to it is Jerusalem. And fact we can define ceiling Zion by simply speaking about Jerusalem, but in their redemptive state, after Jerusalem has experienced that redemption, which is brought about by the return of Messiah, he's the one that's going to bring these changes. He's the one that is going to bring about a glorious, godly, holy, righteous change in these nation, among these people, and among all his covenant people. I'm speaking about his new covenant people through the gospel. So for from Zion, will go forth the law. Now, when Messiah and this is I realized problematic for so many, but when Messiah, this one who died upon the cross, who rose from the dead when he returns, and he rules over that kingdom in Jerusalem, and by the way, we're going to be ruling and reign with him what he wants, we're going to be the ones carrying it out, read carefully, this great chapter about the millennial kingdom from the book of Revelation and chapter 20. So we will rule and reign with Him and His rule his administration is going to be based upon the law, the Torah, the commandments, why because The commandments, although they don't make me righteous, only the grace of God does that no one is justified by works of the law. were justified by grace through faith and the sufficiency of what he did on that tree, having nothing to do with me. But if we're talking about eight righteousness, what does Paul say in Romans chapter eight and verse four, another vital scripture. See, if we don't look at the whole council of God's word, we're not going to see the vantage point, we're not going to have the perspective that we should have. And Paul says in Romans eight and verse for those who walk not in the flesh, but those who walk in the Spirit, fulfilled the righteousness of the law. The law is not an instrument that makes me righteous, but it defines what is righteous. And that's why it says, during this millennial kingdom, the law will go forth from Zion, and the word of the LORD from Jerusalem. We see law is parallel with word we see Zion is parallel with Jerusalem. We see the word in verse 13, based upon the law going forth, what is going to be able to be done? Look at verse three. And he will judge how's he going to judge based upon the commandments of God? Because his kingdom is going to be a kingdom of righteousness. So he will judge between people's many peoples, and what will he do? He will reprove reproof, or this word can be convict anything that is against the character of God? I'm asking a question. How does one know the character of God very simple. When you look at his commandments, you see his character.

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One of the sad things is, is that people, believers, many pastors been believers for years. They don't understand one of the foundational principles of the gospel. When you look at the Gospels, all of the Matthew, Mark, Luke, and John, you will see how the leaders now remember the leaders here 2800 years ago, almost 800 years before the birth of Messiah, these leaders were ungodly, these leaders

were wicked, these leaders were rebellious. And that same rebellious leadership was present when Messiah came the first time. And what did they continue to try to do? They try to trap him. They wanted to test him to show that he was a sinner. They wanted to discredit him. But what does the scripture tell us? Messiah never, ever sin. He was tempted in all points. He was a human being, but he never sin. He never violated the commandments of God. And the fact that he never violated the commandments of God. Yes, that means that he could be that sacrifice for your son and my son. He could be the Redeemer. But it also tells us that He manifested the character of his father, because the commandments manifest righteousness again. They don't make one righteous, but they define what is righteous and unrighteous. And that's why Messiah Cain, and he lived perfectly never transgressing, never violating, never breaking any commandment. So he will judge. And the reason why verse three comes after first to verse two tells us what's going to be present the law of God, the Word of God, and he is going to in verse three, judge by means of that Judge many people's and he will reprove, He will convict the nation, strong nations, even those that are far away. And it's only through his righteous administration, his enforcing of the commandments of God, that there's going to be a change. That kingdom will be very different than the one that we're living in. Because in this world, there's war. and it's going to get worse. Messiah taught. There'll be an increase of wars in the last days, Nation will rise against nation ethnic group against ethnic group kingdom against kingdom. And here it says, but in this time, under messiahs rule, they will beat their swords into gardening equipment into shovels or spades and their spears, they will become for for pruning sheers. Now I want to pause for a moment, because this word, so significant, this word for a pruning, it's an instrument that you can cut off, you go to a bush, you want to trim that bush, prune that bush, get rid of the things that aren't healthy for it, the dead branches and such, you cut them off. And what's important is this same word is used within the sense of worship. Why is that? Because when we worship God properly, when we take his word and apply it to our life,

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worship acts as a pruning or shearing vessel, it helps us get rid of those things that hinder us. Godly worship changes us, so that we're better able to serve God. So here, it says, They will beat their swords into into gardening equipment, and also their spears into another word parallelism, another word for pruning shears, or gardening equipment. And he also says, Because of this, they will not lift up nation will not lift up against nation, a sword, nor will be the taught anymore. War, what's his speaking about? A true peace. Now let's pause for a moment and see what has happened. The false prophets, they are proclaiming Peace, pace, but through their sinful desires, through the desires of the flesh, what they want, not the will of God. But here, there's a change. God wants peace. But there's only one way for peace to be established. And that is according to God's plan, his purpose that Messiah brought about and we are supposed to participate, and spreading that message of his work to all people, and to do so because the love of God through Messiah dwells within us. And we are be equipped with the spirit of Messiah, the Holy Spirit, the Spirit of God, in order to serve successfully carrying out God's will. This is what this scripture is calling us to do. So there's not going to be war, there's not going to be weapons in the Jerusalem, the millennial kingdom, verse, verse four.

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And a man will dwell underneath his fig tree. And underneath, excuse me, his vine, a man will dwell underneath his vine, and under his fig tree, he'll be there. It is an idiom for rest. He will be at rest. It is

an outcome of peace. When God's righteousness is established, when His ways are embraced, there's going to be peace, and there's not going to be anyone notice what it says. And no one will make him afraid. The word for afraid here is the same word that's derived in modern Hebrew, for going into that medical condition of being in shock. Sometimes something scares someone so much something to happen to them, their body can't function anymore longer. And what he's saying is, there will be nothing that hinders us from functioning according to the will the purposes of God for and what brings us about, well, here again, I would highlight the last part of verse five, because he says, For the mouth of the Lord of host, very significant, and so many other prophecies, for example, in Jeremiah, we see the Lord of hosts, the Lord of hosts, all throughout Ezekiel, Isaiah, but not so much here. But here the Lord of Hosts speaks about it's an idiom for God being fully, completely mighty and powerful, to carry out anything that he wants to do. So the Lord of hosts, he has spoken. Now, this is a word that relates to the revelation of God, for the Lord of hosts, his mouth, has spoken. What we should take away from this, and this is why I said underline it is that it's the word of God, that brings us all about for the individual in your life, for your family, for your community, for the world, what the world needs to experience, righteousness, peace, to not be in the midst of conflict, and destruction, is the word of God. And that's why there is never a better use of your time than studying this book, learning the truth of God, this truth is what brings change verse five, for all the people, they walk in the name, remember, name, his character, in the name of, of his God, people, they choose a God according to that character of that God, what they want that God to be. But notice the difference. We don't walk in the character of the God that we want. It says, rather, very important, he says, but we that word, but in contrast, but we walk in the name of the Lord. Now notice the change, not just in the name of his God, what that person says, Is God, but we have the name that sacred, that holy name of God that we spoke of yesterday, that name that speaks about the God who was is and will be the God who transcends all the God who is unique. This term, Jehovah God, so we walk in the name of the Lord our God, forever and ever meaning this.

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Because of who he is, there's never a need to change. Now, again, in order to appreciate this, we have to understand the culture. idol worshipers were constantly changing their gods, did you know that they would go and they would purchase a God make a God get at an idle. And they would keep that idle, as long as they were getting what they wanted. But when they did not, they take that idle, they would burn it up, they would crash pounded into pieces, they would destroy it. But that's not how we are. We understand that there's only one God. And I believe in the Trinity. It's not a conflict. I believe that God is three, three persons, God, the Father, God, the Son, God, the Holy Spirit. But we have no other options. Because we understand there's only one God doesn't matter. We get what we want, we don't get what we want. Life is good, life is difficult. Our loved ones get sick and die, whatever. We are committed to Him, there is no change that we mix. And this is what it's saying here in opposition and difference to the idol worshipers. Our God we will continue with forever, verse six. In that day, this is the second time we've experienced that term. It repeats rapidly in the Scriptures frequently in the Scriptures. And it's the word for or the concept of in that day, it refers to judgment. And that day, declares the Lord, I will gather. Now notice it's speaking about his his administration, how he functions in that day when God is judging when he is set up his throne in this world. I'm going to just pause for a moment and talk about the book of Revelation. But one of the key words in the Book of Revelation is the word throne. And what the book of Revelation does is teaches us the event what has to happen in

order for the throne of God to come to earth to come to Jerusalem, and what the outcome of that will be. This is what we're speaking about. Now. What is the outcome when the mountain of the house of the Lord, Jerusalem, Zion, when Messiah is ruling, his throne is there this is what he's going to do. Verse, verse six, In the term of promise, declares the Lord. I will gather up the one who limps and I will gather up a different word, a synonym, one would be assembled the other one gathering, I would assemble the outcasts and the one who and notice this. Now I guarantee that your Bible probably won't translate it this way. But the one that I have done, it's the word rock, in the verbal form, the one that I have done evil. Now what's evil? God is holy, God only does what is right. But sometimes because of our disobedience, he has to punish us. That's not his will from the beginning. God's will, from the beginning is to bless us that we experienced his life. He wants us to have an abundant life. But when we say no, when we are rebellious, then instead of God doing what he desired to do, bless, comfort, heal all of these things. God has to do just the opposite. And this is what he's saying here. The ones who have experienced that my blessing, but my punishment. I mean, think of a father, a father doesn't wake up in the morning saying, Boy, I'm looking forward to punishing my children, I hope they do something, my will is that they do something that I get to punish them. That's not a father,

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a father gets up wanting to children to walk obediently, do good things, so that he can take joy in that, and to bless them, reward them, praise them. But when a child does what is wrong, than a righteous father, in love, he has to do what he never wanted to do. But he's compelled to put forth discipline in order to bring that child back. This is what God's saying, the ones that I have discipline didn't set out to do that. That's not what I created man to do to punish him. He says this one, I'm also going to gather up verse seven. And I will place the one who limps, make the one who limps, who can't walk properly, I will make this one into the remnant. And the one who is an outcasts, I will make into a mighty people, a mighty nation. And all of this is the outcome of what would just keep breeding. And the Lord will reign rule. It's literally the word king, but in a verbal form, so we have to say, and the Lord will rule or reign over them. This is the good news. And it'll do so where this is all a kingdom outcome in the mountain of Zion, from now, and forevermore, when he says, Now, he's talking about at that time, once Messiah takes up his rule in Jerusalem, he is going to continue that rule forever and ever. Now it's true. The millennial kingdom will end after 1000 years. But after that, there's going to be the new Jerusalem. And hopefully, you'll know that this word new is also just like the word for rest. The word for Israel, all of these are Kingdom words, words that relate to the kingdom in a unique way. So those word new when he says, I've come that you might have a new life, it's kingdom life, when Messiah came in his blood, established a new covenant, it's a kingdom covenant. And all of this is Kingdom outcomes. So he says here, and the Lord will rule over them in mount Zion, from now and forever more verse eight. Now, in verse eight, we're going to see that in the next several verses, the prophet is going to go back between his time and what's coming in. I'm speaking about the Babylonian captivity. We're going to see not just a hint. But but the words itself, the Babylonian captivity, and that Babylonian captivity is going to be used as speaking about the people in Excel even in the last days, but God bring them back. So to understand the second half of chapter four, we have to remember The Prophet Mika is speaking about events that will be during the Babylonian captivity, the outcome of that and how we can learn from that, in regard to the last time they in time, what God's going to do, at the very end to establish forever, a kingdom reality. Verse eight. And you tower of the herd. Now he speaking to Israel, collectively, he says, and you tower of the herd, and he uses word autofill, which is a word that relates to a stronghold.

So a tower, a strong tower, and also the word for a stronghold, and the stronghold of the daughter of Zion. Until you it is coming. What is coming? Well, we're going to see that Nick is going to prophesy some very important truth. In this last part of chapter four. He says, it's coming unto you. And what is that? He says, There shall come the government, as the first government, and the kingdom of the daughter of Jerusalem. Now when we look at the end of verse eight, he is prophesying a bout a restoration,

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these original purposes God's going to bring about that is his desire. This is what Mika is prophesying for. But the problem is that people still are not interested in that. Verse nine, verse nine begins with the word now. In the future, there's going to be restoration. God's going to establish what we just learned in the first part of chapter four, there is going to be that kingdom that's established in Jerusalem, Jerusalem is going to experience that redemption to become Zion, or Etzion, the kingdom of God. And there's going to be all of these benefits. God has spoken, it will be. But now, in verse nine, he's going back to the present time or the near future. Look at verse nine. Now, why do you shout, a shout? The King is not among you. Is there? A counselor your counselor, has Parrish now in verse nine, Mika. Is is kind of mocking ridiculing the leadership. Because he saying bad things are coming. And you, you have a king, King still there. You have these counselors, they still are there. Why are you going to shout? And this is a term for for lamenting, it speaks about that in the future. They're going to lament but they had their king that King did they want it? They have their their counselors, they chose the counselors, they want it. So why are you lamenting, you have everything according to your way, what you have made, what you have chosen. And the answers, it's because of these things that they're going to limit. He says for, for will sees you and it's a word for in pain, like labor pain, will cease you as a woman who's giving birth, verse 10, pain in pain, it will go forth, a daughter of Zion, meaning this this transition concerning Israel becoming the kingdom of God. It is going to be a very, very painful transition. What are we speaking about? Well, we're speaking about what Jeremiah spoke of, in Jeremiah chapter 30, verse seven, when he spoke of a time of trouble for Jacob, the in times, and I'm speaking about the last three and a half years of Daniel's 70th week, that is Jacob's trouble. It will be the worst time of suffering, the worst persecution, the greatest number of death ever, for the Jewish people, even worse than the Holocaust. And this is why he's saying here that it's going to come about but with great pain as a woman who gives birth, verse 10, being pain and break forth, Oh daughter of Zion, like a woman who gives birth, because now, why are they going to be paying this for shadows? What he's saying is this, I want you to realize that in the last days, you're going to go through a horrible experience. And now to confirm this to you. I'm telling you now remember, when was makeup prophesied, when was this taking place? It was taking place in the eighth century, before the birth of Messiah. So almost 2800 years ago, in the the seven hundreds before the birth of Messiah.

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So we're talking about, at least at least 130 4050 years before the Babylonian captivity, and make it as prophesied that the Babylonian captivity will take place. And this is to say, likewise, what will take place, Jacob's trouble, this last Age is going to be a very difficult time for for the Jewish people. But notice what he says about it once more, for now, you will go forth from her city, meaning Jerusalem is going into EXA. And those who who are not taking captivity, you will dwell in the field. What does that mean? Well, a walled city speaks of protection, defense, if you're dwelling in the field, you are in a very

vulnerable position, a dangerous position. So he says, You're going to leave this city, you're going to dwell in the field, and you will come here it is most specific, you will come to Babylon. But they're notice this there, you will be rescued. So in the same way, that he's prophesying about the future, the near future, the Babylonian captivity, how that time of trouble is going to resemble. But it's going to be worse, Israel in the last days. But here's the message of hope, in the same way that God will redeem rescue, deliver the people out of Babylon, he will do that in the last days. So he's saying in the same way that you can trust me, and it speaks to us today. And the same way that we can look back and say, Yes, there was a Babylonian captivity, but the people came out, God brought them back to the land, and they built the Second Temple. And that same way we can be assured that God, even though there will be that time of Jacob's trouble, Israel is going to be redeemed, how do I know that? There? I will deliver you there. He, he will redeem you who see the Lord, the Lord will redeem you from the hand of your enemies. Now, notice he goes back to the present time. This is all prophetic about the last days, and how what's going to happen last days, we can be assured of because of what happened in the Babylonian captivity time, but thou in verse 11, he says, Now, there shall be gathered unto you, many nations, and they will say, let you be defiled, let our eye see have a vision for Zion. What it's saying is, there's going to be those who are going to look and want to see you to be defiled and all the promises of Zion when we hear the term Zion, what should come into our mind, kingdom. They don't want a kingdom vision. They don't have a kingdom vision. And then Want to see the destruction of Zion, because they are opposed these many nations that are coming against. And it says, And they, these enemies, they do not know the thoughts of the Lord. They do not understand His counsel. Because what is God going to do? These nations, many nations that come to destroy Israel, to to thwart any Kingdom establishment. God says, they don't know what I'm thinking. They don't know what I can do. They don't know my plan in this regard. Because he says that he is going to gather them, meaning God will gather his people as this is the we use in English the old word, she's what it is. It's another word for harvests, bringing in the the bundles of hay. And he says, I will gather them up like one gathers bundles of wheat would be more Pacific and correct, gathers wheat into the threshing floor. They didn't realize what God was about how he was going to use this. Look at verse 13.

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Now he says to the people, you've heard my promise, get to work. You heard what I'm going to do. I'm a keeper of my covenant. Therefore serve me and he says, verse 13, rise up and thresh, O daughter of Zion, what's threshing? It's getting rid of the the chaff, in order for the grain to be received. Israel supposed to learn what is right, and what is wrong, what is permissible, and what is not permissible. So he says, verse, verse 13, rise up and thresh, O daughter of Zion, for See you can go to work, you can do my my assignment, you can be obedient, because your horns, I will set as iron and your hooves I will make as could be bronze or copper or brass. It's the word Nikhil Shah, in Hebrew, and I am going to as he makes and lifts Israel up, he says, I will. And it's a word to mean to to make very thin, it's a word to mean to grind something up into powder. He says, And God's going to do it through Messiah. I'm going to make thin, I'm going to grind up into powder, many nations. And then we have the word. This is word. There's really not an English word for it. In Hebrew, it's word Kerim. When what is that? Remember when God told the people as they were the children of Israel, that they would go and destroy a nation, but not take any spoil, not take any possessions, dedicated all to the Lord. That's this word here. He says, I'm going to grind up into powder, many people and their profit, all their assets, all their resources are going to be we might say, dedicated to the Lord. And their their wealth will be to the

master of all the earth, meaning God is going to inherit everything, why? He's the king of kings, and the Lord of lords. So he's saying, I'm giving to you and anointing, get busy, and go to work. And then we see the last verse Now, we need to be careful. In the Hebrew Bible, there's another verse in chapter four, in the English and other languages, that last verse of chapter four, is in chapter five and verse one. So when we look at chapter five, there's going to be a verse off, there's going to be one less verse, tomorrow to study than what's in your Bible, because we're going to study the verse, first verse of chapter five. Now, very quickly, it talks about how God has a plan, that he's going to redeem that he's going to make a kingdom reality. And then we have an odd verse. And the reason why I want to deal with it now is because I want to spend a lot of time tomorrow on a very important messianic prophecy from chapter five and in your Bible, verse two verse, one in mind, but look at this next verse very quickly. And now, he says, basically get ready to go to war, be a battalion Be faithful soldiers or daughter of the battalion. Why? Because a siege is going to be set upon you. Now what he's speaking about, he's speaking and most individuals would understand this as not so much speaking about the Babylonians. But now he's turning his attention to Messiah. I want to underscore that in this verse that we're looking at in your Bible, chapter five, verse one mind the last verse of chapter four. The time setting for this is during the Roman period, the Roman rule over Israel.

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And we know that Rome laid siege against Jerusalem. And in this, we know something else. We know that it was during the Roman Empire's rule over Israel, that what happened, it says, And with a rod, they will strike the cheek of the judge of Israel. Now, who's this judge of Israel? Well, we're going to see it speaking about the Messiah. We're going to see in the next verse Bethlehem is mentioned, which is related to David, and not just King David, but the Son of David Maasai your shoe, this judge that is going to be struck, here again, within the Roman time period, is going to be Messiah. And we're going to see how hen being struck, is going to have great significance in this whole prophecy, about being redeemed, the kingdom being establish, and this King of kings and the Lord of lords ruling forever and ever. So I'll close with that until next time, when we open up our Bibles, may we study diligently seeking His truth so that we can be obedient servants Shalom.

57:23

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.