

Micah Chapter 7 Part 1

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SUMMARY KEYWORDS

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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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we're going to see in the book of make-a, that it ends positively, we're going to see God moving to bring about a fulfillment of His purpose. And one of the things we need to realize that if something takes place that is good, is because God has brought it about, yes, we need to submit, yes, we can participate. But if there's good, it is from God, as the book of James says, Every good and perfect gift comes down from heaven. Well, let's begin our last chapter, I would invite you to take out your Bible, and look with me to the prophecy of Mika and chapter seven. Now, it's going to begin with a very significant word, we're going to see that the prophet, and he's speaking for himself, or he is speaking about God's evaluation of his people. We know that God has likened His people Israel to a vineyard, we know that Messiah spoke about a parable of a vineyard, and how that related to Israel. We know that Isaiah the prophet, he also spoke of the people of God as a vineyard. And the point here is that grapes produce wine, and wine is synonymous with joy, worship, love, those things that are pleasing, those things that bring satisfaction. And this is all related to God's covenant purpose, which is to bring into his creation, his blessing. But notice what happens as this seventh chapter begins. The first word here is a word for misery. It speaks about a great suffering, and both a great disappointment. Now, it's not the same word. For example, if you look briefly, at chapter two, you will find a different Hebrew word. And chapter two, it's a word ploy. And I mentioned that this is Whoa, meaning stop. Because if there's a continuation, the outcome is going to be disastrous. But this word, it's different. It's a word of great sorrow. It has to do with expectations that are not going to be fulfilled. And it's very important the image that is displayed as we begin the Seventh Chapter, so we read misery is to me, a word of emotional discouragement, and expectation, that does not seem to be any possibility for its fulfillment. He says, For I was as those who gather up, and the next word is literally the word for summer as in summertime, but in this context, we're speaking about what's known as summer fruit. Now, the context is this, there is the harvest. And if there are grapes, which are not ready at the beginning of the harvest, what the tradition was, was to leave them on into the summer. And then at a certain time in the

summer, the harvesters would go back, and they would look at what's known as summer fruit, with the hope that it wasn't ready at the proper time, but maybe before the end of summer, before the heat destroys everything perhaps it has ripened, but perhaps it is acceptable. Perhaps it can be use. So the Prophet here and again, whether he's speaking about Himself and the discouragement that he has, because his prophetic words to the people have not been embrace, his prophecy has not brought about change. And therefore he's giving this example. Or he could be speaking for God, that God is inspecting his people, that from God's standpoint, the time for establishing His kingdom. God's willing, he's desiring this. He's wanting this, but the people are not. Maybe it's very similar to what we read about at the end of Matthew 23, when you're sure, from presumably the Mount of Olives, is looking upon Jerusalem, and he weeps. And he says, Jerusalem, Jerusalem, how I wanted to gather you up as a mother hen gathers up her chicks, but here's the problem he's wanting to, but they were not willing. So perhaps this is what the prophet is sharing with the people. But regardless, we see that there is discouragement. He says, mystery is to me, for I am as the gatherers of the summer fruit as the ones who bleen. And this would be the the vintage, which is the grape harvests. So here again, that word in it of itself, puts us within the context of a vineyard. And the vineyard is supposed to produce good fruit, that which is able to make wine. And wine in the Scripture speaks of joy, it speaks of love, it speaks of celebration, which most would see as related to worship. But here, notice what it says, Those who glean among the grape harvest, but it says, and which beans, there is no clusters to eat. There's nothing to partake of. So there was a degree of Grace, God waited. And he came back a second time. And he saw that there was no change the clusters, there was not and there was nothing to eat. And then he speaks about how his soul and in this context that enter desire, what one truly once it's a word of intensity. And he says, My soul desires, the first fruit. Now, the first fruit is always good. Because you go into the fields, you go into the vineyards, whether we're speaking about the wheat and barley Festival, and that important first fruits. And by the way, this is relating to the resurrection of Messiah, that term firstfruits. That's for another study. But he says, My soul longs for the first fruits. He's speaking here about the opportunity that those who glean those who harvests that they have to go and choose the very best. But here, although he wants that, he does not find it, my soul desires, the first fruits. Now look at verse two. And verse two, there's an abrupt change. He gives the first illustration as relating to a vineyard, and the frustration, the sadness, the unmet fulfillment of his UN's expectations. And now we're going to take that and put it into human conduct. And he looks now not at a vineyard, but he looks at the world, presumably, the people, that God has revealed Himself to those that he has entered into a covenant with those who have become recipients of the knowledge of God, the truth of God, the Word of God. And when he looks, notice what it says in verse to

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the gracious man, now, the Hebrew word is the word, a seed, and it comes from the word hesed, which is grace. Sometimes it's translated as mercy. Other times it's translated into English as a second. steadfast love, but for our purpose, the best way to understand it as believers is that hesed represents the grace of God. And the grace of God works in order to produce the will of God. And when God looks in the same way that the the harvesters, those who are reaping those who are gleaning, how they were dejected, that there was nothing to partake of nothing that met their desire. God is saying the same thing here, when he looks at the world and says, The gracious man has perish from the earth, and the upright one, among men, he says, There is not now we see something, remember, this is poetry, things are parallel, like into one another. And we see in this passage of Scripture, this concept of grace. And

then we see another word that's parallel, based upon the grammar, based upon the word order, we see that grace is parallel to that which is upright, that which is straight, that which fulfills the expectations of God. And what we learned from that is that this is how grace works in a person's life. Grace, if it's there, it will produce that which is upright, that which is acceptable to God, that which meets his expectations. But now there's no one who's operating in grace. And therefore, there is no one among humanity that lives up rightly that lives in a proper way. He says, for all of them, lay in wait for blood. Now, this word for laying in wait, is that simply waiting for something, but it's a military term. It's used, for example, in the context of lane and ambush, Lane, a trap. So it's not simply a word of waiting, but it's waiting with the purpose to bring harm to another. And the key word here is, is shedding of blood. And the word blood is in the plural. So we have abundance. They are not a gracious people, but they become a blood thirsty people. They're not the street demonstrating the law, which is to love your neighbor as yourself. But what do we see? Look again at the middle verse to all of them. They lay in wait for bloodshed. A man his brother, he hunts with a net. Now this word for hunting can also be understood as fishing because the word net here is usually related to a a fish net, for for trapping, and capturing. But there could be a play on words, because the same word they could relate to a fish net is also the identical word. You'll remember. When the children of Israel were taking taking possession of the land, God instructed them. He instructed them not to take any of the plunder the spoils any of the possessions not always, but frequently. Don't take anything from the the Canaanites, destroy them and destroy all their possessions. Now, why was that? Well, one view is that everything was dedicated to the God offered up to God. Another explanation is for a testimony. See, many times people would go out to war, in order to profit. They go to war to kill, not the enemy, but those who have possessions that they want. So it's simply a business transaction. We go to war, in order that we can profit. And God wanted to teach the nations that Israel was not going to war to profit. It wasn't for any personal benefit, but it was because of obedience to God. And that which was dedicated Bert up offered up to God was not enjoyed by the people, but dedicated to him is called harem and this is the same word. So it may say that people, not that they are simply hunting with a fishnet, but rather, they are seeking, they are hunting for that which belongs to God, that which is forbidden. In other words, they have Miss appropriated the things in this world, they have failed to understand the distinction between that which belongs to God, and that which belongs to men. They want what brightly belongs to God. And it's just another example of how far that people are, from the purposes of God, the knowledge of God, obedience to the will of God. Look at verse three.

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Now, verse three, and this seventh chapter, in my estimation of all seven chapters, this chapter has some of the most difficult verses to translate, to really understand what is being said. And verse three is one of these verses because there's a couple different possibilities. But what it speaks about first and foremost, it speaks about your Bible may say hands, but it's the palms of the hands that are being spoken up. And this is what is to be offered up lifted up to God. It shows a humility, it shows an emptiness, a brokenness. But here, when we look at it in verse three, it says, upon the hands and it's in the plural, is evil, meaning instead of showing faithfulness, submissiveness, a commitment to the instructions of God, what are they showing? Their hands and hands symbolically, are related to deeds, as King Solomon says, As a man as he has in his hand. He does he carries out whatever you find in your hand. It's done. It speaks about actions deeds, and what their actions speak of is evilness meaning they are once again, people who are in opposition to the things of God, the will of God, and

they are doing things in order to bring about success. Now, it says here, upon that Hance is evilness. And it says, For literally its word to make good. But in this contest context, it's about achieving their desires. We all know the the prophecy from Isaiah, when it says there's coming a time when people will call that which is evil, good and good evil. Well, this is an example of this. They have as their objective, those things that are evil. And they believe that they are going to be successful and accomplishing their will, which is in God's eyes is evil. Remember a very important teaching from the book of Judges, and judges, it says two times, and that people did what was right. In their eyes. They were pursuing what they thought was proper. But God saw it as evil. And he delivered them over to bondage. We'll hear notice what they're doing to achieve what they think is right what they want to to partake of. It says here, the Tsar This is a high government official. In Israel today, this term is used for a cabinet member, one who sits at the table with the leader of the nation, the Prime Minister, the president here, this would be those who were invited to the kings table. So very important leaders. And what do they do? It simply says they ask and the implication is they they are leaders, but they make their leadership decisions based upon a bribe. Likewise, the judge, the judge for and this is simply the word for payment. So the judge renders a decision, not based upon the law, not based upon evidence, but the judge, he makes a decision based upon the payment that he receives, and the Mighty One, he speaks of an evil, this is simply the word

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for having a personal desire. So the word evil's, not there, but it relates to the fact that our desires, apart from God's revelation, apart from his truth, are never pleasing to Him. So the mighty one, and this is a one who has ability, this is a one who's in a position, where he's able to accomplish what he desires. And notice what it says. This, this great one mighty one speaks the desires of his soul. And he and others, what do they do, we have a word for plotting a word for scheming, making plans in order to, and it could be a play on words, because the word here that that most scholars see as as planning something, making a scheme, a plot and agenda that that carries out one's own desires. It comes from a word which has to do with a thick rope. And what it's saying here is this, they delight in seeing others in bondage. Now, this is the exact opposite of what Israel's called to be. Israel's called to be a blessing, a positive influence, a nation that teaches others to be a light to the world to teach others, the truth of God. But what are they doing, they are exploiting their position. They are exploiting their benefits what they have received, not to be a blessing, but in order to enslave others. Now the message is simple. Remember what we talked about earlier? The measurement that we use will be measured back to us, the people here they wanted to enslave others for their purpose, and what's going to happen. They're going to find them enslaved, and what am I speaking about? What we saw at the end of chapter one, and also references throughout this prophecy, that the people are going to go into exile, that northern kingdom, according to a Syria, and the southern kingdom, because of Babylon. So how we think what we do in regard to others, God is watching God sees and how we respond, is what we're going to get in return. So this is what Myka is revealing to the people look at verse for

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verse forces. And their good, meaning the good ones of this people, the good ones, are like a thorn. So a thorn is not pleasant. And then it says, if we keep breeding, the upright is like, and this would be a reference to a bush. Some would say a hedge. And here again, it's one that has sharp points, one that is dangerous. So what God is saying is this, when when people when the nations are coming in contact

with my covenant people, instead of being kind, gracious, merciful, they are like thorns, they injure. They cause pain. They are not inviting others into a covenant relationship with God. In other words, they are a poor witness, and God is not police. Now let's pause for a moment because I shared with you things are going to end well in this book. But we look at the people and there's no evidence, there's no reason to assume that they're going to change they have been confronted. Remember, Mika? He was prophesied during the administration the rules of three kings of Judah. His prophecy was not short. We need to remember that The vast majority of profits, biblical prophets, they prophesied an extended period of time. It was not that God sent them they spoke for a few hours. And that's it. A few days? Absolutely not. They spoke years. And they gave examples. They revealed the truth of God to the people. They call them to repentance, and what normally happened, the prophets were attacked, they were slandered, or worse, they were put to death. So there's no reason for us to expect things are going to do well. But remember the verse with God, all things are possible. And I hope you remember that that word with is related to redemption. And because God has entered into a covenant of redemption, now I'm speaking about the Exodus from Egypt, bringing the people out of bondage, we're going to see this as an example of a greater Exodus. And what's that God's promise to bring you and me His new covenant people out of the bondage of this world and into His kingdom. So when we look at God's faithfulness to Israel, in the Scripture, it teaches us that God will keep his covenant promises to us. Are we any better than Israel? Are we demonstrating greater faithfulness? Or are we when we look at the church? Is the church caught up in materialism? Is the church faithful to their call, one of the cause of the church is to provoke the Jew to jealousy. It says the Gospel goes forth. But to the Jew first, do we see an emphasis among the body of believers in regard to that biblical commandment that we read about in the book of Romans? So look, again, at verse four.

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He says, the good ones, are like a thorn. The upright ones, are like a prickly Bush, a bush, of thorns, and on the day of your watchman, now, these were Watchmen. And it's also related according to what most scholars think it's also related to those who are prayerfully, watching. They're on the walls, they're praying to God, and they're looking for God to move. They're watching with an expectation that God's going to bring about the outcome of his redemptive work. So in light of the condition, the spiritual condition of the people, these watchman, they're going to see something look again, on the day of your Watchmen, when comes your, and this is a word. If you been in our course with Jeremiah, you'll remember that this word repeats over and over and over. And Jeremiah, in fact, throughout the Scripture, it is a very popular and frequent word in the Scripture. And what it means is in modern Hebrew, it's used for making a deposit, for example, you take money, and you put it at the bank, you deposit it. Now, if you make a deposit, how much of the money do you want to be betop deposited in all of it. And what it speaks about is God moving. And when God moves, he moves in a committed way. He's all in he's all functioning, to accomplish his purpose. And this word can mean that God's going to move to do good, to bless, to redeem, to deliver, to help. But it all depends upon the spiritual condition of the people. If these people are not blessed, if these people are in a state of spiritual impurity, read with since then God is going to be all end but not to bless, redeem, deliver, save, but this word can also speak about God punishing, and that's how it's used here. These people are watching for the movement of God, for God to act. And what do they see? Look carefully. It says here that your punishment comes. And now there shall be and look at the last verse, or the last word of verse For now

many English Bibles, they translate it to be confused to be perplex. And I don't know why that is, because this word more has to do with being embarrassed, being one that fills shame.

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And what's happening is this, God is coming. And he is going to bring judgment, what type of judgment, the judgment is, the ECSA that God's going to destroy, first, the northern kingdom, and secondly, the southern kingdom. And the people are going to go into exile to captivity, and they are going to suffer, suffer greatly at the hands of their enemy. They shouldn't be confused by this. Because Myka and other prophets have said over and over and over, that this is going to happen. So this movement of God shouldn't take the people by surprise. They shouldn't be confused per pecks flight. No, it was because of their unwillingness to hear their unwillingness to humble themselves, their unwillingness to believe the Word of God through the prophet, that what is going to be placed upon them, shame, and they're going to be an embarrassed people. That's literally what the text says, Look at Verse five. Now, the people, if you are not trustworthy, don't expect others around you to be trustworthy. Remember the principle how you are, this is what you're going to receive from God. And this is what this next verse teaches us. Verse five, says, do not believe in a friend. There are a couple different Words for Friend. In the Scripture. This word friend can also be translated as it's frequently done in the Book of Song of Songs, as a spouse, so someone who's a great and trusted companion, but here now in this spiritual condition of the people, the Prophet says, do not believe in a friend, and do not trust. And this next word, is the Hebrew word, aloof. And it means it's usually throughout the Scripture, it speaks about someone who has risen to a place of leadership. And modern Hebrew, it's a word for a general, someone that has proven himself to be competent and capable, someone who you can rely upon that you can believe in, that you can turn over responsibility to. And here because of the the spiritual condition, being so far away from the standards of God, the will of God, it says, Do not trust in a general and the one and it's in the feminine, the one that lays at your chest. So it speaks now to a man, the woman who lays next to you, who you sleep with, meaning your wife, he says, do not do the openings of your mouth, meaning don't share things with her. No one, no one can be trusted. your close friends, those that had been entrusted with great responsibility, like a general that's proven himself over the years or even your spouse, don't trust, don't believe don't share anything. What the prophet is telling us is that the nation has become utterly, completely corrupt. They are not people that display any faithfulness, not to God and not to win one another, verse six, verse six, we see another example of this same ungodliness, we read, For a son, this honors a father. Now, it's put in terms in the Hebrew language, to speak of a general situation. In other words, this is the norm. The word Ben son in Hebrew, speaks about someone who does a few things to his father, he serves his father, he can be trusted by his father, he brings glory and honor to his father. But this word for dishonouring speaks about a very wretched individual who does righteous things to who, to his own father. So verse six, for a son, this honors a father, and a daughter rises up this in this context, a word of rebellion, a word normally, one rises up, in order to insure to oppose, it is a word in this context of being defiant. And it says, a daughter rises up against her mother, a bride against her mother in law, and the enemies of a man will be the people of his house, you see what's happening. And this shouldn't surprise us. Because if you read the New Testament, especially in Matthew 24, or Mark 13, or Luke 21, when we speak about the last days, Messiah says that there are going to be those who betray. Now that word betrayed implies that there were some relationship, there were some commitment to one another, but that relationship is going to be betrayed. And there are going to be one among the family, among the body

of believers, and they're going to turn over and this is a word of betrayal, they're going to turn believers over. And the implication is to the government, and that they will be put to guess, and it says, and you will be hated. Bye bye by all nations, on account of My name. So that same ungodliness, that same character, that is going to characterize the the time of the Antichrist, it is also being demonstrated, being likened to now in this this chapter. Now, verse, verse seven.

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But I, now we see a contrast, he has been speaking about how people are behaving, the norm. But now the Prophet says, But I, he is setting his part setting himself apart. There's something different about him. And what is that? He is being influenced by the word of God, he is hearing the Word of God, and the Word of God produces that which is different. Let me ask you a question. When you study this book, when you hear truth of Scripture, does that change you? Does it make you different from others? Sadly, today we don't see the difference, the sanctification that we should, among the body of believers. Verse, verse seven. He says, But I, and the Lord, I will wait. And there's word Wait, is a word of expectation. Now what's emphasize what's emphatic, is a word order where it says, I but I, in the Lord, this changes everything. And this term in the Lord, it magnifies, it calls our attention to his covenant relationship in the Lord. When we look at the New Covenant, the writings of Paul, he speaks over and over throughout his epistles about the benefits of being in the Lord. And this is exactly what we see here, this benefit of being in a covenant relationship, so we read, but I, in the Lord, I will wait with expectation, I will hope for the God of my salvation. He is hoping he is expecting He is waiting with a assurity with confidence, that his God, this covenant keeping God will bring about his salvation. And notice what it's based upon how this verse ends, it says, My God, he will hear me. The problem is that people are crying out to God. God is waiting, remember how it began, this one going to the vineyard, looking for the possibility that some of these grapes that were not ready, that were not prepared, that they would become ready, that they would be ripe that they would be able to be eaten and enjoyed. But there was none. But here we see the difference, we see that there is an expectation from this prophet, that God will save that He will fulfill his covenantal obligations. And I want to emphasize how important is the benefits of being in a covenant, especially, especially a new covenant relationship. So he says, My God will hear verse eight, because of God hearing and remember, this word hearing, is a word of response. This word, the schmo. You here, so that you can act. So when Mika says, My God will hear me, he has an expectation that God's going to respond and what is that response? Look at verse, verse eight. He says, Do not let my enemy rejoice over me. And then notice the confidence. Now, here again. If we take this, literally, almost every English Bible puts it in the future. I will fall down, but I will get up or I have fallen, but I will get up. But in the Hebrew, it's not that way. It's in the past tense. He knows it's foreshadowing, Israel has fallen.

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And Israel will get up but it's in the past, to show a assurity that it's going to happen. It's as good as already taking place. Why? Because God has said, This is the basis of his covenant. And what God has said, he will do, His Word does not return void, his promises are going to be fulfilled. And the church should look at this and rejoice. Because if God is fulfilling His covenant, and he will, to Israel, He will fulfill all of his covenantal promises the New Covenant to the body, the church of Messiah. So he says, I have fallen. And he says, I have gotten up. For He says, When I sit in darkness, and this is the spiritual condition of the people, they are in darkness. He says, When I sit in darkness, the Lord the

Lord, is a light unto me. It's in the present, speaking about the fact that God is a present God. It's not just some future hope. But God is at work in his covenant people, those who trusted Him, those who have a biblically based expectation. That's what hope is, hope is an expectation that you hope for because the scripture has promised it. Hope is always rooted in the things that God has set. For verse, verse nine. The anger of the Lord and this word anger is really a word of wrath. And what it tells us is that God is going to bring Israel through a time of wrath, not true. For the church, we will be removed before God's wrath false. First Thessalonians chapter five and verse nine, not so far for Israel, God's going to in the myths of His wrath, show Himself faithful, He is going to make a distinction between Israel and the nations at the myths of that time. So he says, the wrath of the Lord, I will bear this is a reference to the fact that Israel's going to go through that time known as Jacob's trouble. And it's going to be that time when two thirds die. But in the end, that remnant and it's always, always that remnant will be saved. So he says, The Wrath I will bear, for I have sinned against him. Unto and this word unto speaks about speaks about a change, it speaks about a transition, it tells us that God's going to do something new and different. And that new and different, is always based upon what he said, for example, there's a Jerusalem, praise God, but better, there's going to be a new Jerusalem, why? God's promised, God has made a covenantal obligation, that there will be new Jerusalem, and therefore, even though Israel is going to experience and some will die out the majority, nevertheless, there's going to be hope. He says, until when he will plead my case. Now, the Prophet saying, I'm not innocent, he's already said,

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I am going to bear God's punishment, because I have sinned against. But nevertheless, God is a redeeming God. And that fact that we are in a covenant of redemption, requires God to be our counselor, go and speak on our behalf. That's why Messiah, it says that all judgment has been given to Messiah, but the one who judges he's also our Savior. And therefore we see this same thing where God is going to plead our case, he says, until he will plead my case and make my justice is that important? It literally says, until he pleads my case, and he will make my justice. And it's justifying us. That's what making my Justice Justice is. It's justifying us, that allows us to become a recipient of those promises. It simply goes back to what I said, if any good is going to be there. If there's any good in my life, it's because God put it there. God's done so. And it's faith and individual faith, that that enters into a covenant with God that brings about God good activity, what we've said over and over what he's began, he's going to complete. He's going to do that for Israel, and that's a testimony to you and me. So, he says, Wrath of the Lord, I will bear because I've sinned against him. Until when he will plead my case, and he will make my justice and he will bring me out to the light. Now, here, it's speaking about a transition. Remember what he says earlier, when I sit in darkness, that's this world. But God through His salvation, through his justification, he is going to bring us out and by the word, that word for being brought out, is the same word that relates to the Exodus from Egypt. And it's these words that To give us a clue, that's why it's so important to pay attention to the biblical language. So he says here, he will bring me out to the light. And this is a reference to the kingdom light, what we read about, for example, when Zachariah describes the kingdom of Zechariah 14, and finally says, and I will see,

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I will see his righteousness. Now, this is where we're going to close our first first section, the manifestation that God says, I'm bringing you into the light, and that you will by means of the light, see

my righteousness course Myka speaking he says, His righteousness. And over and over what this is referring to, is a kingdom experience. Why? He says, Seek my kingdom first and its righteousness. These words, light, righteous, all relate to a kingdom. What Mick is saying is that kingdom hope, it is not going to be canceled. God is going to bring about that kingdom, we should remain hopeful. And it's for a remnant, a remnant who wait in expectation for God's work. Remember, Messiah hasn't come. Messiah in the days of Mecca is in the future. Wait for this work of the Redeemer. And through this work of redemption, we can bear the guiltiness of our sin why? The Redeemer takes it for us. He suffers in our behalf, he justifies us so that he can bring us into the light, the light, Messiah, he calls himself the light of the world. And it's only when we are in the light of the world in Messiah, that we are going to see the righteousness of God, His faithfulness that brings about a kingdom reality.

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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.