

The Minor Profits

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[0 : 00] Well, per your request, we have engaged the study in the Minor Prophets, and we are dealing with the Minor Prophets in a chronological fashion, because it seems only logical that we would make better sense of the content, if we keep in mind not only what was happening and who was instrumental, but at what time in history it occurred.

So in dealing with the Minor Prophets chronologically, we have arrived now at Micah, Micah of Moresheth. Micah is a contemporary of Isaiah, and both of these men were called of God to minister primarily to the nation of Judah.

Bear in mind, if you will, that the cleavage in the kingdom of Israel has already taken place. The kingdom is divided.

There are ten tribes to the north. They've established their own priesthood, their own throne, and everything else, their own capital, Samaria. And the two tribes that remain in the south, Jerusalem and Benjamin, they are those who are going to be carried into Babylon, into captivity, and this is the great burden of Jeremiah.

And he prophesies about that. Those of you who are reading in the chronological journey through the Bible in one year know that you are in Jeremiah right now.

[1 : 31] And just this morning, we were reading about Jeremiah 31 and the new covenant that is given there. So all of this content that Micah is dealing with is primarily delivered to those two tribes in the south, Judah and Benjamin.

And they are referred to as Judah, as opposed to Israel, the ten tribes in the north. And we note, as we've already studied most of chapter 1 and 2 of Micah, that it is a call to repentance.

And Micah is reading out the nation of Judah, and he is chastising them for their sin and for their idolatry.

And like Isaiah and like Jeremiah, he is through the word of the Lord, promising them that there is going to be a judgment, a calamity.

That can be averted if the people will repent. But we know that in the case that we're dealing with, there will be no repentance. And they will be besieged by Babylon.

[2 : 51] Nebuchadnezzar will simply level the city and break down the walls of Jerusalem and carry the people off into captivity where they will be for 70 years before they return under Nehemiah and Zerubbabel and so on.

So it is a sad, sad situation for an unrepentant people. And all the while, of course, they are denying that there's anything wrong, that they are in complete subjection to the God of Israel while they are carrying on their idolatrous practices with false idols.

It's absolutely amazing. It's just remarkable how blind people can be to their own sin. And, fellas, has anything changed? Nope.

Human nature has not changed one bit. So we noted in these first two chapters how there are promises of judgment that is coming. And yet, because of the mercy and grace of God, there is a promise of future blessing and of restoration.

However, it is going to come at the cost of a great deal of blood and treasure.

[4 : 12] Because what these people are engaged in is, of course, sinful activities. And sinful activities always bring severe negative repercussions.

We tend to be our own worst enemy, and it has always been that way. And as we came down near the end of chapter 2 of Micah, we noted that, well, I'll just begin, let me just jump in with verse 8 of chapter 2, and we'll get to the contrast when we arrive at verse 12.

Verse 8, In other words, he is reading them out and saying that you and your culture are sunk to low levels.

The corruption is incredible. The cheating, the conniving, the backstabbing, and everything that goes with it. There's no honor. There's no justice among you people. And God is going to bring down the curtain on this.

You can count on it. And then we have a complete reversal, beginning in verse 12. It is prophetic. It is prophetic. And it is millennial.

[5 : 51] It is kingdom-oriented in all of its thrust. And he is saying, I will surely assemble all of you, Jacob. And let me remind you, when he uses the term Jacob, he's not speaking of an individual.

The man Jacob, whose brother was Esau. He's long since dead and off the scene. Jacob here is referring to the descendants of Jacob, to his people, those out of Jacob's loins.

And they are frequently called Jacob. I will surely gather the remnant of Israel. When is that going to be? That's future. That is millennial content.

And this remnant is speaking of, well, what do we ordinarily think of in connection with a remnant? If you go to a carpet store to select some carpet for your home, they'll show you this roll and that roll and all kinds of weaves and colors and patterns and everything.

And then they always have a short roll that much carpet has already been removed from. And there's just maybe a few feet left on it. And it's called the remnants.

[7 : 05] And usually they are on sale at a bargain price because they can't do a whole lot with it. But it might be just great to cover a small area. So you can get a real good deal.

And they say, let me see if we've got something in the remnants because that's where the bargain is. So the remnant has to be dealing with the leftover, that which remains. And this remnant is going to be the leftovers of Israel.

Leftover from what? Leftover from the intense persecution that has been imposed upon the nation of Israel, upon the Jewish people, by the Antichrist during the Tribulation period.

And we pointed out to you before, even as Hitler and Eichmann succeeded in eliminating one third of the Jewish population worldwide during World War II, the Antichrist is going to succeed in eliminating two thirds of the Jewish people living on the planet.

They will have succumbed to the persecution of the Antichrist during this time when the mark of the beast will be in vogue.

[8 : 27] It is during this time when there will be open season on the Jew. Every now and then we see pockets of anti-Semitism surfacing in different places. And it is going to be rampant during the time of tribulation.

And the Jews that will be remaining will be referred to as the remnant. And the most striking thing is going to happen with this remnant. If I understand this correctly, and I'm not suggesting that my understanding is without flaws because it's always flawed.

We never have the full scoop as much as we would like. But as best as I am able to put this together, this remnant is going to gather in the land of Edom, in Bosnia, in Edom, which is now southern Jordan.

And it is the area where Petra is located. This is an enormously huge place. I've never been there, but I've seen lots of pictures of it. And some of you may have been there.

It is a huge, huge place that is kind of like a fortress in that it is recessed.

[9 : 40] The only way that you can get into it from land is through a pass that is no wider than what two horsemen could accomplish at one time. That's how narrow the entrance is to this place.

Of course, it's all exposed and open on the top. And one wonders why artillery or why aircraft couldn't bomb that or take care of it and eliminate it.

But during this time, during this time, we're talking about tribulation content now. During this last half of the tribulation, these people are going to experience an absolutely supernatural protection from the hand of God, who is going to feed and water these people there in Petra.

And they will be miraculously, providentially protected from the Antichrist, who will, for whatever reason, not be able to get at them.

And it is this area that is going to be so strategic, we will see from a passage in Isaiah momentarily, that this is where Christ is going to return to.

[10 : 51] And let us go on here in chapter 2 and verse 12. I will surely assemble all of you, Jacob. I will surely gather the remnant of Israel.

I don't know how many this is going to consist of, but it's going to be multiplied thousands of people. And the significant thing about this remnant is they will have come to faith in Yeshua HaMashiach

as their Messiah.

This will be an isolated remnant. The Antichrist will be trying to get at them, and it will be unsuccessful. And there is going to be an enormous revival in that remnant regarding the one whom their fathers pierced.

And this is, I think, what Zechariah is speaking of in chapter 12 and verse 10 when we get there, if the Lord doesn't come first, when he says that the Jew will look upon him whom they pierced, and they will mourn for him.

This will be a mourning of repentance, an acknowledgement that their forefathers rejected the Messiah when he came. But this remnant will embrace him.

[12:16] And bear in mind, guys, that probably, and I don't know this for sure, but it's entirely possible, that part of that remnant will be the 144,000 Jews who will have had a worldwide kind of ministry, and they will be providentially protected with the seal of God on them so that they are simply indestructible.

And they are going to engage in an enormous evangelistic enterprise. At the same time, the Antichrist is persecuting people, and people are dying from not taking the mark of the beast and so on.

So this is a time, the scripture is called a great tribulation. It is a great time of anguish, of deprivation, of death, of disease, of poverty, of everything imaginable.

And it will be a time of demonic activity flourishing. This world is going to be one hell of a place during this tribulation period.

And the 144,000 will have engaged in evangelistic activities for both Jew and Gentile. And I do not know this, but I suspect that they may be in this remnant that is gathered here in Petra and conducting Bible classes like you cannot imagine among the faithful of Israel.

[13:44] These 144,000, 12,000 from each of the 12 tribes, are going to surface during this time, and they're going to have an enormous ministry. So if this is part of the mix, you can understand why there will be a revival among the remnant of these Jewish people.

And he says, I will gather the remnant of Israel. I will put them together like sheep in the fold. And the name Basra, B-O-Z-R-A-H, is today a principal city here in southern Jordan.

And the name Basra means fold, as a sheep fold. And it is interesting that this is, I think, exactly where this is going to be.

Like a flock in the midst of its pasture. God is saying, I'm going to put all my people, I'm going to put this flock all together in one place. And the breaker goes up before them.

Who is the breaker? And what does that mean? The breaker is none other than Yeshua HaMashiach.

[15:03] The breaker is Jesus at the second coming. And he is called the breaker because he will break the siege that is laid against this place by the Antichrist.

And he has them all hemmed in there. And there is no way out. And his forces are on the exterior, wanting to get at them. But they are providentially protected by the Lord.

And when they are engaged in this reformation and repentance and revival, they are prepared to embrace Yeshua.

And this is when he is going to come. Jesus, as I understand it, is not coming, is not going to arrive from heaven on the Mount of Olives.

Although he's going there. But he's going to arrive from heaven here in Basra, where these people are, who have just come to recognize him and appreciate him as the Messiah.

[16:09] Remember one of the interesting things that Jesus said before his crucifixion in connection with the rejection of him as the Messiah of Israel.

A very telling statement that our Lord made. And he said, You will not see me again until you say, Blessed is he who comes in the name of the Lord.

And he will come. And as these people are gathered there on the verge of annihilation, which the Antichrist would like to impose upon them, Christ is going to return there, Basra, and break the siege and lead his people north.

And the armies of the Antichrist will be coming from the north to the south. They will have gathered in Har Megiddon. In Megiddo, there in the plains of Esdralim, that will be the staging operation for the armies of the world as they amass there.

Then they are coming south, and Christ, the siege breaker, is leading his people, and he is going north, and he will arrive at the Mount of Olives.

[17 : 28] And the Mount of Olives is this, it's a range of mountains, and it is just east of the Kidron Valley, or also known as the Valley of Jehoshaphat.

And this is where the carnage is going to take place. So, before we get too far afield here, come back to a prophet Isaiah, Isaiah chapter 63, and keep your place there, if you will, in Micah, we might get back there, and on the other hand, we might not.

In Isaiah chapter 63, beginning with verse 1, and this is a prophetic portion, you know Isaiah is just so absolutely loaded with prophecy.

And the rhetorical question is asked as chapter 63 opens, Who is this? Who comes from Edom? Edom is exactly what we're talking about.

Edom is today southern Transjordan. And the capital of Jordan, of course, is Amman. If you look at the map and you go straight south, it's a couple of hundred miles due south to where Basra is and Edom.

[18 : 46] And Basra is one of the principal cities. And the text asks the question, Who is this? And remember now, Isaiah was written about 700 years before Jesus was born in Bethlehem.

So we've got a tremendously prophetic passages. He asks the question, Who is this who comes from Edom? Well, in order for him to come from Edom, he had to be in Edom.

And that is exactly where he is coming to, with garments of glowing colors from Basra. That's one of the principal cities.

This one, I don't know about what translation you have, but the translators of the New American Standard have taken the liberty to capitalize the word one with the idea that it is referring to the person of our Lord Jesus Christ.

The one, this one, who is majestic in his apparel, marching in the greatness of his strength.

[19 : 57] It is I who speak in righteousness, mighty to save. And the one who is answering the question, Who is this?

is answering, It is I, and it is none other than the Messiah, the Lord Jesus Christ. Why is your apparel red? The question is asked.

In your garments, like the one who treads in the winepress. your garments are so red, looks like you've been walking in the winepress.

Your garments are all stained. But they're not stained with wine. They are stained with blood. Your garments, like the one who treads in the winepress, and the answer is, I have trodden the wine trough alone.

And from the peoples, there was no man with me. I also trod them in my anger and trampled them in my wrath.

[21 : 03] And their lifeblood is sprinkled on my garments. And I stained all my garments, all my raiment. For the day of vengeance was in my heart, and my year of redemption has come.

Now that is really, really significant when he says, the day of vengeance was in my heart. What that means is, payback.

Time has arrived. Vengeance is the Lord's and he will repay. Keep your place here in Isaiah and come with me if you will to Luke's gospel chapter 4.

Very telling passage that I think is inseparably connected with what we've been reading here in Isaiah and also in Micah. Luke's gospel chapter 4.

Jesus has begun his public ministry. and he goes to his hometown. This is early on in his ministry right after his temptation and baptism.

[22 : 15] And this is local boy makes good and he returns to the town of Nazareth. And there he is going into the synagogue and we are told in verse 16 that Jesus came to Nazareth where he had been brought up.

And I think it's safe to say that virtually everybody knew him and remembered him. And as was his custom he entered the synagogue on the Sabbath and stood up to read and this just brings out once more a very important point that must be kept in mind and that is all during the earthly ministry of Jesus for those three and a half years that he was here on earth he functioned fully as a Jew as a as an observant Jew.

he kept the Sabbath he went to the synagogue he ate the kosher diet he had been circumcised and all the rest of it and he's going to the synagogue and the book of the prophet Isaiah well now how

about that where are we reading from we're reading from Isaiah 63 but he's going to be reading from a different portion in Isaiah and this is what he will say the book of the prophet Isaiah was handed to him and he opened the book this is actually a scroll he unrolled the scroll and he found a place where it was written the spirit of the Lord is upon me because he anointed me to preach the gospel to the poor now I don't know if you have a new American standard or not but if you do you will note that the text is in large type and the large type print indicates that it is a quote from the Old Testament and if you have a marginal note it will tell you that Jesus is quoting from and reading from Isaiah chapter 61 and we of course were talking about chapter 63 but here he says the spirit of the Lord is upon me because he anointed me to preach the gospel to the poor he has sent me to proclaim release to the captives and recovery of sight to the blind to set free those who are downtrodden to proclaim the favorable year of the Lord and he closed the book that is really significant he stopped reading there why did he stop reading there yeah to proclaim the favorable year of the Lord and he closed the book gave it back to the attendants sat down the eyes of all the synagogue were fixed upon him then he began to say to them today this scripture has been fulfilled in your hearing boy that must have sent a charge of electricity through that synagogue the likes of which you can't imagine

I mean Jesus was actually telling them that he what he was doing and what he was saying is the very fulfillment of what Isaiah had prophesied 700 years earlier now I want you to notice because this is very strategic he says to proclaim the favorable year of the Lord and he closed the book he stopped reading with the favorable year of the Lord now we need to go back again to Isaiah so let's go back and this time we'll go to chapter 61 Isaiah 61 which is where this quote is taken from Isaiah 61 and verse 1 the spirit of the Lord God is upon me because the Lord has anointed me to bring good news to the afflicted he has sent me to bind up the broken hearted to proclaim liberty to captives and freedom to prisoners to proclaim the favorable year of the Lord stop well that's where Christ stopped when he was in Nazareth but that's not where

[26 : 44] Isaiah stopped Isaiah continued on to proclaim liberty to the captives to proclaim freedom to prisoners to proclaim the favorable year of the Lord and the day of vengeance of our God what is the day of vengeance it's wrath it's judgment it is decimation it is it is retribution it is God exacting the payment that is due upon the antichrist and his minions this is the time of judgment and when he is talking about this the day of vengeance of our God now if you look if you will over at chapter 63 just across the page when he talks about coming from Basra and in verse 3 halfway through he says I trampled them in my wrath their life blood is sprinkled on my garments

I stained all my raiment and the day of vengeance was in my heart this is exactly what he was speaking of but this is what Christ stopped short of because in his first coming he did not bring vengeance he proclaimed the acceptable year of the Lord so what we have here is the day of vengeance has been held in abeyance for the last 2,000 years but are we still in the favorable year yeah we are still in the favorable year of the Lord and that was what was being proclaimed and it was freedom for Israel it was freedom for all who believe and it is this is fellas this in my estimation is just one more indication that the Jew

Abraham Isaac and Jacob and their descendants the Jew the people of Israel have always been and remain an absolutely strategic necessity in the culmination of the plan and program of God the Jew is central and this in part in part is why they have undergone so much adversity so much persecution so much deprivation so much isolation so much marginalization because the Antichrist who will be energized by Satan knows full well how strategic Israel is to the plan and program of God and he is out to thwart it in any and every way that he possibly can and this time of acceptable year of the

Lord is really what we are living in now it is it is also referred to as the administration or the dispensation of the grace of God what is being emphasized today and has been from the first century is the magnificent grace of God extended to all Jew and Gentile while the day of vengeance of God is being withheld this is the time to make hay while the sun shines if you will when it comes to evangelism and proclaiming the gospel because this is the acceptable year of the Lord this is the time this is the time when judgment is being averted withheld but the string is going to run out and when it does the administration of the grace of God will come to a close and the church is removed and Israel is brought back on center stage and God will resume with Israel and what will that be it will be the day of vengeance of our

God and the dispensation of the grace of God will have come to a close so here in chapter 63 again he is speaking of the time of vengeance being in my heart and my year of redemption has come and I looked and there was no one to help and I was astonished and there was no one to uphold so my own arm brought salvation to me and my wrath upheld me and I trod down the peoples in my anger and made them drunk in my wrath and I poured out their lifeblood on the earth this will be that time when the blood will flow to the horse's bridles in the valley of Jehoshaphat also known as the Kidron Valley and it will be right in front of the walls of Jerusalem that go around the city even as we speak there there and in this valley of Jehoshaphat also known as the Kidron Valley is where this is going to transpire now before we get any further and I open this for questions

[32 : 07] I want you to come back to Revelation please to chapter 19 and we find essentially a reiteration or reinforcement of what we've been talking about Revelation 19 and let us begin if we may with verse 11 Revelation 19 and verse 11 John is speaking of the coming of Christ and he says and I saw heaven open and behold a white horse and he who sat upon it is called faithful and true and in righteousness he judges and wages war this is retribution this is the day of vengeance that he's talking of and his eyes are a flame of fire and upon his head are many diadems many crowns and he has a name written upon him which no one knows except himself and he is clothed with a robe dipped in blood and his name is called the word of God now we remember from

John's gospel chapter 1 that the word was made flesh and dwelt among us this is that same word and the armies which are in heaven verse 14 clothed in fine linen white and clean were following him on white horses I cannot imagine a scene like this but as we pointed out to you when we engaged the study of the revelation well we didn't do that here did we we didn't do revelation here we did that at grace a couple years ago but one of the characteristics of this time of tribulation the seven years this is also the 70th week of Daniel is that there is going to be an enormous unparalleled resurgence of the miraculous the physical the material and the demonic there are going to be supernatural demonstrations of the power of God and the power of Satan during this time and fellas it will be completely unlike anything that the world has ever seen we today living in this dispensation of grace know little or nothing about this this is going to be a time of worldwide carnage the likes of which you cannot imagine this is going to make world war two look like a picnic by comparison this is going to be Jesus said Jesus said in Matthew 24 it is a time of tribulation such as the world has never seen well let me tell you we've seen some pretty horrendous things in world war one and world war two and world war two alone the body count exceeded 50 million within a space of 10 years and most of these were not combatants most of these were civilians 50 million and this is going to top anything that the world has seen the carnage is going to be unbelievable the armies which are in heaven clothed in fine linen white and clean were following him on white horses and from his mouth comes a sharp sword that is nothing more than a metaphor that is a picture of the spoken word of

God Jesus is going to decimate the enemies and the first casualty will be the Antichrist he will be eliminated with the spoken word of Christ that's all that's going to take this battle this carnage will be engaged in by one person armies will follow him but will not be engaged the armies that are referred to here are not going into battle swinging swords or shooting weapons or anything of the kind they are simply going to be witnesses the only combatant is going to be Christ himself against the whole horde of the Antichrist and they will be decimated right then and there from his mouth comes a sharp sword so that with it he may smite the nations this is the ethnos these are Gentile nations that have a mass at Armageddon that have come south with the intent of completely obliterating the Jewish people and the city of Jerusalem and everything else and they are going to be met as Christ comes from Basra with his garment stained and they are going to meet there at the valley of Jehoshaphat that he may smite the nations and that's exactly what's going to happen and he will rule them with a rod of iron that means Christ is going to establish a righteous no nonsense government worldwide and it will last for that 1000 year period and he treads the winepress of the fierce wrath of God the almighty and on his robe and on his thigh he has a name written king of kings and lord of lords and the carnage follows is pretty much self explanatory the angels standing in the sun cried out with a loud voice saying to all the birds which are in it have come assemble for the great supper of God and what is that that is the decimated corpses that have been lying there masked as they have fallen with the word of

[38 : 27] Christ and we are told that they eat the flesh of kings the flesh of commanders the flesh of mighty men the flesh of horses and those who sit on them the flesh of all men both free men slaves

small and great and I saw the beast and the kings of the earth this beast is the antichrist and their armies assembled to make war against him this is the final showdown this is what people refer to whether they realize it or not when they speak in general terms about the end of the world well it isn't the end of the world and this world is not going to come to an end but it's certainly going to be the end of the age it's going to be the end of the rule and reign of Gentiles and this is this is exactly I think excuse me what Paul is referring to when he talks about until the dispensation of the

Gentiles comes to an end in there in Romans chapter 13 I think it is thank you Dan maybe that will help and the false prophet the beast the beast and the false prophet are counterparts to Christ and the Holy Spirit and Satan is the counterpart of course to God the Father so here is the unholy trinity and they performed signs in the presence by which they deceived those who had received the mark of the beast it's already too late for those and those who worshipped his image these two were thrown alive into the lake of fire which burns with brimstone the rest were killed with a sword which came from the mouth of him they were simply spoken dead who sat upon the horse and all the birds were filled with their flesh one of the most solemn and grotesque pictures that you could ever imagine but fellas you must remember one thing all of this as horrible as it is is nothing more than a depiction of the fruit the consequences the result of sin that's what this is all about this is the final payback for man's sin and the retribution that is so justly deserved this is the curtain coming down so that is covering a lot of material in a fairly short period of time but the food is here and do you have a comment or question you'd like to enter would be glad to entertain yes you mentioned that the 144 thousand will be through no saved

Jews right they will be throughout the earth they will be engaged in evangelistic endeavor throughout the earth do you think they'll be operating and performing miracles I suspect that will probably be part of it because the thing that will be most stunning about these 144 thousand is they're virtually indestructible it isn't that the antichrist will not try to do away with him he will but he will not succeed and as I pointed out this is going to be a return of miraculous manifestations both angelic and demonic and these things are now not all that obvious to us at all but they will be common place during that time and there will be a tremendous emphasis upon the physical and the material because this is this and that's not here now the emphasis here in the dispensation of the grace of God the emphasis is upon the spiritual

God has blessed us with all spiritual blessings in heavenly places in Christ but this is talking about the physical and the material and this ties in with the idea that what Paul said about in first Corinthians about the Jews require a sign what's characteristic about signs they're obvious they're physical they're material you can see them doesn't take any faith when you're looking at something and you see the reality of it you don't need any faith to believe it there it is you can't deny it and this is exactly ties in you have seen me you have believed blessed are they who having not seen will believe have you seen him I haven't seen him why do you believe him we take it by faith we don't have to see him we simply accept the word and we rest in that but the Jew the Jew requires a sign and during the 70th week of

Daniel there are going to be signs of plenty Micah started out saying and addressing Jacob and then he turned it to Israel and then we see a remnant so is God specifically only going to be calling I guess what I'm asking is Israel right now is what 90% in unbelief right is that even a play in any of this since he's talking about dealing with a remnant what about the Jew that doesn't believe for the last thousand years yeah the Jew that doesn't believe for the last thousand years is in the same position as the

[44 : 37] Gentiles who don't believe the goats he's talking about that didn't help those that needed help during the tribulation I mean there's Israelites that didn't believe and therefore they didn't help they came to him and said we want in too we know God and so forth remember there's where the scripture's at he says no you didn't do that to me so Matthew 24 and 25 there's going to be right to the hell too right in the fire too and when Paul says in Romans in Romans 12 no Romans 11 he uses the phrase and so all Israel shall be saved he's talking about this remnant it's a remnant it's always a remnant yeah it's always a remnant in fact God has always worked through a minority he has always worked through a minority he did with Israel and with the church hey fellas the church the body of Christ we are not a majority don't lose sight of that we are not a majority we are a minority as far as the world is concerned we are a minority of religious oddballs that's all they can see that's all they know you know and little do they know but as the point has been made

God plus one is a majority we are the foolish yeah we are the foolish we are the foolish we are the foolish and they want you to to mü hear what it's all and so we are the wrong the Brendan our where what it's all the Matrix and so how it's only■■■