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**PROPHETS
SPEAKING
LIES and
How We
Fall For It •
Micaiah
and
Zedekiah /
False
Prophets
in the
Bible**

Main Verses:

- [1 Kings 22](#)
- [Deuteronomy 33:17](#)
- [Ephesians 4:1](#)
- [John 13:31](#)

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Do you ever find yourself searching for something bigger than you? For a community to be a part of? A place founded on truth and love. A place to worship the King of Kings, the Lord of Lords, and the Son of God. Welcome to Founded in Truth, where we're more than just a fellowship. We're a family, so welcome home. All right, well, good to be here, everybody. Shabbat Shalom. I'm excited to continue speaking about the kings and kings of Israel in 1 and 2 Kings and 1 and 2 Chronicles. As you know, we've been discussing this the past few weeks. And hopefully it's been edifying to kind of see a different perspective of kings like Josiah and the subtle hint that in the end he ended up falling and resembling Ahab, the worst king of Israel. How... King Hezekiah was appointed all of these things and praised for all of these great things he did and his defenses against the oncoming siege of the Assyrians. But then we turn to the book of Isaiah and see where actually all of these things were the farthest thing that God wanted. He just wanted him to fall. And Isaiah actually criticizes him. And if

you go to Jerusalem today, we found the wall, the broad wall of Hezekiah. And guess what we found underneath its foundations? Residential houses that were demolished to build the wall over. And so... It's just neat. I really love diving into areas of the Bible that typically we don't just normally read. Because let's be honest, when you go to 1 and 2 Kings or Chronicles, it's a little dense at times because we see it as a historical narrative. It's reflecting historical events. But that word narrative is an amazing word because narrative means a story. And when you tell a story... It's not security camera footage, right? When you tell a story, you're directing the emphasis on different things in the story. There is a bias that is forced upon the storyteller. You have to tell it a certain way. And that's what I love about the Bible because when we dive into historical aspects of the Bible and events that are historical, they weren't meant to just be history lessons. Because let's be honest, what good is that in application? What good is that in doing anything? It's a cool piece of history, and it's beautiful, but I would submit that even within the historical stories, there are lessons to be learned that are intentionally there, and the authors intentionally have directed the story like a scene, like a movie, in a way that we would understand the history, but also understand the impact and the lessons within that history and what that means for us. So as you know, that's my thing, is the story of the Bible and how all of it leads us to the King Yeshua. And so a few weeks ago, we discussed the prophetic battle that took place on Mount Carmel with the 400 prophets of Baal and the prophet of Yahweh named Elijah. And this challenge took place in 1 Kings chapter 18. And in the story, it was pretty easy to tell the false prophets were and who the true prophet was, right? It literally said, these are the prophets of Baal. It's the false prophets. Pretty easy to navigate. And we know that Elijah was the true prophet of Yahweh because it says it. But what happens when we come to a story where all of the prophets are prophets of Yahweh and they're pitted against each other? What if we come to a story where it says that the prophets are speaking on behalf of the spirit of Yahweh and the name of Yahweh, but they're not all right, and they're in a contest against each other? Oh, man, I love perplexing stories of the Bible. Because when the Bible throws curveballs at us, and this specific story is a big curveball, but we're not going to dive into the curviness of the curveball. But what the beautiful thing about the story of the Bible is, the authors knew when they were putting curveballs in there. When you come across a story and it's like, wait a second, why would God do that? Or how come this is happening here? I don't understand that. Do you know what that's a trigger? Do you know what the biblical authors expect you to do at that point? Meditate on it. Discuss it with other people. Talk to it with your spouse. Talk to it with your community. Talk to it with the whole tribe sitting around the fire. Talk to it with your kids. Meditate on the Word. Try to get the wisdom from the stories that on the surface seem very uncomfortable to even acknowledge. This story is one of them, but we'll dive into it a little bit.

So yeah, these prophets that are pitted against each other not only claim that they're speaking on behalf of the Spirit of Yahweh and the name of Yahweh, but they're also pulling from the promises of God in the Bible. Look, here's the promise of God, thus saith the Lord. Here is the prophecy. But yet they're still wrong. It doesn't get so simple anymore to figure out how do we navigate who's right, who's wrong. It's the prophet of Baal. All right, easy. Elijah, Yahweh, good. But now we're going to encounter somewhere around 401, 402 prophets of Yahweh pitted against each other saying different things. And this story takes place in 1 Kings chapter 22, which we referenced a few weeks ago with the story of Ahab and Jehoshaphat.

And Ahab was the king of the north. He had participated in allowing idolatry to spread all over the northern kingdom of Israel, marrying a Phoenician wife, a very tactful thing to do as far as the economic benefits go. Her name was Jezebel. She brought with her the prophets of

Baal who partook in that contest against Elijah and And you have Jehoshaphat, the king of the south of Judah or Judea, who is regarded as a pretty righteous-ish king. He's a good king, pretty good king. Didn't have great friends, but a good king. And Jehoshaphat travels to meet his buddy Ahab. And they're sitting around and they're having coffee and donuts. And Ahab looks over at Jehoshaphat and he says, hey, you know, that land, that land, Ramath-Gilead, that's our land. That's our land. And the king of Aram took it over. And you know what? We should take it back. So let's join forces. You know, I got the drones. You got the tanks. Like, let's join forces and let's go get our land back. And Jehoshaphat is like, you know what? That could be prosperous, but we should consult the Lord first. And so in 1 Kings chapter 22... We see this take place, the response in verse 6. It says, 400. The author here, again, he's directing, he's telling the story. He didn't have to say 400. He could have said as much prophets. 400. 400. 400 is being emphasized here. Why? It's a subtle hint, a subtle hyperlink back to what? Mount Carmel, just a few chapters earlier, where we had the other 400 prophets, but they were of Baal. These are of Yahweh. Hmm. Jehoshaphat hears all the prophets. He's a little hesitant. He says, you know, I mean, you got all these prophets, and they seem pretty loyal and even biased to you. Aren't there any others that don't quite fit the mold of these 400? Yes, there's one. There's one guy. Verse 8 says, Love that. We got one, but let me tell you. He never says anything that I want him to say, see? So, oh man. I don't want to hear from him because he never says the things that I want. Therefore, I hate him. There's a message right there, guys. There's a message right there. Fine. Listen, guys, go retrieve Micaiah. We'll give him a little booth, see what he has to say. So the messenger leaves and they go to retrieve Micaiah, this other prophet of God. Now, again, I want to show you something, and it may be subtle. Hopefully you'll appreciate it. It's amazing. It's how neat the Bible is. Remember I mentioned the Bible has biblical authors, and they didn't just write security camera footage. They directed the film. So in the story, when you're reading this, an example is about to take place where a cut scene in a movie. So imagine a cut scene is when the protagonist or something goes off screen, and then there's just like a scene that has no dialogue in it. It's giving you the atmosphere. It's kind of setting up up, the next scene that is about to come, usually there's partying or maybe it's just a skyline of a city, the cut scene is now about to take place. And as soon as the messenger goes to Micaiah, it begins to describe this scene of the two kings sitting down at The gate of the city dressed in robes and all these prophets are kind of like prophesying. And I infer that they're dancing around. There's music. I mean, just kind of chaos. This religious display is taking place. And the prophesying and this is setting up for this big commotion going on where Micaiah is now going to walk in the scene, right? He's walking into this atmosphere. And here's the cut scene starting in verse 10. Verse 1. That was a little dramatic, but that's what's going on. Can you see it? Can you hear it? This whole big display that is just the horns. I mean, come on. Right, okay. That's awesome. So, All these prophets, you have a clamor going on, music, I say music, a big demonstration, and some guy with horns, we're going to gore them. God's going to win. It's like a scene out of Temple of Doom or the Capitol a few years ago. You've got a guy with the horns running around. But what in the world? What in the world? What in the world? And when we read stuff like this, we sometimes turn our heads like there's no way this is what true prophecy looks like, right? No way. It sounds ridiculous. Sure, it is for our culture and our modern lenses that are so intelligent and mature in 2023. But we don't know exactly what it looked like for the school of prophets to practice in ancient Israel. We just have references. And so it may have looked like something totally foreign from a foreign age and a foreign culture and a foreign nation. I just appreciate it. God told Ezekiel to cook some really good nutritious bread with human feces as

a symbol of the prophetic warning to Judah. And that's where we get Ezekiel bread. I'm not joking. The biblical reference on the front of the Ezekiel bread packaging is to this reference.

They just cut it a verse short and cut out that last... I digress. Jeremiah carries around this huge yoke, like an oxen yoke. I mean, right? And he's like, this is the yoke of Babylon that will be placed upon you. I mean, it is so over the top. But this is for us. But this is how it was done. And so, yeah, this... This cat got some horns and started bowling around, talking about, I just love it. I love it. Appreciate this story so much. And here we have, spoiler alerts, false prophet.

Here we have a false prophet, as we will see. is making these declarations of God. And he's jumping around with horns, and he's actually referencing scriptural promises of God in the

Bible. Deuteronomy 33. It's when Moses is blessing the tribes of Israel, and he says this blessing over the tribe of Joseph, which the northern kingdom kind of resembled, if you will. And here's what it says. Deuteronomy 33, verse 17. In majesty, he is like the firstborn bull. His horns are the horns of a wild ox, Now the story gets a little interesting for theological reasons. Because Micaiah comes to the scene, and then he's asked, hey, what do you prophesy about this battle we're about to embark in? And the first thing he says is the exact same things of the other prophets. He says, yep, you're going to win. You're like, all right. And King Ahab goes, no, no, no, no. I know you. Tell me the truth. It's as if Micaiah was being sarcastic, and the king was like... Like, no, tell me the truth. Will you just do it? He gets upset. Will you just do it? And so Micaiah, he speaks. He speaks of a vision where he sees the throne room of God. And God asks his divine counsel how they are going to provoke Ahab to go into battle. Because Ahab has turned his back to God and... He's going to endure judgment, and that judgment is going to be poured out through, because of the actions of, as we discussed a couple weeks ago,

God's wrath and judgment in the Scripture typically occurs by the sin and iniquities of Israel's actions turning in on themselves, right? So if they were being the people that God was wanting them to be, then Babylon would have never had the opportunity to come in, to see the treasures, to say, we're going to take you out now, and then come in and overtake them. But because of the flauntiness, the pride, being the empire, so on and so forth. And here Ahab is disobeying the Lord. He's already turned his back on God. And he wants to go into battle, even though at the end of the last chapter, he humbled himself before the Lord. He humbled himself. And it says that, wow, look how humble he is. He is committed to the Lord, and now

he has transgressed back. And so God is basically, you know what? You want to go into battle. You want to take this land for your own selfish gain. You want. That's why you've surrounded yourself with these prophets, because they say what you want to hear. So I will let you go into battle. I will give you what you really want. And it will kill you. And that's kind of the setup. And so God has this conversation. He says, listen, guys, how am I going to entice him to go into battle? He's done it. You have any ideas? And a spirit comes forth and says, hey, let me go down and kind of speak through the prophets to encourage him to go into battle. And so God allows it. And Micaiah is letting all this out. He's like, yeah, all this is God's doing, which, again, sets up theologically perplexing scenarios if we wanted to explore those. But Micaiah says, and you know what? You're going to go into battle, and the sheep will be scattered because they will no longer have a shepherd. It's a familiar line. You're going to die, and the kingdom will be in shambles. Then Zedekiah steps out, and Zedekiah is the horned prophet, the shaman, right? And he's so confident he's speaking the true word of Yahweh.

He's so confident, and he's so bold, right? He has convinced himself, no, this is exactly the truth of This is the absolute undistorted truth because I am the prophet of God. Did you see the horns? So he walks up to Micaiah, big horns, and he slaps him, slaps him. And this is what he says right here in verse 24. It says, Which way did the spirit from the Lord go when he went

from me to speak to you? He asked. Micaiah replied, oh, you're going to find out in the day when you're hiding in the inner room after the whole army, invading army comes in and you're just trying to hide in the center of the room, trying not to be seen because everybody's being overtaken. Arrogant, so confident. Bam. Which way did the spirit go when it left me and went to you? I didn't see it. Did you see it? I didn't see it. Just a mockery. of confidence and pride, Micaiah. You'll find out, man. Play around. You're going to find out. You're hiding in an inner room. So guess what happens? What do you think Ahab does? He goes to war. And the king of Aram gives instructions. He says, listen, guys, only aim for Ahab. Kill him. Don't even shoot at any of the soldiers. Don't even shoot at him. Don't even worry about him. Kill Ahab. So in the story, Ahab goes to Jehoshaphat and says, listen, Jehoshaphat, I want you to wear your most royal armor, royal garbs, royal clothing. I don't want a big old light going, I'm a king, going around your head. And I'm going to be like a ninja and wear a disguise. What a horrible friend, right? Right? So Ahab goes into battle and they start chasing Jehoshaphat because he's like, oh, you're not Ahab. Why are you dressed like a king? Because I'm the king of the south. Oh, man. Well, where is Ahab? We don't know. And the scripture says that a soldier accidentally fired an arrow into the air. Not only that, it accidentally hit the armor of King Ahab dressed in his disguise. Not only that, it accidentally found a little hole in the armor and fatally wounded King Ahab. You're supposed to giggle. That's the way the story's told. It's like accidentally. Sure. Yeah, man. Itty bitty fatal wounds. Two different sets of prophets of Yahweh. speaking in the name of Yahweh. The 400 says that we speak in the spirit of Yahweh. Micaiah says, I speak in the name of Yahweh. All the same, Zedekiah pulls scriptural promises from Deuteronomy. Isn't that a compelling thing when someone's prophesying, if you've ever kind of been in an environment and people start claiming the blessings in scripture? He was doing it and he was not speaking the truth of Yahweh. Doesn't it make you feel vulnerable when you realize that There are traps you've probably stepped in in your faith journey that you never knew were traps. There once was a zealous believer in Jesus. He was a Methodist preacher calling all to the feet of Jesus and to accept the gospel. He felt God speaking to him to go on a mission to raise up the truth of God's kingdom in this invisible empire. Yes, a spiritual revival, a spiritual rebirth of a nation. And this preacher from Alabama took this calling in his life to heart, and he boldly set forth and went out. And he climbed up a mountain with a small group, a remnant, who had that zeal for God's plan. And when they reached the top, they made a commitment. They made a commitment to the divine mission of spiritual reformation. that God was equipping them to lead. The angels that have anxiously watched this awakening from its beginnings, they must have hovered over this mountain and shouted, "'Hosannas from the highest of heavens!'" is a quote just powerful. The symbol of the faith of Jesus was raised up across as a banner to illuminate the skies with the light of Christ. So all nations could see the victory that comes in following the truth that God is speaking through his anointed, through his called, through his prophets and his holy soldiers. This event took place right here in the United States in 1915 on Stone Mountain right outside of Atlanta, Georgia. And if you'd like to see a photo of what it would have looked like, it looked like this. On November 25th, 1915, a preacher who thought he was called by God, convinced the Holy Spirit was speaking to him through him, climbed Stone Mountain and pledged devotion to the invisible kingdom empire of the Klan. On that night, the KKK was reborn. An altar was made before the cross, which finds its roots in the symbols of Scotland. It's a sign of victory, the illuminated cross on the hills. But here it was evolving forever. to be the victory of the light of Christ, so says them. And below this altar, an American flag was placed with a Bible and a weapon on top, a sword. Membership to this new anointed club was restricted

only to white Protestant Christians. White robes were worn to symbolize purity. And in the 1920s, the Klan ended up boasting, growing and boasting a membership of 5 million people across the United States of America from these 15 that climbed the mountain in the name of God. It began to infiltrate churches everywhere. It became a part of the religion. See, the moment where your politics and your hatred started and your nationalism and your us versus them becomes synonymous with the kingdom of God, it is now a golden calf of idolatry. And this is what that would have looked like. I think this picture is from maybe the 19... This is a 1940s demonstration. America first. One God, one country, one flag. And the Klan walks down the street. So the next one I think we have, is this the worship service committing to the mission of the Lord? We have a next one. Church service, pretty standard throughout the 20 specifically. And I think the next one is the initiation ceremony where someone is initiated into the clan. We have one more or no? No more? Okay. Totally normal to see this as a portrayal of the house of God because obviously we're all hearing from God. We have the prophets speaking the truth of the Lord. Sometimes we want to be Zedekiah. Sometimes we yearn to be the mouthpiece for God, the prophet, to everybody and everywhere so badly. But not because God is speaking through us. No, usually it's because we have something to say and we want people to listen. So we convince ourselves that God is saying it through us, just like Zedekiah. We will have so much zeal, so much confidence, so much passion that we will put on a display of even with a horned hat, claiming it is the power of God that compels us. And it's simply not true. It's not truth. And this is just one of the many, many, many, many, many examples throughout history where people, probably earnest in their pursuit to grow closer to God and carry out His mission, convince themselves that they are God's prophets, anointed in the context of a message or a pursuit or a mission that in its core is completely antithetical to the gospel of Jesus Christ, to the gospel of the kingdom of Yeshua. And it may not always be some type of political or hate-oriented agenda. It could just be the way we read Scripture. Scripture says the promise to Joseph is we will gore the nations. Scripture says it's clear that it's clear. It's what the Word of God says. This is the promise of God, and therefore I am speaking truth to you, Ahab, and you need to listen or you don't believe the Word of God. Zedekiah held on to that promise falsely, forcing himself to believe it was about him and Ahab. And he made a horned hat all to display his confidence. That's the thing about confidence. Confidence sells, doesn't it? Confidence sells. You have... Oh, such a big warning. And I hope you guys hear my heart. Such a big warning for us to be wise but gentle, to be bold but meek, and to be defined by God's love through us, not our own pride, farce confidence, farce agendas, and missions that we want to be God's mission so we make it God's mission. Because it's too easy to do, and I believe every single one of us has likely done it more than once without even knowing it. Confidence. In a day and age where we can click a button, not even click a button. You just have to pull it out of your pocket and look at it. No code. You just look at a screen and you can say, reach everybody. So we have these self-proclaimed prophets on YouTube saying all sorts of things. So confident. In our country, we know political season. We are big on politics. Every four years during the presidential election, we have prophets that come up, right? And we eat it up. We eat it up. And we believe what people say because of confidence. Just like Ahab. It's too easy to be like Ahab. It's what we want God to say. And it's said with confidence and boldness and assurance. And when the prophecies don't come true, we never repent for perpetuating them. I never have. I'm Adam. You just try to put it under the rug, right? You try to move on and hope no one remembers the things you shared on Facebook, so you delete them. We never repent. We never apologize to friends and families for spreading falsehoods. Or we do that. It would be so

easy if everything was black and white when it comes to God's plan for us, wouldn't it? And I think that's why we are so prone to to give ear to people who say they speak for God confidently and make the most outrageous claims. Because I think during hard times, we're looking for an answer. We're looking for relief. We want comfort. I think during times of change, we get scared, whether we admit it or not. Fear. Something is different is happening and I'm not used to this. So we look for someone to ease the fear. And if someone is so confident, man, I can lean on that. It makes me feel better. And they're from God. So yes, I believe. I don't know. And maybe God wants us to sit in those places so that we can grow to depend on him when life is kind of up in the air, when it feels like you're falling and God's sitting there saying, you know my resume for you. I'm going to catch you. Let me catch you. Breathe. Be still for a moment. Stop trying to find some type of band-aid that's going to make your fear or distraught or the chaos or the anxiety disappear for a moment and Because the Band-Aid is right here in my arms. But sometimes it takes us training ourselves to reach out to the only comfort that truly does last. It'd be so much nicer if there was just black and white. This is what God's doing. This is what God's doing. God doesn't operate that way, and I think it is for that reason that he wants us to grow. And growing has pains. And we need to be careful when we are vulnerable in life, or else we'll end up just like Ahab. Running to whatever prophet claims to be speaking the word of Yahweh and saying exactly what we want to hear. Wisdom, humility, meekness, patience, mercy, love. The frustrating requirements and demands for a believer. These are the principle that as believers and followers of Yeshua, we are supposed to be moving toward, not away from. These are the things we should hold up next to the Zedekiahs out there or to ourselves in the mirror. If God's kingdom are these things, is this what is being proclaimed? Because it wasn't on Stone Mountain. So as followers of Yeshua, as soldiers of Christ, as Paul refers to us as, as the ambassadors, the full-fledged representatives of God's kingdom here and now, ambassadors of how Yeshua reigns through the power unleashed on the cross, what does that look like? Is there at least something we can land on to hold on to? When we want to be Ahab or a Zedekiah, is there some type of at least a vague template that we can reference? I believe there is because I believe this is what Paul is encouraging us in Ephesians chapter 4 verse 1. As a prisoner for the Lord then, I urge you to live a life worthy of a calling you have received. Be completely, everybody say completely, humble and gentle. Can I be like 80% humble? Can I be 80%? 85? Can we make a deal? Completely humble and gentle. Micaiah did not punch horn man back in the face. He made a very assertive, bold claim, and then he allowed the king's guards to take him down into a prison cell and not give him anything to eat except for bread and water. How humbling. Be patient, Paul says, bearing with one another in... I don't want to say it. Don't want to say it. Love. Yeah, but I got to lovingly beat them over the head with the truth. It's not, it's not, it's not. Make every effort to keep the unity of the spirit through the bond of peace. It's a good template to start looking at the Zedekiahs through. Is it fitting? Can I at least evaluate if someone is truly loved? Verse 14, then we will no longer be infants tossed back and forth by the waves and blown here and blown over there by every single wind of teaching and every single prophet that comes out and says he speaks for the Lord and every single cunning and craftiness of people and their deceitful scheming. Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head that is Christ. Speaking truth in love. Man, there's another pitfall. We need to speak truth. We like speaking truth. We know the truth because we read the promises of Joseph. So we got our horns, right? I need to tell the world the truth. Guys, the truth is that Yeshua has conquered the devil. That evil has been proven lacking at the foot of the cross. The truth is that God's grace and mercy

and love saved us. And through Yeshua, we have been reconciled into the arms of God. If you are more zealous... If we are more zealous about proclaiming any other truth out there, you have your priorities mixed up. You're a Zedekiah, and Zedekiahs love speaking truth, but the truth of God is only unleashed through the portal of love because that's the thing, right?

Sometimes just because something is true doesn't make it the truth that you're actually called to share and be the witness and ambassador of. John 13, 31, I can be vulnerable. The verse that haunts me. By this, everyone will know that you are my disciples, my actual followers, my actual representatives, if you love one another. That's deeper than saying I love you. It's an atmosphere that carries with you. This is our qualifier as believers, and it's frustrating, and it's hard, and we want it to be something else, something that makes us more powerful and not more humble. But that's it. And so I don't know where you're at today, but I want to tell you, if you're at a place where you are seeking a Zedekiah like an Ahab, to find yourself closer to God, I wanna go ahead and tell you that God is with you. Yeshua says he'll never leave you or forsake you. And maybe you're at a place in your life where God is not calling you into battle, but to be still. You don't have to go into battle. God doesn't want you to go into battle. Maybe he doesn't. Stay still and breathe and understand that he has not left his throne. And maybe you find yourself today realizing that maybe you're one of the 400 saying what you want to be the truth for whatever reason. falsely displaying the plan and hope of God to others like William Simmons, the name of the pastor that marched up Stone Mountain. I believe the story of Ahab and Jehoshaphat is an example that God will allow you to do that because in the end, judgment will be self-inflicted just like it was for Ahab and Zedekiah. And so when the storms are raging, lean into God, raise your hand and surrender and grab onto the hem of his garment. Have the boldness to know that He is faithful and true. Take his dare on that instead of speedily running to find your prophets. Pause, pause. You can let down your guard at the feet of the throne. You can have the peace that only God gives, but that peace doesn't come with looking for a way to justify doing what you want to escape where you're at. And so I hope at minimum this story helps sticks as a warning for what it is, a warning I know I can relate to because I've been an Ahab in the past. I've been the Zedekiah in the past. I think we all have because it's just too easy to do, too easy to do on small levels or big ones or whatever. God is calling us to get stronger in our relationship with him. That is not always easy. So please stand and join us for worship as we conclude services.

Guys, this is a special time of service where I invite you to raise your hands. If you're going through a time right now where you feel like you need to go to battle and maybe God is not calling you to go to battle, to rush out there, I invite you to lift your arms, close your eyes, and surrender to just being still in his presence. I invite you to spend this time in meditation, pray, or if you need prayer today, we will have a prayer team on either side of the room. Take advantage of that. Take advantage of that. We want to meet with you. We want to lift you up. God's peace is overwhelming. And we always want everyone to experience that in the name of Yeshua. Avinu Malkinu, our Father, our King, Father, we thank you for this time that we come together before you, that we come together knowing and learning who you are and learning your voice to lead us. Father, the Holy Spirit that you say is within us even now is meant to direct us, to give us peace, to be the comforter, to give us the wisdom, to give us the authority to say, no, I will stand firm and listen for the voice of the shepherd. And I ask in the name of Yeshua that if anyone is here today struggling with that, that you would remind them who you are and that you are with them and what you've called them to do. We thank you in the name of our King forever and ever, Yeshua. Amen. Shema Yisra'el Ha'bukshetor Hear, O Israel, the Lord is our God, the Lord is one. Blessed is the name of his glorious kingdom

for all eternity. Now may the God of patience and encouragement grant you to belike-minded with one another in the manner of Messiah, so that together with one voice you glorify the God and Father of our Lord Yeshua the Messiah. And may the Lord bless you and keep you. May the Lord make his face to shine upon you and be gracious to you. May the Lord lift up his countenance toward you and give you his peace. Shabbat Shalom. Shalom. We pray this message has blessed and encouraged you and your relationship with God. And we hope that it has made the Bible more beautiful and more powerful in its impact in your life. Founded in Truth Fellowship exists to build a community that bears the image of God and lives the redeemed life only Yeshua gives. If this message has blessed you, or if you see God working in and through this ministry, we invite you to prayerfully consider partnering with us so that the message of Yeshua and the truth of God's word continues to reach all nations. If you would like to take part in this mission, then you can do so at foundedintruth.com/give, or you can scan the QR code on the screen. These offerings go toward providing resources for both our local fellowship as well as our online ministry, but also our many outreach ministries, including our foster care and adoption ministry, local charity outreach ministry, our international online children's ministry, and any future ministries that the Lord would allow us to walk through and walk in to impact the world around us with his love and blessings. the bold proclamation of the gospel of King Yeshua. We thank you for your continued support and we look forward to seeing you next time. Shalom.

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