

Yahveh is for US, His People! Don't Mess with Them!

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Preacher: Jim Masters

[0:00] Yes, take your Bibles and go to Obadiah, the book of Obadiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, if you get there, you've gone too far.

Obadiah, we did the first 14 verses last Sunday, I'm going to finish up these verses 15 through 21 today, and I'm going to read the whole book again, it only takes us like three and a half minutes to read it, the book of Obadiah, and then the plan, excuse me, Jason Drum will come next Sunday and the Sunday after that, the 20th and 27th, he's associate pastor at Canyon Bible Church Prescott, dear brother, who's ministering at Grace Church.

with MacArthur, John MacArthur in Los Angeles, with Andrew Gutierrez, and then Roy Augustine, who's come here before at Northwest Community Church, Ellen is a member at that church, he's associate pastor for youth and I think also for kids, he's going to be here that Thursday, Sunday, October 4th, so he's going to preach for me, so dear brothers, I love those guys, they've been so encouraging to me, so treat them well, please, I would appreciate that.

So Obadiah, oh, sorry, and then after that, I'm going to start in the book of 1 Timothy, 1 Timothy, I'm going to preach through 1 Timothy, so, and I don't know, I haven't looked at it yet, somewhere between 10 to 20 messages in 1 Timothy, so, and then after that, I'm not sure, but definitely going to do 1 Timothy, so that's kind of the idea.

And here's the, by the way, this is my goal in preaching, I want to give you a plethora of books, so that way you are so understanding of scripture, Old Testament, New Testament, historical narrative, poetry, all the different genres of scripture, I want you to be understanding that, so we're not in a book for too long, so when you're here for maybe two years, you've gone, you've looked through different genres of scripture, because you have a plethora of different books that we've gone through, and that's kind of my goal, so that way you're thinking holistically, you're thinking the meta-narrative of the Bible, creation, fall, redemption, consummation, you're thinking that way, and if we go into the different books, you're thinking gospel truth, we're looking back to the gospel from the Old Testament, gospel truth, New Testament, excuse me, we're looking forward to the gospel, gospel truth, New Testament, we're looking back to the gospel, all centered on Christ, so that's my goal,

[2:53] I have an agenda, there's my agenda, so now you know what it is. So, having said that, the book of Obadiah, let me read, and then we'll study verses 15 through 21. The vision of Obadiah, thus says, sovereign Yahweh concerning Edom.

We've heard a report from Yahweh, and an envoy has been sent among the nations, saying, arise and let us go against her for battle. Behold, I'll make you small among the nations, you are greatly despised.

The arrogance of your heart has deceived you, you who live in the clefts of the rock, in the loftiness of your dwelling place, who say in your heart, who will bring me down to earth? Will you build high like the eagle, though you set your nest among the stars?

From there I will bring you down, declares Yahweh. If thieves came to you, if robbers by night, oh, how you'll be ruined. Would they not steal until they had enough?

If grave gatherers came to you, would they not leave some gleanings? Oh, how Esau will be ransacked, and his hidden treasures searched out. All the men allied with you will send you forth to the border.

[4:02] And the men at peace with you will deceive you and overcome you, overpower you. The ones who eat your bread will set an ambush for you. There's no understanding in him. Will I not on that day, declares the Lord?

Destroy wise men from Edom and understanding from the mountain of Esau. Then your mighty men will be dismayed, O Teman, and where that everyone may be cut off from the mountain of Esau by slaughter.

Verse 10, because of violence to your brother Jacob, you will be covered in shame, and you will be cut off forever. On the day that you stood aloof, on the day that strangers carried off his wealth, and foreigners entered his gate and cast lots for Jerusalem, you too were as one of them.

Do not gloat over your brother's day, day of his misfortune, and do not rejoice over the sons of Judah and the day of their destruction. Yes, do not make your mouth wide in the day of distress. Do not enter the gate of my people in the day of their disaster. Yes, you do not gloat over their calamity in the day of their disaster. Do not loot their wealth in the day of their disaster, and do not stand at the fork of the road to cut down their fugitives, and do not imprison their survivors in the day of their distress.

[5:17] Now verse 15, For the day of Yahweh draws near on all the nations, as you have done, it will be done to you. Your redelions will return on your own head, because just as you drank on my holy mountain, all the nations will drink continually.

They will drink and swallow and become as if they had never existed. But on Mount Zion, there will be those who escape. They will be holy, and the house of Jacob will possess their possessions. Then the house of Jacob will be afire, and the house of Joseph aflame, put the house of Esau as stubble, and they will set them on fire and consume them, so that there will be no survivor of the house of Esau, for Yahweh has spoken.

Then the Negev will possess the mountain of Esau, and the Sephala, the Philistine. Also, they'll possess the territory of Ephraim, and the territory of Samaria, and Benjamin, Gilead.

And the exiles of this host of the sons of Israel, who are of the Canaanites as far as Zarephath, and the exiles of Jerusalem, who are in Sepharad, will possess the cities of the Negev. The deliverers will send Mount Zion to judge the mountain of Esau, and the kingdom will be the Lord's.

[6:32] I've been reading a book. I've actually read many books. The one I have been reading, there's two I think I've been reading.

This one is called Free to Believe, the battle over religious liberty in America. It's by Luke Goodrich. It's a good book.

He defines religious freedom. Maybe I won't necessarily agree with the little tidbits of what he says in his definition, but, be that as it may, it's crucial to understanding the whole book, and his premise. He brings up serious threats to religious freedom, and then he brings up what can be done. That's where I'm at right now, this section.

What can be done? And that begins in chapter 11, and he titles chapter 11 like this, Let Go of Winning. And then he does something in this chapter that you wouldn't expect.

[7:37] He actually writes about the type of people we're called to be in the midst of religious freedom conflict. As we face conflicts of our religious freedom in America, he brings out what type of people we're called to be before what we're called to do.

He brings up different points. What we're called to be. Expect suffering. Rejoice when it comes. Fear God, not men.

Strive for peace. Continue doing good. Love your enemies. Care for one another. And I highly recommend the book.

I think it's a really good book. But I would actually add, in this list that he gives of who we're supposed to be, I would add one, given our text today.

I would add this. It's kind of long. Remember that one day, you, Christian, will rule and reign with Jesus when he sits on his throne in Jerusalem in the millennial kingdom.

[8:53] You'll rule it all. You have that to look forward to. It's keeping that eternal perspective. Remember, the driving theme of Obadiah is, Yahweh is for his people.

Us, his people. Don't mess with them. Don't mess with his people. We looked at that last week. Edom came against Israel. Ransacked him.

And then, he showed judgment was going to come. And they gave the reasons why. Because of what they did. Yahweh is for us, his people.

Don't mess with them. And here's a subtitle, a statement for you from verses 15 to 21. God will show us his great grace by finally giving us the inheritance of the nations.

We will come to life and reign with Christ. You have the inheritance of the nations to look forward to, Christian. Why do you fret?

[10:01] That's what Psalm 37 is all about. People use Psalm 37 as a prosperity gospel type thing. No, that has to do with what's going to happen in the kingdom, ultimately. What God's going to do.

All wrongs will be made right. And our king will reign. And we get to reign with him. Remember, the sovereign Lord God is on our side.

He is sovereign over all nations, but he loves and he's committed to his people. He will keep his promises. And don't worry, he will vindicate us in the end.

He will. He will. And then, how do you know that? Because of the resurrection of the Lord Jesus Christ. That's how we know. That's how we know we're going to be vindicated.

If he resurrected Jesus Christ, he'll resurrect us. If he vindicated his son, he's going to vindicate us. That's not a wish.

[11:09] That's a fact that just hasn't come to fruition yet. So I went through this last week, which I think is good for us to go through. Again, how does this book encourage and warn us?

Number one, take courage. God will avenge us, his people. So be assured. If you mess with God's people, then you're messing with God. You're promised an inheritance.

You, Christian, will rule the world. Take courage. God will avenge his people. Be assured. Be assured. Be assured. Number two, which I'll have these at the end again.

Number two, God is very gracious to us. Be humbled by his love. We're undeserving of his love and his grace towards us. That was Israel's problem.

They gloated over this truth that the Lord picked them. They thought they were something special. They're not anything special and neither are you. God is gracious.

[12:09] God is kind. Don't be prideful and arrogant about God defending you and don't gloat over those who stumble and fall because what happened to them may end up happening to you.

Which leads to the third one, you will reap what you sow. What goes around, comes around, comes around, comes around. Be gracious. Look, if you want people to be gracious and compassionate toward you, then you display grace.

You display compassion toward others instead of criticism, judgmentalism, et cetera, et cetera. One more thing I want to do.

I thought we had an introduction before we jump in. I need to give you what's called my hermeneutic. Hermeneutic means my principle of interpretation. This is my principle of interpretation as we're going through Old Testament passages, prophecy, apocalyptic type things like this, this genre.

First, I believe Israel as a nation still has a future. I believe that. I am also what is called a pre-millennialist. In other words, it means Jesus will return before the millennium, pre-millennium, pre-millennial.

[13:28] And I believe he'll reign on the earth for a literal thousand years. I do believe that. I also believe that the future promises given to Israel like you have here in Obadiah 15-21 and in other passages in the Old Testament, they will be literally fulfilled.

I believe that. In other words, Israel will be back in their land with Christ reigning over them for a thousand years. That's my hermeneutic. Now, I also believe there's one people of God.

There's not two. There's not Jews and then there's Gentiles. A Jew and Gentile has become one in Christ in Ephesians chapter 2.

So, I believe the church will also have a place of prominence in the kingdom. It will not be Israel then. The church, it will be God's people as one reigning forever.

That's what I believe. Now, as we come to 15-21, there's going to be three different parts. You'll see the judgment of Edom or the nations will be the same measure and manner that they did to Israel.

[14:39] Israel's salvation and then possession or the inheritance of Israel or a way to put it is God will pour his wrath on all the nations. Second, he'll rescue and restore his people.

Third, he will establish his kingdom on earth. Those are three different points you're going to see.

God is for us his people. Don't mess with him. God is on our side. This is how you're going to see it. He'll pour out his wrath, rescue and restore his people and establish his kingdom. Or, I'll put it in

points that preachers like to put them in. Yahweh rages for his people. I like that.

He rages on behalf of his people. 15-16. Notice, for the day of Yahweh draws near on all the nations.

Yahweh's going to rage on behalf of his people and there's going to be a day for him to do that. And day, when you see this many times, we talk about the day of the Lord, the day of Yahweh in Old Testament and also New Testament, not necessarily a 24-hour period.

[15 : 45] It has more to do with a specific time period. When Yahweh unleashes his judgment on the nations. It's coming.

It could be tomorrow. It could be three decades from now. It could be a hundred years from now. We don't know. Although, what happened in the past, if you go through more in this passage, may resemble what happened, what describes here in verses 15-21.

Like for instance, in the 300s to 100s BC, the Maccabees, the Hasmoneans, they reclaimed these areas for Israel. You look in the past, you can see that. Although this may resemble it, ultimate fulfillment of this passage comes in the future.

God's judgment will come on Edom for what they did to Israel. And remember, we talked about this last week, remember, Edom actually represents God's judgment against the nations or the Gentiles. That's why you have there in verse 15, near on all the nations. And it goes back and forth. Edom, nations, Edom, nations. Well, who's he talking about? He's talking about Edom and nations or nations. Yes, is the answer.

[17 : 04] His judgment on Edom in history is kind of like a preview, says one writer, of his future judgment on all the nations. So final fulfillment takes place in the eschatological future.

And this conflict, really, between Jacob and Esau or Israel and Edom, it displays a broader theme in the Old Testament.

Good versus evil. God versus the evil one. God's people versus Satan's people. The seed of the woman and the seed of the serpent.

Those who come against God's people in the end will be judged. And God's people will be vindicated, they'll be rescued, and made to prosper.

You will prosper in the end. You'll be vindicated. This is a theme that runs throughout the Old Testament which directs us, now we're in Obadiah. Before we were in Matthew, we were looking back to what Jesus did.

[18 : 10] Now we're in Obadiah, now we're looking forward to what Jesus did at the cross. It's a theme of Christ's work. Just as the Father vindicated His Son by resurrecting Him from the dead, He will vindicate His people.

As the Son was vindicated, God's people will one day be totally vindicated and you will rule the world. You'll be exalted with Christ. You'll come to life and reign with Christ for a thousand years. That's what John says in Revelation 20. You have that hope. You have that factual promise given to you, Christian. Jesus, our Messiah, King, will reign over the nations for a thousand years. He'll rule and reign over the nations from Jerusalem. So the day of the Lord, that was all that just in those three, four words. Notice, He says, for the day of Yahweh, the day of the Lord draws near on all the nations.

Notice, as you have done, it will be done to you. Your dealings will return on your own head. What goes around, comes around, comes around, as we talked about last week. God will delight His retribution upon the nations who would come against Israel, who comes against His people.

[19 : 22] And the same way Edom came against Jacob, so God will come against them. The punishment that comes from God will fit their crime.

Look at verse 16. Because just as you drank on my holy mountain, all the nations will drink continually. They'll drink and swallow and become as if they had never existed.

He's using this metaphoric language. Edom. Still denotes Edom. They drank in celebration of the spoil they took from Judah and Jerusalem. The holy mountain.

That's what Jerusalem stands for. They mocked God's holy hill by getting drunk. and coming against their brother. Ha, ha, ha. We beat you.

Yeah, yeah, yeah. Drinking. Ha, ha, ha. That's what they were doing. Yet, though Judah suffered much at their hands, greater suffering and greater punishment would come on Edom and the nations.

[20 : 23] Notice, Edom drank temporarily in celebration of their conquest of Judah. Edom, or the nations, would drink continually, gulping down the cup of God's wrathful vengeance upon them.

This is a theme in the Old Testament. The cup of God's wrath. You have to drink the cup, the cup of His wrath or He'll come against you in judgment. Interesting, Jesus picks up on that theme when

He's praying in the garden.

It let this cup pass from me because He was going to face the cup of God's wrath on our behalf as sinners. And the Lord says, My judgment is going to come on Edom.

It's going to come on them. Remember what you've done to My people. Yahweh is for His people. Don't mess with them. Notice, He says, the end of verse 16, and become as if they had never existed.

What does He mean by that? It's not that they would be annihilated, no survivors at all. In other words, they'd cease to exist as nations. They'd be totally insignificant. Like nothing.

[21 : 33] This happened in history with Edom. Really, historically did. And it will fully happen at the eschatological judgment when Christ returns to rule the nations.

Nations that we presently know will no longer exist when the millennial kingdom reign of Jesus begins. They'll be regarded as nothing.

And that would mean the United States too. Become as nothing compared to Jesus and us as Christians, one people of God who will reign forever.

Don't forget that, Christian. Nations will not rise up against God's people until the end of the thousand-year kingdom. When Satan will be released and go out to deceive the nations yet once more at the end of chapter 20 of Revelation, then final destruction will come.

But you see here in verse 15 and 16, Yahweh rages on behalf of his people. He will. And notice point number two, Yahweh rescues and restores his people.

[22 : 46] Got to have all R words for the verbs, right? He rescues and restores his people, verses 17 through 20. On the day of Yahweh, there's judgment and there's punishment. Yes, but there's deliverance for us as his people.

He'll rescue us. He'll restore his people. Yahweh will deliver and save them, then bring great blessing and prosperity to them.

Notice verse 17, but on Mount Zion, that is Jerusalem, there'll be those who escape. This is the remnant that will be saved. One writer says, Yahweh will provide protection and a means of escape for his elect remnant.

He'll rescue his people. He fights for them. He's on their side always. And he says, next part of verse 17, and it will be holy.

He's talking about Jerusalem and this mountain Zion. He'll be holy. Why? From other verses, it seems, Jerusalem will be holy because Messiah will rule from there.

[24 : 09] What makes a place holy? holy. The presence of God. This place is holy, not because it's shaped like a church. That's not why it's holy.

As I said in the first hour, this place is no more holy than my bathroom. And my bathroom is not a holy place. it's holy because God indwells Christians, followers of Jesus.

We have the Spirit of God inside of us. We're the temple of the Holy Spirit. We're the new temple. So God is here without the building.

He's here because Christians are gathered together at the presence of God. So, Mount Zion will be holy because the real presence of Messiah will be there to rule and reign.

And notice in Lex part of verse 17, And the house of Jacob will possess their possessions. The possessions of Edom, or the nations, had stolen from Jacob.

[25 : 08] This is Judah and Israel put together. There's two kingdoms, now they're one. They'll be given back to Jacob. Jacob will possess their possessions. The inheritance promised to Israel will finally come to fruition in the final days.

And look at what he says in verse 18. Then the house of Jacob will be a fire and the house of Joseph a flame. Put the house of Esau as stubble and they will set them on fire and consume them so that there will be no survivor of the house of Esau.

Yahweh will somehow use national Israel to be his instruments of judgment upon Edom or the nations. And notice he calls Jacob, calls them Jacob and Joseph to denote Israel as a whole, all twelve tribes.

And as Edom struck down Judah's survivors, Edom's survivors will be struck down. Notice he compares them as stubble. They're on fire. Swift and complete judgment will come upon their enemies with Yahweh God fighting for them.

And they would consume them and there would be no survivors. Again, speaking nationally as a whole, because we know from Amos chapter 9, a remnant of Edom will be saved.

[26:28] Come into the kingdom. And this is how serious God takes this. This is how truthful this is that God is speaking, the last part of verse 18.

For Yahweh has spoken. The Lord has spoken. This will happen. God will fight for his people. Yahweh God is for his people.

He's spoken. It's going to happen. It's a fact that just hasn't come to fruition yet. And then notice what takes place in verse 19.

The possession of the nations. Then the Negev will possess the mountain of Esau. The Sephala, the Philistine. Also, they'll possess the territory of Ephraim and the territory of Samaria and Benjamin Gilead.

After his judgment comes on the nations, his people repossess their territory. The land swore to them by Yahweh, to Abraham, Isaac, and Jacob. It's going to be theirs. But it's actually going to go beyond what David had, beyond what Solomon had.

[27:30] The Negev was southern Juna. The land occupied by Edom will be gained by Israel. Sephala was the region of fertile valleys and low-lying hills on the west. Much of it occupied by the Philistines.

Israel will be given this too. He talks about Ephraim. It's the whole northern kingdom as well. When he talks about Gilead, that's the lush highland region east of the Jordan River.

And then look at verse 20. And the exiles of this host of the sons of Israel who are the Canaanites as far as Zarephath and the exiles of Jerusalem who are in Sepharad will possess the cities of the Negev.

There's two textual difficulties in verse 19 and 20. And 20 is probably one of the hardest in all of the book of Obadiah, which is here. And the exiles of the hosts of the sons of Israel who are the Canaanites as far as Zarephath.

What does he mean? Dr. Boosin is translated like this in his commentary. Quote, And the exiles of this host belonging to the sons of Israel will possess what is the Canaanites as far as Zarephath.

[28:37] In other words, the land occupied by Canaanites and the land of the Phoenicians will belong to Israel and the millennial kingdom. That's what they're talking about. They're uncertain as to what Sepharad means.

It's hard to determine what that means. But notice, the end of verse 20 will possess the cities of the Negev. He ends where it began in verse 19. The territory that Edom had possessed will be possessed by Yahweh's people.

And all this blessing and prosperity will be celebrated by us too. Because we are God's people. As one people, we will inherit this. We will rule over the whole world. What is Obadiah's point in all this?

Here's his point. The exiles of the house of Jacob and Joseph will once again be given these lands to enjoy the fruit of Yahweh's judgment on the nations for coming against his people. That's the point.

From the far south, far north, even to the east, surpassing that of David's reign, he will rescue his people, he will restore his people.

[29:48] That's a fact. It just hasn't happened yet. He rages on behalf of his people, he rescues and restores his people, and then number three, he reigns with his people, verse 21.

What's the final outcome of everything? The deliverers will ascend Mount Zion to judge the mountain of Esau. once the nations are judged, and Yahweh comes to rescue his people, he'll set up his kingdom, which will endure forever.

Deliverers are those whom God calls to bring about his deliverance. That's what that means, delivers. It's actually used in the book of Judges. Speak about a judge who would rise up and judge Israel.

So these will ascend Mount Zion to judge or give governance over Esau. And remember, Esau represented the nations.

So it's clear that Israel would rule and reign over the nations with Messiah as king. Do you want to come into this everlasting kingdom?

[30:57] Do you want to come into this kingdom that will last forever? This is where the gospel comes in. you need to repent and put your trust in Jesus Christ who died on behalf of sinners.

And you will be able, as Jesus says, you cannot enter the kingdom of heaven unless you're born again. You must be born of God. You must embrace Christ Jesus as Savior and Lord and you can

enter this kingdom.

Trust Christ today. Don't wait. Trust Christ and you can be a part of the everlasting kingdom that will happen in the future. And notice what he says.

The living will ascend Mount Zion. That's Jerusalem. That's the place where Messiah would rule and reign in the millennial kingdom. And he will empower his people and they will participate in ruling his earthly kingdom.

And since there's one people of God, we will rule over the whole world along with Israel as one. that promise is for us. All things belong to us as his people.

[32:05] 1 Corinthians chapter 3 verse 21 and 23. We will one day rule it all. In the last part of verse 21.

And the kingdom will be the Lord's. It will be his kingdom. It will exclusively belong to Yahweh alone. Zechariah 14 verse 9 says and the Lord will be king over the whole world.

Do you see this? Do you see how much Yahweh God loves us as his people? He will sovereignly intervene in human affairs for us as his people so he might reign over all the nations and then we get to reign with him.

We should not fret over this world. It's not about winning now.

You're going to win in the end. Why do we fret over this world? We're going to reign over the whole world. One day we're going to rule it all with Jesus as our king and he will rule and reign in total and complete righteousness.

[33:19] I was in Jerome on Friday you know I've been studying this right and you know the whole topic politics and Trump and Biden type stuff and the gal she said you know you don't talk about politics.

I said no I mean I have my own opinion but I'm critical of both sides. I said but actually I really I believe in a monarchy. One day Jesus is going to come as king and he's going to reign and rule and he's going to reign and rule in righteousness.

It was funny because she was there and this person and this person and this person and it's kind of quiet and they kind of changed the subject. It was going to be funny. I was like I couldn't pass over that opportunity you know. Say that to people and I believe in a monarchy.

Are you a republican or a democrat? I'm a monarchist. I believe in a monarchy that Jesus is going to reign as king that's who I believe in. That'll throw some people off. Wait what?

You're going to vote for Jesus Christ? No but it's just fun. But it's true. Right? We'll reign with him.

[34:32] So why do we fret over the things of this world over the things of earth? You know the book of Revelation actually quotes this from Obadiah.

It's Revelation chapter 11 verse 15. It quotes this part relatively speaking. It's a nice cross reference.

Revelation 11 verse 15. The kingdom of the world has become the kingdom of our Lord and of his Christ and he will reign forever and ever.

We'll come to life and reign with him for a thousand years. That's what you have to look forward to.

So take courage. Be assured. God is gracious.

Be humbled by his grace. We reap what we sow so be gracious. These are ways that Obadiah speaks.

[35:38] God has spoken from his word. Yahweh, God is for us his people. He's for you follower of Jesus. He'll always be for you. No matter the circumstances we find ourselves in.

Not for a moment will you forsake me. Will you pray with me? You're constant in your character.

You're always good. God, you are sovereign. The sovereign Yahweh, the sovereign God of heaven and earth. You rule it all.

We're amazed. We're stunned of the promise of vindication. of the promise of not just vindication but exaltation.

That we will come to life that will reign with you, Jesus. We will share in this inheritance ruling the world.

[36:56] We are humbled by your grace. we're humbled that you would save us. You would call us heirs. We're made right with you.

We're forgiven. We're reconciled. And now we're heirs. We have an inheritance that will never fade away. In the midst of these times disease and sickness of the hatred that's promoted on both sides that we would display such gospel grace.

That we as a church would be known to be so different. It's hard because we see things and it angers us because there's such a lack of justice.

It's not like we don't act or don't do because we do and we act and yet we trust in the promise that one day you will reign.

one day there will be a monarchy and the nations that are so concerned about their borders will no longer be in existence as they are now.

[38:43] So help us to trust you and to remember because of Christ Lord you are on our side.

I encourage you just take a few moments let this gospel word let it sink deep into your heart and there will be an opportunity for you to respond in singing and we'll pray if I encourage this I think it's beneficial and healthy for us to just stop and take a few moments to let our minds soak in and ponder and think and relish and express thanks and praise to God between you and the Lord.

So do that now just take a few moments I encourage you let your mind be filled with these things.

Eunhor you to this you get used to be I'm an and I'm going to