

19-Psalms-74-Transcript

0:19

foreign [Music]

0:31

[Music]

0:44

thank you

0:56

[Music]

1:06

foreign thank you

1:13

well greetings Brethren and welcome to another Wednesday night bible study where we study the scriptures together

1:19

line upon line God willing this evening we want to cover two Psalms Psalms 129

1:25

and 130. hopefully I'm coming through loudly and clearly I'll check that in

1:30

the chat in just a moment technology can be funny and finicky at the best of times I know last week when we had

1:38

pastor Murray on uh some of you struggled in fact I myself struggled at times to to hear him the the audio was a

1:44

bit choppy that's what we were sorting out just before going live today so I think that uh his audio he will be

1:50

joining us this evening and I think that his audio will be much crisper and clearer for us this evening so just if

1:56

you can confirm that you're hearing me loudly and clearly we'll go ahead and begin the study cover uh God willing

2:01

Psalms 129 and 130 invite Pastor Marianne to give his uh additional comments on those two Psalms of ascent

2:08

and then we want to open it up to you for uh Q and A any questions that you might have we did have one come in

2:15

earlier this week so we'll address that actually came in last week so we'll address that this evening and

2:21

if you can be thinking of any other questions that you'd like to ask us God willing will address them this evening let's open with a word of prayer and

2:28

then begin tonight's study our heavenly father we pause as we always do

2:34

because we want to acknowledge you we want to praise you I want to thank you thank you God that

2:41

we have access to these ancient texts that the more we study the more we

2:47

understand the more of these Scrolls that we study the more we can put them together and

2:53

then as we connect them our understanding grows we want to grow in the grace and knowledge of our Lord and savior

3:00

and so father we're praying that you'll bless the study this evening and we just thank you for this

3:06

technology that enables us to study together even though we're miles and miles apart

3:12

we praise you Lord for what you're doing and we ask for your help to just see us through all of this

3:19

uncertainty that we face but we have great certainty in your word and in your

3:24

plan which we thank you for and we pray in the mighty name of Jesus Christ amen all right

Brethren let me uh share my

3:32

screen actually first let me check the chat make sure I'm coming through loudly and clearly great very very good hello

3:39

let me just say hello to a few people our sister Becky brother Jeffrey pastor Murray is on sister Mary's on from Saint

3:47

Vincent in the Grenada Grenadines they're beautiful wonderful thanks for joining us uh Rick

3:53

for loud and clear thank you sister Christy Sean Bay and jacinta wonderful let's uh and everybody else I know that

4:00

not everybody is in the chat but welcome Let's uh we share my screen we want to cover uh

Psalm

4:08

129 and 130. let me make sure that you're seeing this properly okay so this

4:15

is the sum of a sentence fact uh this Psalm would fall right on the day of

4:20

atonement pastor Murray can maybe confirm that for me when he comes on and so it's a very important Psalm as they

4:26

are making their way uh to the Tabernacle uh to celebrate the Feast of

4:32

Tabernacles and uh here we go with Psalm 129 a Psalm of ascent he says many a

4:41

Time have they Afflicted me from my youth so this is uh this is not

4:48

a recent thing this is you know from my youth week and imagine this is someone who's somewhat advanced in years looking

4:54

back and just his whole life he's been subjected to Affliction by the

5:00

enemies of Israel many a Time have they Afflicted me from my youth this is a

5:05

personal experience a personal event but then he says may Israel now say many a

5:11

Time have they Afflicted me from my youth so although it is a personal experience remember we get this macro

5:18

but also micro view with the psalm so there's the personal processing of pain with the Psalms but that's in the

5:26

context of a major narrative a big narrative that is in the Bible from

5:32

Genesis to Revelation so Israel collectively can say many a Time have

5:38

they Afflicted me from my youth yet they have not prevailed against me

5:45

there's something about Israel and the uh the unique relationship that Israel

5:51

has with God that even though they have been afflicted

5:57

they have not prevailed against Israel he says

6:02

that may Israel now say many a Time have they Afflicted me from my youth yet they have not prevailed against me so again

6:09

when that Affliction happens to Israel as a whole people personally experience

6:14

this pain they experience this setback then he says speaking at a personal level but it's

6:21

also in the macro the plowers plowed upon my back

6:27

they made long their furrows so now he's using this metaphor a farming an

6:32

agricultural metaphor and you can you can think of the furrows when when a farmer digs the the soil in order to

6:39

plant seed in these long furrows this is Israel's experience collectively

6:45

but also individually this intense persecution from youth they're just Israel is just hated

6:52

from youth by her by her enemies the flowers plowed upon my back they

6:57

made long their furrows in Mica again if we just sort of move to

7:03

the macro experience using the same metaphor Micah says therefore

7:09

Zion for your sake be plowed as a field so the enemies are actually in in a

7:17

sense prevailing upon Israel because of their own departure from the Covenant

7:23

because of their own wickedness their own evil they have allowed the enemies to have victory over them had they clung

7:30

to the Covenant had they obeyed God and done exactly what God commanded them to

7:36

do the enemies would never Prevail against them but because of their departure from the Covenant the enemies

7:42

now have this Conquest over them in this ability to

7:48

oppress them not unlike what we are seeing today in the western world not at

7:55

all unlike what we are seeing today in the western world where we have Departed

8:01

we have departed from the laws of God these nations were once very moral very

8:08

Christian nations we've completely departed away from the law of God we

8:13

Embrace now transgenderism transvestites pedophilia

8:20

criminality this is embraced and celebrated by our societies today

8:27

it's no wonder that our economies are crashing it's no wonder that our people are

8:33

demoralized and all of that in the context of our enemies growing stronger and stronger

8:39

and and should we have to go to war who's going to fight for nobody believes in our Nations anymore who's going to

8:46

fight to defend Us in fact what we've done is we've removed all of the Warriors from the military

8:52

and and we only allow in the military transvestites transgender

8:58

homosexuals men who are at least willing to wear high heels and acknowledge that maybe they could be a woman or maybe

9:04

they could give birth and so the fight in the military is around wokism not about preparing for war so we've

9:12

we've brought this upon ourselves and here this is this was Israel's plight that the powers

9:19

have have plowed upon their back and so every individual actually experiences this but the reason is their departure

9:27

from covenant and so Micah says it's for your sake that Zion shall be plowed as a field and Jerusalem shall become heaps

9:34

and the mountain of the house as the high places of the forest so the

9:39

departure from the Covenant has caused this and yet even the righteous within

9:44

Israel within Judah are still experiencing this setback not unlike our future

9:51

when our Nations collapse and we've brought it upon ourselves righteous men and righteous women will suffer

9:59

and so we we just have to go through this knowing as the psalmist actually said uh in verse 2 the psalmist said yet

10:07

they have not prevailed against me so in the short term it looks like they're successful but in the long term

10:14

God will not forsake his Covenant with Israel so he goes on to say

10:20

in verse 4 of Psalm 129 and it's just categorical the Lord is

10:28

righteous so so if how how is it that they have not prevailed against me

10:34

because the Lord is righteous not because I'm righteous the psalmist isn't saying well I'm righteous

10:40

everything's going to be okay he understands Covenant he understands Covenant Love and

10:45

Covenant commitment and he understands the grand narrative laid down by Moses

10:51

and because of this he's able to conclude wow the Lord is Jehovah is righteous

10:56

everything he does is right it's impossible for him to lie it's

11:02

impossible for him to go back on an oath it's impossible for him to break a promise the Lord is righteous Jehovah is

11:09

righteous and therefore you could say therefore but let's just say it and read it as it's written the Lord is righteous

11:15

he has cut asunder the cords of the wicked they said it

11:21

seemed like they were they were making progress they were having their way and God steps in and he cuts asunder the

11:28

cords of the wicked really interesting if we compare and contrast with psalm 2.

11:33

and verse 3 when the salt reopened with Psalm 2 where the wicked are saying

11:39

of of of Christ and and the father let us break their

11:45

bands asunder and Cast Away their cords from us and God laughs and has them in derision

11:51

and he's the one that will cut their bands asunder because he is righteous

11:57

verse 5 Psalm 129 verse 5. again this is a Psalm of ascent as they're making

12:04

their way to Jerusalem which has in the macro this vision of God Gathering his

12:10

people and establishing them in Jerusalem and and the worship system being established in Jerusalem and going

12:17

out to the whole world and Christ ruling from Zion with this understanding he says

12:25

let them all be confused and ashamed and turned back

12:32

that hate Zion wow this this is the um pivotal piece of information that we

12:39

need to understand in how the world is going to unfold there are going to be the lovers of Zion

12:45

and there are going to be that haters of Zion and there's really no in between so

12:50

so our position in eternity will be determined by whether or not we are

12:56

lovers or haters of Zion and the wicked those that have given themselves over to Satan are haters of Zion we are lovers

13:04

of Zion we are looking for the Lord's appearing so that he can establish his government in and from Zion but those

13:11

that hate Zion in this macro View and this deep understanding this profound

13:17

understanding this this eternity understanding let those that hate Zion

13:22

be confused and ashamed and turn back now in the time ahead of us Christ tells

13:30

us you shall be hated in Luke 21 and verse 17. it tells us you shall be hated

13:36

of all men for my name's sake and that my name's sake we could embed in their Zion

13:43

that his name establishes him in Jerusalem in Zion and he will he'll save

13:49

his people and establish them in Jerusalem and Rule from Jerusalem through his people and so once we

13:56

understand his name we are lovers of Zion and we are preachers of Zion the good

14:02

news is for Zion but because of this understanding Christ is warning us we'll be hated of all

14:08

Nations and and just back up to the verse before he says Luke 21 and verse

14:13

16 and you shall be betrayed both by parents

14:18

and brothers and kins folks and Friends

14:23

and some of you shall they cause to be put to death

14:28

so the psalmist says let all let all of

14:33

them be confused and ashamed confounded and turned back that hate Zion and then
14:40

Christ warns us as we preach the good news of Zion we'll be hated

14:46

by All Nations but he further warns us even our own friends and family and kinsfolk

14:55

be prepared that this is the dividing lie this is the dividing line what is your

15:01

position with respect to Zion that's that's the question of the end time is that that's really the
singular question

15:08

what are your thoughts on Zion what is your opinion of Zion

15:14

are you a lover of Zion or are you a hater of Zion and that's it that's what we need to know

15:21

and and Christ warns us that even within the Covenant Community

15:26

there will be those that don't love Zion either through lack of understanding

15:31

deception maybe debauchery maybe they've given themselves over to

15:36

evil and for these reasons they will not love Zion

15:42

in fact Isaiah says the Hypocrites in Zion are afraid

15:47

so there are hypocrites in Zion Psalm 129 and verse 6 if we continue

15:53

for this is what's called an imprecatory song Psalm he's calling down curses

15:59

on the enemies of Zion and now he's doubling down let them be as the grass upon the housetops
which

16:07

Withers before it grows up so in the Middle Eastern culture these have flat roofs and many
times they put grass on

16:14

the roots maybe as a form of conditioning the the air so it doesn't get so hot inside but that that
grass on

16:21

the roof is getting the baking of the sun non-stop it's hitting the Rooftop

16:26

and and it doesn't have any root it doesn't have anywhere to go it can't it can't go deep into the
Earth to bring

16:32

nutrition and and moisture and water from the earth they can't do that it just dries up that's if we lived in the

16:39

Middle East of this time we just know if you find if I invite you up to my roof maybe we're going to have a drink have a

16:44

chat maybe have a meal you're gonna look at the grass on the rooftop and it's just totally with it so this is

16:51

something that we would all understand that if somebody if we're bringing a curse on somebody to say let them be

16:56

upon the grass as the grass upon the house tops they are totally withered and have no ability to recover from the

17:04

blasting of the Sun let them be as the grass upon the house Tops This is those that hate Zion

17:11

which Withers before it has a chance to grow up in Second Kings

17:16

1926 when the Assyrians wanted to attack uh Jerusalem this was the prayer

17:25

that or sorry the answer to prayer that he says therefore their inhabitants were

17:30

of small power and the sensor came through Isaiah therefore their inhabitants were of small power they

17:36

were dismayed and confounded they were as the grass of the field and as the

17:42

green herb as the grass on the housetops and as corn blasted before it be grown

17:49

up so maybe this is sort of a proverb in the Middle East at this time and and

17:55

this is this is what the armies of Assyria were likened to like grass on the housetops before they before he even

18:00

gets a chance to take root or grow up it's destroyed by the blasting of the Sun and that was the answer to prayer

18:07

when the Assyrians were attacking and that was King Hezekiah and how is I answered or God answered

18:14

through Isaiah Psalm 129 and verse 7 so carrying on with this metaphor so first

18:19

it was you know they are like plowing the field and let them be cursed and let them be as grasped upon the house tops

18:26

and he goes on to say where the mower fills not his hand nor he that binds uh

18:31

sheaves or gather sheaves his bosom so there's just no value here there's nothing to gather there's nothing left

18:37

let them be like that if they hate Zion let them be like that so when we talk about the day of atonement the atonement

18:44

it's not that Christ is returning and he's going to be at one with the whole world well Christ just came and he's

18:51

just going to give the world a big hug there is so much evil on this planet in fact the scripture says that

18:59

when Christ himself says and then John repeats it in Revelation 1 and verse 7

19:04

but in Matthew 24 Christ himself says that when he returns all the tribes of

19:11

the Earth all the Gentile tribes will mourn because of him

19:17

John says they will wail because of him so so his return is not a time of

19:25

reconciliation of the Gentiles it's a time of him crushing them with a rod of iron but it is a time of reconciliation

19:32

with Israel and with Judah and so as he comes

19:38

on this day of atonement there's this understanding that we Israel the

19:44

Covenant Community will be at one with God the lovers of Zion will be at one with God but the haters of Zion will be

19:52

put down and punished and alienated until they repent and that's going to take some doing to

19:58

get them to come out of this hatred of Zion to actually repent and actually begin to worship God in Zion

20:07

verse 8. not and this is how the psalm ends this is quite the cursing on this

20:13

day of atonement of the Gentile hate hate-filled Nations

20:19

enemies of Israel it is the psalm ends in verse 8 neither

20:24

do they which go by say the blessing of Jehovah be upon you we

20:30

bless you in the name of the Lord we the psalmist is saying they will not receive

20:37

this lesson they are against the name of the Lord they are hostile to the name of the Lord

20:43

they hate Zion therefore this customary blessing oh we

20:49

bless you in the name of the Lord oh the blessing of the Lord be upon you let it not be said to them

20:55

let this blessing not be pronounced upon the haters of Zion let them be cursed

21:00

and put down and confused and turned back that hate Zion

21:06

that's the psalm of ascent 129. let's go now to Psalm 130 another Psalm of ascent

21:13

very uh personal now so so this is really a personal lamentation and we see the personal

21:20

experience the worshiper of Jehovah has with Jehovah out of the depths

21:28

have I Cried unto thee Oh Lord and again you get a sense of the Affliction the

21:33

pain the anguish Lord hear my voice let your ears be attentive

21:41

to the voice of my supplications and again when these enemies of Israel

21:46

strike yes the nation is called this upon themselves it's for their own sake

21:52

this is happening but at the same time there there is always a Remnant there's always a faithful Remnant there are always true

21:58

worshippers of Jehovah they suffer too you know when when the Babylonians

22:04

conquered Jerusalem Daniel was taken captive too

22:09

were taken captive two Ezekiel was taken captive too so these uh true worshipers

22:16

also get caught up in the punishment of Israel and Judah and through the

22:23

Psalms we can see their experience their personal language and also ourselves learn how we should pray

22:29

Lord hear my voice let your ears be attentive to the voice of my supplications if you Lord should Mark

22:38

iniquities one or who shall stand this this is a faithful worshiper

22:45

realizing he himself has sinned against Torah

22:50

and if God is going to hold everybody precisely accountable who who will stand but then he says the

22:58

same way the previous Psalm in understanding the macro picture the psalmist was able to say the Lord is

23:04

righteous therefore the enemies of Zion will be put back

23:09

and now on a personal level it's sort of that the Lord is righteous therefore will be forgiven

23:15

he says but there is forgiveness with you

23:20

that you may be feared or held in awe and high reverence I wait for Jehovah

23:27

my soul does wait and in his word do I hope

23:33

so there's this understanding of of God's plan and his strategy and his counsel and his his love is Covenant

23:40

love and mercy and in the sense that Isaiah has of those that wait upon the Lord will renew

23:47

their strength and so he's uh I'm gonna wait I'm going to and wait means this this act of

23:53

looking forward it's a this confidence that God will act

23:58

we just have to keep the faith walk by faith and not by sight he says my soul

24:04

waits for the Lord more than they that watch for the morning I say more than

24:10

they that watch for the morning this is the the eager anticipation in the apostolic writings you'll hear uh Peter

24:19

and and the Apostle Paul they'll say along the lines you know blessed are

24:25

they who love his appearing well that's what we're seeing here to love his

24:31

appearing is to wait upon him it's to look forward with eager anticipation to

24:36

his appearing and when he appears we will rejoice the hatreds of Zion will

24:42

wail they'll be terrified this is something that we're not expecting but we will rejoice

24:49

because as the psalmist says we we are looking for him more than they that

24:55

watch for the morning then he brings it back to the collective level the community let Israel

hope in

25:01

the Lord why should Israel hope in the Lord

25:06

why should this perverse faithless stubborn Nation

25:12

hope in the Lord what sins does that make well the Lord is righteous let's go back to

25:20

Torah this is this uh series that I'm doing right now on Sabbath that the joy of the

25:26

Lord we've done two parts well God willing will conclude on Sabbath the joy of the Lord that's

why Israel should

25:33

hope in the Lord not because Israel is righteous but because the Lord is righteous because the

Lord has made certain

25:39

promises to Israel and because he is righteous he will never go back on those Covenant

promises let Israel hope in

25:47

Jehovah for with the Lord Jehovah there is Mercy

25:52

and with him is plenteous redemption this is deep insight

25:58

yes this is a perverse horrible Wicked iniquitous Nation

26:05

but this is Jehovah Jehovah saves

26:11

saves who saves Israel saves Judah that's who he is

26:17

that's that's how he identifies himself and that's what he will do and once we come to understand

this this

26:25

this is this is the joy of the Lord is your strength it is it is God's joy to fulfill his

26:32

promises to the Patriarchs to Abraham Isaac and Israel it's his joy to show himself

26:41

powerful on behalf of his Covenant people and it's his Joy to extend Mercy

26:47

to them they just have to acknowledge their sin and repent

26:54

he says let Israel hope in the Lord for with the Lord there is Mercy

27:00

and with him is plenteous redemption and he shall redeem Israel from all his

27:06

iniquities this this is this understanding they have as they're coming into Jerusalem to

27:12

worship that this God is a god of Covenant this God is a god

27:17

of faithfulness this God will never go back on his Covenant he'll never go back on his

27:22

promises and this last verse how this Psalm ends he shall redeem Israel from

27:28

all his iniquities it just brings to mind Romans 11. and verse 26 and let's

27:33

end here Romans 11 verse 26 the Apostle Paul in his deep rabbinical

27:40

understanding of Torah he says and and prophecy and so all Israel shall be

27:47

saved as it is written there shall come out of Zion the deliverer

27:53

and shall turn away ungodliness from Jacob this is what the psalmist

27:58

understood this is God's will this is this is his plan to redeem Israel from

28:04

all her iniquities so that is Psalm 129 and Psalm 130. again if you have any

28:12

questions about what we've covered this evening about what we've covered over the previous weeks or anything that

28:18

we've covered uh pastor Murray and I'm going to bring him in now we're happy to hear you to seek to answer your

28:25

questions and again this is live maybe some questions you ask we might not be able to answer today we'll take it away

28:31

God willing and be able to answer in the near future pastor Murray are you there thanks for joining

28:38

hey good evening thanks for having me again yeah great to have you your audience

28:44

comfy it's not as clear as it was uh before

28:49

it's perfectly fine before or was it not it's better than enough so let's see

28:55

I think people keep trying better than it was last week anyway yes okay um

29:02

yeah I think it's good we'll get some feedback in the chat uh first before we

29:08

we go to the question that came in last week and the other questions for this evening did you have any thoughts that

29:13

you wanted to share around Psalms 129 and Psalm 130. I'll come out of the frame and just let you uh comment

29:21

foreign thank you yeah I appreciate you I certainly do have some comments uh thank

29:27

you again for a really great study on these two Psalms as you do 129 uh

29:34

as we walk through the Psalms of ascent falls on on the day of atonement and

29:39

brought out there there is really a connection of the the micro and the macro levels as you said uh pointing

29:46

really repentance of Israel that allows for the removal of the Affliction that

29:52

they've been suffering and for sure you know it does say it affected me from my youth so really that goes in my mind

30:00

that goes all uh when they were removed from Egypt and

30:05

um scripture of being Afflicted sometimes

30:12

that was due to God needing to prove that it was he that was was uh the the

30:19

strength behind Israel as we've covered before but a result of of their own sins

30:25

and uh what we see there is as we come into the day of the atonement is the

30:32

removal of these afflictions because Israel has an acceptance of the Messiah

30:40

um and and really it is it is that allows that uh and you you a great

30:49

uh analogy there no real other comments there but I did want to go over into

30:57

Psalm 130 as we exit out of the day of atonement there are five more

31:03

days uh Jerusalem for the keeping of Tabernacles

31:08

and what we see is even after the day of atonement and constant

31:14

repentance that we must always be repentant and and

31:20

we're requesting the Forgiveness of God so that we may be in his presence so as we come into

31:26

gas uh as uh from the the intensity of

31:31

the days of awe from trumpets to that really puts the attention on on our

31:37

repentance and and where we are in reference to before God we must continue

31:43

to do so um but a couple of other comments that jump out at me and in God's God's

31:50

abundant mercy and as it says there is plenteous activity his plenteous

31:57

Redemption and that's really the word iniquities rather this is one of the reasons why

32:04

the versions that we use of the Bible make a difference the NIV or more modern

32:11

translation you would read verse three and it would say uh sin is it uh the way

32:18

Torah describes it because if we go back to um uh heads up on this but if we go back

32:25

to Exodus 34 uh and then in verse 7.

32:32

um I'll tell if you want to throw that up daydream you can't I don't have um it really defines the three touching the

32:39

word that describes what it means to to um

32:45

miss them as as we've covered here before and decongand did a fabulous series of messages a number of years

32:52

because I've said one is sin which is in essence

32:58

unintentional sin which is a little deeper but generally only affecting

33:04

itself and then iniquity which is affects generations and affects many around us that's that's a a not a not

33:14

that very reduced explanation that Deacon Chad went through here but when we go bounce

33:22

and understand that he's talking about iniquity which is that that the most intentional

33:30

and abhorrentices um Deacon Jen also further something and

33:37

there's no need to throw this stuff there been a Leviticus chapter

33:42

um four what you do what you see when you go through Leviticus chapter four is

33:48

the blood of the Lamb was are covered the sin the the unintentional sins which

33:55

was not yet just the chat or the sin

34:00

what the blood of the Lamb couldn't do was covered and uh iniquities which is

34:08

zavon and it's where those were intent that so what we see when we come into

34:14

Psalm 130 following the the day of atonement felt a song that you finished

34:20

with is that the the mightiness of God actually what what what the lamb what

34:28

the blood of an animal couldn't forgive the blood of the Son of God that that

34:35

isn't That Forgives the the previously unforgivable and that is

34:41

um why David is so so passionate about this and talks about his plenteous

34:47

reduction for the understanding of the coming Messiah there is no possible way

34:54

foreign to be forgiven and that's so much much deeper uh

35:00

um how that passes through from from the

35:05

Hebrew scriptures and to the gospels and into the Redemption of Israel is that

35:11

that is that this this this great day at the top of this of the

35:17

unforgivable and that's what really jumps soda from uh Psalm 130 for me

35:23

that's a really beautiful pasta Murray thanks thanks for bringing that out I think that that deliberate word our use

35:31

of the word iniquity uh I think that's beautiful how you brought that out and again people believe that uh Judah is so

35:38

evil believe that Israel is so evil therefore they can be replaced when it's very clear that in God's plan

35:45

he has made a provision for the fact that these are faithless iniquitous

35:52

people and yet he is still going to redeem them so that's great there also love the way you brought out that when

35:58

we say you know from my when Israel says let Israel say from my youth we need to go all the way back to when God brought

36:05

Israel out of Egypt and established them as a nation and that's really the Youth of Israel and and from from then they

36:12

have been under this intense persecution and hatred by Gentile Nations I think that was a really profound and also just

36:20

the personal relationship that we have to have with our Lord and that personal

36:26

reconciliation that we have to have with him it does go to show because it's

36:32

magnificence the fact that he can take a and and be with them for for hundreds

36:40

and hundreds of years um where where uh

36:46

they have earned death he can now be redeem them it's it's just it just

36:53

points to his joy and His glory very very good now let me uh I do see uh I

37:01

see your question here in the chat uh brother Robert we'll come to that in a moment I'm just going to put in the chat

37:07

uh pastor Murray the question that came in last week if you are told that the

37:12

Bible is not all true because of all the time it has been translated or all the times it has been

37:18

translated how do you answer them what would your thoughts be there I'll just go on to the

37:24

channel come back sure I'll provide some preliminary comments I certainly appreciate that

37:30

that question now is that the word of God the word of the

37:35

Lord is true through his through the Patriarchs

37:42

through the the prophets through the the apostles um

37:48

I'm hearing seeing a note that the audio is choppy again I don't know why that is so

37:55

um the the [Music] um this is always true that that man has

38:03

chosen to to be very liberal in some of its translations of trouble and that

38:09

example that I gave uh with regard to uh the NIV version for it was sin versus

38:18

the King James and the the more more conservative translations using the word

38:24

iniquities that's really where where we we can have

38:30

alertness is understanding that there are different types of translations there

38:36

are word for word on into the the original and May and have done it word

38:41

for word for word for word there are thoughtful that's a little bit more liberal uh and and and uh

where they

38:49

take the phrases and into the new language in a thought

38:54

for Thought concept and then there's simply a paraphrase those are things

38:59

like the message the living Bible the Contemporary English version

39:05

um those were of getting the story flow but not for any deep study or

39:12

understanding um I I would recommend we're talking about this specific specific to the question

39:19

the many there's you're unsure Brad what's some of the more word for word

39:24

translations like the King James like Perkins standard like the English Standard and even in the

Interlinear

39:31

Interlinear translations

39:36

and then having some some uh access to a coordinates that allows you to actually

39:44

look back I guess to in the the original language to find uh we're actually

39:50

meaning that that will allow you uh to um that will allow you a little bit more

39:57

sure around yeah very very good

40:02

um so I think the the audio is a bit choppy faster but we are understanding

40:08

what you're saying and I appreciate that understanding the Nuance the difference between a word for word translation King

40:16

James new King James nasb uh a um a paraphrase sort of a thought for

40:21

Thought translation where they kind of understand the thought and then they're translating and then just a complete

40:27

paraphrase type uh translation I think the more we move away from word to word the more

40:35

risk there is for people to insert their own doctrines ideologies perspective so

40:41

I think that's definitely although it makes it clear it's easier sometimes with a paraphrase or or with a thought

40:47

for Thought sometimes word for word can feel a little bit clunky but it's going to be more accurate uh me personally I I

40:55

exclusively preach from the King James uh with Exceptions there are certain

41:00

times where I might say I need to look at the complete Jewish Bible or need to look at the NIV or some other maybe they

41:05

just translate better but what I would also add to what pastor Murray shared is

41:10

that the translations of the Bible are not the Bible I've run into Brethren who

41:16

believe the King James is the Bible and nobody should ever read anything else except the King James because that's the

41:22

Bible the King James is not the Bible it is a translation of the Bible

41:28

and so we have to go back to the original manuscripts the Hebrew the um

41:34

the Greek as well as the uh forgetting the third language there Aramaic area

41:43

those manuscripts they're what matter and the preservation of the manuscripts

41:50

through time the fact that the Hebrews memorized the scriptures that's what

41:55

they did and they had these texts and the text had no punctuation and they

42:03

had no vowels and it didn't matter because these texts were completely memorized and then through the wars and

42:10

oppression and Conquest these people who had the text memorized were dying off and they suddenly realized we have a

42:17

problem that if these people have memorized all the texts are all dead then we're not

42:23

going to know how to read the Bible because there's no vowels and there's no punctuation and so we need to insert

42:29

vowels in here because without vowels if you're just looking at the consonants you know if you just to choose English

42:36

if you see H and t two consonants is that hit is it hot is it hat is it hot

42:41

but what is it well the people who memorized you don't have to tell them but if I've never memorized and I'm just

42:47

seeing two consonants there's a thousand permutations I can get from a paragraph so they realized they needed vowels

42:55

so how do they introduce vowels well you could just add vowels to create you know add vowels to the language they didn't

43:00

want to do that because that would upset the text and the text was is Holy so

43:06

they came up with this incredible innovation and it was to add vowels to the text without altering the text

43:13

that they would add a system of vowels where you put it around

43:18

the consonants you can put symbols above Below in between and they would be the

43:24

vowels and that way they wouldn't alter the text at all and they had ways of

43:29

cross-referencing the text to say there'll be this many consonants on in this scroll and and you couldn't alter

43:35

it otherwise they would know it was tampered with so they just layered the vowel system into the text without

43:40

altering it and that way a person like myself perhaps who hadn't memorized the whole text I could still make sense of

43:47

it and then the last thing I'll just add pasta Murray is uh the Dead Sea Scrolls

43:53

that when they discovered the Dead Sea Scrolls and this is maybe 300 BC somewhere around there uh they found all

44:01

of these Scrolls that that those that were fleeing uh the persecution they

44:06

took into caves and there was a Muslim man who who threw a rock in a cave and he heard of something it hit something

44:12

and so he found all these Scrolls and the book of Isaiah was found intact

44:19

and it's like the oldest manuscript of the book of Isaiah found intact and it matched perfectly with the Scrolls of

44:27

Isaiah that were already extend so that is fascinating because Isaiah is like a

44:32

mini Bible the entire text from Job the thought of God from Genesis to Revelation it's all

44:39

in Isaiah and so we have Isaiah undisturbed from the Dead Sea Scrolls and everything

44:46

the whole anything that contradicts Isaiah it's not the word of God

44:51

so I think if we go to the original manuscripts this is how we know the

44:56

Bible is and there are so many there are thousands of manuscripts so sorry go ahead customer nope no I was okay disagree with you

45:03

absolutely yeah the word of God translations you know even the King James uh the the there's uh leaking

45:12

inverter just through correct translations right so

45:17

um so so translations are not the Bible and

45:23

they just want to correct our Brethren out there because I said I've had Brethren come up to me and like the King James is the Bible no it's not it's a

45:29

translation of the Bible uh let me give you another question here pastor Murray uh hi Mr Murray and Mr Davis I have one

45:37

question this is brother Robert when speaking of the Council of the Lord and his plan regarding Judah and Israel

45:44

so that's the subject when the Lord returns we know Judah will

45:49

repent what will happen to the Lost tribes of Israel during the Millennia

45:55

God divorced the northern tribes does he bring them back during the

46:02

millennium so yeah you've covered that we will all three of us have covered that to some

46:09

extent I'll kick it off right quickly and you know throw it back to you but uh

46:15

the the scriptures are very clear uh gathered Israel from the four corners of the earth and that doesn't

46:21

mean it's a flat Square anyway it's just a description of how far Israel has been scattered they

46:30

lost 10 tribes in Peru Judas so that ultimately God can fulfill his promises

46:36

to make Israel these and Priests and then they would that is who through

46:43

the rest of the world well then into Christ but the prophet it's the prophets

46:49

from front to back as you say and you've talked and Moses talks about in

46:55

Deuteronomy 30 how this will happen God will uh they will be scattered and got all of the prophets peel off of Moses as

47:02

we've talked about extensively and then you know you go into a rebel Romans 11.

47:09

Romans 11 talks about that as well when uh they will be

47:14

um and uh Israel will return to be a a unified

47:20

group yeah right right on and I think uh Deuteronomy 30 is really the go-to text

47:27

and uh the prophet Moses was not speaking exclusively to the tribe of

47:32

Judah so as pastor Murray spoke point out he's speaking to all Israel and when God returns he's going to gather Israel

47:39

through the four corners of the earth that's all Israel the other thought that comes to mind here is uh ezekiel's

47:45

prophecy here in Ezekiel 37 verse 15 the

47:51

word of the Lord came again unto me saying moreover are you son of man take you one stick and write upon it for

47:59

Judah and for the children of Israel his companions and then take another stick

48:05

and write upon it for Joseph The Stick of Ephraim and for all the house of

48:10

Israel his companions and join them one to another into one stick and they shall

48:18

become one in your hand and so that is a prophecy if you go on reading that it

48:25

becomes very very clear Ephraim representing Israel the Lost tribes of Israel called today they want the

48:31

biggest tribe in the north was Ephraim and so Ephraim was used as a code word for the northern tribes just as Judah

48:38

was not the only tribe in the South but because it was the biggest tribe in the South it became the southern Kingdom

48:44

became known as Judah Ezekiel is told take one stick for Judah take one stick

48:49

create for him bring them together they're going to become one stick in your hand and I'm going to reconcile to

48:54

the day of atonement is really not just the reconciliation of Judah with God and

49:01

Israel with God but Judah and Israel with each other many times they were at war with each other they're going to be

49:06

brought at one together so hopefully that uh does address that there's anything else you want to say on that

49:12

one customer no no again uh you know if uh join us every

49:18

Sabbath you will hear uh that this uh discussed it's one of the essential uh

49:27

foundations of a lot of what we talk about yeah very good and brother Alan uh

49:32

we we tried everything it's not the headphone cable it's uh it's a very strange thing it's uh it seems to be

49:38

restream itself is not happy with whatever technology pastor Murray is

49:45

using because we experimented with everything with his iPad with his phone with a microphone without without a

49:51

microphone with the headset without the headset um we thought we had it but

49:56

it's it's uh it's not working but hopefully we were able to I was able

50:02

to make out what you were saying customer we'll still we'll keep working on this we'll keep trying

50:07

yeah um

50:13

some of the other platforms I don't know if um you're monitoring those as well but

50:19

um any other thoughts before we close for tonight

50:25

um just uh um you know the question was really uh real good one uh we saw that play

50:33

today with the word iniquity sin which is a big difference and I just if I

50:39

could encourage the folks to do some studying on the word for uh versus thought for thought and um it's really

50:48

it's really fun you get into some of the I thought that crossed my mind while you were talking about it earlier was you

50:55

get into some of the United and you find even the concept of Satan

51:00

disappears completely from scripture there is there's there's no um mention of Satan at all

51:07

and uh you know we talked about that before it's a a grand scheme from the

51:13

anniversary to make himself disappear we pay attention to the you know as as

51:20

both you and I mentioned some of these uh paraphrase ones getting the thought

51:26

process finding the The Narrative as you read the scriptures I've read I've read it covered the cover and but that's not

51:33

to understand in any Doctrine it's really to get the story flow and from from end to end somebody if any beliefs

51:41

or doctrines of any I really should be from the more word for word that just uh uh to do some more

51:48

research on that yeah very very good so God willing next week we'll be back with

51:54

a continuation of the Psalms of ascends so we do have the Wednesday night bible studies uh join us on Sabbath for uh our

52:01

Sabbath Services that's weekly uh at 1 30 Eastern time and if you're not able

52:07

to join us live hopefully you're able to watch us in the archive that's where we give our sermons and Pastor Maria's

52:12

reference many of our sermons past sermons just in the study tonight and also on Saturday evenings we also have

52:19

our weekly podcast called keeping watch which is around 5 p.m eastern time and

52:25

we try to be current in terms of what's happening what what's in the news cycle and what what's a Biblical perspective

52:31

on that and I believe customer we thought we might uh the the US election obviously is is the big news this week

52:38

so I think we we agreed that we would have some commentary on that

52:43

yep we're looking for very very good thank you so much uh Brethren thank you so much uh pastor

52:49

Murray appreciate your wisdom and contributions oh go ahead nope I just said thank you as well

52:56

awesome awesome um Jesus is Lord God bless you Brethren thanks so much