

23-Isaiah-18-Transcript

[Music]

[Music]

well good evening and welcome once again to Wednesday night Bible study we are up to Isaiah chapter 53 a very well-known scripture for Christians and a very controversial scripture for Jews but we're gonna go through it line by line and I think we'll become very clear what Isaiah 53 is all about let's open with the word of Prayer and then give into the study and then at the end of the study I do have my colleagues pastor bill Watson and pastor Murray Palmateer who are going to join me for some more Q&A so again if you have questions through this lesson and any of the previous lessons that we've covered on Isaiah please feel free to raise them and that's how we learn by just line by line and here a little there a little and I'm not afraid to ask the difficult questions and seek answers to them now let's open with a word of Prayer our Heavenly Father we pause before you to acknowledge you as our great God we are in awe of you father and just how you have planned this redemption of Israel and all of mankind and we just praise you for it father we praise you for our part in it and we ask you to bless our study now father as we seek to understand the ancient prophets and through them to understand your will and our place in it we praise you Lord and we thank you we ask this blessing in no other name but the mighty name of our Lord our Savior Jesus Christ amen so we are up to Isaiah chapter 53 let's go there and be very very clear as we go through this a line-by-line who Isaiah was talking about when we come to this

scripture around the suffering servant
so Isaiah chapter 53 last year last week
we were in chapter 52 and we didn't
quite finish so we'll pick up where we
left off but just before there I want to
go back to verse 7 it's such a critical
verse as the verse that we open our
study with every evening and it says how
beautiful upon the mountains are the
feet of him that brings good tidings and
it is singular so this is speaking of
the sufferings
servant who we know to be Jesus Christ
and his feet were up and down the
mountains of Israel bringing the good
news to Israel that publishes peace that
brings good tidings of good that
publishes salvation that says unto Zion
specifically on to Zion your God reigns
so again we see that there's going to be
great controversy and a false God is
going to be raining and and we're going
to encourage Zion through the words of
our Lord that their God is the true God
the God of Abraham Isaac and Jacob is
the true God the God the creator and the
true God for all eternity now I just
wanted to highlight last time I
emphasized the good news and and that it
was aimed at Zion but I wanted to just
emphasize this week specifically the
feet we did cover this scripture that
Paul quoted isaiah in romans 10 where he
says how then shall they call on him in
whom they have not believed and how
shall they believe in him of whom they
have not heard and how shall they hear
without a preacher and how shall they
preach except they be sent so so they
need to hear with a preacher but the
preacher needs to be sent as it is
written and now he quotes isaiah how
beautiful are the feet of them that
preach the gospel of peace and and now

paul PluralEyes --is it he's quoting
isaiah isaiah spoke in the singular of
the suffering servant but in quoting
isaiah paul speaks in the plural and so
very clearly what we see here is the
church is the body of Christ and so the
work that Christ began and and Luke
spoke of that in the Gospel according to
Luke he then continued that work in acts
and and and those acts of the apostles
are the acts of the same holy spirit
that inspired Christ when he was on
earth so how beautiful are the feet of
them that is the body of Christ now
those that in the body are selected for
this work

preaching the gospel how beautiful are
the feet of them and the emphasis now is
again on the feet of them that preach
the gospel of peace and bring glad
tidings of good things

so again it's very clear that the church
is is Christ we are hidden in Christ we
are the body of Christ and we are
fulfilling the work of the suffering
servant now I just wanted to relate this
and I didn't do this last week sorry
this what I wanted to call out this week
is in acts the the acts of the Holy
Spirit and the Acts of the Apostles with
the Holy Spirit in through the Apostles
we're hearing chapter 4 it says and with
great power gave the Apostles witness of
the resurrection of the Lord Jesus and
great grace was upon them all neither
was there any among them that lacked for
as many as we're possessors of lands or
houses sold them and brought the prices
of the things that were sold and laid
them down at the Apostles feet and
that's what I wanted to highlight this
week in Acts is this is an
acknowledgment of how beautiful are the
feet of them that bring the the glad

tidings and so here there was this acknowledgment that the Apostles were proclaiming the good news and so they sold what they had and they gathered together and they laid it at the Apostles feet for a distribution and for them to figure out how to use these resources in order to advance the gospel and also to look after the believers and so they laid them down at the Apostles feet and distribution was made unto every man according as he had meat and of course there are those that have the need to preach the gospel and José who by the Apostles was surnamed Barnabas or Barnabas which is being interpreted the son of consolation a Levite and of the country of Cyprus having land sold it and brought the money and laid it at the Apostles feet and so there is this acknowledgement of the Apostles feet and I do want to say that there are many brethren that are very supportive of our ministry and in fact some of you have even sent me money directly in my name and certainly we appreciate your support and we do need your support but we are not in this for personal gain and so if you are moved by the spirit to support us you can certainly support us by sending your donations to CGI Canada and so please feel free to send your donations to CGI Canada the Church of God International Canada peal box three two zero zero nine and that's our P.O. Northland London Ontario and that's in Canada and five of v5k four and we certainly do appreciate your support and we need your support and you know the more resources we have the better job we can do but we are certainly a team of ministers that are working here and many of us are tent makers we have our own

businesses we have our own jobs and we do what we can because this is a priority for us and for you and then we're one body but we all have different parts and this acknowledgment that we do have different parts and so certainly we do appreciate your support and we appreciate your financial support to the extent that you feel moved to support us and so so I just wanted to highlight there how the Apostles plural were fulfilling the role of the suffering servant and so this work this mysterious work that the servant came to do he is continuing until his return through the body of Christ through his body and there are different members in the body and we all have different parts and collectively we do this great work of Christ and so let's go back to Isaiah 52 and we finished at verse 12 and that's a good place to finish because really you know they have the chapter break for chapter 53 but the prophecy really begins of the suffering servant really begins here in chapter 52 and verse 13 where God says or Isaiah is inspired to say behold my servant and the Jews will look at this and say oh that's Israel that's that's Judah this is the whole nation so these are the people of God but God is very clear this is a singular person this is a specific person that is going to suffer on behalf of the nation and so here he says behold my servant shall deal prudently and then he says he shall be exalted and extolled and be very high so this servant who's going to come to earth and suffer is going to be exalted and he's going to be very high and this should put us in mind of John 3:16 in fact most people know John 3:16 but they don't know the verses that come

immediately before it and immediately before it we see this that as Moses lifted up the serpent in the wilderness so the same way that Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up and that is to be exalted so this serpent and this is so from the Book of Numbers where the people were in rebellion and these fiery serpents were stinging them and and this things were so poisonous that the people were dying and dying excruciating deaths but Moses was then told to put this an image of this serpent on a stick and to lift it up and if the people would look at the serpent and acknowledge that it is their sin that caused this then they would be saved their lives would be spared they would not die and here Christ says that in the same way that Moses lifted up or exalted the serpent in the wilderness in the same way must the Son of Man be exalted that whosoever believes in Him should not perish in other words the same way that they had to believe God and believed his promise with the serpent so that they wouldn't perish in the same way they have to now believe when the Son of Man is lifted up in the same way that they have to look and believe we caused that it this is our fault we we are the cause of this and then when they acknowledge and believe that this is the Messiah who will bear their sins there our sins that we would look and acknowledge that this is how we would not perish that whosoever believes in Him should not perish but have eternal life for in this way you know for God so loved the world when people just take this verse by itself and I did do an

armor of God program specifically on this and we encourage you to go to CGI digital network and and look for the armor of God broadcast on John 3:16 that people will just break in here and quote John 3:16 and use this word in the Greek it's who tous translated so in English too to mean orders of magnitude for God so loved the he loved the world Saul God is just so much in love with the world that this is why he gave his son but in context he's saying in this way in this way God loved the world there's a specific way that God has loved the world and he has loved the world by coming to redeem his people Israel and we go all the way back to Exodus 19 to see that these people his people his covenant people have been called and set apart and to be holy to be the priests class to be the nation of priests the kingdom of priests that the rest of the world could can come to in order to come to know God and so this is what God is doing he's redeeming Israel so that Israel can be in this functional role of helping him to redeem the rest of mankind so yes God did come to save mankind but there's an order of Matt there's an order of operations and there's a process that he's following and he's very faithful to this process and today Gentiles are being grafted in into Israel that God has no relationship with Gentiles

there is no covenant I challenge anybody to find a covenant in the Bible from Abraham from Genesis 12 were God covenants with Gentiles he does not he covenants with Abraham with Isaac with Israel and today he has opened this window to the Gentile nations for us to be grafted in to Israel so that he now is not a Jew who is one outwardly but

one inwardly and we are grafted in and are part of the Commonwealth of Israel because God is not unfaithful and God does not have relations with another woman he is faithful to Israel he is married to Israel and of all the families of the of the earth only he only knows Israel and so there's a way that God has loved the world and this is for in this way God loved the world that He gave His only begotten Son that whoever believes in Him should not perish again we go back to numbers is the same there's an analogy that Christ is drawn here he should not perish but have everlasting life back to Isaiah so in addition now he says my servant shall deal prudently he shall be exalted and extolled and be very high and then he says as many were astonished at you his visage ace was so marred more than any man this is this is how this why would come to the suffering servant that he is going to come to earth this is amazing Isaiah writes this some 800 years before Jesus Christ came to earth and when Jesus Christ came to earth he fulfilled this perfectly and this is what the Jewish nation or the Jews now we ask them to be honest and and read the scriptures carefully and don't be deceitful and in the violent the problem with our with our Jewish brothers is it's a problem of arrogance hey where are the special people we are so special we are here to help to save the Gentiles and so there's no problem with us no there's a big problem with you a huge problem with you and it's called treachery it's called sinfulness and it's not me calling you treacherous it's not me calling you sinful it's the Bible it's your Bible open your Bible and read

it and God calls you traitors
God calls you wicked God calls you just
despicable but he also calls you his
people and he has sent this servant to
redeem you that he is going to restore
you and that's what that's the story of
the Bible if we learn to read the Bible
properly this is the story of the Bible
that God's people need Redemption that
they are on a track to destruction and
this servant comes to earth to take
their sin upon him that the crucifixion
that he suffers in all of this
humiliation that he suffers this
rightfully belongs to his people Israel
but he comes and he lives by the Word of
God perfectly so that he can now
rightfully belong in the land that he
can rightfully claim the land because
Israel cannot claim the land according
to the Covenant agreement they must be
exiled and they must be subjugated and
they must be cursed that's the law
that's the covenant but he comes now as
the representative of Israel and lives
perfectly according to the law so that
he can rightfully claim all the promises
for the from the Covenant but instead of
taking these promises for himself he
instead takes all of the curses that
belonged to Israel upon himself that now
if Israel looks to him and and accepts
him as her Savior she can now legally
and rightfully and within the covenant
redeemed
claim the promises and go into the land
and so this is the purpose and this is
what Judah completely missed that yes
the Messiah was coming but it's not like
the first Exodus where they went into
slavery through no fault of their own
they were just breathing very
successfully and the Pharaoh looked at
this and was very concerned and put them

into slavery and so God just went to redeem them but the slavery that they're in now and we'll be going into is through their own fault it is because of their sinfulness and so God can't just come and now just redeem them and bring them into the promised land when this is what according to the covenant they deserve and so this is what they missed and they're looking for this mighty Messiah

to come and save them but they're not looking at their sinfulness and they're not looking at their need for a savior and that's what Isaiah is showing us here that the Savior is coming to live perfectly by the law and solve this conundrum that God has that he meets to and wants to save his people but he would violate his word if he does that so now through the work of the suffering servant he can keep his word and at the same time redeem Israel in this second Exodus so he says here as many were astonished at you his face was so marred more than any man and his form more than the sons of men and some eight hundred years later we now read in matthew then did they spit in his face and buffeted him they really struck him and beat him in his face and others smote him with the palms of their hands and in get in matthew and when they had plotted a crown of thorns they put it upon his head and a reed in his right hand and they bowed the knee before him and mocked him saying hail King of the Jews and they spit upon him and took the reed and smote him on the head this is the perfect fulfillment of Isaiah's prophecies some 800 years earlier continuing in Isaiah 52 15 so so shall he sprinkle many nations the Kings shall shut their mouths at him for that which

had not been told them shall they see
and that which they had not heard shall
they consider so it says he shall
sprinkle many nations and this is a call
back now to Leviticus and many of us we
will think of Isaiah 53 from a Passover
perspective which is right and which is
appropriate that when we pass over we
read Isaiah 53 and we see what our Lord
suffered so that he can be our personal
Savior and we can be grafted into Israel
and we can
have this Redeemer but in addition to
thinking it through the lens of Passover
we should also think it through the lens
of atonement that it's not just the
personal salvation that we have in
Christ that there's also an act one
month we're coming back into oneness
with the nation and so once a year the
high priest would go into the Holy of
Holies for forgiveness of the nation and
the whole nation was on edge waiting for
the high priest to come out successfully
so that they could see that the whole
nation was forgiven and so we also need
to read Isaiah 53 through this lens of
God coming up becoming at one with his
people and of course we know that
atonement precedes the Millennium and so
God needs to be at one with Israel
before we go into the Millennium because
during the Millennium all the Gentile
peoples need to come to Jerusalem with
the kingdom of priests facilitating the
worship and we read about this in
Zechariah 14 and in other places like
Isaiah 2 and in Micah Micah 4 but it's
throughout the scriptures that there are
there is a human class of people called
Israel and there's a spiritual class of
people born of the the firstfruits born
into the kingdom of God
overseeing this whole operation as the

teachers of the human beings on earth but here in Leviticus 16 the atonement chapter then shall he killed the goat of the sin offering that is for the people this is for Israel and bring his blood within the veil so this is for Israel and he shall bring his blood within the veil and do with that blood as he did with the blood of the Bullock and sprinkle it upon the mercy seat so this was the work of the high priest to take the blood of the of the goat and sprinkle it upon the mercy seat and before the mercy-seat and he shall make an atonement for the holy place this is the at one month he shall make an atonement for the holy place why because of the uncleanness of the children of Israel and because of their transgressions in all their sins and so again because of the arrogance of these people they don't want to admit that they are unclean and that they have need of a redeemer but the scripture is very clear the people are unclean and they need a redeemer and that's why the servant came to earth in order to redeem them and and to sacrifice himself for them so that God's hands are not tied so that God can legally according to the Covenant redeem his people and they need it to be someone who can live by the law of God by the Covenant of God so that God can rightfully give these promises to Israel so it's because of the uncleanness of the children of Israel and because of their transgressions in all their sins and so shall he do for the tabernacle of the congregation that remains among them in the midst of their uncleanness so this is how we can now go into the Millennium and God will have a people Israel in Jerusalem in Zion facilitating his his worship and his

relationship with the rest of mankind but he can only do this because of the work of the suffering servant says here back to Isaiah 52 so in addition to sprinkling it said here so shall he sprinkle many nations he says the Kings shall shut their mouths at him for that which had not been told them shall they see and that which they had not heard shall they consider so these powerful kings of the earth are going to be stopped in their tracks and they're going to realize really how powerless they are and this suffering servant is going to be preached they could be they're going to understand the work of this suffering servant and in fact Paul quotes this in Romans 10 when we looked at this earlier but let's continue and how shall they preach except they be sent as it is written how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things he says but they have not all obeyed the gospel so there's somebody out there preaching the gospel but they haven't all obeyed somehow but not all but he explains why he says for Isaiah says Lord who has believed our report so there is a report the suffering servant comes in to earth and there are those Jews that acknowledge who he is and they begin to publish this but very few believe and so Isaiah the 800 years earlier prophesies the report would not be believed but Isaiah says Lord who has believed our report so then faith comes by hearing and hearing by the Word of God so somebody is publishing the report but a few are believing it but those that believe it it comes by hearing somebody's preaching somebody's declaring their hearing and they're

coming to faith so he says here so then
faith comes by hearing and hearing by
the Word of God we have to be true to
the Word of God and preach what the Word
of God says but I say have they not
heard it have they not heard is this the
problem that maybe we didn't preach this
the message didn't get out but I say
have they not heard yes verily their
sound went into all the earth so this
was published Christ said you'll be my
witnesses in Jerusalem in all Judea in
Samaria and unto the ends of the world
and so this has been done faithfully so
I said and remember but the curse was
that God's people would be scattered to
the four corners of the earth so the
gospel is going to the four corners of
the earth

as part of this mysterious work that God
is doing to redeem his people but I say
haven't they heard

well yes verily they have their sound
went into all the earth and their words
unto the ends of the world but I say
this Paul continues didn't Israel know
first Moses says I will provoke you to
jealousy by them that are no people and
by a foolish nation will I anger you so
again this mysterious work of God during
this first fruits calling that God has
now opened the door to Gentiles and so
Gentiles are now coming into Israel and
preaching the gospel to the Jews and so
God is using this mechanism to provoke
the Jews that this this is your God this
is your covenant and now I'm using
Gentiles to preach your God and your
covenant to you so I will provoke you to
jealousy by them that are no people and
by a foolish nation will I anger you but
Isaiah is very bold and says I was found
of them that sought me not speaking of
the Gentiles I was found of them that

sought me not I was made obvious unto
them that asked not after me but to
Israel he says all day long I have
stretched forth my hands unto a
disobedient and gainsaying people and so
remember the eyes the eyes ionic
prophecy in Isaiah 6 when Isaiah
actually was beginning his ministry that
he was told to preach this good news to
preach this prophecy to a people whose
eyes would be closed whose ears would be
dull whose our heart would be waxed fat
so that they wouldn't be able to
understand and I said what well how long
until the city is desolate and without
inhabitant
that's how long these people are cursed
but at the same time the gospel will be
preached to them they just won't
understand it and Jesus Christ himself
quoted Isaiah 6 when he was on earth
when he separated his disciples and
spoke to them plainly but spoke to the
rest of Judah in parables and so here he
says all day long I have stretched forth
my hands unto a disobedient and
gainsaying people so now we come into
Isaiah chapter 53 and just continuing so
really begins in isaiah 52:13 and then
we flow into 53 now I give this is this
is what Paul was quoting who has
believed our report so Isaiah writes
this the suffering servant comes to
earth God comes to earth and people have
difficulty believing this and he doesn't
come to earth as this mighty king and
his mighty power he comes as a suffering
servant and you've got to be searching
the scriptures to recognize what God is
doing and certainly in Judah there has
to be humility Judah has to come to the
scripture saying we're broken we are a
wicked people
we have betrayed our God we have

betrayed the Covenant and then seeking in the scriptures how will God redeem us but as long as Judah has this arrogance of while were the chosen people and all the Gentiles are going to have to come to us and we don't have to do anything cuz well we're the chosen people then they're not going to value their Messiah and so we have to preach this gospel yes to the whole world as God instructs us but also through Isaiah what we're learning is we have to preach it specifically to Judah to Zion because of what they're going to suffer they need to know what the plan of God is so so Isaiah writes here nobody believes that God the Sun God has come to earth through the suffering servant who has believed our report and to whom is the arm of the Lord revealed that he was here on earth and he came about to do a work

only by God's grace can we see the arm of the Lord that this in fact is God and John actually quotes this in John 12 38 he says that the saying of Isaiah the prophet might be fulfilled which he spoke Lord who has believed our report quoting isaiah 53:1

and to whom has the arm of the lord been revealed so we go back to isaiah 53:4 he saw so he's going to come to earth and people are gonna have difficulty believing it why because he will grow up before him as a tender plant that God will come to earth but he's gonna grow up like a tender plant and as a root out of a dry ground he has no form nor comeliness and when we shall see him there is no beauty that we should desire him that he has come as a human being he has come as an Israelite he's come through Judah and he's just growing up like a like any other Jew and and people

are gonna have difficulty wrapping their head around this that he would come as a baby and grow up as a regular juror and this is God this is the creator of the earth and this is the love that he has for mankind and specifically the love that he has for his people Israel and specifically the Covenant that he has with Judah that he is coming to redeem and he says that he has no beauty that we should desire him he is despised and rejected of men a man of sorrows and acquainted with grief and we hid as it were our faces from him now when Isaiah writes this and we go all the way back to Isaiah chapter 1 when he says this is the vision of Isaiah concerning Judah and Jerusalem that that's what this is all about Isaiah's writing about Judah and Jerusalem and so when he's writing here that we hid as it were our faces from him the we is Judah that Judah hid its face from him so we generally sort of generalized this and we mankind but Isaiah said I'm not writing about mankind this is the vision concerning Judah and Jerusalem and so here when we read we in exited Isaiah 9 chapter 9 verse 6 when for unto us a son is born we didn't generalize this us mankind God came and he's born to mankind but as I is not writing about mankind he says he's writing about Judah and Jerusalem so for unto us he was born a Jew and so here he says we Judah hid as it were our faces from him he was despised and we that is Judah esteemed him not we didn't see him as anything surely surely he has borne our griefs whose griefs whose griefs has Isaiah been writing about who is it that's going to be served the bread of affliction or the bread of adversity and the water of

affliction who is it that God is punishing severely according to the Covenant who is it that God is giving grief the whole thing that Isaiah's writing but it's the grief that God is giving to his people Israel in general and Judah specifically and Jerusalem Jerusalem even more specifically and so he says surely he has borne our griefs and carried our sorrows so this is not generic this is not God is just carrying the sorrows of all mankind in fact again when we read revelation 1 verse 7 it's very clear that when he comes those who pierced him that is the Jews will acknowledge him and the rest of mankind all the tribes of the earth all the Kindred's of the earth it's a sad day when Christ returns it's a great day for Judah when Christ returns it's a horrible day for the rest of the world so the good news is not hey world Craig that God is coming hey world bad news for you God is coming because you've gone after the Beast surely he this suffering servant and again how can you say how can they say that the suffering servant is the whole nation of Israel when the whole nation of Israel needs someone to bear their griefs and he is singular so surely he has borne Israel's griefs and carried Israel sorrows and again more specifically Judah and even more specifically Jerusalem yet so even though he's done this yet we did esteem him stricken smitten of God and afflicted so they're the ones that are smitten and stricken and afflicted and he's coming to relieve them of this curse and yet they're saying he's cursed yet we did esteem him stricken smitten of God and afflicted and we see here Paul quoting Isaiah saying that this servant Christ did no

sin neither was guile found in his mouth
who when he was reviled reviled not
again when he suffered he threatened not
but committed himself to him that
judgeth writes it righteously so this is
the suffering servant and he is on a
mission of redemption and so he cannot
afford to in any way sin in any way not
be that perfect sacrifice in order to
redeem his people and so it's very clear
that he suffers without saying a word
who his own self bare our sins
and Peter is speaking as a Jew
understanding the redemption is for
Israel and as Gentiles are saved they
are grafted into Israel I cannot make
this point clearly enough
let us not dilute the Word of God by
claiming that God has a relationship
with Gentiles he does not that would
that would be to say that God is
unfaithful that while he's married to
Israel he'll also be married to another
woman this is just this is about an
abomination God is faithful he is
married exclusively to his people and so
Gentiles now have this opportunity to be
grafted in to the Covenant and he
divorced the northern tribes to the
Covenant is only with Judah and so even
the northern tribes are considered
Gentiles and by opening this door to the
Gentiles God is enabling the Israelites
who don't even know who they are to be
grafted in and we actually noticed that
the majority of the Christians today or
so sort of historically worried the way
the gospel has been preached from has
been the judeo-christian nations and so
here he says who his own self bare our
sins in his own body on the tree that we
is again being lifted up the same way
Moses lifted up the serpent in the
wilderness that we being dead to sins

should live unto righteousness by whose stripes you were healed and and this again is quoting Isaiah that through his stripes they're healed here Isaiah 53 he says

but he the serpent was wounded for our transgression this is sort of self reflexive if Judah is gonna claim that the suffering servant is Judah so Judah was wounded for Judah strands questions this doesn't make any sense there is a servant that was wounded for Judas transgressions he was bruised for our iniquities and that bruised is very interesting as the same word we see in genesis 3:15 when God says that when he's handing down the sentence on the serpent that he shall crush your head but you will bruise his heel and so he was bruised for our iniquities he says the chastisement of our peace was upon him again reading within the context of Isaiah looking at this through the lens of all the scriptures that have preceded it listening very carefully to the prophet that there is no peace for Israel there is no peace for Judah only affliction and so the chastisement of Israel's peace the chastisement of Judah's peace was upon the suffering servant that without the suffering servant God's people cannot have peace only curses only affliction so the chastisement this is in a sense this is how he's the propitiation the chastisement of Israel's peace of Judas peace was upon the servant and with His stripes we are healed and I know that often we look at this just sort of spiritually and see this as a healing but in the context here what we really need to see is there is a breach there is a break between God and His people and it is only through the work of this

servant that that spiritual bond that
has been broken through Israel
sinfulness that that is healed through
the work of the suffering servant
in Deuteronomy here just to see this
this this break in the relationship in
Deuteronomy 28 and verse 15 he says but
it shall come to pass if you will not
hearken unto the voice of the Lord your
God to observe to do all his
Commandments and his statutes which I
command you this day that all these
curses shall come upon you and over
there just overwhelm you this this is
the God has to keep his word and so if
they do not be all that the Lord has
said we will do and yet they didn't do
it and so they don't keep their word or
they didn't keep their word but God God
is God exalts his word even above his
own name what makes God God among other
things is his commitment in the
impossibility of him to lie that what
comes out of his mouth that's true
and so he says all these curses will
come upon you and overtake you and we'll
just read a few examples of cursed
you'll be in the city and cursed you'll
be in the field cursed you'll be in your
basket and your store cursed shall be
the fruit of your body and the fruit of
your land and the increase of your kine
and the flocks of your sheep cursed
shall you be when you come in and cursed
you'll be when you go out this is just
curse upon it's gonna overwhelm you the
Lord shall send upon you cursing
vexation and rebuke in all that you set
your hand unto for to do until you're
destroyed and until you perish quickly
because of the wickedness of your doings
where by you have forsaken me so this is
Israel Israel is a people that promised
God to be faithful and then they forsook

him that's Israel and that's why they
need a messiah
he goes on the Lord shall make the
pestilence cleave unto you until he has
destroyed you from off the land so you
can't be in this holy land if you're not
going to be a holy people so he's gonna
do this until you've been destroyed from
off the land where you go to possess it
so this land is yours but if you're
unfaithful you can't have it the Lord
shall smite you with a disease and with
a fever and with inflammation and with
extreme burning and with the sword with
blasting with mildew and they shall
pursue you until you perish and the
heaven that is over your head shall be
brass so no rain at all in the earth
that is under you shall be iron the Lord
shall make the rain of your land powder
and dust from heaven shall have come
down upon upon you until you are
destroyed this this is the this is the
breach the cities are God's people he's
married to his people and yet they
betrayed him and so this was the
agreement this this is the breach and so
the at1 meant the atonement brings the
people back so that they can be at one
with God and be back in the role that he
originally intended for them as a
kingdom of priests but this can't happen
unless there is someone who can fulfill
this role that that is laid out
specifically for them as the Holy One
the Holy One of Israel that there is an
Israelite who is faithful to the
Covenant and that is the Holy One of
Israel and because of the work of the
Holy One of Israel that now Israel has a
path to redemption where God can keep
his word both the curses and the
blessings that now if they will accept
the Holy One of Israel as their Messiah

having fulfilled all the terms and conditions of the Covenant that now they have a path back into the land now they have a path back into the Covenant with God and so this is why the feet of him who brings the gospel it is just so overwhelmingly good because these people that should be cursed these people that should be destroyed there is a way of redemption for them and that way is the suffering servant who is the Holy One of Israel if only they will acknowledge him and God's people are stubborn people and so God is going to get their attention in a very painful way but as we saw in Deuteronomy 30 Moses could see that a time is coming when they're going to serve God with their whole heart and the way Moses writes in Deuteronomy 30 you can see that it's a spiritual love that they'll have for God which Moses could therefore see the New Covenant

Moses was seeing what Jeremiah saw and wrote about in Jeremiah 31 that these people are going to know God they're going to love God with all their heart and all their soul and all their mind why because the Holy Spirit will be in them and so continuing now he says all we like sheep have gone astray this does not speak of Gentiles Gentiles are not sheep the Sheep of God so this is speaking specifically of God's people and they are like sheep and they've gone astray all week and again if Judah will be humble and read these scriptures then they'll have to acknowledge they've gone astray all we like streep have gone the sheep have gone astray we have turned every one to his own way and the Lord has laid on him the iniquity of us all and again this is not generic this is just not the iniquity of mankind this

is the iniquity of those who are in covenant agreement with God who therefore deserve all these curses and God has now taken all these curses and the suffering servant and the Lord has laid on him the iniquity of us all the Covenant people and so Peter himself writes about this who his own self bare our sins

Peter was a Jew he understood who his own self bare our sins in his own body on the tree that we being dead to sins should live unto righteousness by whose stripes you are healed and again quoting Isaiah as I continues he was oppressed and he was afflicted so we should we should be the ones who are oppressed and afflicted but this servant who comes and lives perfectly follows Deuteronomy perfectly he's the one that that's oppressed why would what what logic does this make well once we understand that he's taking the curses off Israel as the Holy One of Israel he's taking the curses off Israel and the blessings he's he's rightfully able to claim the blessings but he's claiming them on behalf of the people of Israel so now if Israel will accept him as our Savior we can rightfully inherit the blessings he was oppressed and he was afflicted yet he opened not admit he was a man on a mission he came to earth on a mission and so even though he's being he's innocent he's holy he's righteous yet he's oppressed and afflicted he opened not his mouth he is brought as a lamb to the slaughter exactly this is Israel's fate his fate hid his rightful fate is to go into the promised land and to inherit all the promises but instead of doing that he's led as a lamb to the slaughter and as a sheep before her Shearer's is dumb

in the same way he didn't open his mouth
he was a savior on a mission he was
taken from prison and from judgment and
who shall declare his generation for he
was cut off so he has no he has no
descendants again ever
Isaiah is writing this 800 years before
Christ comes to
earth and then eight hundred years later
Christ comes fulfills all perfectly and
yet Judah is stubborn and won't
acknowledge Jesus Christ is the Messiah
who shall declare his generation for he
was cut off out of the land of the
living this is the curse that Israel
deserves to be cut off of the land of
the living and yet he came as the Holy
One of Israel lived perfectly and yet
it's the Holy One that gets cut off he
was cut off out of the land of the
living for the transgression of my
people was he stricken so he lived
perfectly and yet he's the one that was
cut off and we just have to read out
just a few scriptures here sample
scriptures to see that this fate of
being cut off from the land of the
living that this is the fate of Israel
that that God did not the Holy One of
Israel did not deserve this he says here
for example in Exodus 12 an in verse 15
he says seven days shall you eat
unleavened bread even the first day you
shall put away eleven out of your houses
for whosoever eats leavened bread from
the first day until the seventh day that
soul shall be cut off from Israel well
Christ lived perfectly by the law and
yet he was cut off from Israel in Exodus
31 14 you shall keep the Sabbath
therefore for it is holy unto you for
everyone that defiles it shall surely be
put to death
Christ never defiled the Sabbath and yet

he was put to death for whosoever does any work therein that soul shall be cut off from among his people israel broke the sabbath repeatedly and they deserved to be cut off from among the people and yet the Holy One of Israel was cut off from among his people in Leviticus 7 but the soul that eats of the flesh of the sacrifice of peace offerings that pertain unto the Lord having his uncleanness upon him even that soul shall be cut off from his people so very specific which soul be cut off from his people moreover the soul that shall touch any unclean thing as the uncleanness of man or any unclean beast or any abominable unclean thing and eat of the flesh of the sacrifice of peace offerings which pertain unto the Lord even that soul shall be cut off from his people and again whatsoever soul to be that heats any manner of blood even that soul that soul shall be cut off from his people so repeatedly throughout the Torah there are stipulations as to who should be cut off from among the people for breaking the Covenant and yet the Holy One of Israel comes and lives perfectly by every word of God and yet he's the one that's cut off from among the people so very clearly we see the dynamic here that he comes and he doesn't open his mouth because he's on a mission to redeem Israel and so by living perfectly he now opens the pathway for God to perform the second Exodus and to gather his people from all over the world as long as they acknowledge Jesus Christ as their Messiah back in Isaiah 53 he says and he man again this is 800 years before Christ comes to earth and he made his grave with the wicked he dies with the

wicked this Holy One of Israel comes to earth and instead of being rightfully buried as one who kept the law perfectly he made his grave with the wicked and with the rich in his death because he had done no violence neither was any deceit no deceit at all in his mouth and in the Gospel according to Mark here we see and with him they crucify two thieves the one in his right hand and the other on his left fulfilling Isaiah 53 where he makes his grave with the wicked yet for some reason it pleased the Lord to bruise him it pleased the Lord to bruise him and people don't understand this they read this and they think oh there's some sort of sadistic nature to God to be pleased to bruise him know what this means is this creates the path of redemption for his covenant people that he exalts his word even above his own name and he cannot just say make this covenant agreement with Israel and then because they break the covenant and they deserve all these curses he can't just say oh well I know I said this but I changed my mind no when God speaks he means what he says and so it pleases him because now the Holy One of Israel coming to earth and and leading this perfect life that this Holy One of Israel enables a path that God can now redeem Israel that there is now a rightful way that God can redeem his people and bring them back into the land lawfully and according to the Covenant so it pleased the Lord to bruise him he has put him to grief he has put him to grief when you shall make his sole notice this the suffering servant God will make his soul an offering for sin so somebody's sin needs to be we atoned for so his soul that is

the death of this servant will be an offering for sin he shall see his seed he shall prolong his days and the pleasure of the Lord shall prosper in his hand and this this notion then that the Lord will bruise him this is a call back to Genesis that we go all the way back to it the sentencing of the serpent and he says I'm gonna put hostility between you and the woman and between your seed and her seed her seed will crush your head it'll be a fatal blow and you shall crush his heel so it's going to be a painful blow but it will not be fatal the grave will not be able to hold

and so the suffering servant you know he's not only coming and fulfilling the prophecies of Isaiah he's fulfilling the very first prophecy that we see in Genesis 3 that now there's a mechanism for the redemption of mankind through the Messiah through Judah through Israel ultimately to all the nations of the earth he says he shall see of the work or the torture the pain of his soul he shall see of the travail the suffering of his soul and shall be satisfied that that the the conditions of the Covenant will be satisfied by his knowledge shall my righteous servant justify many and again if we are trying to say that the righteous servant is Judah and the righteous servant is gonna justify Judah this doesn't make any sense that there's a singular soul there's a singular individual who is righteous the Holy One of Israel

and he is going to justify many for he shall bear their iniquities their force he's going to if this is the atonement therefore will I divide him a portion with the great and he shall divide the spoil with the strong because he has

poured out his soul unto death and he was numbered with the transgressors and he bore the sin of many and made intercession for the transgressors and we see this here in mark 15 28 the scripture was fulfilled which said he was numbered with the transgressors just a perfect fulfillment of Isaiah 53 here in acts 8 he says the place of the scripture acts 8:32 which he read was this he was led as a sheep to the slaughter and like a lamb dumb before his Shearer so opened he not his mouth in his humiliation his judgment was taken away and who shall declare his generation for his life is taken from the earth and that's exactly Jesus Christ fulfilled that he had no progeny yet no no descendants because his life was cut short and then finally we see in Hebrews we know that Christ study Hebrews and we did study before if you missed it it's in our archives please study the book of Hebrews to understand this powerful role that Jesus Christ came to fulfill as the Melchizedek High Priest that that he came to fulfill this high priests office so that he can now make his blood an atonement for the nation as a high priest but not a live itical high priest but a milk is a deccan of a high priest of the Melchizedek ian order so Christ was once offered to bear the sins of many exactly what we read in Isaiah he was offered once to bear the sins of many and unto them that look for him shall he appear the second time without sin unto salvation so I want to stop there before I give in to Daniel we won't want to actually come back to Daniel from the qat last week but a couple of weeks ago so I'll just get on to our conference call

where I hope my brothers are waiting and so that's Isaiah 53

hopefully it's starting to come a bit clearer and again we have to read Isaiah 53 in the context we started second Isaiah chapter 40 so don't just read chapter 53 by itself it's like reading John 3:16 by itself let's start at chapter 40 and just read the whole from 40 to 66 and read the whole passage as one unit of thought one stream of thought so that we understand what Isaiah 53 is doing in the context of all of second Isaiah so let's

see if we can have our brothers on the line here so hopefully that was great and please prepare your questions and we shall go over them I think we there was there was an entry for meeting ID followed by pound

there was an unanswered question with respect to Daniel so I think we'll be able to cover that first so let's get our brothers on the line here enter your participant ID followed by pound otherwise just press pound to continue you are in the meeting now there are three participants in the meetings brothers Marie and Bill are you there we're here wonderful good good how about you

good great great so thanks very much for joining us and I know that we had some questions from last time and maybe even from this week as well so we will just maybe I don't know if you have you kind of wanted to kick things off and just open up with a part of the words yes go along as well now to kick things off we did have a question from brother ray we sort of touched on this in fact we did touch on it two weeks ago I believe but just in follow up on the three and a half years out of Daniel 12 so this

question here is the way he understands the tribulation last 1335 days which doesn't add up to three and a half years which he's not it was last and again we also thought that it would be just a short time I was a part of our discussion last time follow-up comment was in the grand scheme of life that is a short time did we think that people going through this will consider it a short time and he also wants an explanation of the extra 75 days so maybe that key that off for a bill to make some comments on yeah I good evening everybody and Adrian very very good Bible study listen to the whole thing was very very well dying but it's quite a bit a lot of lot of stuff there to unpack and I say at 52 and 53 for sure you really uh yeah I I I think it's important for us to recognize that the extra 75 days is outside of the 42 months let me just mention something here in Daniel chapter 12 and verse 7 were laid out here with this angel talking to Daniel actually a couple of them and the one finally says that the question is up in verse 6 how long shall it be to the end of these wonders and the end of the wonders actually go all the way back through connecting up as I mentioned I think before the last time we talked into chapters 10 and 11 and of course through chapters Elven verse 4 so a lot of this was kind of a summation of well you know how long is it going to be for all these things to occur in all these latter-day events and the angel kind of summarizes it here in verse 7 where he says it shall be for a time times and a half a time and he goes on and when he shall accomplish to scatter the power of the holy people all these things shall be

finished now this right here is as we understand and I want to illustrate this if I could just take a few minutes to do this to build a case of where this is actually the three-and-a-half years or the 1260 days now as the individual ray who mentioned in his question about the 75 days that actually comes into play in the 1290 verse 11 and in verse twelve and thirteen hundred and thirty five but I'm going to put that off to the side for a moment I want to go back to this verse 7 this time times and a half a time if we go and connect this with Daniel 7 and the vision and I don't have a lot of time to go into a lot of detail but I'll just cut to the chase here we're in the discussing the details of the fourth beast in verse 23 of chapter seven in the Book of Daniel we find that this fourth beast is going to devour the whole earth in summary there verse 23 verse 24 its profiled with ten horns and ten which are ten Kings and another that shall rise out of them and he shall be diverse from the first I'm not going to get into the subduing of three kings and all of that I just want to go to this verse 25 and here's the point that I want to make he says here he shall speak great words against the Most High this verse 25 chapter 7 Book of Daniel and shall wear out the Saints this beast I think you even referenced it adrián in your presentation there that the world at this time when Jesus comes back is going to be marked a lot of people are going to be marked able to receive that mark the world is not going to be welcoming the return of Jesus Christ that's for sure those people who are of the physical tribes of Israel and Judah at

that time will be happy because as we understand in Jeremiah chapter 30 they are released out of captivity at this time but that's another story and I digress point here is in this case we see here that they are going to be persecuted and worn out until the Most High and thinks to change times and laws that is the beast and they shall be given into his hands until and here it is again a time times and a dividing of times now quickly we go to Revelation and I know I'm taking a little bit of extra time here but I just I wanted to kind of draw some context to prove up inject some context in this we see chapter 13 of the book of Revelation and we see again the Beast and this actually correlates with Daniel 7 very clearly it's in Reverse in terms of the listing of the animals but nevertheless the point is made and the principle I think stands in that this is the same system that is found in Daniel 7 some many hundreds of years before and here again we see in chapter 13 verse 5 this beast that is described as a leopard and a bear and a lion and we understand that description over there in Daniel 7 as well but here again in verse 5 we see the correlation and there was given unto him a mouth speaking great things and blasphemies that's this beast described as a leopard a bear and a lion and power was given unto him to continue forty two months or a time times and a half now here's your forty two months that if you divide it by 30 days 12 months on 30 days and you get three and a half years now here is the time sequence that's very interesting and it connects up with the two witnesses because believe it or not the two witnesses come on the scene in

chapter 11 of the book of Revelation and these guys prophesy in verse 2 we understand for also 42 months so we have in parallel here a beast that lasts and persecutes the saints wears them out we're told over there in Daniel four time times and a half here we're told it and described as that time times and a half as described as 42 months which again is twelve hundred and sixty days as we see in Daniel 12 verse seven so here we see this definition of the tribulation being inserted into a relationship with the two witnesses that then when we follow through their timeline in Chapter 11 we find that they are killed and in verse 14 we find the second woe is past their death an actual physical not spiritual physical resurrection as Elijah was taken away so these two guys after three and a half days in the streets being dead they rise up and are transported to out of the playing field as Elijah was who wrote letters by the way some years later but people oftentimes ignore that nevertheless these two guys are physically transported out of the plain field there they're done with their ministry and now for all intents and purposes we see here the second woe is past a third world comes quickly and this seventh angel is basically the seventh trumpet because we know the last three trumpets are the last three woes with the sixth trumpet being the second woe marked by the death of the two witnesses so here we have the end or the beginning of the end of this three and a half year period defined as the worst time that ever and if it wasn't shut down short that no flesh would remain alive and then there after we see the seventh trumpet described here as the

nation's being given over to God the profits and the rewards of the servants of the Saints to be given out and so on and then we have the timeline here the sequence broken up but something happens after and during that seventh trumpet that is blown and therein lies the land or the area of this 1290 days and 1335 days which are really benchmark time periods after this what you could say great time is concluded in some respect but that is it extended in some fashion of another 30 days it takes us to 1290 and then another what is it 45 days to 1300 and third live it's not real clear on just exactly what's going to happen in those extra 30 and then that extra 45 extent day extension but the fact of it is we know if we make it to that point we are a blessed people because as pointed out over here in Daniel chapter 12 and in verse as we showed here for the end in verse 11 and from the time that the daily sacrifice shall be taken away and the abomination that makes desolate set up there shall be a thousand two hundred and ninety days and blessed is he that Waits and comes to the thousand three hundred and thirty five days and I'm not going to go on with the domination of desolation that that is a another discussion for perhaps another time but obviously that plays into this whole event and of which we'll go into more detail as I get into the Book of Daniel which I'm going through right now up to already chapter 7 hoping that finish it in the next few months before I close though I just wanted to make mention also in addition to your Isaiah presentation I know this a little off the subject from Daniel here but I just wanted to go back to just mention that

the inter play of the Jews relationship with the Gentiles and how Paul was articulating in the book of Romans to essentially address that distinction and controversy and attempt to to explain now this new integration of which the Gentiles now can become grafted in as you were portrayed in the book of Isaiah is quite detailed in the Bible study that's listed in our CGI dot-org location under Bible studies under the book of Romans over I did a couple about a year ago and you did the whole book might be it is an enhancement to what you were talking about with Romans yeah so very good so everybody should know that pastor bill did a whole study on and the book of Romans is such a rich book doctrinally and again a line-by-line study yeah so that's great great that you mentioned that sorry I took so long on that but I yeah this is a big stuff with the 1260 90 and 1335 days it is and appreciate that and we look forward to when you complete the Book of Daniel

pastor Marie I wonder if you have any thoughts or comments as well and also I did see a here on Facebook which I'll tee up but pastor Marie did you have any any thoughts or comments that you wanted to add no I think from that question I think they'll covered the gamut of it's just very it's always inspiring that the Bible seems Dancer itself and what Isaiah talks about what manufacture with Christ reveals through John is very consistent once we unpacked it off so it's just fascinating the more we dig down to to see that play out and they're just seeing a question your brother's saying from Christie saying that this time could it could it be a training

period for the Saints

perhaps so bill I wonder if you went maybe would comment on that that that three and a half year period I think is what sister Christie is asking if that is also a timing for the same yeah I think without without a doubt it is definitely the whole period including the 12th 1290 in the 1335 days the whole the whole period of let's just say 1335 days is going to be a tremendous learning and I'm going to use the word opportunity I mean we can I suppose a challenge because it will be challenging but it is an opportunity for all of us to go through that as we become more critically bedded by God through the news and temptations as they're going to be contending with through all of that conflict and horrific conditions I mean when you start getting into the details of some of the descriptions of what is going to occur after you get into the Trump I mean the seals are bad enough and they themselves present quite a quite a list of events that are going to be very trying on Christians but once the trumpets begin to open up that's when things really begin to tighten up and really get very serious and in all due respect I'm just grateful that it will only last that intensity at least according to Scripture anyway at the most

hundred and sixty days but we know too that maybe those times will be shortened yes so we've got to keep that in mind as well and I think it's so important for us to have this big vision in mind as to what God is doing and what we're a part of because I think if we lose the vision we're gonna fail the test I think the way to get through all of this is just to be so fixated on the kingdom of God

and and and I think it due respect to
the the question that Christi was asking
is one of the biggest lessons we've got
to learn is not to fear death
we've got to begin to develop I don't
want to sound morbid Norma Cobb but
we've got to develop a relationship with
death that we really don't care about it
my daughter always had a nice quip about
death she says you know dad I don't
really care about I'm really not
concerned about dying it's how I'm going
to die well I get that you know the
distinction yeah because I think we all
would like to die perhaps if we had our
choice just in our sleep just not wake
up we do they come to the resurrection
but the reality of it is we've got to
overcome this fear of this bondage to
death exam once we are able to do that
you know what we can be fearless and I'm
just putting up a scripture now bill
Matthew 10:28 where Christ Himself says
to us fear not them which kill the body
but are not able to kill the soul but
rather fear him which is able to destroy
both soul and body in in Hades so
interview go yeah so this is the you're
what you're saying is exactly what Jesus
Christ told us that we must not be
fearful of death and yet we are this is
sort of the the natural man and we are
bound by the devil and the devil's Geils
because he intimidates us with fear
and I think it's very important that we
you know during those times if we should
be so fortunate I will say fortunate
because I think there would be a lot to
learn through those events that if
indeed God gives us protection because
he does promise protection but for those
who are going to be protected you can
best believe he's going to have
expectations on us and he doesn't want

us just to crouch in fear not doing anything during those times if we're protected we're protected and we got to keep this in mind to be servants exactly heartless of the negative circumstances we find ourselves contending with and being surrounded by and I know pastor Murray is you do your counseling for baptism you're often very much counseling brethren as they're coming into this covenant on the importance of being a servant to God no matter what absolutely absolutely and I think bringing out this this not being afraid of death it's really important that they'll brought that out on the fields of this discussion of being protected and being in training because too often too often what is what can be taught is the fact that will be listed away privately to be nice and and protected and everything would be nice and honky-dory but that doesn't seem to be the way it's going to go obviously God could protect us however he wants to but there's much more training that we and I think both of you have given public messages about this here in the Toronto area previously so it doesn't necessarily mean that this training will be done often some private location where we can't be touched that's something to you to definitely been like but I do think that you know in the Western world we've had such a wonderful time for decades and decades and decades as Christians and I think it's hard for us to see a time in the West when being a Christian will not be easy and I think we're beginning to see shifts I listen very intently a pastor bill to your president president Trump they State of the Union address III think he did well I think that in

fact I think that the speech was quite remarkable but we know that this nation it's gonna be the time of Jacob's trouble and when America Falls the whole world the whole landscape of the world is gonna change dramatically I wonder if you have any thoughts or comments on on sort of the the the life of a Christian in the West and maybe what you see in in in the nearer or a foreshore far future like you talking to me you know I was talking to you bill as an American man but Mary and I are Canadian what kind of just watching on the outside yeah but you know America America is the superpower of the world like it or not yeah I and I get that and certainly Canada though is a very good ally in that regard being that at least were somewhat like kinfolk to a certain degree but to your point yeah once the United States has taken off the playing field of the balance of power and it no longer can play that role we're going to find a world that is going to be as you rightly said very different a matter of fact I think it's fair to say that as Jesus pointed out in Luke it will be a time of the Gentiles because there will no longer be the what you could say birthright of Nations acting as and leveraging their influence power and wealth to become the balance of power they've been for now almost you could make the case at least four to five hundred years I mean all we've known as far as we're concerned is the fact that the America the British Commonwealth and the well the wealth of all of those nations associated with the technology and development of armament as well as technology has been experienced by us and consequently contributed to a very soft

I believe society where in many cases the word snowflake does indeed describe and profile I think a lot of a lot of people and sadly if we as Christians are in that softer motif we need to realize that what's coming at us is a big freight train or a big very bad storm and we need to really toughen up and if there's ever a time to make sure our relationship with Jesus Christ is strong and healthy it's now that's whereas during this time to be able to build faith and to build strength is a good time to do because when all of the hail is in the air so to speak we're not going to really have a whole lot of time anymore to prepare the expectation is you should be prepared right exactly right right on and I think there's no sort of last-minute preparation here where either prepared or not when the moment comes pastor Murray I think you said there was a question there yeah there's some that question here and I think it really dovetails into what you're talking with your because you're talking about the relationship that we have with Christ in addition to that and as you've rightly pointed out many times our relationship with each other while we're going through this as part of the body of Christ was equally important and this is where we'll get into the we may see the betrayal of each other for those who who aren't strong enough as those who are perhaps failing the test but the question sort of dovetails sort of what we've been talking about and Method could this be the separating of the wheat and the tares through this this punker sorry can you expand you aesthetic again could this be the separating of the week and during this this top time period I wonder if you

have any thoughts or comments on that Marie and then see what's what Bill's thoughts are certainly it certainly as as I have just just mentioned over the last one minute or so it certainly seems like that that would be part of the suffering of the week and tears again as we've gone through the scriptures in Matthew 24 and see and other places that talk about the betrayal betraying each other and bill here talking about this this time of training we'll be going through not necessarily witch doctors on private island a private location to be trained like to be to be trained rate while we're going through through the tough times this is when we will likely see the weak succumbing to to protecting this life rather than having their vision on the kingdom and definitely definitely that would be a separation for sure and then Ryan and I go ahead go ahead I was gonna ask you yeah go ahead though yeah I was just going to support what Marie was saying because I the results of events and circumstances that are portrayed and described in the trumpet plagues and so on the seals you're you're found to have separation of those that are really not committed with those that are truly committed yeah I wonder to what extent does that a factor how does it shape your ministry as you are ministering to brethren and you have this kind of bird's-eye view of the future which they may not necessarily have some are you know young in Christ and they don't see this but you see it does it does it affect how you minister how you preach how you counsel absolutely it has to but I think the key word here is balance because there is a value in balancing presentations and of

course counseling too often times as dictated by virtue of the issue you might be facing with an individual so generally those situations are dictated by people's problems their lifestyle and all that but in preaching and choosing topics for writing and topics of expounding we certainly as pastors in this modern 21st century have choices to make and I think the key balance we need to have a balanced diet of feeding the Brethren feeding the public depending on our roles and what we're doing whether we're nurturing the church or out there evangelizing to make sure that many of the bases are covered for instance prayer meditation Bible study fasting these are basics that are important in the preparation of a Christians mentality is emotional condition and of course a spirituality by the same token it needs to be salt and peppered with mephitic speak so that it's generating a sense of urgency on people and so they're motivated and and compelled to make Christ more a part of their lives and also perhaps if I could just interject they're also not getting caught them up and pettiness so many brethren I think get distracted by petty pettiness petty concerns petty conflicts where I think if we can just paint this bigger picture they'll not get seduced by chilies right
yeah no I would agree and and speaking on the bigger picture of course as part of that balance yes and customer in thoughts yeah certainly that as we talked about the body of Christ working together it's a good example in need for the ministry to work together to in the preparation of diet in the preparation of our messages both internally and externally in that plan that plurality

of eldership as well where I certainly
you and I we are complementary in our
ministry and we get this privilege of
working together and I think that's if
CGI I think understands this or we're
trying to that there's a plurality in
eldership and we're we're not all gifted
in one particular way we're gifted in
different ways and together as a body
we're able to provide that balanced diet
that that bill just spoke of eloquently
and that's the key the gifts that we
have being able to identify them and
then provide each other opportunities to
express those gifts
so that the overall body can be
complemented and the people become the
beneficiaries of the enhancing
information that's disseminated by the
shared gifts of of each of us and then I
think as well the people see Christ as
they see the combination of gifts coming
together and complementing rather than
looking to a man looking to a person and
I think this is where a lot of ministry
is a lot of churches have really failed
their people by getting their people to
look to a man rather than look to Christ
as their Shepherd oh yeah absolutely
it's the message not the messenger it's
an ugly message ISA it's the word of
Culture for sure conservatism it also
eases nothing strikes in here as we're
talking about this that not only do the
Brethren and well obviously the Brethren
are benefited by this it also eases up
the pressure on the the eldership
that I don't need to be everything needs
rather cloudy
I can surfer and get this and trust that
that there are other serving where
they're gifted to fill in the rice
whatever I like and we can lean on each
other

exactly exactly
very good very good well it's we're just
coming up on 9 o'clock now and I really
do speaking of sharing the load I really
do appreciate you as my brother is
coming in with the Bible study and
helping me answer these questions that
come in and we really do welcome the
questions I think it's I have seen again
I don't want to make such a big
distinction but it does concern me when
I see ministries where they don't accept
questions from brethren and you know we
just tell you what's what and we don't
want any questions again it's the Word
of God that matters and we're just here
to help brethren dig into and digest the
Word of God you know so we welcome
questions to help us dig in further and
digest it further and I certainly
appreciate your presence in your
assistance my brothers
amen to that that way that's the way we
learned together because it's good to
know what's on the mind of the of the
people you know we can address the
issues yeah and so again just pretty
much a survey you got it amen so just
for the relevant exactly and and keeps
us on our toes as well so just remind
everyone that we do have both the book
of Hebrews and the book of Romans in the
archives and I think it's so important
to weave these different books together
and we weave the work of the different
prophets and apostles together and not
just you know read in isolation that the
Bible tells one story and it's just a
wonderful tapestry when we can leave it
all together so going back into the
archives and tie you know what what Paul
was explaining with the natural-born
Israelites and Jews and how they relate
to the Gentiles there's a rich

explanation in the book of Romans and
Romans then 9 to 11 I think you could
have them do the whole book but at least
jumping into Romans 9 to 11 and Bill
study would be great and understanding
what Isaiah is now pointing us to so
with that my brothers I thank you and
thank everybody for joining us tonight
and God willing we'll be in Isaiah
chapter 54 next week and please you know
as you're going through these studies
and you have questions please share them
with us and we're happy to answer those
questions Jesus Christ what a mighty God
we serve amen look forward to speaking
next week god bless good night yeah good
night thanks a lot
take care