

## 23-Isaiah-30-Transcript

[Music]

[Music]

[Music]

well greetings brethren and welcome to the gospel according to isaiah last week we began in chapter one we didn't quite finish

so i want to finish today isaiah is called considered the head of the prophets in the hebrew bible he comes first because it's such a powerful book and so i'm just thrilled that we're able to return to this book and cover the first the first part of the book we we covered second isaiah which is chapters 40 to 66 a lot of good news in there we got to understand the gospel what is this good news

that isaiah saw and a lot of people see the first section first isaiah as written by somebody else because it tends to focus more on judgment and they see sort of old testament verses new testament but in fact as we read it line by line even in chapter one

the whole story of the good news the gospel is right here

in chapter one so i want to finish uh chapter one in just a little bit of chapter two today and then wooden shouldn't take us long i think maybe half an hour or so and then pastor murray is going to join us for a little bit of q a

so please any questions you have about the psalms which we covered we've covered up to book four

in the psalms so far and any questions you have

of what i covered last week and what i'll cover today

please feel free we will be able to  
share  
your comments if you post them on  
youtube and also if you post them  
on the [cgi.online.church](http://cgi.online.church)  
we'll be i'll be able to share my screen  
so we can do that unfortunately we're  
not connected to facebook directly  
so we cannot post your comments from  
facebook but we can certainly  
i'll monitor those comments as well  
and we will be able to respond to those  
questions  
let's uh open with the word of prayer  
and  
then we can get into the topic for  
tonight and i was just rushing from  
another meeting  
so let me just uh put the banner up here  
for the sake of the archive  
so that people everybody knows if  
they're not watching live  
what it is we are discussing tonight  
we'll open with a word of prayer  
our heavenly father great god almighty  
we rejoice  
before you father because you've not  
left us without guidance you've not left  
us in the dark father  
your word is here it's thousands of  
years old  
and yet you've blessed us that we have  
access to it we have access to these  
powerful minds that you gave to mooses  
and isaiah and jeremiah  
and others and christ himself came to  
the earth  
and we have access to his words we just  
thank you so much father for this  
treasure that we have access to  
and although we're heading into very  
very difficult times globally  
at the same time all of this is  
signaling the good news

that lies ahead of us and we just thank  
you father not only that we have  
understanding and deepening our  
understanding  
of this good news which is coming but  
that we of all people  
have the opportunity to proclaim it and  
to rejoice in proclaiming it  
regardless of the cost we thank you  
father we ask your blessing on our study  
so that we can more deeply understand  
your will  
so that we can more uh proclaim it more  
accurately  
thank you lord god almighty we we bless  
you we thank you  
and we ask all of this in jesus most  
holy name amen  
let me brethren i'll go ahead and share  
my screen  
so that we can get into the topic for  
tonight  
isaiah 1 and uh where we were  
last week we began in isaiah 1. i just  
want to just go back  
over just a couple of verses before we  
continue where we had uh left off  
it's the vision of isaiah the son of  
amaz  
which he saw concerning judah and  
jerusalem  
so so this is a vision isaiah received  
this vision  
and the vision is concerning judah and  
jerusalem  
so if we're going to be accurate  
in our interpretation in our  
understanding in our exegesis  
of the text we have to be faithful to  
the opening the introduction  
what isaiah himself tells us is that  
this is a vision he received  
regarding and concerning judah and  
jerusalem

so we have to hold that in view as we go  
through the text  
this is a vision concerning judah and  
jerusalem  
in the days of and then he lists these  
kings which is  
like this this means this man was in his  
ministry  
somewhere between 60 to 80 years of  
ministry  
as we look at the different um  
periods of time that these kings reigned  
over  
uh judah these kings of judah  
so so this is concerning them and he  
received this vision during these days  
and then in verse four we really see  
here the depth of depravity  
after reading chapter 1 the conclusion  
that i've come to  
is there is no more sinful people on the  
planet  
than judah that this they they just  
win the record beyond sodom and gomorraah  
they they are the extreme of depravity i  
i'm not saying this i'm just reading the  
text  
right i i'd like to say oh we're all the  
same and it's no problem  
and you know we all have our issues but  
when i read the text i can't say that  
when i read the text and read it  
carefully  
i have to say wow these people  
in god's books go they they win the the  
award for depravity  
because you know these gentile nations  
clearly you know you go into canaan and  
they're full of depravity  
and that's why in fact they were to be  
removed from the land and the land was  
being given to israel  
but as much as they were full of  
depravity

they were not in covenant with god they  
did not have torah  
they did not have the the guidance and  
and the the personal relationship  
with the god of the universe and so i'm  
reading isaiah 1  
and i'm feeling god's pain as he he  
writes through isaiah  
that he has brought up these children  
and they have rebelled against him and  
and the rebellion  
is no small thing it is extreme  
depravity  
so not only are uh is this nation full  
of idolatry and adultery and depravity  
but they have the torah and they were  
invited into a personal covenant with  
the god of the universe  
and then and not only that they saw the  
northern tribes  
and the depravity of the northern tribes  
and then the text says  
not only did they see that they sought  
they did not take warning they  
they exceeded the depravity of the  
northern tribes of israel  
so i i read this and i'm like wow okay  
the nation that gets the award  
for the most depraved nation on the  
planet  
is judah i'm not i'm just reading the  
text  
ah sinful nation verse four a people  
laden with iniquity iniquity a seed of  
evil doers remember  
they have torah children that are  
corrupters  
they have forsaken the lord they have  
provoked the holy one of  
israel unto anger they are gone away  
backward and i said last week that you  
know this term here how  
how uh isaiah's favorite way of  
referring to the god of the universe the

creator  
is the holy one of israel and i believe  
i said last week  
this verse four is the first clue that  
we have  
that there's actually good news for  
these people that their corruption is  
not the end of the story  
their depravity is not the end of the  
story it's a big part of the story  
but it's not the end of the story that i  
would read this and think okay these  
guys are gone this this is this is uh  
wipe them out  
get rid of them start over with somebody  
else  
that's not the story but yeah as  
this extreme depravity that has  
afflicted this nation  
is going to be followed with extreme  
exaltation and glorification of this  
nation  
this is the vision that isaiah received  
concerning judah and jerusalem that  
judah and jerusalem  
are beyond the pale as far as corruption  
and depravity goes  
but judah and jerusalem will be exalted  
above all nations on the planet ever  
that they will suffer more than any  
other nation  
but that suffering will be a  
purification process that will result  
in them being glorified more than any  
other nation and all nations looking to  
them  
for leadership this is the good news  
this is the gospel according to isaiah  
so i said that last week this this  
term the holy one of israel is the first  
clue that there's good news here it's  
not over  
that the creator has identified himself  
with israel forever therefore israel

will exist forever therefore judah will  
not be  
completely destroyed nor will the other  
tribes of israel  
that somehow there's going to be a way  
that god works  
to bring all the tribes back into the  
covenanted land  
and exalts them above all other nations  
and that's the good news  
that god has not he has not  
turned back on his covenant promises  
i think more accurately than to say that  
verse 4  
is the first indication that there's  
good news in here somewhere  
i think really we need to go back to  
the very verse one actually the vision  
of  
isaiah and i know some of you pronounce  
differently than i do  
but the the hebrew is uh yes  
the vision of yesha ayahu and actually  
the name of the prophet  
in verse 1 is actually the first  
indication  
that there is good news here yesha ayahu  
means god saves god  
saves and so just from his name  
god saves saves who well it's concerning  
judah in jerusalem  
so so he in this story the the very name  
of the man  
who received the vision tells us  
actually there's good news in here  
yes verse 4 is an early indication but  
the earliest indication is right in  
verse 1.  
so i wanted to just mention that verse 5  
now we we're kind of doubling down now  
on the indication  
that there's good news in here verse 5  
why should you be stricken anymore  
okay you so you've been struck down uh

or and you're going to be but why  
you don't need to go through this so  
there's a sense that  
although they're corrupt from god's  
perspective there's a way out  
why should you be stricken anymore you  
will revolt more and more the whole head  
is sick and the whole heart  
faint and then he goes on now to show  
how these children that he has raised up  
have rebelled against him let's drop  
down now to the back half of chapter 1  
where he says your princes your leaders  
are rebellious and it's amazing when i  
read verse 23  
you know this is about this is  
concerning judah and jerusalem  
i'm in canada most of many of our  
listeners are in  
america but whatever nation it is  
verse 23 captures the corruption  
of all of our nations your leaders  
are rebellious i don't care if they can  
put on  
pretty dresses and nice suits fancy  
suits  
and and they can put on cologne and  
smell nice or perfume  
and they can get a haircut and shave i  
don't care  
i care about their fruit by their fruits  
you shall know them  
and and their leaders are rebellious  
they they don't care about the word of  
god they've  
cast it to the ground and they are  
companions of  
thieves yeah they're passing policy  
oh we need to help this nation we need  
to um  
we need to put together a funding for  
this nation why  
because we care about the nation no  
because it's a mechanism



to get that money to come back into our  
bank accounts  
and so we're putting together these big  
packages and dealing with billions and  
trillions of dollars  
hundreds of millions billions trillions  
of dollars and we're making it look like  
we care for people  
and all the while the money's funneling  
back into our bank accounts  
companions of thieves and we've got to  
open up borders so that thieves can get  
back to business  
the human trafficking was shut down  
because the border wasn't open  
drug trafficking was shut down because  
the border wasn't open  
open up the borders back to business  
companions of thieves everyone  
loves gifts this is where judah sank to  
and we see the same thing almost in  
every nation easily bribed  
they've been corrupted they've been  
compromised and they love gifts  
and they follow after rewards and some  
of these people have very high offices  
and we don't have a media anymore that  
does any sort of investigative  
journalism  
it's just opinion pieces again i can put  
on a nice suit  
i was gonna say i can put on a pretty  
dress i suppose i can i won't but a  
woman can put on a pretty dress makeup  
these are just actors  
they come in front of the screen they've  
got a script they could never be off  
script  
so we study the scriptures we're off  
script we're studying the scripture we  
do the study and we talk off script  
you have questions you ask us we answer  
off script because this is coming from  
the heart

these people don't speak from the heart  
they speak from a script that somebody  
else has written  
they put on a nice suit and tie and they  
try to look respectable  
put on dress and makeup and have hair  
style makeup come on fix me up  
and then they just say whatever they've  
been told and there's no investigation  
if we had a media that could hold the  
government accountable that this we  
could have true  
fairness in government but now  
governments can just overstep  
because there's nobody investigating  
they follow after rewards including the  
media they're paid off  
they judge not the fatherless  
beautiful rhetoric notwithstanding  
beautiful rhetoric notwithstanding and  
we're moving now  
all of this corruption in government  
we're moving away from rule of law  
based on the judeo-christian principles  
to what i call  
rule by rhetoric who has the prettiest  
words  
that can seduce fools and get fools  
rioting in the streets and  
holding up placards and supporting them  
and it's just rhetoric there's no  
action there's nothing to support what  
they do  
just rule by rhetoric and that's  
dangerous  
rule by rhetoric means millions of  
people will be slaughtered and put to  
death  
because i can just put pretty words  
around it and label them whatever i want  
as opposed to rule by law where even i  
as the law giver  
me as the law giver i am subject to the  
law moses was subject to the very law

that he  
administered that's rule by law nobody's  
above the law  
rule by rhetoric i create the laws and i  
change them at will  
and it's dangerous and a lot of rhetoric  
about the poor and the fatherless  
but we destroy them they do not judge  
the fatherless  
neither does the cause of the widow come  
unto them  
beautiful rhetoric notwithstanding  
they talk about it but decade after  
decade after decade the poor get poorer  
and the poor continue to be seduced by  
their rhetoric and they don't stop and  
say well wait a minute we've been at  
this for like 100 years  
and it's getting worse so now we have a  
new administration i guarantee you  
the economy is going to get worse  
beautiful rhetoric notwithstanding  
all talk no action and i don't know if  
we're ready brethren  
for a crashed economy i don't know if we  
understand what it means  
i think we've had it so good for so long  
in the west  
that we've taken it for granted and it's  
outside of our imagination  
you know i turn on the light switch i  
expect light  
i turn on the heat i expect heat in fact  
i don't even turn it off  
it just automatically manages itself and  
i just expect these things  
in the west i don't think we fully can  
appreciate  
what a crashed economy means  
and a lot of us are just running up debt  
credit card debt all kinds of debt we  
don't know what we're doing here  
tighten your belts brethren get ready  
the

the prudent man foresees the evil  
and hides himself that this is going to  
be  
epic that this is going to be  
epic and the christian the  
true follower of christ it doesn't  
i'm going to say it doesn't matter it  
matters but it doesn't matter in the  
sense that  
we we have our orientation and pastor  
murray gave this sermon around the  
compass and the clock our compass is  
pointing in the right direction  
and we know the time and we know that  
the difficulty is a short time but we  
have to get through it  
and so we have our principle all the big  
decisions have been made  
so whenever we're faced with a crisis or  
a decision that we have to make under a  
crisis  
there's no decision we've already made  
the big decisions  
and so we just carry on and we preach  
this gospel  
regardless of consequences but i think a  
lot of these  
uh christians among us who are  
chanting and fighting for social justice  
and they want a better world  
i don't if you're here listening i i i  
pray for you  
because i don't think you're ready for a  
horrible world  
you thought you could make this a better  
world and we're heading into a nightmare  
and if you're attached to this world  
you're going to suffer  
incredible anxiety and depression  
and it's going to burden you but if we  
if we have already separated ourselves  
from this world  
yeah we will enjoy the benefits of this  
world while we have them all to the

glory of god  
but we were never attached to this world  
so if everything is taken away from us  
that's okay naked i came into this world  
and naked i'll go out  
so this this rhetoric and this seduction  
by rhetoric and even in the church  
it just deeply saddens me and i pray i  
pray i pray i pray  
that that brethren will wake up and snap  
out of it and realize okay this is real  
this just got real and i need to steady  
myself and establish myself in the truth  
so that no matter what happens it  
doesn't change my establishment in the  
truth  
verse 24 therefore says the lord  
the lord of hosts now he calls him the  
mighty one  
of israel well that's interesting israel  
is corrupt  
israel has turned their back on the  
covenant and yet he still identifies  
himself not only now as the holy one of  
israel  
but now the mighty one of israel that  
he's going to use these gentile nations  
to give israel and specifically judah  
and even more specifically jerusalem  
such a weapon you know in in in jamaica  
we call this a hiding they're going to  
get a hiding  
i don't know what other countries would  
call this but  
this is going to be such this is going  
to be a level of  
tribulation the likes of which the world  
has never seen  
but it's going to be inflicted on judah  
and jerusalem  
by gentile nations they're going to  
surround jerusalem and completely wipe  
it out  
i shouldn't say completely wipe it out

but wipe it out it's going to be  
no nation will ever suffer the way judah  
jerusalem and by extension israel will  
suffer  
and yet he identifies himself as the  
mighty one of israel  
and in pastor murray's most recent uh  
sermon he talked about flipping the  
script  
that although uh judah and israel are  
going to be suffering all of these  
curses  
eventually the mighty one of israel will  
step in flip the script  
and the gentile nations are going to  
suffer these curses  
as god redeems his people and so he  
good news here there's the gospel  
embedded in this one phrase the mighty  
one  
of israel ah  
i will ease me of my adversaries  
and avenge me of my enemies so these  
enemies the enemies of israel  
the gentile nations as they are enemies  
of israel and specifically judah  
they become the enemies of god and  
they're identified as the enemies of god  
because they're against his agenda  
but here in isaiah 1 god is also calling  
out  
those within judah these leaders within  
judah  
who are leading the people astray people  
within jerusalem  
within the covenant community they have  
become god's enemies  
and god is not joking they either repent  
or he will ease himself  
of his adversaries and his enemies now  
let's  
let's listen to jeremiah jeremiah now  
comes after isaiah  
and he's prophesying to the same people

judah  
and jerusalem and let's listen to  
jeremiah in jeremiah 11.  
jeremiah 11 and verse 1 the word that  
came to jeremiah from the lord's saying  
what did it say  
hear you the words of this covenant  
the prophets were always there to remind  
israel and to remind judah  
we're in a covenant relationship here  
and to go to the kings and say  
hey you're stepping outside of the  
covenant so the kings had authority  
but so did the prophets and the prophets  
created this check and balance  
with that authority that the kings had  
and so jeremiah is saying to them  
hear the words hear you the words of  
this covenant  
and speak unto the men of judah and to  
the inhabitants of jerusalem okay so  
this is also  
to judah and jerusalem and say you unto  
them  
thus says the lord god of israel  
cursed be the man that obeys not the  
words of this covenant  
wow okay so this covenant  
this this covenant is fixed  
it's a thing it's a thing that cannot be  
removed  
god doesn't put the covenant in place  
and then say okay  
this really isn't working out uh scrap  
that  
let me do something else men do this  
right men do this men make an agreement  
and then they don't live up to it the  
closest thing we have to covenant is  
marriage  
so men will make an agreement but they  
won't live up to it  
god is not like this and he wants us to  
understand his character and to become

like him  
that when he speaks that's it it's as  
good as done  
and when he enters into covenant he  
never comes out of the covenant  
there is no there's no covenant that god  
has entered into  
and then he's come he's backed out of it  
this this this  
is not god the very definition of god  
is the the power of his word and his  
ability to be faithful to his word  
this is who we serve this is the god  
so he says here  
cursed be the man that obeys not the  
words of this covenant  
he doesn't say um okay and that's the  
end of the covenant  
no if you don't obey the words as  
covenant  
the cursed clauses of the covenant come  
into effect and you don't want that  
the covenant doesn't leave it just takes  
on a different nature  
so verse 4 cursed be the man anniversary  
that obeys not the words of this  
covenant  
which i commanded your fathers in the  
day  
that i brought them forth out of the  
land of egypt  
from the iron furnace saying obey my  
voice  
and do them according to all which i  
command you  
so shall you be my people and i will be  
your god  
this this is how it's going to work and  
i just realized i should have checked  
the chat just to make sure that  
my um volume is working  
i'm not seeing any comments or questions  
on the voice so i'm assuming  
everything's right there



should have done that earlier so um  
and please brethren pastor is going to  
join me so any questions comments you  
have we can we can take those  
so obey my voice and this is how you  
will be my people  
and i will be your god this was the  
covenant  
that i may perform the oath which i have  
sworn unto your fathers okay  
so the covenant includes this oath the  
covenant is this  
is set up so that god can perform the  
oath  
which was sworn to the fathers so when  
they came out of egypt  
the oath was already in place god  
already committed himself to this oath  
and now they come out of egypt and he  
enters into this covenant with them  
so that he can perform the oath which  
was sworn to the fathers and that means  
it can't be reversed  
to give them and notice now notice  
because sometimes in our versions of  
christianity  
we don't really understand the covenant  
we've departed from the understanding of  
the covenant  
but the covenant includes land it's not  
just about a relationship between two  
parties  
it also includes real estate and so he's  
saying i want to perform this oath  
and i put the covenant in place so that  
i can perform this oath  
that i may perform the oath which i have  
sworn unto your fathers to give them a  
land  
flowing with milk and honey as it is  
this day  
that that's what i'm trying to do then  
answered i  
uh jeremiah and said so be it oh lord

then the lord said unto me proclaim all  
these words  
in the cities of judah and in the  
streets of jerusalem  
again this is concerning judah and  
jerusalem saying  
hear you the words of this covenant and  
do them  
for i earnestly protested unto your  
fathers in the day that i brought them  
up out of the land of egypt  
even unto this day rising early and  
protesting saying  
obey my voice i really want to do this  
for you  
but we have to be in a relationship  
where there's high trust  
and you're doing the things that i've  
asked you to do obey my voice  
yet they obeyed not nor inclined their  
ear they weren't interested  
but walked after walked everyone in the  
imagination of their evil heart  
therefore listen to this now does god  
abandon does god make covenants and then  
scrap them and start over  
listen they obeyed not  
nor inclined their ear they just weren't  
interested instead  
walked everyone in the imagination of  
their evil heart  
therefore i will bring upon them  
what will i bring upon them will i just  
get  
like erratic and just do something crazy  
out of my anger  
like turn them into apes and pigs no  
disobedience is accounted for  
within the framework of the covenant  
therefore i will bring upon them  
all the words of this covenant  
you you think i was joking words that  
come  
out of the mouth of god are permanent

words that come out of the mouth of god  
are forever  
and this promise that he made to abraham  
is forever  
this covenant that cascaded down to  
israel  
is forever now  
this covenant that he entered into with  
moses in order to bring about the oath  
that he swore to the fathers it has  
conditions  
it has it has blessings for obedience  
and it has curses for disobedience and  
so there i will  
bring upon them all the words of this  
covenant which i commanded them to do  
but they did them not they've activated  
the curse clauses  
but the curse clauses are not for their  
utter destruction  
it's for their purification because they  
can't get out of the covenant  
god is in covenant with judah and  
jerusalem  
and there's no escaping this covenant  
the only  
way is through the covenant you can't  
get out of the covenant you have to go  
through the covenant  
and that means because you've broken the  
covenant  
you've disobeyed the covenant you have  
to go through the curses of the covenant  
and that is going to shake you up to  
such an extent when the abomination that  
makes desolate strikes jerusalem  
they will have no option but to realize  
their only hope  
is in the god who saves and so they have  
to now go through  
the curses of the covenant to come out  
the other end hopefully  
purified or there'll be ashes under the  
feet

of the righteous i will bring up on them  
all the words of this covenant which i  
commanded them to do but they did them  
not

and the lord said unto me a conspiracy  
is found among the men of judah and  
among the inhabitants of jerusalem now i  
know some of you don't believe in  
conspiracies everything is a conspiracy  
oh conspiracy theory everything's a  
conspiracy theory there's no conspiracy  
fact

in some of our perspectives but  
according to scripture  
satan is the biggest conspirator  
and there are conspiratorial designs in  
the world  
and here even among the people of god  
there's a conspiracy found  
among the men of judah so if we're if  
we're students of the scripture  
we understand that conspiracy is a real  
thing

satan works in the dark and there is  
such a thing as  
there is conspiracy fact not everything  
conspiracy theory this dismissive thing  
where we can just  
laugh and dismiss everybody the bible  
says there is such a thing as conspiracy  
a conspiracy is found among the men of  
judah and among the inhabitants of  
jerusalem

they are turned back to the iniquities  
of their forefathers  
which refused to hear my words and they  
went after other gods to serve them  
the house of israel and the house of  
judah have broken my covenant  
which i made with their fathers  
therefore thus says the lord  
behold i will bring evil upon them  
according to the covenant  
they have activated the curse clauses

therefore i will bring evil upon them  
catastrophe  
upon them not not evil as in god is evil  
no  
i will bring the catastrophe that i told  
them i would bring on them according to  
covenant  
upon them which they shall not be able  
to escape  
and though they shall cry unto me i will  
not hearken unto them  
they have to go through this and that's  
why christ said when he was here  
i i i longed to gather you but you  
wouldn't have it  
oh well and i will turn my hand upon you  
and purely  
listen to this why why these curse  
clauses  
i will turn my hand upon you and purely  
purge away your dross  
and take away all your tins so this is  
back to isaiah so isaiah now is showing  
the good news is actually here  
that all of the activation of the curse  
clauses is a purging process  
we're going to take away the dross we're  
going to take away the tin  
and we're going to replace it with real  
quality and i will restore your judges  
as at the first  
so you will be in relationship with me  
one way or the other  
we're going to get rid of all the rebels  
we're going to put everybody else  
through a purification process  
and we're going to have this nation in  
covenant with god  
according to the promises made to the  
fathers in the land that was promised to  
the fathers  
and i will restore your judges as of the  
first and your counselors as at the  
beginning

afterward even though you've rebelled  
against me i brought you up  
you've rebelled against me you're full  
of corruption the whole thing is sick  
you're like putrifying wounds you're  
disgusting  
but i will restore your judges as at the  
first and your counselors as at the  
beginning this is speaking to judah and  
jerusalem and  
afterward you shall be called the city  
of righteousness  
the faithful city so this city of  
jerusalem  
that's on the that we all it's in the  
news  
and it's full of violence it's full of  
corruption the whole world is going to  
look to jerusalem  
and the whole world is going to be  
modeled after jerusalem  
and the nation of judah will be there  
and will be respected as god's people  
despite their heritage despite their  
history  
you will be called the city of  
righteousness all over the world they'll  
be calling jerusalem  
the city of righteousness and the  
faithful city  
zion shall be redeemed  
here's the gospel this is the good  
news according to isaiah  
zion shall be redeemed with judgment  
and her converts with righteousness now  
quickly let's listen to what jeremiah  
has to say jeremiah 5  
also preaching to judah and jerusalem  
verse 18  
nevertheless in though those days says  
the lord i will not make a full end of  
you  
so he just itemizes their corruption  
their rebellion and the curses that they

deserve  
and then god says nevertheless  
despite all of this i will not make a  
full  
end of you judah and jerusalem you  
should be wiped out  
but i won't do that why because i'm in  
covenant with abraham  
i'm in covenant with isaac and i'm in  
covenant with  
jacob with israel now this covenant that  
i put in place with mooses  
it's going to work one way or the other  
to get you to a place  
where i can fulfill the promises to the  
fathers and that's why  
you children i'm the lord i don't change  
covenant  
that's why you sons of jacob are not  
destroyed so i will not make a full end  
of you  
and it shall come to pass when you shall  
say why does the lord our god  
all do all these things why does the  
lord our god all these things  
unto us then shall you answer them  
like as you have forsaken me and serve  
strange gods in your land  
so shall you serve strangers in the land  
that is not yours and we could go to  
deuteronomy  
because this is exactly what mooses said  
this is exactly the curse of the  
covenant  
that if you are unfaithful and you do  
this thing  
then you will be scattered and you'll be  
taken to other lands and you can serve  
these strange gods there  
and you will be brought to your knees or  
you'll be destroyed  
this in the house of jacob and publish  
it in judah  
so again jacob is not forgotten although

he has divorced the northern tribes  
they're going to be brought back in  
through the covenant that it remains in  
place and intact with judah  
declare this in the house of jacob and  
publish it in judah saying  
hear now this o foolish people can god's  
people be foolish  
and then do the prophets call god's  
people foolish  
hear now this oh foolish people and  
without understanding  
listen to the echoes of isaiah and we'll  
get to isaiah 6  
which which establishes this which  
christ himself referred to with which  
the apostle paul referred to we have to  
understand this  
and jeremiah repeats it here you people  
without understanding  
which have eyes and see not  
and have ears and hear not this is the  
curse  
this is the curse and they're going to  
remain under this curse  
until the abomination that makes  
desolate and then finally  
this curse will be lifted but they will  
have gone through the ringer  
do you not fear me says the lord will  
you not tremble at my presence  
which have placed the sand for the bound  
of the sea  
by a perpetual decree so we actually  
covered this in the psalms how god is  
managing  
the whole creation and it's mysterious  
but he's there  
doing this so that it cannot pass and  
though the waves thereof  
toss themselves yet can they not prevail  
though they roar  
yet they cannot pass over so we just  
covered this in in book four



of the psalms but this people  
have a revolting and a rebellious heart  
they are revolted  
and gone so and and people come to me  
and they  
the jews are evil and you don't  
understand they read the talmud and they  
hate christ  
you're not telling me anything i don't  
know you're not telling me anything  
that's not in the bible  
the bible tells us they're evil but the  
bible  
also tells us they're his people and  
he's in covenant with them  
and one way or another he's going to  
make them successful  
and if we unders if we believe god and  
believe the word of god  
then we're behind god's agenda and we  
have good news for judah  
we have good news for jerusalem god will  
not cast you aside  
forever god will not destroy you  
completely  
he's going to establish you this is the  
gospel  
according to isaiah verse 31 and the  
strong shall be his toe  
or refuse or trash and the maker of it  
as a spark  
and they shall both burn together and  
none shall quench them so if they  
insist on being rebellious malachi says  
they'll be ashes under the feet  
of the righteous now the just the first  
part of chapter two which i think is  
just  
puts a bow on the whole thing that  
despite all of this corruption  
that god doesn't hold back he just lays  
it all out  
and i'm sure if there to be another book  
written

on the acts of the church today in in  
this modern world  
god will put all all our sins out there  
but it doesn't mean that he's abandoned  
us  
he he just the bible is a very real book  
and these are his people and they this  
is their state and yet he says this  
this is the good news the word that  
isaiah  
yeshe the son of amaz  
saw what concerning judah in jerusalem  
this is the same same people this is all  
about judah and jerusalem  
and it shall come to pass in the last  
days and we  
often read this about the feast but  
let's be very clear this is concerning  
judah and jerusalem  
let's not get into this replacement  
theology where we have nothing to say  
about the jews  
we just read this as if they don't exist  
no this is concerning the jews  
this is a vision concerning judah and  
jerusalem  
it shall come to pass in the last days  
that the mountain of  
the lord's house shall be established in  
the top of the mountains  
and shall be exalted above the hills and  
all nations shall flow unto it god is  
saying look i'm in covenant with you  
judah and jerusalem we are in covenant  
together  
and one way or another these promises  
that i've made  
are going to be fulfilled so  
this nation and this city in particular  
is going to be glorified and the lord's  
house  
shall be established in the top of the  
mountain god is going to live  
in jerusalem and it shall be exalted

above the hills and  
all nations shall flow unto it the  
nations are going to find  
jews and say oh you're a jew we'll come  
with you  
we heard god is with you and we want to  
hold on to you and follow you to  
jerusalem  
this is the future and many people here  
it is  
many people shall go and say come you  
they're talking to each other  
and let's go up to the mountain of the  
lord we need to do this we need to make  
a trip to jerusalem  
to the house of the god of jacob  
so god associates himself with jacob and  
the whole world is going to acknowledge  
he's the god of jacob  
we need to go to jerusalem because we'll  
actually learn what the purpose of life  
is  
and how we should live this life we will  
go to the house of the god of jacob  
and he will teach us his ways he's going  
to be very generous he wants it  
through judah and jerusalem and through  
israel  
the whole world will be blessed god said  
to abraham  
through you all the families of the  
earth will be blessed and that's what's  
happening now  
god fulfills his word and he'll teach us  
his ways and we will walk in his paths  
for out of zion shall go forth  
the law that's where it will go from it  
will be ruled by law and not rule by  
rhetoric  
and it won't be what everybody thinks  
and everybody's ideas  
it will be what god says it will be  
torah  
and it's gonna it's gonna come out of

zion  
the faithful city and the word of the  
lord  
from jerusalem this is the vision  
and he god shall judge among the nations  
and shall rebuke many people many  
gentiles  
that were fighting against his people  
and had an agenda to destroy his people  
well he's going to be on earth and he's  
going to rebuke them he will rebuke  
many people and in all these designs  
that they had to destroy  
judah and jerusalem which god used the  
wrath of satan  
and the designs of satan and the hatred  
that was in these people  
god actually utilized that to drive  
judah  
to repentance and to purify judah  
and ultimately all the tribes of israel  
so that he has this nation now  
that has been that has gone through this  
purification process  
physical human beings on the earth that  
are going to be regarded by other  
physical human beings  
on the earth who wanted to destroy them  
and now god is going to rebuke these  
people for their designs to surround  
jerusalem  
to destroy the jews to remove them from  
the land  
to say that they have no business being  
there and that's that's the future  
that's what we're going to watch in the  
news  
now now you know we had um close to four  
years  
of no wars in the middle east no no  
shouldn't it no no additional wars no  
no no wars initiated by the previous  
administration  
and for that he was hated because human

trafficking  
drug trafficking these are big business  
big big business and war  
is the biggest business of them all so  
many get rich for more  
so now fasten your seat belts middle  
east is going to explode  
middle east is going to go down fire  
because we have to get back to business  
people need money  
you know we've been making lots of money  
through war let's get back to business  
so the middle east is going to explode  
the bible tells us this and the focus  
ultimately satan's agenda is to destroy  
the covenant people so that god is  
unable to fulfill his covenant  
but god is going to come and save  
zechariah 12 and 14  
god is going to come and save judah and  
jerusalem  
and he's going to fight on behalf of  
these folks and  
empower them to fight on their own  
behalf and  
he's going to rebuke these gentiles that  
wanted to destroy  
judah and they shall take all of their  
weapons that they wanted to destroy the  
people of god with and destroy each  
other as well  
and they're going to take that and  
they're going to beat these swords that  
they wanted to be head due to beheadings  
all of this beheading that they had in  
mind and some of it they actually  
accomplished  
but they're not going to accomplish it  
all and what's left now they're  
going to all this rage that they had in  
this desire for blood this blood thirst  
it's gone and now you either  
put down take your sword and turn it  
into a farming instrument

or you deal with the wrath of jesus  
christ who's on earth at this time  
they don't want that they're going to  
say okay we put down our stories we're  
going to turn them into farming  
instruments  
they're spears into pruning hooks so  
they can now  
tend the the fruit of the trees  
and nations shall not lift up sword  
against nation  
neither shall they learn war anymore  
this is now  
this is over this is the history of man  
set aside  
and and here right here in in this  
opening of  
the book of isaiah here in 1st isaiah we  
have the gospel  
this is great news this is this is  
phenomenally good news  
how can we say that first isaiah is just  
full of curses and judgment  
we're not reading it carefully isaiah  
back to front from beginning to end  
god saves he comes and he saves  
this is what he does so let's let's  
pause there  
a wonderful wonderful exciting book  
amazing amazing prophet  
uh the prophet isaiah  
uh god saves this is who he is  
and uh i oh i didn't give uh pastor  
murray the link let me do that  
sorry sorry murray i was just going from  
meetings  
all day in meetings and then straight  
into this so  
uh pastor murray i'm going to put this  
in  
slack for you my apologies brother  
i apologize for that so anytime you're  
ready  
um so pastor murray will join us i will

look here to see if i see anything in  
youtube  
i don't we did get one question and uh  
i through email i did get a question and  
it has to do with the um  
it has to do with the word of god  
and so the name of god in fact and i'll  
just  
share this let me just  
share this question uh not the question  
but the resource  
so uh oh great there's basta murray i  
think  
let me just see here  
stream yard this is what happens when we  
do things back to back  
but here we are pastor murray greetings  
hello pastor adrian good to see you good  
to see you as well brother how are you  
very good very good thanks so much for  
joining and apologize that i didn't send  
you the link  
earlier so um let me just check in  
how's the day how's the week how's the  
family yeah everything is good here i  
got some uh warm weather here some  
beautiful well  
it's us it's warm weather yeah it's mild  
night and a beautiful couple of  
beautiful days how about yourself  
yeah uh like you enjoying the milder  
weather enjoying the fact that we can  
get out a little bit they've allowed us  
our overlords have allowed us uh  
out of the house a little bit so  
enjoying that  
yeah almost like being given some  
uh prison yard time for an hour a day or  
something like that  
amazing um so i i did have a question  
came by email  
and uh it had to do with um  
the pronunciation of the  
sacred name of god so i wanted to kick

off with that  
you don't mind yeah absolutely yeah  
that'd be great to kick out let me uh  
kick off with that  
and so as we were doing the psalms  
we um i showed how  
the sacred name of god is jehovah  
jehovah  
and there was some pushback that i  
received by email  
on the the yod giving the y sound  
and then the the premise of the pushback  
which we appreciate we we  
appreciate these questions was that  
hebrew actually does have a j  
sound and the yod in the original hebrew  
doesn't have the y sound it actually has  
the j sound and so i'll just uh share  
a resource here and if you don't mind  
pastor maria i'll just expand my  
capsule here yeah um  
so here's the site that says it's  
written by some christian organization  
it's  
not really clear who the author is but  
it says the sacred personal name  
of god the father and it's a myth that  
there was no jay  
in hebrew so it just goes on to say  
basically the gist of it is this  
that the ashkenazi jews  
who migrated into europe developed a  
type of yiddish  
form of of the hebrew language  
and in this form of yiddish the  
ashkenazi  
took the yod and made it a y sound  
there's another set of jews the  
sephardic jews  
who uh here they apparently retained  
the pronunciation of j for the  
yad sound so rather than jehovah  
the argument is it should be jehovah  
because yad



should make the j sound because of these  
sephardic jews  
so safaridin the safari is the name  
given to those jews who lived in spain  
portugal the mediterranean basin north  
africa and the middle east and their  
descendants  
safarad is the hebrew name for spain so  
that's why they called the safari jews  
where most of these jews lived before  
their expulsion by the muslims  
in 1492 sivardham or this this  
sephardim are distinct from and smaller  
in number than the ashkenazim  
the jews of central and eastern europe  
and their descendants so this is  
basically the the jest and then there's  
some  
categorization of the letters  
that puts the yod which is here it puts  
the  
odd in the uh palatals which are  
um so the j this is sort of the argument  
to support that  
so a sephardic you use the yad and the  
palatals come from the front of the  
mouth the just sound  
and therefore it's clear that the hebrew  
name  
for the sacred name for god therefore  
should be  
jehovah and not jehovah okay so this is  
the the statement now i contend  
that in fact the yacht  
is the correct pronunciation the or the  
y  
sound is the correct pronunciation if we  
look at the  
original hebrew the classical biblical  
hebrew  
that this whole argument about this  
sephardim  
and the ashkenazim and the  
categorization of the

the letters this is all to do with the  
the hebrews migrating and some going to  
spain and other  
and so it's it's a a language issue but  
it's not  
speaking directly there's no proof  
that the sephardim are actually speaking  
the biblical hebrew  
and this categorization is not a  
biblical categorization  
this is a human categorization if you  
look now  
where do we go what's the best source  
for the original  
pronunciation of the hebrew uh in my  
research now  
it's the the jews of yemen the yemenite  
jews  
so if we look at this the yemeni jews in  
wikipedia  
the yemeni jews or the yemeni jews  
are those jews who live or once lived  
in yemen between june 1949 and september  
1950 the overwhelming majority of  
yemen's jewish population was  
transported to israel  
in operation magic carpet so this is  
when they were brought to israel  
after several waves of persecution  
throughout yemen  
the vast majority of yemeni jews now  
live  
in israel so they were living in yemen  
they've been transported to israel  
while smaller communities live in the  
united states and elsewhere  
only a handful remain in yemen so  
persecution again this is muslim  
persecution  
the few remaining jews experience  
intense and at times  
violent anti-semitism on a daily basis  
and this is going to come this  
anti-semitism the violence is coming to

jerusalem

uh they're going to be surrounded by  
armies that the koran instructs  
the followers of the quran to absolutely  
destroy and wipe out and subjugate the  
jews

so that's what these jews have been  
subjected to yemeni jews  
have a unique religious tradition that  
distinguishes them  
from the ashkenazi and the sephardic  
jews  
and other jewish groups they have been  
described

as the most jewish of all jews  
and the ones who have preserved the  
hebrew language the best  
so this sephardic ashkenazi contention  
neither of them are are preserving the  
original

biblical pronunciations the jews of the  
jews the

the holders of the original  
pronunciations of the biblical hebrew  
belongs to the yemenite jews yemenite  
jews fall within the mizrah  
category of the jews though they differ  
from the mizrahi jews

who have undergone a process of total or  
partial

assimilation to the sephardic liturgy  
and custom

so the yemeni jews are not going with  
the sephardic customs  
which have been influenced by spain  
while the shami subgroup of the mi jews  
did a job to the sarfik  
sephardic influence right this was  
mostly due to it being forced upon them  
and did not reflect a demographic or  
general cultural shift

among the vast majority of yemeni jews  
okay so that's the background  
let's go now to the religious traditions

yemenite jews and the aramaic speaking  
kurdish jews  
are the only communities who maintain  
the tradition  
of reading the torah in the synagogue in  
both  
hebrew and aramaic targum  
so they have retained the original  
language  
most non-yemenite synagogues have a  
specified  
person called the ba'al korah who reads  
from the torah school  
when congregants are called to the torah  
scroll for an eliyah a reading  
in the yemenite tradition each and every  
person  
each person called to the torah girl for  
an elia reads for himself  
so everybody has to know how to read the  
scroll  
children under the age of bar mitzvah  
are often given the sixth elia  
each verse of the torah read in hebrew  
is followed by the aramaic  
translation usually chanted by a child  
both the sixth elia and the targum have  
a simplified melody that's why the  
children can learn it so quickly  
distinct from the general torah melody  
used for the other alayot  
the the other elias like most jewish  
communities  
yemenite jews chant different melodies  
for the torah  
the prophets the lamentations the  
ecclesiastes  
and the book of esther unlike ashkenazi  
communities  
there are melodies for the proverbs and  
psalms every yemenite jew  
knew how to read from the torah every  
single one of them  
not just certain specified ones every

single one of them  
knew how to read uh from the  
torah scroll with the correct  
pronunciation  
and tune so they the the these hebrew is  
very musical  
it's very poetic and there's a certain  
all the um  
the punctuation is not just for the  
vowel markings or  
or the syllables but it's for the  
chanting so that you understand how to  
chant it  
well they understand to do this without  
the markings  
it's because the whole thing is an oral  
written uh memorized tradition  
every mma every single one knew how to  
read the  
from the torah scroll with the correct  
pronunciation  
and tune exactly right in every  
detail each man who was called up to the  
torah read his section by himself  
didn't need somebody else all this was  
possible  
because children right from the start  
learned to read without any vowels  
their diction is much more correct than  
the sephardic  
and the ashkenazic dialect the results  
of their education are outstanding for  
example if someone is speaking with his  
neighbor  
and needs to quote a verse from the  
bible he speaks it out by  
heart without pause or effort  
with its melody and so there's more here  
that uh  
we could we could read but um i think  
there was just one other section i  
wanted to call religious groups  
um i'll i'll leave it for now  
but um you might want to just go ahead

and read this the yemenite jews  
um yeah oh you have a night hebrew this  
might be a section  
younger night hebrew has been studied by  
scholars  
many of whom believe it to contain the  
most  
ancient phonetic and grammatical  
features  
there are two main pronunciations of  
yemenite hebrew considered by many  
scholars to be the most  
accurate modern day form of biblical  
hebrew  
although there are technically a total  
of five that relate to the regions of  
yemen  
in the yemenite dialect all hebrew  
letters have a distinct sound  
except for the samick and the sin which  
are both pronounced with an s sound  
the sana ani hebrew pronunciation  
used by the majority has been indirectly  
critiqued by  
this particular rabbi saying that it  
contains the hebrew letters  
jimel the j sound and guff which he  
rules is incorrect  
there are yemenite scholars such as  
rabbi  
arusi who say that such a perspective is  
a misunderstanding of his words  
rabbi mazus postulates this hypothesis  
through  
these jewish jewish dialects of gimel  
and kuff  
switching to jimal and guff when talking  
to gentiles  
in the arabic dialect of jeruba while  
jewish  
boys learned hebrew from the age of  
three it was used primarily as a  
liturgical and scholarly language in  
daily life

yemenite jews spoke in the  
judeo-regional judeo  
arabic so the actual shifting of the  
pronunciation  
was only when they were talking to  
gentiles in their actual liturgy  
they have retained the original  
pronunciation  
so in all of that when we listen to the  
actual  
pronunciation of the letters the only  
the yacht is not in question the odd is  
a yas sound  
so that's not in question the sephardic  
is an innovation the ashkenazi are  
innovative they have they have  
drifted from the original biblical  
pronunciation so the yacht is not in  
question with the yemenites  
what is interesting and i'm still  
studying this is  
the the vav the v sound or the the  
is also called the wow so is it a valve  
or a wow  
and i'm still investigating this but it  
looks to me more and more  
like the original pronunciation  
is not jehovah but  
yahuwah that it is the wow  
the the the the wow or the bob is  
actually  
wow and i just want to verify this but  
it looks to me like it should be  
yahoo now uh for me  
as i seek to understand  
as i said customers i seek to understand  
this  
i don't have this jewish  
superstition that you cannot pronounce  
the the name of god it's secret  
and if you pronounce it and mispronounce  
it anyway god will destroy you  
i think this is superstition and it's  
not what god wants at all

and i think of myself if you think of  
yourself as your son uh he calls you  
daddy  
calls you dad paw but let's say in a  
religious ceremony  
he has to actually refer to you as  
pastor murray  
but maybe murray is a difficult thing  
for him to say  
and so instead of saying pastor murray  
maybe he says pastor maury  
and he doesn't quite pronounce it  
exactly right when he comes out of that  
religious service  
are you going to crush him or are you  
going to appreciate the fact that he's  
trying and he's  
his vocabulary or his his pronunciation  
is not quite right  
yet so let's dispense of this jewish  
myth or notion that you cannot say the  
whole  
sacred name of god they should not say  
it  
if they're going to take it in vain but  
don't prevent us the children of god  
from wanting to say our our father's  
name his holy name  
and so to me it's it's either jehovah or  
yahuwah  
and i am now leaning towards yahuwah  
because of the yemenite  
preservation and i'm just verifying that  
so so that's my my answer to the  
question i hope the  
the person who wrote me they kind of  
wrote me a stinging uh rebuke  
uh which i appreciate but i would ask  
you you know we're here with a sincere  
heart  
we do this out of the the the love of  
god  
and so give us the benefit of the doubt  
um but thank you for the the question in



the letter  
and this is what my research shows me uh  
pastor murray your thoughts or comments  
yeah certainly appreciate uh all the  
research you've done and uh as you said  
you know we appreciate the feedback from  
others  
for sure it's certainly not something  
i've done a lot of research in so i  
definitely appreciate  
uh those like yourself that uh have gone  
into that  
interesting that you said uh you used  
the example with my son  
uh there's a few places i've been uh  
pittsburgh area and newfoundland that  
they actually do say pastor mori so  
all right so  
interesting uh so a couple of questions  
related  
uh that have come through on that um and  
there's a lot of a lot of positive  
comments here on the discourse on the  
tetragrammaton so definitely appreciate  
that  
um and i think i think you sort of  
answered this in your in your question  
is uh can we uh why can't we address god  
as our  
father and i think i think you covered  
that  
uh you know uh um there's a difference  
between  
uh um using his name in in a in a  
ceremonial way  
versus in a relationship way and you  
know um  
calling him our loving father or abba  
which is the  
the biblical the the hebrew term yeah  
certainly  
and there's an intimacy that we enjoy  
with our father and and  
you know i was thinking about this

earlier all the gods of the nations  
they present they're presented as very  
powerful and very crushing  
but none of these gods are actually  
beautiful  
the true god is is beautiful it's like  
when you  
think about his character and his  
relationship with christ and christ's  
relationship with him and  
their relationship with us and and their  
love  
it's a level of beauty that is profound  
and astonishing and you were in your  
sermon and uh deacon jan's sermon  
the the praises that that are bestowed  
upon them it's not out of force  
it's out of awe that when you're exposed  
to god  
there's just a reverence that is  
automatic  
and and so we we praise  
this god of ours in an  
intimate relationship that brings to our  
attention  
his beauty and and  
we're in this intimate relationship now  
we call him abba  
we call him dad we call him father our  
father  
but when we're presenting him to the  
gentile world  
or we're in a formal ceremony  
this now is inappropriate but the  
gentiles must know the name of god  
and the gospel must be preached  
accurately and he must be presented as  
the holy one of israel  
and and his name is known throughout all  
the the gen the whole world will know  
his name  
it's not going to be a secret so i think  
that  
as you said there's an appropriateness

are we in a ceremonial  
situation or are we in an intimate  
setting  
and to be able to communicate uh to the  
jewish people  
uh this gospel right to be able to refer  
to him  
in a way that they would understand is  
important too um  
the question as well uh just uh trying  
to keep track of the questions here uh  
related to language  
is the is the language of the kingdom  
going to be  
hebrew what are your thoughts on that  
that is an interesting question  
and i have thought about this a little  
bit uh i don't have a categorical answer  
but here's my take  
um the hebrew language  
in the form that we have it today  
it's not a pure language um  
it's not and it it's something that  
evolved from the canaanites  
it was the phoenicians who started this  
an original idea of  
building an alphabet based on the sounds  
of common objects  
you know they looked at an ox and that  
ah that  
begins the word ox whatever their word  
was so they drew the head of an ox  
and that meant whenever you see that say  
ah  
for whatever they had as a house they  
drew a house  
and that meant ba so so this is how the  
alphabet came that with the eyes  
iron you know they do do eyes and that  
meant i  
so they very innovative they created  
this alphabet  
and it is from that phoenician canaanite  
alphabet

that the hebrew alphabet emerged  
from the hebrew the greek alphabet  
emerged from the greek alphabet  
the english alphabet emerged so the  
hebrew language did not just come down  
from heaven as a pure language  
it actually evolved out of the canaanite  
language and there are things about the  
hebrew language which are  
awkward and actually the greek language  
improves upon  
now having said that i think there are  
words  
in the hebrew language that when the  
pure language is given  
we will still say those same words and  
we will still pronounce them the same  
way  
but we will have this pure language so i  
think the symbols might be different the  
alphabet might be slightly different but  
i think  
how we pronounce god's holy name will be  
the same uh you know words like shalom  
things like this i think these words  
will still be the same and there's many  
scriptures that sort of point  
to things in the future when god is here  
but i think we will have a different  
language  
but we will still say the same uh the  
same words but they will be  
captured with a pure language that  
that's my take  
your thoughts on that yeah um i i don't  
really  
i guess i don't really have a take as i  
said i haven't uh done the studies  
you've done in  
on the hebrew language i know you uh  
you've done some extensive study  
now that certainly uh uh seems um  
logical to me that there's some there's  
some sort of uh

back when god was was communicating with  
with adam  
um and how that would have got passed  
down through through seth's line  
um that um  
that that that would have uh been how  
god would have  
uh communicated and there's some sort of  
you can go back far enough that there's  
a purity somewhere  
there correct in fact you make a very  
interesting point uh pastor murray that  
um all of the communication  
that happened prior to the written  
alphabet  
they didn't need a written alphabet to  
communicate  
so it's when they got the written  
alphabet that they took all of this  
communication  
and started to document it but the  
communication did not depend upon the  
documentation  
and so in the same way in the future i  
think we can remove the documentation  
replace it with a new documentation but  
the communication remains the same  
and it's just sort of relating that back  
to your your  
passage on the the yemenite jews and  
talking here right now about about  
verbal communication  
i think that speaks to what god laid out  
for us in the torah  
and how to pass this stuff down it was  
it was always be talking to your  
children  
about these things so and  
we can see how uh just in your example  
there with the yemenite jews  
how everyone could open up the torah and  
read it because it was how they were  
it was how they were taught to read and  
what i found fascinating there was you

know you and i are having a conversation  
and i'm like oh this is in isaiah give  
me a moment while i search for that  
meanwhile you'll just say yeah it's  
isaiah 53 verse 3 and you'll just quote  
it  
there's no need for you to refer to the  
bible you have the whole thing memorized  
in its exact distinct detail and  
pronunciation  
yeah it's fascinating we certainly have  
a lot to learn  
as far as that goes for sure and i think  
that has to happen in childhood  
like you've got to you've got to teach  
them from childhood  
yeah and you know you can liken it to my  
kids know two languages because we  
we uh raise them in the the quebec part  
of canada  
i i learned french as well but you  
learned it older it much easier to teach  
to teach a young child when their  
brains are a little more elastic so to  
speak and and  
easily taught and can i just share a  
scripture from  
lee forst and so he has a scripture here  
to share with us  
and it's zephaniah 3 verse 9 for then  
not now then in the future will i turn  
to the people a pure language  
the implication being they don't have it  
now in the future i will do this  
i will turn to the people of pure  
language that they may call upon the  
name of the lord  
to serve him with one consent so this is  
something that's coming  
in the future it's not here now so this  
is uh  
this there is going to be this pure line  
it doesn't change  
what is going to be said it's just how

do we actually say it what's the  
documentation that we use to support it  
so appreciate that uh very good yeah for  
sure and you know just to  
uh take this just a little bit further  
to say that it's  
that it's hebrews we know it today as  
you said i think that would be incorrect  
i don't think we can  
we can go near there now in fact the  
name hebrew comes from one of abraham's  
descendants eber  
so yes um even even the name hebrew  
is post abraham so exactly um  
what what exactly god will call it who  
knows uh  
but uh it will certainly be um look  
obviously we're all looking forward to  
that that opportunity  
and what are your thoughts here from our  
brother reg what was the common language  
during the tower of babel  
i would have been something along the  
lines of what we're talking about here  
with what whatever was passed down  
uh from um uh adam to seth  
we know when you go into genesis 5 it  
talks about seth being the one that  
let me praise that i covered it in a  
sermon once so i just want to put real  
quick to it  
that they proclaimed that seth's line  
were the ones that proclaimed the lord  
which really speaks to  
uh you know kane's line with the  
metallurgists and the musicians and that  
sort of things  
the seth's line was the one that uh  
almost like the the  
evangelist so to speak is what we would  
call them today um  
uh so it stands to reason that it was it  
was some sort of uh  
um related language

or or uh i don't know how i don't know  
how here it goes back to adam but it  
would have been  
something some dialect and and aramaic  
and hebrew are incredibly similar  
they're different languages but they're  
incredibly similar  
and so aramaic in fact was the most  
popular language of the time it was sort  
of like english today  
and then hebrew was a a subset or a  
dialect  
so maybe it was something closer to the  
aramaic which is very close in fact to  
hebrew so  
i don't know exactly brother reg but um  
certainly the tower of babel is where  
the languages  
are now introduced uh in order to divide  
or contain uh what the people were  
trying to  
accomplish and just to real quickly  
thanks to a brother uh don out there  
that did correct me that uh hebrew was  
pre  
abrahamic that is true  
just fishing for it so thanks for that  
correction don  
uh we do have a question here from uh  
brother jeff in ohio  
um and can you expand on the difference  
between  
an oath and a covenant they seem similar  
in nature  
that's interesting uh so off the top of  
my  
uh mind here i would say an oath is a  
promise in fact let me just turn to a  
scripture first  
and then we'll use that answer the  
question  
i can find it i think i can  
give me a moment uh why are why you're  
going there and just to sort of back



that up  
because i think what i was going to say  
well we'll sort of dovetail with that  
the hebrew word for oath is shabbat and  
it actually does mean to promise  
it is related to a covenant but i think  
it's more more along the terms of a  
covenant uh  
sorry of a promise which is i think  
which is where you're going covenant is  
a little bit different but  
yes so so thanks for that uh so what  
came to my mind  
is hebrews 6 where where god says here  
um we're in god willing more abundantly  
he really wanted to do this  
to show unto the heirs of promise the  
immutability of his council  
it's impossible for this to change this  
plan that god has  
so we're the ears or the judah and  
jerusalem israel  
and us by being grafted in we're the  
heirs of this promise  
now god really has this great desire  
for us to understand the immutability of  
this promise  
so he confirmed it by an oath so there's  
a promise  
which is now being confirmed by an oath  
and why did he do this  
that by two immutable things in which it  
was  
impossible for god to lie so what are  
the two immutable things it's right  
there in verse 17.  
first there's a promise and then this  
promise is impossible for god to lie  
he's made a promise but on top of this  
promise he's confirmed  
by an oath so so that there's now this  
oath on top  
of the promise where god swore to  
abraham i am going to do this

so uh so there's the promise and then  
the oath  
that sits on top of the promise uh  
and both of these things it's impossible  
to god for god's a lie so therefore  
we who are in this covenant can have  
strong comfort no matter what happens  
this council this plan that isaiah is  
sharing with us  
it will never be uh abdicated  
and so we can now have this hope that  
god will in the end  
uh come through and be faithful to his  
promise  
so to me and when i read this text the  
promise  
to me is embedded in the covenant that  
in covenanting with abraham this is this  
promise it's this  
this formal agreement that he has  
entered into with abraham  
and then i think that was uh later on in  
genesis  
he then swears to abraham on top of this  
covenant that he's already entered into  
with him an oath that he's really going  
to do this thing  
so so i think i see the oath as kind of  
one-sided i just  
tell you i'm going to do this whereas  
the promise or the covenant is this this  
arrangement between two parties  
i can swear an oath to anything but a  
covenant is going to be between two  
parties  
and god is saying absolutely i'm going  
to do this so that that's sort of my  
initial response  
yeah and that's just exactly what i was  
going to back you up with there  
is that god made that covenant in  
genesis 12  
as you've been referring to throughout  
isaiah here

but then in genesis 15 that's where he put abraham to sleep and did the ceremony with the with the the birds and then walked down the middle uh as that second immutable promise so yeah but i think what's really critical for us to understand is that a covenant god renews the covenant he has another he's going to fill the the people of god uh with the holy spirit so that they can live up to the covenant but he never backs out of a covenant so so this this this agreement that he has entered into with israel and specifically with judah it's it's forever and he's going to be the holy one of israel forever and then he's sworn an oath on top of that there was a uh so i've lost the visibility here of some of the facebook just the way my computer works but there was a question uh from brother rod relative to the talmud and uh uh i apologize ron if i don't have the question exactly right but it was why is the talmud why do some consider the talmud so bad yeah there's so first of all the talmud is basically i would describe it as a commentary on the torah so it's not scripture but it's treated by many jews as scripture and and actually holier than torah and it kind of puts this um with this hedge around the torah but now we're dealing with men's opinions and there are some very terrible things in the talmud specifically about jesus christ that are unspeakable uh so

with the the talmud is christ saying  
full well you reject the word of god for  
the traditions of man  
and i remember when i was with uh  
speaking with a a jewish friend  
and then he shared something with me and  
i'm like i've never heard that before he  
was shocked that i hadn't heard it  
i thought i know the bible pretty well  
so he said he would prove it to me  
and so he showed it to me he opened this  
bible and he showed it to me  
and the torah was in the middle and the  
talmud was all around it  
and he was showing me from the talmud  
and i could i burst into life i laughed  
out loud  
and i said to him that's not the bible  
that's not the torah this is just a  
commentary on the torah  
and so he he realized that what he  
actually thought was in the bible  
wasn't in the bible and i think we have  
to be careful if we have bibles  
with commentaries built into the bible  
we need to be very careful about that  
commentaries are not the bible but there  
are some very  
evil teachings in the talmud and  
and teaching specifically against christ  
and even bringing that right down to a  
modern day example most of the churches  
of god  
produce magazines booklets that sort of  
thing  
that's that's another related type of  
talmudic thing  
um can be exactly it can be it can be  
generally speaking  
everyone tries to stay true to the bible  
but it is a commentary  
on what we perceive or what we interpret  
the bible to be saying so  
again when you're studying any any

organizations including ours our  
booklets  
you need to cross-reference and go  
through the bible and make sure that  
that makes sense just like  
paul said or luke in acts and i wrote  
about the bereans that the child  
right on exactly right on so you know  
even  
the books but even preaching i'm  
listening to this man say these things  
uh paul is teaching these things let's  
go and search the scriptures  
to see if these things are so because  
anything that they say  
it's going to be backed up what did paul  
say in first corinthians 14  
that the prophets are subject to the  
prophets  
so you're never going to have a prophet  
come along like muhammad  
teaching things that absolutely  
contradict every other prophet before  
him  
this this doesn't this never happens uh  
so anybody who claims to be a prophet  
they're going to preach in alignment so  
we went we were in isaiah  
and we went to jeremiah and they're  
totally aligned  
so all the prophets are totally aligned  
and  
when we're listening to preachers we  
have to go back to the scriptures and  
ensure that it's aligned because what if  
they're what they're saying is true  
i should be able to go to any book in  
the bible and see see  
be able to uncover for myself more  
information that supports what they're  
saying  
not not the opposite uh thank  
you for that i definitely agree there um  
another question here and it's the last

one we've got so far  
and we are getting up close to nine  
o'clock uh from brother alex  
did christ die on a cross or on a stake  
uh can i give that one to you i think  
you probably have an answer for that  
and as alex just asked the question it  
reminds me  
i didn't thank everybody including our  
brother alex who joined us  
for our kumo space social on sunday that  
was a lot of fun  
it was fantastic to meet brethren that  
we've seen your names but  
we didn't know we weren't able to put a  
face to a name so i think that was just  
a fantastic very successful event and we  
thank you  
uh for following us for supporting us  
and for participating in the social so  
thanks for that  
your thoughts on that question uh pastor  
yeah before i do just wanted to echo  
your comments there  
was certainly a lot of fun uh had people  
as far away as  
as england and australia yeah and the  
southern us  
and i'm sure we'll do it again and  
certainly look forward to that  
um based on all of the research that  
i've done  
it certainly seems to me that it's a  
stake that it's a single poll  
um um now where we get into  
um this the debate  
is when the new testament or the the  
apostolic writings  
use the word cross now  
their use of the word cross really  
is is metaphoric in nature when you know  
take up your cross and follow me  
doesn't necessarily mean this it's  
really the burden

of following in christ's footsteps  
i don't think it was it was a t-cross i  
think more evidence would not point to  
being mistake  
but uh from for me um  
we shouldn't be worshiping either either  
uh  
image whether it is a stake or it is a  
cross  
um and really the lesson is that christ  
died on that  
on that piece of wood whatever shape it  
was and  
um again the the use of the word cross  
in the new testament for sure is  
metaphoric  
in in the way it is being used um  
what are your thoughts uh i would have  
to agree with you i  
haven't done an awful lot of research  
into that and i think  
i totally agree that this is not the  
issue this is  
you know to get into an argument with  
somebody over was it a cross or a stake  
this is completely unprofitable  
the point is god himself  
left heaven came to earth  
gave up any sort of reputation and came  
to earth as the holy one of israel to  
live according to torah  
to fulfill the demands of the covenant  
so that he could so that god  
could officially and legally and  
righteously  
give to israel all the promises in the  
covenant  
and his hands were tied because these  
people violated the covenant therefore  
they activated the curse clauses  
and and his promise was that if you obey  
my voice  
then you can live in the land and enjoy  
the benefits of the covenant

but they wouldn't obey his voice so  
christ said i'll do it  
and he came to earth and he lived by  
torah completely  
and satisfied all the conditions of the  
covenant so that  
in a righteous manner god can now give  
the covenant promises  
to israel but he came as the  
representative of israel  
and said now that i have satisfied the  
conditions of the covenant  
i will not take the benefit put the  
curses of the covenant  
on me and allow israel if they accept me  
as their savior  
to come through me into the covenant of  
promises  
and so this was sort of the the great  
exchange that he came to earth to  
satisfy  
and this is this is mind-blowing and  
then this is why i say the  
the when we understand god he's he's  
beautiful is such an understatement  
we're in awe of him  
there's no god anywhere that can be  
articulated  
in with such beauty as the god the holy  
one of israel  
and so he came as the holy one of israel  
so now he's going to be the mighty one  
of israel  
the whole thing is mind-blowing and to  
get distracted by a cross-stake let's  
argue over this  
it's like just wow we're missing the  
point here  
yeah um and the beauty of the gospel as  
the more  
we dig into it and the more it layers  
the onion we peel back  
it is just it is as you say mind blowing  
um



and when we uh as we saw this last past  
sabbath with going into revelation 5  
no wonder all of the the hosts of heaven  
fell down to worship  
the christ the messiah because there was  
finally someone worthy  
to to take god's plan to the next level  
very very good uh pastor murray thank  
you so much i always appreciate  
the time and brethren have no idea how  
much you do  
behind the scenes and your commitment i  
i certainly feel blessed  
uh to work alongside you so appreciate  
you taking the time to do this  
and then to just it's just a joy i  
appreciate  
the kind words and obviously uh we all  
appreciate uh all of the uh  
the hard work you do going into putting  
into these studies and  
all these the the stuff in the  
background that you and your wife do to  
put  
the services on uh every sabbath is  
definitely appreciated so  
praise god thank you so much and  
brethren so this sabbath again we hope  
you'll join us we thank you so much it's  
so so fulfilling for us  
to dig into god's word to understand it  
more more perfectly  
and to have people who care who we can  
share it with so  
so you bring a lot of joy to us we thank  
you for this  
uh good night brother murray and uh we  
will see you hopefully uh  
every god willing we'll all be together  
again on sabbath  
take care awesome take care