

23-Isaiah-39-Transcript

[Music]

[Music]

[Music]

well greetings brethren and welcome to another wednesday night bible study uh tonight uh we're not going to be continuing with an actual study we're instead

going to change up the format a bit and this entire

episode is going to be devoted to your questions and and

answers our answers and it is going to be

this entire episode because uh

there's just been so so many very good substantive questions

that we just need to take time to

work through and i said we because

and pastor murray are you there

yes yeah i got oh he's we we've lost

pastor murray

i'll go ahead and open with a word of

prayer and then hopefully pastor murray

will be back in the studio

and we can continue with our q a

our heavenly father our great god

almighty we pause as we always do

to acknowledge you and to plead with you

father to be merciful to us

and to to participate in our study

that the word spoken would be pleasing

to you and that

through this process over time we may

better understand

the words of your holy prophets and

those that you inspired to write these

holy scriptures

and that with that better understanding

father we would

conform to your will and to the mind of

jesus christ

we praise you we bless you lord we thank
you

we ask this in jesus most holy name amen

all right brother murray are you there i

am here yeah sorry about that i had an

internet connection issue

no of you i i know i'm i'm i'm good i'm

uh

i'm i'm still my head is above water

let's put it that way i've taken in some

water but i haven't drowned i'm

busy busy period how about you yeah see

it's uh really busy on our end for sure

work wise

as you know as uh i'm not sure how many

of our folks know but we do hold down uh

jobs outside of ministry so we are tent

makers

yeah yeah and uh yeah busy time of year

for us as well so

no complaints but yeah just uh you know

praise god that we are busy that we have

work to do and

that we can uh participate in this very

very

important uh ministry so uh we have

from from you brethren and if there's

time we'll we'll consider more questions

as well so

uh within the chat we do have a direct

feed from youtube or at least i think

maybe there's two youtube channels one

of the channels we do have a direct feed

here

we can display questions uh we will

monitor face uh

we don't have a direct feed but we will

monitor facebook is tricky if you post a

question and we don't see it and some

time elapses

we won't see it until we watch the

replay so if you've posted a question

and you feel we haven't seen it

just go ahead and post it again and we

are watching the
the cgi.online.church
website as well so we did we do have a
few questions
that we want to get through i have
shared those with pastor murray
and i think we'll start with the first
one which i think is very timely
uh it came in from our sister christy
last week and i didn't see it till after
we looked at the replay or the chat on
facebook
and she asked an interesting question
maybe uh pastor murray you can
kind of pose the question for us so we
all know what the question is and then
walk us through the answers and if you
need any scriptures thrown up
let me know sure yeah so
the question we received would
love to have you explain the count to
pentecost this year
there seems to be some of us that think
we are a week off
so we'd uh love to tackle that um
so maybe be before you i don't know how
you're going to approach it but i was
thinking
some people may not even be aware that
this is an issue so if we maybe frame it
up so we understand what the issue is
yeah so um i when we the county of
pentecost is described for us in
leviticus 23.
um we can go there when we go there okay
lebron just 23. and i'll just bring it
up here
so that we can all follow along with you
and and many of you maybe know and we've
been talking about it for the last
number of bible studies as well that uh
we're in the middle of a count
so as you're looking that up uh there is
a 50-day count

from the feast of love and bread and
we'll get to some of those details in a
second
um and that's how the feast of pentecost
is
is arrived at that is a 50-day
account it's not on a specific
day of a specific month of the hebrew
calendar like the other holy days are
it is 50 days from a certain day and
we're going to look at that now so
we begin in leviticus 23 verse 15.
we read and you shall count for
yourselves from the day after the
sabbath
from the day that you brought the chief
of the wave offering
seven sabbaths shall be completed count
50 days to the day after the seventh
sabbath
then you shall offer a new grain
offering to the lord
and we'll leave we'll leave it there for
right now
and sorry uh pastor murray just so you
know in the king james
you might have been reading the new king
james in the king james it says a new
meat offering and you said a new grain
offering
i don't know if that needs some
clarification
oh then you know what uh i did not
notice that um
um we can we can get to that i just
yeah i just i'll go to there you wanted
to make it go ahead and make a comment
on that
yeah no i just noticed that as you were
reading so you were reading from the new
king james and that was verse
that was first um yes his grain offering
okay yeah
so i think while you're doing that i'll

just take a quick look uh well we can
just take a quick look at the hebrew
sure and see what's going on there uh
that was verse 16.
so the the offering is uh
and let's see so this
so it looks like it can be a meat
offering i'm not seeing grain here
let me switch over to king james
i'm just looking it up as well yeah so
it's they've translated a meat offering
i'd have to do a little bit more
research on that but it looks like
uh meat offering may be accurate so the
the uh in in drums what i'm looking at
here in strong's is
meat is added it's it's really a new
offering so it's whatever the greek word
for offering is
um when i look up strong's
meat is an added word right exactly yeah
it is it is
it both always grain right so it's uh
it's how they translate and how they
decide
so given that it's pentecost uh you know
maybe it does make
more sense that it is in fact a grain
offering um
but yeah i just noticed that as you were
reading i guess i didn't know which
trends
translation you're reading from and you
know what it's a very good point to uh
to uh highlight those those items and i
know this one
through your bible study using the king
james and i've got two or three
different versions here
that there are some from time to time
there are some
differences which which is going to get
into another
topic later that's why for me and i

don't know if you can see it here
if i open this yeah so i have tons of
translations and dictionaries and
just so that i can toggle back and forth
and see how different translators have
used their judgment in moving it to
english but we'll come to that later
sure yeah i do the same in my studies so
absolutely so um
let me just get back to my uh the topic
here
so uh we're talking here about the the
um
timing of the feast of pentecost so
uh generally it's not an issue here what
we read here is
uh what we did read was that you shall
count for yourselves
from the day after the sabbath and that
is
the sabbath during typically during the
feast of unleavened bread
um now most often it's not an issue
uh for instance if we use an example we
started
the uh passover is on a sunday evening
um then the first day of 11 bread would
be the tuesday
uh on the sabbath uh day five of the
feast of eleven bread
that would be the sabbath in the middle
of the feast on the leavened bread
so the account will begin on day six of
the feast which would be the sunday that
would be day one of the omer count
this year uh which is why uh our sister
highlighted the the issue um and it
doesn't happen too often it's happened i
it's happened four times in the in
descent this century
uh the most recent was 2008. uh it
happens again in 2025 and then not again
until 2045.
so it doesn't happen often where

passover is on a sabbath so the 14th of the month is on a sabbath uh which would mean we would have we would take the for the symbols and perform the foot washing on friday evening as we come into sabbath the night to be would be saturday evening as it was this year uh everybody recalls that because all of our all of our service times were all adjusted accordingly we had the night to be saturday evening and then the first day of leaven bread is a sunday so what first day of the week so that causes a uh an issue because um it it is the sabbath follow it on the moral after the sabbath um now that could mean uh one of two things we uh count from the sunday um following the sabbath during the feast of 11 bread which would make it that sabbath would be day seven the last day of unleavened bread and therefore we would start to count uh on the following day so sorry so that's why people think we're a week off because they're using that method is that right correct correct so the the they would use the uh the method of counting on the sabbath during the the festival which it doesn't necessarily it doesn't say that but that's that's every other year works that way right um uh so then the count would begin on the sunday which would happen before the wave sheet would fall outside of the of the festival okay so hang on a second let me share so if they count on the seventh

then the wave chief offering is actually happening on the eighth day which is outside of the feast of unleavened bread that's what you're saying correct or we count on the following the sabbath uh previous to the the feast which would make day one the first day of unleavened bread the start of the count so we either we either are forced to count from the sabbath outside of the the uh the holy at the beginning or we count from the wave chief offering outside at the tail end so it one or the other is falls outside of the and sorry just like maybe if this was diagram the the wave chief offering in the second method is that falling within the feast then correct like this year it falls on day one of the holy soul first day of eleven bread that is that would be the sheep day how we've how the church have gone international and most most other uh church of god groups keep it that way um so the there are logical arguments from both sides uh do we use the sabbath in the middle that falls within the the time frame of the holy days as day 0 which would make it the last day as we mentioned so we start the count day one of the count would be outside of the festival which pushes the wave sheath outside of the festival as well correct or does the wave sheath belong inside the festival and we use this the

preceding sabbath
which falls outside of the festival and
they're they're quite
honestly their logical arguments either
way um
the what we need to look at here we
could take a few verses here
in uh where we are leviticus 23. begin
in verse 10.
okay let me just catch up to you here
really we don't want to use logic we
want to use
uh scripture and there's and there's
there's no thou shalt not that i can
find her thou shalt
but there is an example that that is
used
to guide us accordingly um and let me
just
as we're looking as we're looking this
up let me let me say
also preface this by saying that uh
this has nothing to do with which
calendar we use whether we use the ll
calendar and all those sorts of things
we're agreeing here
that and the question is posed by
someone who agrees with us on the rest
of the calendar
that the passover was kept on the day
that we keep it trumpets that we all
keep
trumpets on the same day the feast of
lemon bread is the same
no arguments there it's just which
sabbath do we use to count from
for the wave chief and and it sounds
like in either case
it's problematic it's sure yeah
if you because there is a there's no
thou shalt
it seems as far as i can tell and the
research i've done
um um we there's there's a scripture we

go to which
seems to me to make make it clear it
right up i would be interested in your
comments once we get there
but i just want to preface it here
leviticus 23 um
speak to the children of israel verse 10
and say to them when you come into the
land which i give to you
and reap its harvest then you shall
bring a sheaf of the first fruits of
your harvest to the priest
he shall wave the sheaf before the lord
to be accepted on your behalf
on the day after the sabbath the priest
shall waive it
you shall offer on that day when you
wave the sheaf a male lamb of the first
year without blemish
as a burnt offering to the lord its
grain offering
shall be two tenths of an ephah a fine
flower mixed with oil an offering made
by fire to the lord
and sorry sorry customary that's a great
verse there that just showed that it
should be a grain offering
that it's explaining the grain offering
right there yeah i was thinking that as
i was reading it actually yeah thanks
for appointment thanks for stopping by
pointing that out
and it's drink offering shall be a wine
one fourth of a hint
you shall eat neither bread or parched
drain nor fresh grain until the same day
that you have brought an offering to the
lord
it shall be a statute forever throughout
your generations
uh then what we already read verses 15
and 16 describing the count you shall
count for yourselves from the day after
the sabbath from the day that you

brought the wave chief
chief of the wave offering seven sabbath
shall be completed
count fifty days to the day after the
seventh sabbath then you shall offer a
new grain offering to the lord
you shall bring your you shall bring
from you're doing links two wave lows of
a two tenths of an e fought
it goes on i'll i'll stop just for time
i'll i'll there
let's drop down to verse 22 though
and see that um following the wave sheaf
offering
the harvest can begin when you rape the
harvest of your land
you shall not wholly rape the corners of
your field when you reap nor shall you
glean any cleaning from your harvest
so this this really goes through and
before the harvest
can begin uh it can't begin until the
wave chief day when you take which is
really the first fruits
it's really which is what this is a
first fruits offering to god
um and then once that is complete that
that wave chief offering
then they can glean from the harvest and
consume it themselves once that once
they
partake of that for that first fruit and
that first fruit offering is that wave
sheaf offering
now let's go to joshua 5.
joshua 5.
and this is the scripture that the
not just our group but most churches of
god group who keep it uh
um the way we're keeping it this year
the over count starting on the first day
of unleavened bread
uses this this is the the scripture that
we use so this is the

the second generation they've
moses has given the the re-reading of
the law in deuteronomy
they are now preparing to cross uh into
the promised land to partake of their
first
they had they started they have crossed
over into the promised land
to partake of and have partaken of the
passover
the second generation is circumcised
here in chapter five and then we'll pick
it up in verse 10.
now the children follow the timing as we
read it now the children of israel
camped in gilgal
and kept the passover on the 14th day of
the month at twilight on the plains of
jericho
just according to torah no issues there
so on the 14th they've kept the passover
and day eight of the produce of the land
on the day after the passover unleavened
bread and parched grain on the very same
day
so they ate uh they partook of the
harvest
on the day following the passover which
would be the 15th
the only way for them to partake of the
harvest would be to offer
the uh wave the wave shape
so in this particular case it seems that
14th was a sabbath and the 15th was
the first day of the week therefore
they were they were able to partake of
the harvest because they would have
already uh and he doesn't need to say it
here
this is descriptive not not uh
prescriptive
prescriptive so um the prescription
comes back in the torah
and we just hold the timeline here so

based on that
um this is one example where it seems
the
the uh festival fell from a sunday to a
sabbath the first day
with passover on the sabbath and they
were able to
uh on the very day after the passover
partake of the harvest
so the the logical question then would
be
is there a counter example where
it it supports the first interpretation
where you should count
this the eighth day is there anything in
the scripture that supports that
position
not that i can find and not that and not
that any other
any other research paper has been able
to to find i would be interested uh you
know
comments from our folks or from our
sister who raised the question if
there's a scriptural example
um yeah yeah and we certainly can go
back and have a look
if there's one cited
very very well done uh excellent
appreciate that very clear hopefully
that's clear for our brethren and for
our sister
christy who raised the question um are
you good there
uh pastor murray yeah that's good yeah
very good thank you for that
we have a number of questions but
there's another question here that i
want to tackle
or address and it has to do with
the hebrew so some people
may feel uncomfortable because they see
that i'm making an effort
to study the hebrew and when i'm

referring to
isaiah for example i'll use his hebrew
name
when i'm referring to god almighty i
will use his name
where it says in the scripture jehovah
and to christ
as yeshua and there is this movement
amongst the that infiltrates at times
the church of god
which is this sacred names movement
which wants to enforce the use of hebrew
names
in the church and and you know i've
interacted with folks like this
and i've always resisted it and i
resisted to this day
um but yet i am using hebrew names
well so the brother who raised this was
uncomfortable
with the fact that he feels that i'm
slipping perhaps
into something that is not profitable
what i'll say is this i want to address
it a couple of ways
the first way is as much as pastor
murray
and i are teachers we have this
incredible
opportunity and privilege to teach
scripture
to god's people and in so doing
edify the body of christ and and who
knows when people really come to
understand the scriptures
appropriately and rightly divide the
word of god who knows what fruit you
will bear
you know and god says that we will be
blessed for turning many to
righteousness
so as we teach scripture and and people
and they write to us and tell us that
they are really

being inspired and and a whole a whole
new lease of life in
in their scriptural study as they are
edified
who knows what fruit they will bear
and so this is very very important work
that we do and it's a high privilege
as much as we are teachers we are
students
i think the best teachers are the best
students someone who ceases to be a
student
and teaches uh to me this is dangerous
territory
this is where i've got the whole thing
figured out and i'll just teach people
my knowledge
we're interacting with the mind of god
and the mind of god
you know it's it's miraculously it's
it's in these scriptures
the way these scriptures have been
inspired they contain
the mind of god and how god thinks and
his character
and so this is a lifelong study and a
whole eternal life may not be enough
time
for us to really plumb the depths of the
scripture
as we just witnessed right now in in
real time
i my um and the person who's writing
here as well believes that we should
just stick to the king james
king james is the most accurate
translation you'll notice in my
preaching i exclusively
preach from the king james i do not
trust
the newfangled translations i've done a
study on them
they are all under suspicion as far as
i'm concerned sometimes they get things

right
but for the most part i i don't trust
them so i stick to the king james
but the king james is not the bible we
just witnessed it
where pastor murray was reading from the
new king james i threw up the king james
and
and he read green offerings wait a
minute it says meat offering uh we're
reading english words
this is not the bible this is this is a
layer
between us and the bible and that's why
it's important to go to the hebrew if we
had time and we were studying the hebrew
would see the minsha as the the the
actual hebrew word we would study what
does that word mean
we'd studied in context we'd realize
it's grain offering the new king james
got it right
the king james the most accurate english
translation
got it wrong if we are real and that's
just one example
of perhaps thousands within the
scriptural corpus
so if you're relying on the king james
and thinking that that's the bible
it is easy for you to be deceived
because over time it's a jigsaw puzzle
and you think this piece fits here and
this piece fits here and therefore you
think this is the picture
when in fact that piece doesn't belong
there and the piece that you have
attached to it it doesn't belong there
either lift it up and put it in the
right corner
and now you're beginning to see what
this really means and now that you've
got it in the right corner there are
other pieces that were just hanging

around loosely
that you can now fit because you've put
those in the right place
so this is why we make this effort as
students
to start and we study multiple
translations murray says he's got
multiple translations that he studies
from
i've got multiple translations that i
access and i'm making an effort
to access both the hebrew and the greek
now there's a difference
between the hebrew and the greek the
greek
is not the bible anything in the bible
that's in greek
is not the bible it is in fact a
commentary on the bible
all of the apostolic writings in the new
testament
these are they were used in the the
bible
the hebrew bible and they were
commenting on it inspired and therefore
becomes part of
our english bible or our modern day
bible our christian bible
but the hebrew the greek text is not the
bible
nor is the septuagint the bible is the
inspired word of god
which was inspired in hebrew and aramaic
now the brother also says you know
there's a scripture and we'll go to it
that god will turn to the people
in new language and to him he says if
it's new
then it's super new and there's no point
getting caught up
in any human language including hebrew
if god is eventually
going to give us a new and if it's
coming from god therefore it's super new

language i've got to debate this
and i will come to the scripture and
debate that i think these were the main
objections that they had but let's go to
the scripture and
we'll just read this together so we can
be on the same page
just to again underline the importance
of
studying the hebrew and these names have
meaning
when we say isaiah and jesus
you know these words isaiah jesus they
don't have any meaning
they're just names but when you say
yesha ayahu
and yeshua and you understand the
meaning of the hebrew
then all of a sudden it's crystal clear
yesha ayahu
is pointing he's a pointer to yeshua
because yesha ayahu is saying through
all of this
dark text that i'm i'm inspiring and
writing in the scroll i'm actually
pointing
to the one who can correct all of this
so the inspiration of yesha ayahu
is actually pointing to yeshua and if we
don't
understand the hebrew and the hebrew
meaning we miss this
and therefore we mistreat and i will
even say we abuse
isaiah isaiah is a very convenient
poetic book
and we abuse the prophet by using him at
our convenience
instead of realizing okay this prophet
stands apart from all of the other
prophets
the hebrews call him the prince of the
prophets the head of the prophets
and and he was given special revelation

and therefore we come as we're trying to
do
now week by week humbly before this
teacher
isaiah trying to understand what is it
that he was inspired to teach
and trying to understand it in context
and as much as possible
going back and you know hopefully a year
from now two three five years from now
god
god if god spares life uh i will have a
better grasp even and
maybe i have to go back over isaiah
again and do it again
but let's just look at some passages
here and sorry pastor mary i just wanted
to uh address this
yeah no this is yours for sure go ahead
thanks um
so look at psalm 83 and verse beginning
in verse 16
fill their faces with shame speaking of
the gentiles
that they may seek your name o yehava
so we want the gentiles to seek the name
of jehovah and and we want to fill them
with shame
until they do that let them be
confounded in trouble
forever yes let them be put to shame and
perish
that men may know that you
whose name alone is jehovah
art the most high god are the most high
over all the earth and that actually
brings me to this other journal why
don't we just use the word god
well it's english we use god i say god
but if you look at the etymology of the
word
god it is a pagan root
there's no such thing as the word god or
any derivation of that

in the hebrew bible it's a word it's a
concept that just does not exist
in the hebrew bible so when we're using
this term god
we have deviated from the bible and from
the concepts of the bible
and we are actually being polluted by
pagan
ideology and doctrine so god does not
exist in the bible
jehovah exists in the bible that is his
name
and all men all over the earth are going
to know
this name jehovah he's not saying
use this name jehovah as a placeholder
until i come and then i'm going to have
another name
this is his name and when he comes all
men all over the earth
are going to know this name and they're
going to come to mount zion
and they're going to praise god using
this name
so yehovah is his name there should be
no objection
from anybody anywhere in the church
to using the actual name of god jehovah
what we don't want is people making it a
legal
enforcement and beating people over the
head if they don't speak hebrew
no but if we if those of us who are
studying hebrew can bring out meaning
and there's
there's really no translation for
jehovah
the the you know i used to when i was in
worldwide herbert armstrong would say
the eternal that's a pretty close
english capturing of jehovah
but it really cannot be translated but
it is the sense of
ever living one ever living in past

eternity
ever living in future eternity and and
ever
present it's just hard to translate it's
in the word yehovah
now so everybody's going to learn this
this name
and i know in the back of your mind
you're thinking yeah but there's a new
language coming i'll come to this
in isaiah 12 and verse 2.
i just you know on sabbath i had this um
passage open
and i had the hebrew open beside it and
i was just looking at the hebrew
and i suddenly saw yeshua and i thought
what's yeshua doing in isaiah
i don't really recall isaiah speaking
about jesus
and so i had to look like what's going
on here and read the text it was this
verse isaiah 12
2 behold god is my salvation
and this is not the english word god
this is uh if we look it's probably the
word uh
adonai uh let's just look at this
it's l so i'm in l yeah so l so there's
no concept of the word god the english
word god
in the bible so l is my salvation and l
means god there's other l's
this is the almighty l but the same way
that we say god in fact
on this whole notion of just god
remember that congressman
pastor murray that uh he went into
the congress and gave this prayer and
ended it with amen and a woman
yeah i think it was a georgian
congressman if i remember right i'll get
you the name
that's right yeah so this this guy he
prayed and he ended his prayer with amen

and a women
uh completely foolish but what he said
before that
was that he comes he's praying in the
monotheistic god of
brahma and i named all these gods
that they're all god so when we say okay
everybody
let's praise god you can have a muslim
who is praying to allah who has nothing
to do
absolutely nothing to do with the god of
the bible except to be an adversary
to the god of the bible you could have a
hindu who's playing praying to brahma
you could have buddhist you could have
you could have a pagan who's praying to
trees
and when you say okay everybody time to
pray to god you'll get no objection
but if we say let us praise
yeshua the most high
yeshua and jehovah
let us bow your heads in get down on
your knees
and bow to yeshua now we have a fight on
our hands
because they don't want to praise yeshua
so we can get away with this
sort of slippery loose language of
talking about god
but we don't want to do that we want to
talk about yeshua the savior
and we want to talk about jehovah the
ever-living one
and now now there's a demarcation and
god
says in matthew 24 we shall be
persecuted and hated by
all nations for his name's sake so the
name of god we must
not take lightly but he says here god is
my salvation i will trust and not be
afraid

for yo for the lord adonai yahuwah
anytime you see lord with it sort of
lower case big and then lower that's
adonai
when it's all upper then this is uh
uh jehovah so he says jehovah is my
strength
and my let me just confirm this
yeah jehovah he says it's actually
jehovah jehovah so he's double that
doubling down
where you see it lord here then it's
adonai so when you see it's just a
sentence case is that an eye when you
see it all caps it's jehovah
so he says for the jehovah jehovah
is my strength and my song and he also
is become my salvation and that's the
word that was just up in hebrew and i
happened to glance and i
really reading the hebrew and i said
that says yeshua
so this is the the power of the name
that
isaiah yeshe ahu is pointing to
yeshua and here he's saying he's going
to trust him
despite everything that's going to
happen the catastrophic events that are
about to take place
he will not be afraid jehovah is his
strength and his song
and has become his yeshua so these
hebrew words and names are very very
meaningful
they they cannot be fully translated
into another language it's like the
language is a container of meaning
and it has a certain structure and
another language has a completely
different structure
and we're trying to take the meaning out
of the container
and then it has this molded shape and

then we're trying to jam it into another
container that has a different shape
and pieces are breaking off and falling
off and there's gaps so we
put water in to fill the gaps and and so
we end up with something
that is an approximation of the original
meaning
but it's not the original meaning and so
we should not resist
going deeper and trying to understand
more even if it challenges preconceived
notions
now i want to address i'll just wrap up
in a little bit
i want to address this notion that
if god is going to give us a new
language
then it's going to be super new and we
don't need to worry about any of the
languages today including hebrew
i contend with this issue and i've
struggled with it myself
because i i'm studying the he i studied
greek first
and then i'm studying hebrew and i've
got to say the greek
is a more powerful language it's a more
elegant language it's
it's more of a workhorse and can deal
with uh
more conceptual issues the the greeks
were big conceptual thinkers
and needed a language that could work
for their full big philosophies that
they were trying to
explore so so the language is very
robust
in handling philosophical concepts and
so it's no surprise
that god uses this language or alexander
the great to spread this language all
over the world
and then has this profound

uh plan of salvation articulated in this language because it can contain these big ideas and very robustly very uh handily so i'm looking at the hebrew and i'm seeing like this is not a pure language by any means this this is a very um i'll say it's a polluted language to assert yeah i'll say that i know it's going to offend some people it's you know it's a very hard working language you know two words together carry an intense amount of meaning whereas in the greek they would make that more of a sentence but but really be accurate so so the hebrew does a lot of work with few words but it's not a pure language for a few reasons for just just look at the vowel system the vowel system is an add-on the greeks vowels are built right into the language but for the hebrews it was more of an oral culture and then they expected you to know the scriptures by heart so you didn't need any support in how to read you just look and you just kind of know what it says but through the persecutions and the loss of the lives of these people who had everything memorized and then they started to find that people were looking at the text and they really didn't understand is it this or is it that it could be either there's no help here so they figured out they've got to add vowels but they can't change the text the text is sacred they can't alter the text

and they came up with these brilliant
minds came up with this
vowel system as an overlay on the greek
but the fact that they need to put an
overlay oh sorry on the hebrew the fact
that needs to put an overlay on it
means that it was insufficient of itself
and and and so there's an inadequacy
there
and there's all kinds of issues with
with the vowel system as well
also the text that we have when we say
we're going to look at the hebrew so if
i were to
look at the hebrew text here
so if we're looking at this hebrew text
this is flawed text where here we're
looking at this hebrew it's flawed
text why because if
if we were to show this text to the
original hebrews
somebody like father abraham he would
not be able to read this
he wouldn't know he wouldn't have the
foggiest idea what this says
because this is americ text this this
text structure
comes from the americ this is this is
sort of
this is a sort of second generation
hebrew
which in the time aramaic was the
dominant language which they borrowed
that
alphabet system so to speak and they use
it for the hebrew
the paleo hebrew the original hebrew
looks nothing like this in fact from
this hebrew it's very hard to draw a
connection to the greek
the greek language comes from the hebrew
it's a derivation from hebrew but it's
from paleo hebrew
so if you look at the pali of the

original hebrew text you can see where
the greek letters come from
but this is aramaic text so again this
is not the original
pure hebrew language now having said all
of that
how i struggled with this because i said
like um
no there's a pure language coming
so it's not going to be hebrew but i i
think actually i think it will be hebrew
what do i mean let's look at this text
here
this is isaiah's isaiah's calling in the
year of kings
in the year that king uzziah died i saw
adonai sitting upon a throne and that's
another thing i
i love to say jehovah when the jews are
saying you must not say his name and
they want to hide it
no we we understand what his name is we
understand what it means
and nowhere in the text does it say his
name must not be called upon in fact it
says the opposite
so they will always kind of hide the
name of the lord and say adonai when it
really should be jehovah do i like to
say jehovah i'm not talking about allah
i'm not talking about buddha i'm talking
about jehovah
so here he says adonai meaning master he
saw the lord not listen to this
he saw the lord sitting upon a throne
high and lifted up and his train filled
the temple
above it stood the seraphim each one had
six wings and with two he covered his
face with
two he covered his feet and with two he
flew so isaiah
is being sort of plunged into this
throne room

and he's seeing all of the goings-on and
the seraphim and the lord he's seeing
all of this

and now first he's seeing like john
and now he's listening and he says
and one cried unto another and said
holy holy holy is

jehovah zovat

how would he know that the seraphim
are saying that jehovah is holy holy
holy

unless he could understand their
language and i think we need to make a
separation

between spoken language oral language
and that which is written down and the
history of hebrew shows us this
that abraham was a hebrew he spoke
hebrew

isaac was hebrew jacob was hebrew
but if you showed this hebrew text to
these men they'd be lost
they wouldn't know what you're talking
they wouldn't know what it says because
they wrote in paleo hebrew
if you spoke it to them in hebrew they
were

in classical hebrew they would know what
you're saying but if you presented this
hebrew text to them they'd have no idea
so there's a separation or a difference
between language that is spoken
and how it is written down so
here isaiah is in the throne room
angels are talking to each other and he
perfectly understands
what they're saying how he writes it
down

is a separate issue so clearly
jehovah is his name and the whole world
is going to know this
he says the whole earth is full of his
glory and then the the post moved
and then he said he's woe he's undone

because he's unclean
because he's seen the king yehovah
zavawat the lord of hosts and this
against of all these armies when he
comes
he's coming with the ziva oats he says
then one of the seraphim so he's
speaking up
and the seraphim understand him so they
come and they take care they cleanse him
and purify his mouth
and then he said then he heard
the voice about an eye so now it's not
just the angels he's hearing
now he's hearing god himself speak
and he's perfectly clear what god is
saying saying whom shall i send
and who will go for us and then i
answered and i said i'm right here i'll
go
god he's able to have a conversation
with jehovah
and then he says and then yehovah gives
him specific instructions of what to
tell the people
and i'm sure that yeshua yahoo followed
this out to the t did exactly what he
was told to do but he's able to have a
conversation with god
what language were they speaking did he
have to suddenly learn
a heavenly language in order to
communicate with god and understand the
angels
or was the language that he spoke and
the covenant that god has with these
people
did he give them this language so that
they could understand and praise him
accurately now he says so the
conversation goes on there
but i wanted to go now to this and this
is my last uh passage
of customary zephaniah so the notion

that well if god is going to give us a
new language if it's coming from god
it's going to be super new
so we can forget all of these languages
on the earth uh i contend with that
because here if we actually read the
passage he says
for then at this time will i turn to the
people
a pure language it's not a new language
it's a pure language so he doesn't say
nowhere in here does he say
at this time i'm going to give the
people not only a new language
but a super new language you know he
says
language which you can see one of it is
to
to cleanse to clean so barrar
is it's a chosen language it's a bright
language it's a cl it's a polished
language
so isaiah was in heaven and he was
perfectly capable of
understanding and conversing with the
other beings in heaven including god
himself
but the language that he is using and
that we are using now
is not a pure language how it's written
down
god is going to give us a purified
language and in fact it's not a pure
language as well because
aramaic has crept into it some
babylonian words have crept into it
so the language is polluted but the
language itself
isaiah understood in heaven it was being
used a language
that was being used in heaven isaiah was
perfectly fluent
in that language so it's not a new
language it's a purified language

why that they may call upon what why is
he going to give them this purified
language
that they may call upon the name of
jehovah
to serve him with one consent so as the
whole world
comes flocking to mount zion being
instructed
by specifically the tribe of judah but
all the tribes of israel
which is that whole operation being
overseen by the first fruits harvest
as the whole world now is really at one
and comes to praise god it's important
that they have a language that does not
contain filthy concepts
that you're not you're not combining
filthy concepts with the holiness of god
that the language will be cleaned up uh
filthy satanic concepts will be removed
holy high righteous
concepts will be embedded we think with
words which is why
um the current regime that we're living
under
is removing words from our vocabulary
we're not allowed to say certain words
soon the the name of christ will be
against the law
because we think with words words are
the tools with which we form thoughts
and so taking these words out of the
language means we can't think like that
anymore
putting new words in the language uh
cisgender
uh tren what what what are these things
they contain concepts that now you and i
entertain
that we would have our imaginations
would have never taken us there
but that's the workhorse of language so
god is going to purify the language

so that everybody can praise yahuwah
that's his name and the whole world will
know his name so i would
encourage everybody to get comfortable
with the hebrew names you know just this
week i had
twice this week actually this weekend
last week i had somebody uh
one person referred to me as andre last
week this week somebody referred to me
as
andrea immediately i correct them that's
not my name
my name is adrian thank you and i had to
correct one person a leader publicly i'm
just like no that's not my name
and so names matter and god changes
people's names and gives names for a
reason
and i think we have to have a great deal
of respect for that so i apologize if my
digging into the hebrew makes you
uncomfortable
as i mentioned we're students and that's
in my view that's the only way we can be
effective teachers the word of god has
to be alive it's like
running water and every week that i come
before this camera it has to be running
water hey this is what i've
this is what i've received this week it
can't be like stale
stagnant water that hey this is what i
received 50 years ago
and i'm just going to dust it off and
give it to you again so
sorry for that i think it's a very
important uh concept i went on a little
bit long
but uh i want to make sure that i did
that that i did address it
uh sorry password your thoughts and
comments and then and then there's
another question that i hope you'll

address next

uh yeah for sure uh so uh definitely uh
um i'm not a language expert um i do use
drugs

i do see the value for sure and use
strong's quite a bit in my in my
speaking

it's uh the english language is
as you've mentioned is such that it it
does not get the point across it's i can
go as just as basic as the word love or
the word judge in the greek scriptures
yes and as as

society today changes you mentioned all
the changes in in society today
never mind new words adding changing the
meanings of

current words we know uh to completely
change those meanings

yes is is also that so

i definitely appreciate uh um um
learning about god uh in in that way uh
uh the the hebrew names issue is
something that goes on with that goes
you know does cause some confusion and
some angst in people

um and i think in some respects where
people

there's a hebrew movement that bothers
some people and i think

you've addressed that that's not where
that's not your purpose here
of of getting into that um and you know
to john 17 verse 3 tells us that you
know

to know god is eternal life and um
he reveals himself

to us in those in his names he is the
god who heals he is the god
who who keeps covenant he is the god who
who

is our banner uh all those sorts of
things so i definitely appreciate the
studies that you've done on that i

i can't uh um that's not my area of expertise right now hopefully i will get some time to look into that though yeah very good appreciate that and just a question here from steven scale which i really appreciate isn't this a vision though if jehovah gives isaiah a vision wouldn't it be in whatever language isaiah understood that's a reasonable question and then backing this up uh was isaiah literally in heaven since yeshua says in john 3 13 no man has ascended into heaven i i take your point uh brother stephen i think yes it's a vision but it's a it's a reality it's uh you know i think john john had a vision but but there's a reality there as well he really saw the throne room and and god made that available to him i think god really made the throne room available to isaiah but that doesn't mean i i think i take your point isaiah does not necessarily have to be up in in heaven he's on earth but he's having this vision revealed to him much like when christ was uh transcended with the elijah and mooses uh the transfiguration and that vision was revealed to peter and john that that's real like that that that's how these men are going to look um but it was it was a vision that god could kind of fast forward the future i'm not sure the details of it but i don't think there's this sort of like you know we we speak a language in heaven and then we're just going to speak chinese because uh isaiah speaks chinese so let's just make

it available to him in chinese
i i really don't take that here i see
when when god
and proof of this to me is the whole
world
is going to call upon the name jehovah
how they write it
what scripts they'll use to write it
that's a completely separate
shepherd issue and that script whatever
it is is going to be a pure language
but the the name how it falls on the ear
yeh that's his name for eternity
and so therefore that says to me the
language is hebrew it needs to be
cleaned up
it needs to be purified but the whole
world is going to call him jehovah
and there's meaning in that that is not
translatable
so pastor murray sorry were you going to
say there's another question that's sort
of related here
yes so just before we go there i just
wanted to address back to the first
question
about the timing of pentecost there are
still some questions out there i don't
want to address them here
uh um with regard to some of the
scriptures that were used and
and uh some other points to them what i
what i would ask
uh is you know those folks that uh have
put those comments in there if you can
reach out to me
um what what i'm really looking for and
what i haven't seen in any of the
comments or the questions
is proof from the scriptures that we
need to that it should be the other way
that it that we should be counting
from um i i i said at the beginning
i can see the logic in both uh so the

scripture that we used
uh is used by the church of god movement
generally speaking not just ours
to to help uh make that decision
uh because it is so because it is a rare
occurrence where the the sabbaths fall
that way and part of it has to do with
with postponements and all those sorts
of things and you talked about needing
to purify the language
god will i suspect and i'm just speaking
my own opinion here i suspect god needs
to purify his calendar as well
so um what the the church does need to
make a decision and he uses these
scriptures for that
what i haven't seen and i'm asking is if
there is
actual here's why we need to keep it um
using the sev the seventh day of eleven
brett as day zero
um not that i can't yeah we can we can
poke holes in in the scriptures isis but
but let's find some
uh some evidence some real yes
i would appreciate that from from our
brethren great great point there was a
question here
um just very quickly the question i
wanted to raise next
customer which was also raised was um do
we
so there's a little bit of concern that
when we speak well i might say wow you
know pastor murray's
sermon last night last week was very
profound i'm going to build on
it or you know you might say adrian's
message was profound jan might say your
message was profound i was like
is every message profound are you guys
just doing this not to hurt each other's
feelings
and also do you collaborate beforehand

do you tell each other what you're going to speak about and organize beforehand so if you could comment on that there is a question

here um do you have proof that the greek evolved from hebrew so i have to go back into my my text but i'll just show you here very quickly uh just so you get the idea um so this is the evolution of the alphabet so this protocyanatic this is the this is an example of the um paleo hebrew where the symbols of the letters so for example this is an ox's head and so these were the canaanites who developed this language uh this ability to do this alphabet where they said that you know we need to write it down so oh oh well let's say the word is actually ox i don't know what their word was but that makes to start that word you say ah ah so they drew the head of an ox and that's how and then the ba ba they drew a house what a house looks like so so in hebrew it's uh bait but whatever the canaanite language was it was maybe similar to bait so they drew a house and so you know for for i they drew an eye and so this is how this is how the language they just used symbols of what they knew and they took the first sound of that symbol to say that that's what that means that is what that's what the paleo hebrew looks like the phoenicians then borrowed that and made it more symbolic they took less of an illustration of the uh the

sound or the animal or the object and
more symbolic
from this now you turn this ox head on
on its side and you're beginning to see
how the greeks came up with the alphabet
so from the
aleph bet to the alphabet which
ultimately comes into the
english language the the modern language
so all of this goes
all the way back to the invention of the
canaanites
of how to write language and then the
hebrews then took this up
and then developed their paleo hebrew
and then the greeks
developed developed that and then we
have the romans and the english
building on the um
building on the work of the greeks so
that's just a you know a quick example i
i
could probably find a a better uh path
but i think that's pretty good
how you see these these cane knights
were very very clever
to come up with a way of of having
written script in an oral culture
and then the hebrews took that and built
the hebrew from it
and then the the um
phoenicians the greeks they then and
then to the romans that went one way
and then from this um paleo hebrew
we have the uh the the modern
even now we have modern hebrew but even
before modern hebrew
we had the uh so paleo hebrew then there
was the second generation hebrew now we
have modern hebrew
uh so that hebrew language is following
its own path of evolution
but our english language today can be
traced back to hebrew as well

so uh pastor murray uh the question
around um
i think it was two part it was uh you
know do we collaborate beforehand
and is every message profound you know
are we saying that just to not hurt each
other's
feelings yeah so let me let me uh
interesting question
um pondering it as you were appreciate
the time that you took
with the album um
the uh i think i'd like to answer it if
this way um
and maybe offer some insight into what
our viewers may not know
um first of all within the cgi ministry
um we practice a couple of concepts one
is called servant leadership
in and that's uh taught to the the
eldership it's uh
that we we are servants in our we're not
we're not authoritarian we're not
uh kings or caesars but we're we're
servants in ministry
um the other concept that we have found
is the morality of eldership and the
training goes through
all of the new testament examples of
everywhere where paul raised up churches
and there were elders plural in each
city
which really serves to protect the
congregation
and protect the the ministers themselves
um
it saves saves me from getting a big
head because i work with you
it saves both of us and likewise because
we've got uh
brother jim french um and we've got our
deacons
uh uh david and jan um
uh so so we put that's one concept

those two concepts that we practice here
um
the other thing another thing i'd like
to mention is that our services and our
studies
um especially our services uh i know
we've been locked down
and for the last 14 months and we
publish our services and that's
you know we're blessed to have that
ability
the technology that you have at your
disposal allows us to do that
but really our services first and
foremost are for our congregation
uh that's where that's where we have
oversight it's
we pastor our congregation that we that
we are able
to uh uh stream or
uh live stream our service and allow
other people to listen in
that's a blessing we certainly love to
be able to to serve in that way
but our messages first and foremost are
for our congregation that's where we
have
that's where we have oversight that's
where we've been assigned to
um but that's our main task is to feed
our congregation
for our service um the third item that
people may not
may not realize is we actually have
following the service we have an after
sermon discussion
and that's where our congregation comes
together on zoom and it's not just the
zoom conversation
when long before we were we were forced
out of our live services
we would have these after sermon
discussions and it really allows for
an interactive discussion with our

members to talk about the sermon
to you know follow up points ask
questions um and we get into
you know 60 90 minute discussions about
these things and
quite often what happens here in in this
interactive
session is ideas come up something comes
up
in fact i know for a fact that this
week's sermon is part and parcel
of that brother jim is going to be
giving came out of the discussion last
week
so we've got a lot of factors here where
we where we work closely together in our
congregation we practice concepts like
plurality and eldership
servant leadership we involve the
congregation and in these
in discussions we have an online
discussion feed called slack that we use
all the time
um so quite frankly yeah we are actually
always discussing things um and i know
it's not
typical of how typical church of god
congregations operate they operate very
hierarchical
you know some and i i've experienced
this you can't even pull out your bibles
in some of these places but
i've experienced that as well so um
um it works well for us uh are we
perfect no
um are we trying to uh pump each other
up
no uh but um
what if i use the word profound too much
uh maybe i gotta find some other
adjectives like yes
uh but um um the other thing i would say
is
i sh i think it would be great if all

sermons were profound i mean that's what we're here to do right is to just to tap the mind of god this is this is not us speaking it's god speaking and i understand where where the question is coming from um it's certainly i've been around the the church of god movement i grew up in worldwide all those sorts of things it's um but what we do have freedom in cgi is to establishing a local culture and that's all really we've done is established right we're not trying to enforce we're not trying to force it on everybody else it just works for us and i just want to comment just to clarify in terms of sermon content we don't typically talk with each other about sermon content we talk a lot even with our congregation and as murray said that might inspire us to go deeper in a certain angle or certainly certainly we leverage each other from week to week and you know jan might say something that murray builds on murray might say something that hey i think i can do something with that so that certainly happens just this past two weeks however and this does happen from time to time uh two weeks ago uh murray and i happened to be walking together at the same time for exercise uh and so we were able to just connect and talk and um i shared with him you know this is what i'm thinking for my next sermon

it's sort of a very big
topic and i'm i'm trying to get my head
and my arms around it
but i'm wrestling with it and i just
wanted to kind of bounce it off him and
see what he thought
i don't usually do that nor do they do
that with me
uh and same with uh my deacon jan last
week i got to speak with him
and again just because it is such a
difficult topic that i'm trying to tame
i just want to kind of bounce it off him
what do you think but that is unusual
normally they don't know until until i
publish the title
or they publish their title and we put
it in our order of service
i usually don't know what they're coming
with next uh but we do talk a lot
in that way there was a feast a few
years ago
in collingwood that we hosted our
congregation hosted
and we set a theme for the feast which
was unusual
and the theme was that others may live
that we wanted to
really focus on as first fruits this is
not about us
we we are taking up this cause and this
mission
wholeheartedly that others may live and
so every sermon
during that feast all we gave was just
the theme
and you know men could go any which way
they wanted to
on that so that is really good um
just very quickly murray i don't want to
distract you but there was just a
couple of comments here very interesting
comment from sister donna
i learned that it's actually a curse if

your name is not to be spoken or blotted
out

that's fascinating you know so we if we
stop or prevent the holy name of god
from being spoken like the jews are
doing that the rabbis i should say not
the jews

that is dangerous territory uh
stephen scale says do you think john got
the revelation in visions in hebrew and
then recorded in greek

i absolutely believe that i believe that
it was in hebrew

and then recorded in greek greek was
sort of it's like

everybody speaks english the lingua
franca it's just easier to put it in
english

everybody can understand it that way but
that doesn't necessarily mean that i
received it in english especially if i'm
trilingual

[Music]

um

okay here this is uh yeah so here so the
name is hebrew but then it's translated
to great great example that's fantastic
uh that is great very very good uh
pastor murray back to you that was it
that's all i really want okay yeah

um i definitely appreciate this the the
the question but uh

you know uh um every congregation here
is a little bit different and we uh

uh do our best and you know as i said
we're not perfect we're

we're still learning so okay so there's
two more questions or

two more there's multiple questions but
two more two

two more brethren that raise questions
these are big ones um i

i was prepared to talk about them

tonight if you don't mind pastor murray

you're willing to come back
next week and we can just continue yeah
uh so let's uh let's do this and then um
there's a question around babylon and
assyria
being destroyed together there's a
question around the identity of the
beast could it possibly be
america uh there's some question around
isaiah 10 and 19 which is related
and then there's a question that's not
really related to the study of isaiah
but we can certainly
address it here and it's that uh are we
as first fruits
going to be raptured on pentecost
taken away marry christ be instructed
and then come back with him on trumpets
to then assist him with the fall harvest
so i think those questions uh will carry
them over then
to next week and i think that will make
for an interesting discussion
i don't know if there's anything else
that's uh simpler uh pastor murray that
you saw
that we might be able to didn't really i
i didn't really again
you know definitely appreciate uh uh the
many that follow us
and the comfortability with asking the
questions we really appreciate the
opportunity to do so
and uh you know um especially regarding
the the the first question regarding the
time of
pentecost um that's just kind of where
we're at right now
certainly i'm i'd love to hear some some
some feedback for the other side
uh where you're coming from right and um
scriptural scriptural there
i i'm certainly open to it to uh to
hear hearing where your thoughts were

and i think uh just on that you just reminded me of a couple of things one is um when we started our congregation in burlington we created this after sermon discussion and the premise when we originally created it it sort of uh served another purpose that was unexpected but the original purpose was there may have been something that was said during the sermon which was questionable and our premise was no one is above the word of god if i'm standing up and i'm speaking for an hour and i'm saying thus saith the lord and the lord actually didn't say that we are a room full of adults we're christian adults here we are all baptized we all have the holy spirit we're empowered by the holy spirit i don't have the right or the authority to say thus says the lord to holy spirit filled people when the lord actually didn't say that so so the after sermon discussion was a protection mechanism for the brethren should murray and i get up and say something with that which actually isn't scriptural it was a hey everybody be comfortable we're all christians here we were all empowered by the holy spirit sort of a first corinthians 14 anybody can be inspired to speak and question and teach in that after sermon discussion so that became part of our culture that we are scripturally based and everybody who's holy spirit filled has the right to ask questions and probe and say hey what about this

an additional benefit that we didn't anticipate was what murray was talking about was the digestion of the material that murray's sermon last week for example i'm digesting it but in our after sermon discussion when i hear how other people are digesting it and particular points that he made that really impacted some of the brethren i'm like wow that didn't really impact me that way um or i i kind of missed that or i caught that but it didn't affect me the same way all of that helps us to digest it's like sort of a collaborative digestion process and to remember so there's that the other thing that i wanted to mention pastor marin i think you'll you'll remember this when we started our congregation it started with 12 people 12 people 3 families 12 people half of the people were adults and half of the people were children and some were very young and so as we started the congregation and we you know were teaching we realized half our congregation our youth our children we've got to serve them as well and so we started a youth study and we looked at what was there and we just said you know it's not going to be very helpful to teach them about daniel and the lion's den this week and noah and the ark next and then adam and eve and this sort of ad hoc sporadic way of

teaching

we said we need to teach them in a way
that they can grasp

and remember and what we said is what
they need is narrative

they need to understand the story arc of
the bible and if they understand

the arc of the bible the narrative then

when you say daniel and the lions then

when you say noah's ark when you say
anything

they will know exactly where that fits
in the story line

so that's what we did from week to week

and we said we said you know

the the hour before services will be for
our youth

all the adults came too and so every

week we had everybody but the first part
of our service was

aimed for our children and then we had
the formal service

and everybody benefited because we took
the store

we structured the whole all the youth

lessons were structured as a store as a
continuing biblical story

and we sent out the homework ahead of
time they came they were ready to talk
about it

and i think and maybe i'll get your
comments on this customer

i think that was so powerful not only

for our youth but for the adults as well

and and this is how we come now i think

god is blessing us in a way that we come
every week

tackling the scriptures wrestling with

the scriptures trying to understand the
scriptures

and just understanding even more deeply
this biblical narrative

yes sir i absolutely do remember that

and you know it was outside of the

regular service so we involved some of the other parents and everybody took turns uh teaching and brought their own perspective and uh you know we did it for five years and um we would revisit as you know we did the old testament one year for 40 weeks then new testament the next year and then we'd go back to the old testament and uh revisit it and visit the same topics dig a little deeper and and you know i think we did the old testament three times and every single time it was different and yes so um yeah for sure and i think that point as well that that's what being a good student is as that happened to our kids our children it happens to us as well that when we come back and we revisit material that we've gone over before the fact that we now have a grounding in that material means that god can give us more to him who has more will be given and as we have more and then we come back to it now we can pull back more so to me you know i'm trying to put these studies in the archive because i understand what's coming in the future and i don't know how long i'm going to be around but i want you know that there's some cracking of the code of these books that later on when we come back to them when the world has changed and we're seeing like i'm just gobsmacked at how fast our world is changing and particularly what's happening to america i am astonished everybody accused me i should

say people accuse me of being political
oh you're being political no
i don't care about politics i do care
about prophecy
and and the the place of america in the
world and its collapse
is highly prophetic especially for
jerusalem
and the middle east is is blowing up the
middle east i should say is heating up
it's about to blow up
it is heating up because of the
irresponsibility and the the mischief
of this current administration i care
about prophecy
and i i i've warned but this this is
going to get
ugly the the guard rails are being
removed there's no breaks
and it's full speed ahead what could
possibly go wrong
uh so you know as we go back over these
as the world changes
and we you know now that we understand
isaiah more i wish we could go
start psalms all over again you know
when we finish isaac rather than
continuing in psalms
let's go back to psalm 1 because now
we're going to have a completely
different person a deeper perspective
and then when we finish psalms
let's go back to isaiah 1. and we could
just be going back and forth isaiah
psalms isaiah psalms
to understand why christ when he was on
earth
quoted from these texts so frequently
but i think oh yeah i studied that you
know got it no it's deep
and we have to keep going back and
putting down these layers
[Music]
yeah as you said uh um you know

i think of you know hebrews or luke and
axe all those sorts of things to go back
and
and have a look at uh revelation be
great to go back and do it again
this instruction is to read and keep
reading yeah
and the world is changing so fast in
fact uh you know as we speak
uh he's addressing the president is
addressing a joint set of
uh session of congress and uh
spending a lot a lot more a lot more of
our of their the money uh
as we speak so who knows who's who knows
what's going on right now the uh green
new deal and all those sorts
yeah yeah let's just keep printing this
nation into oblivion that when this
thing collapses it's to be spectacular
i just saw in the news as well this
evening pastor murray i don't know if
you saw it that they've
uh they've raided rudy giuliani's the
former president's lawyer they've raided
his home and they've taken out all of
his electronic devices
you know in in communism they'd say um
show me the
man and i'll tell you the crime they
they want to lock these people away if
you oppose them politically and the
founders of america did everything they
could
to have checks and balances all the
checks and balances are being removed
and and and the marxists are controlling
everything it's it's going to be
spectacular
yeah yeah so yeah look forward to next
week and
okay i just a question came up that we
can tackle next week i always thought we
are spiritual israel

not physically connected however ezekiel

47

22 and isaiah 56 3 suggest that we are
also heirs and physically connected to
israel your thoughts

so sister donna we will look at that
next week

and then there's a comment here from
brother corey i grew up in the year
year and cem cgi group and camp brought
me back to the word

see i'm not sure what the yea is do you
know

uh no i i

no no you youth evangelical association
it's true it's it's ringing something
but not enough for me to say it publicly
so

so so praise god uh cem and cgi groups
and camp brought me back to the word if
it wasn't for being raised in the word i
would still be in the world and okay
with that brilliant god

god be praised very very good pastor
murray thank you so much for your time
uh i'll tell you brethren uh one of my
high privileges and honors
is to to work side by side with pastor
murray

a very very special man very dedicated
man and i just can't imagine
this ministry without him we have our
brothers jan

and jim as well we have a beautiful
congregation and now virtual
congregation that supports us i received
two beautiful cards this week
uh it's it's a tough road but it's so
fulfilling and you spoke about joy
you know and on sabbath yeah no matter
what

this joy that we carry can never be
taken away

and and it's because of this joy that we

can go into these difficult scriptures
of yeshua yahoo these are tough
scriptures
he he was in opposition to the
the king of the kings of judah and and
all the leaders of judah
it was tough jeremiah was even worse
and yet they had this joy of the lord so
very very good let's just let's end
there
go ahead and uh definitely uh we
appreciate all the hard work i don't
know that anybody knows all the hard
work that you do behind the scenes but
uh
it's definitely appreciated and uh it's
a pleasure uh
pleasure walking beside you and and uh
as you mentioned deacon jan
uh jim and uh david townsend as well
yes that's right god be praised thank
you brother thanks brethren
jesus christ is lord amen
you