

06-Joshua-Q&A-Transcript

0:42: Well, greetings, brethren.

0:43: As you can see, I'm joined by Pastor Murray.

0:46: Greetings, Pastor.

0:47: Greetings, Pastor Adrian.

0:48: How are you?

0:49: Pretty good, really good.

0:50: Great to have you.

0:51: Thanks so much for taking the time.

0:53: So, greetings, brethren.

0:55: We have finished, officially finished the book of Joshua.

1:00: So what we wanted to do today is just give you the opportunity to chat with us, ask questions.

1:07: We, we do have a couple of 22 questions so far that are fairly Substantive, so we'll get into those.

1:14: And then we'll look in the chat.

1:16: If you have any more questions, you could load them up in the chat from now.

1:20: And it doesn't necessarily have to be on the book of Joshua, that's ideal.

1:25: But, any recent sermons we've given or other studies, if you want to comment or question.

1:31: We can look at those.

1:32: I'll open with a word of prayer, and then, Pastor Murray, if you don't mind, brother, I'll ask you to maybe, I, I've already given a summary of, of the book of Joshua.

1:41: Maybe just your thoughts, on the book would be awesome.

1:46: Loving Heavenly Father, we bow before You, Lord.

1:49: We're just so incredibly privileged.

1:52: It's just amazing, Father, the, the darkness, the confusion, the chaos.

1:57: The uncertainty, the just.

2:02: There's lack of any moral fiber that's in our countries today.

2:08: The the deterioration of the moral fiber of our countries.

2:13: And yet, Father, you've chosen to handpick us.

2:17: to open our hearts and our minds to Jesus Christ.

2:21: And to put that desire in us.

2:25: To study your word and to want to understand your word and to want to be filled with your righteousness.

2:32: God, it's a gift.

2:33: We thank you for it.

2:33: We acknowledge it.

2:35: It's not our righteousness, it's the righteousness of Christ in us.

2:41: Thank you, God, that we're on this journey together and we're all growing in the grace.

2:47: And knowledge of our Savior.

2:49: Father, we praise you, we thank you so much, and we just ask now that you'll bless this, study, this final study on the book of Joshua.

2:56: We just thank you that we've been able to go through it line upon line, and we've learned so much.

3:02: Father, we praise you, we, we thank you, and we pray, Father, for a greater faith.

3:09: Deeper conviction and greater love.

3:12: We praise you, Lord, and we pray in the mighty name of Yeshua Hamasak.

3:17: Amen.

3:18: Amen.

3:19: Yes, brother, your, your thoughts.

3:21: I, I did, I did find the book of Joshua fascinating, as you know, we, we've done judges.

3:26: And if we had done it in order, we've done Joshua first and then judges.

3:31: But it's kind of cool knowing the state of Israel through the book of Judges, and now studying Joshua to see what actually led up to that.

3:41: But I'd be curious, I'm sure the brethren are curious, just your thoughts on the book.

3:45: Yeah, interesting, point that you just made.

3:48: I actually had that down as a quick note to talk about because I think that several years ago, in one of our congregational discussions, I think I brought up that, how I like to read a novel is I like to jump to the end and then go back and read, and read it again.

4:02: So, I found it interesting to, study Joshua after already seeing the outcome in Judges.

4:10: I thought that was, that was particularly interesting.

4:13: provided a different, a, a different mindset on that.

4:18: now, I guess from a high-level standpoint, I guess where I would start from, from how it impacted me was, To see, view it through the lens of covenant theology.

4:31: I know it's something we talk about all the time.

4:34: Sorry to interrupt you, Murray, but I realized that I always ask you to see if we're coming through loudly and clearly.

4:40: I forgot to do that.

4:41: Oh yeah, right, yeah, I assume.

4:45: I've got my iPad up too, and it looks like we're coming, video looks good.

4:49: I don't, I just hopefully someone can, mention that it's, the audio is good.

4:54: Sorry about that, but that is interesting that you, when you're reading, when you read a novel, you wanna know, you wanna know how it concludes so that you can then understand the threading, everything that's gonna lead to that.

5:04: Yeah, yeah, it's a little different, but that's kind of how, that's kind of what I like, and I think, viewing Joshua through the lens of, of already studying judges, is, was interesting, and you know, we have, we haven't studied Deuteronomy, at least line upon line yet, even though we, we kind of have throughout the, all the studies.

5:24: Sorry, go ahead.

5:25: And, and I just, your approach to novels, I think you, when you do it that way, you don't read over details because now you understand cause and effect.

5:34: You, you see the effect.

5:36: So you can pick out the causes.

5:38: I, I've never really thought about that, but yeah, that it's, it's interesting, Yeah, good point, very good point.

5:45: you know, getting back to covenant theology, I think, you know, going back in all the years in, the, the, in the body.

5:55: Before we really understood covenant theology, I think there are a lot of Joshua.

6:01: Doesn't make sense or why waste so much paper on some of the details that are in there, especially about the, the, the dividing up of the land, into all those specific cities.

6:15: you know, I've seen attempts, at people who don't understand covenant theology through some sort of biblical code that they're so the letters line up in a certain way, and that's kind of the only thing that might make sense.

6:27: I, I think when you put on the covenant theology lenses.

6:32: it's much easier to, to accept and see how, why the detail is in there because.

6:38: The land is so important and how, how it is given to Israel then is how it's going to be matched and those sorts of things.

6:45: So I thought from a high-level perspective, it was very interesting to read the book through covenant theology lenses.

6:54: that, that would be my first comment.

6:56: Yes.

6:58: And I think, just as I think about that, the The fact that we didn't see covenant theology before, it's fairly recent for us, let's say the last sort of 10 years.

7:11: You wonder how, once you see it, you can't unsee it.

7:14: And you, and you kind of wonder how did we miss this?

7:17: Yeah, for sure, it's like, it's like one of those.

7:23: Pieces of art or a 3D piece of art that you go for a lifetime not being able to see it and as soon as you see it you can't unsee it or or or a particular logo or something that I was gonna say the FedEx logo, the FedEx logo yeah first time somebody pointed that out to me and I can't unsee it anymore exactly, exactly.

7:41: So, so I think it was.

7:44: And in saying that, it, it goes to show why the importance of covenant theology, things just, you know, many years ago we talked about the narrative of the scripture, and it just, it just adds up a whole lot better.

7:57: Things make sense.

7:58: you, and as you've said many, many times, you can go anywhere in the scriptures and just slot it in and it makes and makes sense, right?

8:05: And, and you just, you just touched on the land, which I think even people who maybe brush up against covenant theology.

8:13: Even maybe even preach on it, they miss the importance of the land, that it's not just the covenant between God and His people, it's God, the people, the land, and His laws.

8:26: All of this is packaged together and you can't, you can't separate it.

8:31: Exactly, and, you know, it's, it's, it goes all the way back to Genesis one in the Garden of Eden, so this wasn't something that, got made up in Exodus.

8:41: This goes all the way back, right?

8:43: So it tells one story, absolutely, absolutely, and you know, if you're getting into some of the details, stuff that stood out to me, I thought it was really, really interesting to see the, the, burnt offering that became Jericho.

8:58: And all of that meant and how that fits into, into the law and into the Torah and, you know, down the road you saw how God protected that decision by not allowing others to build on it.

9:14: what's other stuff that, and you can jump in anytime if you wanna, talk.

9:20: Yeah, I was just gonna say, in the chat, Brother Nate, he agrees that, covenant theology just makes everything fit.

9:28: Like all of a sudden, every, all the pieces just snap into place.

9:31: But equally important, he says, replacement theology throws scripture to the wind.

9:38: And it is, that is so true.

9:40: So, we, we need to understand that it's not just, oh, I believe in covenant theology, but you, you believe in replacement theology, 6 of one, half a dozen of the other.

9:49: It's not like that at all.

9:51: It's we need to understand how blasphemous and how offensive replacement theology is to God.

9:58: That it's not, it's not a laughing matter, and that covenant theology, on the other hand, upholds.

10:05: The faithfulness of God.

10:07: And I, I, I've been misquoted as saying that God is unjust.

10:11: I've never said any such thing.

10:13: What I have said is that we cannot expect God to be fair.

10:18: God has mercy upon whom he has mercy.

10:21: He's just and he's righteous.

10:24: But if we try to position God as fair, then people can just pull us apart.

10:30: and so, and I've heard people say that, that God, we can rely that God is fair.

10:34: No, he's just and he's righteous, but he'll have mercy upon whom he'll have mercy and whom he chooses, he, he doesn't choose and then unchoose and then choose again and swap.

10:45: Once he chooses, that's it, and it's for eternity.

10:49: Yeah, 100%.

10:50: You know, we've said that for quite a long time.

10:52: The concept of fairness is found nowhere in scripture.

10:56: and, you know, we make mistakes by trying to read back into the scripture our definitions of, of words, right?

11:03: I mean, we're seeing today how the Marxists are changing the definition of words and, just in society here, but, you know, replacing theology and And that those, those different interpretations do the exact same thing, right?

11:19: They, they, they, do not use the, the meanings of the words that the writers of scripture intended and, and wrote with.

11:27: And I think you raised a really important point here for all of us to be careful of the infiltration of Marxist ideology into our congregations, into our thinking.

11:39: So, this diversity, equity, and inclusion is all about the human need for fairness.

11:47: And the Marxists are exploiting that sort of natural inclination we have that things should be fair.

11:54: We need to be careful about that because then that leads to covetousness, it leads to violence, it leads to oppression, but we don't realize it when it's infiltrating our thinking, we don't realize how insidious it is, cause it, it sounds nice.

12:08: Hey, everything should be fair, you know, not just equality of opportunity, but there should be equality of outcomes and we need the government to mandate that.

12:16: And so I think then that gets into our reading of scripture where God, we demand that God must be fair.

12:21: We want to make God in our image instead of seeing Him in the pages of the Bible for who He is.

12:27: Yeah, you know, Jonah is a great example of someone who battled, that concept.

12:33: he didn't think God was being fair.

12:35: And, You know, it was throughout, throughout his, that entire book, he battled that, that concept, and I can't anywhere find in the scriptures and if anyone out there can Can guide us differently, I'd be happy to take a look, but I do not see, I do not see fairness anywhere in the scriptures, at least might be implying this with his last comment saying, God makes it rain on the just and the unjust alike.

13:02: So maybe people would derive from that.

13:04: See, God is fair.

13:04: He makes it rain on the just and the unjust.

13:08: I don't think that that's what Christ was teaching, that God is fair.

13:12: He's teaching that there's just the, there is the creation, people live in the creation and when it rains, it's not gonna rain on one part of, you know, one person, but not on another.

13:23: Everybody gets the benefit of the rain that's in that particular location, but God will act, and he will act to preserve his faithfulness.

13:33: Yeah, good, very good point.

13:34: You know, the only times he steps in to counteract the comment that Nate made there is when he needs to direct things to make sure his plan comes to fruition, like providing darkness to the Egyptians but not in Goshen to Israel.

13:53: but generally speaking, beyond that need, when it got dark, in Egypt, it got dark in Goshen.

14:02: Very good.

14:03: you were gonna say, I think I interrupted you actually.

14:05: You were saying other thoughts that you had on Joshua.

14:08: Yeah, just, just some of the, now that we've gone through kind of the overarching concepts, you know, some of the details that we pick up on going through that, stick out to me, the, the burnt offering that became Jericho and how God protected that, that, first fruit offering of the city, even down the line by ensuring that no one was allowed to build on it, That stood out to me.

14:32: other things that stood out to me, was, you know, the Ark of the Covenant leading Israel into the promised land and how, you know, God's, God's, structure is always in place and you can see that, and his law going in first and leading Israel in.

14:51: the, the, defilement of, of the Canaanites going all the way back to just following the flood.

14:59: the, the, I think it was just following your trip to, to England that you, you understood and, and taught us about the, the good and greatly cities and how these were, these were advanced peoples, not, cavemen like we, we tend to think.

15:16: I'll tell you what, Murray, that blew me away, how sophisticated and kind of when you look at the arc of history.

15:23: We're not really that much more advanced than they were 5000 years ago.

15:29: you know, the technology now, I say in the last sort of 50 years, the technology really has accelerated, but take the technology away and just urban planning and city life, etc.

15:41: it's very, very similar.

15:43: Yeah, you know, my son and I talk about that frequently, and, even just over the last few months in regard to this study, just, we haven't been able to replicate even building the pyramids, or even understand how they did.

15:57: We've got guesses maybe, but, you think, would think with all the technology and, and brainpower we have now, we can't figure out what they did back then.

16:07: Flies in the face of evolution, for sure, it does.

16:11: and then, you know, the, the, the detail that goes into the distribution of, of the, of the land, specifically that, the Levites got the cities and suburbs to, to, give them an opportunity to be the educators and, and, and the leaders, from a spiritual standpoint in all, in all of the, all of the, the tribe, the tribal provinces, but not, not the land they were looked after, of course, by, by the other tribes.

16:40: And then one other, one that, just worthy of pointing out that really stood out that I can't recall really seeing or maybe grasping the way I do now.

16:50: And that's in Joshua's final statement where he, 3 times told them to put away the idols that they are still carrying, which I never saw that, before, never, never really grasped that.

17:03: That was, that was pretty stunning to see them taking, especially understanding that they were the 2nd generation.

17:10: That God.

17:12: snuffed out their, their, their previous generation because of their idol worship and their disobedience, and they still carried that on.

17:21: that was, those are some of the, the, the, the, finer points that stood out to me in this study.

17:27: Really great, that serves as a great review for all of us.

17:30: And I think you're right that, that chap final chapter where I think every Christian, every believer knows the phrase, you know, as for me and my household, we will serve the Lord.

17:42: But when you read that in context, that is quite the statement.

17:46: He, he's basically separating himself from the idolatrous, the idolatrous, Israelites, he's saying, and then he even tells them, you cannot serve the Lord.

17:55: You don't understand this is a covenant, and he is jealous.

17:59: You're, you're entering into a covenant where there can be no unfaithfulness.

18:04: You don't get it, OK?

18:06: You, you, you're witnesses against yourselves.

18:08: You've said you're gonna, you're gonna serve them.

18:10: You're going to be in this covenant faithful relationship, and I'm telling you, you can't do this.

18:15: I, I've never seen that before.

18:17: Yeah, absolutely, for sure, you know, always been one of my favorite scriptures.

18:22: I have a tie that has Joshua's statement on it, and it, you know, I, it always in my reading of it, and obviously I didn't, read it as finely as I should have, but I saw it as a As a almost like a, a political rally type of speech where he was rallying them to, you know, we will serve the Lord.

18:41: He was, it was the opposite of that.

18:42: He was, I can speak for myself.

18:45: You guys are not on, you guys are not on, on track.

18:48: And yeah, I can't speak for you, but I'll tell you, this is, this is where me and my family are.

18:53: the other thing that struck me was, With the Battle of I.

18:59: That it was one person's sin.

19:04: that caused all of Israel to suffer and put all of Israel in jeopardy.

19:09: And I think sometimes we don't realize that, that we can be in a congregation and be doing wrong, and put the whole congregation at risk.

19:18: And, and therefore, the leavening is a congregational responsibility and duty.

19:24: It's not just something that we can just ignore when we see leaven in the congregation.

19:29: Yeah, for sure.

19:30: you know, a couple of comments that come to mind as you say that, that, goes against the concept that God is fair.

19:38: so how can you hold the entire, assembly responsible?

19:42: And even further, how can you hold Aiken's family responsible and kill them, if you don't understand.

19:49: The covenant theology and the, the, the how the law is applied justly by God, by God.

19:56: to kill his entire family for the mistake of one man, isn't fair by today's standards, but it does protect the, the nation by rooting out sin to, at that level.

20:09: And then you can understand, bringing in, Christ's letters to the, the churches and revelation and the need to not tolerate sin.

20:18: Right on, yeah, and again, God is just, God is righteous.

20:22: If, if you try to take a stand that God is fair, you're gonna run into a lot of trouble very, very quickly, for sure, because that's a, that's a human desire and a human need.

20:31: And in fact, I would say this, this, desire for fairness, and this is just my opinion, in Revelation 22.

20:39: When the tree of life is there for the healing of the nations.

20:43: I think it's there because of this ingrained need for fairness.

20:49: And when God has Israel as His exclusive covenant relationship people, and the Gentiles have eternal life because of that relationship, and, and, and the Israel, the Israelites are facilitating.

21:02: eternal life and worship of God, that there's constant, Satan's gone, but there's still this need for humans that things should be fair and why them and not us.

21:13: And I think that's why with eternal life, like eating food, they have to eat from the tree of life to, to have that healing of the Gentiles.

21:23: That's just my opinion.

21:25: Yeah, very interesting, very interesting.

21:28: It makes sense.

21:29: it definitely makes sense.

21:31: you know, you can boil down, the need for fairness all the way back to the 10th commandment and, and covetousness because, you know, I, I believe that I should, I deserve something that God has said I, I'm, I'm not getting.

21:45: Or why should somebody else have something and I don't have it?

21:48: Yeah, 100%.

21:50: very, very good.

21:51: So we did have a couple of questions.

21:52: I think there was one thing I was gonna say.

21:54: Oh, I know, I was just gonna say, With replacement theology, also this need for fairness, we need to be very, very careful that these seeds.

22:07: will cause us to be uprooted in the future.

22:11: So, as a, as a pastor, I want to say to brethren, be very, very careful about these seeds of covetousness, about the seeds of competition, the seeds of envy that can come in as part and parcel of Christian theology.

22:28: But once it takes root, Satan can take us out.

22:32: So we just have to accept God's will.

22:35: May His will be done on earth as it is in heaven, and we accept it, and not just accept it, we desire it and we want to work within it.

22:43: And it is the safest place to be, is, is ceding to as well 100%.

22:50: Yes, I'm just reading something here from Chuck and Judy.

22:53: It was eye-opening when I saw that God helped them through so much, all the while they still had their idols, yeah, yeah.

23:01: And that's again, God's faithfulness.

23:03: God, the, the fact that man is unfaithful, that does not change God's faithfulness, and that's the lesson we need to learn, that the fact that if all Jews are unfaithful, Paul says, so what?

23:16: Does that change God's faithfulness?

23:19: yes, Jeff says it's hard to grasp not only idols of stone, but idols of the heart, and that's, that's the point, idols of the heart, and that's why this, this, Covenant redemption.

23:33: That is yet, it's happening now, but it's gonna happen fully in the near future.

23:38: It's not a new thing.

23:40: Moses declared this from the beginning, Deuteronomy, Deuteronomy 30.

23:45: He said, here's how he, he gives us the prophetic spine to take us from Deuteronomy to Revelation, and every single prophet of God simply repeats Moses, including Christ Himself.

24:00: God, God came to earth and that he was a prophet on earth, not just a prophet, as Muslims want to claim, he was the son, he is the Son of God, but he came and he just amplified Moses.

24:10: And when he died and he was resurrected, and he wanted to teach his disciples, and us by extension, he begins at Moses.

24:18: And you know, the word was, providing Moses with that at the very beginning anyway.

24:24: So Moses is just amplifying what the word, what the word gave him, and the word came later to reamplify what he had given Moses, right?

24:33: So, so we, we have a couple of questions.

24:37: Yeah, we do.

24:38: one came in from, brother Chuck.

24:40: I'll try to break this down and, a little bit more succinctly here.

24:44: it has to do with a, an, a seeming contradiction.

24:49: obviously, you know, it's not.

24:52: but he quotes Joshua 21, which says, and they, and they, Joshua 21 verse 11.

24:59: And they gave them, referring to the Levitical priesthood, Kirjath Arba.

25:04: Arba was the father of Anak, which is in that.

25:07: What verse are you reading now?

25:08: Joshua 21 verse 11.

25:10: Let me, call it up here so that we can I'll follow on.

25:14: Joshua 21:11, and I'll share my screen.

25:20: It's always good to see the scriptures.

25:26: And he, he does, he does end up answering it, but we just want to, it's a great point here for us to, go through here.

25:32: So Joshua 21:11, I'm reading off of, off of Chuck's a note here, so I don't have the actual scripture in front of me.

25:42: and they gave them, referring to the Levitical priesthood, Kirjath Arba.

25:46: Arba was the father of Anak, which is Hebron in the mountains of Judah, with the common land surrounding it.

25:53: then he goes on to say that the priesthood was given the city of Hebron and its surrounding common land, and it seemed apparently contradictory to Joshua 14, which is where he goes next.

26:07: Joshua 14:12 and 13.

26:16: Where it says, now therefore give me this mountain of which the Lord spoke in that day, for you heard in that day how the Anakim were there and that the cities were great and fortified.

26:27: It may be that the Lord will be with me, and I shall be able to drive them out as the Lord had said.

26:33: And Joshua blessed him and gave Hebron to Caleb, the son of Jephunna, as an inheritance.

26:38: Hebron therefore became the inheritance of Caleb, the son of Jephunna, the Kennezeit to this day, because he wholly followed the Lord God of Israel.

26:48: And his initial comment when he brought this out initially was that it seems like it was contradictory where Caleb was given the, the mountain and highlands of Hebron, but then Levitical priesthood was given the city in Hebron.

27:04: And he then goes on further to, after, you know, allowing the scriptures to explain the scriptures, see that, you know, the Levites, as we talked about in, in one of the points we brought up earlier this evening is that the Levites were given the cities and the suburbs, but not the land.

27:21: I don't know if you wanted to add some comments to that.

27:25: I think that's exactly right.

27:26: So first of all, you know, it's great to pick that out, that, hey, wait a minute, what's happening here?

27:31: we, we love when as brethren, we're reading the scriptures carefully line upon line.

27:37: So I appreciate that, brother Chuck.

27:39: I think though that it was very clear that Moses told Joshua, when you go in and inherit the land, here's how the lands to be divided.

27:50: And cities of refuge or sanctuary cities are to be given to the Levites.

27:56: And, and it's a specific number, I think it was 6 cities that were to be given to the Levites.

28:01: So all of the Israelites who had land, they had to give up cities of refuge to the, the Levites.

28:12: And then there were some villages or you could say suburbs surrounding the city that were also to be given to the Levites and so they could keep their cattle and have their farming and whatever, but, but they were, and if there was ever, you know, a case of manslaughter, people could run, these people could run to the closest city of refuge, which was governed by the Levites.

28:32: So you can have the land, but it's almost like, you know, a tithe of the land.

28:36: It's, it's your, it's your money, but the tithe of it has to go to God.

28:40: It's, it's, it's taken back.

28:42: And so these Israelites, with all the land that they inherited, they had to give up certain cities, to the, to the Levites.

28:51: So there's no real contradiction there that Caleb, in fact, did get the land of Hebron, but within that allotment, he has to give up a city for the Levites.

29:03: And it seemed to me when I'm reading the text that the Israelites were happy to do this.

29:07: And in fact, even the 2.5 tribes.

29:10: That were in the Transjordan.

29:12: They were appealing to them to say, no, why don't you come over across the Jordan, and we'll give up our land so that all of us can have this land together.

29:23: Yeah, absolutely.

29:24: great explanation.

29:25: And, and again, as you said, good, good, call out.

29:27: We love when, people, the brethren pick out, these nuances and, it certainly adds to our understanding.

29:36: one more, came in from Brother Lee, and I'll just go through it here a little bit here and try to summarize it here.

29:42: he's referring, he refers initially to the, dispute in Joshua 22 when the 2.5 tribes, built that altar, to, to the Lord, and where Phineas was sent to get an explanation for the altar construction and Compare and contrasted that to Judges 18 to 21.

30:07: There's no specific verse here to look up, it's just more conceptual here, where the lying Levite was able to start a civil war between the tribes, and, his question was relative to the, the civil war that started between the tribes and judges.

30:23: Why was there not a diplomatic solution to this problem?

30:27: he notes the 200 year difference between the books of Joshua and Judges and the deterioration of that.

30:34: And, initially had, had posed the, the thought and question about there not being a diplomatic solution between the tribes, 200 years later.

30:44: he then follows it up, by going to, calling to mind some of the initial verses in Judges 1 and 2.

30:52: That talk that he, he then concludes by saying he believes that it's the cultural contamination of Israel that led to their deterioration.

31:02: I hope, Brother Chuck, I got that right, but that's, more comments that he ended up answering his own question, but those were the, I don't if you wanted to make, pose any comments on that.

31:12: maybe I'll just let you comment first, and then I think he, he did address it, but go ahead.

31:17: Yeah, it was interesting to see, the thought process go into, the building of the altar and that they actually put some thought to it, and that they were able to explain that to, to Phineas and avert, punishment that was coming.

31:36: but, you know, we can see, I think the deterioration that we saw, that Chuck poses, that happened in The later stages of judges is just a continuation of the cultural deterioration that goes all the way back to, to Exodus.

31:51: And one of the major points that you brought out in the study in Joshua was that they did not, as hard as Joshua tried, he could not get the elimination of all of these foreign cultures out and we see what happens throughout the history of Israel when they allow contamination with other cultures.

32:13: Yeah, right on.

32:15: I think it's amazing how.

32:17: You know, both sides really had great intentions.

32:23: you know, the 2.5 tribes, they were not trying to deviate, they just wanted to make sure they took a stake in Israel and that, you know, decades later or generations later, the 9.5 tribes wouldn't be able to say you guys have nothing to do with us.

32:37: they went about it the wrong way and they certainly set themselves up for future disaster.

32:42: But, it's amazing how both sides had great intentions and when they could communicate with each other and be transparent, it's like, OK, wow, we're on the same page, right?

32:51: That you're not, you're not actually in competition with the, the, place where God has said his name.

32:58: So I think that's important.

32:59: I think what you said, both of you said about the 200 years, I'm sort of thinking of America 250 years later, if George Washington could see America today, what would he say?

33:10: The founding fathers, what would they say, the people who bled and died for the freedom that America has today, what would they say about Americans today, the, the majority, just the way Americans think, and I, when I say Americans, I mean mass, the mass, people.

33:28: it's 180 from the way Americans would, in fact, I don't think the Americans of the past could envision.

33:36: Americans today, and I think that's probably true of Canada and, and all the Western nations.

33:42: So yeah, so time, people change over time, people deteriorate over time.

33:46: I think there's always a faithful remnant and we need to be that faithful remnant.

33:50: And, unfortunately, the covenant was, was, was lost.

33:54: The, the covenant theology was lost, and they were not really, in their, their, their intentions were not informed by covenant.

34:04: Nor were the way they were governing themselves informed by covenant.

34:07: What does the scripture say that, as long as Joshua was alive, and the elders that were with him were alive, they kept them on track.

34:16: But once those elders died off, then Everybody does what's right in their own eyes, and they've lost the covenant.

34:21: They've lost the plot, which speaks to the need to heed the words of of God through Moses and teaching our children and our grandchildren to make sure that the next generations are set up for success, because the history of, of the covenant people, shows what happens when one generation takes their foot off the gas.

34:42: 100%, yeah, it's a fight.

34:45: It's a fight, constant fight.

34:47: What did, Ronald Reagan say?

34:48: I think he's your favorite president.

34:49: The, the, cost, what is it, the cost of freedom is eternal vigilance or something like that, something like that, yeah.

34:57: And, and, you know, the, the, loss of freedom is just one generation away, right, right, yeah, yeah, and we're, we're on the verge of that.

35:08: Very close.

35:08: And you know, it speaks to just what's happening today is not protecting, allowing Other evil cultures to infiltrate and you know it speaks to, you know, we, we haven't been able to infiltrate their land and their culture because they're very protective of it, but we're OK on the reverse, right?

35:29: isn't that amazing.

35:32: For sure, for sure, and I, I think that You don't have to be a rocket scientist to put two and two together, and to just look at the the trajectory.

35:44: If we allowed them to invade our cultures and dominate and replace our cultures, and they don't let us anywhere near theirs, let's just fast forward 1020, 30 years.

35:56: and, and also we stop, reproducing, and they are reproducing like rabbits.

36:01: Let's, fast forward 1020, 30 years.

36:03: What, what's, what's it gonna look like?

36:05: Is this hard, is this a hard prediction to make?

36:08: Well, let's look back 5 and just see where we've come in 5 and then extrapolate that same exponential growth out to that 1520, 30 years that you've mentioned and I Yeah, what I'd say is, the future is here, it's just not evenly distributed, and if we want a glimpse into the future, look at Nigeria.

36:32: Look at what's happening to Christians in Nigeria.

36:35: Look at how the media is refusing to cover it.

36:39: And that should help us understand what the distribution of the future is going to look like.

36:46: If we don't push this back.

36:49: Yeah, for sure.

36:50: And, you know, we talk about, the need for, the, the church, the capital C Church to, to stand up and, and speak and, and call these things out and, important that we, we, we prefer to sit back and, and not stick our noses out to, and to, you know, turn the other cheek and that sort of thing and it's certainly gonna Set our future generations up to, to really be in danger.

37:19: We are, we are living in history, just the fact that we just celebrated the 250th year of the United States, as a country, which is very young compared to other countries, but it's, it's a thing.

37:30: It's a, it's a marker in time.

37:32: And, and generations from now, people are going to say like, what, where were you in the 250th year?

37:41: Couldn't you see the decline of Western civilization?

37:43: What did you do?

37:44: What did you say?

37:46: and, and sad.

37:48: If children and grandchildren and great grandchildren are enslaved and being brutalized.

37:55: And they're asking, what didn't you stand up to this?

37:58: What, what did you do?

38:00: I think it's going to be a very sad day.

38:02: Yeah, for sure.

38:03: You know, who would have thought even 10 years ago, looking forward to the 250th anniversary of the US, that reasonable conservative commentators would be discussing last week, will we be around for the 500th?

38:21: that wasn't a conversation that One would ever think would even take place, but it was a legitimate conversation on, on, news podcasts over the last couple of weeks.

38:33: Very, very good.

38:34: Well, brother, thank you so much for, for doing this.

38:36: Appreciate it.

38:37: I, I don't see any other questions in the chat.

38:40: I don't, I don't either.

38:41: I'm gonna And again, I, I really appreciate, I, I know the brethren appreciate the hard work that you do, on a weekly basis.

38:47: We've been at this for, I think 7 or 8 years now, and, you know, every diligently, every week, that you, take time to, to do this, and I know, many brethren have been blessed by it.

39:00: So again, on behalf of the brethren, thank you.

39:03: I appreciate that, brother, and it's a joy for me.

39:06: I, I'm, we're all growing together, we're all learning together.

39:09: So that, and, and by the way, God willing, next week, we did have a request to look at the book of Galatians, and I think it's gonna be an important study because, you know, New Testament Christians will, will cling to the passages in Galatians to show the law is done away, the covenant is done away, it's, you know, Jesus and nothing else.

39:30: so I think we have to be able to address the scriptures in Galatians.

39:35: And so, God willing, we'll begin that, next week.

39:39: Let me, go ahead.

39:40: No, I was just gonna say it will be interesting to take a look at Galatians through the lens of covenant theology and see where leads 100%.

39:48: I'm just gonna put in the chat, I'm, I'm not gonna be able to make the Zoom call tonight, but, Murray graciously will be there.

39:56: So, thank you, Brother Jeff.

39:58: I just put in, oh, wait a second, Nate has just said something in the chat.

40:02: I put in the chat the Zoom link.

40:03: please, you can go ahead and make your way over there, and, you'll be able to continue the fellowship there.

40:09: yes, thank you for all your hard work.

40:10: Thank you.

40:11: what was this one?

40:12: Thanks, Brother Jeff.

40:13: Nate, we've been Lulled lulled to sleep by the demonic Marxist, Islamists, and Satanists, they used our freedoms to chip away at our morality.

40:24: Unfortunately, we, we as or much more immoral than ancient Israel ever was.

40:31: Yeah, that's, that's quite an indictment.

40:33: Woo.

40:34: That's quite an insightful indictment, but There's always a faithful remnant, and what we want to be is we want to be, what, what is, save yourself from this perverse and untoward generation.

40:48: That's what we want to do, and we want to be that faithful remnant.

40:51: Well, brethren, thank you so much for joining us.

40:54: God willing, we'll begin Galatians next week.

40:57: Pastor Murray, thank you for all of your support and just you're steady, you're always there.

41:02: Appreciate that.

41:03: I appreciate you, and, God willing.

41:07: the brethren will be with us, on Sabbath as well.

41:10: I should mention that, that, Deacon Jan has been doing a quite an important series on Whose son is he?

41:23: He's done 2 so far.

41:24: He's going to do a 3rd 1 this Sabbath.

41:27: And after he finished last week, I said, you know, this is one of the most important topics for us to grasp.

41:33: Because the, the whole contention.

41:38: In the future is going to center around this single question.

41:43: Who is Jesus Christ?

41:44: Is he just a prophet?

41:45: Is he just a man?

41:46: Is he fiction, or is he the Son of God?

41:51: And does has all judgment been given to him.

41:54: This is, this is going to be the fight of the future.

41:58: And we, we need to be grounded in this truth.

42:00: So certainly thank him for this series, and it's just so important, brethren, that we take these studies so seriously.

42:06: Because, you know, the, the exam, the exam is coming, and we want to pass it with flying colors.

42:12: So please, do what you can to join us this coming Sabbath, and I think this is the, See if I can put this, yes, there we go.

42:22: So, 1:30 p.m. Eastern time, is when, Deacon Chan will finish that series.

42:28: brother Murray, thank you so much, and, God willing, the brethren will join you in the Zoom.

42:33: Praise God.

42:34: Thank you.

42:35: Yeah, bye-bye.