

25-Lamentations-3

0:46: Well greetings, brethren.

0:47: Welcome to another unleavened bread study, God willing, we'll cover most, if not all, of chapter 3 of the Book of Lamentations.

0:59: I'll open with a word of prayer.

1:00: I'll just make sure that I am coming through loudly and clearly, and then we'll get into the study for this evening.

1:07: Our loving Heavenly Father, we bow before you, Father, in these wonderful days of unleavened bread.

1:13: We thank you, God, for giving us the knowledge to observe these days.

1:18: We also thank you, Father, for the scriptures, and this is a very different book from the other scriptures that we have been studying.

1:26: We thank you for it, Father, and although it's a very difficult book, it does show us your faithfulness, your faithfulness to your covenant, and that is in fact the gospel.

1:37: We praise you, Lord.

1:37: We pray that you'll deepen our understanding, that you'll deepen our faith, and that these days of unleavened bread would just take us to a, a higher level in our understanding of your plan.

1:48: And our commitment to you, we praise You, Lord.

1:51: We ask this blessing in Jesus' holy name.

1:53: Amen.

1:55: All right.

1:55: Let me just make sure that I am coming through loudly and clearly.

2:01: I don't see anything on the audio, but I'm going to assume that I'm good.

2:06: Well, I might as well say hello to a few people.

2:09: Rose Petty, it's lovely to see you.

2:11: Pastor Murray is here.

2:13: Wonderful, wonderful.

2:14: Nice to see you, Chaw Jaws and JD.

2:18: And let's see, a lot of conversation going back and forth.

2:21: and first online, nice to see you.

2:23: I'm gonna assume that I'm coming through clearly, but I, I, I don't get a confirmation.

2:31: I'm sure I'll hear on my Slack channel if I'm not coming through clearly.

2:36: Let's, let's go through Lamentations 3.

2:40: So we, so far we've covered two of the five laments.

2:46: the 1st 4 laments are acrostics, the fifth is not.

2:53: This lament is an acrostic, but unlike 12, and 4, it is not restricted to 22 verses, it's actually 3 times 22.

3:04: So each letter of the alphabet gets 3 verses, so it's 66 verses.

3:10: Let's go through, let me share my screen.

3:18: And what we see.

3:20: First thing that you'll notice as we go through.

3:24: This chapter, one of the things you'll notice, I think, is when we started in chapter one, the, the, the pronoun was she, her, it was third person, and it was feminine, speaking of Jerusalem.

3:40: In this one, we're gonna see a lot of he, and the focus is on God and what God has done, and we start to pick that up at the end of the tail end of chapter two, where the, the prophet articulating Jerusalem's grief, realizes God has done this to her.

3:57: So let's pick up then in chapter 3 and verse 1.

4:05: The prophet says, I am the man that has seen affliction.

4:11: By the rod of his wrath.

4:14: So it's very, very clear, Nebuchadnezzar may have been the one to actually do this.

4:19: The actual act And his armies, but it's actually orchestrated by God, because of God's covenant faithfulness.

4:27: He has led me.

4:30: And brought me into darkness, but not into light.

4:33: And so we're going to see a lot of he, he, he, he, unlike chapter one, which where she and her.

4:39: This is so, so she is the object of his wrath.

4:42: He is the one that is carrying out the wrath.

4:46: He has led me and brought me into darkness but not into light.

4:51: Surely against me is he turned.

4:54: He turned his hand against me all the day, and you know, as I was going through this chapter and actually just thinking about the laments, it sounds a lot like Job.

5:04: The difference between lamentations and Job both are just unspeakable suffering.

5:11: The difference is Job is an individual.

5:14: Lamentations is a community lament.

5:19: It's a collective lament, but I've always thought in the back of my mind that Job, as, as real as his suffering was, is a metaphor for Israel.

5:30: That he is God's servant, he is righteous, but so much so that he doesn't see his self-righteousness, and he needs to go through the washing machine in order to get that, that leaven out of him.

5:44: And so very much so is life is like a metaphor or an analogy for Israel.

5:50: And so lamentation sort of reinforces that perspective, that the, the city or the, the cities of Judah, the nation is suffering, unspeakable suffering like Job.

6:05: But this is collective, and they have to go through the washing machine to be, to be de-leavened.

6:11: Surely against me is he turned.

6:13: He turned his hand against me all the day.

6:16: My flesh and my skin has he made old.

6:21: He has broken my bones, and this again sounds like a lament from Job here Job 13 and 24.

6:29: Why hide your face?

6:31: And hold me for your enemy.

6:34: That's how Joe felt that God has turned against him, and he is in fact his enemy.

6:38: And that God actually says to Jerusalem, that he is her enemy.

6:45: Verse 5, he has built against me and surrounded me with gall and travail.
6:53: He has set me in dark places as they that be dead of old.
6:58: He has hedged me about that I cannot get out, and Jerusalem was under siege by by Nebuchadnezzar's armies.
7:08: And nobody could come get in or get out.
7:11: He has hedged me about that I cannot get out.
7:14: He has made my chain heavy.
7:17: Also, when I cry and shout, he shuts out my prayer, so it's he, he, he.
7:23: The focus initially was on Jerusalem and the people suffering.
7:28: Now the focus is shifting, well, sort of chapter two is the transition, the realization that this is coming from God.
7:34: Chapter 3 is just complete clarity, 20/20 vision.
7:38: This, it, it's God who's doing this.
7:42: Also, when I cry and shout, he shuts out my prayer, and that's exactly what he said he'd do that he would not listen to them in their rebellion.
7:51: He has enclosed my ways with hewn stone.
7:56: He has made my paths crooked.
7:58: He was unto me as a bear lying in wait and as a lion in secret places.
8:04: It's a fearful thing.
8:07: To enter into covenant with God and then be unfaithful to that covenant.
8:13: The prophet is speaking on behalf of Judah.
8:17: He's articulating Judah's pain.
8:19: But God is.
8:22: A consuming fire.
8:24: And, and I think, behold the, the goodness, the kindness of God, but also his severity.
8:31: This is his severity.
8:34: And, and it's just so amazing.
8:37: The apostle Paul in Romans 11 shares with us the, the goodness, the kindness of God, but then he warns us, do not be wise, you Gentiles, do not be wise in your own conceits.
8:52: Because there is a severity with God, and we don't want to be on that side of, of God's, God's anger, that, that, that other side, that severity.
9:01: Here's the severity.
9:02: He was unto me as a bear lying in wait.
9:05: When a bear pounces or a lion pounces, they just tear apart their prey.
9:10: He has turned aside my ways and pulled me in pieces.
9:15: He has made me desolate.
9:17: He has bent his bow and set me as a mark for the arrow.
9:22: He has caused the arrows of his quiver to enter into my reins straight out of the Torah, Deuteronomy 32:23.
9:31: I will heap mischiefs upon them if they, if they break my covenant.
9:35: I will heap mischiefs upon them.
9:37: I will spend my arrows upon them.
9:40: That's exactly what Jeremiah is saying is happening.

9:42: And again, the analogy to Job, Job 6:4, he says, for the arrows of the Almighty are within me.

9:48: The poison whereof drinks up my spirit.

9:52: The terrors of God do set themselves in array against me.

9:56: And again, Job, as much as he suffered individually, really, I think, representing the life of Israel.

10:06: Lamentations 3:14, I was a derision to all my people, and their song all the day.

10:14: Job 30:1, he says, but now they that are younger than I have me in derision, he says, whose fathers I would have disdained to have sat with the dogs of my flock.

10:26: That is something else.

10:28: The, the, the, the, the People who are.

10:33: Insulting him Their fathers, he wouldn't have sat with his dogs.

10:40: And yet they're holding him in derision, and now Judah is being held in derision.

10:48: Verse 15 he has filled me with bitterness.

10:52: He has made me drunk with wormwood.

10:55: He has also broken my teeth with gravel stones.

10:59: He has covered me with ashes.

11:02: And you have removed my soul far off from peace.

11:06: I forgot prosperity.

11:09: How quickly prosperity can just disappear.

11:12: The closest that I have experienced this.

11:16: Was with COVID.

11:19: just to get a sense of how powerful governments can be.

11:23: Overnight, prosperity can disappear.

11:26: And just be forgotten.

11:27: It's like, it's like it was a dream.

11:29: It didn't even happen.

11:31: And so we better know our foundation.

11:34: We better know what we're holding on to.

11:36: Material things can disappear overnight.

11:39: And we need to be holding on to that which is true and eternal.

11:42: Take hold of eternal life.

11:44: And I said, my strength and my hope has perished from Jehovah.

11:50: My strength and my hope has perished from Jehovah.

11:52: It's, it's, I, I have nothing.

11:54: And again, he's articulating the grief of Judah.

11:58: Remembering my affliction and my misery, the wormwood and the and the gall, my soul.

12:05: Has them still in remembrance and is humbled in me, and now we come to the turning point.

12:13: And, and I think this chapter by itself, I mean, the whole book, the five laments together, articulate the gospel.

12:22: But I think this chapter by itself parallels so beautifully with Deuteronomy 30.

12:29: Deuteronomy 30 verses 1 to 10, we, we should just be so familiar with that.

12:34: I remember I was just saying to my wife today, in fact, That growing up in the church, I would always hear about Deuteronomy 28:29, Deuteronomy 28:29, Deuteronomy 28:29, the blessings and the curses, the blessings and the curses.

12:48: But I never heard about Deuteronomy 30.

12:50: And it's not until recently in studying the Bible, going line by line and discovering Deuteronomy 30, where immediately after pronouncing the blessings and the curse, curses.

13:03: Moses says, you're going to be blessed, and then you're going to be cursed, because you're going to break the covenant.

13:10: And, and when you break the covenant, you're going to activate the curses.

13:14: The, the, the, the, the curses of the covenant.

13:18: But those curses, as, as dreadful as they are, are not set to destroy you.

13:24: You will actually, you won't be destroyed as dreadful as they are.

13:27: You'll be driven to deep heartfelt repentance.

13:32: And when you're scattered into the nations because of the curses.

13:36: And you're suffering intensely, as we're reading here in Lamentations, that the purpose of that is not to destroy you, it's to drive you to your knees to get you to turn to God wholeheartedly, not half-heartedly, not in pretense, but wholeheartedly.

13:52: That's the purpose of these curses.

13:54: It's not to break the covenant and dissolve the covenant.

13:56: You, you can't, you, and a covenant with God is eternal.

14:00: You can't get out of it.

14:02: And so this is designed to drive you to repentance.

14:07: And then to have your heart circumcised and to bring you back into the land that you, that was sworn to you, sworn to your fathers, and to prosper you.

14:18: So the same way he just said, I forgot prosperity, as we read the scriptures, we realize that through all of this suffering, they're going to be brought back into the land, and they're going to forget the suffering.

14:30: It's, it's just a nightmare, but they'll forget it.

14:33: But it has to achieve its purpose.

14:37: And what we're reading about here in 586 BC, unfortunately, these are very stiff-necked, very stubborn people, unfortunately, it didn't achieve its purpose.

14:48: And so we went to round 2 with 70 AD and the Romans, and that didn't achieve its purpose.

14:56: So we went into the Islamic caliphates.

15:00: And, and that hasn't achieved its purpose.

15:03: So there's a great tribulation coming, and that is going to achieve the purpose.

15:08: They, they cannot get out of the covenant, because God is faithful to the covenant, but he's going to keep driving them to their needs and until he gets that wholehearted repentance.

15:20: We are first fruits of what it's going to look like.

15:24: When they, when they come to this wholehearted repentance, as first fruits, this these days of unleavened bread matter.

15:31: Because we have to grow into that unleavened bread, that of sincerity and truth that we can model for them.

15:40: This is what God in fact is looking for from you, and also we can assist Christ in the fall harvest.

15:48: So, so now there's a, a, a, a, a turn, now the prophet is articulating the good news.

15:55: In the light of the bad news, the bad news is context for the good news.

16:00: Verse 21, he says, while he's, while he's articulating the suffering of Judah, he says, this I recall to mind, and this is why I have hope.

16:11: Everything is gone.

16:13: Intense suffering.

16:15: In intense humiliation.

16:18: The loss of everything.

16:20: Except hope.

16:22: Why would he have hope?

16:24: How, how would you have hope in a situation like this?

16:27: Deuteronomy 30.

16:29: God is covenant keeping.

16:32: This I recall to mind, and this is why I have hope.

16:36: It is of the Lord's covenant that is covenant love.

16:41: It's because of the Lord's covenant faithfulness.

16:45: Cause, cause his covenant love, once he sets his covenant love upon his people, he never takes it away.

16:53: His covenant love is eternal.

16:55: That that that's why in marriage, we have this vow till death do us part, because we are modeling a covenant.

17:03: The covenant is to the end.

17:05: It is of the Lord's covenant, covenant love, that we are not destroyed.

17:10: And this is exactly what we see in Malachi 3, where God says to the sons of Jacob.

17:17: I am the Lord, and I don't change.

17:20: Therefore, you sons of Jacob are not destroyed.

17:24: And some people do know, God doesn't change, and they get into all this philosophy and that God never grows and he can't learn because he says he doesn't change.

17:31: He's not saying that.

17:33: He says, I am the Lord and I change not, meaning, when I make a covenant, I don't break the covenant.

17:40: I, I don't break my own oaths, my own promises.

17:44: And because I don't break promises, I'm not a promise breaker.

17:47: That's why you sons of Jacob, as much as you deserve to be completely eliminated because of your behavior and your faithlessness, but because I'm the Lord that keeps covenant, that's why you're not destroyed.

18:03: And that's what the prophet is realizing here, is because of the Lord's covenant faithfulness, because of the Lord's covenant love, that's why we're not destroyed.

18:11: He, he's beginning to see hope.

18:13: It's like this is devastating, but look.

18:17: There's some of us who are still alive.

18:20: There's still a seed here, there's still a remnant here.

18:23: And, and like, why would there still be a remnant?

18:26: Oh.

18:28: Because of what Moses wrote in Deuteronomy 30.

18:32: That God is a covenant keeping God.

18:35: And so in all of this devastation surrounded by this devastation, he has hope.

18:41: And it's he, he, he is doing all of this to us, but he's the one that has cassette.

18:48: He's the one that has covenant faithfulness, so it's because of Jehovah's, and that name Jehovah is his personal covenant name.

18:57: And that's why we who preach the gospel, we will be hated of all nations because of his name's sake.

19:04: That the gospel and his name are inextricably tied together, and we understand that.

19:10: And we're able to stand and preach this truth to a world, to a gentile world that doesn't want to hear it.

19:18: It's because of Jehovah's Has said that we're not destroyed.

19:23: Because his compassions do not fail.

19:26: He's bound to his people.

19:28: They are new every morning.

19:31: Great is thy faithfulness, and this is a lovely hymn that we sing.

19:36: Great is thy faithfulness.

19:38: We need to understand it.

19:39: We, we sort of sing it maybe from a more personal perspective, yes.

19:44: He, great is his faithfulness to each of us personally.

19:47: Of course, we have that personal relationship with him.

19:51: But in the context of the text.

19:54: It's this, this is the gospel.

19:57: That these people should be completely destroyed.

20:02: Nebuchadnezzar's armies are ravenous.

20:05: They destroy.

20:08: And yet, They're not destroyed They're still here.

20:13: Because of God's cassette.

20:15: And they are new every morning, every time we wake up.

20:19: We face new challenges.

20:21: His mercy is there.

20:23: His covenant love is there.

20:25: He says here in Psalm 30 verse 5, for his anger endures but a moment.

20:32: And when all of this is said and done, it's going to feel just like that.

20:36: It was intense, it was horrible, it was devastating, but it's over.

20:41: It's Christ in Matthew 24 speaks of birth pangs.

20:48: The birth pangs, they, they, they intensify.

20:51: They, they get more frequent.

20:52: They're, they're more, they're closer together.

20:54: It's horrible.

20:55: It's intensely painful.

20:56: But once the child is born, the mother is just full of joy.

21:01: And the birth pangs are are forgotten.
21:04: That's, that's what God is saying, that when he brings Israel to birth.
21:08: This pain will be forgotten.
21:10: Just as the prosperity was forgotten in, in, in devastation, the devastation will be forgotten in eternal prosperity.
21:19: His anger endures.
21:21: But for a moment.
21:23: But his favor is life.
21:25: In another Tosami says his mercy endures forever.
21:29: His cassette.
21:31: Endures forever.
21:32: His, his covenant is forever.
21:35: Weeping may endure for a night, but joy comes in the morning.
21:40: So they're, they're, they're realizing the the the faithfulness of God.
21:45: And how we might go through very, very difficult times, but God is faithful.
21:50: He'll bring us through it.
21:52: And it will be forgotten.
21:54: And that's something we all have to remember, that suffering is temporary.
21:59: And we just have to endure to the end, and then it will be forgotten.
22:04: Verse 24, the Lord Jehovah is my portion, says my soul.
22:12: Therefore, Well, I hope in him.
22:15: This is a good in, in the midst of all this suffering.
22:18: It's wait a minute.
22:20: I am in covenant with the Lord.
22:23: He's my portion.
22:26: That that's actually he, he's he's assigned to me and I'm assigned to him.
22:30: And that's why I'm going to have hope.
22:33: Because of his covenant faithfulness.
22:36: You know, this is not unlike Abraham.
22:40: Taking his only begotten son Isaac.
22:44: And his covenant son.
22:46: And being asked to sacrifice him.
22:50: And saying, you know what, the Lord is my portion.
22:53: He's already told me that my descendants will be more numerous than sand on the seashore, than the stars in the heavens.
23:02: He's already told me this, and he's my portion.
23:06: So I will, I'll hope in him.
23:07: I'll trust in him.
23:09: The Lord is good unto them that wait for Him.
23:13: To the soul that seeks him, you know, verses 2021 to 25, this, this is the good news, this is the gospel, and this is what we need to be able to preach.
23:26: Isaiah 40, he says, say unto the cities of Judah, behold your God.
23:34: This is how we say it.
23:36: We need to know who is this gospel toward.

23:40: And what is the message?
23:43: Because this gospel is going to be hated by the nations.
23:47: So it's not good news to the nations.
23:50: In fact, In Revelation 1, I believe it's verse 7.
23:55: Christ tells us, or tells John.
23:58: That when he returns, the nations mourn.
24:05: The nations wail.
24:07: The nations are terrified.
24:09: The return of Christ is not good news for the nations.
24:13: When we look at Zechariah 12, we realize who, who the return of Christ is good news for.
24:20: And, and so we have to be able to articulate this ahead of time, meaning we have to understand it.
24:25: We can't just be lost in just this sort of loosey goosey, God is for everybody.
24:31: We, we have to be very faithful to the text.
24:33: And this is how we preach the good news.
24:37: That you can have hope in in Jehovah, because he is your portion.
24:43: He is our portion, and he's good unto them that wait for him.
24:47: That means you have to believe in the text.
24:50: We're gonna tell you what the text says, you need to believe it, and you need to wait for him.
24:56: And get through this.
24:58: He's good to the soul that seeks him.
25:01: It is good that a man should both hope and quietly wait for the salvation of the Lord.
25:10: And that's the name of the book that I wrote, Salvation.
25:13: And we have to understand the whole corpus of the Bible, the whole text, what the Bible tells one story, and it's, it's a story about salvation because it's a story about the faithfulness of God.
25:26: So we need to understand what is salvation and who is it for?
25:29: And, and how, how, how is it to the Jew first, and also to the Gentile?
25:34: How does this work?
25:36: And, and if we are Gentiles brought into this, what's our, what's our purpose?
25:42: What's our purpose, Pastor Gary Monks, and Pastor Murray in counting us, starting the count to Pentecost, are speaking about being united in purpose.
25:53: Where does that purpose come from?
25:55: Do we sort of just sit together and, and make up a purpose and hope that God likes it?
26:00: Or do we study the text and say, what is it that God is doing?
26:04: And, and, and why have we been recruited now?
26:08: As first roots, and how do we make sure we're aligned with his purpose?
26:14: So this is the gospel in the midst of this suffering, that it's good that a man should both hope and quietly wait for the salvation of Jehovah with, with no doubt, it's coming.
26:26: And, and we're going to see here in this chapter, the perfect alignment with Deuteronomy 30, where, where once that repentance, wholehearted repentance is achieved, God then takes these curses and puts it on the Gentiles.

26:43: That's exactly what Moses said, and that's exactly what Jeremiah sees.
26:49: It's good for a man that he bear the yoke in his youth.
26:54: He sits alone and keeps silence because he has borne it upon him.
27:00: So this is just understanding the covenant.
27:03: So it's like, OK, we have to get through this.
27:06: We brought this upon ourselves.
27:08: God will not forget us.
27:10: God will act.
27:12: He will end this suffering.
27:13: We just have to be patient.
27:15: What does Christ say?
27:17: In your patience you will possess your souls.
27:21: The way for us to keep our souls, the way to possess our souls is patience.
27:25: The way to patience is the word of God.
27:28: It's like it's everywhere, and God cannot go back on His word.
27:33: Therefore, I will quietly wait for Him.
27:35: I will endure what I have to endure.
27:38: He puts his mouth in the dust.
27:41: If so be, there may be hope.
27:44: Doesn't matter what we go through, there's hope.
27:46: He gives his cheek to him that smites him.
27:49: He is filled full with reproach, and it's OK because of covenant faithfulness, because of cassette.
27:56: We just have to go through what we have to go through.
27:59: Why?
28:00: Because Jehovah will not cast off forever.
28:04: Lamentations 3:31 is the gospel.
28:08: That is the gospel.
28:10: And it runs from Genesis to Revelation.
28:14: That people who should, who deserve to be destroyed.
28:18: will not be.
28:19: They'll be punished.
28:22: They'll be punished severely and intensely.
28:24: But they will not be destroyed because of cassette.
28:28: Because of covenant love.
28:31: And that's why Christ had to come and why Christ had to be sacrificed, is to resolve this conundrum of being faithful to the Mosaic covenant and all the curses that have been activated in the Mosaic covenant, while simultaneously being faithful to the Abrahamic covenant.
28:49: The only way to resolve this, this conflict between these people have to be destroyed, and the promise to Abraham is, That his seed will endure forever.
29:02: will be forever, and, and through his seed, all the nations will be blessed.
29:06: The only way to resolve this conundrum is the Messiah, Jesus Christ.
29:12: The Lord will not cast off forever, and this is You know, in terms of replacement theology, just this verse alone destroys the ugliness.

29:23: Of the accusation embedded in replacement theology.
29:29: The accusation embedded in replacement theology is that God is a liar.
29:35: God forbid that we would say such a thing.
29:38: Covenant theology, on the other hand, says no.
29:41: God is faithful to His word.
29:43: That's what makes Him God.
29:45: He declares the end from the beginning and from ancient times that which is not yet done, saying, My plan will stand, my council will stand.
29:54: And so verse 31 is the gospel.
29:56: The Lord will not cast off forever because he's Jehovah.
30:00: He's Jehovah.
30:01: And so he'll cast off because of the mosaic covenant, but not forever because of the Abrahamic covenant.
30:09: But though he cause grief, yet will he have compassion according to the multitude of his cassette.
30:17: This is unbelievable.
30:18: This is amazing.
30:21: Right here in the middle of lamentations, we find the gospel, a book that is so difficult that you might not want to ever study it.
30:28: Maybe, maybe you've never studied it, because it's such a difficult, painful book.
30:33: And right in the middle of this, right in the middle of this book is the gospel message.
30:39: And it's perfect because good news is only good news because of the horrendous bad news.
30:45: The news that seems like there's no hope in the midst of bad news that seems completely hopeless, that's when the gospel emerges.
30:53: No, there is hope.
30:54: Why would there be hope?
30:56: Because of cassette.
30:57: Because of God's covenant faithfulness, though he caused grief, Mosaic covenant, yet will he have compassion, according to the multitudes of his cassette, Abrahamic covenant, and this is what exactly what Moses, Moses already saw this.
31:12: Exactly what we see here, he's gonna cause grief, but he'll have compassion because of the covenant.
31:18: Look at verse 3, Deuteronomy 30.
31:20: That then when you repent, when you're scattered and you're humiliated, you finally repent, that then Yehovah, your God will end your captivity.
31:30: What does, what does the lamentation say?
31:32: Although he causes grief, he'll have compassion.
31:36: He will not cast off forever.
31:38: That's, they're just, Jeremiah is just quoting Moses.
31:42: All the prophets just repeat, amplify, and add detail to Moses.
31:48: Here's what Moses said.
31:50: Before they even went, it stepped foot in the promised land.
31:53: He, he's already said you're, you're going to corrupt yourselves utterly.

31:58: And you're going to be punished, utterly, after you've been, when you're blessed.
32:02: So, what he says in Deuteronomy 31 and 2 is Ezekiel 16.
32:08: You are going to be so blessed, you're going to be so beautiful, that it's gonna go to your head, you're gonna corrupt yourselves, and you're going to be utterly corrupt, and you're going to activate all the curses, and you're going to be destroyed because of these curses.
32:23: Everything I just read to you in Deuteronomy 28 and 29 is gonna happen to you.
32:28: But as much as Deuteronomy, that the back half of 28 and 29, should be your end.
32:34: It won't be because the curses are not designed to destroy you.
32:39: They're designed to drive you to repentance.
32:42: The covenant is eternal.
32:44: Again, replacement theology makes no sense in the context of Moses.
32:49: That then, when you repent, Jehovah your God will end your captivity.
32:56: He will not cast off forever.
32:58: And he will have compassion upon you.
33:01: What did he say?
33:03: That though he causes grief, he'll have compassion according to the multitude of his of his cassette.
33:09: This is, he's quoting, he's, he's amplifying Deuteronomy 30:3.
33:14: That he'll, when you repent, he'll, he'll end the captivity, he'll have compassion upon you, he'll return and gather you from all the nations where the Lord your God has scattered you.
33:29: For he does not afflict.
33:31: So going back to lamentation now, he does not afflict willingly, nor grieve the children of men to crush under his feet all the prisoners of the earth, to turn aside the right of a man before the face of the Most High, to subvert a man in his cause.
33:48: The Lord approves not.
33:50: So again, he's just saying that it's not his desire to completely crush and destroy His people.
33:56: Who is he?
33:58: That says, and it comes to pass.
34:02: When the Lord commanded it not.
34:04: So, so who can speak against the Lord's will?
34:08: What makes Jehovah God.
34:11: He's the only one that can declare the end from the beginning.
34:16: No one else can do this.
34:18: And, and nobody, when God says he's going to do something.
34:22: Nobody can say otherwise.
34:24: So who, who's gonna say that something's gonna happen, and the Lord didn't command it.
34:28: So these false prophets that were in Judah, telling the people everything's gonna be OK, everything's gonna be fine, you're OK, I'm OK, God's OK, everything's OK.
34:39: Gentiles are OK too.
34:41: and, and, and don't worry about anything.
34:43: Business as usual.

34:45: Who is he that says something is going to come to pass, and that's not what the Lord commanded.

34:51: He says, Out of the mouth of the Most High proceeds not evil and good.

34:57: Deuteronomy 28 and 29.

34:59: God says what's going to happen, and we need to faithfully preach that.

35:04: Why does a living man complain or a man for the punishment of his sins?

35:10: Let us search and try out our ways and turn again to the Lord.

35:14: He's just repeating Moses.

35:16: This is Deuteronomy 30.

35:19: It's, it's appropriate that we should read this during the days of unleavened bread.

35:25: God is furious.

35:28: Jesus Christ is angry, he's furious, and he's coming to unleash his wrath on the wickedness of men.

35:37: And we need to say this, that this is behold the goodness, the kindness, and the severity of God.

35:44: There is a severe side of Christ.

35:47: And when we're punished for our sins.

35:51: Oh well That's just But there's a way that we can search out the leaven in our lives and remove it.

36:01: And, and not have to be punished.

36:03: Let us search and try our ways.

36:07: Let us deleven our lives.

36:09: And turn again to the Lord with with the unleavened bread of sincerity and truth.

36:15: Here in Deuteronomy 30, he says this is verse 2.

36:19: He says, you shall return to Jehovah your God, and you shall obey His voice according to all that I command you this day, before they even stepped foot in the promised land.

36:32: Moses has already prophesized what the, what the course of events will be.

36:38: And ultimately what God is after is this people, the descendants of Israel.

36:44: Turning to God with all their heart and obeying everything in the Torah.

36:49: He says, that's what that's what Moses says, according to all that I command you this day.

36:54: That's what we're looking for.

36:55: This has never happened.

36:57: But Moses said, it's going to happen.

37:00: And 586 BC was a stepping stone toward this.

37:06: No doubt there was a remnant that came out of that that that were clean.

37:09: 70 AD is a stepping stone towards this.

37:13: To the the Islamic caliphates from the 7th to the 18th century, 19th century.

37:22: It's been a stepping stone, and no doubt there's remnants that are coming out of this suffering that have de-leavened.

37:29: But God wants a full cleanse, and so we still have the great tribulation ahead of us, with a purpose.

37:39: And so Moses said, you're going to obey everything that I command you this day.

37:42: That's the Torah, you and your children, and how are you, how are they gonna do it?

37:47: With all your heart and with all your soul.
37:50: They will be fully de-leavened.
37:53: And they will receive the Holy Spirit.
37:56: And they, their heart will be circumcised, and God will have what he's always been after.
38:03: Verse 41, let us lift up our heart with our hands unto God in the heavens.
38:12: Often we are Bashful or shy about lifting up her hands.
38:18: But repeatedly in the scriptures, they, they prayed with their hands lifted up to God in the heavens, and that's, that's, that's the conclusion he comes to.
38:27: Repent He, he has done this to us.
38:31: Let us turn to him So she is the victim.
38:36: He has done this to her.
38:37: She needs to turn to him.
38:40: We have transgressed and have rebelled.
38:43: So it's a full realization, we're we're the cause of this.
38:47: You have not pardoned.
38:49: You have covered with anger and persecuted us.
38:53: You have slain.
38:54: You have not pitied.
38:56: You have covered yourself with a cloud, they can't access him.
39:00: That our prayers should not pass through.
39:04: You have made us as the off scouring and refuse in the midst of the people, the midst of the Gentiles.
39:10: All our enemies have opened their mouths against us.
39:15: Fear And a snare has come upon us, desolation.
39:21: And destruction.
39:23: My eye runs down with rivers of water for the destruction of the daughter of my people.
39:32: It's just these, these are people's lives here.
39:36: Just it's, it's hard to imagine this.
39:39: But he, while he's articulating this.
39:43: From the verses we just read.
39:45: He, he's, he's understanding something.
39:48: And he's understanding not just how, how did this happen?
39:53: He, he had this, he's answering.
39:56: He's also answering why.
39:59: But he's also answering, how will it end?
40:02: How will it be turned around?
40:05: And that's the gospel.
40:07: And then that's what we need to glean from this is what is the true gospel?
40:11: It's right here.
40:14: My eye trickles down and ceases not just nonstop shedding of tears.
40:19: It's just.
40:21: Wow, there's just nothing else but but grief.
40:24: My eye trickles down and ceases not without any intermission.

40:30: Until the Lord looks down.
40:32: And behold from heaven.
40:35: My eye affects my heart because of all the daughters of my city.
40:41: My enemies chased me sore like a bird without cause.
40:46: They have cut off my life in the dungeon.
40:48: And cast a stone upon me.
40:51: So he's imprisoned.
40:53: Waters flowed over my head.
40:55: Then I said, I am cut off, which is just the natural response.
41:01: I'm cut off.
41:04: I called upon your name, O Jehovah, out of the low dungeon, and again the gospel is tied to his name.
41:13: We will be hated by the Gentiles for his name's sake.
41:18: His name is Jehovah.
41:20: He's the Holy One of Israel.
41:23: Jehovah is his personal covenantal name.
41:27: He called upon the personal covenantal name of God.
41:31: In the midst of all of this suffering.
41:34: And, and Isaiah says, Cry to Jerusalem.
41:38: Tell her that her warfare has ended.
41:42: In fact, let me just quickly look at Isaiah.
41:46: What does he say in Isaiah.
41:52: 40.
41:54: Comfort you.
41:56: Comfort you, my people.
41:59: Says your God.
42:00: That's the command.
42:02: To comfort my people, that's what God says.
42:05: Speak you comfortably to Jerusalem.
42:08: And cry unto her that her warfare has been accomplished.
42:13: It's accomplished what Moses said it had to accomplish, Deuteronomy 30, that her iniquity has been pardoned.
42:21: For she has received of the Lord's hand double for all her sins, so somebody is to speak comfortably to Jerusalem.
42:30: God is commanding somebody to comfort Jerusalem.
42:34: And to cry unto her that the warfare has accomplished its purpose and that her iniquity is pardoned.
42:42: Instead, we have no idea what God is doing.
42:45: We have no idea what his purpose is.
42:48: And so rather than cry to Jerusalem to repent.
42:52: And then when she repents, to say your warfare has now accomplished its mission.
42:58: And God is coming to comfort you.
43:00: Wait for him.
43:02: Instead of obeying that, we're like, no, God is done with Drew.

43:06: Who cares about Jerusalem?
43:07: It's all about America, it's all about Canada, it's all about Australia, South Africa, and England.
43:15: It's about the covenantal name of God.
43:18: And the gospel is embedded in that covenantal name.
43:24: I called upon your name, O Lord, out of the low dungeon.
43:29: You have heard my voice.
43:32: You've heard my voice.
43:34: Hide not your ear at my breathing at my cry.
43:38: You drew near in the day that I called upon you.
43:41: You said, Fear not.
43:44: This, this is the message to the faithful.
43:48: This is the message to the faithful remnant.
43:51: That the warfare is accomplishing its purpose of driving them to repentance.
43:56: And when they call upon the covenantal name of Yehovah.
44:01: And they've repented as Moses said in Deuteronomy 30, he hears them.
44:07: And he says to them, Fear not.
44:09: Well, well, who is it on earth that will say to Jerusalem, fear not.
44:16: Unless we're not aligned with his purpose.
44:19: And, and when Jerusalem is being slaughtered, we're like, oh good, I hated those Jews anyway.
44:28: O Lord, you have pleaded the causes of my soul.
44:32: You have redeemed my life.
44:34: Here, here, here is the gospel right in the middle.
44:40: Of the lamentations, literally.
44:43: 5 laments.
44:44: This one is in the middle.
44:48: The gospel is embedded in the middle of bad news.
44:51: We need to understand this, brethren.
44:54: We need to understand this so that again, I, I, I appreciate the post today about being aligned with God's purpose.
45:03: Its purpose is all over the scriptures.
45:06: If we're willing to see it.
45:09: Oh Lord, you have pleaded the causes of my soul.
45:12: Who's been pleading the causes of his soul?
45:15: You've redeemed my life in the midst of all of this suffering.
45:19: There is deep repentance, O Lord, You have seen my wrong.
45:25: Judge you my cause.
45:27: So in all of this.
45:30: At the point of repentance.
45:32: He says, you've seen, you've seen my wrong.
45:34: In other words, the Gentiles have wronged me.
45:38: Look what they have done to me.
45:41: Yes, I, I needed to be punished and I needed to, to repent, but look what they have done.

45:47: Judge you my cause.
45:50: You have seen all their vengeance and all their imaginations against me.
45:57: You've heard their reproach, O Lord, and all their imaginations against me.
46:02: This is as much a part of the gospel as the redemption of Israel.
46:07: Yes, Zechariah 12, God is coming to save.
46:14: Judah, the house of Israel.
46:16: That's, that's the gospel, that's the good news.
46:20: But Moses said, in addition to saving you.
46:25: He will then destroy those who were trying to destroy you.
46:29: Those that just went too far and took joy in your destruction.
46:35: Part of the gospel message is they will be put down, and that's what Jeremiah is articulating here.
46:41: You've seen all their vengeance and all their imaginations against me.
46:44: You've heard their reproach, O Jehovah, and all their imaginations against me.
46:49: God says, He that touches the apple of his eye, touches him.
46:54: He's, he's jealous over Zion.
46:57: Isaiah says he's, he's jealous over Zion.
47:01: You've heard their reproach, O Jehovah, and all their imaginations against me, the lips of those that rose up against me and their device against me all the day.
47:11: Behold, they're sitting down and they're rising up.
47:14: I'm their music.
47:16: I'm a toy to them.
47:17: They, I'm, I'm their entertainment.
47:20: You know, raping our daughters is entertainment to them.
47:24: Chopping off our heads is entertainment to them.
47:26: We're, we're just like music to them.
47:28: We're, when they're bored, they just play with us.
47:32: Render unto them a recompense, O Jehovah, according to the work of their hands.
47:38: This is exactly what Moses said would happen.
47:41: This prophet understands Moses.
47:44: This prophet is articulating Moses.
47:46: So it's not just that we can have faith in our redemption.
47:52: Not because of us, but because of his faithfulness, because of his cassette, because of he's faithful to the covenant, but not only that, he will not allow the Gentiles to go unpunished.
48:04: And that's what Moses says here in Deuteronomy 30:6, after he says, you will be restored, then he says, the Lord your God will circumcise your heart.
48:16: So once you've repented wholeheartedly and he's gonna bring you back to the land, you will then be baptized.
48:22: You will then have hands laid on you.
48:24: You will then receive the Holy Spirit, and He will circumcise your heart.
48:29: And the heart of your seed.
48:32: This is going to be a generational thing, you, you will, you will be devoted to the Lord.
48:37: To love the Lord your God, Jehovah.

48:41: That covenantal God, with all your heart, Moses is talking to Israel, and this is his prophecy.

48:49: He's a, he's the first prophet.

48:52: That Israel will love Jehovah with all their heart and with all your soul, that you may live forever.

49:02: So that's, that's good news.

49:03: That's the gospel, that these curses, these, these Deuteronomy 28 and 29, curses that we're seeing inflicted upon the house of Israel, it's not to destroy them, it's not to replace them.

49:16: is to drive them to repentance.

49:18: Now, when it achieves its end, when we can say to Jerusalem, comfortable words, when we can say to Jerusalem, your God is for you, He's coming to save you, when we can speak comfortably unto Jerusalem and say to her, your warfare is ended.

49:35: It has accomplished its purpose.

49:38: What happens after that?

49:40: Well, Moses tells us.

49:42: And the Lord, your God, Jehovah, the covenant of keeping God, will put all these curses that we just read in Deuteronomy 28 and 29.

49:52: He's going to take all these curses and put them on your enemies.

49:56: He's gonna put them on the Gentiles.

49:58: And on them that hate you, which persecuted you.

50:02: This is part of the good news.

50:03: Moses is the first one to preach the gospel.

50:06: And this is embedded in the gospel message.

50:10: That the covenant is forever.

50:14: That breaking the covenant has dramatic and drastic consequences, but not unto death, eternal death.

50:23: That you can't, you can't get out of the covenant because of God's faithfulness.

50:28: And then we go to Ezekiel 37, that if you physically die, it's going to bring you back to life and give you every opportunity to live eternally in this covenant, O house of Israel.

50:39: But equally part of this covenant is those who dared persecute you, those who hated you, those who abused you and treated you like entertainment.

50:50: Moses says, Moses says, Jehovah, your God.

50:56: We put all these curses upon the Gentiles, upon your enemies, the Gentiles that don't repent.

51:03: So we're going to be hated by all the Gentile nations, but many of them will repent.

51:08: There's a whole cohort, you read Revelation chapter 7, there's a whole cohort of Gentiles that repent and become part of the first fruits.

51:16: That's our job.

51:18: But there's a whole far more Gentiles.

51:22: That worshiped the beast.

51:24: And do not repent and take great joy in destroying the house of Israel.

51:29: And Moses prophesized what their fate will be, and makes it a part of the gospel.

51:35: That Jehovah your God will put all these curses upon your enemies and on them that hate you, which persecuted you, and you shall return and obey the voice of Jehovah and do all His commandments which I command you this day.

51:50: The word of the Lord is forever.

51:51: The scripture cannot be broken.

51:54: Moses lays down the gospel.

51:56: Jeremiah is living the gospel.

51:59: What Moses spoke about, Jeremiah is living.

52:03: And articulating in lamentations, verse 65, this is, this is Jeremiah, in the midst of his lament, as part of the gospel awareness, this is the, the, the, the lament in the middle.

52:19: And this is where the, the, the good news emerges.

52:22: 1 and 2, horrible suffering.

52:25: 4 and 5, horrible suffering.

52:28: In fact, when we get to 5, the acrostic is, is abandoned.

52:31: It's like, it's just all out grief.

52:35: But in the middle of 1 and 2 and 4 and 5 is 3.

52:39: And in the middle of 3 here we see.

52:42: The gospel.

52:44: The same gospel that Moses preached, except instead of it being preached, it's being lived and expressed as a, as a real life experience.

52:55: He quotes, he's basically quoting Moses.

52:57: Give them sorrow of heart.

53:00: Your curse unto them.

53:02: Persecute and destroy them in anger from under the heavens of Jehovah.

53:09: That is Lamentations chapter 3.

53:13: It's the longer chapter, but we managed to get through it.

53:18: We will, God willing, continue.

53:24: With Lamentations chapter 4 and 5, I think I'll be able to complete them together.

53:30: I'm not going to be able to do this tomorrow, I'm, I'm, I'm giving the sermon on the last day of unleavened bread, so I need tomorrow evening, just to prepare and make sure I'm prepared to deliver the sermon, on the last day of unleavened bread.

53:47: So God willing, we will conclude the book of lamentations.

53:52: On Friday evening, on Sabbath evening.

53:56: So hopefully you'll be able to join us for the conclusion of the Book of Lamentations on Friday evening.

54:04: And what I'll do is I'll just quickly check the chat here to see if there's anything that I need to respond to.

54:11: I'll, I'll go through, I'll read the other earlier chats.

54:14: Later, but just trying to see if anything is here for me to read, and I think it's all good.

54:25: Some people are a bit late.

54:26: All right, wonderful, wonderful to spend this time with all of you.

54:31: And I do pray that you'll be able to join me on Sabbath evening.

54:35: At 7:30 Eastern time.

54:38: God bless you all.

54:38: Enjoy the final time of unleavened bread.

54:43: God willing, we'll see you on Sabbath.