

## 25-Lamentations-4

0:38: Well, greetings, brethren, and welcome to our Bible study here on Friday evening, which is a, a nice change, nice way to bring, welcome the Sabbath.

0:49: I, I trust that you're, you had a great week and especially that you had a wonderful observance of the last day of unleavened bread.

0:58: we certainly did hear.

0:59: It's amazing how fast the days of unleavened bread just flew by, this year.

1:06: But, as I say, I hope that you were blessed.

1:08: And what I'm going to do, I, I had intended to finish the Book of Lamentations during the days of unleavened bread, but then I was giving the, the sermon on the last day of unleavened bread, and the topic was fairly big and I just needed time to grapple with the topic.

1:24: So instead of concluding the, or I had planned to conclude on the Tuesday evening, I used that time to work on the sermon and thought I would conclude tonight.

1:36: unfortunately, I shouldn't say unfortunately, but I'm not going to be able to conclude, God willing, what we'll do tonight is cover Lamentations chapter 4, because these are, short chapters, they're, they're each 4 and 5 are 22 verses, as I mentioned, the chapter 4 is an acrostic, which, each verse beginning with the, the letter, of the Elephbet, the, the Hebrew alphabet.

2:01: so they're short chapters, I thought I'd get through it, but as I was studying chapter 4, it'll take our entire study time this evening.

2:09: So, God willing, on Wednesday when we resume Wednesday night Bible study, we will conclude the Book of Lamentations.

2:17: And then after that, we'll, we'll get back and resume our study of Joshua.

2:22: Let me go ahead and open with a word of prayer.

2:25: We'll get into the study for tonight.

2:26: I'll make sure that I'm coming through loudly and clearly.

2:29: We'll get into the study for this evening.

2:32: hopefully, it blesses you as you begin your Sabbath.

2:34: In fact, we're all in different time zones.

2:36: So wherever you are, I pray that you'll have a, a most blessed observance of the Sabbath.

2:41: Our loving Father, great God, we are just so grateful, Father, that we can come before you.

2:49: That we can call you our spiritual father.

2:53: That we can call Jesus Christ our elder brother, that we can call each other brethren.

2:58: That we possess.

3:00: This incredible power of the Holy Spirit.

3:04: That we are under the blood of Christ.

3:08: We have just so much to be grateful for our father.

3:13: We thank you for the lessons of the days of unleavened bread, and we pray, Father, that you'll help us to continue to apply what we've learned and that you'll help us to continue to grow in the grace and knowledge of our Lord and that we will be better this year than we were last.

3:29: Father, thank you for this incredible book of lamentations, a very unusual book in your canon of scripture.

3:38: We certainly thank you for it, although it does depict.  
3:42: Incredible suffering, and we can feel the grief of the prophet as he articulates the grief of Jerusalem.  
3:50: Father, we thank you.  
3:51: We know that all things work together for good, and ultimately all of this pain will be forgotten, even though it is yet to be fulfilled and at a level of intensity that the world has never seen before.  
4:06: But we know that all of this will be history at some point.  
4:09: And everything will work together for good for those who love you and are called according to your purpose.  
4:14: We praise you, Father.  
4:15: We thank you so much.  
4:16: We ask your blessing on your people.  
4:19: Bless those, Father, who are with us tonight in this study.  
4:22: Bless those who are with us as they study the archive.  
4:26: Help us, Father.  
4:27: We're all in different seasons facing different trials.  
4:30: We pray that whatever we're facing, Lord, that It'll help us to turn to you, to trust you, and to Intercede for each other.  
4:40: We praise you, Father.  
4:41: We thank you so much.  
4:42: We ask your blessing in our study now in Jesus' most holy name.  
4:46: Amen.  
4:48: Very, very good.  
4:50: Let me go ahead and check.  
4:52: Sound is loud and clear.  
4:54: Wonderful.  
4:55: Thank you, Brother Michael and Pastor Murray as well.  
4:59: I see you here.  
5:00: Pastor Murray, Pep Square is here.  
5:03: Lovely to have you.  
5:06: Michael is here.  
5:07: Thank you, brother, for being with us.  
5:09: JD is here.  
5:12: Carlotta is here as well.  
5:13: Good evening, sister.  
5:14: And I'm sure, of course, many of you are here that we can't see you because you're not logged in, but we're certainly grateful that you are with us.  
5:24: Let me go ahead and share my screen.  
5:28: Oh, so before I do, Let's just do a quick review.  
5:32: Lamentations has 5 different laments, 5 different poems.  
5:37: The 1st 4 are acrostics, chapters 12, and 4 have 22 verses.  
5:46: each then and then there are cross sticks.  
5:49: Each verse beginning with the letter of the Hebrew alphabet.

5:53: Chapter 5 is also 22.  
5:56: Verses, but it's not an acrostic.  
5:59: Chapter 3 is 66 verses.  
6:02: It is an acrostic, each letter of the alphabet having 3 verses.  
6:08: So that's how we get to 66.  
6:10: we studied chapter 3, last time we were together, and what we saw was the gospel.  
6:17: Chapter 3 is the gospel in the middle, is the middle lament of five laments.  
6:25: And the kind of image I have in my mind is like a, a, a, a black circle with a white circle in the middle.  
6:33: And that, that white circle is the light, it's the purity of the gospel, it's the good news, but it's surrounded by the darkness and the, the lamentation, the mourning.  
6:43: And you have to get through that mourning to get to the good news.  
6:46: And, and the contrast is what makes the good news such good news, that when it looks like all hope is lost, that in fact, there really is good news.  
6:57: So I found that quite amazing, and, and we, we actually, when we did go through chapter 3, we compared it to Deuteronomy 30 verses 1 to 10.  
7:06: The exact pattern that Moses lays out in Deuteronomy 30 verses 1 to 10 is the exact pattern that we see in Lamentations chapter 3.  
7:20: So chapters 1, 2, 3, and 4 are acrostics, so we're gonna study chapter 4, which is an acrostic, and then chapter 5, it's like, you can't hold it in anymore.  
7:30: It's like just grief, just unbridled.  
7:35: But not completely unbridled, because it's still governed by 22 verses.  
7:39: So there's still an overall structure to the expression of the grief, but certainly it's, it's more free flowing in chapter 5.  
7:50: so here we are in chapter 4, it's an acrostic.  
7:53: Jeremiah was poetic, he was musical, he was talented, and so he was able to take the grief and the mourning and the moaning.  
8:02: That he saw and express it creatively.  
8:06: So I'll go ahead and I will share my screen.  
8:15: OK, and yeah, let me just go to the top here.  
8:19: Before we get into Before we get into Lamentations chapter 4, I wanted to just go back to 2 Chronicles chapter 9, and verse 1, because I just, I just want us to understand the history.  
8:38: Where, where are we coming from?  
8:39: When we read chapter 4, let's remember where Israel is coming from.  
8:44: 2 Chronicles chapter 9 verse 1.  
8:47: And when the Queen of Sheba heard of the fame of Solomon, so this king of Israel was world famous, he was a celebrity all over the world, they heard about him, they talked about him.  
9:02: And so, news of his fame spread to another monarch.  
9:07: This monarch is the monarch of Sheba.  
9:10: And she heard about his fame.  
9:12: So when she heard it, she couldn't believe it.  
9:14: It's like, nobody's that great.  
9:16: That's not possible.

9:18: You're, you're making, what do you, what am I chopped liver, right?  
9:20: So you're telling me how great this, this kingdom is, and this man is?  
9:24: Do you know how great I am?  
9:26: Yeah, I know we know how great you are.  
9:28: But this man is far greater than you.  
9:30: Well, I don't believe it.  
9:32: So she came to prove Solomon with hard questions at Jerusalem.  
9:37: How could anybody be this wise?  
9:39: So she came to test him.  
9:42: And she came with a very great company.  
9:45: In other words, this is a very expensive trip.  
9:48: This wasn't, let me see what I can do to get to Jerusalem.  
9:53: there must be a cheap way to get there.  
9:55: It's like, this is such an important trip that she puts together such a massive delegation, and she needs to see for herself.  
10:04: Is this kingdom as great as they say?  
10:08: Is this man as wise as they say?  
10:11: And so she came, so she's in the prepar big preparation, but a big part of the preparation was to figure out things to ask him.  
10:21: That no, no mere human being would be able to answer.  
10:25: So she's going to come with the most difficult questions.  
10:27: That was her preparation.  
10:30: And she came with a very great company, and camels that bear spices.  
10:35: And so, you know, we were talking on the, when I was giving the sermon on the last day, I talked about international trade.  
10:44: And sometimes we look back at the ancient civilizations, and we think they were so backward, they were very sophisticated, and there was international trade.  
10:52: And then spices were one of the things that people traveled a great distance.  
10:57: To trade for spices, for precious metals, certainly for tin so that they could make bronze with mix it with copper.  
11:05: So, so these having these camels, like a train to go and, and trade with different cities and different nations.  
11:14: But here she's bringing gifts.  
11:16: This is a great king.  
11:17: She's a monarch, but she's coming to visit a great king, and she's bringing gifts, says that that bear spices, these are no doubt really special spices and gold in abundance.  
11:29: She knows she's coming to meet a great king, and precious stones.  
11:33: You can imagine all the jewelry from these stones.  
11:36: And when she was come to Solomon, she communed with him of all that was in her heart.  
11:42: So she just really was very transparent with him, everything that she heard, and she's come to, to see for herself.  
11:48: And Solomon told her all her questions, every single question that she had prepared, we probably talked to her wise men, so she's surrounded by wise men.

11:57: They probably helped her to craft the questions, helped her come up with the questions, and he just answered them all.

12:04: And there was nothing hid from Solomon, which he told her not.

12:09: And when the Queen of Sheba had seen the wisdom of Solomon and the house that he had built, And the meat of his table, the, the most rare meats, chefs, Michelin star chefs, prepared in the most gracious way, most beautiful way, that's what's on his table.

12:34: And the sitting of his servants, how his servants sat like kings themselves.

12:39: And the attendance of his ministers and their apparel, how they were dressed.

12:45: His cupbearers also and their apparel.

12:48: So she thought she was doing pretty good as a monarch when she sees how these servants are dressed.

12:55: And his ascent, by which he went up into the house of the Lord.

12:59: So, no doubt, however, the, the staircase was designed to go into the house of the Lord, this is phenomenal.

13:07: She was just, there, there was no more spirit in her.

13:10: She just, she's lost for words.

13:13: She's just, wow, she's overwhelmed, just, this is, maybe saying she was in a state of shock.

13:20: So she couldn't find words.

13:24: To articulate what she was experiencing.

13:28: And she said to the king, It was in fact a true report.

13:34: Which I had heard in my own land.

13:37: Of your acts and of your wisdom.

13:40: I, I thought they were exaggerating.

13:42: I had to come and see for myself.

13:44: In fact, what I see now is everything I was told was true.

13:49: However, I didn't believe their words until I came, and I saw it with my own eyes.

13:57: And behold, the one half of the greatness of your wisdom was not told to me.

14:05: They only told me half of, and I didn't believe it.

14:09: And now that I've come to, come to see for myself, it's not that they were exaggerating, they were understating your greatness.

14:16: For you exceed the fame that I heard.

14:19: It's not possible to put into words the beauty and the splendor that's here.

14:25: Blessed are your men, and happy.

14:29: Blessed are these servants, these your servants which stand continually before you and hear your wisdom.

14:37: Anybody who is in Israel and has the privilege to serve this king, they are truly blessed.

14:45: Blessed be the Lord your God, which delights in you to set you on His throne.

14:52: To be king for the Lord your God.

14:55: Because your God loved Israel.

15:00: She like, wow, God has chosen Israel.

15:03: And, and why did he choose Israel to establish them forever.

15:08: This is Queen of Sheba.

15:09: It's like she knows more than we do.

15:12: We're like, yeah, God chose Israel, but he's done with them now.

15:15: He's chosen, we know now he's working with us.

15:17: The Queen of Sheba would never think of such a thing.

15:20: She's like, wow, you told me all the wisdom, you've taught me, you've educated me.

15:25: Now I understand what a covenant is.

15:28: Now I understand why he chose you.

15:30: And, and now that I understand everything, I, I'm, I'm just gonna bring it down to its simplest form.

15:35: You're blessed and the king to to be king because you're God.

15:41: chose you Because he loved Israel.

15:45: To establish Israel forever.

15:48: Therefore, and because he is going to establish Israel forever, that's why he made you king over them.

15:57: To do judgment and justice, so that the whole world like me can hear about this and come and see it in action and learn the ways of your God, and then take that back to my nation.

16:09: So this is where, this is the history, this is the context that we need for lamentations as we come into chapter 4.

16:17: Chapters 1 and 2 and 4 and 5 are the bookends of the gospel that's contained in chapter 3.

16:25: And what we see in chapter 3 is exactly what the Queen of Sheba said, that God has chosen Israel forever.

16:32: And, and the way that he is going to resolve what we see in chapters 1 and 2 and 4 and 5, is what we see in chapter 3.

16:40: Having said that, we're now out of chapter 3, and we're back into this dark territory.

16:46: Lamentations chapter 4 with the Queen of Sheba's perception and experience and astonishment and shock and awe at the greatness of Israel.

16:55: With that in mind, We begin chapter 4, the same way we began chapters 1 and chapter 2.

17:03: How?

17:04: Which is the name of the book.

17:06: How.

17:07: How Queen of Sheba, if she could be brought up from her grave today.

17:14: And, and read lamentations with us.

17:17: She, she, this is a tough question.

17:20: So she came to Solomon with tough questions.

17:22: This is the toughest of all of them all.

17:24: How?

17:26: How has the gold Become dim.

17:30: She brought him gold.

17:31: He already had gold was everywhere.

17:33: The servants were dressed in gold.

17:35: At the dinner table there were gold plates.

17:38: How has the gold become dim?

17:42: How is the most fine gold changed when, when it was extent, when it was in place, nobody thought for a minute that it would ever come down.

17:53: How did this happen?

17:55: The stones of the sanctuary are poured out in the top of every street.

18:00: She said, you know, when she saw the king's ascent as he ascended up to the throne of the Lord.

18:08: To sit on his throne.

18:11: Nobody thought for a minute that that would be torn down.

18:14: And now the stairs, the whole structure is just poured out in the top of every street.

18:19: How, this is the question, how?

18:22: Isaiah 1:21, is asking the same question.

18:28: How has the faithful city become a harlot?

18:32: It was full of judgment, righteousness lodged in it, but now murderers.

18:36: So, so, so the question that Isaiah is asking here is actually answering the question that Jeremiah is asking in lamentations.

18:46: Jeremiah is asking in lamentations, how did this happen?

18:50: The the the glory of Israel shattered.

18:54: Isaiah is asking, how have the people become corrupt?

18:59: Because it's in the people becoming corrupt that the glory was shattered.

19:04: How has the faithful city under King David How did it become a prostitute?

19:09: And that's now King Solomon, marrying all these women.

19:14: 300 wives, 700 concubines.

19:17: These were all political harlotry.

19:21: To make, to make associations with all the nations, so that it's like peace treaties, we're never gonna go to war because I've married your daughter, and, and so this is harlotry.

19:29: How did, how did we go from David to Solomon?

19:32: And then once the king is doing it with the, the, the, the fish rots from the head.

19:38: How has the faithful city become a harlot?

19:40: It was full of judgment.

19:42: Solomon started out with a wisdom that the whole world came to see and respect.

19:46: Righteousness lodged in it.

19:48: And somehow we went from that to a city full of murderers.

19:54: Lamentation 4:2.

19:56: The precious sons of Zion.

20:02: Comparable to fine gold.

20:05: They were trained.

20:07: They were, they were righteous.

20:10: They praised the Lord.

20:12: They were in unison.

20:14: The precious sons of Zion comparable to fine gold.

20:18: How?

20:19: Are they esteemed as earthen pitchers?

20:23: They're just common tools now.

20:27: It's like, come over here, boy, kneel down so I can put my feet on your back, so I can rest.

20:33: How did that happen?

20:35: The work of the hands of the potter, so they're just treated like tools now.

20:40: And they were so glorious.

20:43: Jeremiah 19:11.

20:45: Jeremiah writes, and shall say unto them, thus says the Lord of hosts, Even so will I break this people and this city as one breaks a potter's vessel that cannot be made whole again.

21:00: So we've gone from being like fine gold.

21:04: To just becoming Potter, Potter's vessel.

21:08: And, and God saying, I, I'll cause that vessel to be shattered, that it can never be put back together.

21:14: And they shall bury them in Tofet.

21:18: God says through Jeremiah, well, Tophet was where the Canaanites sacrificed their babies.

21:27: Tulford.

21:28: So God is saying, I'm gonna bury my people who are causing their children to pass through the fire in Tofi.

21:35: I'm gonna bury them there.

21:37: Till there'll be no place to bury.

21:39: There's so many of them, so many murderers.

21:43: adopting the Canaanite ways, and I'm just gonna bury them all there.

21:49: Lamentations 4:3, even the sea monsters draw out the breast.

21:55: So in the sea, we have massive creatures.

21:59: You think of the size of whales.

22:02: Even the sea monsters draw out the breast.

22:05: In other words, these big beasts, massive beasts in the ocean and the sea.

22:12: Even they have compassion for their children, for their offspring.

22:19: Not Zion, not Judah.

22:22: Even the sea monsters draw out the breast, that the source of nutrition.

22:26: They give suck to their young ones.

22:30: The daughter of my people has become cruel.

22:34: Like the ostriches in the wilderness.

22:36: So the ostriches, like they have no sense, they don't look after their young, the, the, the children of Judah, the daughters of Judah, they're, they're not just that they're senseless, they're cruel.

22:46: They no longer have that natural affection for their offspring.

22:52: They're, they're, they're, they, they can't even compare them to a sea monster that that has compassion.

22:57: Sea monster, like a very dangerous perhaps creature.

23:00: like a shark But it looks after its young.

23:05: But Judah, they have no compassion, they're cruel.

23:10: Well, how did that happen?

23:11: Let's go back to the Torah, Deuteronomy 28:52.

23:17: And he shall besiege you in all thy gates.

23:21: That's exactly what Nebuchadnezzar did.

23:23: Until your high and fenced walls come down.

23:26: So when Jerusalem was in its glory, with high and fenced walls, it felt like it could, it was impenetrable.

23:33: But God says, no, you're gonna, they, they're gonna lay siege to you, and those walls are gonna fall.

23:38: It's funny that, you know, Israel went into the promised land, surrounded Jericho, caused the walls to come down, and were able to take Jericho.

23:49: At first they had it under siege, and then the the the same thing happened to them.

23:54: The same thing happened to them because they were unfaithful.

23:58: So, these, these high and fenced walls will come down wherein you trusted.

24:02: They didn't trust in Jehovah.

24:04: They trusted in their security.

24:06: Throughout all your land, not just Jerusalem, all the cities, and he shall besiege you in all your gates throughout all your land which Jehovah your God has given you, and you shall eat.

24:19: What will you eat?

24:21: You're in, you're under siege.

24:23: You shall eat the fruit of your own body.

24:28: Even the sea monsters look after their young.

24:31: But the daughters of Zion, they eat the fruit of their own body.

24:36: It's just horrendous.

24:39: The flesh of your sons and your daughters, which the Lord your God shall give you.

24:44: So Jehovah gives them this blessing of children, and they eat the children.

24:50: In the siege and in the straitness wherewith your enemies shall distress you.

24:55: So that the man that is tender among you and very delicate, his eye shall be evil toward his brother.

25:02: In other words, you know, we've all met these men that They wouldn't kill a fly.

25:08: You know, they're just very gentle people by nature, very kind of docile, very soft, very gentle.

25:15: It would never kill a fly.

25:16: Well, he will be evil toward his brother, that there'll be no gentleness left in anybody.

25:23: Everyone will be warped and insane.

25:26: And he'll even be evil.

25:29: His eye will be evil toward the wife of his bosom.

25:32: You're, you're in covenant.

25:33: Why, why would you treat each other like this?

25:35: Well, they're gonna go insane.

25:38: And just be cruel and very selfish.

25:41: And toward the remnant of his children, which he shall leave, just has no concern without natural affection.

25:49: So that he will not give any of them of the flesh of his children whom he shall eat.

25:53: So this is, I, I just, I, I can't, I don't understand these words.

25:58: I can't process this.

26:00: That kind of what it seems to indicate is that the gentleman.

26:05: will quietly eat his baby.

26:10: Because he needs nutrition, but his family needs nutrition as well, his wife needs nutrition as well, but, and they would eat the baby as well, except that he doesn't tell them.

26:19: He goes and he boils the baby secretly and eats it to to to to himself.

26:23: This is Israel.

26:26: Remember we just read in 2 Chronicles chapter 9, the fame of Solomon.

26:32: And how people came from all over to see the wisdom so that they can learn the ways of the Lord.

26:37: Well, these are the very, these are the descendants of Israel.

26:41: This is what this is what it's come to.

26:44: God, God says, if you don't obey my law, I'll just take it away from you, and you can go follow the ways of the Canaanites.

26:54: The tender and delicate woman among you, and, and, you know, we see less of them today, but I think most of us can think of a woman that's tender and delicate and gracious.

27:07: Well, the tender and delicate woman among you, and it's said, like, of course, most of the women there.

27:13: Are tender and delicate.

27:15: Which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness.

27:21: So, you know, some women are just natural, comfortable just going out on the bare with bare feet and walking up and down.

27:28: Well, this woman's feet are too tender for that.

27:30: She would never do that.

27:31: She'd always wear shoes.

27:33: Her eye shall be evil toward the husband of her bosom.

27:38: And toward her son and toward her daughter and toward her young one that comes out from between her feet and toward her children which she shall bear, for she shall eat them for want of all things so the husband and wife don't look after each other any more they don't look after their family.

27:57: They have the young baby, and if the father thinks of it first, he'll go and eat that baby secretly.

28:04: But if the mother thinks of it first, she's not gonna help the father out, she knows he's starving.

28:08: She's gonna go and boil that child and eat it herself.

28:11: It's that it's just hard for me to even articulate this, but this is the curse of the covenant if they break it.

28:18: And toward her children which she shall bear, for she shall eat them for want of all things secretly in the siege and straitness wherewith your enemy shall distress you in thy gates.

28:27: I guess the only thing I can say in defense of this.

28:31: I think starvation drives people insane, and so they've lost their mind.

28:37: But this is the curse of breaking the covenant.

28:41: You can't get out of the covenant, but you can suffer from the curses of the covenant, if you break it.

28:48: Verse 4, the tongue of the suckling child, back to Lamentations 4 verse 4, the tongue of the suckling child cleaves to the roof of its mouth for thirst, so sad.

28:59: The young children ask bread, and no man breaks it unto them.

29:04: They that did feed delicately are desolate in the streets, and again we read.

29:10: The Queen of Sheba Finding that the way that the servants of Solomon ate remarkable.

29:17: It's like, wow.

29:19: Look, look at the place setting at the table.

29:22: Look how they eat.

29:23: And so that tradition no doubt continued on, that the king's servants just had all of the trappings of wealth.

29:31: And, and there was just a lot of prosperity.

29:35: And they that did eat delicately, the finest, fine, fine dining.

29:39: are now desolate in the streets, just like that.

29:43: What's that you were saying about your wealth?

29:45: It's like gone.

29:48: They that did feed delicately are desolate in the streets.

29:51: They that were brought up in scarlet embraced dunghills.

29:55: They had the finest food, the finest clothes.

29:58: Now they're in the street with nothing, and they're just in dunghills.

30:02: For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom.

30:10: So, Sodom Sodom and Gomorrah were fire and brimstone.

30:15: And Jeremiah is observing.

30:18: That the punishment of Zion is actually greater than the the the punishment of Sodom.

30:24: Because Sodom was overthrown as in a moment, and no hands stayed on her.

30:30: So, Sodom was just gone, so God, their iniquity reached the limit and they were wiped out.

30:36: Not so with Judah.

30:37: Here in Isaiah 3 and verse 16, we read this about the daughters of Zion, why, why they're being punished so severely.

30:46: Isaiah 3:16, moreover, Jehovah said, because the daughters of Zion are haughty.

30:53: This, this is what abundance can do.

30:56: This is what wealth can do.

30:57: In fact, in, in the West here we have, what do they call these luxury beliefs.

31:02: We believe in the most ridiculous things because of prosperity.

31:07: Cause we've got nothing to do, we're idol.

31:08: We just, the, the, the, the most effort a young person has to make today is to, to get themselves to the mall.

31:14: They eat whatever they want, they buy whatever they want, they, they have the most expensive technology and clothes, they, they have their own car.

31:22: There's just so much prosperity that now we can afford to have these ridiculous beliefs, they're called luxury beliefs.

31:30: And, and, and because of this, we're just very arrogant and self-centered.  
31:34: We think the wealth could never disappear.  
31:37: And well, that's the same thing here.  
31:40: Because the daughters of Zion are arrogant.  
31:43: And they walk with stretched forth necks and wanton eyes.  
31:48: They want everybody to look at them.  
31:50: And, and they're looking at you, they're trying to catch your eye.  
31:54: Walking and mincing as they go, they want attention.  
31:57: They want sexual attention.  
32:00: So they can't be modest.  
32:02: Whatever they put together, they're looking at themselves in the mirror, and they're making sure that their sexuality is seen.  
32:08: And then they're going out and they're making noise and trying to catch attention and trying to catch anybody's eye who will look at them.  
32:16: Walking and mincing as they go, and making a tinkling with their feet.  
32:20: Like, doesn't that describe most women in our society today?  
32:24: Therefore, Jehovah will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.  
32:34: This is why they have to be punished so severely, violating the covenant.  
32:39: Lamentations 4:7, He Nazarites.  
32:43: We purer than snow.  
32:45: These are the ones that take the vow, the Nazarite vow, and they abstain from wine and and the grape, they don't touch dead bodies, or Nazarites were purer than snow.  
32:58: They were whiter than milk.  
33:00: They were more ruddy in body than rubies.  
33:03: Their polishing was of sapphire.  
33:05: Their face now is blacker than a coal.  
33:09: They are not known in the streets.  
33:10: Nobody knows.  
33:11: Nobody knows that this was a Nasserite.  
33:13: This was a highly respected Nazarite.  
33:16: Now he's just trash in the street.  
33:19: Their skin cleaves to their bones.  
33:21: It's yikes.  
33:23: They were very athletic, very healthy, very careful about their health.  
33:29: Now there's skin and bones, there's no, there's no muscle.  
33:33: Their skin cleaves to their bones, it's withered.  
33:37: It's become like a stick.  
33:40: Like do they have cancer?  
33:42: No, they're just starving to death.  
33:46: They that be slain with the sword are better than they that are slain with hunger.  
33:52: This is, this siege is so horrible, it's so merciless.  
33:56: That the ones that are slain with the sword are far better off.  
34:00: Sodom is far better off than Zion.

34:02: It's far better for just fire and brimstone to come down from heaven and just consume you.

34:06: That's a mercy, compared to this.

34:12: They that be slain with the sword are better than they that be slain with hunger, for these pine away stricken through for want of the fruits of the field.

34:22: Death is not the worst outcome.

34:25: We're kind of wired to want to avoid death at all costs.

34:29: Sometimes death is better, and that's what the prophet is saying here, that he's observed those that were slain.

34:36: And then he's observed those that are in the siege.

34:41: And are starving slowly to death.

34:44: And he's concluding, you know what?

34:47: Better to be slain, slain early.

34:49: If I look at some.

34:52: 1:16 and 15, he says, Precious in the sight of Jehovah is the death of His saints.

34:59: So that's telling us what Christ said, don't be afraid of death.

35:03: Be afraid of violating the covenant.

35:06: Don't be afraid of death.

35:07: It's not the worst thing.

35:10: And, and those who die don't live to see the worst thing.

35:14: And Jeremiah is saying is, wow, those people are dead, they don't see what I'm seeing now.

35:18: What I'm seeing now is worse than than just being slain, and I think in the future, Hopefully, it will not be among us.

35:28: Where we would rather violate the covenant in order to stay alive.

35:31: We'd rather betray a brother or a sister in order to stay alive.

35:34: And we'll, if we do that, we'll only find out.

35:37: Death, death was better.

35:40: In those days, men will seek death, but death will flee from them.

35:44: Sometimes death is not the worst thing.

35:46: And if we have faith, if we have conviction, and that's why I'm so passionate about making sure all of us understand the covenant faithfulness of God.

35:55: Because if we are rock solid on God's covenant faithfulness, we will choose death rather than violate the covenant.

36:03: But if we believe in some sort of version of some version of replacement theology, our faith is weak.

36:09: How can we have confidence in a God that changes his mind?

36:12: How can we have confidence in a God that doesn't keep his promises?

36:16: And this is where I think the, the danger of replacement theology is it breeds betrayers.

36:23: Anybody who's a, a believer, a subscriber to to replacement theology is susceptible to betraying the covenant, because there's no, there's no solid ground to stand on.

36:35: Covenant theology gives us the solid ground of God's word.

36:39: It's like, no, I don't, I don't care.

36:40: Do your worst.

36:41: I, I'm not careful to answer you in this matter, O king.  
36:46: Precious in the sight of Jehovah is the death of his saints, because they believe in His word.  
36:51: And he, he honors that.  
36:52: It's like, I appreciate this.  
36:55: They know I don't lie.  
36:56: They know I keep covenant.  
36:57: They know I keep oath.  
36:59: That's covenant theology.  
37:01: If we believe God just changes his mind, why would we be willing to lose our head?  
37:07: Verse 10, Lamentations 4, the hands of the pitiful women.  
37:15: You know, we all know those women that Just really have a heart of sympathy and empathy.  
37:23: And they're always looking out for others.  
37:25: They've always got something to look after someone, they're, they'll, they'll do anything for others.  
37:30: We all know those kind of women.  
37:32: Well, the hands of that type of woman, the hands of the pitiful women, have boiled their own children.  
37:40: They were their meat in the destruction of the daughter of my people.  
37:45: And, and, you know, Deacon Jan, he said this to me, and I've just never forgotten that, that in these sort of situations, moral morality was out the window.  
37:54: That you see like a nun come into a concentration camp, and, and not all, not 100%, but most of the times within a week, she's lost her morality.  
38:04: So these women that were so gracious, looking after others, very careful, that they've just lost their morality, and they're boiling their own children.  
38:14: Their children is how they survived eating their children.  
38:19: God says in Isaiah 49, so that's, that's what happened.  
38:23: In Isaiah 49, God says this again, covenant.  
38:27: Verse 15, can a woman forget her sucking child?  
38:32: Normally we would say no, that's not possible.  
38:34: It's a very strong bond between a mother and her child.  
38:40: And she just looks after that child and does everything for that child.  
38:43: So, it's a rhetorical question.  
38:46: Can a woman forget her sucking child, that she should not have compassion on the son of her womb?  
38:53: Normally, we would say, no, of course not.  
38:57: Except the, the scripture says, yeah, you know what, it's possible.  
39:02: And so we, that's what we're seeing in lamentations, that in fact it is possible.  
39:07: Normally the answer would be no, of course not.  
39:10: But the human being is wired to be a selfish being.  
39:15: And, and in the siege that selfishness comes out.  
39:19: And so the woman who suckled this child actually will boil it to eat it, in the insanity of starvation.

39:26: So, so, so the rhetorical question which we thought the answer would be, well, no, of course not.

39:31: The answer is actually yes, it's possible.

39:34: Yet, Will I not forget you?

39:38: That's the difference between human beings and God.

39:41: That human beings can enter into a covenant, but then we can so easily break it.

39:46: Even if a woman can break the bond with her suckling child, human beings cannot be trusted.

39:53: But God is saying, I can be trusted.

39:56: If I've given you my word that I will not break covenant, never, ever, ever, ever believe anybody who comes to you with any version of any doctrine that says that I will be unfaithful to my word.

40:10: I will not.

40:12: And then he goes on to say, I, I, I, you're, you're in the palm of my hand.

40:18: Verse 11 Jehovah has accomplished his fury.

40:24: He has poured out his fierce anger.

40:27: And has kindled a fire in Zion.

40:31: And it has devoured the foundations thereof.

40:34: This, this is, this is Deuteronomy 30.

40:38: That the, the punishment has to be so severe, the punishment has to be so intense that it gets into the foundations of Zion, so that the repentance can be deep, deep, deep repentance.

40:53: It's, it's got to go right into the foundation.

40:56: That the repentance is is entire and complete.

41:02: The kings of the earth and all the inhabitants of the world.

41:08: All of them.

41:10: would not have believed.

41:12: That the adversary and the enemy.

41:15: Should have entered into the gates of Jerusalem.

41:20: If the Queen of Sheba.

41:23: After her visit with Solomon.

41:25: She was on her way home.

41:28: And we stopped her.

41:30: And she always said, where are you coming from?

41:32: And she said, I'm coming from Israel.

41:35: I said, well, were you visiting King Solomon?

41:37: Yes, I was, it's, it's amazing.

41:38: She would go, of course, we'd have to give her time to tell us how fantastic and Just phenomenal everything was, and then once she takes a breath, if we said to her, do you know what?

41:51: All of that is coming down.

41:53: All of that is going to be completely destroyed.

41:56: She would never believe it.

41:58: She would never believe it.

42:00: And yet that's the the the kings of the earth who heard of the fame of Israel.

42:05: None of them would believe that the adversary and the enemy should have entered into the gates of Jerusalem.

42:11: Here in Habakkuk, like, why did this happen?

42:15: Habakkuk chapter one, verse one.

42:18: The burden which Habakkuk the prophet did see.

42:22: Oh Jehovah, how so Habakkuk is complaining to God, he's in Jerusalem.

42:29: He's seeing what's going on.

42:31: In Judah.

42:33: And he says, Yehovah.

42:35: But how long?

42:37: I'm, I'm running out of patience here.

42:39: How long shall I cry?

42:41: And you don't hear me.

42:43: Even cry unto you of violence.

42:45: There, there's murder taking place, such corruption that it's resulting in, in, in violence.

42:52: And you're not intervening.

42:55: Why do you show me iniquity?

42:57: I can see it.

42:57: I, I, I'm just exposed to this.

43:00: And caused me to behold grievance.

43:03: For spoiling and violence are before me.

43:07: And there are that raise up strife and contention.

43:10: This is what Israel, this is what the house of Israel has come to.

43:14: Raising up strife and contention.

43:17: And that's why the law is slack.

43:19: Nobody's following the Torah now.

43:21: And judgment never goes forth again.

43:23: We're coming from Solomon, where the Queen of Sheba and other kings and other monarchs came to see the judgment of Solomon and the judgment within Israel.

43:31: And now the law is slacked.

43:33: Judgment never goes forth, for the wicked surround the righteous.

43:38: Therefore, wrong judgment proceeds.

43:41: The wicked have the upper hand.

43:44: So, Habakka just can't understand this.

43:48: And then God answers him.

43:51: God says, don't say I'm not paying attention.

43:55: Don't say I'm not doing anything about this.

43:58: Do you want to know what I'm doing?

43:59: Behold you among the heathen.

44:02: You're looking for judgment within Israel, within the house of Israel.

44:07: You're not going to find it there.

44:08: As you yourself have said, judgment never goes forth.

44:12: As you yourself have said, there's nothing but violence and corruption.

44:16: Therefore, I'm going outside of the house of Israel to deal with the house of Israel.

44:21: You're looking in the wrong place for my judgment.  
44:23: Rather, I want you to look out among the heathen and regard.  
44:28: And wonder marvelously.  
44:31: For I will work a work in your days, which you will not believe.  
44:35: In fact, none of the kings of the earth or none of the inhabitants of the earth are going to believe what I'm going to do.  
44:42: Even though, even though it's told you.  
44:44: And anyone who could stop the Queen of Sheba and told her, she wouldn't believe it.  
44:50: For lo, I raise up the Chaldeans, which is really interesting because Abraham was in the city of the Chaldeans.  
45:00: He was in of the Chaldeans, and God told him to leave E of the Chaldeans and go to the Canaan, go to the land of Canaan, and that's where he was going to give him wealth and prosperity.  
45:12: And in the very land where he left the tribe of the Chalde, God is raising up these Babylonians.  
45:20: To destroy the Canaanite cities, for lo, I raise up the Chaldeans, that bitter and hasty nation which shall march through the breadth of the land to possess the dwelling places that are not theirs.  
45:35: Isn't that something, because Joshua led Israel into this land to possess dwelling places and cities that were not theirs, to replace the people that were so corrupt and evil.  
45:49: And now Israel, the house of Israel has become so corrupt and evil, so that they're now going to be replaced.  
45:56: These Chaldeans, these Babylonians.  
46:00: The army of Nebuchadnezzar, they are terrible and dreadful.  
46:05: Their judgment and their dignity shall proceed of themselves.  
46:10: And they're false gods.  
46:12: And so when they vanquish.  
46:14: The temple of the Lord, it's their way of saying that their God gives them dignity, that their God is greater.  
46:23: Their horses are also swifter than the leopards.  
46:27: So these are professional soldiers now.  
46:29: They're training, training, training, not just the men, but the animals.  
46:34: The animals are top-notch athletes for warfare.  
46:37: That's, that's they're professional warriors.  
46:39: That's what they do 24/7.  
46:42: Their horses also are swifter than leopards and are more fierce than the evening wolves, and their horsemen shall spread themselves, and their horsemen shall come from far, and they shall fly as the eagle that hastens to eat.  
46:58: They shall come all for violence.  
47:02: Their faces shall sup up as the east wind, and they shall gather the slaves as the sand.  
47:10: And they shall scoff at the kings, and the princes shall be a scorn unto them.  
47:14: They're going to be so powerful.  
47:16: They shall deride every stronghold.  
47:18: So Israel is the house of Israel is trusting in their walled cities.

47:22: They shall deride every stronghold, for they shall heap dust and take it.  
47:29: So this, this is what we're seeing now in lamentations.  
47:34: Habakku was pulling his hair out.  
47:36: God, you're not doing anything.  
47:37: God said, yeah, no, I am.  
47:38: You're looking in the wrong place.  
47:40: And here it is, verse 13.  
47:44: For the sins of her prophets.  
47:47: And the iniquities of her priests.  
47:51: that have shed the blood.  
47:53: Of the just in the midst of her.  
47:57: That's worth pondering.  
48:03: If I'm reading this correctly.  
48:06: The religious leaders.  
48:09: The people who spoke for God.  
48:12: The people who were in control of the rituals.  
48:15: The people that everybody was looking to to hear the word of God.  
48:20: They were orchestrating judgments.  
48:24: That caused the just.  
48:26: To be put to death.  
48:28: In the middle of Jerusalem.  
48:32: They have wandered as blind men in the streets.  
48:37: They have polluted themselves with blood so that men could not touch their garments, so they were high and mighty.  
48:44: Passing wrong judgment, where are they now?  
48:48: They're walking the streets like blind men.  
48:51: They've polluted themselves with blood that nobody wants to touch them.  
48:54: They're filthy.  
48:56: They cried unto them, Depart you.  
48:58: It is unclean.  
48:59: Depart, depart, touch not.  
49:01: When they fled away and wandered, they said among the heathen, they shall no more sojourn there.  
49:07: So they were just so filthy, nobody wanted anything to do with them.  
49:09: These are the prophets and the priests that everybody was looking up to.  
49:13: How fate can change things over or how people's fates can change overnight.  
49:19: The anger of Jehovah has divided them.  
49:22: He will no more regard them.  
49:25: They respected not the persons of the priests.  
49:29: They favored not the elders.  
49:30: Nobody was spared from this wrath.  
49:34: As for us, our eyes as yet failed for our vain help.  
49:40: In our watching, we have watched for a nation that could not save us, and I think that's the exact state that we see Israel in today.

49:49: That she's thinking that she's not turning to God.  
49:54: She's thinking her alliances will save her.  
49:56: Not so.  
49:58: They hunt our steps that we cannot go in our streets.  
50:02: Our end is near.  
50:04: Our days are fulfilled.  
50:06: Our end has come.  
50:09: Our persecutors are swifter than the eagles of the heaven.  
50:14: That's just what that's what God told Habakkuk to look out for, that this judgment is coming so fast.  
50:20: That these, these warriors are on horses that are top athletes, and they're faster than leopards.  
50:28: Here, Jeremiah says they're swifter than the eagles of heaven, they're just coming so fast with this purpose of destroying the house of Israel.  
50:37: They pursued us upon the mountains.  
50:39: They laid wait for us in the wilderness.  
50:41: Nowhere was safe.  
50:43: In fact, in, Matthew 24, when this intensifies and it's repeated for the final cycle, God says to, to those in Judah, You flee, get out of the city, like just wherever you are, they're gonna chase after you and and woe to those who are with child.  
51:03: Because these persecutors are swifter than the eagles of heaven.  
51:07: And they'll pursue you upon the mountains and lay waste for you in the wilderness.  
51:11: The breath of our nostrils, the anointed of Jehovah.  
51:17: was taken in their pits, of whom we said.  
51:22: Under his shadow we shall live among the heathen.  
51:26: So This is similar to when Jeremiah warned them, saying, you know, saying the temple of the Lord, the temple of the Lord, the temple of the Lord are these, you, you think you're safe because you have the name of God on you.  
51:41: And, and you're delivered to murder, to commit adultery, to steal, to lie, that you can do all these things because you have the name of God.  
51:51: Well, here the anointed of the Lord, the anointed of Jehovah, were taken in their pits, in the pits of the heathen, of whom we said under his shadow, His protection, we'll be able to live among the heathen.  
52:02: Oh no, don't take God for granted.  
52:05: Then it pivots here, and he says, rejoice and be glad.  
52:10: O daughter of Edom, that dwells in the land of Us.  
52:15: The cup also shall pass through unto you.  
52:20: You shall be drunken.  
52:22: And shall make yourself naked.  
52:23: So, Edom is part of the destruction of the house of Israel, a bit of sarcasm here that Edom also will have to suffer.  
52:33: So, so go ahead and have your day basically, but you're not going to get away with this.  
52:40: The punishment of your iniquity is accomplished, O daughter of Zion.  
52:45: He will no more carry you away into captivity.

52:49: He will visit your iniquity, O daughter of Edom.  
52:53: So this is Deuteronomy 30.  
52:57: We're, we're starting to seeing a glimpse here of what we saw in chapter 3, a glimpse of good news here.  
53:03: That He says, the punishment of your iniquity speaking to Zion has been accomplished.  
53:10: It, it's not without purpose.  
53:13: It's driving you to repentance.  
53:15: And so when you achieve that repentance, exactly what Moses said, In Deuteronomy 30, he will no more carry you away into captivity.  
53:26: In fact, he's going to retrieve you from your captivity.  
53:30: And that's gonna be global in this final iteration.  
53:34: But then he turns his attention to Edom, as did Moses.  
53:39: Moses spoke of them that hate you.  
53:40: What would happen to them, that these curses would be upon them.  
53:43: He will visit your iniquity, O daughter of Edom.  
53:47: He'll discover your sins.  
53:50: And so when he says here, the punishment of Zion's iniquity is accomplished.  
53:57: The punishment has accomplished its purpose.  
53:59: We who understand what this is all about, are given very explicit and very specific instructions in Isaiah 40:1.  
54:12: Comfort you, comfort you, my people, says your God.  
54:18: So we know God is speaking.  
54:20: We know he's speaking to somebody about somebody.  
54:24: So who is God speaking to?  
54:27: And who is he talking about?  
54:31: How do you answer this question?  
54:33: Because to me, it's pretty clear that my people is the whole house of Israel, the house of what we call the house of Judah today, the people who are alive in covenant in the end time, that Jerusalem will be surrounded by armies.  
54:47: And we'll be under siege, just as we're reading in lamentations.  
54:51: So somebody is, is receiving the bad news.  
54:55: And in receipt of that bad news, it is tenderizing them.  
55:00: And it's leading them to full repentance.  
55:03: And now that the punishment has accomplished its purpose, God is saying to the first fruits to comfort the fall harvest.  
55:14: Comfort you, comfort you, my people, or in fact, I should say to comfort the rest of Israel, which partially could become for some of them could become first fruits, if not, they'll be in the fall harvest.  
55:27: Speak you comfortably to Jerusalem.  
55:29: so now we have the answer.  
55:31: So who are we supposed to comfort?  
55:33: We're supposed to comfort Jerusalem.  
55:36: And, and who, who comforts Jerusalem?  
55:38: Somebody who understands lamentations.

55:41: Someone who understands Jeremiah, understands Isaiah, understands Zechariah, understands Malachi, understands the Torah, understands what Moses was talking about, understands what Christ taught, understands how to put all of this together.

55:54: Which I believe I've just scratched the surface in putting together this book, Salvation.

56:01: To the Jew first.

56:03: And also to the Gentile, an analysis of the biblical narrative.

56:09: Beginning at Moses.

56:11: This is what we need, we need to go to the Torah and understand beginning at Moses is the foundation.

56:17: What are all the prophets saying?

56:18: What are the writings saying?

56:19: What's what's Christ saying?

56:21: What are the apostles saying?

56:22: What, what did John see in Revelation?

56:24: How does it all tie together?

56:26: What's the narrative, and then be able to fulfill this command.

56:31: To speak comfortably to Jerusalem.

56:33: That means, that means you can't speak to Jerusalem if you don't know what you're talking about.

56:38: We need to know what we're talking about.

56:40: We need to understand Genesis to Revelation.

56:43: And, and when everybody has given up on Jerusalem, we haven't.

56:49: Because we read lamentations.

56:52: And we understood exactly what it was saying.

56:55: Speak you comfortably to her.

56:57: Tell her that, and cry unto her, so we know it's God telling, it's God, it's command from God.

57:04: It's a command to the first roots.

57:07: The first fruits have to speak to Jerusalem, and then we don't have to make up what we say to Jerusalem.

57:13: God tells us what to say to her, cry unto her, make it clear, shout it.

57:19: That her warfare has accomplished its purpose.

57:23: Armies have surrounded her.

57:25: She's been brutalized.

57:27: She's, she's lamenting.

57:30: And now we can say what Jeremiah said in Lamentations, your punishment has accomplished its purpose.

57:37: That's what Isaiah is telling us to say here.

57:40: Your punishment, your warfare, the warfare, you've been surrounded by armies, all nations are against you.

57:46: Finally, Deuteronomy 30 has come to pass.

57:49: Deuteronomy 30:2, and you have fully repented.

57:54: Tell her, so now we have to tell her, your iniquity is pardoned.

57:59: Well, that's kind of hard to do when our message to her is, well, we've replaced you.

58:05: You don't matter anymore.  
58:07: You've been replaced.  
58:09: With a new and better model, new and improved model.  
58:13: Then we can't fulfill this.  
58:15: Unless we understand covenant.  
58:17: And we can say to her, only because of covenant.  
58:22: Because the God of covenant doesn't change, that's the only reason you people are not destroyed.  
58:28: And now that you've repented and come to your senses.  
58:32: Now we can tell you, you're going to be comforted.  
58:35: Zechariah 12 is about to take place.  
58:38: That her iniquity is pardoned.  
58:41: For she has received of Jehovah's hand double for all her sins.  
58:46: She shouldn't have broke the covenant, but she can't get out of it.  
58:49: So therefore she has to be really intensely punished in order to be cleansed and come back to covenant.  
58:55: And then verse 90 Zion, that brings the gospel.  
59:00: So this is now a part of Zion, the first fruits of Zion, that actually understands the gospel.  
59:06: And in the midst of lamentations, everybody's moaning, everybody is mourning, everyone is full of lament.  
59:13: In the midst of all of that, we've got chapter 3.  
59:17: We've got the good news.  
59:19: And so there's a first fruits of Zion that actually that brings the gospel.  
59:25: If, if, if that's us, we're told, get you up into the high mountain.  
59:30: Make your voice heard.  
59:33: Get exposure Get attention And when you get up into the high mountain and you have exposure, and you have attention, and you have volume, say this.  
59:44: Oh Jerusalem, that brings good news, lift up your voice with strength, lift it up.  
59:49: Don't be afraid, and, and here's the message.  
59:52: Are you ready?  
59:54: Say unto the cities of Judah.  
59:57: Behold your God.  
1:00:00: And so embedded in all of this laments, and trying to understand how to answer the question, how?  
1:00:10: How did this happen?  
1:00:11: When we're able to answer that question of how this happened, then immediately we also have the answer of how this will be resolved.  
1:00:21: How the covenant will ultimately be fulfilled.  
1:00:25: And so we're able to say all of this is purposeful.  
1:00:28: All of this is leading somewhere.  
1:00:31: All of this is leading to an end result, and that's how we're able to come with the good news.

1:00:36: Those that really understand and have the good news and understand that the good news exists because of covenant, we're able to say unto the cities of Judah, your warfare has been accomplished.

1:00:48: Behold, your God.

1:00:50: This is your God.

1:00:51: You're in covenant with this God.

1:00:53: And then they're able to mourn for him, whom they have pierced.

1:00:58: As, as, as in the loss of, as you mourn for an only son.

1:01:02: So this is amazing, that is Lamentations chapter 4.

1:01:07: God willing, we will continue on Wednesday night when we'll conclude Lamentations chapter 5, and that will conclude the Book of Lamentations, and then God willing after that, we will return to The book of Joshua, and we'll just do a little bit of a refresher and get back into our cadence of the book of Joshua.

1:01:31: So brethren, hopefully you'll be able to join us this coming Sabbath.

1:01:36: At 1:30 p.m. on Saturday, 1:30 p.m. for our weekly Sabbath service.

1:01:41: I started a sermon, last week.

1:01:46: unleavened sorrow.

1:01:47: I will, God willing, I'll finish that today when we gather on the Sabbath, it's for Sabbath service.

1:01:54: And that is it.

1:01:55: Let me just quickly check if there's anything I need to respond to here in the chat.

1:02:00: I see here something from Brother Michael.

1:02:04: This is the great danger also of the prosperity gospel in that the belief that God would not allow such suffering.

1:02:12: And when the people forget God or doubt Him, they can and will do such things.

1:02:18: I wasn't even thinking about that, brother, cause I'm just sort of stuck on this curse of the church of replacement theology.

1:02:25: It is a curse, and I'm so stuck on that, but this is also another curse, the prosperity gospel, and I'm glad that you brought that up.

1:02:33: That's, people are just gonna be astonished.

1:02:35: In fact, in some way, shape, or form, I'm sure many of the ancient Israelites were under some sort of a spell like the prosperity gospel.

1:02:47: And the next thing you know, they're in the streets begging and, and have nothing.

1:02:50: And, and processing that must have been just unfathomable for them.

1:02:55: Baku here reminds me of what the saints who are slain are crying out in Revelation 6:9-10.

1:03:01: Yes, it does, doesn't it?

1:03:03: It's like, God, where, where, where are you?

1:03:05: Why aren't you acting?

1:03:07: Pastor Murray, yes, the body of Christ is in danger of complaining the same way if it doesn't comprehend the full gospel as explained by the prophets.

1:03:17: The body of Christ is in danger of complaining the same way if it doesn't comprehend the full gospel as explained by the prophets.

1:03:26: Yeah, so the prophets give us the whole storyline, although I think that it's OK to grieve.

1:03:32: And I think it's OK, brother, to, to say, God, why aren't you acting now?

1:03:37: Like, please, cause that's what I think that's what lamentation shows us, is that grief must find expression.

1:03:45: And, and, you know, sometimes the worst thing we can say to someone who's just lost a loved one is, oh, the Lord will look after you.

1:03:51: Don't worry, don't, don't cry.

1:03:53: And sometimes what lamentation is showing us is, it's good to cry, it's good to get it all out, and not just lamentations, but the psalms as well, to say, express it, get it out.

1:04:06: And the fact that it's so structured, shows that it's inspired.

1:04:12: Grief, this, this expression of grief is inspired by God.

1:04:17: And then, Michael, brother Michael says Ezekiel 9:5-7, saying the same thing as Lamentations 4:15.

1:04:26: Why don't we just take a quick look at that.

1:04:29: Lamentations.

1:04:33: Lamentations 4:15.

1:04:37: And Ezekiel 9:5-7.

1:04:42: Let's just take a quick look at that.

1:04:52: Let's do a quick look at this.

1:04:55: All right, brother, I'm just catching up with you, seeing what this says.

1:04:59: Lamentations 4:15, they cried unto them, depart you, it is unclean, depart, depart, touch not.

1:05:05: When they fled away and wandered, they sat among the heathen, they shall no more sojourn there.

1:05:11: Ezekiel 9 and 5.

1:05:13: And to others he said in my heart, in my hearing, go you after him through the city and smite.

1:05:18: Let not your eyes spare, neither you have you pity.

1:05:22: Slay utterly old and young, both maids and little children and women, but come not near any man upon whom is the mark, and begin at my sanctuary.

1:05:32: Then they began at the ancient men which were before the house.

1:05:35: And he said unto them, defile the house and fill the courts with the slain.

1:05:40: Go you forth.

1:05:41: And they went forth and slew in the city.

1:05:44: It's an amazing, association there.

1:05:46: That's exactly right on.

1:05:49: Very, very good.

1:05:51: All right, let me just, see if there's anything else here.

1:05:57: In the chat.

1:06:01: Romans 8:28.

1:06:03: Yes, all things work together for good for those who love God and are called a poor culture.

1:06:09: I think that's what we're looking at there.

1:06:10: Romans 8:28.

1:06:13: Yes, very, very good.

1:06:16: Very, very good.

1:06:18: Thank you, brethren.

1:06:19: Thank you so much for your faithfulness.

1:06:22: Thank you that we can be on this walk together.

1:06:24: And again, we invite you to join us on Sabbath at 1:30.

1:06:28: Also, thank you to Pastor Murray and Pastor Gary Monk, who are helping us every day to stay up with our count towards Pentecost.

1:06:38: And I can remember as a young man in the church, coming out of Passover and days of unleavened bread, which I really appreciated, especially Passover.

1:06:46: it's just so profound to me.

1:06:48: And then back to weekly Sabbath services, and then all of a sudden I'd hear an announcement.

1:06:54: don't forget, next week is Pentecost, and it just seemed to come out of nowhere, and there was no, there's no connection whatsoever between Passover unleavened bread, and Pentecost.

1:07:04: So Pastor Murray, thank you so much for the work that you're doing there with Pastor Gary.

1:07:09: And we appreciate that very much.

1:07:11: Brethren, we appreciate all of you.

1:07:13: God bless you, and we look forward to seeing you hopefully on Sabbath.

1:07:18: Jesus is Lord, our great King, God bless.