

# Sunday Evening - Gaelic

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Date: 26 August 2018

Preacher: Rev Paul Murray

[ 0 : 00 ] Welcome to Jeremiah 6, verses 16 and 17.

Let's sing it.

Let's sing it.

Let's sing it.

Let's sing it. Let's sing it. Let's sing it. Let's sing it. Let's sing it.

[ 2 : 02 ] Let's sing it. Let's sing it. Let's sing it. Let's sing it. Let's sing it. Let's sing it.

Let's sing it. Let's sing it. Let's sing it. Let's sing it. And with each other, most people think I know so much for all the different things.

But here we go along the way helps How can we be able to go along And, before he was able to bring them all to HTML as the time coming soon there was no contest, or shortoken person.

And to the truth was that Lazarus and■■■■ I came as aendedaron so... ..I am used to very well under the dance floor.

That is theoman bill that came out the same time... manner in policies... ..of the structure of the body and thedire bridge.

[ 3 : 34 ] SFrom the same hand and the■■■■... ..that if, well, you're welcome for chemin and rich... So why don't you have sinned.

And it's so important to yourself, God's very bond with you. Blessed is the re large, Our own money, Our own■■entes will save you.

And what the its whether you haveirahthsheth. We believe it's perfect for you to beATE.

My Lord is burdened and the hearts that havewick dire. The Lord is burdened and the unity and all calamity they are.

People we are ready for a blessing. Jeremiah was living in difficult days, spiritually and politically speaking.

[ 4 : 58 ] The people had turned away from God in their hearts and in their practice, but also they were surrounded by the Babylonian army.

And in turning their back to God, they turned their back on morality, on faith, on the word of God.

And that was very evident in their society, in the way that people lived. We read that their towns were full of violence, that people were given up to their own fleshly desires.

They were liars, they weren't ashamed even of the terrible sins that they committed. They were a people who loved money, people who loved prosperity more than they loved God.

That's the kind of people they were. That they were a people who had sold their souls. How many a man will sell his soul to get what his flesh desires? But in doing that, they turned their back on the God who had created them, who had redeemed them, who had done all things for them.

[ 6 : 07 ] And the question we're left is, is this, what is God going to do with his people? What's he going to do? Well, in the last verse we read that he will turn his back on them.

They have turned their back on him, and he will turn his back on them. And we know, as we read on, and as we look into the history of Judah, that God was going to send Nebuchadnezzar, the king of Babylon, to destroy Jerusalem.

To destroy Judah for this very reason, the people had turned away from him, and they wouldn't repent. But what would they do if they're doneom them, to destroy Jerusalem?

and Yuus and Yurusolia arelichting Marxism which could exponentially hear about the church in Britain, Israel, vegetables.

When Yahweh came to■ well and it p Compson that glorious dependence is not Ingredient Because they don't calm down his head.

[ 7 : 19 ] If they dump them all, they are telling you the word. Those of you who did not hide, told them exactly.

If they alone was told, they met gifts up a stone. They mijn gedduze gek on their feet.

She said who gave me grace...■ he told me... God, who was a man... So, I'm not alone now on my body or my body.

He also COMMITED AT These people were incurable optimists.

You would think that the remnant of the Lord's people would have kept Judah right.

[ 9 : 16 ] And all of this and put them back on the right track. The priests and the prophets. And yet we read of them. Although I don't have the English translation. That they were basically the same as the people.

That they were practicing iniquity. They were just as unholy as ungodly. They were just as astray as arrest. And that's what left them with their message.

Peace, peace. That's what they preached to the people. They knew nothing else. They didn't know what else to say. They didn't have any theology. They didn't have any true spiritual experience. Peace, peace when there was no peace.

And yet the army, the Babylonian army was almost at the gates. A few chapters on we read that they could hear the army. And yet this is what they had. And they didn't get their message from God.

They made it up themselves. They were lying to the people. It's all they knew what to do. To tell lies. Look, it's not just like 15 years ago. And the asses of the people are living in all kinds of things.

[ 10 : 18 ] And now I'll know that they are extinct. What can I say? You must say, That's what I see.

If you I■ him, then suddenly ElefCan or Hewalking will hit them on the Decay Seeju. Therefore He will say we all fall upon unspeak Follow us may come on to us Amen And He will say we are all friends will die followed us All the along we love is what they Christ have And unless You learn what they are Pass all over the countries And in other And ■■ Hekach will change So let me know him And you can get out of this place.

You can get out of this place like you. You can get out of this place right here. You can sit in the house, we speak in the house, we start with you.

You can tell you how much the truth was. But that's the same thing. That's the same thing. That's the same thing. That's the same thing. Now you will do the same thing.

Trust yourself. A waste of time.

[ 12 : 03 ] I could say to you this evening, I could like these prophets of old preach to you peace, peace.

And yet, there is no peace. Many ministers do it. Many ministers throughout our land, not knowing the gospel, having it seems, no grace in their hearts.

They tell you, you just live as you want to live. You do what you want to do. And at the end of the day, God will bring you to heaven. Is that not what our society believes today?

But it's not true. The Bible is evidently clear that it's not true. Surely, if we believe in heaven at all, if we believe in God at all, that we only believe in such, really, because of his word.

And yet, his word tells us that he is angry with a sinner every day. That we have all gone like sheep. That we have all gone astray. And that we have turned towards our own sin.

[ 13 : 11 ] And that there is a punishment for sin. What's the point in telling lies? What's the point of a minister standing here and telling lies to make you happy just for a few moments, when there's an eternity that lies before you?

An eternity that many false prophets are making to be a hell for people? Well, I don't know.

How do I know even a picture when there is a much confidence?

last chance Jeremiah didn't preach peace peace when there was no peace he realized that it was a nonsense when the people were in sin and when the enemy was at the gates but rather he preached the truth and love in a gracious way he called them back to God and it's that invitation it's that way that I want us to consider for a short time this evening in the time that remains well she here to have the other she's a fechgín no no smynyach so so fast no rojiv agus fechiv agus she nalabach hakin i showach jalabach at dine i haa a shule a trabadig i thuris agus haa the heenu shoko crossroads gus haa buluog kyanich o'ch kach vladolz agus haa gana rita rojiv intolmach gaktu agus haa sasuvushen agus haa roanyak eeri yanu magiain ruta yeemus haa yanu agus haa yeremiyamarkam ee agus haa yeremiyamarkam eei agus haa yeremiyamarkam eei and all men and when they were released this anniversary

The only ones I would say what happened?

[ 16 : 42 ] I thought out where they were I thinkcentage I thinkcuret And are we■■■ But we're beginning so we're having a once we were on board and we're playing science and science which are cool It was Not asked if my wife was in and was on and on, so I looked at her in and», Well, whatever she wanted to do, Please don't cut such a ■■■■■■■■ of it, or just not■ about ■■■.

This was great by everyone's scenes that she created her Bran grant. And this okay. The first thing Jeremiah calls the people to do is to see and basically to think.

It's as if he paints a picture of them coming. As it were as a traveler on their way in a foreign land. And they come to a crossroads. And they've got to stand and think and ask, well, I know where I want to go.

But how do I get there? Which road do I take? They're all going out in different directions. And Jeremiah is telling Judah, this is where you're at. You're at crossroads in your nation's history.

Each of you personally is at crossroads in your life. And what are you going to do? What are you going to do? What road are you going to take? What life are you going to live? And that's where many of us are perhaps this evening.

[ 18 : 56 ] At a crossroads in your life. Many things. Much water has passed under the bridge. Many things have happened in our own experience. But the question is this. The gospel is put before us in all of its glory and beauty.

What do we do with it? What do we do with Christ? What do we do with the free offer of the gospel? All these roads going out and you see them in life. There's a road here and you have the atheist on it.

You have the secularist. And he tells you there is no God. Live life and enjoy yourself. And yet we come to God's word which has stood the test of time.

And God says there well the fool has said in his heart that there is no God. Those who say there is no God well those who walk on that road.

Those who are trying to call you that way from the crossroads. That they are foolish. And they are foolishness.

[ 19 : 55 ] And the love of Christ will do the faith in people. And these women does not. They come to sleep for weeks and weeks.

You know what's wrong? What were your thoughts given and what were your thoughts for Mother?

And most times, David who got back to us were taught we haveours of this stuff. ...is Ngatsh what you tried to do.

Everyone in the field found themselves not as old as they were lonely ...you didn't ■■■ send them out an■ from anything else. I'm not interested in it...

not Baekwn sing this jud enough people only. Don't because they Overall's music is such a fun song At the okay time because it's taught them All the other people in the language is ■■■■ cheaten else we created.

[ 21 : 08 ] and when I am truly obedient I want to protect my men, the■ fillers are still a good thing for us doing things all right, all right, from the left hand, there is a way of thinking of.

There comes nothing about my self-education. And then I have to write down on always watch and send back my life during the lifetime and find my meaningful faith and make my way out there and you are Him that the great wonder one.

Sometimes to myself fail the team and■■■urize a whole CSV. A■■■ Mizrahi■■■■■ Let China, Israel, Let that be why we compare.

A house eagerlli cheanche andfore try to thequesale. I was sharing what I was saying.

I was thinking one thing. I only miss out theomb Hod beer, by him. So I mà we were culturally known about the world.

[ 22 : 31 ] And just saying that, "He ready to go to the next place, "and ■■■■ burning the earth...

"And Jesus diciendo, "He proving Jesus burned away... "And he B ■■■■ Lamb ran... "Ye have not OL.

"Andini just kept saying, "I would so happy to hear you why you spread up.' There are other roads that we can walk on, that we're called to walk on.

You've got the road of the moralist, the man who is well-liked in society, his goodness, family, and in the community. He doesn't go to church too much, maybe, every now and then.

And yet he's a good man. People call him a good man. He sees himself as a relatively good man. And he says, then, therefore, surely, with the life that I'm living and how good I am to other people, never done anything to anyone in my life to hurt them.

[ 24 : 01 ] Surely God will be good to me. He will repay me. Surely he'll take me to heaven. And yet God says, by the works of the law, and that's what the works of the law are, doing good to others and so on, by the works of the law, no flesh shall be justified.

And that even the things that we see as righteousnesses, that they are filthy rags in the sight of God. And these things, if they're alone without faith in Christ, they lead not to heaven, but to hell, not to life, but to death.

And there shall another road, and you've got the churchgoer, the man whose place is never empty, who reads the Bible and who bends his knee to pray. And many things he's heard, many good things.

He puts his money into the collection. He sits in church and he listens. And you say he was a good man, or a good woman. And yet there's a problem.

There may be many problems. Maybe the man isn't a Christian at all. He just goes through the routine. Maybe he's afraid. Maybe he's afraid to confess Jesus Christ before men.

[ 25 : 14 ] Maybe he's afraid about what people will say. And yet, Christ says in another place, He that confesses me before men, I will confess him too, before my Father which is in heaven.

And he that denies me before men, I will deny him too, before my Father that is in heaven. And the question that we're left is this. Where does that leave you if you're not confessing Christ?

If you're not living the Christian life, where does it leave you? It leaves you on the outside, doesn't it? On the outside. Well, there's a large mountain ■■■ ■■■ Then, there's a huge mountain.

If you're not kuv, I'll give you a little damage. If you're not living. here, there's a big mountain ■■■■■■■■, from scripture whose path Assad can give me a ...

they're going be does. Thank you. He must have asked them the common people and höwautres last night and things like that.

[ 26 : 50 ] I do not know that a Porque at your bereavement of end says that God has been born for Maja ■■■. You cannot wait for Me because of it.

Not only one or but the whole one asks you out. Jeremy sigui the Lord 23 nations how evangelizes to them? What can I do, O Lord three? People phrase me as Are you please?

Ask for the old paths. Ask for the old paths.

They might know. This is where we will be connected. You may be connected to something else.

What time a flame is on? Here comes another form. They say they say it this little language.

[ 28 : 08 ] It was Jesus. So now we're going to talk about the Bible. We're going to talk about Abraham and Mosh. We're going to talk about Joshua and Caleb.

Samuel and David. Hezekiah and Yosea. We're going to talk about the Bible and the Bible.

We're going to talk about the Bible and the Bible. But we're going to talk about Jerusalem. And in Israel, we call them Jerusalem.

Jesus said, And there are going to talk about the Bible and the Bible and the Bible and the Bible. You say without power and the Bible, that?

And you're going to talk about the Bible and the Bible and the Bible and the Bible. You've read procedures, you've put a Bible, you're going to read anything. Do you think everyone will become a soldier?

[ 29 : 08 ] If this is a person who will become . . .

. .

. . . when you come to such a crossroads, it's right, is it not, to ask? To ask for directions.

And that's what he's calling them to do. And what's interesting is that he calls them to ask for the old paths. Not every old path is old.

Adam took a path in the Garden of Eden. And it was an old path, but it wasn't a good path. But what Jeremiah is saying is, amongst all these old paths, there is a right path.

[ 31 : 07 ] There is the good path. And he's calling them to remember those of old, who lived according to faith, who were faithful to God, who were obedient to God.

Men like Abraham and Moses. Men like Hezekiah, who'd lived in Isaiah's day. And Josiah, who'd lived even in Jeremiah's day. People who looked for a city which had foundations, whose builder and maker is God.

But in Jeremiah's day, these people had learned new ways. New gods, new worship. Anything that was new, they wanted it. And that's the nature of man, isn't it?

We always want something new. We always want something new. And we almost, as it were, thrown upon old things. We have learned better, haven't we? Or so we think. New television programs, new cars, new holidays.

Anything that is new, we are, as it were, drawn to it. But as good as these new ways might look, they are full of deceit and lies and darkness.

[ 32 : 15 ] Full of people who love the darkness more than the light. And in doing that, they neglect so great a salvation. They neglect God himself. And that is especially solemn in the light of the gospel privileges, which many of these people have had.

And that happens in the light of the gospel is like an authority that art, in heaven, for you all. Out of the heavenly power to heart. The heaven and flesh must always limit an output from our workshopuder.

And it is also revenge for people in the process of disbel ■■■■■■■■. And in His saying that he is from an alien. But the other is because of sin. Then it is also heard that in the gospel propia, what He is about in the tree unless it gebe■■■.

and he was not a person. He was not a person. He was not a person. He was not a person.

I was not a person. I was not a person. Alexander McClure and Natasha Jason was a person.

[ 33 : 26 ] No, I didn't put a person in the, I don't even think of... But perhaps the place was this person.

Still, though, you used to follow him. The greatest feeling of Frauen would have been nurturing.

You know... if you give you life goals that theour authority is believed, the friction worthy of life in your hands. But for example, if it is REDD to the earth It depends you have to study your scripture, you powerful towards life...

you strong towards your life, and to unhealthyF ■■■ops. There's so many people our own island has a spiritual history before the 1820s it was in spiritual darkness and it had been really as far as as we know and the spirit of God came to our island through men who preached the gospel and through people who though dead in their sins were quickened by the Lord and the Lord taught these people, taught them to pray he taught them to live a godly life, the Lord did many things for us spiritually as an island and yet when the spirit came he didn't come with a new way but with an old way a way that was old as as old as eternity itself remember that remember that the Lord chose his people in Christ before he laid the foundations of the earth remember that it's 2000 years since Christ came to the world to save sinners and it's this old way that that we preach it's this old same old gospel the way of him who said

I am the way the truth and the life no man cometh to the Father but by me and this way the way of peace it stops at the foot of Calvary's cross and it doesn't go any further there's nothing new here it's the same old story but it's just as powerful just as precious as ever it was can come with me from God and there's nothing new here that■■■■■■■■■■ in the interest and the life is the truth that you have done and say sure why the truth why why said If you're at a crossroads in your own life today, looking for healing from the disease of sin, we'll come to Calvary's cross to the one who was wounded for her transgressions and bruised for her iniquities.

[ 37 : 02 ] Because he is the way. He is the old way. He is the ancient of days. He is the effective way. He is the one way. And he has never despised. He has never turned away anybody.

He has come to him with a broken heart full of faith and repentance. He that cometh unto me, he says, I will in no wise cast out. And my Hol regulations are on his own covenant.

He has never recom spooled fish into anc■, to help him get davorized by our respectively, but hence the ramifications of mankind.

As in three I Especially Aw Inc staff Aw Inc staff I just Allison Divine Tonight I think We're To Talking spiritually I Also W■■ Off If you don't like it, if you don't like it, you'll be able to put it in place.

If you don't like it, if you don't like it, you will be able to tell you something. If you don't like it, you'll be able to tell me the truth, and if you don't like it, JeremyATHE deployment is here I will explain it a little and it must be changed When growing up when growing up ■ Kern what evaporates taking to your knees akkor It's one thing to know about the way.

[ 39 : 35 ] It's another thing to move in the way. And that's what Jeremiah says to Judah and to us tonight. Walk in it. Walk in this way. Don't only see it. Don't only ask about it. Don't only know what is the right way.

But walk in this way. And then you will have rest for your souls. Because it's when you walk in this good way. It's then that you get this rest and this peace.

Because faith without works is dead. You can have a head full of knowledge and a heart full of sin. You have to move. You have to move in this way. You have to live the Christian life.

You have to take a step of faith. And that's what you're called to today. Christ said to his disciples, If you know these things, blessed are ye if you do them.

And if you don't do them, you're not blessed. But you're cursed. And there is no sin that is so detestable as knowing the truth, deciding in your heart that I will not walk in that truth.

[ 40 : 38 ] Make sure that that's not the way that you are. The way of peace before you. And you deciding I will not walk in it. Becauseiones the truth of God.

Isaiah says, this is the way, walk ye in it.

And that's what he calls us to do. That's what God calls us to do tonight. Not just to know this way, but to walk in it. To walk in it. To run in it.

To do all that we can. To walk in the narrow way. Because that's where we'll get rest. That's where we'll get peace. What you call it? What is your word, what is your word this morning?

How is your word this morning? Why is your holy name? Where is your blessed who is our hope? How is your gift this morning? What you've got to carry? She says, She answers.

[ 42 : 08 ] And she says, She says, She says, She says, She said, She says, She says, And it still gives us priority of as long as deep a person who will live here and are like, and everyone will give us so many how to deliver.

In that saying we vu, we ■■■endi are not that all . You see again For every prayer, It is in this way, the old paths, the good way, that you will get rest for your soul.

Rest for your guilty conscience. Rest for your troubled heart. Rest for your nervous mind. And Christ says, come unto me, all ye that labor and are heavy laden, and I will give you rest.

And it was rest that Judah had once, Israel, had once got when they passed over the Jordan. And in David's day, they had rest from all their enemies, all the nations that surrounded them.

They had rest, they had known this rest. And God was promising it to them again. And the Lord gives his people a rest, not just a political rest, but a spiritual rest and a lasting rest.

[ 44 : 37 ] And yes, we have rest in this life. We do. We have peace in our hearts. Peace with God. Peace with our fellow Christians. And we seek peace with all men.

And yet there's a peace that is to come, isn't there? There is a greater peace. When God brings all of his people into the promised land. The land that he has promised to them in his word.

And what a preparation is made for the Lord's people. Rest in this world and rest in the world to come. Where the Lord shall dry each tear from your eyes.

And there shall be no more death, nor sadness, nor crying. But there shall be no more pain for these things have passed by.

Well, I make can I begin to tell... I like the Christian to will next... end in my life. Jesus is now doing this homework.

[ 45 : 40 ] I like the Jewish world. What did there o God do? j Yorht bear with us today, nor■■■■. That is so powerful! But can you attribute that to Him and those talents?

It contains a epitaph of God. It's baptizing others from other nations.

It's beautiful when you'reudescis at first. Nothing else. You're lad■■■ palavras a thing. When you hear me, I ask you the truth about this.

You don't hear me have Xema. When you read this. But it's a very few wordsgil commissions. rivti!

What can I say? Except for me, sexually acts! I say to my son, I say. I can't wait. If you take me.

[ 46 : 39 ] I can wait. And you draw it. In the Holy Bible, they need to be the Holy Spirit. And in the Holyâ features, the Lord has destroyed his hair.

Unchases his family efecto■■■ to see the fabric of different things. All things say goodbye to all the creatures upon them these people. Go to know how they may be heard again. They may even be heard of themselves as leurs creatures.

They say theyÑon were sent not■ nothing to see them. Their shots were snapped later, to see the crowd.šaomo one can go to see heavenly things to hear again. No, doesn't feel like a city's not even the relationship.

I'm like, baby, I don't feel like a city's not your soft motto. I'm learning from a different journey. I'm learning from my heart like you. I'm learning from a city's not yourdas.

Make a year happier, make a year. You're turning off heavily, seeing not having trouble fighting. But I hope you don't need help. he was asked to hold 1 miami A miami tea tree, a bruise this big tree The drink of our wine the drink you have bought it or other options and I thought that he sold it But that's the sum of Wol■■■■ and there is no reunion Babylon's busy and asked me.

[ 48 : 10 ] who 30 years have left, and I can trustECT that I'm struggling and F Shield.

I can trust that I'm struggling to get up and keep coming to sleep. I will watch and there is . Who would turn down such an invitation as this? Who would turn it down?



An invitation so delightful, so gracious, so loving. And yet that's just what Judah did, isn't it? He turned it down. We will not walk in that way.

We will not believe in the way that you want us to believe. We will not live the Christian life in the way that you're calling us to live at Jeremiah. We like what we have.

[ 49 : 47 ] Think of the things that they heard. Think of the things that they heard and yet they loved their lives too much. They loved their fake gods, their false gods.

They were happy the way they were. They were asleep, really, spiritually. And that's what the world does. It makes you sleep. And it makes you forget the things that are true.

It makes you think unrealistically. It makes you only see the things that you can see with your eyes. And forget that this world, really, and this life is but a vapor.

It appears for a little time and then vanishes away. And that an eternity lies after this life. And in verse 17, we read of a trumpet sounding and them saying, we will not hear it.

And as you know, the trumpet was a sign that danger was near. We will not hear it. They don't want to hear about danger. They wanted to hear the prophets that they liked.

[ 50 : 50 ] The ones who were saying, peace, peace. That's what they wanted to hear. They weren't willing to listen to anything else. Very much like our nation today. Speak to them about judgment. Speak to them about sin.

Speak to them about hell. And they don't want to hear it. Even though it's a reality. Even though hell is a thing to be shunned. And heaven is a thing to be gained. They don't want to hear these hard truths.

Because they just want to hear that everything's okay. And that really everybody, apart from rapists and murderers and so on, go to heaven. And yet, in the light of all this, Judah, it was very clear.

And as we read on in the history of both the secular history books and of the Bible, we see that Babylon did come. And Babylon did ruin their towns.

Knock down the walls of Jerusalem and the temple of Jerusalem. And everything they thought that they had, they lost it. And they got hell instead of it.

[ 51 : 54 ] What about you? Don't tell me that you two are as stubborn as Judah were. Don't tell me that you're enjoying the world so much and the gods of this world that you won't listen to the gospel.

That you'll let it pass you by. You know, the day comes and it's drawing near when that trumpet will sound for the last time. And it won't be the wrath of the king of Babylon that you'll have to worry about on that day.

But a wrath that is deeper. The wrath of God himself against sin and against sinners. How will God find you on that day?

What way will you be? And after all you've heard of the gospel, after all you've heard about the grace of Jesus Christ, where will you be? Will you have this Christ as your savior?

Will your feet be walking in the old paths and in the good way? Will you have rest for your soul? I hope so. I hope so. Because you, you have no excuse.

[ 52 : 59 ] You have no excuse.

You have no excuse. You have no disgrace. All the love with God is more gerek and say goodbye. Amen. Thanks God. If I confirm, I'm here and I'll pass you on.

If I scroll through, I will see you on the other side of video, that I'll have probably queue. So let me see you on the side of your screen.

Bye.