

## 47-2Corinthians-05b-Transcript

0:55: Well, greetings, brethren.

0:56: Welcome to another Wednesday night Bible study, where together we study the scriptures line upon line.

1:03: This evening, God willing, we will finish chapter 5.

1:08: We started 5 last week, and we got halfway through, we got to verse 12.

1:13: God willing, we'll get to verse 21 and finish the chapter this evening.

1:17: I'll open with a, a word of prayer, and then we'll begin the study for this evening.

1:22: Actually, I'll open with a word of prayer then as I usually do.

1:25: I will check just to make sure that I am coming through loudly and clearly.

1:31: Our loving Father, we pause before you.

1:35: And just thank you so much, Lord, for this incredible privilege that we have to understand your word and to grow in the grace and the understanding of your word through the mercy shown to us through Messiah.

1:52: Thank you, Father, and thank you that we do not walk alone, that we have each other and we're all growing together and iron sharpening iron.

2:02: We praise you for this, Lord.

2:03: We praise you for your mercy.

2:05: We praise you for your plan.

2:07: We praise you that you've declared the end from the beginning, and no one has the ability to frustrate your plans.

2:15: And so, Father, we pray you'll help us to understand your will and to do your will.

2:20: We praise you, Lord, we thank you so much.

2:22: We ask your blessing in Jesus' name.

2:24: Amen.

2:26: Let me go and check and make sure that I am in fact coming through.

2:33: I don't see.

2:34: Yes, audio and video are good.

2:36: And let me say hello to people.

2:38: I'm sorry, I can't, read all the texts, and my wife shared with me, last week that Dave and Deb, they, they were asking for prayers.

2:47: Deb had hurt her foot.

2:49: so, actually, I see that.

2:51: no, I see, I thought that, Deb was doing well.

2:54: Went to the orthopedic doctor.

2:56: It's pretty bad.

2:59: Go for MRI on Friday.

3:00: Wow.

3:01: Sorry, Deb.

3:02: We're really sorry to hear that.

3:03: We'll continue to, to pray for you and, you know, all things will work together for good and we pray that you'll have a full recovery.

3:12: so sorry to hear that.

3:13: So Rosebud is here.  
3:14: Rosebud again, first in, and then Dave and Deb, welcome, greetings.  
3:19: And Stephanie, Steph Stefan and Sandy, wonderful greetings.  
3:25: And who else is here?  
3:28: And I said, I realized there's a bit of a conversation going back and forth.  
3:31: Sorry that I cannot read all of that, but glad to see that there's good conversation going back and forth.  
3:37: I'll try to go through it afterwards.  
3:39: Let me see if I'm missing anybody.  
3:41: Pastor Maria is here.  
3:42: Greetings, Pastor.  
3:44: Julian Chuck, greetings to you, Christy Ramin, welcome.  
3:48: Thanks for joining.  
3:49: Jeff Flannick, greetings.  
3:52: Chaw Jaws, Rick For, greetings.  
3:53: Welcome.  
3:54: JD, welcome.  
3:55: Merlene, welcome.  
3:58: Pep Square, welcome, Nate, nice to see you, and Donna Bawanta.  
4:04: Nice to see all of you.  
4:05: Welcome.  
4:05: We appreciate you just faithfully joining us every week, and just appreciate all of you just creating this sense of community.  
4:13: And as I thank God continually, we're growing together, we're learning together, iron is sharpening iron.  
4:20: So we are up to, we got up to verse 12 last time.  
4:26: Let me go ahead and share my screen.  
4:29: And just for context sake, I will just go back and pick up a couple of verses, so we have context going into the latter half.  
4:38: And what we saw there, Just give me a moment, as we went through this latter latter half, the first half, I just pick up a couple of verses just so we remember where we were.  
4:52: And I love this, verse here, verse 4, for we that are in this tabernacle, this, this temporary body, he says, we do groan.  
5:01: There's a vision, there's an understanding that the Holy Spirit has, and that has given us of the future.  
5:08: And, and so even though we're dealing now with our sister Deb with this damaged foot, we're not serious, we've grown like this, this is not the existence, the Holy Spirit understands this level of existence with all the pain and the suffering, this is not what we're meant for.  
5:25: And so the Holy Spirit within us is groaning for a level of existence that we were originally designed for.  
5:32: So we're being burdened.  
5:34: And then he says, he gives this explanation, not for that we would be unclothed, so we're not, we're not groaning to shed this physical existence, but to be clothed upon.  
5:46: That's what the groaning is for.

5:47: The Holy Spirit is groaning for the next level of existence.

5:51: It's not groaning to give up the current level of existence.

5:56: So he says, we, we are groaning to be clothed upon, that mortality might be swallowed up by life, that this, this eternal life of which we have this down posit, this deposit this, this earnest of the spirit.

6:11: We, that's where we want to go.

6:13: We, we're not groaning to give up this existence.

6:17: We're groaning for the new existence, the eternal existence.

6:21: Now, he that has worked us for the selfsame thing, the very thing, it's God, it's God's work that's doing this, who has also given us the down payment of the spirit, that that's how we can have this confidence that this is real.

6:36: This, this eternal life, we already have the down payment on it.

6:41: And God is doing this, and he's serious about it.

6:44: Therefore, we are always confident.

6:47: He's explaining to the Corinthians where this confidence comes from.

6:51: It's like everything is against them, and yet they don't give up.

6:54: They keep moving forward.

6:56: And this is why he's explaining, therefore, we're always confident, knowing that while we are at home in the body, we are absent from the Lord.

7:04: So, so there's this like sort of this challenge of, yeah, we're groaning for this next level of existence.

7:12: And, and while we're here, we're not there.

7:15: So, we win either way.

7:17: We got work to do here, we're cultivating reward.

7:20: But also should we die, we're going to be with the Lord and, and, and realize the reward.

7:27: So let's get now into this back half, I'll just pick it up from verse 11, and he warns the Corinthian brethren, knowing therefore the terror of the Lord, we're persuading men.

7:39: So don't, don't play games with God, and don't take God for granted.

7:45: But we are made manifest unto God, and I trust also are made manifest in your consciences.

7:53: We are doing this thing earnestly.

7:56: We're not playing games, we're not hucksters.

7:58: We are genuinely performing this ministry in the presence of God.

8:03: And we know that he sees us.

8:06: And we're hoping that you see us as well, you Corinthian brethren, that we're hoping you can discern between a true servant of God and hucksters.

8:19: For we commend not ourselves again unto you.

8:21: We're not doing that.

8:22: We're not going there.

8:23: We're not trying to sell you.

8:25: We commend not ourselves again unto you, but give you occasion to glory on our behalf.

8:32: So when we're being criticized, when our character is being assassinated, we want to give you evidence and argument that you can, you can have, you know, he says, glory on our behalf.

8:45: That, you know, they're looking at our physical presence, perhaps, you know, we just don't fit the mold of what they're looking for, but we're giving you evidence of what to point out to them.

8:55: The, the things that are invisible, that are not physically apparent, but we, to the discerning eye, it's quite clear, and the contrast is quite clear.

9:05: So we're, it's not that we're trying to sell you, it's we're trying to give you discernment.

9:09: So that you can stand your ground and not be swept away by false teachers, for we commend not ourselves again unto you.

9:16: We're not going there, but we're giving you occasion to glory on our behalf that you may have somewhat to answer them which glory in appearance and not in heart.

9:26: So grow up Corinthians, and don't fall into this character assassination and getting swept up with people who are manipulating you.

9:35: Have, have a discerning eye.

9:37: For, so we finished, we're now verse 13.

9:41: For whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause.

9:50: So, there are some clearly that are accusing them of being insane.

9:55: These, these guys are crazy.

9:57: you know, it's, it's the same story, you know, same song, different verse.

10:02: This is sort of the go to.

10:03: They're crazy, they're insane.

10:05: And Paul saying, sure.

10:07: If we're insane, we're insane to God.

10:10: And if we're making sense and we're sober, it's for your cause.

10:14: We're truly here to serve you.

10:16: So you decide.

10:18: For the love of Christ, it says constrains us in the Old English, I think a better translation would be controls us.

10:25: He said earlier, we're doing this ministry in the presence of God, and we know, we're aware that everything we're doing, we're in the presence of God, unlike the false teachers who have no idea what they're saying, have no idea that the, the risk that they are taking of preaching the gospel falsely, and they don't understand the terror of God.

10:49: We know what we're doing.

10:51: And we understand we're in the presence of God in this ministry.

10:54: And in fact, it's the love of God that's controlling us.

10:58: This is why no matter what the persecution is, no matter what the criticism is, no matter how discouraged we may feel at times, we carry on.

11:07: We don't give up.

11:08: We keep going forward because the Holy Spirit has given us an agape love, an agape commitment to this ministry.

11:18: And so it's controlling us.

11:20: It, it, and that's where they were accusing him earlier, you know, Paul is very flippant, he's unreliable, he's coming, he's not coming.

11:27: And, and he had to explain to them that he's actually working under inspiration.

11:31: And it's by the prompting of the Holy Spirit that he made his decision not to visit them at the time he thought he would, that things had changed, and the Holy Spirit was leading him a different way.

11:41: It's, it's all by the love of God, that, that he's being shepherded.

11:46: So he's shepherding by the shepherding of Christ.

11:50: The love of Christ controls us.

11:54: Because we thus judge, this is how we determine what decisions we're making.

11:59: And, and this is, this is, this is our overall discernment.

12:03: That if one died for all, then we're all dead.

12:07: So Christ came for a purpose.

12:11: We understand that purpose, and therefore, nobody is in a place to to boast or to brag about themselves.

12:18: All are dead.

12:19: And Christ came with this plan of redemption.

12:22: And that he died for all.

12:25: That they which live should not henceforth live unto themselves.

12:31: So this again is separating Paul's ministry and his partners in ministry from false ministers who are living for themselves, who are enriching themselves by the gospel, who are enriching their egos by the gospel, and Paul's saying, wait a minute, all were dead.

12:49: And by the mercy of Messiah, we've been given life, this down payment of eternal life, not so that we can now live for ourselves and become hucksters.

12:59: But so that we can in fact live for God, that they which live should henceforth not live unto themselves, but unto Him which died for them, and rose again.

13:10: We, we need to understand this.

13:12: Jesus Christ is very purposeful, I should say, God the Father is very purposeful.

13:17: And, and Jesus Christ is carrying out this purpose in God, which was declared from the beginning.

13:24: So we who are alive, who have this down payment of the Holy Spirit, we shouldn't be living for ourselves.

13:31: We should be living for Him who died for us and understand what his plan is, understand what His will is, and be committed to fulfilling His will.

13:42: Wherefore, henceforth, know we no man after the flesh.

13:48: So now that we have this spiritual level of life.

13:53: And spiritual eyes, we, we don't look at men after the flesh.

13:58: And, and we're asking you Corinthians not to do that.

14:02: Don't fall into this character assassination based on physical attributes.

14:08: See the invisible.

14:10: Because since we are alive and have this life in Christ, we're not looking at these very powerful preachers, these people who have everything going for them, and, and you're being, you know, they want to impress you with their credentials.

14:24: We're not impressed.

14:26: We're not impressed because we don't discern men after the flesh anymore, yes.

14:32: Though we have known Christ after the flesh, yet now henceforth know we Him no more.

14:41: Old English.

14:43: What he's saying is, in support of his point that we don't look at the flesh when we're analyzing men.

14:50: We used to.

14:51: In fact, we, I, I personally, Paul is saying, I, I analyzed Christ by the flesh.

14:57: I thought he was just a man.

14:59: I hated him.

15:00: And I persecuted Christians, because I was evaluating him on a carnal level.

15:05: But I'm not doing that anymore.

15:07: My, my eyes have been opened.

15:09: I had my Damascus moment, and I see things spiritually now.

15:14: So I don't discern Christ after the flesh anymore.

15:16: I regard him.

15:17: I respect him.

15:18: And because I respect him and see Him for who He is, I don't respect your false teachers, because I see them for who they are, because I'm not looking at the physical.

15:31: Therefore, If any man be in Christ, again, if we have this discernment and this understanding, if any man be in Christ, he is a new creature.

15:43: And, and, and, in effect, he's telling them, hey, everybody, I'm a new creature.

15:47: I used to kill Christians.

15:49: I was, I was all in for persecuting Christians because I, I saw Christ according to the flesh.

15:54: And I saw him as a threat to what the, the, the sort of power structure that we had going on.

16:01: But I don't do that anymore, because I'm in Christ, and I'm a new creature.

16:06: And you're in Christ, and you should be a new creature.

16:11: Old things are passed away.

16:13: Behold, everything, all things have become new.

16:18: So, again, I think you know where I'm going.

16:21: I'm gonna go straight to Ezekiel, because the Bible tells one story.

16:27: The Bible tells one story.

16:30: The Bible tells one story from Genesis to Revelation.

16:34: And unfortunately, we've inherited a version and an understanding of Christianity from people who had no respect for the story that the Bible tells, and they wanted it to tell a different story.

16:46: And so they hijacked the scriptures, and they hijacked the religion, and they came up with all new meaning, and they sort of severed the New Testament from the Old.

16:59: We know there's no such thing.

17:00: The scriptures are the Hebrew Bible.

17:03: And the early church and the apostles use the Hebrew Bible to do the teaching.

17:08: So everything that we're reading here, in the epistles is really a commentary on the Hebrew Bible, because the Hebrew Bible was the Bible.

17:16: That is, those are the holy scriptures.

17:19: And, and then we have the letters that are expounding the holy scriptures.

17:23: So when Paul is telling the Corinthian brethren, to be in Christ is to be a new creature.  
17:29: This isn't some fascinating new concept that is a New Testament concept.  
17:34: It is the fulfillment of what God promised in the Hebrew Bible.  
17:39: In a sense, it's a commentary on the Hebrew Bible.  
17:42: So, anybody in Christ is a new creature, and old things are passed away.  
17:48: What does this mean?  
17:50: Well, Ezekiel 11:19.  
17:53: God prophesized through Ezekiel that He will give Israel.  
18:00: One heart And I will put a new spirit within you.  
18:05: If you're in Christ, I think, what did, what did Paul say?  
18:09: Therefore, if any man be in Christ, he's a new creature.  
18:13: Well, Gentiles cannot be in Christ.  
18:17: This is impossible.  
18:19: Because Christ is faithful.  
18:22: Christ is covenant keeping.  
18:24: Christ is a faithful husband.  
18:26: He has one wife.  
18:28: And so for a Gentile to have any relationship with Christ, an intimate relationship.  
18:36: That Gentile must be grafted into the covenant, and now there's intimacy because Christ is faithful.  
18:43: To say otherwise is to accuse Christ of being unfaithful.  
18:47: And so to be new in Christ must be within the covenant, the confines of the covenant.  
18:55: And that if you're in Christ, what did he say?  
18:57: Everything, all things are passed away.  
19:00: All things have become new.  
19:02: There are some old things, as a result of the original covenant, that were curses upon Israel, that alienated Israel, that Israel could not access God.  
19:13: Well, all these things are now passed away.  
19:16: In Christ, we're all things are new, and they're new because of the renewal of the covenant.  
19:23: And so Paul is alluding to the new covenant.  
19:27: That in Christ we're in the new covenant.  
19:29: Jew and Gentile have become one in the new covenant.  
19:34: I'll give them one heart.  
19:36: And I'll put a new spirit within you.  
19:38: This is what the Corinthians are experiencing.  
19:41: And I will take the stony heart out of their flesh, and I will give them a heart of flesh.  
19:45: This is a promise.  
19:47: And God means what he says.  
19:48: He declares the end from the beginning.  
19:50: This is going to happen fully.  
19:52: All Israel will be saved, to the extent that they cooperate with what God is doing.  
19:58: So any Gentile now.

20:01: Having the Holy Spirit is in fact a Jew, a spiritual Jew, grafted in and participating in this covenant.

20:12: , first fruits of this purpose.

20:17: This is the purpose in Christ.

20:19: This is why Christ came to earth.

20:21: And Gentiles are now in this dispensation, being grafted into the covenant and experiencing what Israel will ultimately experience, just that the first fruits are getting it first.

20:33: So everything that we're going through now, I opened and I, I thank God repeatedly for our growing in grace and knowledge.

20:40: It's miraculous.

20:42: It's first fruits, miraculous.

20:45: It's not only fruits miraculous, it's first fruits miraculous, because this miracle, this transformation that we're experiencing as we study the scriptures together, all Israel will have, this is in fact their promise.

20:57: This is, this is for them.

20:59: But we've been recruited as first fruits to help Christ in preparing them.

21:06: So this is what's new.

21:08: This, this whole new relationship, the alienation is over.

21:12: And now there's true intimacy.

21:14: And this is what Moses said would happen ultimately for Israel upon repentance.

21:19: So, he's going to put this new spirit, and that makes everything different.

21:24: And I'll take the stony heart out of their flesh, and I'll give them a heart of flesh.

21:28: This is God's word.

21:30: So we can look at the stony heart of flesh and we can criticize them all we like.

21:34: This is by design, by God's plan, but God is going to replace that stony heart.

21:38: And what we're going through now is a down payment of what Israel will be going through.

21:43: So here we go back to verse 18.

21:47: Of 2 Corinthians 5, so everything is new in Christ, and all things are of God.

21:55: So Christ came to earth, not of his own accord, he was sent by the Father to fulfill the purpose of the Father, which is revealed in the Hebrew Bible.

22:06: So Christ came to fulfill the promises in the Hebrew Bible.

22:11: And so that everything is new in Christ is not some brand new thing.

22:15: They're like, well, hey, we're changing the storyline.

22:18: No, Christ came to fulfill the promises.

22:21: And so that everything is new, is of God.

22:24: It is God who had in, in mind how he would reconcile Israel to Himself.

22:30: We just didn't know that he would do that through Christ.

22:33: And now we, now we know they the Jews don't know, the, the, the house of Israel doesn't know, but the first fruits know.

22:40: And we need to learn this so that we can teach it.

22:42: So, all of this is by God's design.

22:46: So what is God doing?

22:48: Well, all of this, this newness in Christ is by God's design, who has reconciled us to Himself by Jesus Christ.

22:59: And has given to us the ministry of reconciliation.

23:04: Again, because we've inherited our understanding of Christianity from people who have hijacked the religion, we think this is something new.

23:13: Oh, wow, great.

23:15: God's done with the Jews.

23:16: Now it's about the Gentile Church, and God has reconciled us to Himself by Jesus Christ, and he's given us the ministry of reconciliation.

23:25: And, and we completely divorced this verse from the Hebrew Bible, when in fact this is a commentary on the Hebrew Bible.

23:32: And so, this is all by God's design.

23:36: And what God has done.

23:39: He has reconciled the ecclesia, the called out ones, the first fruits.

23:45: To himself through Jesus Christ.

23:49: What does this mean?

23:52: Again, the Bible tells one story.

23:55: Christ came from heaven.

23:57: And he came to Earth.

23:59: As the Holy One, not of the earth.

24:04: But the Holy One of Israel.

24:06: He came as the Holy One of Israel, and as the Holy One of Israel, he fulfilled the conditions of the covenant.

24:15: And in fulfilling the conditions of the covenant, he rightfully has now possessed all the promises of God, that the, the conditions of the covenant have been met by Israel through the representation of Christ.

24:30: However, the curse still stands.

24:33: All of the curses that Israel has invoked.

24:37: By the covenant of God's word, they still stand.

24:41: So even though Christ has now fulfilled the legal requirements of the promises, Israel has not.

24:48: But Christ is the Holy One of Israel.

24:51: And so he represents Israel, and if Israel will accept him.

24:56: As their personal savior.

24:59: What he has done as the innocent lamb is he has taken all the curses of the law unto himself as a propitiation for Israel.

25:10: So this is this, this sort of crisscross, where Christ gets the curses undeserved, and Israel gets the blessings, undeserved.

25:20: And that's why Christ came to earth.

25:23: That's why he said to the Gentile woman, the Canaanite, it's not appropriate.

25:28: For me to give the children's food to the dogs.

25:32: I, I, I've come for the house of Israel.

25:34: And so when we see us spoken by the apostles, Us refers to.

25:42: Israel.

25:44: Paul does not see the church at Corinth as Gentiles.  
25:50: He sees the church in Corinth as Israel, and that will be, we've already proven that.  
25:57: When we were in chapter 10 of 1 Corinthians, and he spoke of our fathers, our fathers.  
26:04: It's clear that he sees Corinthians as Israel.  
26:09: So reconciling Israel to himself, that everything is new in Christ, the alienation between God and Israel has been removed in Christ because of the covenant, the renewed covenant that now through the Holy Spirit, we have a heart of flesh instead of stone.  
26:30: And all we are is Gentiles, if we are Gentiles in, in, in the covenant, Gentiles in the first fruits covenant community.  
26:38: , we're just By grace Grafted in.  
26:44: It doesn't change the covenant relationship.  
26:46: God is faithful.  
26:48: God doesn't sleep around.  
26:50: God forbid, he's faithful.  
26:52: So he's reconciled Israel.  
26:54: Israel was alienated.  
26:56: And through Christ they've been reconciled.  
27:00: And that was God's design.  
27:01: That's why God sent Christ.  
27:03: And has given to us, and now this us is the, the, the ministerial partnership, the, the, the, the, the apostles, and those working with the apostles in this ministry.  
27:17: He says he's given to us the ministry of reconciliation.  
27:20: So Christ has reconciled, and now there's an ongoing ministry of reconciliation, and that's what Paul is doing.  
27:28: Carrying out the ministry of reconciliation between God and Israel.  
27:33: But there's an understanding that Paul has that Israel has been stubborn.  
27:39: And God has not turned his back on them, but in fact, what he's doing in this strange mystery is he's actually using Gentiles as part of this purpose of saving all Israel, that somehow in the mystery of God, the inclusion of Gentiles into the covenant, into the renewed covenant.  
28:02: is going to work out a purpose, where all Israel will be saved.  
28:07: This God doesn't deviate.  
28:09: This is the purpose from the beginning.  
28:11: So, this reconciliation that's in place, Between God and.  
28:18: The reconciles through Christ is spoken of in the Hebrew Bible.  
28:24: And we usually go here on Passover, where this is Perhaps more suitable for atonement, but it certainly fits for Passover.  
28:34: Again, as long as we're clear on who the subject matter is.  
28:37: The subject matter is Israel, the house of Israel.  
28:41: Surely he has borne our griefs again because of this hijacked interpretation of Christianity.  
28:49: We just think, you know, mankind has grief.  
28:52: We all have sorrow, we all have woes, and Christ has, has borne our griefs because he's such a nice person.  
29:00: This is not the understanding of the Hebrew Bible that the Hebrews would have.

29:05: They would really clearly, this, this is a prophecy of the reconciliation, the ministry of reconciliation through Christ.

29:13: That the world is not alienated from God.

29:16: You have to have an intimate relationship with God before you can be alienated from God.

29:21: And Amos makes it clear that of all the families of the earth, Israel is the only family that he's known intimately.

29:27: So they are the only people that can be alienated from God, and the only, only the people that are alienated can be reconciled.

29:34: You can't be reconciled to that which you never had.

29:38: So he has borne the griefs of the house of Israel.

29:43: And there's been a lot of grief.

29:45: And it's, it's not over.

29:47: We only have to look back to October 7th and say, wow, these people have carried a lot of grief, and that, that's just that's just the opening act, the opening scene of the final act.

29:57: borne a lot of grief, but Christ coming to earth has said, I will take all of that.

30:02: As the Holy One of Israel, I will lead a completely Torah compliant life.

30:06: I will fulfill all the conditions of the Torah.

30:09: I will legally possess the promises.

30:13: But instead of realizing those promises, I will receive the curses of the law on behalf of Israel.

30:21: And if they will accept me, they can receive the promises.

30:25: So, the Messiah has borne the griefs of Israel and carried our sorrows.

30:31: Yet, Israel esteemed him stricken, smitten of God, and afflicted.

30:38: That was the, and that's where Paul says, you know, I don't discern according to the flesh anymore.

30:44: I used to look at Christ according to the flesh, not anymore.

30:48: And this is according to the flesh, we thought he was stricken, smitten of God, and afflicted.

30:54: What we didn't realize was that in fact, he was wounded for our transgressions.

31:01: It, it would be an, a, a, a, a very careless interpretation of verse 5, to say, oh Christ was wounded for the transgressions of the world.

31:12: That's not the storyline.

31:14: The storyline begins in the Torah, and, and, and God's word is sure that if you transgress, you'll be alienated.

31:22: You will have these curses upon you.

31:24: And then Christ came to take those curses.

31:28: So he was wounded for the transgressions of Israel.

31:32: He was bruised for the iniquities of Israel.

31:35: The chastisement of Israel's peace.

31:39: was upon him.

31:40: This is the atonement.

31:43: In order for Israel to have Shalom.

31:46: The chastisement that they deserved was upon the Holy One of Israel.

31:51: And with his stripes, we are healed.

31:55: We now have access to the renewed covenant.

31:59: We now have the removal of the stony heart with the heart of flesh.

32:04: And there's this healing of our, I spoke of Israel's pride, the, the, the, the, the, the, the, what I say the flaw or the, the idol, the, the, the, the, the root of the idolatry of Israel was her pride.

32:19: And through the stripes of the Holy One of Israel, that pride has been removed, and Israel has been healed.

32:27: And ultimately, in Revelation 22, we see that the Gentiles need to be healed of this pride.

32:35: And so, the leaves from the tree of life will be for the healing of the nations, that they will accept the divine order, and Satan will not be able to provoke them anymore, because they'll be healed, and the whole planet will be healed.

32:51: But Israel to Israel first, to the Jew first, and then the Gentile.

32:55: So, this is a spiritual healing from his stripes.

33:00: All we, like sheep have gone astray.

33:04: You have to have a shepherd to be considered sheep.

33:08: So all Israel, the sheep of God, have gone astray.

33:12: We have turned everyone to his own way.

33:14: And that began like almost immediately upon entering the as soon as Joshua and the elders from Joshua died off, they were going astray.

33:24: The whole nation, everyone doing what's right in their own eyes.

33:28: We have turned everyone to his own way, which implies we know, we knew the way of God.

33:33: We had the opportunity to follow the way of God, but we turned our own way.

33:38: And the Lord has laid on him our iniquity, the iniquity of us all.

33:44: We were all under the death sentence, Israel.

33:47: And instead of, instead of there being no hope.

33:52: Christ came with the gospel which is rooted in the covenant.

33:56: And so all of this iniquity that we have incurred and all of the curses of the law that we have.

34:04: God took all of that and used Christ as the propitiation, the Holy Lamb, the flawless Lamb, the perfect Lamb of God, became our propitiation.

34:15: And then in, in chapter, the next chapter of Isaiah 54 5, he says to the house of Israel, Your creator.

34:26: He's your husband.

34:28: This is the faithfulness of God, and I pray, brethren, we will not argue otherwise.

34:34: But none of us are here saying, no, I want to argue, I want to make the case.

34:38: That our God is unfaithful.

34:42: I hope none of us are thinking like this.

34:44: The case that I am making, and I hope you will join me in making, is how faithful God is.

34:50: This is mind blowing.

34:52: Like we pick up the Bible and we actually read it for ourselves.

34:55: And as we're reading it, this story unfolds.

34:59: And, and yes, the Bible is a book about Israel, but what we realize with Israel as the subject matter is the Bible is a book about God's faithfulness, that every page of the Bible, we are learning how faithful this God is.

35:16: This is, this, no human being could imagine a God like this.

35:21: This, this is impossible for this to come out of the imagination of a human being.

35:26: We sit down and we read this book, authored in different continents, 3 different continents, over thousands of years by multiple authors, and it's all telling the story of how faithful God is.

35:41: And so the instruction from God through Isaiah to the house of Israel is your Creator is your husband.

35:51: Not so, Gentiles.

35:53: Gentiles don't have this relationship.

35:57: Gentiles are not married to God.

36:00: He's faithful to his bride.

36:02: And he doesn't have multiple, he's not a polygamist.

36:07: So this is the covenant, and it's an eternal covenant.

36:11: Your Maker is your husband.

36:14: The Lord of hosts is his name.

36:16: He is coming as a man of war, to put down Israel's enemies, and to realize the potential of this covenant relationship.

36:27: The Lord of hosts is his name, and your redeemer.

36:32: The Holy One.

36:34: Of Israel.

36:36: The redeemer has a purpose in Israel.

36:40: The redeemer has a purpose for Israel, and that's why he came as the Holy One of Israel.

36:46: And he's a husband to Israel.

36:51: The god of the whole earth shall he be called.

36:54: So we're not saying that God has nothing to do with Gentiles.

36:58: And all the Gentiles are gonna go to hell.

37:02: Nobody's saying that.

37:04: In fact, the scripture makes it clear, the whole earth is going to know him as God.

37:10: The whole earth is going to have a relationship with him as the true God.

37:14: But in the very same verse that says the whole earth will acknowledge him as God, before we even get there, we need to understand he's the husband of Israel.

37:24: He's the Holy One of Israel.

37:26: He's the redeemer of Israel, and in Israel, will all the families of the earth be blessed.

37:33: Wow, this is mind blowing.

37:35: I, you know, I read that way back in Genesis.

37:39: And here we are in Isaiah talking about the future thousands of years later, and every word that our God speaks is true.

37:47: And every promise that he makes, he fulfills.

37:50: This is the God we serve.

37:53: And this is with, with this understanding.

37:56: This is why Paul was saying that he stands in his ministry with absolute certainty.

38:02: And it doesn't matter what the persecution, the level of persecution, it doesn't matter the character assassination.

38:08: It doesn't matter the, the faithlessness of some of the brethren.

38:12: They, he just keeps going.

38:14: Why?

38:15: Because in him, all the promises are yes and amen.

38:21: This is a faithful God.

38:23: And this is the, the, the whole reason we have a gospel message is it's grounded and rooted in the faithfulness of God.

38:31: The gospel is, is only, only exists because of the covenant.

38:37: And more specifically, because of God's covenant faithfulness.

38:40: Because of God's covenant faithfulness, I have good news.

38:44: And here it is.

38:46: So, back to 2 Corinthians 5 and verse 18, all of this.

38:51: This newness in Christ.

38:54: is by God's design, the Father's design.

38:57: Who has reconciled the house of Israel to Himself through the Holy One of Israel, the Redeemer of Israel, the Husband of Israel.

39:07: And has given to us, the apostles, the ministry of reconciliation.

39:12: This is our purpose, is to carry out this ministry of reconciliation between to resolve the alienation between God and Israel.

39:24: So then, You might say, well, that doesn't make sense because the apostle Paul, by his own admission.

39:33: was an apostle to the Gentiles.

39:37: But then I will answer Romans 11:11.

39:40: I'll use Paul's own words as the minister, the apostle to the Gentiles.

39:45: I say then.

39:48: Has the house of Israel stumbled?

39:51: That they should fall permanently?

39:53: Is the stumble sort of a temporary stumble where they'll regain their balance, or is the stumble off a cliff?

40:00: And like that's the end of them.

40:03: Have they stumbled so that they should fall and, and God no longer has a relationship with them?

40:08: Paul answers, God forbid.

40:12: And that's how we should answer.

40:15: When somebody says, no, no, no, God has a, has a an intimate relationship with Gentiles, God has a covenant with Gentiles.

40:22: Our answer is, God forbid, what are you saying?

40:26: What are you saying about our God?

40:29: God forbid.

40:30: He's a covenant faithful God.

40:32: He's a covenant keeping God.

40:34: There is Satan would love that, that the house of Israel has stumbled so that they're cut off.

40:40: That's, that's Satan's whole agenda.

40:42: I must destroy the house of Israel, so that I, I frustrate, violate, and bring to an end the promises of God and, and the faithfulness of God.

40:52: Paul's reaction to that is that's satanic.

40:55: God forbid, that would, that would bring God's reputation into disrepute.

41:01: God forbid, but rather, here's the understanding we should have.

41:05: It is through the fall of the house of Israel.

41:09: Through the fulfillment of the curse in Isaiah 6, which is the curse of the law.

41:16: That's that they brought that upon themselves.

41:19: But through that, that alienation.

41:23: Salvation has come to the Gentiles.

41:27: So, the house of Israel has been alienated.

41:32: Salvation has come to the Gentiles.

41:35: Why?

41:36: To provoke the house of Israel to jealousy.

41:39: And if we go on and read this, we, we will see he's going to take away all sinfulness from the house of Jacob.

41:44: He's using Gentiles to reconcile the house of Israel.

41:49: And as a Gentile, this is my glory.

41:52: Because this is my God.

41:55: I'm honored that I should be pulled out ahead of time, out of season, and brought into the covenant relationship with God, so that I can help in the ministry of reconciliation of Israel.

42:10: Why is that so important to me?

42:12: Because my God is faithful.

42:14: I cannot wait to declare to the whole world and to Israel in specifics, in particular, and specifically, how faithful this God is.

42:23: This is the God of Israel.

42:25: This is the God of the Bible.

42:27: This is the Creator.

42:28: And this is how faithful, the whole universe stands because of his word.

42:35: This is the God we serve.

42:37: And, and what a privilege it is to be used by God in the ministry of reconciliation of Israel to himself.

42:46: This is not about, well, what am I, chopped liver?

42:50: If God has this faithfulness to Israel, what about me?

42:54: That's not at all the thinking we must have.

42:57: Through the power of the Holy Spirit, God's will is our will.

43:02: God's desire is our desire.

43:04: God's zeal is our zeal.

43:07: And we rejoice in the name of God, in His reputation, in declaring his faithfulness, in seeing Him glorified in Israel, because that's what he promised from the beginning.

43:19: So Gentiles are in the covenant for the purpose of provoking the house of Israel to jealousy.

43:27: Now, I said earlier that when he says Os he's speaking to Gentiles, apparently.

43:32: To Corinth, and he keeps saying us, this ministry, there's this reconcile God is reconciling to Himself, and, and he's, he's forgiven us.

43:42: He doesn't see Corinth as a church of Gentiles.

43:46: And we saw that in chapter 10, when he says, moreover, brethren.

43:52: I don't want you to be ignorant how all our fathers.

43:58: Our fathers were under the cloud.

44:03: Israel was under the cloud.

44:06: And Paul is saying to the Gentiles, you are part of Israel, and these are your forefathers as well.

44:13: And they all passed through the sea, and they were all baptized unto Moses in the cloud and in the sea, and they all ate the same spiritual meat.

44:22: They all ate the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ.

44:31: He's speaking to the Corinthians, saying these are our fathers, my father, your fathers.

44:36: But with many of our fathers, God wasn't very pleased.

44:41: And that's why they were overthrown in the wilderness.

44:44: Now.

44:45: These things about our fathers.

44:48: Were written As examples for us.

44:53: To the intent That we, the children of the fathers, we, the people of the covenant.

45:02: The people who have inherited the covenant, these things are written about our covenant forefathers that we, the covenant community today, should not lust after evil things the way they lusted and was a violation of the covenant.

45:15: So, when Paul is speaking to the church, and he says, forgiven us and reconciled us, this, this us, us, us, this usness of his gospel is Israel.

45:29: He says, To wit, kind of old English, to say, well, you know, for this reason.

45:38: Or to make it clear.

45:41: That is to say, What what I'm saying here is, That God was in Christ, reconciling the world unto Himself.

45:55: And there are some people that took offense when I said John 3:16, God so loved the world, must not be understood superficially.

46:06: We need to study it in context, we need to study it line by line, and we need to understand what is the cosmos.

46:12: And the cosmos, the very first meaning of this word is the adornment, the decoration.

46:20: It is later through the Greek philosophers that they came to understand the arrangement and the order of the universe, that they extended the meaning of cosmos to mean ultimately the whole universe, which makes sense because the universe is ordered and they were very big thinkers that were figuring things out, so it means the whole universe can mean the whole world.

46:41: And what I showed in John 3:16 is the world, the cosmos, in context, one Jew Jewish rabbi speaking to another.

46:51: And the ministry has not yet been opened to Gentiles.

46:55: The covenant is exclusively Israel's, one rabbi talking to another, that they clearly understood that God was didn't, Christ didn't come to condemn Israel.

47:06: He didn't come to condemn the house of Israel, which is the glory of God.

47:11: Which is to be decorated to to exhibit the glory of God, which we see in John Revelation 21.

47:18: That the world in context.

47:22: Was the house of Israel, this ordered society.

47:26: Here, the cosmos is the exact same thing.

47:31: You know, there are words in English, I could say chair, train, head.

47:38: There are many words in English that you don't know what they mean if you just see the word by itself.

47:44: If I say the word chair, Do I mean what I'm sitting on right now, or do I mean to chair a meeting?

47:51: You don't know unless you see it in context, and the minute you see it in context, you know what it means.

47:56: If I say train.

47:58: Do I mean a train on a track that's transporting goods or people?

48:03: Or do I mean that I'm gonna be training people and educating them?

48:08: You don't know what I mean.

48:09: If you just see the word, you can guess what it means, but it doesn't really have meaning unless it's in context.

48:16: Cosmos is the same thing.

48:19: Sometimes in the scriptures, in the Greeks, the Greek.

48:23: Writings Cosmos, in fact, means the world.

48:28: The evil world Sometimes, in the right context in the Hebrew communication, It means Israel.

48:39: And in John 3:16, it means the house of Israel.

48:43: And here in 2 Corinthians 5:19, in context, it means the house of Israel.

48:49: So he's explaining to to wit means that is to say, so everything that he's explained so far about God reckons the ending the alienation from the curse of the law.

49:00: He's saying that is to say, what God, what was happening is that in Christ, it is the Father who is reconciling the house of Israel to Himself, and you cannot be reconciled to Him if you never had an intimate relationship with Him.

49:13: There was an intimate special relationship which they violated and they were unfaithful, and instead of destroying them, God sent Christ to bring them back.

49:24: That's what Paul is saying.

49:26: Reconciling the cosmos, the adornment, the decoration, the glory of God to Himself, not imputing their trespasses unto them.

49:35: This is covenant language.

49:37: This is not speaking of Gentiles.

49:39: They don't have the covenant.

49:41: You have to have the covenant to trespass the covenant.

49:44: So in Christ, that's why Christ said this goes with John 3:16.

49:47: So 2 Corinthians 5:19 is a, is a counter sort of complement to John 3:16.  
49:56: Christ was not sent into the world.  
50:00: To condemn the house of Israel.  
50:01: It wasn't sent into the house of Israel to condemn the house of Israel.  
50:06: But rather to save them.  
50:09: That the same way that Moses lifted up the serpent, lifted up the punishment in the wilderness, this is how God would love Israel.  
50:20: To lift up the punishment.  
50:22: That Christ is the Holy One of Israel.  
50:24: He'll lift up their punishment.  
50:26: And if they look upon that punishment and accept it, that yes, we deserve that.  
50:30: But the Holy One of Israel has taken it from us.  
50:34: They'll be reconciled, reconciling the house of Israel, the cosmos unto himself, not imputing the iniquities and the trespasses and the curse of the law unto Israel.  
50:45: That's what we just read in Isaiah 53 and 54.  
50:49: And has committed unto us, the apostles, the word of reconciliation.  
50:54: We, we have the gospel.  
50:56: The gospel is rooted and grounded in the covenant.  
51:00: And the apostles understand this, and they're preaching this, Paul now being given a very special ministry, that the curse is the blindness is upon the house of Israel, not entirely, but in part.  
51:14: And God has given Paul this special ministry now to go to the Gentiles, not to bring God into an unfaithful, intimate relationship with Gentiles, so that God is now some kind of two-timer.  
51:30: He's with Israel, but he's also with Gentiles.  
51:32: No, not at all, God forbid.  
51:34: But Paul has been given this very mysterious and special ministry, to bring the Gentiles into the covenant while Israel is kept out, or part of Israel is kept out, to the intent that these Gentiles are being designed and educated and brought up to provoke.  
51:56: the house of Israel to jealousy, and really stir them up between between the, the curses that they're going to be experiencing, to humble them and drive them to their knees, that combined with Gentiles telling them why.  
52:11: And telling them how to relieve themselves of this curse.  
52:16: This is the mystery of God that that Paul says in Ephesians 3.  
52:20: This is the mystery of the ages.  
52:22: The mystery of the ages is the partnership.  
52:26: Between Gentiles and Jews or Gentiles in Israel.  
52:30: In, in God's purpose, to the point that even the angelic realm didn't know this mystery.  
52:37: And the church is in this position to educate the angelic realm.  
52:42: This, this is, this is so mysterious.  
52:45: But it's all written down.  
52:46: And that's why Paul says, you know, if our gospel is hidden, it's hidden to them.  
52:51: That are lost or cursed, cause they have the veil.

52:56: So this word of reconciliation, this, this is an atonement phrase to, to bring at one that which was alienated.

53:05: And here we see, and we saw in 2 Corinthians 3 and verse 7, that the ministry of death, which was the first covenant given to Moses, was written and engraved in stones, and it was glorious.

53:21: It was divine.

53:23: It was amazing, but it was a ministry of death.

53:26: Israel could not escape these curses.

53:29: So that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance.

53:36: So when he received this, Paul calls it a ministry of death, this, this ministration of death, this, this old covenant.

53:45: It was such a glorious relationship, and such a glorious development in God's relationship with men, that Israel should be selected and elected in this way, that Moses received it face to face with God.

53:59: And when he came to declare it to the people, he was, he was in this glorious state.

54:07: And even though he came and declared this old covenant, or the original covenant in this state of absolute glory.

54:17: While he was declaring the old covenant, that very glory that he was declaring it with was fading away, and it was determined that it would completely fade away, even though it was a glorious covenant.

54:30: That's what we learned in chapter 3.

54:32: Then he asked the question, this is the sort of rabbinic reasoning from the less to the greater.

54:37: If, if that Ministration or that covenant was so glorious.

54:42: How shall not the covenant of the Spirit, the ministration of the Spirit, be even more glorious?

54:49: For the ministry of condemnation, for if the ministry of condemnation is glorious, much more does the ministry of righteousness exceed in glory.

54:58: And not as Moses, he says in verse 13 of chapter 3.

55:01: So this is not like Moses, which put a veil over his face that the children of Israel couldn't keep watching.

55:10: To see the glory fade and be abolished.

55:12: They couldn't do that because he, he covered his face.

55:15: So it's like they would just see the glory, and then maybe the next time they see Moses a day later, the glory is gone, but they didn't get to see it fading, didn't know what was happening.

55:25: And then he says in verse 14 that Their minds were blinded.

55:31: For until this day, that same veil remains untaken away in the reading of the Torah, the Tanak.

55:41: So yeah, they have the scriptures, they're reading the scriptures, and they're still veiled.

55:47: They have no idea what the scriptures are saying.

55:49: And so, Paul has this ministry of reconciliation to help lift this veil, but in God's wisdom, The veil remains, and instead the Gentiles are being brought in.

56:03: But Paul understands.

56:05: That this is not so that they are removed permanently, that God is actually using the Gentiles so that ultimately all Israel will be saved because God is faithful.

56:15: And Jacob is going to be resurrected.

56:17: Abraham and Isaac are going to be resurrected, and their minds are going to be blown away by the faithfulness of God.

56:25: So, he says that in verse 15, but even unto this day, when Moses is read, there's a veil upon their heart.

56:33: It's a supernatural thing.

56:35: And they judge Christ according to the flesh, the way Paul used to.

56:39: Nevertheless, when one turns to the Lord the way Paul did, that veil will be taken away, and that's our job is to say unto the cities of Judah, Behold your God, to say to Jerusalem, your warfare has ended.

56:54: We have good news.

56:56: And when they turn to the Lord, the veil will be taken away, meaning they will, we have this ministry of reconciliation.

57:03: Israel will be reconciled to God.

57:06: And then he said, now the Lord is that spirit.

57:08: That spirit that has been involved in this whole operation is Jesus Christ.

57:14: And where the spirit of the Lord is, there's freedom, freedom from death, freedom from the curse of the law.

57:21: And so Christ is that spirit that is removing the heart of stone, replacing it with a heart of flesh.

57:29: It is actually God's purpose, being fulfilled through Christ of a reconciliation between Israel and God.

57:39: And I'll just read Ephesians here, and then I'll, I'll, I'll pause here, I think I'll do a part 3 of Ephesians 5, just so we don't keep you too long.

57:47: But Ephesians 2:11, again just to cement this point that Paul is not speaking.

57:53: To, to Gentiles and seeing them as Gentiles.

57:56: And it's like, oh, you know, God has this special intimate relationship with the house of Israel, and then he has this special intimate relationship with the Gentiles, and he goes back and forth.

58:09: Jesus Christ is not Muhammad.

58:12: Who had 9 wives and, and countless sex slaves and just couldn't keep himself, couldn't couldn't had no self-control.

58:19: And then all the Muslims follow this and they have no self-control.

58:22: This is not God.

58:23: This is not Jesus Christ.

58:26: And God forbid that we should ever have any gospel, so-called gospel, that says God has an intimate relationship with Gentiles.

58:35: So, here he says in verse 11 of chapter 2, to the Gentile church in Ephesus, wherefore remember that you, being in time past, In the past We're Gentiles in the flesh, and I hope, brethren, we will understand this.

58:54: I know there's, most of us understand it, but there's some pushback in some corners.

58:59: In the past you were Gentiles in the flesh, who were called uncircumcision, which is a deep insult.

59:06: You're excluded from the covenant.

59:08: By that which is called the circumcision, the covenant in the flesh made by hands.

59:13: That at that time you were without Christ.

59:17: Being aliens from the Commonwealth of Israel.

59:21: There's a Commonwealth of Israel.

59:22: You had nothing to do with it.

59:24: Israel spoiled their relationship with God.

59:27: And so God is now reconciling Israel to Himself through Christ, and you that were called Gentiles had nothing to do with this.

59:35: In fact, Through the mystery of God, Gentiles are being included in the Commonwealth of Israel, and part of this reconciliation.

59:44: As first fruits.

59:46: Being aliens from the Commonwealth of Israel and strangers from the covenants of promise.

59:51: Gentiles have nothing to do with the covenants of promise.

59:55: And we can't start making up a new religion.

59:58: The way that those who hijacked the Bible did, we need to come back to the original teaching that the covenants of promise are exclusively Israel's.

1:00:08: And Gentiles had nothing to do with it until this mystery.

1:00:12: This mystery of the ages.

1:00:14: The Gentiles are now included.

1:00:17: Having no hope.

1:00:19: And without God in the world.

1:00:21: And so here now, the world is obviously in context, means you're just out there in the world.

1:00:26: So again, there are words that we don't know what they mean unless they're in context.

1:00:30: And it's not like this word train always means a choo choo train.

1:00:34: No matter where you see it, train means a choo choo train.

1:00:37: No, hear the word in, in the context of the sentence or the paragraph, and then you'll understand its meaning.

1:00:45: But now, in Christ Jesus, you who sometime were far off, you had nothing to do with this.

1:00:54: You're, you, you Gentiles are made near by the blood of Christ.

1:00:59: For he is our Shalom, says Pea Arenas in in Greek, but it's the, the Hebrew thinking is Shalom.

1:01:06: It's this holistic, wholehearted, complete rest.

1:01:12: Which is the promise to Israel that they will have rest.

1:01:16: For Christ is our Shalom.

1:01:18: He's the reconciliation.

1:01:19: He's the atonement.

1:01:21: He, he's the one that brought to an end the curse of the law that was upon us.

1:01:25: He is our, he's the peace of Israel, not the peace of Gentiles.

1:01:30: He's our Shalom.

1:01:32: Who has now made both one.

1:01:35: You Gentiles are now included in the Commonwealth of Israel.

1:01:38: You have become part of the house of Israel, and so now you're part of the covenant.

1:01:43: The exclusive covenant between God, the husband of Israel, and Israel.

1:01:48: Who has broken down the middle wall of partition between us.

1:01:53: You had nothing to do with this, and now you're included.

1:01:57: And if we went on to Ephesians 3, he talks about this mystery of the ages that even the angels didn't understand, and it's the church to educate angels.

1:02:06: We need to understand this.

1:02:08: So, let me, I'm gonna pause there.

1:02:11: So, we'll come back and, and I'll just pick up, I, I wanted to just go to Ezekiel 36.

1:02:18: I'll do that just so that we can wrap up, this argument that Paul is making about the ministry of reconciliation, and then God willing, next week, we'll actually be able to finish the Chapter 5.

1:02:33: So Lilla, God willing, 2 Corinthians 5C.

1:02:37: And with that, I'll just remind you, brethren, that I started a message, the idol, the beauty, and the beast, and we've done two parts of that.

1:02:50: And God willing, this Sabbath, I'll continue with the third part, and, and I think the conclusion, and I really wanna tie this in.

1:02:59: This, this, this understanding to these fall holy days that are upon us now and understanding how the fall holy days really expose and reconcile and resolve the relationship between the idol.

1:03:16: The beauty and the Beast.

1:03:19: With that, let me just check the chat to see if there's anything that I should respond to now.

1:03:27: And then I'll take a look at the conversations that were going on earlier, and let me just see at the bottom here, if there's anything that I need to respond to.

1:03:37: Isaiah 53.

1:03:39: Yes, Handel's Messiah, you know, I used to, when I first came into the church, I, I didn't have a religious upbringing, but when I came into the church, I then discovered Handel's Messiah, beautiful piece of music, but most people have no idea what Isaiah is talking about.

1:03:56: So it's beautiful words, very inspired music, but we're the ones, the first fruits, the Holy One, the first fruits of the Holy One of Israel, that can actually understand what Handel's Messiah is actually singing about.

1:04:09: , Griselda, greeting Griselda, I didn't see you earlier.

1:04:14: part of the problem is that as Christians, we do not go back to the beginning, to exactly, exactly 100%.

1:04:23: We don't go back to Genesis and view the whole Bible through the lens of Genesis.

1:04:29: That is exactly the problem.

1:04:31: Another thing we do not go back and check on who Constantine was and his agenda, and we have inherited a lot from the Constantinian agenda, and we don't even realize it.

1:04:45: So Constantine introduced a lot of corruption.

1:04:48: And it's so intricately intertwined into the understanding of Christianity today that even we don't even realize that it's been corrupted and and infected with Constantine.

1:05:02: But so saying he's.

1:05:05: A good job, or so it would seem.

1:05:08: I'm not sure what that comment means, but, but so saying, he's done a good job, or so it would seem.

1:05:15: I think that's referring to Constantine, that Constantine did a good job of mixing us all up.

1:05:20: I think that's what you're saying, Sister Griselda.

1:05:23: thanks, Judy and Chuck, very good.

1:05:26: Amazing and wonderful, the plan of God.

1:05:28: This is amazing.

1:05:29: This, this, we, we need to have this awe, this sort of our breath is taken away.

1:05:35: When we consider the faithfulness of God, and our gospel needs to take away the breath of the house of Israel, and it needs to take away the breath of the Gentiles, that when everybody comes to understand what was spoken of in Genesis.

1:05:51: Thousands of years later, God never forgets his promise.

1:05:55: It's impossible for him to go back on a promise, and the gospel is the fulfillment of these promises.

1:06:02: , Sister Rosebud, thank you and Deb's study.

1:06:06: Thank you.

1:06:07: Thank you, Bruce.

1:06:08: Thank you, Dave and Deb, and, and God be with you, Deb, we're, we're praying for both of you and especially that you'll have a full recovery and that you'll be blessed as a result of what you're going through.

1:06:18: Thank you, Sister Christy, and thank you, Stefan and Sandy.

1:06:23: God bless all of you.

1:06:27: This message of the Bible from Genesis to Revelation, yes, it's a book about Israel.

1:06:34: That's number one, we need to realize this is a book about Israel.

1:06:37: But even more importantly, what we are coming to realize, this is a book about the character of God.

1:06:46: This is a book about the faithfulness of God, and we have good news.

1:06:51: And the reason we have good news is God is faithful.

1:06:55: What a faithful God we serve.

1:06:57: God bless.

1:06:58: God willing, we'll see you on Sabbath.

1:06:59: Have a great rest of the week.