

47-2Corinthians-05c-6a-Transcript

0:54: Well, greetings, brethren, and welcome to another Wednesday night Bible study that we're doing on Tuesday evening.

1:01: I really appreciate your flexibility.

1:03: In fact, God willing, I'm gonna be doing the same thing again next week, so I apologize for the inconvenience moving the date, to Tuesday rather than Wednesday, but my thought was, I really like when it's live and I can be participating in the chat and you can be chatting with each other.

1:21: And also, it'll be in the archive.

1:24: So those who regularly would watch on Wednesday night anyway, if it was a pre-recorded message, it'll then be in the archive.

1:30: But I personally prefer when it's a live interaction.

1:34: Maybe you could let me know in the chat if this is a better way to do it when I'm traveling, I'm in a different time zone.

1:40: , next week, I'll actually be in the air.

1:43: So I was, I'm thinking I'll do it, Tuesday evenings as well.

1:46: Normally, I would record it on Tuesday evening if I, if I can't do it on Wednesday.

1:50: But then I thought, why not just, do it live.

1:52: So I'll go ahead and I'll, I'll open with prayer.

1:55: I'll check the chat just to make sure that I'm coming through loudly and clearly.

2:00: And then we'll get into the, study for this evening.

2:04: Our loving Father, we come before you.

2:07: We're just so Grateful Father for your word which has been preserved for us.

2:13: We know that there's a famine of the word that's coming, but what a privilege it is for us to have access to this word now, to really inwardly digest it, make it a part of us, to, to live it in our daily lives, and just thank you, God, that we have each other and that we have this technology which enables us to be in touch with each other and is enabling us to grow together and to learn together.

2:37: We thank you, Father, and I did see in the chat that Deb has been diagnosed with her foot, broken and will be receiving surgery.

2:50: So, Father, we're praying for your mercy on her.

2:53: I can't imagine the amount of pain that she's in.

2:55: And again, we know that these can create other complications.

3:00: And so we appeal to you, Father, for your healing mercies.

3:03: And we know there are many brethren, Father, who are suffering from various ailments and various trials, and we know, Lord, that you work all of these together for good, and we're asking for that grace.

3:16: We praise you, Father.

3:17: We just thank you so much again for the opportunity for us to study and learn together, and we ask your blessing now in Jesus' holy name.

3:24: Amen.

3:25: So let me just go ahead and check the chat, make sure that I'm coming through clearly.

3:30: Let's see here.

3:37: OK.

3:37: I'm not seeing that I'm coming through.

3:39: I'm going to assume, but I do see that, We have a number of brethren who are here.

3:46: Dave and Deb were first in on Tuesday night, and welcome.

3:50: Thank you for our Tuesday night Bible study.

3:52: Pep Square is here.

3:54: Welcome, Grisilda.

3:55: Welcome.

3:56: Ricko, nice to see you.

3:58: Pep Square, Judy and Chuck, nice to see you.

4:01: CGI Burlington, thanks for joining.

4:03: Chaw Jaws, welcome.

4:06: Nate, welcome.

4:08: Oh, sound and picture are great.

4:09: Thanks so much, Pep Square.

4:11: Very, very good.

4:12: And again, I apologize for the inconvenience, but I don't like to miss a week, and I prefer to do this live rather than, record it, and then if we do it live, then it's available in the recording on Wednesday night.

4:27: So, let me go ahead and share my screen.

4:31: What I want to do is finish off chapter 5.

4:34: This evening, and then God willing, also finish chapter 6.

4:39: But you never know, sometimes I go on a tangent and we might have a 6A and 6B, but I'm planning to finish the chapter 6 this evening.

4:48: I'll go ahead and share my screen.

4:54: There we go.

4:54: , let me just pick up a couple of verses, from the first part of chapter 5, just so we get the continuity of, of Paul's logic, where he said to them in verse 12, for we commend not ourselves again unto you, but we're giving you occasion to glory on our behalf.

5:12: So, there's a lot of criticism of Paul and his co-laborers.

5:18: And he's laying down his credentials, not to try to commend himself to them to say like, hey, we're true ministers.

5:27: But to give them evidence to withstand his critics, he's saying, we want you to be proud of us.

5:34: This is, this, this is what a true minister looks like.

5:38: Those who are criticizing us, we want to, I'm sharing you, I'm sharing with you our credentials so that you can withstand that criticism, that you may have somewhat to answer them, which glory in appearance and not in heart.

5:53: So when we get to chapter 6, this is, this distinction.

5:58: Paul really, really highlights it.

6:00: You know, in, in my opinion, he's been fairly indirect.

6:04: About the state of these false teachers within the Corinthian congregation.

6:11: And when we're in chapter one, it was very kind of soft and there was a bit of an allusion to these false teachers.

6:17: Here, he's not pulling any punches.

6:20: When we get to chapter 6, he makes it really clear who these false teachers are.

6:25: But in verse 16, I'll just drop down to verse 16, he says, wherefore henceforth know we know man after the flesh.

6:32: Yes, though we have known Christ after the flesh, yet now henceforth, No, we, him no more, and that's just another way of saying that.

6:42: Paul is acknowledging, I was looking at Christ carnally, and because I was doing that, I had no regard for Him.

6:50: But we don't look at Him carnally anymore.

6:51: We now have our spiritual eyes have been opened.

6:54: We see Him for who He is, and, and by the way, we see the false teachers for who they are as well, because now we're looking at things spiritually, whereas they'll talk about the outward appearance, and that's what they look out.

7:07: That is carnal vision.

7:09: We have this X-ray vision, this spiritual vision that we can see reality.

7:13: Verse 17.

7:15: Therefore, If any man be in Christ, he is a new creation.

7:21: He's a new creature.

7:22: Old things are passed away.

7:24: Behold, all things have become new, and we really want to emphasize this.

7:31: And, and what I've been saying, if you've been with me in the last 3 sermons that I did, the idol, the Beauty and the Beast, parts 12, and 3, and also the sermon John 3:16, parts 1 and 2.

7:46: I emphasized over and over again in those five sermons, the Bible tells one story.

7:54: We need to cement this.

7:56: The Bible is not just a miscellaneous collection of stories.

8:00: It's telling one meta narrative, one grand narrative from Genesis to Revelation, and as long as we keep that in view, it's going to be easier for us to understand what all the scriptures are pointing to.

8:14: So here when he says, if any man be in Christ, if we don't have this understanding that the Bible tells one story.

8:23: Then what happens is, we just think this came out of nowhere.

8:26: Oh, if we're in Christ, we're new, and we then impose this Gentile perspective on Hebrew scriptures, where, OK, I'm in Christ, I'm new, I'm a new creature, new creature, new creation.

8:39: This is not new in the sense that he, he's teaching them from the Hebrew Bible.

8:47: No doubt every Sabbath, they're opening up the Hebrew Bible, and we can think of the apostolic writings really as commentary and, and their sermons that they were giving as commentary on the Hebrew Bible.

8:58: That was their Bible.

9:00: And so when we see here that he's a new creature, old things are passed away, that's new covenant language, and that's going to become crystal clear as we proceed.

9:10: But this is new covenant language because the Bible tells one story, and we know because the Bible tells one story.

9:17: That the new covenant is not with Gentiles.

9:20: And some people, brethren and some followers were a bit offended when I said, God does not have a covenant with Gentiles.

9:29: And so we just, the, the good that we're offended, that should spark us to study and then go and prove me wrong.

9:34: Go and find in the scriptures after Genesis 12, where you can find that God covenants with Gentiles.

9:41: He does not.

9:43: So, the new covenant, we know, is with the house of Judah and the house of Israel.

9:49: It's not with Gentiles.

9:50: He says, I will have a new covenant with Israel.

9:53: So here, if any man be in Christ, he's a new creature, old things are passed away.

10:00: This means if you're in Christ, you're in the new covenant.

10:03: Yes, he's writing to a primarily Gentile church, which means these Gentiles have been grafted in to Israel.

10:13: They've been grafted into Judah.

10:15: And they are spiritual Jews.

10:18: And they are participating in the new covenant, even though it's primarily a Gentile church.

10:24: They're no longer Gentiles, they're now part of the house of Judah, part of the house of Israel.

10:29: So here in Ephesians 2 and verse 11, he says, just to reinforce this point, wherefore remember that you, being in times past, Gentiles in the flesh who are called uncircumcision by that which is called the circumcision in the flesh made by hands.

10:51: So he's saying, you used to be Gentiles.

10:54: You used to be called the uncircumcision.

10:57: But you're something new now.

11:00: What are you?

11:00: You're no longer a Gentile.

11:02: If you're in Christ, you are now in Israel.

11:07: Because in him, all the promises of God are yes, and in him, amen.

11:16: So verse 12, that at that time, you were without Christ.

11:22: Being aliens from the Commonwealth of Israel.

11:25: So here in Ephesians, Paul is really making it crystal clear to another Gentile congregation, primarily Gentile congregation, that there's a state of being that you were before, and there's your state of being now.

11:39: And in the state of being that you were in before, you were Gentiles, you were cut off from Christ, you had nothing to do with Christ.

11:45: But now you are grafted in and you're part of the Commonwealth of Israel.

11:51: So what he's saying to the Ephesian brethren, we can use that to understand his relationship now with the Corinthian brethren.

11:58: With, with the Corinthians in time past, you were without Christ.

12:02: But now you're in Christ, you're a new creature.

12:05: You're a new creation, because now you're in the new covenant, because now you're in the house of Israel.

12:10: , and strangers from the covenants of Promise, So there are covenants of promise, and you had nothing to do with them because God doesn't have covenants with Gentiles, but now you've been grafted in, having no hope and without God in the world.

12:25: That was your previous state.

12:27: But now your current state, and this is Ephesus, same thing for Corinth, but now, in Christ Jesus, you Who sometimes were far off, are made near by the blood of Christ.

12:42: So this sacrifice, this Passover sacrifice of Christ, which he came to apply to Israel, when it's applied to Gentiles through that blood, they are grafted into Israel.

12:55: So the Bible's telling one story, it's a story about God's faithfulness to the house of Israel.

13:02: And now when Gentiles are coming into this relationship, or, or when, yeah, Gentiles are coming into the relationship with Christ, we need to understand that in Christ, there's, they're a new creature, and in fact, in Christ, they are now part of the Commonwealth of Israel because God does not have a covenant with Gentiles.

13:20: For he is our peace, and our peace means he's the peace of Israel.

13:26: Israel is under condemnation.

13:29: Israel is under the curse of the law.

13:31: Israel is done according to the the covenant, but he is our peace.

13:38: And in him, all the promises of God are yes and amen.

13:43: This is how the promises of God can be actually fulfilled, even though Israel has alienated themselves from God.

13:50: So he is the peace of Israel.

13:54: Who has made both one and has broken down the middle wall of partition between us.

14:00: And so there was this alienation of Gentiles who had nothing to do with the covenants, and now Gentiles in this mystery, and he goes on to talk about the mystery in chapter 3, the mystery of the ages.

14:14: In this mystery, Gentiles and Israel are now one, and it's not that Israel have become Gentile, it's that the Gentiles have become Israel.

14:24: Now, I want to see this in the prophets.

14:27: We'll look at Ezekiel 36.

14:30: Verse 22.

14:30: Again, what we're emphasizing here is when Paul says to Corinth, if you're in Christ, you're a new creature.

14:38: Then what that is really saying is it's not some random statement.

14:43: It's actually fulfilling what was laid down by Moses and what was amplified by the prophets, that God is faithful to Israel and because Israel has been unfaithful, he's going to renew the covenant, but this time it will be a spiritual relationship and it will be eternal, and it will be unbreakable because of God's faithfulness.

15:05: In Ezekiel 36 in verse 22, Therefore, say unto the house of Israel.

15:13: The Bible tells one story.

15:15: Israel has failed.

15:17: But Christ has come to restore the breach.

15:21: Christ has come to end the alienation.

15:24: Therefore, say unto the house of Israel, thus says the Lord God, I'm not doing this for your sakes, O house of Israel, but for my holy name's sake.

15:35: And I've been emphasizing this along the way, that whenever I see this, I just remind us that Christ said in Matthew 24, you will be hated of all nations for my name's sake.

15:50: And so as we're preaching the gospel, it means that his name is in view.

15:56: His name is the focal point, and there's something about his name which is tied into the gospel.

16:02: There's something about his name, which is tied into the covenant, and therefore it is the root of the good news.

16:09: We have good news because of his name.

16:13: And we want the house of Israel, we want specifically in this time, the house of Judah, to understand.

16:21: When we say the house of Judah, I should really say the southern kingdom because that incorporates the house of Israel, and we've touched on that multiple times, that all the tribes are represented in the southern kingdom, even though we call them Jews today.

16:33: But in our preaching of the gospel, we are emphasizing his name.

16:38: And, and we're telling them we have good news.

16:42: Because of his name, which reflects his character, which reflects his covenant oath.

16:47: And his faithfulness to that oath.

16:49: So he's telling him because of his faithfulness to his oath, he's going to do, he's going to restore the relationship with Israel, not for their sake, but for the sake of his holy name.

16:59: And we align our preaching of the gospel with this, this understanding.

17:04: And if we're not aligning our preaching of the gospel with this understanding, then we're not preaching the true gospel, period.

17:11: I'm not doing this for your sakes, O house of Israel, but for my holy name's sake.

17:16: And, and we're gonna preach this and we're gonna be hated by everybody because they're, they, they have adopted an, an antithetical ideology.

17:25: They're, they're going after the beast.

17:28: And they're in awe of the beast.

17:29: The whole world is like, who can make war with the beast.

17:33: And they just totally agree with his ideology, and we come along and say the whole thing is false.

17:39: We don't care how much power he has.

17:41: We're not in awe of him.

17:43: In fact, He, he, he is ridiculous to us.

17:48: In trying to replace Christ.

17:50: Because we know the power of his name and his faithfulness.

17:55: And that's the root of the gospel.

17:57: Yes, it's going to be look, it's going to look discouraging, but Christ told us, or told his disciples, told us by extension.

18:05: Not to be deceived.

18:07: That yes, the curses upon the house of his house of Judah, curses upon them.

18:13: But he said to his disciples, but you don't be deceived.

18:16: And when this man of sin comes along and everybody's running after him into the desert, saying, Here is Christ, Christ says to us, You don't be deceived.

18:26: You know my, the meaning of my name, and you're preaching the gospel based on that.

18:30: So when they say, here is Christ, you don't go.

18:35: I don't do this for your sake, O house of Israel, but for my holy name's sake, that his name means so much to him, and it should mean so much to us, if we're moved by the Holy Spirit, which you, you've profaned my name among the Gentiles, wherever you went.

18:50: This is, this is just so paradoxical and tragic that you were to exalt my name.

18:58: To the Gentiles, to give them a path to God.

19:03: But instead of exalting my name and displaying my glory to the Gentiles, you profaned my name.

19:10: And now the Gentiles think that they have some ideology.

19:14: that everybody should accept all over the world on pain of death.

19:19: That's your fault.

19:20: It should have been crystal clear, abundantly clear that I am the God of Israel.

19:26: And Israel represent my people.

19:29: Instead, Israel is just a disaster.

19:32: And now the heathen see the disaster of Israel and the profanity of Israel.

19:37: And they decide their god is God.

19:41: He says, I will sanctify my great name.

19:46: Our gospel preaching must be in alignment with this prophetic text.

19:51: This is going all the way back to Moses, declaring the end from the beginning.

19:55: How do we have a gospel message that is in alignment with God's will, His iron will, unbreakable, that he will sanctify His great name and he will be glorified in Israel?

20:08: I will sanctify my great name.

20:09: So, he's not doing it for their sake, but there's something about the existence of Israel that his name requires.

20:19: And there's something about the existence of Israel that the beast must destroy and completely eliminate, or I should say Satan must destroy and completely eliminate these people, and God is saying, I'm going to preserve these people, not for their sake, but for my name's sake.

20:35: This is the gospel.

20:37: And how does he do that?

20:38: He does that in Christ with a new covenant or a renewed covenant.

20:43: I will, God says, this is the, this is the gospel.

20:46: This is the gospel.

20:48: in Hebrews 4, he says, the gospel that was preached to the forefathers is the same gospel that was preached to us.

20:57: The only difference is they didn't believe it.

21:02: And then in Romans 11, he says, they fell because they didn't believe.

21:08: We stand by faith.

21:10: What is faith?

21:10: Faith is belief in the word of God.

21:13: The gospel is, the good news is that God will sanctify his great name, that he is acting for his name's sake.

21:22: I will sanctify my great name, which was profaned among the heathen, which you have profaned in the midst of them.

21:28: So this is another way of saying the the the rise of the beast.

21:33: It's another way of saying, Israel, this is your fault.

21:37: The reason Satan is going to see the level of success that he's going to see with this 8th beast power, which is going to have this global dominance of blasphemy.

21:49: The reason for that is the failure of Israel.

21:53: This is your fault.

21:55: The whole world should be coming to Israel to worship the true God, but because they profaned his name among the heathen, now the heathen have have have enforced.

22:06: A false worship on the whole world.

22:09: This is Israel's fault, but God is going to stop it because from the beginning He declared, I will be glorified in Israel.

22:17: My name will be glorified and sanctified in Israel.

22:20: Israel carries my name.

22:22: She is my bride.

22:25: I was profaned among the heathen which you have profaned in the midst of them.

22:29: And the heathen shall know that I am Jehovah.

22:33: In, in other words, this idolatry, this blasphemous idolatry, which is going to spread all over the world, I'm going to put it to a stop.

22:42: It should have never happened.

22:44: I'm gonna end it.

22:46: And this is how we have the testimony of Jesus.

22:50: And we have this conviction.

22:53: That no matter what, we will not bend the knee to Baal.

22:56: We will not bend the knee to Satan.

22:58: Our knees bend only to Jesus Christ.

23:01: Because our understanding of his faithfulness and that the Bible tells one story, and it's the story of God's faithfulness.

23:07: God never breaks a promise.

23:11: The heathen will know.

23:13: That I am Jehovah, the God of covenant.

23:17: Says the Lord God When I shall be sanctified in you before their eyes.

23:23: This is the gospel message that God will be sanctified in Israel in the eyes of the heathen, in the eyes of the Gentiles, because God does not have a covenant with Gentiles.

23:35: His covenant is with Israel, and he's going to demonstrate his faithfulness in a very spectacular manner just when people believe that no flesh of the covenant people will be saved alive.

23:46: And the beast is going to have this incredible success, that at that moment when all hope seems to be lost, God will show Himself valiant for his name's sake.

23:56: This is the gospel.

23:59: For I will take you from among the heathen and gather you out of all countries.

24:06: This is what Moses prophesized from the beginning, declaring the end from the beginning and from ancient times that which is not yet done, saying, My counsel, my plan, my will shall stand, and I will be glorified in Israel before the heathen so that they can have salvation.

24:24: That they can understand who the true God is, for I will, and this is where in Matthew 24, Christ says when he returns, he will send his angels out to the four corners of the earth to gather the elect.

24:37: God only has one elect.

24:39: He only chooses once.

24:40: There's no replacement theology.

24:42: This is the gospel.

24:44: I will take you from among the Gentiles, so that means the Gentiles are going to be dominant.

24:50: They're going to be ridiculing and humiliating the covenant people.

24:55: The covenant people are going to be enslaved.

24:58: And, and, and that enslavement is going to be another way of saying, where is your God?

25:04: That in fact is what Allahu Akbar means.

25:08: They, they will try to tell us in the Western world, Allahu Akbar means God is great.

25:12: Well, who's going to argue with that?

25:13: Well, yeah, God is great.

25:14: That's not what it means.

25:16: Allahu Akbar means Allah.

25:20: i.e. Satan is greater than Jehovah.

25:24: That's what it means.

25:24: It means God is greater and another way of saying God is greater is another way, another way you can say that is, where's your God?

25:32: That's why they shout Allahu akbar before they blow themselves up.

25:37: What they're really saying is, where's your God now?

25:41: And what we see here in verse 24 is that the beast power actually has power, real power all over the world, over the covenant people.

25:53: And, and there's no way out.

25:55: But we have good news We have, we have the gospel news, which is God is faithful.

26:02: To his covenant.

26:04: And so when he returns, he's going to release them.

26:08: From this humiliation.

26:11: He's going to release them from this subjugation.

26:13: He's going to release them from this slavery, from this captivity, and he's going to bring them back to their land.

26:18: This is the gospel.

26:21: Then will I sprinkle clean water upon you.

26:24: So this is what Paul is referring to.

26:28: The Corinthian Church is primarily Gentile, I agree.

26:32: But they're no longer Gentile, as he was saying to the Ephesians, you're something new.

26:36: You're now in Christ, and you are now in the new covenant.
26:41: And you are the first fruits of what God says when he says, I will, I will, I will.
26:47: He has a will.
26:48: It's an iron will, and he's going to do this, but he's doing it in stages.
26:53: And right now, we're in the first fruits stage.
26:56: The wait, sorry, the, the first fruits is Christ.
26:59: That is stage one.
27:01: Stage two are those in Christ, which are like a kind of first fruits.
27:06: So we call ourselves first fruits as well, cause we're extended.
27:09: And that's what Pentecost shows that Pentecost is connected to Passover.
27:14: So, now, that's the phase of first fruits that we're in.
27:18: We're in the spring harvest of Israel, but there's a fall harvest of Israel, which is the bigger harvest where all of the promises will be fulfilled.
27:28: And God will be glorified in Israel, but first, It's in this first fruits, which is a spiritual covenant, which the fall harvest will benefit from as well.
27:39: But he says, I'm going to sprinkle clean water upon you, and you shall be clean.
27:45: This is speaking to the whole house of Israel.
27:47: Right now, Christians are the first fruits of this prophecy.
27:53: I will sprinkle clean water upon you, and you shall be clean from all your filthiness and from all your idols will I cleanse you, not for your sake.
28:05: This is not for your sake.
28:06: This is for my name's sake.
28:09: I'm doing this for my good because I promised.
28:12: I promised Abraham.
28:13: I promised Isaac.
28:13: I promised Jacob.
28:15: And my, my reputation is on the line.
28:19: And that's why there's good news.
28:21: I'm not doing this for your sake.
28:23: If it was for your sake, they'd be, it'd be bad news.
28:26: Cause for your sake, you deserve death.
28:30: He says, a new heart.
28:32: So when Paul is saying to the Corinthian brethren, if you're in Christ, you're a new creature.
28:37: This is what he's talking about.
28:40: A new heart also will I give you, and a new spirit will I put within you.
28:44: And so he begins with the first letter to the Corinthians praising them for the operation of the Holy Spirit within them, that it's evident.
28:53: Well, the only reason that, again, a Gentile church could possibly possess the Holy Spirit is because they've been grafted into Israel, and they're participating in the renewed covenant.
29:06: And so this new heart, you're a new creature, you're a new creature in Christ.
29:09: A new heart also will I give you, and a new spirit will I put within you.
29:13: The existence of the Christian church today.

29:17: is evidence, it points to.
29:19: The renewed Israel.
29:23: In the Holy Land, just the fact that we exist and we have the Holy Spirit, and we are in communion with Jesus Christ.
29:31: This is the evidence.
29:33: Of the atonement of the atonement, that the whole house of Israel will be reconciled to God, and proof of that is the existence of the church today, because we're first fruits of the entire operation.
29:49: A new heart also will I give you and a new spirit will I put within you.
29:53: And I will take away the stony heart out of your flesh.
29:56: This, this is the problem, as I said, the, you know, the idol, the beauty and the beast.
30:01: Deacon Jan, when I was, we were talking afterwards, he called her the ugly beauty.
30:05: Yeah, that, that's Israel, the ugly beauty, that she is God's glory or she's meant to be God's glory, but she is hideously ugly.
30:13: Because of this stony heart, this pride, this arrogance, this self-centeredness.
30:19: That they've separated themselves from God and alienated themselves from God, and God is saying, you know what, I'm still bound to you.
30:25: We're, we're in this eternal covenant agreement.
30:28: And so I'm going to remove this stony heart out of your flesh, and I'm going to give you a heart of flesh.
30:33: And as I say, the church, The ecclesia is evidence that this is going to happen.
30:41: Nationally.
30:43: That the entire house of Israel, and Ezekiel 37, we're at 36 now, but Ezekiel 37 points to even all those Israelites that have died, that didn't see this promise fulfilled, they'll be resurrected to see the promise fulfilled.
30:57: And I will put my spirit within you and cause you to walk in my statutes, and you shall keep my judgments and do them.
31:05: Ezekiel 36, Deuteronomy 30, same story.
31:08: The Bible tells one story.
31:10: One story.
31:10: Moses said it first, and Ezekiel, God is just amplifying what he gave to Moses through Ezekiel.
31:18: And this is what we're seeing in Corinth.
31:20: This operation is what we're seeing in Corinth.
31:24: But, but Corinthians are not fully understanding, and there's false teachers that are deceiving them.
31:29: He says, Tied, this is really important.
31:33: This is part of our gospel teaching.
31:35: The same gospel that the forefathers received is not a new gospel.
31:39: It's not a different gospel.
31:40: But tied to the gospel message is not just the renewal of the heart, the renewal of the person.
31:48: It's the renewal of Israel in the land, because the land is part of the covenant, and God is faithful to the covenant, therefore, the land is part of the gospel.

31:58: And you shall dwell in the land, which land?

32:02: The land that I gave to your fathers.

32:04: This is exactly what Moses taught.

32:06: So if we were to resurrect Moses, And in our preaching of the gospel, we were quoting Ezekiel, Moses would be thrilled.

32:14: He would say that's exactly right.

32:17: But if we were to resurrect Moses today and, and have him listen to Christian preachers with their so-called good news, he would be thinking, what?

32:26: What, what is the, what are they talking about?

32:29: We can't have Moses asking God, what on earth is the Church of God talking about.

32:36: Moses must recognize our gospel because it's the same gospel he preached, which is the same gospel Ezekiel preached, which is the same gospel Paul is preaching.

32:45: The Bible tells one story, and it's a story of good news because of God's faithfulness.

32:50: You will dwell in the land that I gave to your fathers.

32:53: So we're not in the land right now because we're just part of this first fruits early operation.

32:59: But, you know, trumpets hasn't happened yet, or the fulfillment of trumpets hasn't happened yet.

33:03: When Christ returns, we are going to dwell in the land.

33:07: That's the good news.

33:09: We're going to dwell in the land.

33:11: But everything's in, in, in, in a time sequence.

33:17: And this is why the beast power is going to pollute this land, is going to destroy this land, and it's going to try to set up Babylon as the true capital city of the world.

33:28: And you shall dwell in the land, which land?

33:31: The land that I gave to your fathers.

33:33: No, no other land.

33:35: And you shall be my people, and I will be your God.

33:39: So when we get to Revelation 21, that passage did not drop from the sky.

33:45: Revelation 21 is quoting Ezekiel 36, which is quoting Deuteronomy 30.

33:51: So, Israel will be my people and I will be the God of Israel.

33:54: There's no relationship with Gentiles, no covenantal relationship with Gentiles.

33:59: Isaiah is saying the same thing.

34:02: There's one gospel message, Isaiah 54:7, for a small moment.

34:08: Have I forsaken you?

34:09: That's why he says in Matthew 24, do not be deceived.

34:13: Because it's going to appear like they're forsaken.

34:16: And the majority of mankind is gonna say, OK, maybe at one time he was the God of the Jews.

34:22: Clearly, he's not with them anymore.

34:25: And clearly because of the victory of the beast power, this is the true God.

34:30: And you know what?

34:32: It's kind of convenient that if I agree with the beast, I get to keep my head.

34:39: But if I disagree with the beast and say we don't care what it looks like, we know God is in covenant with these people, and they're going to dwell in this land, I could lose my, it's most likely, 99% that I'm going to lose my head.

34:53: Well, it becomes kind of easy to kind of say, you know what, I'm gonna agree with the beast.

34:58: And unfortunately, and I hate to say this, and I'm not saying it out of my opinion, I'm saying it out of the scriptures.

35:06: Many are going to betray.

35:10: When this happens right right now, it's like, how could this be?

35:12: No way.

35:13: In the future that's unfolding.

35:16: When this is intense, and everybody's like, who can make war with the beast?

35:21: If we're not grounded, and that's why I keep emphasizing this, the Bible tells one story.

35:28: And if we're not grounded in that truth, and that God does not have covenant with Gentiles, if we're not grounded in this truth, it's going to be very hard to remain faithful.

35:40: We are faithful to the end because we have the testimony of Jesus.

35:45: We can speak the testimony of Jesus.

35:49: That in Jesus, all the promises of God are yes and amen.

35:54: So there's not a single promise of God that falls to the ground in Christ.

35:59: And that's how we resist the beast power.

36:01: So if we want to believe that God plays loose, And that he has intimacy with Gentiles, I just can't see how we're going to be faithful.

36:10: We stand, no matter what, no matter how horrible this is going to be, we stand with the conviction that God is faithful.

36:19: He will never violate his name.

36:22: He says just for a small moment, have I forsaken you.

36:26: But with great mercies will I gather you.

36:30: That gathering is the gospel.

36:33: That gathering and putting us in the holy land, that is the good news.

36:37: It's undeserved.

36:39: But for His name's sake we are the beauty.

36:42: The house of Israel is the beauty, the cosmos, the orderly arrangement in which God will be glorified.

36:49: Jesus Christ will be glorified in the cosmos.

36:53: And he didn't come into the cosmos to condemn it.

36:57: No, the whole point of his coming was to restore the cosmos, but they have to accept him as their personal savior.

37:04: He says, in a little wrath, he describes it as a little wrath.

37:08: That's not how human beings, Israel is going to experience this, that all of the, you know, people are very, Aware of the Holocaust, that, that gets a lot of publicity, gets a lot of historical coverage.

37:24: Not so much aware of the Ottoman Empire and, and the caliphates before that for 1350 years.

37:32: The brutality.

37:34: Of the Islamic caliphates over the house of Judah.

37:38: People are not so much aware of that, but at least they're aware of the Holocaust, which, what was that, 4 years, primarily of intensity.

37:48: And, and of course the Roman persecution.

37:51: He says a little wrath for a moment.

37:55: What's coming with the 8th beast?

37:58: Again, it's really just 3.5 years.

38:00: But it's going to be so intense and it's going to be global.

38:04: But God, from his perspective, it's, it's a fraction of what they deserve, and it's just for a moment.

38:11: In a little bit, this is the bad news.

38:14: And because of this bad news, this covenant curse, we have good news.

38:19: You, it's not for your sake.

38:20: For your sake, you deserve this wrath.

38:23: But for the name of the sake of his name, there's good news.

38:27: In a little wrath, a little wrath, I hid my face from you for a moment.

38:32: So they're, they're behind this veil, they can't understand.

38:35: But with everlasting kindness, will I have mercy on you.

38:38: This covenant is eternal.

38:40: And his mercy is eternal, and the house of Israel is eternal, and that he's the God of Israel, this is eternal, and that they're his people, this is eternal.

38:50: And so in comparison, whatever suffering is on this side of the return of Christ, it's, it's minimal.

38:58: It's, it's a moment.

39:00: Says the Lord, your redeemer.

39:04: He's not the redeemer of Gentiles.

39:06: This, this is, this is madness.

39:08: There's no such thing.

39:10: He's in covenant with Israel.

39:13: He's a husband to Israel.

39:15: And he's the redeemer of Israel.

39:16: He says, I came not to condemn the cosmos.

39:20: That's not why I came.

39:23: But to redeem the cosmos, that's why I came.

39:26: And so he is the redeemer of the bride.

39:32: For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, in the same way have I sworn.

39:43: That I would not be angry with you, nor rebuke you.

39:47: We're going to restore, we're going to end the alienation, and this is the, the atonement.

39:52: That when Christ returns, the first order of business after putting down the enemy is ending the alienation and restoring the intimacy with the houses of Israel and Judah, and, and to be at one.

40:06: It'll be Christ, it'll be the first fruits, it'll be Judah, it'll be Israel, it'll be all of the covenant community.

40:16: In its in its entirety that's alive at that time.
40:19: In one with Christ.
40:22: And then after 1000 years, first order of business in the second resurrection is the raising of the dry bones of Israel.
40:32: That Ezekiel 37 shows us after the millennium, the first order of business is to have the whole entire atonement.
40:40: The entire complement.
40:43: Of the house of Israel and the house of Judah, who are willing, who are going to repent, who allow themselves to be cleansed.
40:49: To have the entire bride composite ready for the glorification of the Lord, which takes us then to Revelation 21.
40:58: It's all, everything's in order.
41:00: Everything's in a sequence.
41:02: And I didn't talk about the 3rd resurrection on Sabbath, and a brother posed a question about that.
41:07: Absolutely.
41:09: I, I see 3 resurrections, and you only have to see Daniel 12 to see there's a resurrection to glory and there's a resurrection to destruction.
41:17: And so we have to have the sequence of these resurrections.
41:21: In order, but that's perhaps a message for another, another message, another sermon.
41:26: Verse 10.
41:28: For the mountains shall depart.
41:30: And the hills be removed.
41:31: So this really is going to happen.
41:33: The earth is going to be reconfigured.
41:34: There's going to be a new earth, and the mountains will actually come down and the hills will be removed.
41:40: But my kindness.
41:43: shall never depart from Israel.
41:45: That's the good news.
41:47: How on earth do we preach a gospel message that ignores something so eternal and profound as this?
41:55: And then how do we reconcile what's going on with Paul's communication.
42:01: To the Corinthian brethren with these eternal promises.
42:05: Knowing that Paul says to Corinth, in Christ, all the promises of God are yes and amen.
42:12: We, we have to understand how to put this all together.
42:15: It's not these random miscellaneous collection of stories.
42:20: My kindness.
42:22: shall not depart from Israel for his name's sake.
42:24: His, his kindness to Israel is embedded in the name.
42:28: Israel is carrying his name as a bride carries her husband's name.
42:32: My kindness shall not depart from you.
42:35: Neither shall the covenant of my peace be removed.
42:40: How on earth do we not shout this from the rooftops?

42:46: When preaching the gospel.
42:48: This, this is the word of God.
42:49: We cannot despise the word of God.
42:52: We cannot ignore the word of God.
42:57: The covenant of his peace.
43:01: That's why Paul says he is our peace.
43:04: He's our shalom.
43:06: And God refers to this intimate relationship as a covenant of Shalom.
43:12: And it will never be removed.
43:14: So says the Lord, that has mercy upon you.
43:18: Look at Isaiah 30.
43:20: And therefore will the Lord wait.
43:22: That he may be gracious unto you.
43:25: And therefore, will he be exalted.
43:28: He's going to be glorified in Israel.
43:31: Right now he's speaking to the house of Judah, which again comprises the house of Israel.
43:35: All tribes are there, represented.
43:38: But he's going to be gracious to them so that he can be glorified in them.
43:44: The Lord will wait That he may be gracious unto you and therefore will he be exalted, that he may have mercy upon you, for the Lord is a God of judgment.
43:56: Blessed are they that wait for him.
43:59: So everything that God does is righteous.
44:03: And all we need is the Torah.
44:06: And don't let anybody take the Torah away from you.
44:09: All we need is the Torah to determine the righteousness of God, that he's going to judge always according to the Torah.
44:18: He's a God of judgment.
44:20: And so everything that he does is righteousness and lawfulness.
44:24: And that's why Christ said, I didn't come to condemn.
44:28: He, he's making a judgment of how he's going to redeem Israel lawfully.
44:33: That he's a God of judgment.
44:36: And so every punishment in the Torah must be carried out.
44:41: But he's in, he's bound by oath.
44:45: To be glorified in Israel, and yet Israel deserves all the punishments in the Torah.
44:51: So how does he, he's a God of judgment.
44:53: He's a God of righteousness.
44:55: Many say, oh, God, God is a God.
44:56: God is fair.
44:57: No, he's not fair.
44:58: Never say God is fair.
45:00: If you say God is fair, you're going to be backed in a corner where you're going to have to give up your faith.
45:05: We don't believe that God is fair.

45:07: We believe that he's righteous and that he's a God of judgment, and he'll have mercy upon whom he has mercy.

45:13: And it might not be fair.

45:14: The Gentiles might say that's not fair.

45:17: So what?

45:17: You have eternal life.

45:19: Be grateful.

45:22: Blessed are all they that wait for him.

45:25: Why?

45:26: Why is it a blessing to wait for him?

45:29: Because the people, his people, the house of Israel, the house of Judah, shall dwell in Zion at Jerusalem.

45:38: This is, this is in your face.

45:40: This is the, the, the beast power, this incredible power that's, that's rising, that's going to have global dominance.

45:47: And everybody's going to be worshiping him and agreeing with him, and nobody disagrees with him, and they're just in awe of him.

45:53: This is the gospel.

45:54: We will say to his face that the people that you are enslaving.

45:59: The people that you are beheading.

46:01: The people that you are humiliating.

46:04: They're going to dwell inside the people that you are removing from the land.

46:09: We have good news for them, that no matter how powerful you are, it doesn't matter.

46:14: You're a footnote in history.

46:16: God's people are going to dwell in Zion at Jerusalem forever.

46:24: You shall weep no more.

46:26: And that means you're going to weep.

46:28: It's going to be intense.

46:30: But Jesus is coming to stop it, and he's going to wipe the tears from your eyes.

46:36: He will be very gracious unto you, at the voice of your cry, sort of speaks to or alludes to when they were in Egypt, and they were under this great tyranny and oppression, and they cried out and their cries reached heaven, and God heard, and he acted to free them.

46:53: Well, that exodus is going to be repeated because their cries, the cries of the covenant people will reach heaven, and God will gather them from all the four corners.

47:04: When he shall hear it, he will answer you.

47:07: This, this is the gospel.

47:08: This is our gospel message.

47:09: It is so relevant, and it's going to become increasingly relevant.

47:14: And it's going to become increasingly offensive.

47:17: It we're going to be accused of all kinds, and all we're saying is God is faithful.

47:22: And of course, you know.

47:24: The Bible will be against the law.

47:28: So, it's not like we can say to people, but turn in your Bibles.

47:31: This is what it says.

47:32: There won't be any Bibles.
47:34: And so we had better be very familiar and that we had the the way that we can remember these different prophecies by understanding the Bible tells one story.
47:45: If it's just a random collection of of anecdotes.
47:49: Of course we're not gonna remember.
47:51: But if we know that, wait a minute, there's a story that leads up to Genesis 12, and then from Genesis 12 right through to Revelation 22, the Bible tells a single story, and if we have that cemented, then as we're reading these different scriptures, they just lock in.
48:09: And then they can take the Bibles away, but they're not going to take the story away.
48:13: We're gonna know, no, God is faithful.
48:16: All his promises are true.
48:18: And so we, this is our gospel message.
48:21: He's going to answer you.
48:22: And though, although the Lord give you the house of Judah, the bread of adversity.
48:29: And the water of affliction.
48:31: It's just for a little while.
48:32: For a moment, he's going to forsake you.
48:35: But then he's going to rescue you.
48:37: But you, you caused that, you, you, you, you, you rejected him.
48:41: He wanted to gather you and you rejected him.
48:44: So you're not gonna see him again until you shall say, blessed is he who comes in the name of the Lord, and that's the gospel.
48:49: That's the good news that we have.
48:51: He's coming to rescue you.
48:53: So, although he gives you the bread of adversity, and that's what the eighth beast is all about.
48:57: Delivering the bread of adversity to the covenant people.
49:02: And the water of affliction.
49:04: Yet shall not your teachers be removed into a corner anymore.
49:11: But your eyes shall see your teachers.
49:14: We, we should be so inspired by this.
49:17: What a privilege, what an honor.
49:19: This, this studying that we're doing, this, this learning path that we're on together.
49:25: It's preparing us.
49:27: To fulfill this scripture.
49:30: But we better get the story straight.
49:33: It better be that God can trust us with his gospel.
49:38: That that when these afflicted people come to us and say, help me understand.
49:43: That we are able to help them understand.
49:46: Because we have the true gospel.
49:49: And we can preach this.
49:50: We can say, open, turn to the scroll of Isaiah.
49:53: And let's unlock, let's unpack this together.
49:56: And then they say, oh, how could we not see this?

50:03: Your ears shall hear a word behind you saying, and you know, when I first learned this passage, it was at a feast of Tabernacles, your ears shall hear a word behind you saying, this is the way, walk you in it, when you turn to the right hand and when you turn to the left.

50:18: When I first learned of this, it was, it was amazing.

50:21: It was a feast.

50:22: It was obviously giving us the vision of the, the millennium.

50:25: Not a single word.

50:28: Was ever spoken About the Jews.

50:32: It was, you know, Christ is gonna come, we're the first fruits, we're gonna be kings and priests, and all mankind will have salvation, and we're going to whisper to them, this is the way walk you in it.

50:42: And the Jews have been written out of their own scriptures.

50:47: But when reading this line upon line in context, this is speaking to the house of Israel.

50:53: Because God says, I will not give my glory to another.

50:56: I've put my name on Israel, and it's not for their sake, but for the sake of my name, I'm going to redeem them, I'm going to restore them, and I'm going to have a first fruits.

51:06: Priesthood working alongside me to bring them to restoration, to bring them to redemption, to bring them to holiness.

51:16: That's the good news, and then in doing that.

51:20: Now we have how we extend salvation to the Gentiles.

51:24: And how the Gentiles learn how faithful God is to covenant, that this, this is an unusual God.

51:31: He's a covenant keeping God.

51:34: So Maybe you like me You believe verse 21 is this generic feel-good scripture for mankind.

51:45: And I want to challenge you and say study it line upon line.

51:49: In fact, going to the archives, we, we, we've already covered Isaiah.

51:52: Go into the archives and go back over the study.

51:55: Or just begin at Isaiah 1 and read all the way to chapter 30 verse 21.

52:01: And then make the argument, verse 21 of chapter 30 is a generic statement for all mankind.

52:07: And then explain how in all in him all the promises are yes.

52:13: Now, back to all of that to say.

52:16: When he says to the Corinthian brethren, anyone who's in Christ is a new creation, is a new creature.

52:24: This all all things are passed away.

52:27: This wasn't some random miscellaneous statement.

52:30: So we just took a, a, a, a path through the prophets.

52:34: To say that when he says to the Corinthian brethren, in Christ, all the promises are yes.

52:40: That these promises, that's that's what's happening.

52:43: The Corinthian brethren are intersecting.

52:45: With the promises of God.

52:47: They are no longer Gentiles.

52:50: They are the first fruits of these promises, and that's why they're a new creation in Christ.

52:56: They're actually first fruits of Israel.

53:01: Now, he says, kind of concluding his argument, now then.

53:06: We are ambassadors for Christ.

53:10: That's, so this what what Paul is saying and working with you Corinthian brethren, we're actually ambassadors for Christ.

53:17: Christ is the king of kings.

53:19: And he has ambassadors, and he's sending out these ambassadors to represent him.

53:25: And normally you would have an ambassador who goes to kings representing his king.

53:31: And, and what Paul is saying is, we are ambassadors for Christ, as though God did beseech you by us.

53:39: This is remarkable.

53:41: The king of kings is sending an ambassador or ambassadors, the, the ministry, Paul and his co-laborers.

53:48: He, Christ Himself is sending these ambassadors to beg them.

53:56: God is begging the Corinthian brethren, beseeching them, pleading with them through Paul's ministry.

54:02: As an ambassador of Christ.

54:03: He's an ambassador of the king.

54:06: So, clearly, these are very special people.

54:08: They're, they're, they're a new creation.

54:10: They are in fact king priests in the making, and an ambassador is appealing to them.

54:16: We pray you, or we're begging you in Christ's stead.

54:20: So it's like, Christ is not here, but he sent us as ambassadors to plead with you to Stop to repent.

54:30: To stop the nonsense.

54:31: What's going on here?

54:32: Stop the alienation.

54:34: Be you reconciled to God.

54:37: And God does not reconcile Gentiles to Himself.

54:42: So this reconciliation is the atonement that we're all moving towards, but these are the first fruits who are who who become who become reconciled first.

54:51: So you are part of this first fruits of Israel.

54:55: But you're, you're, you're, you've lost the plot.

54:58: Understand the, the overarching story of the gospel, the plot line of the gospel, and understand that you are being plugged in as first fruits of this.

55:07: And God is begging you to be reconciled to him as as first fruits Israel.

55:13: For he has made him to be sin for us.

55:18: Christ is not sin for the Gentiles.

55:22: He said, I came not to condemn the cosmos, but to redeem it.

55:27: And so this is really quoting Isaiah 53.

55:32: Which is an atonement passage, and if we read Isaiah 53 carefully, it has nothing to do with the Gentiles.

55:40: It is the house of Judah that's gone astray.
55:43: And esteemed him nothing.
55:45: But he was smitten for the iniquities, the transgressions of Judah.
55:51: And ultimately all of Israel, which is represented in Judah.
55:55: So he's saying to Corinth, be reconciled to God as part of this first fruits of Israel, because he made Christ to be sin for Israel.
56:05: He didn't know any sin, and that's the point.
56:09: That Israel brought condemnation upon themselves, but God is determined to be glorified in Israel.
56:17: And so Christ came as the Holy One of Israel.
56:21: To legally fulfill all the requirements of the covenant.
56:26: And to legally inherit the promises of God.
56:30: But he did that, not for himself.
56:33: He did that.
56:33: He came to earth on behalf of Israel.
56:36: So that the promises to Israel could be fulfilled.
56:39: For he has made him to be sin for Israel, who knew no sin.
56:44: He's the perfect Lamb of God, the Holy One of Israel, that we, that is Israel, might be made the righteousness of God in him.
56:52: God does not have a covenant with Gentiles.
56:55: It is the house of Israel that must represent the righteousness of God in Christ.
57:00: To be the witnesses of God.
57:03: So that the Gentiles can in fact have access to salvation.
57:07: But each in his own order.
57:10: First Christ, then those that are his that is coming.
57:13: And then, of course, there's a sequence that ultimately this salvation extends out to all of mankind, but God is very purposeful, he's very deliberate, he's very sequential.
57:24: So the the Lamb of God, the Holy One of Israel, knew no sin.
57:30: That Israel can finally be made the righteousness of God in him.
57:35: That's what Ezekiel was talking about.
57:37: That's what Isaiah was talking about.
57:39: In fact, I should say that's what God was talking about when he said, I'm not doing this for your sake, O Israel, but for my name's sake.
57:46: Here in Romans 2, again, we heard from Paul to the Ephesians, now we're gonna hear what he says to the Romans, but he is a Jew, which is one inwardly.
57:57: So when he says to Corinth, you are a new creature in Christ, you are a Jew because you're carrying the Holy Spirit of God.
58:07: And so inwardly, you are a Jew.
58:09: You are counted as part of the covenant people.
58:12: He is a Jew, which is one inwardly, and circumcision is that of the heart.
58:18: In the spirit and not in the letter, whose praise is not of men but of God.
58:24: And in the, in the letter to Corinthians in the First Epistle in chapter 10, he says, moreover, brethren, I don't want you to be ignorant how that all our fathers.
58:38: Our fathers.

58:40: He's talking to the Corinthian brethren.

58:43: And he's saying, our fathers.

58:45: were under the cloud, and all passed through the sea.

58:51: Paul doesn't say, you know, the fathers of Israel, and by the way, that doesn't include you, you're still Gentiles.

58:58: He makes it clear over and over and over and over again as the apostle to the Gentiles, that in Christ, they're a new creature because now they're in Israel, and they are a part of the house of Israel.

59:11: So, We come to chapter 6, and can you believe it?

59:18: I wanted to cover all of chapter 6 today, but I see I've gone an hour, and I really, I, I emphasized the prophets, Ezekiel and Isaiah, and I'm going to show you in Jeremiah as well.

59:32: The Bible tells one story.

59:34: These prophets are not contradicting Moses.

59:37: It's the same God that revealed his plan to Moses, that reveals his plan to the apostles, so that they are preaching the exact same gospel message that Moses preached.

59:52: So I think what I'm going to do is I'm going to end here.

59:53: I said 5C and 6.

59:55: Well, since I said 6, I want to be a man of my word.

59:57: I'm going to read the first couple of verses of chapter 6, and then we'll really dig into them next week.

1:00:05: So he's, he's now sort of concluding this argument that he's been making for several chapters.

1:00:10: About the, the, the, the, the ministry that they have, and that, that it's a ministry to the Corinthian brethren, and that they're being accused of all kinds, and some brethren in Corinthian are a bit confused and they're following the false teachers, and he's gonna just really drill this hole in this chapter.

1:00:28: But he then concludes this whole part of this argument by saying, we then, that is the apostle Paul and the partners that he has in his ministry.

1:00:40: As workers together with him.

1:00:43: So they are, and he said that earlier, we are teaching in Christ.

1:00:48: We, we are in the presence of Christ.

1:00:49: We, we understand that this ministry, we're actually performing it in the presence of God.

1:00:55: Whereas these are the teachers that you're listening to, that the, the complete Jewish Bible translates it, they are hucksters for money.

1:01:05: They're using the gospel to huckster.

1:01:07: They're deceptive people.

1:01:09: They don't understand what they're doing.

1:01:11: Paul is really reinforcing the difference between his ministry and his partners in ministry and the other teachers in Corinth.

1:01:20: He says, we then As workers together with Christ are pleading with you also that you receive not the grace of God in vain.

1:01:31: This grace.

1:01:34: That in Christ you're a new creature, it's grace.

1:01:38: The Bible tells one story.
1:01:40: It's grace to Israel.
1:01:42: And you've been grafted into this grace, but don't receive it in vain.
1:01:47: And that's why he quotes now.
1:01:49: And we'll get into this, God willing, next week.
1:01:52: He quotes now.
1:01:55: Isaiah And he says, for he says, which means it's been said before.
1:02:01: It's, it's been said through the prophets.
1:02:04: He says, I have heard you in a time accepted.
1:02:10: This, this is actually when we, we'll do this, God willing, next week.
1:02:14: He's speaking to Christ.
1:02:17: And he says to Christ, I've heard you, Jesus, in a time accepted.
1:02:24: And in the day of salvation, have I comforted you.
1:02:29: Behold, now is the accepted time.
1:02:33: Behold, now is the day of salvation.
1:02:38: And again, there's so many verses, and then we're going to see a few more in this chapter.
1:02:44: That are very familiar.
1:02:48: And they have meaning in principle.
1:02:51: But in context, there's an even deeper, richer meaning.
1:02:55: And so, God willing, we're gonna unpack this when we start next week.
1:03:00: And we'll cover chapter 6 next week, God willing.
1:03:05: We're gonna unpack this.
1:03:06: How does this Communication between God the Father and Christ.
1:03:13: How on earth does it tie into everything that Paul has been covering with the Corinthians, and, and pleading with them not to receive the grace of God in vain, and that in Christ, there are new creatures, there are a new creation.
1:03:27: And then all of a sudden, he quotes this conversation between the Father and Christ, that Christ says, that God says to the Father, I've heard you, this is the day of salvation.
1:03:36: And so because of that conversation that the Father had with Christ, the Corinthian brethren should not receive the grace in vain.
1:03:43: Let's, God willing, cover that next week, and I have good news.
1:03:49: It's another kind of good news, and that is that, God willing, We are expecting Pastor Murray to join us this coming Sabbath.
1:03:59: He was, he had planned to be with us earlier, but there was a problem with Air Canada.
1:04:05: But he's planning to join us this Sabbath and he will be bringing to us the sermon.
1:04:09: He'll be preaching live with CGI Burlington, and that's at 1:30 on Saturday.
1:04:15: Let me just quickly check the chat.
1:04:17: To see if there's anything that I need to respond to.
1:04:22: Let's see here, very quickly, wow, there's a lot of comments.
1:04:25: wow, let me just quickly scan them.
1:04:28: Wow, there's so many comments.
1:04:29: Thank you, brethren, for your engagement.

1:04:31: Physical Israel, unfortunately, is a filthy harlot.
1:04:34: Yes, it is so true.
1:04:35: It's, this is hard to say, and not all, right?
1:04:38: Cause blindness in part, there are, there are, Israelites that follow Messiah.
1:04:46: In fact, the whole church.
1:04:47: was Jews, Israelites that followed the Messiah.
1:04:50: So we mustn't think and write them off completely, but certainly there's a veil.
1:04:55: That's why the left and the right here in America are agreeing she should be wiped out.
1:05:01: Yes, exactly.
1:05:02: And, and, and it's going to get even worse, Brother Nate, that it's gonna seem, seem completely justified.
1:05:09: To, to wipe them out.
1:05:10: so this is, we, we have to be able to see the evil as Brother Nate is pointing out, but also see the covenant at the same time.
1:05:17: So we see both things.
1:05:18: We see, yes, we acknowledge the evil.
1:05:20: Nobody's saying these are righteous, wonderful, beautiful people doing wonderful things all the time.
1:05:26: But despite what they say, it's not for their sake, but for his name's sake.
1:05:29: So we also see the covenant, very, very good.
1:05:32: Oh, Sister Grisilda, if you honestly think about it, sin is ugly.
1:05:36: It's revolting and sickening when you look back and see what the blood of Christ Jesus has done, so that one can be reconciled to God the Father.
1:05:43: Amen.
1:05:44: The Talmudic writings that Judah has played the harlot with is the hyperdrive for the vehement hatred they are receiving, and it's also the hyperdrive for the vehement hatred that they have for Christ.
1:05:55: The Talmud leads them to an intense hatred of Jesus Christ, and then we need to bring them to the scriptures.
1:06:02: And really separate them and and get them to differentiate between the Talmud and the Torah.
1:06:08: And the natural jealousy of her too.
1:06:10: Very good.
1:06:12: Tuesday works just as well.
1:06:13: Very good.
1:06:13: Good to hear that, Rick, for you.
1:06:15: So, God willing, we'll do this Tuesday next week as well.
1:06:19: thanks so much.
1:06:19: I'll relay your thoughts and prayers, very good.
1:06:21: Thank you.
1:06:22: Physical Israel, unfortunately, is a filthy, that's, we said that already, very good.
1:06:28: I'm seeing some, some messages twice.
1:06:30: OK, let's see this.

1:06:33: man is best at doing evil, Dave and Deb, that's right.
1:06:37: Doing evil continually.
1:06:39: And lawlessness is certainly abounding.
1:06:41: It certainly is, and it's intensifying.
1:06:44: Very, very good.
1:06:45: I think that Israel pride had a lot to do with their own downfall, but it is amazing that Gentiles have been draft grafted in.
1:06:54: That's right, not as a replacement as some teachers would have it.
1:06:58: Amen.
1:06:59: Amen to that.
1:07:00: Very, very good.
1:07:01: Those that persecute now will see God's faithfulness and grace to Israel once their repentance and obedience comes in line with His word.
1:07:11: Amen, Sister Grisilda.
1:07:13: You're very, very, very accurate in your understanding, Judy and Chuck.
1:07:17: Thanks again, Pastor Adrian, as usual, another fantastic study.
1:07:20: Praise God, sister and brother.
1:07:22: Better to have a great study on what is covered than trying to cover a certain amount.
1:07:26: Amen.
1:07:26: You know, Deacon Jan always encourages me that way.
1:07:29: He says, don't, don't rush, brother, take your time.
1:07:31: And so, but I did say 5 and 6, so I, I just thought I would touch on 6 because I said I would.
1:07:37: , it's amazing that God will blot out their transgressions, and they will be his chief possession on that day when he makes up his jewels.
1:07:45: Amen.
1:07:46: And this is the, the intricacy of the gospel.
1:07:50: It all has to do with God's faithfulness to his word.
1:07:53: That's what makes him God.
1:07:55: Thank you, Dave and Deb.
1:07:56: Thank you, Nate.
1:07:58: Praise God, and we're blessed to have each other.
1:08:01: Amen.
1:08:03: Outstanding.
1:08:04: Looking forward to hearing yes, Pastor Murray will be with us on Sabbath.
1:08:07: Praise God.
1:08:08: Thank you so much, brethren.
1:08:09: We, we are really, really grateful for you.
1:08:11: We're grateful to God.
1:08:12: We're grateful for this journey that we're on.
1:08:14: He's preparing teachers.
1:08:16: And he's preparing us to, to be faithful, despite what's about to happen on this planet.
1:08:23: This planet is being given over to the devil.

1:08:26: But what the devil cannot stamp out, two things, the word of God and the people of God, and we have both.

1:08:34: Praise God.

1:08:35: God is great, Jesus is Lord.

1:08:36: Amen.