

## 47-2Corinthians-6b-Transcript

0:52: Well, greetings, brethren, and welcome to another Wednesday night Bible study where together we study the scriptures line upon line, except, of course, we're doing this on Tuesday night rather than Wednesday night due to my travel schedule, so I apologize for that, but I really do prefer to speak with you live and then it's recorded.

1:11: So for those that Wednesday night is better for them.

1:14: , it'll be in the archive just as it would be if, if I had, pre-recorded the message.

1:20: This evening, God willing, I want to cover chapter 6.

1:25: We just read the first two verses of chapter 6 as we finished up chapter 5 last week, and hopefully, we'll get through chapter 6 this evening.

1:36: I'll open with a word of prayer, and then I will check the chat just to make sure I'm coming through loudly and clearly.

1:43: I'm staying in a, an older hotel, but hopefully they have good Wi Fi.

1:49: Loving Father, we come before you just very sobered by the evil that is rising all around us.

2:00: We know, Father, that your word tells us that in these last days iniquity will abound.

2:07: We know Father that we expect.

2:10: , hatred of Christ and those who stand with Christ, and we just thank you, Lord, for your Holy Spirit and the conviction that it gives us the understanding that it enables us to have, and we thank you, Father, that as we deepen our understanding, we deepen our faith, we deepen our conviction.

2:32: So we thank you, Lord, for the opportunity that we have to study together.

2:37: We don't take it for granted.

2:38: We're grateful for it, Lord.

2:40: And just thank you for your scriptures, and thank you for the spirit within us that gives us a desire.

2:47: To study the scriptures, the desire to be right with you, and the ability to understand.

2:54: Thank you, Lord God.

2:55: We ask your blessing in Jesus' name.

2:57: Amen.

2:58: Let me, go ahead and check to see who is here.

3:04: Oh, small, small number today.

3:06: Normally, we have a lot more.

3:07: I see Dave and Deb in, greetings.

3:10: Pastor Murray, greetings.

3:11: Thanks for joining.

3:13: Cha Jaws, greetings, and Pep Square, and 22 smooth.

3:17: That's the first time I've seen 22 smooth.

3:19: Greetings.

3:20: Welcome.

3:21: And Grisilda, 73.

3:23: Welcome.

3:23: Glad to see you here.

3:25: And again, for those who are watching the archive, I apologize that I'm not live on Wednesday, but I would rather be live on Tuesday and then have it in the archive, and I don't wanna skip, keep the momentum until the feast days, and we're traveling this feast, so we'll take a break over the Feast of Tabernacles.

3:45: Let's get into the study for this evening.

3:48: I'll share my screen.

3:54: And I wanna go back just to pick up a couple of verses from chapter 5, just to put chapter 6 in its proper context.

4:03: He says in chapter 5, therefore if any man be in Christ, he's a new creature.

4:09: And all things are passed away.

4:11: Behold, all things, everything has become new.

4:15: This is actually speaking of a, a prophecy in Isaiah, where God tells Israel, Judah in particular, the southern kingdom, that he's going to do new things.

4:27: We'll look at that.

4:28: And all things are of God, that this, this, this newness, this whatever God is doing where those in Christ which are covenant people, God doesn't have covenant with Gentiles.

4:39: Gentiles cannot be in Christ.

4:41: Only Gentiles graft in to can be in Christ.

4:46: That's just, just the truth on its face.

4:50: there's no covenant with Gentiles.

4:52: The Gentiles, the, the, the Gentiles will benefit from the covenant.

4:56: The covenant is with Israel, and in this dispensation, because of Israel's stiff neck, stiff neck, or stiff nakedness, because of that stubbornness, God is actually opening the door and bringing Gentiles into the covenant to provoke Israel to jealousy, but the covenant remains with Israel.

5:18: So he's gonna do new things and, and, and it's God the Father who's doing this.

5:21: He says, all of this is by God.

5:24: And then he says this, which we talked about last week, God the Father has reconciled us, that is Israel.

5:33: God has reconciled us to Himself.

5:35: You can't be reconciled if you were never in a relationship.

5:39: You have to be in a relationship, you have to be alienated, and then that alienation where you turned your back on God and God turned his back on you, and now there's a reconciliation.

5:51: In fact, if you look at the definition for this word reconcile, You'll see here.

6:00: Cataasso, it is to reconcile, and it really is here to change mutually.

6:06: That's a reconciliation.

6:08: It's like when you're doing it, we, back in the day, we used to do bank reconciliation, and it's like the bank record has to change and then my check register has to change, and it's this mutual change that, OK, now we're reconciled.

6:20: So you can't be reconciled if you're a Gentile.

6:23: There, there's no relationship.

6:25: The relationship is there was this intimacy with Israel.

6:27: Israel turned their back on God, God turned his back on Israel, according to the covenant, and now there's this mutual turning or reconciliation.

6:36: So he's reconciled us to himself by Jesus Christ, that, that is the mechanism.

6:41: That's why Christ came to earth.

6:43: He came to earth for Israel, and he didn't come to condemn the cosmos, but to, to provide a means of reconciliation.

6:52: And God has also not only has he reconciled us, Israel, first fruits by Jesus Christ, but he's also given us the ministry of reconciliation.

7:04: So this reconciliation of which we are first fruits, we are now, Paul is saying as an apostle that him and his, his ministerial team have been given this ministry of reconciliation.

7:16: Well, this ministry of reconciliation is, is, or points to and is fully symbolized by the Day of Atonement, which we will be celebrating very shortly.

7:28: This Day of Atonement or Day of Atonement is, is the reconciliation.

7:33: And we have been given this ministry of reconciliation, so that through Israel, the whole world can be blessed.

7:40: All the families of the earth can be blessed through this covenant.

7:45: He says to that end, That God was in Christ, reconciling the cosmos, and I covered this last week, the cosmos is Israel, this orderly decoration of God.

7:58: The cosmos is Israel, and this goes with my John 3:16 sermon, that in Christ, God was reconciling Israel unto Himself.

8:05: Again, you can't be reconciled if you were never in a relationship.

8:08: I, I was talking to Pastor Murray and he said you have to be conciled first in order to be reconciled.

8:14: So there's a, a, a conciliation.

8:16: Then there's an alienation, and then there's a reconciliation, and that's this is only speaking exclusively of Israel, so he's reconciling Israel unto himself.

8:25: God was doing this in Christ.

8:28: Not imputing their trespasses unto them.

8:31: You can't have trespasses if you're not in the covenant.

8:34: It's they, they knew the covenant and then they trespassed it.

8:38: But even though.

8:40: According to the covenant, they should be destroyed because of the ministry of reconciliation in Christ.

8:47: Their trespasses will not be imputed unto them, which is what John 3:16 is all about, not imputing their trespasses unto them.

8:56: So, so the same way that he spared ancient Israel in the wilderness with Moses, in the exact same way, he's carrying out his covenant love and mercy to Israel through Christ.

9:08: And has committed unto us, the ministry, he's saying that the the, the apos the apostle and his ministerial team, he's committed unto us the word of reconciliation, the gospel, the good news, you will not be destroyed.

9:23: You'll be reconciled.

9:24: We have good news.

9:24: You deserve death.

9:25: You deserve destruction, but through Christ we have the gospel message, the good news.

9:30: You will in fact inherit the land.

9:32: This is the same message that Moses preached.

9:35: It's the same message that all the prophets preached.  
9:37: The only difference now is we actually believe it.  
9:40: They didn't believe it.  
9:42: So he's given unto us this, this ministry, this word, this gospel of reconciliation.  
9:48: Let me explain what I mean now by quoting Jeremiah.  
9:51: We haven't studied Jeremiah line upon line, but we think this is in all the prophets.  
9:56: So there is an atonement.  
9:58: There is, it, it, it has always been in God's mind to bring Israel back to himself, and that's what the Day of Atonement pictures.  
10:05: The atonement does not picture Christ returning and the whole world is at one with him.  
10:10: That is wrong.  
10:11: That is incorrect.  
10:12: Atonement pictures Christ returning after trumpets, after putting down Israel's enemies and reconciling Israel to himself.  
10:21: And Israel first fruits, the fall harvest, all of Israel, physical Israel, spiritual Israel is now at one with Christ, and that's what enables us then to go on to the, the millennial rule, the millennial reign, now that the priesthood is in, in the levels of priesthood are in place.  
10:37: Jeremiah 32 and verse 36, again, search the scriptures, I can't cover all the scriptures, but the Bible is telling one story.  
10:45: Jeremiah 32:36.  
10:47: And now therefore, thus saith the Lord, the God of Israel.  
10:53: He's the God of Israel.  
10:55: Concerning this city, that's Jerusalem, whereof you say it shall be delivered into the hand of the king of Babylon by the sword and by the famine and by the pestilence, so it looks dire for Jerusalem.  
11:07: What does God have to say about that?  
11:10: Behold.  
11:11: I will gather whenever we see that gathering, that's the gospel.  
11:16: That's the gospel because the covenant is not just about the people, the covenant is also about the land.  
11:22: And so God is now acting to reconcile the people and put them back in the land that he promised to the fathers.  
11:30: So I will gather, think Matthew 24, when he returns, he's going to send his angels to the four corners of the earth to gather the elect.  
11:37: In Romans 11, he says Romans 9 to 11, he says that that the the elect are without.  
11:45: Repentance, that once God chooses, he never changes his mind.  
11:48: So replacement theology, there's no place for it because that would mean that God repented of his choice and he's chosen someone else.  
11:54: He says the election is without repentance.  
11:58: I will gather them out of all countries, which means according to the covenant which Moses laid down for them, because of their disobedience, they'll be cursed and scattered.  
12:08: But now God is reversing that.  
12:10: I will gather them.  
12:11: Yeah, Jerusalem, it looks dire, but God says, no, that's not the end.

12:15: I have good news.

12:16: I'll gather them out of all the countries where I have driven them in my anger according to covenant and in my fury, according to covenant and in great wrath according to covenant.

12:27: But somehow there's a way legally to bring them back, and that's the ministry of reconciliation through Jesus Christ.

12:35: And I will bring them again unto this place.

12:38: This, this is how it will end.

12:40: As dire as it looks, this is how it will end.

12:44: I will bring them again unto this place, and I will cause them to dwell safely.

12:48: That is what the atonement is.

12:51: When, so Passover is about our personal savior, accepting Christ as our personal savior and being in a personal walk and relationship with Him.

13:00: Atonement is a national salvation.

13:03: Atonement is, you know, the high priest goes in and, and, and he comes out and, and his, his offering was accepted and the whole nation is forgiven.

13:11: This is a national salvation, a national forgiveness, and so they will dwell safely in the land.

13:18: And they shall be my people, and I will be their God.

13:23: This, and so when we see this in Revelation, he's quoting Jeremiah, he's quoting Ezekiel, he's quoting Zechariah.

13:30: This, this has always been the gospel.

13:32: God wrote it that this is the nature of God.

13:34: He declares the end from the beginning.

13:37: So that we can understand the power of his word and this in fact is what makes him God.

13:42: This, this is what differentiates him from the false gods, the power of his spoken word.

13:48: And so Genesis begins with the power of his spoken word.

13:51: That's the source of creation.

13:54: That's the all the energy in creation comes from his spoken word, and then the covenant that he has with Israel comes from his spoken word.

14:02: And, and the good news of the future of the covenant people comes from his spoken word.

14:08: And to say otherwise is to call God a liar.

14:12: To say otherwise is to discount the power of the spoken word, which is, you know, for human beings, the spoken word is almost meaningless.

14:22: Today, you know, we have to have all kinds of contracts because you can't trust people.

14:28: But in the back in the day, the spoken word mattered.

14:31: That that when you speak and it came out of your mouth, that mattered.

14:35: And, and how much more when God speaks.

14:39: They shall be my people and I will be their God.

14:42: It's an exclusive relationship.

14:45: Of all the families of the earth, this is exclusive.

14:47: It's not, I'm gonna be everybody's God.

14:49: So when we come to Revelation 21 and 22, we need to understand this.

14:54: It's an exclusive intimate relationship.  
14:57: And I will give them one heart and one way.  
15:01: This this is what Moses said, Deuteronomy 4, Deuteronomy 30.  
15:05: Moses laid this down because God declared it from, from the beginning.  
15:09: From the beginning, he said, this is going to be the end.  
15:11: So they're, they're not even in the promised land yet.  
15:14: And Moses says, let me tell you how the story is gonna unfold.  
15:17: It's gonna be terrible, but I have good news.  
15:19: Moses preached the gospel.  
15:21: I'm gonna give them one heart.  
15:22: So Deuteronomy 30, he tells them, when you repent and you turn to God with your whole heart, then he's gonna gather you.  
15:29: Jeremiah, that's exactly what Jeremiah is saying.  
15:31: And one way, that is the way Christ is the the the embodiment of the Torah, the way.  
15:37: That they may fear me.  
15:39: How, how, how long will they fear him when he does this?  
15:42: Forever.  
15:43: This is the gospel.  
15:44: They'll fear me forever, for the good of them.  
15:48: And of their children after them.  
15:49: This is Deuteronomy 30.  
15:50: Moses, Moses already said this.  
15:52: Jeremiah, God is just repeating what he told Moses through Jeremiah.  
15:57: For the good of them and their of their children after them, and I will make, listen, please, this is the gospel.  
16:05: I will make an everlasting covenant with them.  
16:10: How long is this covenant, this new covenant, this renewed covenant?  
16:14: It's everlasting.  
16:15: That's what covenant is.  
16:17: Covenant is not a contract cause you can break a contract, walk away, and throw it behind you.  
16:21: A covenant is totally different.  
16:23: A, once you're in covenant, you're in covenant.  
16:25: You, you can't get out of covenant.  
16:27: And so Israel cannot get out of this covenant.  
16:29: And so that created, that creates this conundrum where Israel has violated the covenant and according to the covenant, they must be destroyed, but according to the covenant, they're going to inherit the land forever and have everlasting joy forever.  
16:42: So how, how do we reconcile this?  
16:44: That's the ministry of Christ.  
16:46: Christ is the reconciliation of the conundrum.  
16:50: I will make an everlasting covenant with them.  
16:52: You, you, they wouldn't understand it then, but we understand it now.  
16:55: This is impossible without Jesus Christ.

16:59: The only way this is possible is the, the Holy Lamb of God, the Holy One of Israel.  
17:04: I'll make an ever, I will, whenever God says I will, that's iron, that's ironclad.  
17:09: There's no way around it because God has spoken because that's the power of His word.  
17:13: I will make an everlasting covenant with them.  
17:16: That I will not turn away from them.  
17:18: So, so this is the reconciliation.  
17:20: Remember we read, it's a mutual turning.  
17:23: So there's a turning away, Israel turned their back on God, God turned away and he's hidden from Jacob.  
17:28: He's hidden his face from Jacob, they're alienated from each other.  
17:31: And then Paul says, through Christ, we've been given the ministry of reconciliation.  
17:37: That means that God has turned toward Israel, and with the word of reconciliation we are to turn Israel toward God, and that atonement, that atonement is the blessing of the whole world.  
17:48: Through that atonement, the whole world will have salvation.  
17:51: I will, I will, God says, the Creator says, I will make an everlasting covenant with them, not with everybody, with them.  
18:00: That I will not turn away from them, he says.  
18:02: For a little while I turned away, but I'm never going to turn away again to do them good.  
18:07: That that's the objective.  
18:09: That, that's the promise to Abraham.  
18:12: To Isaac and to Jacob, I will do your offspring good, to do them good, but I will put my fear in their hearts, which is what Moses said.  
18:21: This is what's going to happen.  
18:23: You will be spiritually circumcised.  
18:25: I will put my fear in their hearts that they shall not depart from me.  
18:29: This is the reconciliation.  
18:31: So when Paul speaks of the ministry of reconciliation, this is not some brand new concept that oh, it means that because of Christ and the gospel, mankind can leave his sin, and he can know Christ, and, and he can worship on Sunday, and he can eat pork.  
18:50: This is crazy.  
18:52: Paul is a rabbi who's well versed in prophets.  
18:56: And he's saying the fulfillment of the prophets, we've been given this ministry.  
19:00: It's a ministry of reconciliation.  
19:03: So He says here, Once he reconciles them, it's forever.  
19:12: He's gonna turn to them and do them good, and they will, he will not turn away from them, and they will not depart from him.  
19:17: This, this is, this is the reconciliation.  
19:20: It's a mutual turning forever.  
19:22: Yes, I will rejoice over them to do them good.  
19:27: This is the faithful God who watched over them to bring them catastrophe.  
19:34: According to the faithfulness of his word, this same God who watched over them to bring them catastrophe says, I'm going to watch over them and I'm going to rejoice over them to do them good.

19:45: And I will plant them in this land assuredly.  
19:48: Remember, this is eternal.  
19:50: He says it's gonna be an eternal reconciliation, and they're gonna be in this land forever.  
19:55: And and God says, I'm going to do this with my whole heart.  
20:01: I'm going to do, God says, assuredly, I'm going to do this with my whole heart and with my whole soul.  
20:08: If you object to this, If you don't like the gospel.  
20:13: If you think, oh, God is done with the Jews, and now it's all about the church.  
20:19: Then you have to go up against God.  
20:22: Who the zeal of the Lord will accomplish this, and God says, I'm going to do this with my whole heart.  
20:29: It means this much to me.  
20:31: Why?  
20:31: Because I've spoken it.  
20:33: And when I speak, I mean what I say.  
20:35: I say what I mean.  
20:36: I mean what I say.  
20:38: And with my whole heart, I'm going to reconcile Israel to myself and myself to Israel.  
20:44: This, this is why we have good news, because of the faithfulness of God, the wholeheartedness of God.  
20:50: He's going to do it with his whole heart and with his whole soul.  
20:53: For thus says the Lord.  
20:55: The same way as I have brought all this here it is, the same way that I've brought all this great evil upon this people.  
21:04: In the same way will I bring upon them all the good that I have promised them.  
21:08: So a couple of things here before we go into chapter 6.  
21:11: We have to tie this to Matthew 23.  
21:16: At the end of Matthew 23.  
21:19: Christ says, I really wanted to gather you.  
21:23: I really wanted to look after you and protect you, but you chose to turn away.  
21:28: You chose to alienate yourself from me, OK?  
21:32: You are cursed, and you're going to suffer such calamity.  
21:37: That you're, you're not gonna see me again.  
21:38: Don't come calling to me.  
21:40: Because you're not going to see me again until the calamity has its way with you.  
21:45: And when you see me again, you shall say, blessed is he.  
21:51: Who comes in the name of the Lord.  
21:52: You'll finally understand who I am and why I am and what my purpose is.  
21:57: And then immediately goes into Matthew 24, and the disciples are blown away.  
22:02: And they're like, when will these things be?  
22:05: And the first thing he says to them is, do not be deceived.  
22:09: Because it's going to appear to you and to everybody else like I have forsaken Jerusalem.  
22:16: I've turned my back on Jerusalem.

22:18: But read the prophets and do not be deceived.  
22:22: Yes, I will bring this great evil upon them, but as Moses wrote, this great evil is not to destroy them, but to turn them, to drive them to their knees, to drive them to repentance.  
22:32: And when they repent, I'm going to gather them from the four corners of the earth.  
22:37: I'm going to place them in the land, and I'm going to do the good that I have promised them.  
22:42: So no matter what happens, we have to go into the dark future.  
22:46: Understanding the faithfulness of God.  
22:49: And notice this, it's a promise.  
22:51: God says, I've promised, and so you can hold me to this.  
22:55: I've promised that I will bring them calamity, but I've promised I will renew the covenant with them forever.  
23:02: So this is the basis of the gospel, and it's what Christ means in or meant in Matthew 24 when he said to the disciples and to us by extension, do not be deceived.  
23:13: It's not just general deception.  
23:15: It's do not be deceived over Jerusalem.  
23:17: I've just, I've just cursed Jerusalem.  
23:19: When will these things happen?  
23:20: Yeah.  
23:20: First thing, don't be deceived.  
23:22: And when they say, oh, Christ is in the desert, Jerusalem is cursed, and, and Christ is in the desert, don't go.  
23:29: Don't, everyone's gonna go, but don't you fall for that because I am the God of promise.  
23:35: I'm a promise-keeping, I'm an oath keeping, a covenant-keeping God.  
23:38: So now, that's the ministry of reconciliation.  
23:41: We need that context to come into chapter 6, verse 1.  
23:46: We then As a result of this ministry of reconciliation, which is what we are about, we then as workers together with Christ, this is God the Father doing this through Christ.  
23:59: He's given us this ministry of reconciliation, and so we're actually co-workers with Christ in this ministry of reconciliation.  
24:07: And in, in that role, we understand the work that we're doing.  
24:11: We're pleading with you.  
24:13: Come on, Corinthians, what are you doing, man?  
24:15: Wake up.  
24:17: We're begging you also that you don't receive this grace of God in vain.  
24:22: This is a grace.  
24:24: This is undeserved, undeserved pardon.  
24:27: This is mind blowing.  
24:29: The people of the covenant who deserve to be destroyed are being extended mercy forever, kindness forever, goodness forever.  
24:36: But he has coworkers.  
24:40: In this ministry of reconciliation, and you Corinthian brethren are a part of this.  
24:47: God has called you to participate in this great purpose.  
24:50: And it looks like it might be a waste of time.

24:54: It looks like you have no clue what you're doing.

24:58: It looks like you're following teachers who are misleading you and don't understand the purposes of God.

25:04: So we're pleading with you, please, don't receive this ministry of reconciliation, this call to ministry, don't receive it in vain.

25:13: We are, we are people of purpose.

25:15: And then he says this in verse 2.

25:17: So the reason you should not receive this ministry of reconciliation in vain, the reason for that is because God the Father who he said this, this, this ministry of reconciliation, it is, it is God who is working this out, it's the Father who's making all things new.

25:35: It's because of the Father, but he's doing it through Christ.

25:39: And that's how this ministry of reconciliation came to be.

25:43: And then he says, don't receive this in grace because God the Father has said this.

25:49: To Christ, through whom this ministry of reconciliation comes, you know, whenever I read this in the past, I would always think it applied to me.

25:57: He says, Adrian, I've heard you, I've heard you, Adrian, in a time accepted.

26:02: I'm glad I responded to the call.

26:04: I'm glad I repented because this is the day of salvation, and so, wow, God has heard me.

26:09: That's how I've always read this.

26:11: In context, it says nothing of the sort.

26:15: In context, this is the father, he's quoting Isaiah.

26:19: And this is the Father speaking to Christ.

26:22: And he says, the Father says to Christ, I have heard you, Jesus.

26:27: In a time it says accepted, it's really approved or even we could say appointed.

26:34: That he says, I'm gonna watch over them to do them evil, but then I'm gonna change, and I'm gonna do them good forever.

26:42: But I'm not gonna do them good forever immediately.

26:45: This is all sequenced.

26:46: There's a special time.

26:48: And Christ has now been sent in that special time.

26:51: And so he's saying to Christ, I've heard you at the appointed time.

26:55: This is now the time for the turning, each one in his own order.

27:00: I've heard you, Jesus Christ, in the appointed time, the time that was scheduled.

27:06: And in the day of salvation, I have helped you.

27:10: So this is a ministry of reconciliation.

27:12: You've been sent to earth to bring Israel back to God, to reconcile Jacob, and I'm gonna help you do that.

27:22: Behold, now is that appointed time.

27:25: now is the, in, in the grand scheme of God's plan, this is the time for this.

27:32: Behold, now is the day of salvation, because Christ is now on earth, and he's being faithful to the mission.

27:40: This is the this is the point of turnaround.

27:43: How do we know?

27:45: That what I'm saying is true.

27:47: How do we know that it's not a personal note from God to, to me and from God to you?

27:52: Cause that's how I've always read it, that in fact we're eavesdropping on a conversation between God the Father and Christ.

27:58: We know because anybody who he would have been speaking to in the past would know he's quoting scripture.

28:05: And so we, we should go back to this passage.

28:08: It's actually in Isaiah 49.

28:11: But just for a bit more context, I'll go to 48, but I would encourage you to go to chapter 46 and read through to chapter 54.

28:18: In fact, go to 46 and read through to 61, and all of that part of the scroll is speaking to this, the plan of God.

28:26: So, let's go back to see what is he actually saying.

28:29: This conversation between God and Christ.

28:32: And it's in the context of the ministry of reconciliation, and that to the Corinth brethren, don't blow this.

28:38: Like this, this is now, we're, we're, we're a part of something grand.

28:43: Don't blow it.

28:44: Be do, do what God has called you to do with us.

28:49: So let's go to Isaiah 48, and I'm just gonna break in and I, I just like, where could I break in because everything is so beautifully, intricately, intricately integrated.

28:59: But let me just break in at verse 3.

29:02: He says, God says, I have declared the former things from the beginning.

29:08: Everything that has happened to you, I told Moses.

29:12: I gave a sermon once called From the Beginning.

29:13: I think it was actually a series from the beginning.

29:16: And that's, that's what we're showing that the gospels from the beginning.

29:19: And God is saying all this, everything that you've been through, all the calamity, I actually said this was gonna happen.

29:25: I declared the former things from the beginning, and they went forth out of my mouth that this is a key phrase.

29:31: Anything that goes forth out of God's mouth, we back that up.

29:34: That's what makes Him God.

29:36: They went forth out of my mouth.

29:38: I showed them.

29:39: I told them to Moses.

29:41: I told them to the prophets.

29:43: I told you ahead of time this would happen.

29:45: I did them suddenly.

29:47: It didn't look like it was going to happen and suddenly it came to pass.

29:50: It's like he would say, you know, the northern tribes, he warns them, and this mighty power of Syria just comes and destroys and slaughters them.

29:59: And then he says to Isaiah, warn the South about Babylon.

30:03: Babylon, who's Babylon?

30:04: Babylon is nothing.

30:05: It's a little village, absolutely nothing.  
30:08: And it becomes the next superpower out of nowhere, and it comes and it crushes Jerusalem.  
30:13: That's how God's word is.  
30:15: It's faithful.  
30:16: That's why we walk by faith and not by sight.  
30:19: It does, it looks like something is absolutely impossible.  
30:21: That's why Christ says to the disciples and to us by extension, do not be deceived, because God's word is true, and he'll wait to the, you know, they're, they're at the, they're right at the Red Sea and Pharaoh's closing in, and, and Pharaoh's destroyed suddenly.  
30:36: So, anything that goes forth from God's mouth, we, that's our faith.  
30:41: I showed them.  
30:43: I said I was going to do it and I did it, and I did it suddenly and it came to pass exactly as I said it would.  
30:49: Why, why does God do this?  
30:50: Why does he say it ahead of time, hide it, or, or cause them not to believe it, and then bring it to pass suddenly?  
30:57: Why does he do this?  
30:59: Because he says, because I know that you are stubborn.  
31:04: You are obstinate.  
31:05: You are very difficult to work with.  
31:07: I've chosen you.  
31:08: I've given you great love, but you, you are, there's this ugliness in you.  
31:13: I gave a series just recently, the idol, the beauty, and the beast.  
31:18: And God uses the beast to cleanse the beauty of her idolatry, or, and, and a specific idolatry.  
31:25: And here it is.  
31:26: This is the ugliness in the beauty.  
31:29: This is the flaw of the beauty.  
31:31: God says, I, I know what you're like, you're obstinate, and your neck is like iron sinew.  
31:38: It's not, it's not flesh.  
31:41: You will not bend your neck to me because it's, it's stiff like iron.  
31:46: You're just, you're just set against me.  
31:48: This is the alienation.  
31:50: You've got this neck of iron, and your brow is like brass.  
31:56: I have even from the beginning, I said this, I declared it to you.  
32:01: That's why he says, you are my witnesses.  
32:05: You're my witnesses because I gave you my word.  
32:07: I declared the whole thing from the beginning.  
32:10: And now you've watched it come to pass.  
32:12: So now I want you to tell the Gentiles how faithful I am to my word.  
32:18: I have, even from the beginning, I told it to you.  
32:20: I declared it to you.  
32:21: That's obviously through Moses.

32:23: Before it came to pass, I showed it to you.

32:27: And the reason I did that is, lest you should say, my idol has done them, and my graven image, and my molten image has commanded them.

32:38: God knows what these people are like.

32:40: Everything that he's done for them, they would rather turn and give, give the credit to their idols, because they're following the people of the land around them.

32:50: And they'd rather be immersed in that and give credit to that, so they can have the lifestyle that goes with that, rather than acknowledge all of these blessings come from the Father.

32:58: And God knows that that's what they're like, and so that's why he's forcing his word upon them, that no matter what they do, they have to acknowledge, wow, this was written.

33:09: Moses wrote it, and it's happened exactly as Moses said.

33:13: That's why it's so important that we, as preachers of the gospel, that we preach the same gospel that Moses preached.

33:21: Because the gospel is from the beginning, and God is explaining that he's using the gospel to show His holiness and his faithfulness, the covenant.

33:30: That through preaching the gospel, this is what's happening.

33:34: That when we preach the gospel accurately and precisely, the target of that preaching.

33:39: Which primarily and forth forthrightly is the house of Israel, that they opened their scriptures.

33:47: Preached by Gentiles to be provoked to say, wow, all of this was said in Moses.

33:55: So if we just come to them preaching some New Testament gospel or a New Testament church preaching a New Testament gospel that's not rooted in the Bible, not rooted in the Hebrew Bible, it doesn't accomplish God's purpose.

34:07: God's purpose is to show how faithful he is to his word and to turn his covenant people to turn them back to him.

34:15: So this is a ministry of reconciliation, therefore, we have to preach the gospel that Moses preached.

34:21: So don't give credit to your idols.

34:23: I'm the one who did it, and the reason you know it's me, I said ahead of time that it would happen.

34:28: You have heard, see all this.

34:31: And will, won't you declare it?

34:35: I've, I've shown, I've shown you new things from this time.

34:40: So Paul says, it's the Father.

34:44: If, if you're in Christ, you're a new creature, and it's the Father who makes all things new.

34:48: That's pointing to the whole, the new heavens and the new earth, but it starts with a renewed covenant.

34:55: And so God is saying, I'm showing you new things now.

35:00: It's Moses wrote it, but you didn't understand it.

35:04: Because you're giving yourself so much credit.

35:07: And now there's this ministry of reconciliation that is going to open up the word of God and show you, it was already written.

35:13: It's written from the beginning.  
35:15: We're not off preaching some replacement false gospel.  
35:19: We're showing you open up the Torah and let us show you the gospel.  
35:24: So God says, I've, I've basically hid it.  
35:26: It's in the Torah.  
35:28: But you have the Torah, but you didn't see it.  
35:31: And now you're going to see some new things.  
35:34: That's why he says in Ephesians 3, this is the mystery of the ages.  
35:38: Because it was actually written, but nobody could see it.  
35:42: And now we're just opening up what was written, what was declared from the beginning.  
35:46: Won't you declare it?  
35:47: You're, you're my witnesses.  
35:48: I want you to declare it.  
35:50: I have shown you new things from this time.  
35:55: Even hidden things, the, it's in the prophets, but you didn't understand it.  
36:00: And that's why you couldn't accept Christ, the Messiah when he came.  
36:03: It was, it's in the prophets.  
36:06: And you didn't know them.  
36:08: You want to give yourself so much credit.  
36:09: You're so holy, you're so righteous, you're so much better than everybody else, but you didn't know these things.  
36:16: He says, they are created now.  
36:20: They were declared from the beginning, but he says to Christ, in an acceptable time or at the appointed time, I've heard you, not before.  
36:29: Not before.  
36:30: It's a, it's a very specific time.  
36:32: And so this is what he's pointing to.  
36:34: This, this, this is the context of the conversation God is having with Christ to say, I'm, I'm here, I, I've heard you now.  
36:42: Because of the nature of the covenant people.  
36:45: That he has to take them through all of this catastrophe because of their iron stiff neck, and their brass brow, and how they're just so arrogant, and they want to give credit to the idols.  
36:57: OK, I can't save you right away.  
37:01: I have to soften you first.  
37:03: But once you're softened at the appointed time, I will save you.  
37:08: They are created now, not before.  
37:11: And they are created now and not from the beginning.  
37:13: They were declared from the beginning.  
37:16: But they were hidden.  
37:17: And they were not created from the beginning, although they were declared from the beginning, but they're created now.  
37:22: So the gospel is opening up now.

37:25: They are created now and not from the beginning, even before the day when you heard them not, lest you should say, behold, I knew them.

37:34: So, God is saying, yeah, it was all declared, but I haven't done it yet.

37:38: And I'm waiting to humble you, so that you have to say, OK, I, I Yeah, we are the chosen people.

37:47: Yes, we have Moses, but we didn't understand any of this.

37:51: Yes, you heard not, you didn't know this.

37:55: You didn't, you, you, you knew it not.

37:57: Yes, from that time that your ear was not opened.

38:01: I remember he said in Isaiah.

38:03: To give Isaiah this ministry, but their eyes would be closed, their ears would be closed, their heart would be fat.

38:12: They just wouldn't accept the passage.

38:14: So from that time that your ear was not opened, for I knew that you would deal very treacherously, this is quite an indictment.

38:22: And many times people are trying to, they think they have a point when I, I speak so forcefully about God's faithfulness to the Jews or to the southern kingdom, to and to the house of the whole house of Israel.

38:33: But when I speak specifically of the southern kingdom, people write to me and tell me the Jews are evil.

38:38: OK, yeah, what's your point?

38:41: Look what God says about them.

38:43: I knew you would deal very treacherously.

38:44: That's your nature.

38:46: And you are called a transgressor from the womb.

38:50: You're a very stiff-necked, rebellious people.

38:53: I, I knew that.

38:54: I'm in covenant with you and I understand what I'm, I'm dealing with.

38:57: This, this is not an unknown quantity.

39:00: I know exactly what I'm dealing with, but I have a plan.

39:03: I have a plan to have this all work out, and it's good news.

39:07: He says, dropping to verse 9, Listen, for my name's sake, will I defer my anger.

39:14: So Christ says in Matthew 24, don't be deceived.

39:18: Coming out of Matthew 23, where he says, I've put a curse on you.

39:22: You, you, Jerusalem, you are cursed, OK?

39:24: You don't want me.

39:26: You turn your back on me, I turn my back on you.

39:28: We're now alienated.

39:30: And you are cursed.

39:31: And then he says to his disciples, don't let this alienation deceive you.

39:37: It's going to look like these people are godforsaken.

39:39: I would never forsake them.

39:41: I'm a God of covenant, so don't you be deceived.

39:45: So he says, for my name's sake, I'll defer my anger.

39:49: That's why we're not deceived.

39:51: And that's why he says in Matthew 24.

39:54: You will be hated.

39:56: Of all nations for my name's sake.

40:01: We need to understand that the reason we're hated of all nations is the gospel is about the covenant keeping God.

40:09: The gospel is about the faithfulness of God to His covenant.

40:13: And we understand that.

40:15: And these people, God says they are treacherous.

40:18: They are terrible, they are horrible, and everybody feels justified to bring the, the infliction, the catastrophe, the evil upon them, which is by design, but it's not about how treacherous or evil they are, it's about how faithful God is.

40:35: And so our gospel preaching is because of God's namesake.

40:40: We are saying, yes, yes, yes, we agree, we agree, they're terrible, yeah, we, we, you've made your point and we agree, they're terrible.

40:45: Did you know that God is in covenant with them?

40:49: And therefore, we have good news for them.

40:51: Everything you're saying is true, absolutely.

40:53: Let's take it at face value that they are terrible people, OK?

40:56: Did you know that God is in, is bound by covenant to do them good forever?

41:01: And that's our gospel, and people are gonna hate this.

41:04: And we're gonna say no, but it's for his name's sake.

41:07: He's put his name on them.

41:09: And he hasn't put his name on anybody else, and they are his cosmos.

41:13: He will be glorified in them, and so he's going to save them, and, and it's not a good idea to go up against them because if you do, you go up against the apple of his eye.

41:22: For my name's sake, he says, he says, with my whole heart and with my whole soul, I'm going to do this because his name is associated with this.

41:30: For my name's sake will I defer my anger, so I should just completely unload.

41:35: That's why he says this is the same as Matthew 24, verse 3.

41:39: Do not be deceived.

41:41: Christ is saying, I just, I just pronounce my anger upon them.

41:46: But you don't be deceived because for my name's sake, I'm going to defer my anger, and for my praise, this is the name, this is the namesake.

41:56: He says, I will be glorified in Israel and I will not give my glory to another.

42:00: And so for my praise.

42:03: I will refrain for you.

42:06: It's like, you deserve this, but for the sake of my praise so that all the families of the earth can be blessed, I'm going to refrain.

42:14: That I do not cut you off.

42:15: You deserve to be cut off.

42:16: You deserve to be destroyed, but I have good news.

42:19: You will live forever and you will live forever in the promised land because you are people of covenant.

42:25: Behold, I have refined you.  
42:28: But not with silver.  
42:30: I have chosen you in the furnace of affliction, so he says, all nations will surround Jerusalem.  
42:36: There, if you, if you're a Jew in Jerusalem or in the cities of Judah at this time, you better run for your life.  
42:42: And that if I didn't act, no covenant flesh would be saved alive.  
42:46: They would be completely destroyed.  
42:49: But I'm going to act to save them.  
42:50: And I'm going to use that hatred, that pathological murderous hatred.  
42:56: I'm actually going to use it to refine them.  
42:59: And I, I, I declared this from the beginning.  
43:00: I told Moses that this is the way it was going to be.  
43:03: Moses told Israel before they even went into the land.  
43:06: And this is a refining process, so don't be deceived.  
43:10: I am a god of covenant.  
43:11: Behold, I have refined you, but not with silver.  
43:15: I've chosen you in the furnace of affliction.  
43:17: That's how this is gonna come about.  
43:20: For my own sake, even for my own sake, this is, we have to understand if, if we're preaching a gospel that doesn't magnify and amplify Isaiah 48, we're not preaching the gospel.  
43:33: We, we are preaching it for his name's sake.  
43:36: We're saying that God is going to do this for his own sake.  
43:40: For my own sake will I do it, for how should my name be polluted?  
43:45: That's the point.  
43:46: That's why we have, that's why Christ came.  
43:50: That's why we have good news.  
43:52: But God had to wait and send Christ at the appointed time.  
43:57: And that's why he says to Christ, yes, we're going to do this.  
44:01: I've heard you, and this is the time.  
44:04: So they must be, they must face calamity, but there must be this way of salvation, and that's the gospel.  
44:12: I, I will do this, because how should my name be polluted?  
44:16: And I will not give my glory unto another.  
44:19: This kills replacement theology.  
44:21: God has promised to be glorified in Israel, the cosmos, the, the, the cosmetics of God, the decoration.  
44:31: He's promised that he'll, that's how he'll be glorified.  
44:34: And he just, because he's God, he he can't say I'm going to do this.  
44:39: And then do it with somebody else.  
44:42: That that would not be a God of covenant.  
44:44: So this is the gospel.  
44:45: The reason we have good news is God cannot go against his own word.  
44:51: I absolutely will not give my glory to another.

44:54: My name will not be polluted.  
44:55: And by the way, if you're preaching the true gospel, you will be hated of all nations.  
45:01: For the sake of my name But you will understand just how I know with my whole heart, I'm going to restore the reputation of my name, and I will be glorified in Him whom I said I would be glorified.  
45:14: And that's what Revelation 21 and 22 is all about, the fulfillment of God saying, I will be glorified in Israel.  
45:22: Verse 12 hearken unto me, O Jacob and Israel, my called, not Gentiles.  
45:30: And this is end time prophecy.  
45:33: I am he.  
45:34: I'm the first and I'm the last.  
45:36: I, I'm your God.  
45:39: And he said, chapter 49, now we drop to 49.  
45:42: So all of that's just some more context that the whole thing is required, like, required reading, go back and study this in order to understand 2 Corinthians 6.  
45:51: And he said, it is a light thing that you should be my servant to raise up the tribes of Jacob.  
45:58: This, this, this is a this is very significant.  
46:02: That this is the time.  
46:05: That the alienated tribes of Jacob are to be reconciled.  
46:09: And you, I've chosen you to do this.  
46:12: And to restore, this is the ministry of reconciliation.  
46:17: What does it mean reconciliation?  
46:18: There has to be a conciliation, an alienation, and then a mechanism for reconciliation.  
46:26: So Christ is that mechanism.  
46:28: Christ has this ministry of reconciliation.  
46:32: So God says, I've chosen you to restore the preserved of Israel.  
46:36: The hatred for these people is, is intense.  
46:39: And, and the mission of Satan is to completely destroy them, but they've been preserved.  
46:45: And even in Revelation 12, we see the earth will help the woman, so that there's always going to be these descendants of Israel on the earth, and they're being preserved so that God can fulfill His promises in them.  
46:57: He says, in addition to the reconciliation of Israel, this ministry or this purpose of Christ, he says, I'm also giving you for a light to the Gentiles.  
47:08: I don't have a covenant with the Gentiles.  
47:11: I'm not reconciling the Gentiles.  
47:14: But your ministry will be a light to the Gentiles, because I promised Abraham.  
47:20: That my covenant with him would bless all the families of the earth.  
47:24: I didn't say I would be in covenant with all the families of the earth.  
47:27: I said I will be in covenant with you and your seed, but this covenant that I'm in with you will be a blessing to all the families of the earth.  
47:35: And so God means what he says.

47:37: He's going to restore the seat of Abraham, and through that restoration, through that reconciliation, through that atonement, we will have the Feast of Tabernacles.

47:46: We'll have the feast of in-gathering, where the Gentiles can now come to the light.

47:51: I'll also give you for a light to the Gentiles, that you may be my salvation unto the end of the earth.

47:58: So yes, he's coming to save the house of Israel.

48:02: But when we go to Revelation 21.

48:04: The tail end, we see that even though he has saved the house of Israel, and he's been glorified in the cosmos, in the house of Israel, that it doesn't end there.

48:16: That those of the Gentile nations will also have salvation, and they will come and they will eat of the tree of life, because they have obtained salvation as well.

48:27: So, so this, New Jerusalem will be a light to the Gentiles forever.

48:34: He says, thus says the Lord, this is a thus saith the Lord.

48:38: Who is the Lord?

48:39: He's the redeemer of Israel.

48:41: That's who he is, that's his identity.

48:44: And for the sake of his identity, he will act.

48:47: Even though it doesn't look like he'll act, but he says to us, don't be deceived.

48:51: Preach the gospel, preach the good news of my faithfulness to my word.

48:56: I'm the redeemer of Israel and the Holy One of Israel.

49:01: So Israel is a disaster.

49:04: But there's a Holy One of Israel through which all of Israel can be reconciled.

49:09: This is the foundation of the ministry of reconciliation.

49:12: The Holy One of Israel, to whom, to him whom man despises, they put him to death, they hate him.

49:18: You see what's happening today with his name.

49:21: Man despises the Holy One of Israel.

49:24: To him whom the nation abhors.

49:26: They turn their back on him.

49:28: They hate him.

49:28: The whole world hates Christ.

49:30: But he's going to be a servant of rulers.

49:34: He's there to bless them.

49:36: All the families of the earth will be blessed.

49:38: Kings shall see and arise, and we see even in ultimately in Revelation 21, kings are coming to pay tribute to Christ.

49:49: Princes also shall worship.

49:52: Because of the Lord.

49:54: That is faithful.

49:56: This is the message.

49:57: God is faithful, and he's the Holy One of Israel.

50:01: In, in fact, it is through his faithfulness to Israel that the whole world comes to worship Him.

50:06: And so because of the atonement, we then have the feast of in gathering.

50:10: And now everybody wants to come to Jerusalem to learn how to worship the Holy One of Israel.

50:17: And he shall choose you.

50:19: So yeah, he's gonna be a light to the Gentiles, but he's going to choose you.

50:25: Thus says the Lord, so this is all of that is the context.

50:29: Of the conversation.

50:32: Christ has with God and God has with Christ.

50:36: So with that as context and in the scroll.

50:40: He says, I'm gonna do new things.

50:41: You didn't know about it.

50:42: I'm telling you now.

50:43: I'm creating it now.

50:44: This is the acceptable time for me to put this in motion.

50:47: Thus says the Lord, in an appointed time, at this specific time.

50:54: This is the time now to, to unveil this part of the, the plan, to unveil the gospel.

50:59: In an acceptable time, I've heard you, Jesus Christ, the Messiah.

51:04: And in a day of salvation, I've helped you.

51:08: That means there is catastrophe and calamity upon the people, and now this is the mechanism through which the people will be saved.

51:15: Do not be deceived.

51:16: God is a God of covenant.

51:17: He's a God of faithfulness.

51:19: These people are not godforsaken.

51:21: There is a mechanism to reconcile them.

51:24: In the day of salvation, I've helped you, and I will preserve you.

51:28: I have to preserve you.

51:29: They're going to try to destroy you.

51:31: I'll preserve you because you're the Holy One of Israel, and through you, all Israel will be saved, and I'll turn away ungodliness from Jacob.

51:39: And through Jacob, you'll, that will be the light to the Gentiles to come to salvation.

51:46: And I will give you for a covenant of the people.

51:49: Christ is the one.

51:51: That will enable the the renewed covenant.

51:55: He, he is the covenant of the people.

51:57: The people are a disaster.

51:59: He's the Holy One of Israel that enables the renewed covenant.

52:02: And so at Passover, he says, drink.

52:05: This is the blood of the revised covenant to eat.

52:08: That he is the one To establish the earth.

52:12: The earth is, is chaotic.

52:14: It's upside down, but through the restoration and the renewal of the covenant and the covenant people, the whole earth will be established.

52:22: And ultimately, that's the vision we see that John was shown in Revelation.

52:27: To cause to inherit the desolate heritages.

52:30: These are God's heritage.  
52:31: This is the, the holy land, but it's all desolate, it's all been destroyed.  
52:37: And, and God says, no, the people are going to dwell in the land, and they're going to be joyful in the land forever.  
52:43: And then just dropping down now to verse 13 of chapter 49.  
52:48: Again, this is all the context of in the appointed time I've heard you.  
52:53: Sing, oh heavens, and be joyful.  
52:56: What is this all about?  
52:59: Why should the heavens sing?  
53:00: This is all of this is happening on earth.  
53:03: Why should the heavens sing?  
53:05: And if all of this is happening on Earth, why should the heavens be joyful?  
53:09: And break forth into singing, all mountains, or even the earth now should sing.  
53:14: Why should there be this joy in the creation?  
53:17: That the whole creation is groaning for.  
53:20: Why?  
53:21: Because the Lord has comforted His people.  
53:24: In an acceptable time I've heard you.  
53:27: That's why Isaiah 40 says, say unto Jerusalem that her warfare has ended.  
53:33: Because there's an acceptable time.  
53:34: There's a time of, of, of conflict and, and humiliation and punishment and refining, and then there's a time of salvation and glorification.  
53:46: And so the whole creation is praising God for his faithfulness.  
53:51: He's done it.  
53:54: The whole earth was against his people.  
53:57: Everyone thought he had forsaken them.  
53:59: But we had the gospel message.  
54:01: No, no, no, no, you don't understand.  
54:03: God is faithful to his word and to his people and to his covenant.  
54:07: So the whole creation is singing and it's joyful.  
54:11: Why?  
54:12: Because God said, I'm going to do this with my whole heart and my whole soul, and I've, he has comforted his people, and he will have mercy upon his afflicted.  
54:22: All nations agree we must destroy these people.  
54:25: There's just something about them saying they're the chosen people of God.  
54:28: How dare them?  
54:29: We just hate this, we need the final solution.  
54:32: Let's get rid of these people.  
54:35: And God has done it.  
54:36: He's comforted them.  
54:38: He's shown all the Gentiles.  
54:40: No, these are my people.  
54:41: You were wrong.  
54:42: And he's, he's had mercy upon the afflicted.

54:46: But now Zion said, So even though in this whole passage sort of began, I began with people thinking Jerusalem's gone, it's it can't come back from this.

54:56: And Zion said, Zion is, God has a destiny for Jerusalem.

55:01: Jerusalem will be the glorification of God.

55:04: But even though that's their fate, What they said was, the Lord has forsaken me.

55:10: That's why Christ said in Matthew 24, Do not be deceived.

55:15: And I'm afraid that many of us will be deceived.

55:19: Because it's gonna get ugly.

55:21: And it's gonna be very difficult to have any association with the Jews.

55:26: It's gonna be very, very difficult.

55:27: It's gonna be much easier to say, yeah, they're evil.

55:30: And they, they, they do, we need a two-state solution and they need to, which is really meaning we need a one-state solution, which means get rid of them altogether.

55:37: It's gonna be very easy to side with that, you know, for humanitarian purposes and to be fair and all of this, it's gonna be very difficult to say no, they are the chosen, that God is in faithful covenant with them.

55:50: But even the people themselves.

55:53: Matthew 23 says, OK, you're not gonna see me again, and until you see me again, you're gonna feel forsaken.

55:58: They said the Lord has forsaken me, and my Lord has forgotten me.

56:03: God's answer to this.

56:05: Is can a woman forget her suckling child?

56:08: Are you kidding me?

56:09: Are you kidding me?

56:11: have you seen a woman who the, the, the bond that a mother has with her children?

56:15: Have you seen that?

56:17: Would she forget her suckling child, that she wouldn't have compassion on the son of her womb?

56:22: And then he says, you know what, it could happen.

56:25: There are situations.

56:28: Especially now, the love of many will wax cold and then the natural affection.

56:32: So it can happen.

56:33: It's not normal.

56:33: There's something baked into human physiology, and the bonding, especially through the breastfeeding process, there's a bonding.

56:41: So, no, a woman is not going to forget her child that she wouldn't have compassion.

56:47: But even if that did happen, God says, I will never forget you, never.

56:51: And woe unto us if we have a, a message that says, yeah, God has forgotten them.

56:55: He's moved on, it's now the church.

56:57: All the blessings that are in the Bible belong to the church, not to, not to these people.

57:02: Woe unto us if that's our message is that God is unfaithful and he's forgotten.

57:05: God says, no, I'll never forget you.

57:08: Behold, I have graven you upon the palms of my hands.

57:15: That's the ministry of reconciliation.

57:18: That's how Christ said he's reconciling Israel to Himself through Christ.  
57:23: There is a way to do this that is lawful.  
57:26: That is compliant with the Torah, that although they deserve all of this punishment, he's going to grave in Israel.  
57:33: That crucifixion, which goes back to John 3:16 and and how he has loved the cosmos.  
57:39: He has graven them upon the palms of his hands, and they need to look upon that.  
57:45: And acknowledge that they deserve that.  
57:47: And the same way he saved them in the wilderness with Moses, that's how he's going to save them now.  
57:53: Your walls are continually before me, that, that border that, that identifies the city of Zion.  
58:00: God, God says he never forgive, this land is on his mind all the time.  
58:06: So then This is what he means or meant in Paul in.  
58:11: , 2 Corinthians 5:20.  
58:14: Now then, we are ambassadors for Christ.  
58:18: We've been given this ministry of reconciliation.  
58:21: We understand what we're doing, and we are the ambassadors for Christ.  
58:25: We, we are showing up because God has heard Christ at the appointed time.  
58:31: And now the whole mechanism to bring in the kingdom of God.  
58:36: And the appointment of the kingdom of of priests.  
58:40: That whole mechanism is in place now, and we are ambassadors for the Messiah.  
58:46: And, and we're coming to you.  
58:48: As though God is begging you.  
58:52: By us or through us.  
58:54: This is all the Father doing this.  
58:56: He's given us this ministry of reconciliation.  
58:59: You're, you're deviating from this.  
59:02: Do you have any idea, the, the whole heavens.  
59:06: I sing for joy.  
59:08: Through this ministry of reconciliation, when God fulfills this purpose, the whole creation is waiting for this.  
59:14: You've been invited to participate in this ministry of reconciliation, and you're going astray, you're deviating.  
59:21: And so we're showing up now as, as ambassadors of the king.  
59:25: To plead to you, Corinthians.  
59:28: To get on board with this great purpose.  
59:33: We beg you in, in Christ's stead, Christ is not here.  
59:36: We're, we're here as his ambassadors, and we're begging you to understand what you're a part of.  
59:42: Be you reconciled to God.  
59:45: You can't be reconciled to God as Gentiles.  
59:48: You are part of this covenant community.  
59:51: Yes, we are the first fruits of this.  
59:53: That's why we have to be reconciled to God.

59:55: In other words, you've been alienated.  
59:59: You've been listening to false teachers who have caused you to be alienated from the purposes of God.  
1:00:05: And God has sent us as ambassadors to say, wake up, study Isaiah.  
1:00:12: Understand what you're a part of.  
1:00:14: Study Jeremiah.  
1:00:16: Understand that these things were hidden.  
1:00:19: But they were spoken of from the beginning.  
1:00:22: And at the appointed time, these things are now opened up.  
1:00:26: And we are part of this first fruits ministry.  
1:00:29: So then he says, in chapter 6, we then As co-workers with Christ, we've been given this ministry of reconciliation.  
1:00:38: It's actually Christ's ministry.  
1:00:41: And he's recruited us to be part of this ministry, so we're co-workers with him, and we're begging you.  
1:00:48: Not to receive.  
1:00:50: The grace of God in vain.  
1:00:53: I like, are you kidding me?  
1:00:54: The whole creation is looking out for the fulfillment of this purpose.  
1:00:57: You've been recruited into this purpose, don't receive this in vain.  
1:01:02: Don't, don't make this empty, and it comes to nothing.  
1:01:06: For he says, I've heard you in to, to Christ.  
1:01:09: This is the appointed time.  
1:01:11: This is the day of salvation.  
1:01:12: I'm gonna help you to pull this off, to, to turn the, to restore the tribes of Jacob to me.  
1:01:17: Behold, now is the accepted time.  
1:01:19: It wasn't before, now it is.  
1:01:21: Behold, now is the day of salvation.  
1:01:23: Now it begins.  
1:01:26: And then he says, Christ, so that was just a parenthetical thought that this is what we're a part of.  
1:01:30: We are ambassadors for Christ, we're co-workers with Christ.  
1:01:33: This is our ministry and it is so important to ministry that we make sure that we give no offense in anything.  
1:01:42: that the ministry be not blamed.  
1:01:44: So you gotta understand, this is how seriously we're taking this ministry of reconciliation.  
1:01:49: We walk above reproach.  
1:01:52: So that in no way can this ministry be blamed because it is, it is of such importance.  
1:01:58: That it cannot fail.  
1:02:00: And if anything happens where somebody doesn't receive this truth, we never want it said that we were the, the, the, the weak point.  
1:02:09: We were the point of failure.  
1:02:10: You Corinthians are a point of failure.

1:02:13: Look at our example, how seriously we're taking this ministry, you do the same.  
1:02:18: But in all things approving ourselves as the ministers of God.  
1:02:23: In much patience, in afflictions, in necessities, in distresses, and we need to take note of this because Christ said, you'll be hated of all nations for this gospel.  
1:02:33: And so Paul is showing us what it takes.  
1:02:37: To do this ministry of reconciliation.  
1:02:40: We will be hated.  
1:02:41: He was hated for it.  
1:02:42: And so they had to be in much patience in afflictions, in necessities, in distresses, especially as we look how the world is going.  
1:02:50: What we saw with Charlie Kirk.  
1:02:53: This is again what we saw with October 7th.  
1:02:56: These things are all related.  
1:02:58: So Charlie Kirk was this transgender.  
1:03:02: Army, let's call it a transgender army.  
1:03:05: October 7th was this Islamic army.  
1:03:08: It's the same spirit.  
1:03:10: It's showing up in two different fleshly bodies, but it's the same spirit of hatred of Jesus Christ and his covenant.  
1:03:20: That's what we have to face.  
1:03:23: And that's what Paul was facing.  
1:03:25: It's the, it's the satanic spirit working through flesh.  
1:03:29: And, and this is where he, this is, this, he's, what he's showing them is the difference between this ministry and ministry that they're following.  
1:03:37: And, and he's saying, if you follow that ministry, it's gonna come to nothing.  
1:03:41: He says, remember in chapter 2, verse 17, he says, we're, we're not like the majority of these people.  
1:03:50: Which corrupt the word of God.  
1:03:51: , the complete Jewish Bible says, who, who are huckstering the word of God, they're hucksters for gain.  
1:04:00: We're not like that.  
1:04:02: But as of sincerity, but as of God, in the sight of God speak we in Christ.  
1:04:08: He's trying to, the, the argument that he's been making since chapter one of this letter.  
1:04:14: is you're following the wrong teachers.  
1:04:16: And they're gonna bring you to nothing.  
1:04:19: And so you need to understand the difference of our ministry with the people you're listening to.  
1:04:25: So he's saying to them that this, we're not huckstering.  
1:04:28: In fact, instead of gaining from this ministry, it's costing us in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings.  
1:04:41: And then he says that that this is, these are the conditions that we are ministering in, but this is how, by pureness.  
1:04:50: By knowledge.  
1:04:53: True teachers give true knowledge.

1:04:55: And you can search the scriptures and see, wow, these things are so, and that emboldens us, that strengthens us.

1:05:02: But the false teachers don't have this knowledge.

1:05:05: And therefore the people cannot be strengthened and that the teachers themselves will not have conviction because they themselves don't believe what they're preaching.

1:05:13: If we're preaching that God is not faithful to His word, how can we be faithful to Him?

1:05:18: But if we say no matter what, God will never go back on his word.

1:05:23: Then we can stand on the promises, and the people can stand on the promises.

1:05:27: By pureness, we live this.

1:05:30: By knowledge Which God says from the beginning, I declared all of this by long suffering, it's declared from the beginning, but it's at at at appointed times that it happens.

1:05:41: And so we have to be patient and wait for Him.

1:05:44: And God says He will renew the strength of those that wait for Him by kindness, that's from the Holy Spirit, by the Holy Spirit, by Agape unfeigned.

1:05:55: We're real people.

1:05:56: We are Paul is saying we genuinely love you.

1:06:00: So when he says by agape unfeigned, by implication, there is fake agape.

1:06:06: There's play acting.

1:06:07: And you're following a ministry that's play acting.

1:06:11: By the word of truth.

1:06:14: Again, he's, he's creating a distinction.

1:06:16: Between his ministerial team and the ministerial people team that the Corinthians are following.

1:06:23: He's he's saying wake up.

1:06:26: By the word of truth, by the power of God, not huckstering.

1:06:30: But actually ministering the presence of God and, and having his power to do this work.

1:06:36: By the armor of righteousness on the right hand and on the left, we are equipped.

1:06:43: With the armor of God, we have the full armor of God to go into this battle.

1:06:48: By honor and dishonor.

1:06:52: That's the way it works.

1:06:54: You, you, you know, you just a good example of this, I think, is the assassination of Charlie Kirk.

1:07:02: This was a man if you examine how he conducted himself.

1:07:06: I would say it's above reproach.

1:07:08: It's quite remarkable, his calmness, his intelligence.

1:07:14: His commitment to his faith.

1:07:16: And yet The left is just assassinated, assassinated him physically and assassinating his character.

1:07:25: This is the way it is.

1:07:27: And we, we should expect even worse.

1:07:30: But those in the know, those with the Holy Spirit will honor us.

1:07:35: Those without will discredit and dishonor us.

1:07:39: And so Paul is saying this is how it is.

1:07:40: And in fact, the Corinthians are dishonoring Paul.  
1:07:44: They're in that camp because they're following false ministers.  
1:07:47: By evil report, that's they're following false ministers and good report.  
1:07:52: God has a good report and those who are faithful in God are saying, no, these people are good.  
1:07:56: These people are doing the work of God, but then there's others saying, no, no, no, they're doing the work of the devil.  
1:08:01: So Paul's saying this is the way it is.  
1:08:03: As deceivers, we're being accused of being deceivers, and yet we know we are true.  
1:08:08: We're operating within the presence of God.  
1:08:11: As unknown, were obscure.  
1:08:15: And yet well known.  
1:08:16: This goes back to 1 Corinthians 8, when he says knowledge puffs up, and we all have knowledge, but what's more important is to be known by God.  
1:08:26: And Paul is saying, We are known by God.  
1:08:29: We are operating in his presence, but yet people don't know who we are.  
1:08:34: As dying And behold, we live that this, this just paradox.  
1:08:42: Paradox that we're being persecuted to death and yet in that process we are growing in eternal life as chastened and not killed.  
1:08:52: This purpose that we have in God, God is keeping us alive to fulfill the purpose.  
1:08:58: as sorrowful.  
1:08:59: There is grief in this, in this, ministry.  
1:09:02: In fact, I was feeling a bit discouraged, last week.  
1:09:07: When even in the covenant community.  
1:09:10: To see the how quickly people were just assassinating the character of Charlie Kirk.  
1:09:20: Without any knowledge.  
1:09:23: And not looking into things themselves.  
1:09:26: And then of course, family members, not looking and just following the mainstream media.  
1:09:31: And realizing that's our fate.  
1:09:34: That's our fate.  
1:09:36: This is just sort of a forerunner, so we can see what what the future holds.  
1:09:42: And we will be totally discredited and our character will be totally assassinated.  
1:09:47: And even brethren will turn against us.  
1:09:50: And so that does bring grief.  
1:09:52: And yet at the same time, he's saying he's always rejoicing because he has the word of God, and he knows how this all ends as poor, yet making many rich.  
1:10:04: So the, the hucksters are making themselves rich.  
1:10:08: They're, they're getting benefit from the gospel.  
1:10:11: Paul is saying the gospel is costing us.  
1:10:14: But we're actually enriching many through our teaching and preaching.  
1:10:19: As having nothing.  
1:10:21: And yet possessing all things.  
1:10:23: It's just a beautiful poetry and beautiful truth and reality.

1:10:29: And then he says this, after saying all of that again, remember the argument is.  
1:10:35: Do not follow false teachers.  
1:10:38: They will bring you to ruin.  
1:10:41: Examine our ministry, examine our preaching.  
1:10:45: And understand we are here in the presence of God as co-workers with Jesus Christ, with a ministry of reconciliation, which is such a grand purpose that all the heavens, all the creation is waiting for God to fulfill this word, for God to fulfill this reconciliation.  
1:11:03: For God to comfort His people after turning his face away from them.  
1:11:09: Oh you Corinthians.  
1:11:11: Our mouth is open unto you.  
1:11:14: Our heart is a, we, we love you.  
1:11:18: We're here for your edification and for you to fulfill your purpose in God, and we're committed to you.  
1:11:27: So he says he's pleading with them, something is going on.  
1:11:30: Where the Corinthians have been Paul's founded the Corinthian Church, and something has happened where they have become alienated from him.  
1:11:40: And he's pleading with them, like we're, we're pleading with you as ambassadors for Christ, and our emotions.  
1:11:49: Are, are, are, they're just enlarged toward you.  
1:11:53: You're not straightened in us.  
1:11:56: But you are straightened in your own bowels, so the way we would say this is.  
1:12:02: We're not the cause of this alienation between us.  
1:12:06: You've caused it yourself.  
1:12:08: At the very deep seated levels of your emotions, you've allowed yourself to turn against us.  
1:12:14: You've allowed bitterness to enter into you, you, you're listening to people who are preaching.  
1:12:19: A dishonor against us, who are saying that we're deceivers, and you're listening to all of this and you're alienating yourself from us.  
1:12:28: Now for a recompense in the same.  
1:12:32: I speak as unto my children.  
1:12:35: Be you also enlarged.  
1:12:36: So again, old King James, but he's basically saying here, our heart is enlarged toward you.  
1:12:44: So the same way our heart is enlarged toward you, turn that kind of love back to us.  
1:12:50: And I'm going to speak to you as a father.  
1:12:53: You're my children.  
1:12:55: I'm looking after you like children.  
1:12:56: As children return your love to me.  
1:12:59: So also be like us, have, have this emotional love for us the way we have this affection for you.  
1:13:07: And now, I wanted to get to this, verse 14 is very, very important.  
1:13:11: It said it's like verse 2, where I always read verse 2 as Oh, I've, I've repented in an acceptable time in the day of salvation.

1:13:20: Whew, that's good that I repented now.  
1:13:22: But it's actually in context, God is not talking to me, he's talking to Christ.  
1:13:27: In the same way, in verse 14.  
1:13:32: Again, we just think that this just drops from the sky.  
1:13:35: And so he says, be not, be you not unequally yoked together with unbelievers, for what fellowship has righteousness with unrighteousness, and what communion has light with darkness.  
1:13:47: And so I've always preached this as do not enter into marriage relationships.  
1:13:53: A believer should not marry an unbeliever, or even in business.  
1:13:58: You shouldn't be entering into business contractual partnerships with somebody who doesn't believe, who doesn't honor the Sabbath, who, who doesn't obey the, the, the, the Torah.  
1:14:09: But, but if that were the case, then this just comes out of nowhere.  
1:14:13: Why would he say this?  
1:14:16: You're going to see If you jump ahead to verse 1 of chapter 7, he's on the same argument, stop following false ministers.  
1:14:27: Examine us Be proud of us.  
1:14:31: We're giving you reasons to be proud of us, to withstand the accusations against us and the accusations and the assassination of our character.  
1:14:41: Make a distinction.  
1:14:43: Between the true ministry and the false.  
1:14:46: And that's why he says here.  
1:14:49: Be you not unequally yoked together with unbelievers.  
1:14:53: In principle, absolutely 100%, believers should not marry unbelievers.  
1:15:00: Believing business people should not enter into deep contractual arrangements.  
1:15:05: With unbelieving business people.  
1:15:07: That's in principle 100% true.  
1:15:09: That is totally accurate.  
1:15:11: In context.  
1:15:14: What this verse means is.  
1:15:17: The, the, the teachers that you are following.  
1:15:21: are unbelievers.  
1:15:24: We are co-workers with Christ.  
1:15:26: We are in this ministry of reconciliation.  
1:15:29: And we are sent as ambassadors of Christ, pleading with you to be reconciled to God.  
1:15:36: You're alienated from God.  
1:15:38: You're following unbelievers.  
1:15:41: You're working with unbelievers.  
1:15:44: Be reconciled to God and to us and join us in this ministry of reconciliation and stop following the false ministers.  
1:15:53: So now he's just saying it flat out in case, in case it was obscure before.  
1:15:58: He says, do not be unequally yoked together with unbelievers.  
1:16:02: This work that you're doing, you're in a yoke, you're being bound with.  
1:16:07: An unbelieving ministry.  
1:16:08: They don't believe the gospel.

1:16:09: They don't preach the gospel.  
1:16:11: They're not part of the ministry of reconciliation.  
1:16:13: You should not be unequally yoked with them.  
1:16:16: If you have the Holy Spirit, don't yoke yourself with hucksters.  
1:16:20: That's what this is saying.  
1:16:23: Don't be unequally yoked together with unbelievers, for what fellowship.  
1:16:29: Has righteousness with unrighteousness.  
1:16:32: Look at what you're doing.  
1:16:34: You're fellowshiping with these teachers, they're causing you to bring fornication and prostitution into the, into your, into your midst, into your, into your holy congregation, and you should be separating yourself from these people.  
1:16:49: You should not be following them.  
1:16:51: You should be following us, the word of God.  
1:16:54: That's, that's the context of this.  
1:16:56: He hasn't just lost his marbles and he's going off on a tangent.  
1:17:00: It's the same argument he's been making since chapter one.  
1:17:03: And what communion.  
1:17:06: Has light with darkness.  
1:17:08: These teachers are in darkness.  
1:17:11: He says, our ministry is in the presence of God.  
1:17:14: Our ministry is in the light.  
1:17:15: Their ministry is in darkness, and you're partnering with them, and you're alienated from us.  
1:17:20: Be reconciled to God.  
1:17:22: So, so here I'm just jumping ahead to chapter 7, verse 2, to show you that he's on a train of thought.  
1:17:30: Yeah, and you can clearly see that trend from chapter 5 when we've got this ministry of reconciliation through chapter 6.  
1:17:37: The concluding comments are in chapter 7, where he says receive us.  
1:17:42: There's a difference between us and them.  
1:17:44: Receive us.  
1:17:46: We have wronged no man.  
1:17:47: They have.  
1:17:48: They're hucksters.  
1:17:50: We have corrupted no man.  
1:17:52: We have defrauded no man.  
1:17:54: So that's the train of thought he's on.  
1:17:57: And when he says, Don't be unequally yoked together with unbelievers.  
1:18:04: This is what he's talking about.  
1:18:06: Be yoked together with us, the believing ministry.  
1:18:09: We've wronged no man.  
1:18:11: We're not corrupt, we're not hucksters.  
1:18:13: You're yoking yourself with hucksters, which has to do with working.  
1:18:18: The, the, we're co-workers with Christ.

1:18:20: If you yoke yourself with us, you also are co-workers with Christ in this ministry of reconciliation.

1:18:27: If you yoke yourself with false teachers, you're doing another work, but you should be with us, and so you're unequally yoked.

1:18:37: That and that's he's actually quoting the Torah.

1:18:40: Deuteronomy 22:10, the Torah makes it plain, you shall not plow with an ox and a donkey together.

1:18:47: These are two different animals.

1:18:49: Don't yoke them together.

1:18:51: And so that's what he's saying to.

1:18:54: The Corinthians, we are co-workers with Christ.

1:18:58: You should be co-workers with us because we have God's Holy Spirit, and yet you're yoking yourself to a donkey.

1:19:06: Don't do that.

1:19:08: They're gonna take you in a different direction.

1:19:11: So that's what he means here.

1:19:12: This is not about marriage.

1:19:14: Yes, the principle applies to marriage.

1:19:16: Yes, the principle applies to business, but this is to do with ministry and doing the work of ministry.

1:19:24: And what concord has Christ with Belial, now he's calling them out.

1:19:30: The ministers in Corinth, the teachers in Corinth, are with Belial.

1:19:35: Paul's ministerial team is with Christ.

1:19:38: Why are you yoking yourself with them?

1:19:40: You should be yoking yourself with us.

1:19:43: Or what part has he that believes with an infidel?

1:19:47: Wow.

1:19:49: This is hostile.

1:19:51: These false apostles and the apostle of truth, they're not getting along.

1:19:57: They, they are, they are opposing forces.

1:20:00: And yet these false apostles appearing as ministers of light.

1:20:05: The Corinthian brethren are yoking themselves with them.

1:20:09: And Christ is saying they're of the devil.

1:20:11: Hello, they're of the devil.

1:20:14: Why are you yoking yourself with them?

1:20:17: Our heart is open to you.

1:20:19: As a father speaking to his children, I'm asking you, can you turn your hearts to us?

1:20:23: We've wronged no man Look at our ministry.

1:20:27: Look how much we've suffered.

1:20:28: Look, look what preaching the gospel has cost us.

1:20:32: We are impoverished.

1:20:34: And yet we have enriched many.

1:20:38: So think about it.

1:20:40: What part do you have as a believer with these false apostles?

1:20:46: Don't yoke yourself with them.  
1:20:48: And what agreement does the temple of God have with idols?  
1:20:53: Again, we, we just make this about marriage, which of course, it applies, but that would just make Paul kind of a lunatic.  
1:20:59: So he's writing this letter and he's just on this track, and then he loses his mind.  
1:21:04: It's like, you know, in some kind of early stages of dementia.  
1:21:08: When somebody just starts talking about something else and you're like, OK, they don't remember what we were just talking about.  
1:21:14: Paul doesn't have dementia.  
1:21:15: He's very focused on his argument.  
1:21:18: And yoking yourself with false ministers is to yoke yourself with the devil.  
1:21:24: So could you tell me what agreement?  
1:21:27: The temple of the living God as with idols.  
1:21:31: For you are the temple of the living God.  
1:21:34: And right from the beginning of the first, epistle to the Corinthians, he acknowledges the Holy Spirit is they, they're come behind in no gift.  
1:21:43: The Holy Spirit is operating in them, and therefore they are the temple of the living God.  
1:21:48: And so what agreement would they have with Belial or with idols.  
1:21:54: As God has said.  
1:21:56: I will dwell in them.  
1:21:58: And walk in them, and I will be their God, and they shall be my people.  
1:22:04: That's why Paul has the ministry of reconciliation.  
1:22:09: He has the ministry of reconciliation because the atonement was written.  
1:22:15: From the beginning.  
1:22:17: But even though these people have been alienated from God, from the beginning, God promised, I'll be I'll be reconciled to them.  
1:22:24: And they'll be reconciled to me.  
1:22:26: And so at the appointed time, he sent Jesus Christ.  
1:22:30: In the day of salvation, he sent Jesus Christ, and Christ has the ministry of reconciliation, and Paul is saying we're co-workers in this ministry of reconciliation, and you need to be reconciled to us.  
1:22:42: You are the temple of God.  
1:22:43: Why, why are you yoking yourself with false ministry?  
1:22:48: And so, from the prophets, God has always promised from the beginning.  
1:22:54: We have good news that God has promised that he will dwell in Israel.  
1:23:00: And that he'll walk amongst Israel.  
1:23:03: And that he'll be the God of Israel, and that Israel will be his people.  
1:23:07: This is from the beginning.  
1:23:09: And so why would you, as the temple of God, when God, you're the first fruits of the fulfillment of this promise, why would you then go and yoke yourself to false ministry?  
1:23:23: Therefore, Come out from among them.  
1:23:27: In other words, disentangle yourself.  
1:23:29: So how do we not see that verse 17 ties to verse 14?

1:23:36: Do not be unequally yoked to false ministry.  
1:23:40: Because God promises that he'll dwell among his people, your first fruits of this reconciliation.  
1:23:46: And so therefore, you need to separate yourself from idolatry.  
1:23:51: You need to separate yourself from false ministers.  
1:23:54: This has nothing to do with marriage.  
1:23:56: In principle, it applies, but in context, it has nothing to do with marriage and everything to do with false ministers and true ministers.  
1:24:05: And the Ministry of Reconciliation.  
1:24:08: Therefore, because God is going to dwell among his people, his people need to be a, a purified temple.  
1:24:14: Come out from among them.  
1:24:16: And be you separate.  
1:24:18: Says the Lord, and touch not the unclean thing, and I will receive you.  
1:24:24: In other words, Corinthians.  
1:24:26: We're pleading with you.  
1:24:28: God is sending us as ambassadors that you receive not the grace of God in vain.  
1:24:34: And if you allow yourself to be yoked.  
1:24:37: To donkeys.  
1:24:39: You'll come to nothing.  
1:24:41: You need to unyoke yourself from the donkeys.  
1:24:45: And don't touch the unclean thing.  
1:24:49: Separate yourself from them.  
1:24:51: And God will receive you, and you will in fact be the first fruits of the reconciliation.  
1:24:58: And I will be a father unto you, and you shall be my sons and daughters.  
1:25:03: This promise is never, ever, ever extended to Gentiles.  
1:25:08: This is an exclusive promise to the seed of Abraham.  
1:25:12: This is what so says the Lord Almighty.  
1:25:15: We can just go to Isaiah as an example, Isaiah 52.  
1:25:18: Again, we were in.  
1:25:21: Isaiah 49.  
1:25:24: This is coming from Isaiah 52.  
1:25:25: The scroll of Isaiah, so Jesus quoted from the scroll of Isaiah.  
1:25:30: This is all from the same ministry of reconciliation.  
1:25:35: He quoted from Isaiah 61, which is all part of this reconciliation.  
1:25:38: We need to just see and understand what, what, what did God show Isaiah, and that's the gospel, and that's what Christ came to fulfill.  
1:25:47: And he says here, break forth.  
1:25:50: Break forth into into joy, sing together, you waste places of Jerusalem.  
1:25:57: For the Lord has comforted His people.  
1:25:59: He has redeemed Jerusalem.  
1:26:02: The Lord has made bare His holy arm in the eyes of the Gentiles.  
1:26:07: And all the ends of the earth shall see the salvation of our God.  
1:26:14: Zechariah 12, the salvation is for Judah, initially.

1:26:19: The cities of Judah, Jerusalem, the house of Israel, and the nations are gonna, he's coming to save them from the nations are gonna wail, because they were on the wrong side of history.

1:26:30: Depart you, depart you, go you out from there.

1:26:33: Touch no unclean thing.

1:26:35: This is what Paul is quoting.

1:26:37: Understand this ministry of reconciliation and separate yourself from those whom God will destroy, and these false ministers that have infiltrated the church, you need to unyoke yourself from them.

1:26:49: Go you out of the midst of her.

1:26:51: Be you clean that bear the vessels of the Lord.

1:26:54: Or he, Paul, Paul is saying now, you're the temple of the living God.

1:26:58: Be clean.

1:27:00: For you shall not go out with haste, nor go by flight, for the Lord will go before you, and the God of Israel will be your rare reward, will be the backstop.

1:27:10: And in Jeremiah, he says 31:8, behold, I'll bring them from the north country.

1:27:15: I'm going to gather them from the coast of the earth, and with them the blind and the lame, the woman with child and her that travails with child together, a great company shall return from there.

1:27:26: They shall come with weeping.

1:27:28: That's what Christ said, you're not going to see me again until you shall say, here it is.

1:27:32: They're going to come with weeping and with supplications while I lead them.

1:27:35: I will cause them to walk by the rivers of waters in a straight way.

1:27:38: That's what Christ said to his disciples, don't be deceived, wherein they shall not stumble because I'm a father to Israel.

1:27:47: This is where he says, you'll be my sons and daughters, only to Israel.

1:27:50: I'm a father to Israel.

1:27:52: Ephraim is my firstborn.

1:27:56: And I'm just gonna end here in, in verse one of chapter 7 to show that this is all cohesive.

1:28:02: Paul is staying on the same train.

1:28:04: Having therefore, separate yourself from these false ministers, be reconciled to us, be reconciled to God, be part of this ministry of reconciliation, be clear-minded about the mission of Christ in this day of salvation, having therefore these promises.

1:28:21: Who has these promises?

1:28:22: Only Israel.

1:28:23: Gentiles don't have these promises.

1:28:26: Because we have these promises, and we are the first fruits of the fulfillment of these promises.

1:28:32: Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh.

1:28:39: Stop following false ministers.

1:28:43: Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

1:28:50: And I just want to conclude in Romans in terms of when he says, having therefore these promises.

1:28:56: In Romans 9:4, he says, who are the Israelites?

1:29:00: To whom pertains the adoption and the glory?

1:29:05: God doesn't give His glory to anybody else.

1:29:08: And the covenants, the promises.

1:29:10: And the giving of the law and the service of God and the promises.

1:29:17: The only reason Corinth has these promises, he says to them, having therefore these provinces, promises, the only reason Corinth has these promises is Jew and Gentile alike have been grafted into the renewed covenant, and that's why they have the promises, and that's why they're the first fruits of the promises, and that's why they need to unyoke themselves from false, false ministers who are causing them to defile themselves.

1:29:44: Who are the fathers, and that's why he says in 1 Corinthians 10 to the Corinthian brethren, these are our fathers because they've been grafted in.

1:29:53: And of whom as concerning the flesh, Christ came.

1:29:56: That's why, that's Christ's mission, concerning the flesh, that's why Christ came, who is overall, God blessed forever.

1:30:05: Amen.

1:30:05: And in Romans 15 and verse 8, now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

1:30:18: So hopefully, brethren, this is becoming clearer and clearer and clearer.

1:30:23: And, and this will never go away.

1:30:26: Because the zeal of the Lord, with God's whole heart, he promises to fulfill this.

1:30:33: So that is 2 Corinthians chapter 6, and God willing, we'll go on to chapter 7 next week.

1:30:42: This Sabbath, God willing, we had Pastor Murray visiting and giving us his, his live sermon.

1:30:49: Fascinating how he just broke down the, the, the, the word of God for us in, in ways I, I'm looking at the book of Revelation now and the, the seals in a way that I never have before.

1:31:00: So thank you, Pastor Murray.

1:31:01: , this, this, coming Sabbath, Deacon Jan will be speaking and he'll be bringing us the sermon.

1:31:09: So we look forward to that and hope that you'll be able to join us.

1:31:12: I'll just take a quick look at the comments and see if there's anything there that I need to respond to.

1:31:19: And, I just see, I think that also Sister Grisilda says, This, there is still not much change there, going back to Moses and now even up to the present.

1:31:31: Many of these who, many of those who call themselves Jews are still stubborn and still and stiff-necked.

1:31:38: Amen to that.

1:31:39: Isaiah 49 is really an eye opener to fathom the mind of God.

1:31:44: Exactly.

1:31:44: I cannot.

1:31:46: I can, I can only bow in humility.

1:31:49: I'll say I can't fathom the word of God.  
1:31:51: I can only bow in humility.  
1:31:53: Amen.  
1:31:54: And ask to bend to his will.  
1:31:56: Amen.  
1:31:57: The mystery of God.  
1:31:58: Oh God, Paul says, oh, how unsearchable is the mind of God.  
1:32:03: I'm thinking how much this verse covers the prayers of our Lord.  
1:32:07: Amen.  
1:32:08: Cha jaws.  
1:32:09: The conversation between God the Father and Christ is a first for me.  
1:32:13: The one in parenthesis, I'll be on the lookout for others.  
1:32:17: Amen.  
1:32:18: Griselda, a very deep study indeed.  
1:32:21: It covers so much of the prayers of our Lord Jesus in the New Testament.  
1:32:25: Very, very good, and it might be really worthwhile to just study those prayers in this context because he came on a mission and it's a ministry of reconciliation.  
1:32:34: I mean, it's like if the prayers of our Lord was known by the Father, I'm not explaining myself.  
1:32:41: I, I think that what I'm hearing there is Sister Griselda is that this conversation is between Christ.  
1:32:48: And the Father, and as he, as Christ is praying, the Father is saying to those prayers in an acceptable time, I've heard you in the day of salvation.  
1:32:59: I mean, it's like if the prayers of our Lord were known by the Father.  
1:33:03: Amen.  
1:33:04: very well, it's in my head, but to put it in words is another thing.  
1:33:08: I think through the power of the Spirit, we understand what you're saying.  
1:33:12: Thank you so much, brethren.  
1:33:13: Thank you for joining.  
1:33:14: Sorry that I do this on Tuesday night rather than Wednesday, but I really appreciate you joining live and look forward to you joining us again on Sabbath live.  
1:33:23: God bless.  
1:33:24: Jesus is Lord.  
1:33:26: What a faithful God.  
1:33:27: What a mighty God we serve.  
1:33:29: Amen.