

## **From the Beginning - Part 1 - Adrian Davis**

14:55 Thank you so much, Deacon Jan.

14:57 Greetings brethren, greetings to our Rumble family.

15:00 And as Deacon Jan mentioned, it's quite cold in here, but I'm full of hot air, so I will heat up the place.

15:08 In episode 70.

15:10 Of our Keeping Watch podcast.

15:13 Pastor Murray and I, and then in '71, Deacon Jen joined us, and we talked about the interview that was heard around the world.

15:21 It was an interview between the leader of Russia, President Putin, and our journalist, American journalist, Tucker Carlson.

15:31 There was pros and cons and praise and condemnation of Tucker.

15:36 What was fascinating, I think, to all of us.

15:40 Was Putin's ability.

15:42 To talk of Russian history.

15:45 Beginning in the 9th century.

15:48 And so he elaborated for over half an hour of the historical context of the conflict that Russia has with Ukraine, and in that half an hour, 40 minutes, he gained what I would call the contextual upper hand.

16:05 He made America look foolish.

16:09 Why is America involved in this war?

16:11 What is the historical context?

16:13 And in fact, he certainly outflanked Tucker Carlson.

16:18 Tucker had no response.

16:22 If Tucker was Knowledgeable of history.

16:27 He could in fact have gone to the.

16:30 7th, the 8th century.

16:33 And talked about the Slavic tribes.

16:36 And and giving greater context.

16:38 And gain the upper hand that way.

16:40 We're actually witnessing in our own societies in the west, this pivot to history.

16:46 As a way to gain the upper hand.

16:49 And we're seeing that with postmodernism.

16:51 This gentleman I've talked about him before, Michel Foucault, considered himself an anthropological historian.

16:58 And that what he would do, whatever value, whatever value that we want to uphold, he would go back in history and show that the opposite value is once held.

17:09 And so we would lose the moral high ground.

17:12 And then Jacques Derrida would help us to change our language, and so they would insert new language based on this historical context, so that we can't think straight anymore.

17:24 I want to begin in Acts 2.

17:27To show the apostle Peter.

17:30did something similar, and showed the value of understanding history, and having context to conflict.

17:38So, there's a conflict between Russia and Ukraine, and President Putin, who is, I think, nobody's gonna argue of his moral virtue.

17:49Nobody's gonna say this is a good man who just continually sheds innocent blood.

17:55But he certainly gained the moral high ground.

17:58Over America with historical context.

18:01Here there's a conflict in Acts 2.

18:04And notice what Peter does in verse 29.

18:08He says, men and brethren, let me freely speak unto you of the patriarch David.

18:16He's going back to 1000 years earlier, to 1000 BC to say, let's put this in context with history.

18:24Let me speak to you freely of the patriarch, David, that he is both dead and buried, and his sepulcher is with us to this day, and he goes on to expound on this history, and then notice the impact in verse 37.

18:39Now, when they heard this, what?

18:41The historical context.

18:43It, it framed the argument, using the lens of history.

18:48They were pricked in their heart.

18:50And said unto Peter and to the rest of the apostles, men and brethren, what shall we do?

18:58This is what I want to talk about in today's message.

19:02The power of historical context.

19:06And that for us to understand truth, we must have a historical lens.

19:13I want to Focus on the epistles of John.

19:18In preparation for Passover, we heard that it's just 59 days away now.

19:23And also to introduce the next series in the Bible study, line upon line study, which, God willing, not this coming Wednesday, but a week Wednesday, will begin with First John.

19:35Fantastic book, it's it's often called the Love Book.

19:39It, it, it has more references to love in such a short series of books than than any other book in the Bible, except perhaps the Psalms, which is a very large book.

19:49So, pound for pound, the epistles of John speak of love more than Agape specifically more than any other book.

19:57But I wanna show you.

19:59Is that this love book.

20:02I actually born of conflict.

20:05And that in this conflict, John resorts to the historical lens in order for us to understand truth.

20:15In order for us to understand how to be on the right side of history.

20:20I'm, I'm also fascinated to begin this study immediately after concluding chapter 24 of Ezekiel.

20:28Those of you who are following this study, it's pretty intense.

20:32It's Pretty intense.

20:34And so how do we go from the intensity of Ezekiel?

20:37To John.  
20:40Of of loving the whole world, and salvation is for everybody.  
20:44And and is there any continuity between Ezekiel and the epistles of John?  
20:51Or when we get to John, do we just throw Ezekiel out, and then we just talk about loving one another, and salvation for everybody, and God died for our sins.  
21:01Let's go to Ezekiel 24.  
21:06Just again, we want to just really cement our understanding that the Bible tells one story.  
21:12It's not a schizophrenic book.  
21:15It's not a book that was just slapdash.  
21:19Like other religious texts.  
21:22It actually is giving us the mind of God, the intention of God, the plans of God, and it's one story.  
21:29Here in Ezekiel 24, where we concluded on Wednesday, in verse.  
21:3512 Speaking of Judah, and specifically Jerusalem, she has wearied herself with lies.  
21:44This is Jerusalem.  
21:46It's just full of falsehood.  
21:48And her great scum.  
21:51Went not forth out of her.  
21:52She, she could not be separated from her scum, the scum could not be taken out of her.  
21:57Her scum shall be in the fire.  
22:00This is what she deserves.  
22:02In your filthiness is lewdness.  
22:05Because I purged you, and you would not be purged.  
22:09It's just an impossible task to clean Jerusalem.  
22:14You shall not be purged, this is where we concluded on Wednesday in the story of Judah.  
22:20You shall not be purged from your filthiness anymore.  
22:24Until I have caused my fury to rest upon you.  
22:29How do we go from this, the fury of God promised to Judah that he will absolutely destroy these people.  
22:37How do we then pivot to John?  
22:40Let's go to first, John.  
22:43Chapter 2.  
22:45First John chapter 2, and while we're turning there, Let's remember That John was a Jew.  
22:55Let's not forget that.  
22:56John was a Jew.  
22:58Who was the disciple of a Jewish rabbi.  
23:03Who was speaking to Jewish brethren.  
23:07Or to Gentiles grafted in to the Jewish covenant.  
23:11So this is a Jewish story.  
23:14And then we come to 1 John 2 and verse 1.  
23:19And we learned from Ezekiel that this nation is referred to as the house of Israel.  
23:23In here, 1 John 2 and verse 1, My little children, John the Elder, I think he's in his 90s by now or close to 90.  
23:34These things right eye unto you.

23:37That you sin not.

23:39We're coming from Ezekiel, where God's evaluation of Ezekiel is, she cannot be separated from her scum.

23:47And, and here we are now, John writing to them, clearly they've been separated from the scum of Judah.

23:54They've been separated from their filth through Christ, and now he's encouraging them not to fall back into sin.

24:02But if any man sin, and obviously, we all sin.

24:06We all fall short, but it shouldn't be our habitual way of being.

24:10We should be growing in grace, and growing in knowledge, but if we do sin, if we do make a mistake, We have an advocate with the Father, Jesus Christ, the righteous.

24:22He is advocating for us.

24:24It's like you're in a court of law, and we're found guilty.

24:28We have this defense advocate.

24:32Ensuring that we do not incur the death penalty, though deserved.

24:38And then he says this in verse 2.

24:41And he, that is Christ, is the propitiation.

24:45For our sins.

24:46This, this is in fact what we will be observing, celebrating, highlighting in 59 days.

24:53That he is our propitiation now.

24:55Do we just read this generically?

24:57That he's the propitiation for our sins and not only ours but the whole world, the sins of the whole world.

25:03And just completely ditch the Hebrew Bible.

25:06Or is this a story with a continuous thread line?

25:10That he is the propitiation for our, that is the house of Israel.

25:16That Christ came specifically on earth, to redeem the house of Jacob.

25:22We are the house of Jacob.

25:25Or we were grafted into the house of Jacob.

25:28It's one household, and he is the propitiation for our sins.

25:33But there's a purpose, there's an intention.

25:36It's not just so that we can be superior, we're better than everybody else, it's that we are holy.

25:42And being put to holy use.

25:45And so through the house of Israel, the whole world will have access to salvation.

25:51So, he is the propitiation for the sins of the whole world, but there's an order.

25:57There's an order.

26:01Ephesians 3 Which Ephesians would have been one of the households, one of the, the, the churches, the, the congregations, the areas.

26:12That John would be writing to.

26:15And the apostle Paul makes it clear to the Ephesian brethren that they are grafted in to the household of faith.

26:23And that together with the Jews, they are one household.

26:28 And here in Ephesians 3, And verse 9 Just to cut in, we've we've studied Ephesians already.

26:38 In the line upon line study.

26:39 But here in verse 9, and to make all men see, this is something that everyone needs to see, what is the fellowship of the mystery.

26:50 There's a fellowship of the mystery that Ephesians came to understand, which they then needed to fully embrace this fellowship of the mystery, which from the beginning of the world, Has been hid in God.

27:04 We have to have this historical view, this understanding to to take this from the beginning, that this fellowship of the mystery is something that's been hidden.

27:13 But it's going to be exposed to the whole world.

27:15 And through this fellowship of the mystery, the whole world will have access to salvation.

27:20 To make all men see, this is the church's duty.

27:23 To make all men see what is the fellowship of the mystery, which from the beginning of the world, has been hid in God, who created all things in Jesus Christ.

27:35 So let's explore this, brethren.

27:40 This historical lens that we must have from the beginning.

27:44 And, and similar to this, this interview with Tucker Carlson, where Putin was able to shift to this historical lens, and basically say we have every right to fight.

27:56 And now Americans have to ask themselves, Should we send our sons and daughters to be slaughtered?

28:02 Is this our conflict?

28:05 Whereas I think from the Russian perspective and and the propaganda that will follow that interview, I think they they have a high morale to say we have to fight for what's ours because of this framing of history.

28:18 And again, if, if, Tucker Carlson were a historian, if he could have gone back even a couple of centuries before the 9th century, to say, well, well, to be fair to Tucker, he was in the Kremlin, and, and journalists just disappear if they get on the wrong side of of, of Putin.

28:35 But, but this view, this, this understanding, history matters.

28:39 And to to fully understand something, we have to take it from the beginning.

28:44 So let's go to 3rd John.

28:46 Let's go to 3rd John to see the conflict with which these epistles were born.

28:52 And how conflict is actually good for the church.

28:55 There are many, many blessings we have as a result of the church's contradiction.

29:01 To the evil around us.

29:04 3rd, John, let's go to verse 9.

29:06 Let's see, what, what is, what where's the conflict here?

29:11 3 John 9.

29:13 I wrote unto the church.

29:15 But diotrophies, who loves to have the preeminence among them, receives us not.

29:23 So there's definite conflict here.

29:25 And imagine this, the apostle John is writing to the church, and there's an individual who is intercepting this, and not allowing John to communicate with the brethren.

29:36Wherefore, John says, if I come, if I make it there, I will remember his deeds, which he does, praying against us with malicious words.

29:48So brethren, we're in good company.

29:50We we shouldn't be overly concerned if there are people who prayed against us with malicious words.

29:57It's par for the course.

29:59But, but John says, I will remember.

30:02His deeds.

30:04Which he does, praying against us with malicious words and not content therewith.

30:10Neither does he himself receive the brethren.

30:14And forbids them that wood.

30:16And cast them out of the church.

30:19Well, ain't this something?

30:21What we're seeing here is not only a conflict with faithful brethren.

30:27But the conflict is within the confines of the church.

30:31It's, it's, it's within the confines of the household.

30:37So this conflict, where we have to resolve it with through a historical lens, it's actually conflict within the household.

30:49Notice what John says in verse 11.

30:52In the view of this conflict in the household, we're not talking about the church and then the the outside world, the Roman Empire.

31:00No, we're talking about the church, the household.

31:03Beloved, follow not not that, which is evil.

31:10Within the context of the household, there is evil.

31:15So there's the Ephesians.

31:17And then there's the diotrophesians.

31:21See what I did there?

31:23Don't follow the Diotrophesians.

31:26Beloved, follow not that which is evil.

31:30Don't be confused.

31:33Follow that which is good.

31:35Now, if you're not clear about that which is evil and that which is good, and you're seeing this leader putting faithful brethren out, He that does good is of God.

31:46But he that does evil has not seen.

31:49Christ says you shall know them by their fruit.

31:54This is a conflict that John was very concerned about, and it's also a very doctrinal conflict, where at this time we see Gnosticism creeping into the church.

32:06We see Greek philosophers creeping into the church, the church that was once completely Hebraic.

32:14Now we have the Greeks coming in, bringing their philosophy, and and with the Greeks, there was a very strong.

32:21Understanding belief.

32:24That the spiritual world is perfect.

32:29The spiritual world is pure.

32:32And in contradiction to that, the physical world is purely evil.

32:37And so anything that is physical is evil.

32:40And so as these philosophers come into the church, the notion That God would become physical man was blasphemous.

32:49They couldn't understand that.

32:51So the way they got around this was simply to say, Christ didn't actually become flesh.

32:57That he had an appearance that people might have believed he was flesh, but he wasn't.

33:02He's spirit, and spirit is good.

33:04And so this notion then that the flesh is evil, it's bad.

33:10And so therefore, the Greeks could do anything.

33:14You, you could sin in the flesh, it didn't matter.

33:17What really mattered was the spirit world, and this was creeping into the church.

33:20And nootrophes was one of these gnostics.

33:26We're told And we, we actually saw in our study in Ezekiel, there were false prophets.

33:33And Christ tells us That there'll be false prophets, false teachers before he returns.

33:39So, just as this gnosticism was creeping into and destroying the church, and dividing the church, we can expect the same thing before Christ returns.

33:50And in fact, We see this, Very demonic belief system comes under the name Islam, spreading all over the world, now has 2 billion adherents, and growing.

34:04And certainly in the 7th century, the entire church in the Middle East was subject to persecution from this belief system.

34:13Which borrows from all the pagan cultures of the day.

34:18Including Jewish folklore and, and orthodox Christian legends.

34:23And there's some, there's some honest scholars now who have the courage to examine the Quran and show that these stories in the Quran, They're actually fables.

34:34That have been plagiarized.

34:36This this this holy book that existed before all creation.

34:40In fact, there was a, an ISIS terrorist in prison.

34:46Who got hold of the book, The Romance of Alexander the Great.

34:52And he read it while he was in prison, and he was stunned.

34:57In in the Quran, do do do do door el corne.

35:03Is Alexander the Great.

35:05And he is praised in the Koran.

35:08As a prophet of God.

35:10This sodomite, filthy warrior who thought he was a god.

35:16And in the day, he was worshiped like a god.

35:18Well, Muhammed, as a merchant traveling around, he hears these stories, and the high regard that Alexander the Great was held in.

35:25And so, Alexander the Great is a prophet in the Koran, a prophet of God.

35:29And so this ISIS terrorist is in prison, and he got hold of the romance of Alexander the Great, and saw the story in there.

35:37And how they believed that Alexander went to the end of the earth to find out where the sun sets, and found that the sun set in a pool of muddy water, and that exact fable is in the Koran.

35:49And he was just, he, he's renounced his faith.

35:52And not only that there's the seven sleepers, there's all these fables, that as a merchant, going to the marketplaces, you would hear these these fables, and then they end they they're plagiarized and put in the Quran.

36:04But it is based and and one of the things in the Koran, is that Christ did not become flesh.

36:10And that he was not, oh sorry, that he was not crucified.

36:14That they thought they crucified, but, but they thought they crucified him, but they didn't.

36:18This is spreading all over the earth.

36:21And our faith in a crucified Jesus is going to come under attack.

36:26And it's born of Gnosticism.

36:28He was influenced by the Gnostics of the day.

36:31We'll see in this these epistles, this this conflict between truth and lies.

36:38This conflict between light and darkness, between love and hate.

36:42Let's go to First John.

36:43Let's look at the opening of this, these epistles.

36:46First John chapter one.

36:54First, John Chapter one.

36:59Verse one.

37:01That which was from the beginning.

37:04That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.

37:17This is not an English sentence.

37:20In English, this is not making any sense.

37:24If you look at the new English translation.

37:28They actually translate this verse by pulling the verb that is in verse 3 up front.

37:36So they say, so you'll see in verse 3 here, that which we have seen and heard, declare we unto you.

37:42There's the verb, the declaration.

37:44This this is what they're doing.

37:45So, they say in the New English translation, we proclaim unto you.

37:50That which was from the beginning, which we have heard, which we have now it's making sense.

37:55But in Greek, Word order doesn't matter.

38:00It doesn't change the meaning of the sentence.

38:04What it does is it creates emphasis.

38:07So by pushing the verb down to chapter 3, John is making clear that that which is from the beginning, this is what we have to get our head around.

38:18That this is, this is phenomenal.

38:20This is earth shattering.

38:23That that which was from, it's it's almost like we proclaim unto you, that which was from the beginning.

38:29That's what he wants to emphasize.

38:31That which was from the beginning.

38:34Which we have heard, which means not everybody heard this.

38:39 Which we have seen, which Diotrophes has not seen.  
38:44 So, pound for pound, we outrank him.  
38:48 You're seeing him as a leader?  
38:49 He wasn't there.  
38:51 We were with him.  
38:53 That which was from the beginning.  
38:55 Which, which we have heard.  
38:58 Which we have seen with our eyes.  
39:01 And then he, he seems like he's repeating himself here, which we have looked upon.  
39:06 But this this this verb here, looked upon, is really what we perceived.  
39:11 So it's one thing to see with your eyes, it's another thing to understand.  
39:16 So that which was from the beginning, we came to understand.  
39:22 He says, And our hands have handled.  
39:27 We, we actually, we shook hands with him, we hugged him, we were with him.  
39:32 Of the word of life.  
39:35 This this life force.  
39:39 Came into the earth.  
39:41 This eternal life came into the earth.  
39:43 It's like, you know, if you think today of what we're seeing in the In America, the southern border wide open.  
39:51 And it's being invaded.  
39:54 And the American Empire is going to collapse, because enemy combatants are now on the inside.  
40:02 So, this kingdom from heaven has invaded the kingdom of Satan.  
40:08 An eternal life is now in the earth, to overthrow the kingdoms of this world.  
40:14 The word of life was here.  
40:16 And then parenthetically, in verse 2, he says, for the life was manifested.  
40:23 And we've seen it.  
40:25 And bear witness.  
40:28 And show unto you that eternal life.  
40:31 So there's us.  
40:33 And there's you.  
40:35 And there's us in contradistinction to them.  
40:41 So there's us and them and there's you.  
40:43 Who are you gonna take care seriously, us or them?  
40:47 We saw him We heard him.  
40:51 We handled him, we perceived who he was.  
40:55 The word of life.  
40:57 And that's what we're showing unto you.  
40:59 That eternal life, which was with the Father.  
41:04 And was manifested unto us.  
41:08 That, which we have seen and heard, that's what we're declaring unto you.  
41:14 And this is for us reading this.

41:16 Yes, the declaration is important, but the content of the declaration is what he's really emphasizing.

41:24 And this is Christ.

41:27 So why is he doing this?

41:30 There's this conflict.

41:32 And he's making sure he's declaring the unto us.

41:35 Why?

41:36 That you also may have fellowship with us.

41:41 So we have a fellowship.

41:43 You're in jeopardy.

41:45 So I'm writing to you so that you can have fellowship with us, and truly, our fellowship, truly.

41:53 There's there's the, the theatric, the the theatrics of diotrophies.

42:00 I'm telling you truly our fellowship.

42:02 is with the father.

42:04 And with his son.

42:06 Jesus Christ.

42:08 And these things right we unto you, that your joy may be full.

42:13 Hold your place here, and look at John 15.

42:18 John 15.

42:22 So, full joy.

42:24 is in jeopardy.

42:26 So there's joy But it's not yet full joy, or we could say it's not yet completed joy, and therefore, this joy is in jeopardy.

42:35 So, John is writing urgently to make sure that the joy is fulfilled.

42:41 This same John in chapter 15, verse 11, hears this from Christ.

42:47 These things have I spoken unto you, that my joy might remain in you and that your joy might be full.

42:55 Coming down to the word.

42:58 The word that God spoke, he spoke to them that their joy might be full.

43:05 The words that John is now writing, he's writing to the brethren, so that their joy might be.

43:12 Satan is always working to intercept and interrupt this joy.

43:16 He doesn't want the joy to be completed.

43:19 He wants it to be aborted.

43:23 Verse 5 of 1 John 1.

43:26 This then Is the message.

43:30 which we have heard of him, and declare unto you.

43:34 That God is light.

43:38 And in him is no darkness at all.

43:41 Remember, this is written, born of conflict.

43:46 So there are people who are in conflict with John, who are seducing the brethren, and John is saying, God is light.

43:54 So let's go from the beginning.

43:56 If you understand from the if you have a historical lens, then the behavior you're seeing in these leaders is not from the beginning.

44:05 And it's not from God, and you should not be seduced by them.

44:08 God is light.

44:10 And in him is no darkness at all.

44:12 You cannot have darkness and claim to be in God.

44:17 Listen to this now.

44:19 Again, it's the word.

44:20 Christ said, I'm speaking these words unto you, so that my joy might be in you and your joy might be full.

44:28 John says, I'm writing to you, so that your joy may be full.

44:31 So there's a clear relationship between the word of God and our joy.

44:39 Here in verse 6, John says, if we say, It's coming down to words.

44:46 So the the Diotrophesians are saying.

44:51 They're speaking, they're saying things.

44:55 Christ says you shall know them by their fruits.

44:57 Don't listen to the rhetoric.

44:58 Look at the fruit.

45:00 If we say, that means there are some that are saying.

45:03 That we have fellowship with him.

45:05 OK, you're saying you have fellowship with him, and yet you're putting the faithful brethren out of the church?

45:10 You're walking in darkness.

45:12 If we say we have fellowship with him and walk in darkness, we lie.

45:17 And do not the truth.

45:19 Judge them by their fruits.

45:22 But if we walk in the light, And he is in the light, we have fellowship, one with another.

45:30 Why, why would we be putting faithful brethren out of the out of the the church?

45:35 If we're walking in truth.

45:38 We would have fellowship one with another.

45:41 And the blood of Jesus Christ, His Son, cleanses us from all sin.

45:47 If we say we have no sin, We deceive ourselves.

45:52 If we have leaders who are positioning themselves as holy and righteous and without sin.

45:58 Don't take this, this is not real.

46:00 This is fake.

46:02 We deceive ourselves and the truth is not in us.

46:04 So again, we're seeing this conflict between light and darkness.

46:09 Between truth and falsehood.

46:13 Between love and hate.

46:16 He says, If we confess our sins, He's faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

46:27 So, so we might fall down, it's not the end.

46:30 We have an advocate.

46:31 In fact, my wife and I are learning to roller skate.

46:34 We shared that with some of you, and we go to this roller skating rink.  
46:39 It's amazing to see the kids.  
46:41 They are just going around so fast and collapsing.  
46:45 It's like it's when I see them fall, I'm shocked, and they just get up again and keep going.  
46:50 No, no problem at all.  
46:52 And I think, you know, as children we're going to fall.  
46:56 But we should be getting back up.  
46:58 And we should be getting better.  
47:00 Those same kids, I was gonna say next year, maybe next week when we see them, they won't be falling like that anymore.  
47:06 That's behind them.  
47:08 And so our, our, our past sins should be behind us, we should be growing.  
47:13 And the only way we can grow is if we confess our sins.  
47:17 We can't be fronting.  
47:19 Look at me, I'm, I'm just so righteous.  
47:21 Follow me because I'm so righteous.  
47:23 This is what Diotrophes is really saying.  
47:26 But no, we're all sinners.  
47:28 We all need the sacrifice of Christ.  
47:30 We need his blood.  
47:32 If we confess our sins, he's faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.  
47:40 If we say, if we say, if we say there's there's talk, there's words, it's a conflict of words.  
47:46 It's a conflict of doctrine.  
47:48 And John is saying the doctrine that we teach is from the beginning.  
47:54 If we say that we have not sinned, we make him a liar.  
47:59 And his word is not in us.  
48:00 He's calling them out.  
48:03 No.  
48:04 When he opened To say We, we, we have heard, we have seen, we have touched.  
48:13 Who's the we?  
48:15 The apostles are all dead, except for him.  
48:19 So yes, there's an apostolic authority that he has, that Diotrophes doesn't have, but he's writing to the brethren saying, we, we, we.  
48:26 Who who who's the we?  
48:29 Let's go to 1 Corinthians 15.  
48:36 Our fellowship, we have fellowship with one another.  
48:49 The apostles were not the only ones.  
48:54 To handle the Christ, to see the Christ, to hear the Christ.  
48:59 1 Corinthians 15, you know, Paul was not one of the original apostles.  
49:06 So who else saw him?  
49:07 Verse 41 Corinthians 15:4.  
49:10 And that he was buried.  
49:13 And that he rose again the 3rd day according to the scriptures.

49:17 We reject any teaching that claims that Christ was not crucified.  
49:22 That the crucifixion, the burial, and the resurrection of Christ, our entire faith stands on this.  
49:31 And all of this was done according to the scriptures.  
49:35 You know, you don't have Muhammad or any Muslim.  
49:38 Speaking of Muhammad's knowledge of Ezekiel.  
49:41 Ezekiel is just one of those difficult profits that you don't talk about at the marketplace.  
49:47 You don't go to the marketplace and talk about Leviticus.  
49:50 And so we don't find Ezekiel and Leviticus in the Koran.  
49:53 What we find are the the fables.  
49:56 Easy stuff.  
49:58 Noah, Daniel, Joseph, and we don't even get full stories, we just get snippets.  
50:04 If, if you don't have a Bible, if you're not knowledgeable about the Bible, the crime's not gonna help you.  
50:09 And yet this book, Sweeping the world, And it's a political system that will put you to death.  
50:17 Let's let's see what's happening in to Christians in Nigeria.  
50:20 Let's see what's happening to Christians in India.  
50:23 Wherever Islam takes hold, what happens to Christians who believe in the death, burial, and resurrection of Christ?  
50:29 Yeah, the Quran is just this made up.  
50:32 Nonsensical book based on fables, enforced by the sword.  
50:38 But here, he was buried, he rose again the 3rd day, according to the scriptures.  
50:44 From the beginning.  
50:47 And that he was seen of Cephas, then of the 12 disciples.  
50:53 After that, he was seen above 500 brethren at once.  
50:58 This is real.  
51:00 There are eyewitnesses.  
51:02 Mohammed rides on a flying horse to heaven.  
51:05 Nobody saw it.  
51:07 When he claims that he came back, then his wife said he was there all night.  
51:11 But everybody believes one witness.  
51:14 Over 500 witnesses.  
51:16 One person says Christ was not buried.  
51:19 They didn't kill him.  
51:20 He wasn't resurrected.  
51:21 Why?  
51:21 Cause I say so.  
51:23 And what gives you that authority?  
51:24 Oh, cause I went to heaven and came back.  
51:26 Well, who saw you do that?  
51:27 Nobody.  
51:30 Over 500 witnesses.  
51:33 At once, of whom the greater part remain unto this present.

51:39 You want to dispute this?  
51:41 Over 5, close to 500 brethren continue to live, who can attest to this.  
51:47 Some have fallen asleep.  
51:49 After that, he was seen of James, then of all the apostles.  
51:55 After his resurrection.  
51:56 And last of all, he was seen of me also, as one born out.  
52:03 Of due time.  
52:05 So They handled him.  
52:08 They, they understood who he was.  
52:11 God come to earth.  
52:14 On a mission.  
52:17 Let's go now to John.  
52:20 The Gospel of John, chapter one.  
52:24 Because John is very clear about the beginning.  
52:30 And and he wants us to understand or have this viewpoint, this see, see the world through this lens, and certainly see this conflict with diotrophies, and those following diotrophies through the lens of history.  
52:45 From the beginning.  
52:48 John I And verse one.  
52:52 In the beginning was the word.  
52:56 Certainly here he's pointing back to Genesis one.  
53:00 That in the beginning, at the beginning of creation, Preceding the creation, preceding the whole universe, was the word.  
53:10 And the word was with God.  
53:13 And the word was God.  
53:16 This is the beginning.  
53:18 In fact, this precedes the beginning.  
53:22 The same was in the beginning with God.  
53:25 He's really emphasizing this.  
53:29 All things were made by him, and without him was not anything made that was made.  
53:37 In him was life.  
53:40 This is what is blowing, you know, decades later, John is writing to these these brethren, and he's still blown away.  
53:47 Eternal life, the Creator himself, came into the earth.  
53:52 And and we were with him.  
53:54 We saw him, we heard him.  
53:57 We perceived who he was.  
53:59 We handled him.  
54:01 And we know that eternal life is now in the earth.  
54:05 In him was life, and the life was the light of men.  
54:10 John is making, there's a difference between light and darkness.  
54:13 And then God is light and in him is no darkness at all.  
54:17 So when you see darkness and somebody's claiming to speak for God, and you see darkness, this is not from God.

54:24 And this is from the beginning.  
54:27 The light shines in darkness.  
54:31 And the darkness is unable to overcome it.  
54:35 Dropping down to verse 14.  
54:39 And really this is a blow to the Gnostics.  
54:42 To go back to the beginning.  
54:45 The word was made flesh.  
54:50 So, You try speaking this to the Greeks.  
54:55 They could never comprehend this.  
54:58 That God was made flesh.  
55:00 Flesh is evil.  
55:03 And so they have to modify the Christian doctrine to accommodate their philosophical sensibilities.  
55:11 The word was made flesh.  
55:13 And dwelt among us.  
55:16 And we beheld his, this is what he's writing to the brethren.  
55:19 From the beginning.  
55:21 We beheld his glory.  
55:23 The glory, as of the only begotten of the Father, full of grace and truth.  
55:35 This being.  
55:37 That we fellowshiped with.  
55:39 We perceived Created And came to earth.  
55:45 So in the beginning, let's just quickly go to Genesis one to see the account of the beginning.  
55:50 In fact, done very clearly by opening his gospel.  
55:54 In the beginning, is pointing to Genesis one.  
56:00 And John's whole writing, so we have John.  
56:03 We have his 3 epistles, we have Revelation.  
56:08 This man, this apostle is coming at this from a very high spiritual perspective.  
56:15 We have the gospel according to Luke, Mark, Matthew, very important accounts.  
56:23 But John comes at it, great, that's great you've got that.  
56:27 Let me give you the spiritual insight.  
56:30 Of understanding who this man was.  
56:32 And so he points back to the beginning here in Genesis 1 and verse one, in the beginning, God, which we now understand is the word.  
56:41 Because nothing was made that was made.  
56:44 But the word made it.  
56:47 So he's pointing us back.  
56:48 In the beginning, God created the heavens and the earth.  
56:50 In verse 26, The same God said, Let us make man in our image.  
56:58 After our likeness.  
57:01 This is the beginning.  
57:02 This is the the from the beginning perspective.  
57:05 God was building something in man that reflected himself.

57:10 God, that the relationship with with this covenantal relationship that God was creating in man reflected his own relationship.

57:19 And he was building it in man.

57:23 From the beginning, there was an intent from the beginning after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, over every creeping thing that creeps upon the earth.

57:34 Verse 27, and so God created man in his own image, and the image of God created he him.

57:41 Male and female created he them.

57:45 From the beginning.

57:46 Is it any wonder that Satan is now attacking us?

57:51 That the postmodernists are trying to destroy marriage and family.

57:54 They're trying to destroy our understanding of sex and gender.

57:58 We have to go from the That from the beginning, God, God declared the end from the beginning.

58:07 This is a god that doesn't change his mind, he doesn't change his plan.

58:11 From the beginning, he says, my counsel will stand.

58:14 So there was an intent from the beginning that God is carrying through, and we have to constantly go back to that chapter 2 of Genesis verse 3, God blessed the 7th day.

58:24 The Sabbath is from the beginning, and he, he intended to fellowship with man.

58:28 Man was made on the 6th day, and God blessed the 7th day.

58:32 From the beginning.

58:34 There was an intent that God had with man.

58:36 And he sanctified it, because that in it he rested from all his work which God created.

58:41 Chapter 3.

58:43 And verse one.

58:45 Now, the serpent was more subtle than any beast of the field which the Lord God had made, and he said unto the woman, yes, has God said.

58:56 He's attacking the word of God from the beginning.

58:59 This is a conflict that goes back to the beginning.

59:02 As God said, you shall not eat of every tree of the garden, and then verse 15.

59:08 As God hands down his judgment now of this unfortunate consequence, he says, I will put enmity between you and the woman.

59:17 And between your seed and her seed, this is from the beginning.

59:20 This conflict is from the beginning.

59:23 It shall bruise your head and you shall bruise his heel.

59:27 This conflict is from the beginning, and the salvation embedded in this conflict is from the beginning.

59:35 And this is the view that we have to have conflict should not surprise us.

59:40 Nor should it overwhelm us.

59:42 God is light, In him is no darkness at all.

59:46 God is truth in him is no falsehood.

59:50 We walk in truth.

59:52 Let's go back now with this from the beginning lens, this historical lens.

59:58Let's go back to first John.

1:00:02First John one.

1:00:12And let's go to verse 6.

1:00:16If we say, if Diotrophes is telling you that he has fellowship with him while he's walking in darkness, he's a liar.

1:00:26If we say that we have fellowship with him and walk in darkness, we lie, and we do not the truth.

1:00:32This is a conflict that goes back to the beginning, this deception, this seduction, goes back to the garden.

1:00:37But if we walk in the light, as he is in the light, we have fellowship one with another.

1:00:43And the blood of Jesus Christ the Son cleanses us from all sin.

1:00:47Let's just drop down now to chapter 2.

1:00:53In verse 6.

1:00:56Again, this is born of conflict.

1:00:58The brethren are being seduced.

1:01:01Very impressive leaders are saying very impressive things, and brethren are getting swept away.

1:01:06So John is interceding.

1:01:09And it says here in chapter 2, verse 6, he that says.

1:01:15Insert the diotrophesians.

1:01:18He that says he abides in him, ought himself also to walk.

1:01:24Even as he walked, Verse 26.

1:01:28These things I'm, I'm writing to you because of the conflict.

1:01:34These things have I written unto you concerning them that seduce you.

1:01:41This is from the beginning.

1:01:42This should not surprise us.

1:01:45God even tells us before he returns, brother shall betray brother.

1:01:50So this this conflict in the household, seduction in the household.

1:01:55It's not me.

1:01:56It's, it's to be expected that that there will be false teachers, that there'll be false prophets.

1:02:01God told us this would be the case.

1:02:05go to John 15.

1:02:10John 15.

1:02:18When John is speaking of the world.

1:02:23We can, you know, modern context when we're reading it, we just think of the world in general.

1:02:29In the context of the epistles of John, There's a separation between the diotrophesians.

1:02:36And the Ephesians.

1:02:38And the Dotrophesians, this is the world.

1:02:42This is the these are the people who are attacking the faithful brethren.

1:02:45And so they represent the world.

1:02:47John 15.

1:02:49In verse 6.

1:02:51If a man abide not in me, he becomes part of the world.

1:02:58 So he started out as part of the household, but if he doesn't abide, then he becomes part of the world.

1:03:05 If a man abide not in me, he is cast forth as a branch and is withered.

1:03:13 We may not realize it.

1:03:15 He might look impressive.

1:03:18 But he's withering.

1:03:20 And as he withers, Satan is slithering.

1:03:23 He withers Satan's slithers.

1:03:25 Satan's coming in and taking over, and we have to discern.

1:03:29 Is he walking in light?

1:03:31 He can't be walking in darkness and claim he's in the light.

1:03:35 So It's just, it's just a, how should I say this?

1:03:40 Through the through the right lens, it's impossible for them to get away.

1:03:46 They can say all the right words, and it's hollow.

1:03:50 As as they're saying the words, you realize there's there's not, there's something off.

1:03:55 And then you come to realize they're living in.

1:03:59 And they're cut off from the spirit.

1:04:01 So they're saying words, but there's no life force.

1:04:03 There's no eternal life force in their words, because they're cut off.

1:04:08 So you can start out.

1:04:11 But if he doesn't abide, Like Judas, he's cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burned.

1:04:23 It's not pleasant, brethren, but this is the word of God.

1:04:27 That you can have in the household, branches that are broken off to be burned.

1:04:32 I don't enjoy saying this.

1:04:34 But it's, it's reality.

1:04:37 Verse 17.

1:04:39 He says, these things, I command you.

1:04:45 With with all the force of command.

1:04:48 That you love one another.

1:04:50 We're having a very interesting conversation before our services today, talking about family.

1:04:56 And talking about some of the challenges we have.

1:05:00 As a congregation.

1:05:02 As all the progress that we've made, we still acknowledge we're we're human, and any congregation, there's there's differences.

1:05:08 We're we're coming from different family experiences, different cultures, different backgrounds, and, and we don't necessarily have the, the long tail of history, personal history with each other.

1:05:21 Here locally, we've a lot of us have spent a lot of time together.

1:05:25 But if somebody walks in off the street, they don't have that that content.

1:05:29 Whereas our physical families who were born into these families, people know us, it's easier, but even in physical families there's conflict.

1:05:38 Like God understands.

1:05:40The the main challenge and the main weakness we will have.  
1:05:45And so he commands us.  
1:05:47I don't, he's basically saying.  
1:05:49Get over yourself.  
1:05:51And don't use your background.  
1:05:54You know, your experiences, don't use anything as an excuse.  
1:05:58The command is to love one another.  
1:06:01These things, I command you.  
1:06:02This, this is sort of the Achilles heel.  
1:06:04If Satan's going to get the upper hand with us, here it is.  
1:06:08And if a leader has the ability to force faithful brethren out and cut them off and separate them from from the apostles.  
1:06:17And you're gonna follow them?  
1:06:19The only reason that that would be true is you don't have love.  
1:06:24If you have true agape, you would be alarmed by this, and you would see straight through.  
1:06:30These things I command you, that you love one another.  
1:06:34If the world hates you, You know that it hated me before it hated you.  
1:06:41And it was really the Jews.  
1:06:43Of Jesus' day, the scribes in the Pharisees.  
1:06:48Sadducees, these are the ones that hated him.  
1:06:51So just because you're Jewish doesn't mean you're not part of the world.  
1:06:55And we need to understand that, that within the household, and I speak broadly, Within the house of Israel, is the world.  
1:07:05We can't just think of the house of Israel, that's not the world.  
1:07:07The world is Gentiles.  
1:07:09No, within the house of Israel, if one is cut off and is withering, they are part of the world.  
1:07:17Within the house of Israel, if one is attached and flourishing through the Holy Spirit, that's part of the body of.  
1:07:24And we have to discern.  
1:07:26Back to First John.  
1:07:341 John 3, There are seducers.  
1:07:48In the household of Israel.  
1:07:51We Christ even told us there would be.  
1:07:54He says you'll you'll discern, you'll know them by their fruit.  
1:07:581 John 3 and verse 11, For this is the message that you heard from the beginning.  
1:08:05Let's, you know, I was in high school.  
1:08:08Well, first I was out of high school.  
1:08:11I was a house house a high school dropout.  
1:08:14I was out for a couple of years and got banged around a bit and realized this isn't working.  
1:08:19I better go back to school.  
1:08:20I went back to school.

1:08:22And I ended up in the same grade as my little sister.  
1:08:26And I had a math teacher who was very supportive.  
1:08:30And he really enjoyed the fact that I was interested.  
1:08:32I, I wanted to do well.  
1:08:34And I was struggling with, it must be calculus, or maybe it was algebra, but it was one of these higher maths.  
1:08:41And I was struggling to understand.  
1:08:43And he would always say to me, Adrian, Go back to first principle And it would take me back, so it would take me back to the beginning of the chapter and identify for me the first principle.  
1:08:55And then we would work through the chapter, realizing the first principles never go away.  
1:08:59And now we're getting into more complex area, but it's based on the first principle.  
1:09:05And this is our, this must be our view of from the beginning.  
1:09:08All the first principles are in the beginning.  
1:09:12And from the beginning, we're told to love one another.  
1:09:16So no matter how complex, no matter how challenging the situation is we face, let's go back to first principle.  
1:09:23And make sure that we love one another.  
1:09:25For this is the message that you heard from the beginning.  
1:09:29That we should love one another.  
1:09:32So if you go back to first principles, diotrophies is a joke.  
1:09:36How do you take this guy seriously?  
1:09:38Go back to first principle.  
1:09:40Verse 12.  
1:09:43Love one another.  
1:09:44This is the message from the beginning, not like Kane.  
1:09:48Who was of that wicked one, we're going back to the beginning.  
1:09:53There's a conflict that began in Eden.  
1:09:56And Kane is following that wicked one, and slew his brother.  
1:10:01And why did he slay him?  
1:10:03Because his own works were evil.  
1:10:05Can somebody spell diotrophy.  
1:10:08Why, why is he putting the brethren out of the church?  
1:10:11Because they're exposing him.  
1:10:12And his own works are evil.  
1:10:15And his brothers righteous.  
1:10:18Verse 13.  
1:10:19Marvel not, my brethren, if the world hates you.  
1:10:23Now, again, we can just kind of come here and read world and just think, oh, the broader gentile secular world.  
1:10:32In context, we're talking about diotrophies.  
1:10:36In context we're talking about within the household of Israel.  
1:10:40There are There's the body of Christ in the household of Israel, and there's the world.

1:10:46The body of Satan.  
1:10:48In the household of Israel.  
1:10:51And and there's this conflict or this contrast between light.  
1:10:56And Darkmouth.  
1:10:58Between truth and error.  
1:11:01And there are those who are walking in the light and walking in truth.  
1:11:04And those that lie and are pretending.  
1:11:07To be walking in the light and in the truth, in the household.  
1:11:11Marvel not my brethren, if in the household.  
1:11:15The world hate you, Brother will betray brother, and they'll hate one another.  
1:11:19We know that we Within the household.  
1:11:23We know that we have passed from death unto life.  
1:11:26Why?  
1:11:27Because we love the brethren.  
1:11:30Don't let diotrophies.  
1:11:33This is what we're looking for.  
1:11:34Who is faithful to the command to love one another?  
1:11:38That's what we're looking for.  
1:11:39Go back to first principles.  
1:11:41All of the fancy rhetoric.  
1:11:43The fancy dress, the authoritative commands, all of that means nothing.  
1:11:49If we don't go back to first principles.  
1:11:52And obey the command To love one another.  
1:11:56We know we've passed from death unto life.  
1:11:58This is this, this eternal life force came into the earth.  
1:12:03And we understood who he was.  
1:12:05And he commanded us to love one another.  
1:12:08And we're obeying that, and we know now that we've passed from death unto life.  
1:12:12Why?  
1:12:13Because we love the breath.  
1:12:1559 days.  
1:12:18To this profound ceremony.  
1:12:22And we have to ask ourselves, do we love the brethren?  
1:12:28Or are we caught up in pettiness?  
1:12:32Do we despise the household of God?  
1:12:35Do we hate brethren?  
1:12:38And then we take Passover.  
1:12:41I'm not endorsing the movie Groundhog Day.  
1:12:43I watched it decades ago.  
1:12:45I don't remember what it's even about, except for one thing, Bill Murray, kept on having the same day.  
1:12:51Every day he would get up, and he, he kept seeing the same day, I guess he was the groundhog seeing his shadow, whatever it is, but he's just repeating the same experience over and over.

1:13:00And I think there was some lesson he had to learn before he could be released from Groundhog Day.

1:13:06Well, my question is, do you have a groundhog Passover?

1:13:10Is it a groundhog Passover?

1:13:14Where every Passover, you're living in the darkness of your own shadow.

1:13:18Of hate and despising brethren, and then you will still take the Passover?

1:13:23And then you'll repeat it again next year.

1:13:27Or is there a sense of alarm?

1:13:2859 days and counting.

1:13:31I'd better clean myself up.

1:13:33Because I want to walk in the light and not in the darkness.

1:13:37And so I'm going back to first principles, to love one another.

1:13:41We know that we've passed, not everybody has, but we know that we've passed from death unto life.

1:13:46Why?

1:13:47Because we love the brethren.

1:13:49He that loves not his brother abides in death.

1:13:54There's life and there's death.

1:13:57There's light, and there's darkness.

1:14:00There's truth, and there's lies.

1:14:04There's no in between.

1:14:06There's not, well, you know, there's life.

1:14:09And then there's death.

1:14:12And then there's this kind of mixture of life and death in the middle.

1:14:15No such concepts.

1:14:17But we know we've passed from death unto life.

1:14:20Why?

1:14:20We love the brethren.

1:14:23He that loves not his brother, like Cain, abides in death.

1:14:30Whosoever hates his brother?

1:14:33Read diotrophies.

1:14:36is a murderer.

1:14:38How can you follow this man?

1:14:40Why is there even a question?

1:14:43You're following a murderer.

1:14:45And you know that no murderer has eternal life.

1:14:48It must be so hard to go back to services the following week after receiving this letter.

1:14:53And see these Diotrophessian elders preaching.

1:14:57And you realize these are murderers.

1:15:00And in fact, they're probably preaching and preaching against the brethren, and praying against John.

1:15:04And you're sitting there thinking, this is a murderer.

1:15:08These people abide in death.

1:15:11Hereby perceive we, the love of God.

1:15:16Because he laid down his life for us.

1:15:20This is, we, we perceived him, we understood who who who he was when he was on earth and who he is now.

1:15:28And and he came to Earth, and he laid down his life for, this is, this is who we follow.

1:15:34He laid down his life for us.

1:15:36So we ought to lay down our lives for the present.

1:15:41This is what we're looking for.

1:15:43Certainly in our leaders, in our examples.

1:15:46Are they willing to lay down their life for the brethren, or are they hating the brethren, and trying to get you to hate the brethren?

1:15:53And, and praying against the apostles.

1:15:57Chapter 4 verse 1.

1:15:59Beloved.

1:16:00You can even feel the the incredible love, even though he's he's not with them, you can feel the incredible love he has for them.

1:16:08Beloved Believe not every spirit.

1:16:14Test the spirits.

1:16:15That's our responsibility.

1:16:18Don't don't tell us that we don't have the right to test every spirit.

1:16:21We're we're commanded to do this.

1:16:24Try the spirits.

1:16:25Whether they are of God If we say, if we say, if we say, That's talk.

1:16:36What about the fruit?

1:16:39Try the spirits whether they are of God.

1:16:41Why?

1:16:42Because many false prophets, many false teachers are gone out into the world.

1:16:49The world.

1:16:50They came from the household of faith, they've gone into the world.

1:16:54If the world hates you, don't be surprised.

1:16:58And when I say the world, I mean they used to be with us.

1:17:03Hereby Know you the spirit of God.

1:17:07Every spirit that confesses that Jesus Christ has come in the flesh is of God, and this is in the conflict of the Gnostics.

1:17:15The the Greek philosopher is creeping into the church.

1:17:18And teaching this bizarre concept that Christ never came in the flesh.

1:17:24And we can expect derivatives of this.

1:17:27Now, The the the the great grandchildren of these people and these concepts are in the mix now.

1:17:36People die, ideas don't.

1:17:40And I wanna say, you know, my mom would always say to me, you see today, you don't see tomorrow.

1:17:45So, we don't see tomorrow, but we do see through a glass.

1:17:50Densely opaquely.

1:17:53We have a sense.

1:17:54And through that we have a sense.  
1:17:57Deception is coming on the church.  
1:18:00Significantly Pressure is coming on the church.  
1:18:04And so don't be surprised, brethren, if in the future.  
1:18:08We have brethren, and again, I'm not speaking of any organization, I'm speaking of the Church of God.  
1:18:13Don't be surprised if in the future we have brethren leaning towards syncret.  
1:18:19Brethren falling into, well, if we say Jesus is a prophet, we can agree on that.  
1:18:26And we can, we can be part of the broader community.  
1:18:29When pressure comes on people, especially from powerful governments.  
1:18:34It's amazing how people.  
1:18:37It's fascinating to watch.  
1:18:40People who sound very courageous.  
1:18:43In the face of governmental pressure, Of So, let's not be naive and think it's impossible for brethren not to confess that Christ is coming in flesh.  
1:18:59Many false teachers are gone out, many seducers.  
1:19:02And people can change.  
1:19:05Every spirit that confesses not that Jesus has come into the flesh is not of God.  
1:19:10And this is that spirit of Antichrist.  
1:19:13That's what it is.  
1:19:15Anybody who's preaching that Christ, the God Creator, didn't come into the earth.  
1:19:23is antichrist.  
1:19:26John is saying we were with him.  
1:19:28We perceived who he was.  
1:19:31We, we experienced eternal life with him.  
1:19:36That's who we are.  
1:19:37And this is what we're declaring unto you.  
1:19:41Yes, Spirit of Antichrist, which you have heard that it should come.  
1:19:44You knew it was coming, and even now already, it's in.  
1:19:49So if it was in the world in the first century, how much more is it in the world already?  
1:19:54We're not, we're not looking for the Antichrist.  
1:19:58In that sense, it's already here.  
1:20:00It's flourishing.  
1:20:01It's taking over.  
1:20:03And it's setting the stage for the Antichrist.  
1:20:07But it's already here.  
1:20:09Verse 4.  
1:20:11You are of God, little children, and you've overcome them.  
1:20:15Why?  
1:20:16Because greater is he that is in you.  
1:20:19And he that is in the world.  
1:20:22They are of the world.  
1:20:24Why would he need to say that if they were of the world?  
1:20:27But they have been broken off.

1:20:30 They are withering.  
1:20:31 They have separated themselves from God, don't be deceived and think they're still part of the body.  
1:20:37 They're not.  
1:20:38 They're of the world.  
1:20:41 Therefore, speak they of the world.  
1:20:45 Or like the world.  
1:20:48 So again, don't be surprised if brethren start to speak language that doesn't come out of the scriptures.  
1:20:56 Don't be surprised if they borrow language that comes from the state.  
1:21:03 That comes from seducers.  
1:21:05 And that comes into the, the pulpit.  
1:21:09 Don't be surprised.  
1:21:11 Because they are of the world, and therefore speak they of the world.  
1:21:17 And the world hears them.  
1:21:18 They're in agreement.  
1:21:19 There's no conflict.  
1:21:20 They get along with the world.  
1:21:21 We don't.  
1:21:24 We don't.  
1:21:25 We hold the line.  
1:21:28 Why?  
1:21:29 Because we are of God.  
1:21:31 He that knows God hears us.  
1:21:35 In other words, Diotrophes doesn't know God and don't be fooled.  
1:21:40 He's resisting our message, which is from the beginning.  
1:21:44 He doesn't know God.  
1:21:46 He that knows God hears us.  
1:21:49 He that is not of God within the household.  
1:21:52 And this, this, the, the world is in the household.  
1:21:56 He that is not of God hears not us.  
1:21:59 Hereby, this is how within the household.  
1:22:02 We know the spirit of truth, and the spirit of error.  
1:22:06 Within the household, there's light and darkness.  
1:22:10 Love and hate.  
1:22:12 Truth and error.  
1:22:14 All in the household.  
1:22:16 But the way to discern this He that is not of God here's not us.  
1:22:22 So when we open the scriptures, And we turned to the Torah.  
1:22:28 We turn to the prophets, we turn to the apostles.  
1:22:32 He that is of God hears us.  
1:22:35 He that is not of God, hears us not.  
1:22:40 Beloved, verse 7.  
1:22:43 It's just over and over and over again.

1:22:46 This is the antidote to the conflict that's coming.  
1:22:50 This is the antidote to seducers and deception.  
1:22:55 Beloved.  
1:22:56 Let us love one another.  
1:22:57 That's why the the conversation we're having before services was so fascinating.  
1:23:01 This is what we're striving for.  
1:23:03 This is real.  
1:23:05 This is how we succeed.  
1:23:07 This is how we give the devil and his demons no opportunity.  
1:23:13 By following this command.  
1:23:15 Beloved, let us love one another, for love is of God.  
1:23:19 And everyone that loves is born of God and knows God.  
1:23:25 He that loves not knows not God.  
1:23:28 This is the acid test.  
1:23:30 This is what we're looking for.  
1:23:33 For God is love.  
1:23:34 Beloved If God so loved us.  
1:23:39 We ought also to love one another.  
1:23:43 And and you think, let's go to John 13.  
1:23:45 You think of the woman.  
1:23:47 That When she embraced God's love for her.  
1:23:54 She couldn't help but wash his feet.  
1:23:57 With the most expensive oil.  
1:24:00 Where I think it was Simon, the the Pharisee, who was like treating despising Christ, didn't understand who he was.  
1:24:08 The woman understood.  
1:24:09 And with her own tears, she was washing his feet.  
1:24:13 If we understand, We will wash one another's feet.  
1:24:17 Rather than despise one another, we will be overwhelmed with awe.  
1:24:23 And hold each other in high esteem.  
1:24:28 John 13 Within the body, I guess the the what I want to communicate very strongly.  
1:24:35 I shouldn't say within the body.  
1:24:36 I should say, within the household of Israel exists the world.  
1:24:42 The world is in the house.  
1:24:45 Just as Judas was at the table.  
1:24:48 And and we we must be mature enough to.  
1:24:53 John 13:1.  
1:24:55 Now, before the feast, Of the Passover When Jesus knew that his hour was come, and that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto.  
1:25:11 This is the word of life.  
1:25:14 This is who they were with.  
1:25:15 They saw this firsthand.  
1:25:17 And this is their message from the beginning.

1:25:19 This is what they saw.  
1:25:21 He loved them unto the end.  
1:25:25 Supper, says being ended here, a better translation would be supper having begun, coming into existence.  
1:25:32 The devil from the beginning, there's a conflict.  
1:25:36 The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.  
1:25:44 This is our, this is the historical lens that we have to view this.  
1:25:49 The hand of him who betrays me is at the table.  
1:25:53 So be it no surprise.  
1:25:57 Be it no surprise.  
1:26:00 If brethren take the Passover with hate in their heart, be it no surprise.  
1:26:05 There must be a Judas tribe.  
1:26:09 Within the household, Judas must be at the table.  
1:26:15 We must root out.  
1:26:18 The Spirit of Judas.  
1:26:21 We must come to Passover clean.  
1:26:26 Discerning.  
1:26:27 The Lord's body, as a part of the body.  
1:26:33 Verse 10.  
1:26:35 Jesus says to him, He that is washed and her brother Deacon Jan did a lovely job of going back from the beginning.  
1:26:45 Going to the Torah, to give us the historical view.  
1:26:49 I'm sorry, and this was Pastor Murray, giving us the historical view specifically of the necessity of foot washing.  
1:26:57 And I just for the record.  
1:27:02 The decisions that we make here in Burlington.  
1:27:06 R for Burlington.  
1:27:08 So we're not saying what we do here to our Rumble family.  
1:27:12 Every congregation out there all around the world must do as we do.  
1:27:16 There's freedom in Christ.  
1:27:18 And we're on a journey, we're learning.  
1:27:21 And we're making decisions here locally.  
1:27:23 We preach openly.  
1:27:26 But we don't want to cause problems.  
1:27:29 So what we preach here, we're sharing decisions, learning, the journey that we're on.  
1:27:34 We're not saying to brethren in every congregation, do as we do.  
1:27:39 but we are certainly encouraging you to search the scriptures.  
1:27:43 So my brothers, Deacon Jan, Pastor Murray, have done a wonderful job.  
1:27:47 Of, from the beginning.  
1:27:50 Let's go to the Torah.  
1:27:52 And view through the historical lens from the beginning, what does it mean today?  
1:28:00 Pastor Murray touched on this.  
1:28:02 That is washed Need not save to wash his feet.  
1:28:07 In preparation for the service, temple service, and for the sacrifice.

1:28:13But his clean every wit.

1:28:15And you are clean.

1:28:18But not.

1:28:23Let me stop here.

1:28:24I have much more to say.

1:28:27But I will say that in a subsequent message.

1:28:30So this will be part one, I'll conclude in part two.

1:28:33We're clean brethren.

1:28:35But not all.

1:28:37So 59 days and counting.

1:28:39Let's be among those.

1:28:41That walk in the light.

1:28:43Let's be among those that walk in truth, let's be among those that follow the command, which is from the beginning, to love one another.

1:29:29Thank you so much, Pastor agent.

1:29:31What a wonderful message.

1:29:32It's just, it's nice to nice to nice to see how the entire congregation is working out together as we prepare for this wonderful feast as we coming before the Passover.

1:29:42And I was very struck through the John's writing today, how you put it, that it's a contrast, huge contrast, that there's nothing.

1:29:49Sure lies in the light of darkness.

1:29:52You can mix it up, it's light or it's darkness and the sides.