

Post-Pentecost Realities IV. The conclusion of the subject of Pentecost and its many attendant implications.

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[0 : 00] how grateful we are that you have provided such in one of whom we just sang, how that he is indeed the way, the truth, and the life, and that no one comes into the Father but by him. And rather than find fault with your providing a singular way, we are so grateful that you have been pleased to provide any way, and this way especially. So we pray that as we focus upon the content and the subject matter before us, you will give us an understanding and an appreciation of the great plan and scheme of redemption that you have set in motion and how you have executed it and continue to do so until you bring it to its final culmination. We recognize that the end result of all of this is that unparalleled glory and honor may be brought to you who alone is rightful and able to bear it.

We thank you for allowing each of us to play some small part in honoring and serving the God of creation. We pray that each of us will enhance our appreciation and understanding of what you are doing and why you are doing it as we engage the material this morning. We pray in Christ's name and for his sake. Amen. Would you turn first of all please to 1 Corinthians chapter 15 and I want to take you to where we are going so you will know where we will be when we get there. We are now in the root. All of humanity is in root to this glorious consummation that is described here. And what I wish to do in this particular session is give you a bird's eye view or an encapsulation of where we have been for the past several sessions all wrapped up and condensed into one as much as we are able to do that.

And I am going to limit it by the statement of a number of propositions which I have jotted down. I will discipline myself as best I can to reading them rather than elaborating on them as I would prefer to do. And then at the conclusion of them we will open it for questions and comments that you may have. So please be prepared to ask your questions and I will do the best I can to answer them. And if I do not have an answer for your question I will do the best I can to find one. So with that in mind and realizing that you will have a prolonged time for Q&A; this morning as indicated in the bulletin I want to begin reading with 1 Corinthians chapter 15 and verse 22.

[2 : 52] 2 Corinthians chapter 15 and verse 22.

Because we will be focusing on that. Kingdom. Kingdom. When he delivers up the kingdom to the God and Father when he has abolished all rule and all authority and power.

For he must reign until he has put all his enemies under his feet. The last enemy that will be abolished is death.

For he has put all things in subjection under his feet. But when he says all things are put in subjection, it is evident that he is accepted who put all things in subjection to him.

And when all things are subjected to him, then the Son himself also will be subjected to the one who subjected all things to him.

[4 : 24] That God may be all in all. That's where we're going. And this is where we will be when we get there. We are now en route to the realization of this.

We are now in transit. We are moving toward this. All of humanity has been moving toward this from the time of Genesis chapter 3.

I must confess, however, that verse 27 is rather enigmatic and somewhat confusing. So let me just read it, if I may, with perhaps some commentary thrown in.

I'm talking about verse 27 and 28 because there are two principles involved in these two verses. And it's confusing. This is a transaction that is taking place regarding the Father and the Son.

And contact and connection between them. And that's why it is difficult to get a handle on. And so what I am going to do and what I have done for my own understanding is before each of these pronouns, he and his and him, I put a little letter F or S.

[5 : 34] F for the Father or S for the Son. Because it isn't always readily apparent as to exactly which one is involved. So when you do that, perhaps it will clarify it for you as it has for me.

And verse 27 would read this way. For he, the Father, has put all things in subjection under his, the Son's feet.

But when he, the Father, says all things are put in subjection, it is evident that he, the Father, is accepted, who put all things in subjection to him, the Son.

And when all things are subjected to him, the Son, then the Son himself also will be subjected to the one, the Father, who subjected all things to him, the Son, that God may be all in all.

So this passage represents the culmination of human society of all the ages.

[6 : 42] This is the end toward which we are now moving. And if someone were to ask what will occur, what will happen when everything that's going on is done?

It's all over with. It's all finished. Armageddon is history. The great white throne is history.

The judgment seat of Christ is history. Everything is over and done with. We are now entering the eternal state. What will that be?

What will have been accomplished? What will be the ultimate outcome? This is it in this passage. That God may be all and in all.

This is where we will be when we get there. It is all being realized under the drama of redemption. That is the buying back and restoring of what was ruined and lost.

[7 : 46] It is a story that is spelled out between Genesis and Revelation. As you read through those books from beginning to end, Genesis through Revelation, you will find a huge drama in process unfolding with principal players, major players, minor players, everything and everyone having a part to play in this great scheme of redemption.

It is absolutely amazing. And God is behind it all, orchestrating, coordinating, maneuvering, bringing to pass everything that is required to be in accordance with His own good will.

This is the account of the kingdom of God established on the earth. This is when God's will will be done on earth as it is in heaven.

We are not there now. This is not a reality now. It is true. God's will is being done in the sense that what God does not do directly, He permits indirectly.

He could prevent it if He chose to do so, but sometimes He chooses not to do so. And therefore, we have things that do not seem to be the will of God, but ultimately they are.

[9 : 20] Even death, disease, deprivation, and all of the rest of it. It is the will of God by divine permission. Please do not think of God in terms of God doesn't like evil or sin or human misery any more than we do, but He is powerless to do anything about it.

That's nonsense. That is not a sovereign God. We have taken the position repeatedly that God works all things after the counsel of His own will, that even those things which God does not approve of, but He permits, they are part of the overall mix that this sovereign God is able to pull all of these things together, even the hurtful things, even the painful things, and make them ultimately for His glory.

Satan means it for our ill. God means it for our ultimate good. Just as Joseph said to his brothers when they sold them into slavery, you meant it to me for evil, but God meant it for good.

Do you realize that God is in everything that way? Yes, including what you're going through right now.

For all things. God works all things together for good. For those who love Him, who are the called according to His purpose. But He doesn't do it immediately.

[10 : 54] He does it ultimately. And some of us are not going to see that ultimate until we get to heaven. We will not see that ultimate here on earth. Sometimes we do.

Very often we do not. And we look at situations that come into our life and we say, what possible good could come out of this? Which is another way of saying, there are certain situations in life that not even God can handle.

which is absurd. What possible good could come out of this? I don't know. But I know my Heavenly Father is committed to make good come out of it.

But He's going to do it in His time frame, not in mine. My time frame is day after tomorrow at the latest. God says, now just settle down, Marv. I'll do this my way and in my time. And that's what God does. This kingdom of God being established on earth requires two things for it to be realized.

[11 : 58] And we have talked somewhat extensively about these in the past. So I'll just briefly run over them again. When the disciples were encouraged to pray something in the manner of thy kingdom come, it was a prayer for the coming of God's kingdom to earth, which has never been realized, still isn't.

And we do not, we do not give any substance to the idea, well, this is the kingdom of God and it's spiritual and so on. That's so much nonsense. I'm talking about the kingdom of God when righteousness and peace covers the earth like the waters cover the seas. I'm talking about the kingdom of God in the sense that men will beat their spears into pruning hooks and their swords into plowshares. I'm talking about that. I'm talking about when the wolf and the lamb lie down together and they shall not be afraid in all my holy men. I'm talking about that. We have never seen that. That's the way it was originally. But sin has plunged us into the abyss of death and ruin and destruction. And it all comes about as a result of our disobedience and the injection of the element of sin into the human race, which brings death with it.

[13 : 14] So, when this kingdom of God is established, Jesus Christ will be bodily, physically, literally ruling and reigning just as he promised the twelve apostles who would be sitting upon the twelve thrones judging the twelve tribes of Israel.

They took that very literally and Jesus never corrected them. The basis for the removal of the curse has to be cared for.

And the basis for the removal of the curse is the death of Jesus Christ on the cross. Because in his death he provided satisfaction, atonement, he provided a reversal of all of the ruin that Adam brought upon humanity by his disobedience.

For by the disobedience of one many were made sinners. Even so, by the obedience or the righteousness of one shall many be made free.

And there is a universal redemption that is not the same thing as universal personal salvation. Universal redemption means that every human being is savable.

[14 : 31] Is a potential recipient of the gospel whereby they can believe and be saved. Because Jesus Christ died for everyone. His death succeeded in canceling out the death sentence that Adam imposed upon us.

It is the death of death in the death of Jesus Christ. That is the first requirement for the kingdom of heaven or the kingdom of God to be established on the earth.

There has to be a judicial legal forensic basis for God lifting the curse that was imposed upon the race. And the death of Christ did that because it reversed the effects of that.

Because he was who he was and he did what he did. The father was propitiated and sin's debt was cancelled or satisfied in the finished work of Jesus Christ.

That's what he meant when he said from the cross it is finished. That's what he was talking about. The great transactions done the payment has been made.

[15 : 37] Incredible. That's the first requirement. It has been met. God has met it. Peter assured his audience of that in Acts chapter 3 when he said God has fulfilled his part.

Christ died. That's done and over with. Now Israel the ball is in your court. Now it's up to you. What do you have to do?

Israel must repent. They must change their mind about who Jesus Christ is why he came what he did and why it matters.

Many did. Most did not. The nation did not. They responded to Peter's message with persecution and imprisonment and more persecution later on.

And then we read in Acts chapter 7 that Stephen was stoned to death and that seems to have been Israel's final answer but I'm getting ahead of myself.

[16 : 49] Israel the nation Israel was and is the divinely chosen instrument through which all of this would be realized.

Israel did not used to be God's chosen people. They always were God's chosen people and they still are God's chosen people.

The church which is the body of Christ has not replaced Israel. We are standing in Israel's position of most favored entity before God because Israel has been set aside as a nation in judicial unbelief. And God has raised up a whole new entity called the church which is his body with a whole new apostle not connected to the original 12 at all.

But a Jew nonetheless Saul of Tarsus probably the least likely person in the universe to fulfill a role like that. Israel was and is the divinely chosen instrument through which all of this kingdom of God on earth would be realized.

[18 : 05] The father father of the nation of Israel was Abraham and Isaac and Jacob his sons. Jacob's twelve sons one of whom the fourth born son was Judah and one thousand years after Judah in this very blood line would be born David the king of the tribe of Judah.

One thousand years after David in this very blood line would be born Yeshua Hamashiach the son of David the son of Abraham son of very God but born of a woman Mary.

He would be God's gracious provision for removing the curse of death on humanity by conquering death through his own resurrection from the dead.

He after his death burial and resurrection graciously offers himself as Israel's Messiah and Redeemer of the world through his apostles Peter in particular in Acts chapter 2 on the day of Pentecost and again in Acts chapter 3 where Peter reminds Israel that the Redeemer and his kingdom remain available to them if they will only repent.

and here we departed from the traditional point of view which is probably held by 99% of Christendom and that is that God's gracious offer of the kingdom to Israel through the king was brought to a halt when Israel rejected their Messiah and crucified him.

[19 : 54] It is the common opinion by far by far the majority viewpoint that that was when God withdrew the offer of the kingdom to Israel when they rejected their king and crucified him.

And I would be the first to admit I can easily understand how that conclusion could be reached. It is a very reasonable position. After all death is a pretty final thing.

And when you order the crucifixion of your supposed Messiah that sounds like it has got some real finality attached to it. That really does look like Israel's final answer.

No! We will not have this man to rule over us. End of argument. Crucify him. Over and done with. Sounds rather logical.

And as I said rather final. But as you move on through the scriptures and as you discard human viewpoint and traditional thinking and look for chapter and verse that indicates what I am saying you will not find it.

[21 : 08] Consequently you will not find anywhere in the Bible that says the church began on Pentecost. But everybody knows the church began on Pentecost. Yeah everybody except a few hardheads like Marv Wiseman and some others in the grace position.

It just doesn't say that. No place does it say that is placed upon it. And we are following the scriptures chapter by chapter verse by verse and when we do we discover in chapter the latter chapters of all of the gospels and particularly those where Christ prayed Father forgive them they know not what they do we believe the Father answered that prayer and that the nation Israel was given a reprieve after the death burial and resurrection that was the basis of the preaching of Pentecost it was a re-offer of the king and the kingdom to Israel 3,000 embraced it were baptized with John's baptism it looked like this new thing was off and running but when you move in to chapter 4 and

Peter does the same thing again in chapter 3 and he tells the nation of Israel we saw this in chapter 3 of Acts he tells the nation Israel that if you will repent it's not too late you can still embrace this Jesus of Nazareth as your Messiah and if you do God will send him back and he will pick up where he left off and their answer is given in chapter 4 they laid hands on them put them in prison God provided for their release they began preaching again in chapter 5 and chapter 6 in chapter 7 a kangaroo court is held Stephen whose answers were just too much for the religious establishment his positions could not be refuted his arguments could not be denied and they thought we have to shut this guy up we can't answer his arguments we can't contend with his logic the only alternative we have is to kill him and this is the way violence always reacts when it is unrepentant when you will not change your mind with the message that has been given kill the messenger they did that for John the Baptist they did it with Jesus Christ they did it with Stephen when they stoned him in Acts chapter 7 and that's Israel's final answer in my opinion I may be wrong I hasten to add that I'm just saying it seems to me that that is where God said alright I'll take your final answer to really be your

final answer and I'm going to look elsewhere and the elsewhere to whom he looked was to a young Pharisee who was standing there at the stoning of Stephen holding the garments of those who were throwing the stones that ended Stephen's life his name was Saul of Tarsus you could not find a more unlikely candidate God had to traumatize him put him in a state of shock on the road to Amascus so that he couldn't eat or drink for three days and three nights the man was stunned he was indeed emotionally spiritually psychologically traumatized how could I have been so wrong how could I have been so wrong how how can it be Jesus really is the Messiah what about those people I punished what about those people I persecuted what about those people I hailed into prison what about those people I ordered executed they were right all along and I was wrong how can that be how could I get so blind I can't God raised that man up and sent him forth to be the apostle to the Gentiles and to the

[26 : 03] Jewish audience he says seeing you regard yourselves unworthy of eternal life no we turn to the Gentiles and they will hear it and they have been hearing it ever since Gentiles put your faith and trust in a Jewish Messiah whom the Jewish people themselves refused and rejected and you can be justified you can be saved you can be brought into a right relationship with God through Jesus the Savior what a message what a message so as a result Israel is set aside in their rebellion and God uses their unbelief to raise up an altogether new entity the church which is the body of Christ comprised of believing Jews and Gentiles along with the new order is this new apostle

Saul of Tarsus later to be known as the apostle Paul I who am less than least of all the apostles to me is this grace given that I should make known among Christ among the Gentiles the unsearchable riches of Christ for whose cause I'm in these chains and I am bound marvelous marvelous incredible time and I told you that I would allow an extended time for Q&A; this morning so I just want to briefly address the first one that was given it some question that somebody kindly wrote out and put in the offering box had to do with Christ being or with the body of Christ being the bride or being the body and I know that this seems to be a real bone of contention among grace believers that

Israel is the bride of Christ and in the Old Testament Jehovah's bride is Israel no question about it and we take the position that Jesus Christ of the new is the Jehovah of the old they are one and the same so it would be only fitting that the bride of Christ be identical to the bride or the wife of Jehovah in the Old Testament and we know that in Ephesians we but I do think that it is trying to split hairs to make this careful distinction and is there any way in which the church can be the bride of Christ well I don't have a problem with that and I think in Ephesians 5 this is what Paul is talking about when he discusses the marriage relationship and talks about the husband and the wife and the bride and the groom and there seems to be a perfect format for the church which is the body of Christ also being referred to as the bride of Christ and some get very excited about that you can't have the bride be the body at one and the same time you have to separate them you have to keep them distinct and I don't understand why because it all depends on the context in which you are using it is tantamount to saying you cannot have you cannot have Christ depicted as a lion a beast voracious appetite ferocious and also depicted as a lamb those are two extremes now you can choose one or the other but you can't have both oh yes you can he is the lion of the tribe of Judah and in that context he is going to deal decidedly and ferociously with all who oppose him as the lion of the tribe of Judah and this same lion is the lamb of God that takes away the sin of the world is there anything that is meeker and more gentle and more harmless and more innocent than a lamb well which is he he's both it just depends on what picture you are trying to create how you are describing him he is both it isn't either or that's the first question in fact that was the only written question that was handed in so you have been alerted as to have any questions that you may want to pose anybody Ruth in the back would you stand please here's a microphone that'll help in

[31 : 10] Revelation 21 2 says and I saw the holy city new Jerusalem coming down out of heaven from God made ready as a bride adorned for her husband could you address that please Revelation 22 and what verse Revelation 21 verse 2 21 and Revelation 21 and verse 2 and I saw the holy city new Jerusalem coming down out of heaven from God made ready as a bride adorned for her husband well right off the top of my head I tell you that about about 20 years ago I think roughly give or take three or four I dealt with Revelation verse by verse and I think there are 66 hours of study on it and

I remember waxing eloquent on verse 2 but I can't remember what I said but I do remember this that we made a distinction between new Jerusalem and heaven new Jerusalem is not heaven new

Jerusalem comes down from heaven above the earth and is suspended it doesn't come down on the earth but it is suspended as best I can understand between heaven and earth and it is the new Jerusalem that is made ready as a bride adorned for her husband and if I were to just take a guess and this is dangerous because some of my guesses are notoriously inaccurate but if I were to make a guess I would say that this has primary reference to Israel and I would like to add this that the book of the revelation is so incredibly

Jewish it isn't even funny I mean it is just a very very Jewish book and it will come into play in a very major way in the latter days when the revelation will be read like today's newspaper so my guess off the top of my head is that this has a primary reference to the nation of Israel but I don't know I do not know with real clarity who all the inhabitants are going to be in this new Jerusalem it's going to be an incredible kind of structure or edifice it is going to extend geographically from roughly from the Atlantic coast to St.

Louis Missouri it's going to be pretty good size I don't understand who all the inhabitants are going to be I don't understand whether they are going to permanently reside there whether they are going to come and go there is big question among grace people as to whether any grace people will be on earth because the earth seems to be the physical domain that God promised to Abraham Isaac and Jacob and his seed and it's going to be primarily a Jewish thing that will be their dwelling here on separated I'm not sure that that's accurate at all I know that in this day and age our emphasis for the body of Christ is spiritual no question about that it's not earthly material like the emphasis is for Israel especially in the Old Testament but I just don't know that those distinctions that we make so much of now

I do not know that they are going to hold up especially for God may be all and in all in that passage we read in 1 Corinthians 15 and we may all be together as one entity without those distinctions any longer being necessary but I don't know that I know there are people who really disagree with it sorry I can't give you a better answer that's best I can do right now off the top of my head someone else with a question don't be bashful do you think I'm going to let you go 20 minutes early you know that's not going to happen okay David David's got a question over here more more of a comment and a question I know we've gone over this before but when we talk about the Jews that believed at [36:07] Pentecost a lot of people probably would assume well look the Jews are getting on board but indeed nationally the leadership that did the rejection really did the deed and led the whole Israeli thing into disbelief okay good it was you know in many instances it was kind of another illustration of our Lord's ministry when the common people heard him gladly but the religious establishment rejected him and they did that not only to Christ they did that to John too yeah good observation and and they just just kind of slide right over like it wasn't even there many of them do but that is a monumental statement in verse 19 and

I am of the opinion that Peter was well within his rights for saying that and it was a responsible statement it wasn't some kind of wish fulfillment he was saying that if you look you see the two things I mentioned payment for sin to provide the legal basis for the removal of the curse and the embracing of the Messiah and if you wonder why that has to be it absolutely has to be because of the promise God made to Abraham Isaac and Jacob about his seat has to be and it has to be the seat of Israel so he says in verse 18 the things which God announced beforehand by the mouth that his Christ should suffer he has thus fulfilled lots of places in the Old Testament talk about a suffering Messiah Psalm 22

Isaiah 53 Micah 5 2 Zechariah 12 talk about a Messiah who is going to come and suffer now the Old Testament also talks about a Messiah who is going to come and rule and reign now if you had to take your pick between one of those messiahs which one would you rather go with I would rather go with the one who is going to reign the conquer the one who is going to come in here and really straighten everything out but to talk about a Messiah suffering dying is that any way for a Messiah to straighten out things by dying come on it's by living conquering but both pictures of the Messiah are there and

Israel focused just on the one the one who's going to reign and rule and conquer and when Jesus came and he didn't indicate an interest in taking on the Roman Empire and let's kick all these pagans out he can't be the Messiah he doesn't have the credentials he isn't talking about taking up arms and routing the Romans and turning the land of Israel over to his rightful owners what do you want to follow him for and that's exactly where most of them were so he says Peter says in verse 18 that Christ should suffer he has thus fulfilled that's 50% of the program is accomplished God's part

is done now it's up to Israel's part you see this is between two principles the promiser and the promisee God is the promiser Israel is the promisee God has made good on his part of fulfilling the death burial and resurrection of the redeemer and now this one is presented to Israel as their crucified messiah and if you as a nation will repent and embrace this messiah guess what he's going to make a return trip God will send him back you know what Israel said thanks but no thanks we still don't want anything to do with him so Israel was set aside God said okay and he brings in a whole new organization a whole new organism a whole new entity called the church which is the body of Christ and it is Jew and Gentile twain made one new man middle wall of partition is broken down and I take it per your question Jerry that when Christ comes back he would pick up where he left off and he would begin the necessary steps to the realization of the kingdom of heaven come to earth and that would involve what we're talking about as a future thing an [42 : 26] Armageddon kind of scenario all of that would have realized it would have taken on the Romans theoretically we're talking now but we know that they didn't do that so Christ of course did not return but one day he is going to return and what will affect his return same kind of scenario Israel is going to be in dire dire straits they are once again going to be a subjugated people they are going to be pressed upon by all of the nations of the earth God said in Zechariah I think it's 12 either 12 or 14 if it didn't move that I will gather all nations together to battle Israel God's going to do that and Christ is going to come when Israel is right on the verge of utter annihilation Jesus Christ will return and the description of that is gloriously given in

Matthew 24 and 25 and it talks about then the sign of the Son of Man shall appear in heaven and it is going to be incredible the earth will be in darkness then sun will not give its light the moon will not give its light I don't know if something is going to be happening in the atmosphere that will darken these when it says the sun will be turned black it doesn't mean that the sun might as well be because the atmosphere on earth is going to be such that you won't even be able to see the sun and we have experienced that before in connection with volcanic action that releases such an enormous amount of ash that encircles the whole globe and brought in effect an extended winter and I'm talking about three four hundred years ago but it was so dark it was like like midnight and midday you couldn't see anything whether it's going to be volcanic earthquake activity that will produce that phenomenon during this time

I don't know but it is a good possibility and we are told that Christ will appear and every eye will see him how are they going to see him if the sun isn't even shining let me tell you something Christ is going to bring his own light it will be the Shekinah the Shekinah glory that filled the temple will be the light that accompanies him it is a supernatural light and every eye will see him and nobody is going to look up there and say well who is that they're going to know everybody is going to know and they shall wail and mourn because they know their time is up this is it the axe of God is falling someone said Jesus Christ is coming again and this time he's not in a good mood he's coming as judge going to be something other comments or questions yes Roger in reference to her question if they would have repented the nation as a whole the seven year tribulation period still had to be seven years before Jesus returned from that point right I don't know but this involves a prophecy of Daniel 70 weeks in Daniel chapter 9 and part of the difficulty is that we are involving ourselves with some theoreticals and if only and what if and it gets very complicated when we throw the what ifs in and I just cannot address them I just don't have the wisdom to do that so I don't know exactly what that scenario or how it would have played out but it would be radically different from today no doubt about that someone else up here

Ron's got a question he'll bring the mic up here Ron we see such a correlation between today and back there and Acts of information you know how can the countries of today with all the information we have reject Jesus Christ and there in Acts chapter 7 wow Stephen just outlines the whole history of the nation of Israel and how they rejected their their God it is amazing it comes right down to his conclusion now you've put him to death and they still reject him you still reject him you know it just goes to show you that there is no blindness like spiritual blindness because spiritual blindness has nothing to do with your IQ doesn't make any difference how smart you are you could belong to the [47 : 49] Mensa society and miss this by a mile you could be a graduate of MIT and have your second PhD under your belt and you don't see it at all the preaching of the cross is foolishness to those who believe not and we are told in second Corinthians if our gospel be hid it is hid to them that are lost whose minds whose thinking apparatus the God of this age have blinded blinded minds lest the light of the glorious gospel of Christ who is the image of God should shine unto them this is

spiritual blinds and then Peter says Peter gives a really scathing indictment in his in one of his epistles I don't recall whether it's 1st or 2nd Peter but he said of this they are willingly ignorant folks ignorance is one thing willing ignorance is really intensified that means willing ignorance is this

Bill Faye asked a question if what you believe is not true would you want to know it intellectual integrity says yes of course willful ignorance says no I believe what I believe it's always been good enough for me I've always believed this all my life and I'll die believing this if I'm wrong I don't want to know it that's willful ignorance I don't think there's any help for a person like that did someone else have a question in the back there here use the microphone if religion is so blatantly obvious then why is there so much corruption and battle involved with it like throughout the past with the Holy Roman Empire the Catholic Church even up through Protestantism doesn't that go completely against the idea of religion no it doesn't go against the idea of religion at all it is very much in keeping with religion all the corruption the the pogroms the crusades and all that it is very much in keeping with religion and that's precisely what's wrong with it because religion is not a friend of man never has been never will be religion

I define as man attempting to approach God on man's terms religion is humanly contrived perhaps satanically inspired but humanly contrived and Jesus Christ made it quite clear that he was not into religion he was into relationships and biblical Christianity is not I repeat biblical Christianity is not a religion it is all about a relationship now commonly understood Christianity is religion through and through that's the way the world understands it oh yes Christianity is one of the great religions Christianity Judaism Islam it's one of the great religion Christianity is not a religion at all secular the secular world and the liberal world considers it a religion and they classify it as a religion but those who have a personal relationship with

Christ know that Jesus Christ satisfies and fulfills the human heart in a way that no religion could ever begin to do it is relational it's not religion and I do not in any way shape or form condone things in the past that have been done in the name of religion whether under popes or under imams or under anyone else there there is so much that goes on that God gets blamed for that God has nothing to do with but God has given man volition and the capacity for willful action and that doesn't mean that God is to be blamed for how man uses it and man uses it in some very hurtful ways other comments or questions and thank you young man for your question I appreciate that anyone else yes has has has has taken it to be a stalwart friend of

Israel and we have poured billions that's with a B billions of dollars into Israel since its founding in 1948 to help sustain it and I guess we could say humanly speaking and I want to qualify this now humanly speaking Israel probably would not be in existence today if it were not for the United States and Israel is very eager to admit that they would not deny that divinely speaking Israel is always going to be around and I'll tell you why because they are God's chosen people and Jeremiah book of Jeremiah tells us what would it take to displace this what the Arabs the Arabs wishes to wipe Israel off the map drive them into the Mediterranean sea put an end to them they have no right to exist that's the Palestinian desire that's in their charter as regards to the state of Israel that's what they want to do but

[54 : 06] Jeremiah says you want to eliminate the state of Israel it's very simple all you have to do is remove the moon and the stars from the heavens and you can remove my people that's God's way of saying they're permanent they're here to stay like it or not you're not going to get rid of the Jew remarkable passage I don't know where it is in Jeremiah but it's in Jeremiah 20 23 the older I get the more these passages move around they don't stay put someone else with a comment or question well I don't mind letting you go two minutes early but I'm not going to let you go 20 minutes early so thank you for your kind attention and for your participation and may we stand please once again father we recognize that the impartation of information always brings with it responsibility things are required of us that perhaps we did not know were required of us before we heard more information from whatever source because all truth is your truth and we recognize that what we have presented this morning is flawed because it comes from a flawed vessel and we pray that the spirit of

God will take those things that have been uttered and where there has been air would you please let it pass away from hearts and minds and not come to any fruition but what has been uttered that is of your spirit and is true we pray that you will take that and seal it to our hearts that we might use it to build upon future truth we bless you and thank you the God of heaven for all that you revealed to us in Christ's wonderful name Amen