

# The Jewish Final Solution to the World's Problem - From Prophecy to Mystery, Part 3

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[ 0 : 00 ] I would appreciate it if you would open your Bible to 2 Corinthians chapter 5, and while you are doing that, I have a few remarks to share with you that will relate not only to this passage, but to others as well, and will be there briefly.

Also, I hope that in the body of this morning's message, you will be formulating any questions or comments you may have in your mind, because you will be provided some ample time at the conclusion of my message, which, if necessary, I'll cut a little bit short, but I didn't give you any Q&A; for the last week or so, and I want to make sure that you have opportunity to ask any questions or to make any observations that occur to you that would, I'm sure, be helpful to all of us.

So, this will be a brief recapping of some of the past sessions that we have dealt with, particularly regarding the subject of the mystery, and we have labored to explain that at detail in the past, but suffice it to say now, the Old Testament, the four Gospels, and earlier chapters of the book of Acts, need to be taught, but taught from an historical perspective as regards doctrinal obligations.

By that, I mean the doctrine, insofar as go and do thou likewise in those portions of Scripture, is now passe. We have new marching orders under which we are obligated to function, and they have to do with marching orders that pertain to the body of Christ as opposed to the kingdom of Israel and what was anticipated for it.

This means that we heartily recognize the value of the Old Testament Scriptures. That's why we spent five years in Genesis many years ago, verse by verse, and that's why we spent five years in the Gospel of John, verse by verse.

[ 2 : 10 ] Of course, these books, as well as all the rest of the Bible, is all equally inspired of God and is all designed for our learning. But much of those portions that we have just mentioned are not intended for our go and do likewise, and that includes offering animal sacrifices and observing the Sabbath and having the kosher diet of the Jews and all the rest of it.

We have an update from that. That was in vogue then. That was for them then. And it was strictly, exclusively Jewish.

All of these portions, the Old Testament, the Gospels, and the Early Acts, all of them contain spiritual principles that are valid at any time of human history.

And they are often illustrative of things that we ought to be doing by way of our integrity and our diligence and so on.

And those things never go out of style, never go out of date. They're always pertinent. But these passages, while we appeal to them for their timeless truths, their examples, their principles and their illustrations, we do not appeal to them as do them as they did.

[ 3 : 31 ] Because we are under a different do. We are under a do now by the Apostle Paul who said, follow me even as I follow Christ.

And you must realize, and I trust that you do if you've been coming here any length of time now, that the Apostle Paul is to the church, the body of Christ, what Moses was to the children of Israel.

Two entirely different administrations with two entirely different leaders, two entirely different individuals to whom God gave specific revelation to give to the people.

He gave Moses the law. And Jesus reminds us in John 1, where the law came by Moses. But grace and truth came through Jesus Christ.

And who is the great propagator of that grace and truth? It is Paul the Apostle. He is the Apostle of grace. He is the Apostle to the Gentiles.

[ 4 : 34 ] He is the one whom God chose to put in charge of the dispensation of the grace of God. The doling out, the giving out of the grace of God.

And the most striking thing about it was it was an administration that was geared to non-Jews as well as Jews.

That was groundbreaking. That was absolutely unheard of. For Jew and Gentile to be on the same plane as equals was unthinkable.

The Jew had always prided himself in separation, in distinctiveness from the Gentiles. And now, Paul is saying, under the inspiration of the Spirit of God, there is neither Jew nor Gentile, slave or free, male or female, in Christ Jesus, because everybody is on the same plane.

That was a bombshell. And when he delivered it, it was not well received. Of course, some of the Gentiles received it with great excitement.

[ 5 : 53 ] Many of the Gentiles. But the Jews certainly did not. Because they saw themselves as being lowered to the level of Gentiles. Whereas, in fact, what God was doing was raising Gentiles and Jews to a new high.

A new level that heretofore had never been known or explained or understood. And it was called the mystery. Something that was hid, Paul said in Ephesians 3.

Something that was hid in the bosom of God from eternity past that he never saw fit to reveal. Until this one strategic time with this one individual, Saul of Tarsus.

And he became the pattern for what God was going to do with the Gentiles. So, the do as they did perspective in the Old Testament is not our marching orders.

We are to follow and mimic those orders found in the latest update of information provided by Christ after his ascension. And what he revealed to Paul, whom he designated the apostle to the Gentiles.

[ 7 : 05 ] Now, while you're here in 2 Corinthians chapter 5, I'd like to begin reading with verse 14. This is a rather stunning passage. Paul says, And of course, the most significant thing about that all is Jew and Gentile.

Everybody. He did not die for a select group. Now, I know some of our Calvinist friends would dispute that. Those who were into particular atonement. A particular redemption.

But we take this at face value. And that he died for all. Therefore, all died. That is, spiritually died. In Adam. And in Christ, all are made alive.

In verse 15. And he died for all. That they who live should no longer live for themselves. But for him who died and rose again on their behalf.

Therefore, from now on. What does he mean from now on? He means from the time he is penning this.

[ 8 : 17 ] From the present time that he is putting this down. On the scroll he was writing. As God was inspiring him. From now on. We recognize no man according to the flesh.

What does that mean? The flesh refers to our basic humanity. The flesh refers to man in his ordinary state.

His, I guess we could even say his unregenerate state. We could say the natural man. Of which Paul also speaks about the natural man receiving not the things of the spirit of God.

That is the unregenerate man. That is back in 1 Corinthians chapter 2. And when Paul says we recognize no man according to the flesh. Even though we have known Christ according to the flesh.

What does that mean? That simply means Paul is reminding his Corinthian audience. That there was a time when we or those who were of that generation knew and recognized and met and perhaps even talked with or heard teach the person of Jesus Christ in the flesh.

[ 9 : 37 ] In the flesh. Well when was that? Well that of course was that for that generation that lived at that time. Before the cross.

And up to the cross. Who was it that walked and talked among men in Israel. And performed miracles. And gave those wonderful teachings.

Who was it? It was God in the flesh. Jesus as a human being. God was in Christ.

Reconciling the world unto himself. They knew him. They were able to walk with him. And talk with him. And they could log that in their memory. Peter, James and John.

And the rest of the twelve. Spent who knows how many countless hours with the Lord Jesus. And it was all in accordance with the flesh. And then Paul goes on to say.

[ 10 : 36 ] Yet now we know him thus. No longer. In other words. We don't know him that way. Anymore. Why not?

What has happened? What's changed? Everything has changed. The cross changed everything. The cross resulted in the death of Christ. The burial of Christ.

And set the stage for the resurrection of Christ. Then what? Then we have in the resurrection.

A Christ who is not of the flesh that he was of before the cross. Now he still had a physical body.

And he invited Thomas to preach forth your hand. And feel my side. And look at the prince in my hand. This was a physical body. But it was a different physical body.

[ 11 : 36 ] It was a glorified body. It was a body that was allowed to appear in their midst. Without ever opening the door. Or asking for entrance. It was a body that was glorified.

It was a resurrected body. That even though it was flesh. It was not the same flesh. And now we don't know him even that way. I don't know about you.

But I have never seen Jesus Christ in the flesh. I expect to someday. But not in this venue. Paul had never seen him.

As far as we know. He hadn't seen him in the flesh either. He's talking about mankind in general. And the Jews in particular. All of whom were familiar with him.

Because they walked with him. And talked with him. And saw his miracles. And everything. After the flesh. But Paul says. That's by saying. We don't know him that way anymore. He is a risen Christ. He has.

[ 12 : 37 ] A glorified body. And. We don't know him. Now. In the way that we knew him. Then. Because. The death. Burial. And resurrection.

Changed everything. Now. What he is going to say. Is as a result of this. We don't know him that way any longer. Therefore. Consequently.

If any man. Be in Christ. He is a new. New creature. That means. You are not going to be. The same. Fleshly.

Person. That you are. Before you came to know Christ. Because. When Jesus Christ. Regenerates you. When the spirit of God. Comes into your life and heart.

And regenerates you. He makes you. A new person. By changing you. On the inside. And what he changes. And regenerates. Is your human spirit.

[ 13 : 31 ] That's what's born again. That's what is made new. That's what is completely different. Your body. Arms. Legs. Eyes. And all of this. None of that's changed. You look just the same.

As you did before. But internally. You are an entirely. Different person. You have a regenerated spirit. And this is what Paul means.

When he says. If anyone is in Christ. He is a new creation. And we could look at someone. And say. It doesn't look any different to me. Well. That's because. You're just looking at the physical.

And when believers. In Christ. Have a fellowship. And a communion. It's not physical. It's spiritual. It's spiritual.

It's not related to blood. It's related to spirit. It's related to your position in Christ. This is why. This is why.

[ 14 : 27 ] Two Christians. May have a much. Closer. Relationship to each other. As believers. Than what either one. May have. With a.

Brother or sister. Who is theirs. By blood. We all know of cases like that. And many of us. Have those kind of relationships. Many of us. Have a relationship.

With another human being. To whom we are not. Blood related at all. But we've got something. In common with them. That we don't have. With mere. Blood relatives.

Unless of course. They too are in Christ. So. There is this new creature. That we become. On the inside. This is what is regenerated. And. Old things.

Passed away. That includes. Sin. And guilt. And everything. That goes along with it. Behold. New things are come. Now. All these things. Are from God. Who reconciled us. To himself.

[ 15 : 22 ] Through Christ. And gave us. The ministry. Of reconciliation. And by the way. We've got to read these verses. Very carefully. These two words here. That. That some would even omit.

Now. All these things. Are. From God. Who reconciled us. To himself. And don't leave out. The next two verses.

Because this is the only way. He did it. In the next two words. He did it. Through Christ. And gave us. The ministry. Of reconciliation. And people sometimes. Are greatly perturbed.

Over our insistence. On the exclusivity. Of Christ. For salvation. And they think. That that's. Very bigoted. And narrow. And that they think. That there are other ways. That are just as good. But.

As we've often said. Salvation. Through Jesus Christ. And insistent upon it. Is not our idea. This is something. That God has set forth. And he vested. All of this.

[ 16 : 18 ] In his son. And it is through Christ. And it isn't through anyone else. And he gave us. The ministry. Of reconciliation. And. That consisted of. Preaching the fact.

That God. Was in Christ. That's what. Emmanuel. Means. God with us. Reconciling the world. And I take it. That means. Everybody in it.

To himself. Not counting. Their trespasses. Against them. And he has committed. To us. The word. Of reconciliation. By the way. Where do you read.

Anything. Even remotely. Like this. In the Old Testament. Or in the Gospels.

It isn't there. And the reason. It isn't there. Is because. It isn't supposed. To be there. This.

[ 17 : 13 ] Is new truth. This is. Brand. New. Stuff. And when. God. Revealed it. To Paul. He charged him. With the responsibility.

Of dispensing. This message. Of reconciliation. And it is. Because. Jesus Christ. Died. For the sins. Of the world. That makes.

The whole world. Capable. Of being saved. And all they need. To do. Is come. To God. Through. The way. Christ. Has made. He has opened.

A new. And living way. His. Own. Body. Has taken. The place. Of that. Physical. Veil. That was in the temple. That separated. The holy place. From the most holy place.

And God ripped it in two. When Christ died. Signifying that. This is the new. And living way. And what that means is. We have a gospel. To proclaim.

[ 18 : 07 ] And we can go. Worldwide. To people. And tell them. Jesus Christ. Died. For your sin. And because. He did. You. Have the privilege.

Of being. Reconciled. To God. Individually. And personally. By embracing. What Jesus Christ. Did. On your behalf. That's how you.

Appropriate. What Christ. Accomplished. For you. It's called. An expression. Of faith. It is trust. It is belief. In who Jesus Christ is.

And what he did. And why it matters. So. As a result. Of that. Because God. Was in Christ. Reconciling. The world. To himself. Not counting. Their trespasses.

Against him. And he has. Committed. To us. To Paul. And his. His apostles. The word. Of reconciliation. Which of course. Is the gospel. Therefore. We are ambassadors.

[ 19 : 01 ] For Christ. As though God. Were entreating. Through us. We beg you. On behalf of Christ. Be reconciled. To God. This is the appeal. To the individual. And the appeal.

To the individual. Is valid. Because provision. Has been made. For everybody. Everyone. Can come. So come. Come. But you don't.

Have to come. And the reason. You don't. Have to come. Is because. God. Has given. You. A volition. And that.

Includes. Your ability. To say. To God. Thanks. But no thanks. And a lot. Of people. Do that. God.

Is a gentleman. He will not. Break down. The door. Of your heart. But he. Tenderly. Knocks. At the door. And he. Seeks.

[ 19 : 58 ] Entrance. But you. Must. Open. The door. God. Doesn't. Have. A battering. Ram. Because.

Jesus. Christ. Died. For your. Sin. That. Makes. The way. Of access. To God. Free. Free. And open. You. Can. Come. Have. You.

Come. Do. You. Know. You. Have. Come. This. Too.

Is. A concept. Completely. Foreign. Can. You. Imagine. Peter. Preaching. This. Peter. Never. Preached. This. Message. John. Never. Preached. This. Do you. Know. What. They. Preached. They.

Preached. Repent. For the. Kingdom. Of. Heaven. Is. At hand. To whom. Did. They. Preached. It. They. Preached. It. To the. Appropriate. Audience. Which. Was. The. Nation. Of. Israel. But. What. Is. Paul's. Audience. Paul's. Audience.

- [ 20 : 54 ] Is. Jew. And. Gentile. Israel. And. Gentile. Paul's. Message. Was. To. Everybody. Very. Inclusive. Includes. Everyone.
- The. Message. For. The. Kingdom. Was. Exclusive. It. Pertained. Only. To. Israel. Because. The. Promises. God. Gave. To. Abraham. Isaac. And. Jacob. Were. Only. For. Israel. This. Is. This. Opens. Up. Everything. To. Everybody. That's. Why. It's. Called. The. Dispensation. The.
- Dispensing. The. Administration. Of. The. Grace. Of. God. Grace. Is. Getting. What. You. Don't. Deserve.
- Because. Someone. Else. Paid. For. It. So. It. Could. Be. Given. To. You. As. A. Gift. That's. What. Jesus. Christ. Did. For. You. That's.
- [ 21 : 49 ] How. And. Why. He. Loved. You. So. This. Is. Completely. New. Information. That. Did. Not. Exist. Before. We. Are. Told. In. Second. In. First.
- Corinthians. Twelve. Thirteen. For. By. One. Spirit. Are. We. All. Baptized. Into.
- Be. Jew. Or. Gentile. Bond. Or. Free. Male. Or. Female. And. Have. All. Been. Made. To. Drink. Of. One. Spirit. That's. Completely. New. That.
- Was. Never. Preached. Anywhere. Before. Paul. Came. Along. Because. The. Message. Didn't. Even. Exist. And. It's. The. Same. Man. Who. Said. In. Ephesians. Four.
- And. Verse. Five. There. Is. One. Lord. Well. We. Don't. Have. Any. Trouble. Understanding. That. Do. we. One. Lord. And. There. Is. One. Faith. We.
- [ 22 : 44 ] Shouldn't. Have. Any. Trouble. Understanding. That. Either. That's. The. Christian. Faith. Now. Doesn't. Mean. That. There. Are. Not. Other. Faith. And. Other. Beliefs. But. What. He. Is. Is. There. Is. Only. One. With. Divine.
- Validity. There. Is. Only. One. God. With. Divine. Validity. There. Is. Only. One. Faith. With. Divine. Validity. And. There. Is. Only. One.
- Baptism. With. Divine. Validity. And. It. Isn't. Sprinkling. H2O. Or. Immersing. H2O. Or. Pouring. H2O. It. Is. By. One. Spirit.
- We. Are. All. Baptized. Into. One. Body. It. Is. A. Spiritual. Operation. And. It. Has. No. Water. In. It. At. All. This. Is. The. Baptism. That. Regenerates.
- The. Individual. On. The. Inside. This. Is. What. Paul. Was. Talking. About. When. He. Wrote. To. Titus. And. Said. Not. By. Works. Of. Righteousness. Which. We. Have. Done. But. By. The. Washing.
- [ 23 : 37 ] Of. Regeneration. The. Why.
- Paul. Often. Had. Great. Difficulty. Delivering. This. And. Why. He. Took. Unbelievable. Abuse. For.
- Proclaiming. This. Message. Do. You. Know. Why? Because. It. Was. New. And. If. It. Is. New. It. Can't. Be. True. A.
- Lot. Of. People. Think. That. Way. But. It. Was. True. Not. Only. Was. It. True. But. It. Was. A. New. Truth. And.
- People. Don't. Take. The. New. Things. Easily. Nor. Quickly. This. Message. Has. Been. Around. For. Two. Thousand. Years. And. There. Are. Still. People. Who.
- [ 24 : 32 ] Reject. It. On. The. Grounds. That. That. It. Too. Easy. Grace. Too. Easy. Got. To. Do. Something. Got. To. Make. A. Contribution.
- You. Got. To. It. Is. That. Easy. And. The. Reason. It. Is. That. Easy. Is. Because. God. Has.

Already. Done. The. Hard. Part. God. Gave. His. Son. That. The. Hard. Part. As. I. Often. Said. God. Did. The. Very.

Most. He. Could. Do. So. That. He. Would. Have. To. Require. From. You. The. Very. Least. That. You. Could. Do. Can.

You. Do. That. Can. You. Do. The. Very. Least. Which. Is. Just. Admit. Acknowledge. Your.

- [ 25 : 24 ] Sin. Your. Imperfections. Your. Failures. And. Admit. To. God. That. You. Cannot. Be. What. He. Requires. And. That. You. Appeal. To. His. Grace. And. Mercy. Which. He. Provides. Through. Jesus. Christ. To. Do. For. You. What. You. Could. Not. Do. For. Your. Self. And.
- You. Believe. On. The. Lord. Jesus. Christ. You. Take. Him. By. Faith. As. Your. Own. As. Your. Personal.
- Substitute. For. Your. Sin. That. The. Easy. Thing. God. Has. Done. The. Hard. Thing. That. Is. Amazing.

I. Guess. That's. Why. John. Newton. Wrote. That. Hymn. Amazing. Grace. This. Is. All. New. Stuff. Indwelt. By. The. Holy. Spirit. What. Know. Ye. Not.

- [ 26 : 20 ] That. Your. Body. Is. The. Temple. Of. The. Spirit. Of. God. Which. You. Have. God. You. Are. Not. Your. Own. We're. Bought. With. A. Price. Therefore. Glorify. God. In. In.
- It. Wasn't. Available. Until. This. Mystery. Which. Is. Christ. Dying. For. The. Sins. Of. The. World. That. Out. Of. His. Death. Comes. Life.
- This. Mystery. That. Was. Never. Revealed. Before. This. Is. All. New. Stuff. And. As. I've. Said. Before. Unfortunately. To. A. lot. Of. People. Today. It's.
- Still. New. They. Still. Don't. Get. First. Thessalonians.
- Four. We shall not all sleep. But we shall all be changed. In the moment. In the twinkling of an eye. Dead in Christ shall rise. We who are alive and remain. Shall be caught up together.

- [ 27 : 20 ] With them in the clouds. So shall we ever be with. Where do you find that in the Gospels? Where is that in the Old Testament? Where is that ever a subject of prophecy? Or predicted? Never.
- Nowhere. It was never even imagined or thought of. It was a brand new truth. That was poured out to the Apostle Paul. And he is giving it through his writings.
- This is all new stuff. What. Listen. What Paul represents. Is a doctrinal. Update.
- From what Jesus gave the twelve. In what is referred to as the Great Commission. Matthew 28. 19 and 20. Go into all the world.
- Preach the gospel to every creature. You are baptizing them. In the name of the Lord. That was all for the twelve. That was for Israel. But what Paul is saying here. Is something entirely new.

- [ 28 : 17 ] This is his message. And it represents. An update. From the previous message. That doesn't make the previous message. Wrong. The previous message.
- The gospel of the kingdom. Was right. For its time. And for the people. To whom it was delivered. But that is passé. This is a new day. This is a new day. With a new message. And new people.
- And it's called the body of Christ. It is totally. Unheard of. Before. And now. He's talking about. This body. Being an.
- An. An. An. Interim. A parenthesis. That will one day. Be removed in total. And this thing called. The kingdom. And Israel.

Will be back on track again. Just as if. There had never been. A beat skipped. And the church. Will be out of here. That will be.

[ 29 : 12 ] The resumption. Of the time. Of Israel. So the rapture is all new truth. This was never heard of before. And for some, as I said, it isn't heard or even believed today.

Judgment seat of Christ. Where do you find that in the Old Testament? We shall all stand before the judgment seat of Christ. Everyone will give an account for the deeds done in the body. We must all appear before the judgment.

That's new truth. That's not in the Old Testament. That's not in the Gospels. And it's not supposed to be. There is a progressive revelation. And this is new material.

This is an update. And all of you who have computers know what an update is. I get a thing on my computer all the time. It says, I have an opportunity for a free update to Windows 10.

I haven't gotten used to Windows 7 yet. And I talked to Terry about this. And he said, well, Windows 10 will do a number of things that Windows 7 won't do.

[ 30 : 20 ] And I said, but are those things that I would want to do? He said, probably not. Well, I'm going to pass on that update.

And you know something? There are multitudes of Christians who pass on the update given by Paul. They pass on it.

They don't go with it. They're still operating under the dispensation of Israel. And they don't even realize it. We've got an upgrade.

And it is the latest word that Christ has given. And if you knew anything about the military, and I spent three years in it and got quite an education.

And I did a lot of growing up in those three years. But one of the things that they taught us was you always obey your latest authoritative order.

[ 31 : 15 ] So, if Captain so-and-so told you to do thus and so the day before yesterday, but now another Captain so-and-so is telling you to do this, which one do you listen to?

Well, you don't pick and choose. You don't take the one that's most palatable to you. You are responsible to obey your most recent order.

And so it is in the Christian life. We are responsible to obey the latest update. And what Paul received from the risen Christ was entirely different from what the Twelve received.

And this is just groundbreaking stuff. And I suspect, as I mentioned earlier, because much of it is so radically different, it has led some to believe, well, that's just Paul.

You know, he got excited about a bunch of different things. Listen, none of this stuff was thought up by Paul. This was all revealed to him. And he was under obligation to proclaim it.

[ 32 : 29 ] And he did so at great peril and paid a very heavy price for preaching this gospel. But he said, woe is me if I preach not this gospel.

It's committed unto me. Spiritual circumcision. Well, who in the world ever heard of what? Spiritual circumcision? What is that?

Well, every man knows what circumcision is. The traditional kind. It's nothing to be taken lightly. But spiritual circumcision?

And a circumcised heart? Are you kidding me? What is that? Listen. It is all spiritual. It is non-material stuff. The baptism is spiritual.

It's non-material. Water is material. Spirit baptism is not. It's of the spirit. This circumcision that Paul talks about in Colossians 2 is a spiritual circumcision made without hands.



[ 33 : 40 ] The emphasis is on the spiritual, not the physical. What's the emphasis on in the Old Testament and in the Gospels? The physical. Material. Miracles. Everything that went with it.

And that's what they were accustomed to. And that's why the Jews require a sign. But we are to walk by faith, not by sight. All of these things are part and parcel of this mystery, this brand new thing, this update that we are supposed to be functioning under as opposed to the old kingdom message that is still operative in the minds and hearts of a lot of people.

Well, I've been given the high sign from my sweetie, and I told her to do that because I get carried away sometimes. And I take not only my time, but I take your time too. So I'm not finished, but I quit.

So I will be glad to entertain any questions or comments that you may have. And if you don't have any, I'll get cranked up again, and I'll take my time. Okay, Roger's got the mic.

Okay, I always feel guilty when I conclude a message without giving you an opportunity for some feedback because I just won't, I don't want it to look like I always have to have the last word because I don't.

[ 34 : 59 ] And sometimes what comes from the audience can be more valuable than what came from the pulpit. So anybody have a comment or question? Mar, we're in the back.

Oh, okay. Verses 18 through 21. I've got three or four questions. The us in verse 18.

Is that just talking to Paul and his followers or to all the believers? You're in 2 Corinthians 5? Yeah, verse 18 where you were. Well, I would say that the us, that the second us in verse 18 has to refer to the same us as the first us.

When he says, now all these things are from God who reconciled us to himself through Christ. And I think he's talking about all believers there.

And as a result, he gave us, the same us, the ministry of reconciliation. And then in verse 20, the we is the same, I think, as the us.

[ 36 : 16 ] Therefore, we are ambassadors for Christ as though God were entreating through us. And I think this us is the same us. And I think this is pertinent to the whole body of Christ as far as I can see.

We're under this same obligation. We're under this same ministry. We are beneficiaries of the same thing. And we have the same responsibility. He's committed unto us the ministry of reconciliation.

And then in verse 19, after the all believers in verse 18, says that Christ reconciled the world to himself.

Was that when he redeemed creation? Redeemed the earth back to him? I think so, yeah. I think so. Did that make that possible that at that time, Christ could have judged the world and ended it all right then?

I mean, I know we got prophecy, but he had that ability. Well, he would certainly have been justified in doing so. He would have been righteous in doing so. You see, God doesn't owe us anything but justice.

[ 37 : 37 ] God absolutely must dispense justice at a minimum. And he has to do that because of his character and nature.

God is holy. God is utterly righteous. He cannot do less than dispense perfect justice. But he can do more.

And that's where God's grace comes in. God has to give everybody justice as an absolute minimum.

And those who reject God's grace, those who spurn God's grace and what Christ accomplished for them and made available to them by grace, they may reject God's grace if they choose.

But then the only option left open to them is God's justice. So when we preach the gospel, we are imploring, beseeching people to remove themselves as a candidate from God's justice because you really don't want what you deserve.

[ 38 : 51 ] It's a lot worse than you think it would be. What you really want is God's grace. And God's grace is available to you through Christ.

Joe, can you wait for the microphone up here? Marv, could I ask you, are you going to do verse 21 next week? Or could I ask you a quick question on that?

Well, verse 21 is a grand upshoot. Would you walk up here with your microphone and give it to Joe? He's got a comment or question too. Verse 21 is just absolutely mind-boggling.

It's pretty much self-explanatory. And it simply says that when you put your faith and trust in Jesus Christ, you are imbued, endowed with the very righteousness of Christ.

So that Christ's righteousness becomes yours. His salvation becomes yours. His eternal life becomes yours. And it is all a gift. This is why the gospel is called good news.

[ 39 : 56 ] This is why this is so dramatic. This is why this is the best information the world has ever heard. And it's also, as I've often said, the world's best kept secret. Because people just don't understand it.

And by the way, this was the whole basis and reason for our developing Christianity Clarified. Because if there's anything that really needs to be clarified, it's Christianity.

It is so confusing to so many people. They have so many wrong ideas about it. And I've tried to clarify that. And that's what all those CDs are about back there. And you're welcome to take any and all of them if you want.

Joe? Now all I have to say is, amen. We're justified through Christ. Christ, when God looks at us after we've accepted Christ, it's like we're in Christ.

That's what it means to be in Christ. We are justified. Amen. Amen. Well put. Well put. And people say, well, but I don't deserve that. Of course not. Of course not.

[ 40 : 54 ] Sure, you don't deserve it. That's what makes it so wonderful. That's what makes it good news. We don't deserve it. And God did it for us anyway.

God so loved the world that he gave his only begotten son. Wow. Yes, ma'am. All right. Now when we stand at the judgment seat of Christ, what kind of works are going to be judged if we already have the righteousness of Christ?

And our sins have been washed away. Okay. Good question. The righteousness of Christ is what our standing is. And our standing means the level or the manner in which God accepts us.

Where are we? If we are in Christ, then we have Christ's righteousness. That is a blanket forgiveness. This is what Paul was talking about in Colossians 3 when he says, having forgiven us all trespasses, past, present, and future.

We are forgiven all trespasses. But we know that in the flesh and living as a human being, even as a Christian, we still have an old nature. And sometimes we can do things that really displease God and dishonor the cause of Christ by our behavior, etc.

[ 42 : 18 ] And we are going to give an account for that. And I think this is what Paul is talking about. And by the way, this judgment seat of Christ thing, the Bema seat, 1 Corinthians 3, you don't find anything about that in the Gospels or the Old Testament.

Because it's part of the mystery. It wasn't revealed before. But we are going to stand before the award throne of Christ, the Bema seat. It's taken from the Greek Olympic Games, where the Olympics started way back when, when they had the three tiers.

And we still use that today, by the way. We have the one that wins the gold medal in the middle. And then a silver medal on the left. And a bronze medal on the right. And they are receiving the reward for their participation in whatever it was.

That's called the Bema seat in the Greek. And it's the same thing that Paul is using. And he's saying that believers are going to stand at the Bema seat of Christ. And there we are going to receive our reward or our lack thereof.

Because every man's work will be tried of what sort it is. And there are works that are gold, silver, and precious stone. And they will stand the test. And there are works that are wood, hay, and stubble.

[ 43 : 34 ] And they will be consumed. They will not stand the test. Every man's work shall be tried of what sort it is. Yet he himself shall be saved so as by fire.

In other words, this is not going to be an evaluation of our sin or a judgment of our sin or punishment for our sin. That was cared for at Calvary.

But the award throne is just that. It's either awards or lack thereof. Some people are going to have large rewards. And the New Testament talks about them. There's the reward for faithfulness.

And there's the reward for perseverance. And the crown of rejoicing which the Lord will give at his coming. All of those different things take into consideration what a believer does with the life that Christ has given him.

How he functions with it. Did I see somebody else? Joe? In the scripture you had today, 2 Corinthians 5. If everybody's got their Bible open. 5.10. Chapter 5, verse 10.

[ 44 : 36 ] Mentions the beam of seat and what you just said. Right. Yeah. It's in the same. Now that each one may be recompensed for his deeds in the body according to what he has done, whether good or bad.

Good. That's a very important distinction to be made. Because if Christ died for your sins, then what is there for you to be punished for if you have received the righteousness of Christ?

That negates your sin. But we still live in a body that is subject to the flesh. And this is what Paul's talking about. And again, Paul's the only one talking about this because it's part of the mystery.

And it's Romans chapter 6. And it has to do with the deeds of the flesh. Yielding your members as instruments of righteousness unto God rather than unto the flesh. And where do you find that in the Old Testament?

You don't. This is all part of the new truth. This is part of the new program. And this is the stuff we need to be emphasizing because this is where people live.

[ 45 : 43 ] This is what we deal with. We'll take one more if there is one. And then we'll dismiss. Anybody? Anybody? I think one of the problems that people have is they don't understand the authority of Paul in the new dispensation.

Paul's authority is not really understood. I'm afraid that's true. And, you know, interesting thing.

I remember meeting with a group of Jewish people before when we were in Israel in 1990. And it was rather humorous. I thought, man, this guy, he just shared his heart.

And he didn't realize what he was saying. And we were able to meet with a number of Jewish people. And some of them were involved in building the Third Temple Mount and that kind of thing. And they're looking for the Messiah.

But, of course, they're looking for him the first time. And the question came up about what is it about Jesus that Jewish people today find so difficult to accept or so hard?

[ 46 : 58 ] I forget what this guy said. He said, well, really, we Jews, we don't have nearly so much a problem with Jesus of Nazareth that we have with Paul.

I thought, wow, boy, did you ever say a mouthful? Nothing has changed. Nothing has changed. That's the same sentiment that a lot of the Jews had back then. I mean, even after the crucifixion and resurrection, many of them were pretty much resigned to Jesus having been a prophet and so on.

And maybe we were wrong in crucifying and everything. But this guy, Paul, he's too much. And they beat him. They stoned him. They deprived him.

They lied about him. Three different times he received lashes. He was in prison each time falsely. And yet he considered himself privileged to be able to suffer for a cause like that.

Greatest cause in the world. And I want to close with an invitation. Would you bow your heads, please? Pray with me. Loving Father, we recognize that we've really covered a lot of material here.

[ 48 : 18 ] And I'm sure that much of it may even be confusing to some who perhaps never heard some of these things before. And we just pray that you will undertake for them as they process the content and that you will reveal to them to what degree it is true.

Thank you for the privilege of being together and sharing these things that excite our heart and have changed our lives in such a radical way.

And we want others to experience the joy and the knowledge that comes from the peace and assurance that you give through the forgiveness of sins and through receiving the righteousness of Christ.

And Father, our prayer for any dear person here this morning, young or old, male or female, is that they may be willing, if they have not already done so, they may be willing to open their heart and mind to the Lord Jesus and say, Since this is what you did for me, I want to respond to your gift of love for dying for my sin in my place.

Right here and now, I want to embrace you as my Savior. With my will, I want to deliver myself to you for your forgiveness and your salvation.

[ 49 : 43 ] I want you to regenerate my spirit and make me that new person that Pastor Marv has been talking about. Thank you, Lord Jesus, for doing for me what I could never do for myself.

I want to serve you and love you. And I want you to come into my life and make me what you want me to be. I give myself to you.

And dear friend, if you've made that your prayer, I can assure you God has heard you. And God will never turn anyone away. He'll fulfill all that he's promised.

And he will make you a new person in Christ and give you a whole new lease on life and eternal life. Father, we're so thankful for this glorious gospel.

We don't begin to understand it. We don't understand how much of it works. We don't understand the kind of love that prompted the provision for it. But we are so grateful.

[ 50 : 47 ] And we thank you for it all in Christ's wonderful name. Amen.