

47-2Corinthians-03-Transcript

1:00: Well, welcome, brethren to another Wednesday night Bible study where together we study the scriptures line upon line.

1:08: God willing, this evening, we will get through chapter 3 of the Second Epistle to the Corinthians.

1:15: I'll go ahead and open with a word of prayer, then I will check the chat to make sure that I'm coming through loudly and clearly, and also to see who is here.

1:26: Our loving Heavenly Father, we come before You, Lord, we're just so grateful.

1:31: We're in awe of you.

1:33: We're in awe of your faithfulness, your covenant faithfulness.

1:36: We're in awe of Jesus Christ and how purpose-driven he is.

1:42: And just this covenant of purpose.

1:46: declared from the beginning how it will end, and no power on earth or in heaven can frustrate your purpose, and we're just so grateful, Father, that we can be grafted in this covenant purpose and just play a small part.

2:02: We pray God that your will will be done in our lives.

2:07: As it is in heaven, we praise you, Lord, that we can be together on this learning journey and pray, Father, that this week will be no exception, that we'll continue to just add line upon line here a little, there a little, and just grow in the grace and the knowledge of our soon coming King.

2:25: And our Savior Yeshua Hamasiah, we thank You, Father, pray in His holy name.

2:31: Amen.

2:33: All right, let me, check and make sure I'm coming through loudly and clearly.

2:38: Let's see, audio and video are clear.

2:40: Pastor Murray, thank you.

2:41: Greetings, pastor.

2:42: Let's see who else is here.

2:44: I won't be able to read the chat, but, Rosebud, Rose Petty, Kay feeder.

2:52: Dave and Deb.

2:55: Let's see.

2:56: Chaw Jaws, Christy Romine.

2:58: I think I saw Christy, Sister Christy, you were with another handle before on our, on Sabbath, but nice to see you here, Carlotta.

3:08: And let's see, Pep square.

3:11: RDPJ sounds like somebody very famous.

3:14: , let's see who else.

3:17: Grisilda, 73, welcome.

3:20: Rick 4, welcome.

3:22: And let's see who else has checked in.

3:25: JD, welcome.

3:28: Very, very good.

3:29: So welcome, brethren.

3:30: Nice to have you here.

3:31: Thank you for checking in.

3:32: I will try and read those, chats later just to see what is going on with the community.

3:39: I'm very grateful to have you here.

3:42: Let's, jump into the scripture.

3:44: I'll go ahead and share my screen.

3:47: We are up to chapter 3 of 2 Corinthians, and I'm going to read this time from the Complete Jewish Bible.

3:58: this chapter, I just found the King James a bit clumsy, a bit, just difficult to immediately comprehend, but I will just keep a side panel of the King James there for us who are more familiar with that language in case we're just, if the complete Jewish Bible, you know, this first verse I wanna go back to from last week, people huckstering God's message, that, that's not King James language, and we might not be used to that and just wonder what does, what did King James say, but I do like the, the complete Jewish Bible, especially for this chapter.

4:30: So we'll jump in and I'll just go back to this one verse, just to give chapter 3 context, verse 17 of chapter 2, we are not like a lot of folks who go about huckstering God's message for a fee.

4:49: That's what they're doing.

4:50: They're huckstering God's message for a fee.

4:53: Today, that's certainly true, you know, the mega churches, and we see all that abuse of power and abuse of finances, but it's not just for a fee, it could be for ego gratification.

5:06: So today we might say in our small community, people are not doing it for a fee, but we might be doing it for ego.

5:14: You know, gratification, you know, self, exaltation, there, there can be other motives.

5:22: And what Paul is saying is, he's seeing these teachers in Corinth, and he sees straight through them.

5:30: And he says, you know, we're not like that.

5:32: But notice that he says, in or the Complete Jewish Jewish Bible translates it as a lot of folks.

5:40: We're not like a lot of folks.

5:43: In the King James, he says, for we are not as many.

5:48: So let's be careful not to read over that.

5:50: I didn't emphasize it last week, but we do want to just highlight that, that in Paul's time in Corinth, It it sounds like most of the teachers were false teachers.

6:04: And they had impure motives when they were teaching.

6:09: So it's not a few And it sounds like it even could be the majority.

6:13: In any case, it's many.

6:15: the complete Jewish Bible renders it a lot of folks.

6:19: We're not like a lot of folks who go about huckstering God's message for a fee.

6:24: On the contrary, We speak out of a sincere heart.

6:31: As people sent by God.

6:33: This is beautiful.

6:35: This is like, there's a contrast.

6:37: Hey, Corinth, wake up.

6:39: There's a difference between, between us, that is what I guess he would be speaking of Sylvanus, and Timothy, and Titus and himself and, and others, Apollo.

6:54: So there's a group of teachers that are genuine authentic teachers who are teaching because they're sent by God to teach.

7:03: And then there's a whole bunch of teachers that have jumped on the bandwagon and have other motives.

7:09: And so he wants Corinth to see the contrast.

7:12: On the contrary, we speak out of a sincere heart, as people sent by God, standing in God's presence.

7:20: We're not, we're not joking.

7:23: When we do this, we realize we're in God's presence.

7:26: And yes, we're talking to human beings, but we're doing this in the presence of God.

7:31: Whereas these other teachers just have no clue.

7:33: They really don't know what they've gotten into, and they don't know in whose presence they're teaching, the people of God, the precious covenant people of God.

7:43: So Paul is saying, we're fully aware of what we're doing.

7:45: We're sent by God, and we're standing in God's presence, living in union with the Messiah.

7:52: So everything that we're doing, it's, it's the Messiah that's driving us and we're, we're in one, we're in lockstep with him.

7:59: And he was trying to help them understand when they're saying, oh, he's yes and no, he's not sure, he's unreliable.

8:05: He's living in union with the Messiah, and, and performing the Messiah's will based on the promptings of the Holy Spirit.

8:13: So that's just the, the context from last week.

8:18: And now he begins chapter 3.

8:21: Are we starting to recommend ourselves again?

8:24: So, so he's had to defend himself and, and the, the sincere teachers with him.

8:31: And It appears That when Paul first came into Corinth, he came with some form of recommendation.

8:41: And it sounds like it was self-recommendation.

8:44: So while he's preaching the gospel, he had to state his credentials to Corinth, and then he was able to successfully establish the church.

8:53: And now the church has become hostile toward him.

8:58: And suspicious of him.

9:00: And so whenever a teacher comes to town, usually, if it's a new teacher, they're going to come with letters of recommendation.

9:10: To say, you know, I'm coming from one city to your city, and I, and I have some credentials.

9:16: You know, when I was first interested in my wife and getting serious about her, before we were married, I was in Toronto.

9:26: And she was in London, England.

9:29: And she was in the worldwide congregation there.

9:32: I was in the Worldwide Church of God here.

9:34: And the ministers contacted each other.

9:38: To get, you know, her minister wanted to know, is this an upstanding guy?

9:44: And, and my minister wanted to know, like, what's her background?

9:47: And is she upstanding?

9:49: And so they were able to provide recommendations for us to our appropriate elders.

9:56: And, and so my family couldn't understand how I met this woman.

10:00: And within a matter of months, I was committed and, and ready to, to marry her.

10:05: And it was just so strange to them, like, Where she just kind of came out of the blue, but she came with recommendations.

10:13: And I came with recommendations.

10:15: And so this, that's the way it was, it was not like that, but that's the concept that, hey, this person's kind of coming to us out of nowhere.

10:25: Just can somebody recommend them?

10:26: Can somebody speak for them?

10:28: And so obviously, Paul, in establishing Corinth came with recommendations, some form of credentials, and it's like Paul is saying, like, come on, guys.

10:38: Do I have to do this all over again?

10:41: Or do we, like some, need letters of recommendation either to you or from you?

10:49: So, yeah, of course, there are some teachers you're going that are gonna come to you and you don't know who they are, and they need to come with recommendations, or they're leaving you and they're going to another congregation, and you might send a letter of recommendation with them.

11:04: Are you saying that I need to be subject to that now?

11:07: That I, I need to come to you with a letter of recommendation, or, or if I'm gonna speak to another church that I may have also founded, that I need you.

11:16: To validate me.

11:19: This is, you know, he's, he's tearing a strip off them.

11:22: Guys, what are you doing?

11:25: I guess I shouldn't say guys because that's derived from goi, and they're no longer goin, they are brethren, but it kind of common language I'm used to saying, come on, like, what are you guys doing?

11:38: , so, here in Chapter 9 of 1 Corinthians.

11:46: When he had to establish himself, I'm just going to read this from the King James just for the familiar language.

11:50: And it's like, hey, aren't I an apostle?

11:54: Aren't I free?

11:55: Have I not seen Jesus Christ our Lord?

11:59: Are not you my work in the Lord?

12:02: He had to fight for his credentials.

12:05: And I said, do I have to do this all over again?

12:08: And in verse 2 of chapter 9, if I'm not an apostle unto others, if, if there are people who don't accept me as an apostle, yet doubtless I am to you, for the seal of my apostleship are you in the Lord.

12:23: I, I founded this church.

12:26: And the fact that you have any acknowledgement of Christ and that you have the receipt of the Holy Spirit and you're growing in grace and knowledge, Paul is saying, I'm the one who founded the church.

12:37: And so the, the, the recommendation that I have is you look at you, look at the fact that you're a standing congregation in this horrible city of Corinth is miraculous.

12:49: And that was done through me.

12:51: And then in Acts 18.

12:54: In verse 26, this is now speaking of Apollos, and I just want to give you a sense of how these letters of recommendation work.

13:02: In Acts 18 and verse 26, Apollo began to speak out boldly in the synagogue.

13:09: But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God in fuller detail, so that he had, he, he understood, but not enough, he needed to understand Christ more fully.

13:21: So they gave him that education.

13:25: And when he had made plans to cross over into Achaia, this is where Corinth is, the, the, the province that Corinth is in.

13:33: So he's making plans now, most likely to go to Corinth.

13:36: The brothers encouraged him, like, yeah, you're gonna be powerful there, you'll be well received, they need you over there.

13:43: They encouraged him, and they wrote the Talmudin, the, the brethren there, to welcome him, the, the followers, the disciples to, to welcome him.

13:52: They, they wrote him.

13:53: So that's an example of a letter of commendation.

13:57: Like we know this man, he's one of us.

14:00: He's doing a mighty work in the Lord, receive him.

14:03: So they sent a letter of commendation.

14:06: On arrival, he greatly helped those who through grace had come to trust the Lord Jesus.

14:12: So he was a great help, but he needed that letter of recommendation.

14:16: So that they would receive him.

14:18: Another example is here in Romans 16, where Paul himself is writing the letter of recommendation.

14:24: I'm introducing to you our sister Phoebe.

14:27: And so when they travel, they would actually travel with these letters of recommendation, so the brethren could receive them.

14:33: So Paul wrote this recommendation for Phoebe.

14:37: I'm writing to you this.

14:40: I'm introducing to you our sister Phoebe, a servant of the congregation at Sangria.

14:48: So he sent her a recommendation, and he's now saying to the Corinthians, are you saying I, I need to come to you?

14:55: When I, you, you're, you're, you're standing in the faith because of what the, the Lord, the work that the Lord did through me.

15:01: Do I now need to come to you with a letter of recommendation for you to receive me?

15:06: Back to 2 Corinthians 3 and verse 2, you yourselves.

15:12: Our our letter of recommendation.

15:14: You, you, you, you, I don't have, you're saying I don't have credentials.

15:18: You need, you need a letter of recommendation.

15:21: You are my letter of recommendation.

15:24: And here in the complete Jewish Bible, they render this written on our hearts.

15:31: The King James renders it written in our hearts.

15:35: I, if I was translating this based on the context, I would translate it written with our hearts.

15:41: So it's a judgment call how you translate these prepositions, in this case, the word in, so written on our hearts, written in our hearts, written with our hearts, but you get the idea.

15:51: There's a deep love and sincerity and authenticity of the work that Paul and the others did in establishing this congregation, coming truly from the heart.

16:03: Known and read by everyone.

16:06: Everyone knows that the miraculous work that was done in Corinth and the genuine love with which it was done.

16:15: You make it clear that you are our, you are a letter from the Messiah placed in our care.

16:25: You're, you're the proof of my, my apostleship and, and the authenticity and authority I have as an apostle.

16:33: You, your presence, your existence as a congregation, spirit-filled congregation, you make it clear that you are a letter from the Messiah.

16:43: Placed in our care, so he's saying that.

16:46: It's, it's Christ.

16:49: That is writing him the letter of recommendation.

16:51: Christ actually says, well, when he was on earth, he said to his disciples, by their fruits, you shall know them.

16:59: And, and the, the notion there being, and he actually says it in John 15, without me, you can do nothing.

17:07: If you're not attached to the vine, you can't do anything.

17:11: And so, the fact that Paul has this incredible fruit in Corinth is because he's attached to the vine.

17:18: And it's not him doing the work, it's Christ doing the work through him.

17:23: And so the letter of commendation, Christ actually wrote it, that their existence is the letter of commendation written by Christ, because it's through his spirit that this work is done.

17:37: Written not with ink but by the spirit of the living God.

17:41: So the, the, your existence was written by the Spirit of God, and it's written by the Messiah.

17:48: Not on stone.

17:50: Tablets, but on human hearts.

17:55: So, the, the, the law was written, engraved in stone by Christ.

18:03: But in this new covenant or renewed covenant, This work Of The first fruits Is written on the human heart.

18:17: It's, it's, this is, Exactly what he said in Jeremiah and Ezekiel, that he'll give them a new heart.

18:25: He says here, in the why they need a new heart, in Jeremiah 171, and I'll I'll read this from the King James, the sin of Judah is written with a pen of iron.

18:41: This is deep.
18:43: This is, this is his, the, the corruption.
18:46: The debauchery of Judah is written with a, is engraved with a pen of iron.
18:51: It doesn't matter how hard the stone is, the sin is harder.
18:56: And it can be engraved with a pen of iron.
19:00: And with the point of a diamond.
19:02: This, this is hard But the sin is harder.
19:07: It is graven upon the table of their heart, upon the horns of your altars.
19:13: So this is Israel, this is Judah, this is their state.
19:18: So Israel was divorced, Judah's left, but this is the state of the southern kingdom.
19:24: And What Paul is saying here to the brethren in Corinth is the new covenant is in effect.
19:33: You, you are the first fruits of the new covenant, when God promised to take away that stony heart.
19:40: And give Judah a heart of flesh.
19:42: Give Israel a heart of flesh.
19:44: The Corinth is part of the first fruits of the new covenant.
19:47: Here in Ezekiel 36 and 26, and I'll read this from the King James as well for familiarity.
19:54: Verse 26, a new heart also will I give you.
19:59: Paul Paul is saying, this is the Messiah's work.
20:02: This is his promise.
20:04: And your existence, yes, you're, you're, you were Gentiles.
20:09: And you've been grafted in, because in this period that we're in.
20:15: Blindness in part has happened to Judah and Israel.
20:20: And, and while that's happening, Gentiles are being brought into the covenant, and becoming Israel.
20:28: And, and by the way, It shouldn't be a, a huge leap of understanding for us to say that many Gentiles that are being grafted in.
20:41: to Judah are actually Israelites.
20:45: And, and it's sort of like a blunt instrument that God is using, or, or like a big dragnet that God is using to pull these former Israelites or who were in former former covenant people who've been divorced to bring them back into relationship with this blunt instrument or this dragnet.
21:07: But, but this is the new covenant, or the first fruits of the new covenant until the fullness of the Gentiles be brought in.
21:15: A new heart also will I give you.
21:17: And a new spirit will I put within you that that's what's happened in Corinth.
21:22: And I will take away the stony heart out of your flesh.
21:26: That's what Jeremiah 17:1 was pointing to.
21:29: God is gonna take it away.
21:31: And I will give you a heart of flesh.
21:34: Now, this covenant here that we read in Jeremiah 33, I believe it is, and here in Ezekiel 36, it is a promise to the house of Israel.
21:49: house of Israel, including the house of Judah, the whole house of Israel.
21:53: This is God's promise.

21:54: This is in the covenant, this is in the, in the Torah.
21:59: All we're seeing today in Corinth and in the Gentile world.
22:04: is blindness in part has happened to Israel, and Gentiles are being brought in, but as I was saying in my John 3:16 series, God does not have a covenant with Gentiles.
22:18: There's no such thing.
22:20: There is no such thing.
22:21: I challenge anybody to try to say differently, to try to say that yes, God has a covenant with Gentiles, there's no such thing.
22:29: And so these Gentiles that we see coming into the covenant, are being grafted into the covenant with Israel, and it's the renewed covenant.
22:39: And so that's what's happened, what we see here in Ezekiel 36:26, Paul is telling Corinth, Messiah has done this.
22:47: He's done it through me.
22:50: In your heart As first fruits of what he's going to do with the entire house of Israel.
22:58: That repents.
23:01: Back to 2 Corinthians 3 and verse 4.
23:07: He says, Such is the confidence we have.
23:12: Through the Messiah toward God.
23:15: Like Paul understands what, what is happening.
23:18: And he has this absolute confidence, not in himself, not as like, hey, I'm such an effective speaker.
23:25: I'm such an effective evangelist.
23:27: I'm just so competent that I'm going to build up this church.
23:31: He's saying, no, I, I have this absolute confidence.
23:35: That the Messiah is doing this.
23:39: That this is all part of this covenant mystery that's taking place.
23:44: Such is the confidence we have through the Messiah toward God.
23:49: It is not that we are competent in ourselves.
23:53: To count anything as having come from us.
23:55: So he, he's, it's like, sometimes you, as those of us who speak will realize, sometimes you're saying something.
24:03: And as you're saying it, you realize it could be taken the wrong way.
24:07: And so you sort of have to address the way it might be taken just to clear that that's not what you're saying.
24:12: I, I feel like Paul is ha, that's what's happening with Paul here.
24:15: It's like he's written something.
24:17: And then he's realizing maybe the critics are going to say, look how arrogant he is, look how self-centered he is, look how self-aggrandizing or self-promoting he is, and you just got to cut that off.
24:28: It's like, yes, this is happening through me or through us.
24:33: But I'm not saying that we're competent.
24:36: Of ourselves that this is something humanly generated.
24:40: It is not that we are competent in ourselves to count anything as having come from us.
24:45: Where, where's this confidence coming from?

24:47: Well, we are very competent.
24:50: But that competence is not coming from ourselves.
24:52: On the contrary, Our competence is from God.
24:58: And so all of these critics.
25:01: That are severely criticizing Paul.
25:05: They're just on the wrong side.
25:08: Because all of Paul's abilities, Paul is saying that, that yes, I have this competence, and the man wrote half of what we call the New Testament.
25:17: What he's saying, I, I didn't do this of my own capabilities.
25:21: , capabilities were endowed by God in me to enable me to do this work.
25:30: It's not that we are competent in ourselves to count anything as having come from us.
25:34: On the contrary, our competence is from God.
25:37: It's a gift from God.
25:39: And this is where when he was talking to the Philippians, a much friendlier congregation, he says, and I'm sure of this, that the one who began a good work among you will keep it growing until it is completed on the day of Messiah Yeshua.
25:55: So, Paul just sees God's work.
26:00: And here with the Philippians, he sees the spiritual work has begun, and he knows as long as they're faithful, God is gonna see it through to the end.
26:09: And he said the same thing in chapter one of First Corinthians.
26:14: That God is gonna, you're, you're, you're going to be successful.
26:18: Despite all the problems that he sees, he sees the Holy Spirit at work.
26:23: And he's confident that God who's begun this work is going to complete it.
26:28: So his confidence is coming from the Messiah, not from himself, and in any competence he has, he knows it's a gift.
26:35: And those critics are criticizing God, not him.
26:41: Verse 6 He has even made us competent.
26:46: To be workers serving a new covenant.
26:49: There it is.
26:51: Paul recognizes, yeah, these are Gentiles, and this is the new covenant, but they're no longer Gentiles.
26:58: They've been grafted into Israel.
27:00: And these are the first fruits of what's going to be a massive Israelite conversion.
27:08: And we even studied Ezekiel 37, where even those Israelites that are dead and buried.
27:15: And have perished They're going to be resurrected and brought back to life and brought into this covenant because God has promised.
27:24: I, I just hope brethren, maybe you can tell me in the chat.
27:28: I just hope God's faithfulness, his covenant faithfulness is becoming clearer and clearer.
27:35: Because not everybody gets it.
27:37: And many are, I shouldn't say many, but some are offended.
27:42: When I teach how faithful God is to his covenant, I'm, I'm hoping that brethren, you get it.
27:49: And the Bible tells one story.

27:52: From Genesis to Revelation, there's one narrative, and it's consistent all the way through.

27:58: Because we're dealing with the true God.

28:01: Who doesn't have to make things up as he goes, doesn't have to completely reverse course and, and apologize, because we're dealing with the true God, he just says, this is what's gonna happen.

28:13: And thousands of years pass and billions of people are born and they die.

28:18: And whatever God said from the beginning, that's exactly what's gonna happen.

28:22: There's no force in the universe that can frustrate God's plan.

28:26: I, I'm sure you get it brethren, because we, we see your feedback, but I wouldn't mind just a bit of encouragement that this is becoming clearer and clearer.

28:33: The Bible tells one story.

28:37: He has even made us.

28:38: , the, the, let me read this in the, King James, just for the familiarity, who has also made us able ministers.

28:49: Capable ministers Of the New Testament, of the New Covenant, not of the letter but of the Spirit.

28:57: Letter is old covenant, Spirit is new covenant, or first fruits of the new covenant, for the letter kills, but the spirit gives life.

29:06: This, this is what, this is what's happening.

29:09: That if, if Corinth was under the old covenant, they'd all be just wiped out.

29:14: But the new covenant, the, the, the spirit gives life, the spirit's gonna work with them and, and transform their minds over time.

29:20: Here in the Torah, Deuteronomy 2726, a curse on anyone who does not confirm the words of this Torah.

29:32: By putting them into practice, that this is, if, if, if Corinth was under the old covenant, they would all be cursed.

29:39: Because the Torah is very clear.

29:42: What to do, and they were doing the opposite.

29:46: And all the people are to say amen.

29:50: That's what they said, they agreed.

29:53: And that's how they brought death upon themselves.

29:56: So the Old Covenant was beautiful, it was wonderful, but it brought death, there was no escape there, so these sins, there's, there, there, there's no, there's no offering, there's no sacrifice for these sins.

30:08: It's just you, you've committed this, that's it, you got the death penalty, and there's no way out.

30:13: Except for Messiah.

30:15: And now with this new covenant, it's not about this death sentence hanging over everybody.

30:21: Instead, it's this promise of eternal life.

30:25: Verse 7 of 2 Corinthians 3.

30:28: Now, If that which worked to death.

30:33: By means of a written text engraved on stone tablets, came with glory.

30:39: This is, this covenant.

30:42: It came with glory.

30:45: And so Rabbi Paul.

30:48: He, he, he, he's now reasoning with them in his sort of a lesser to the greater framework of reasoning.

30:54: If this is true, how much more is this true?

30:58: Now If that which worked death.

31:03: By means of a written text engraved on stone tablets came with glory, such glory.

31:10: That the people of Israel could not stand to look at Moshe's face because of its brightness.

31:19: Even though that brightness was already fading away.

31:23: And I we'll just go to that, but, but he's saying this old covenant.

31:29: Written on stone was delivered with great glory.

31:37: And if it was, but how does he word this?

31:41: It worked to death.

31:43: So this covenant came with great glory, and it worked death.

31:49: How much more glorious then is the renewed covenant that works eternal life?

31:55: That, that's the logic he's putting down.

31:57: So, just so we're clear about the glory that came with the old covenant.

32:05: We'll go back to the Torah, Exodus 24:12, Jehovah, the Jews say Adonai, said to Moshe, come up to me on the mountain.

32:16: And stay there I will give you the stone tablets with the Torah and the law, or the commandments, the law and the commandments.

32:24: I have written on them, so that you can teach them.

32:28: So, so Moses had this face to face audience.

32:31: With God, and God gave him.

32:34: The Torah and the commandments so that he could teach them.

32:39: And then in chapter 32 in verse 15, Moshe turned and went down from the mountain with the two tablets of the testimony in his hand.

32:50: Tablets inscribed on both sides.

32:53: And I know many times we see the depiction of these two tablets, but they're only inscribed on, on one side.

33:02: God wrote on both sides.

33:04: They were inscribed on both sides, on the front and on the back.

33:08: And so sometimes we get these visuals in our head from well-intentioned movie makers, but then they get lodged in our head, and we don't even realize that's happened.

33:18: So we have to just keep reading the text and visualizing how it must have really been.

33:22: So he got this, these 2, these tablets written on the front and back.

33:27: Verse 29, when Moshe came down from Mount Sinai with the two tablets of the testimony in his hand, he didn't realize that the skin of his face was sending out rays of light as a result of his talking with Jehovah.

33:44: So, this is amazing.

33:48: He, he, he's like, it's like, maybe you have something on your face, and you don't realize it, you're just talking to somebody has to tell you, hey, you got something on your face there.

33:55: So, oh, thank you.
33:56: You just don't see yourself.
33:57: So Moses just felt the same.
33:59: But everybody else was looking at him and just seeing this great light emanating from him, glorious light, because he was in the presence of God.
34:08: He didn't realize that the skin of his face was sending out rays of light as a result of his talking with, and again, the Jews say Adena because they're afraid to misunderstand, misunderstanding, they're afraid to say Jehovah's name.
34:22: When Aharon or Aaron.
34:25: And the people of Israel saw Moshe, Moses, the skin of his face was shining, and they were afraid to approach him.
34:35: He, he was like an alien, somebody from another planet.
34:39: He wasn't a normal human being.
34:41: He was glowing like an angel.
34:44: But Moses called to them.
34:47: Mushe called to them, then Aharon and all the community leaders came back to him, and Moses spoke to them.
34:55: Afterward, All the people of Israel came near.
34:59: And he passed onto them all the orders that Jehovah had told him on Mount Sinai.
35:05: Once Moses had finished speaking with them, He put a veil on his face.
35:11: So he just realized just this is, this is overwhelming for them.
35:15: And so he gave them the commandments and then good for them to be overwhelmed when he's speaking the commandments in the Torah.
35:21: But when he finished speaking, he put a veil on his face.
35:26: But when he went in before Jehovah for him to speak, he would take the veil off until he came out.
35:34: So whenever he was talking to God, the veil comes off, it's direct communication.
35:38: And then when he came to the people, he would put this veil on.
35:45: In a sense to protect them from this glory.
35:49: Then when he came out, he would tell the people.
35:52: Of Israel what he had been ordered.
35:56: When the people of Israel saw Moses Moshe's face, that the skin of Moshe's face shone, he would put the veil back over his face, until he went in again to speak with Jehovah, Yehovah, or Ana.
36:10: So, you see what's happening here.
36:13: That they cannot handle the direct communication.
36:18: From Moses And so for their sake, he's going to dilute the direct communication, because the glory is, is part of the communication, but they can't stand it.
36:31: So, in order for them to receive what he has, he has to dial it down.
36:37: And since he doesn't have a, a light switch or, or a dial button, he just covers his face with a veil.
36:44: But then they're not getting at the full impact.
36:47: They can't even see his facial expressions.

36:51: So, Paul is saying, This old covenant that Moses received, this is the glory that it came with.

37:00: Even though, as a result of that covenant, Israel was put to death, and Israel came under the whole of Israel came under the death sentence.

37:10: So, if a covenant that worked death in Israel.

37:16: Came with such glory.

37:18: Then what about the renewed covenant that works eternal life?

37:22: How much more glorious is that covenant?

37:25: So back to verse 7 of chapter 3, so just so we had a little tangent there to understand the glory.

37:32: Verse 7.

37:34: Now if that which worked death.

37:36: By means of a written text engraved on stone tablets came with glory, such glory that the people of Israel could not stand to look at Moses's face because of its brightness.

37:49: Even though that brightness was already fading away.

37:55: So this is the, he's he's setting up an argument here.

37:58: And he's saying that, look, Moses went in and spoke with God.

38:02: And when he came out, he, he was like the sun.

38:06: Such glory emanating from his face that he had to cover it.

38:11: But the moment he left God's presence, whatever that brightness was, it was beginning to fade.

38:17: He, he wasn't plugged in to the source that it's just gonna stay like that indefinitely.

38:23: It's like as soon as he leaves God's presence, that glory, if you just kept watching it, you would actually watch it fade.

38:30: The longer he's out of God's presence, the more that glory would fade until he returns back to himself.

38:37: So He says they couldn't stand to look at him because of the brightness, even though the brightness is already fading away.

38:48: Now here's his logic.

38:51: Won't the working of the Spirit be accompanied by even greater glory?

38:57: So he's telling them You are my letter of recommendation.

39:02: Messiah, Yeshua.

39:06: I has written that letter.

39:08: In your hearts as part of the new covenant, he's not writing it on tablets of stone the way he did for Moses, he's writing it on the hearts of renewed Israel.

39:18: And he wrote it on your hearts, and that's my letter of recommendation, and that's the work of the Holy Spirit.

39:25: So, if what Moses received came with such glory, Then what Paul has received and the work that Paul has done in them, he's trying to say to them, Open your spiritual eyes.

39:40: And understand how much glory is associated with the apostles' work.

39:45: or the Lord's work through the apostle.

39:48: Won't the working of the spirit be accompanied by even greater glory?

39:53: And, and he started this off saying, we're not like others, hucksters for, for a fee.

39:59: Corrupt men, many of them.

40:02: We're standing in the presence of God, the way Moses was in the presence of God.
40:06: We're doing this work in the presence of God.
40:08: Now, if Moses' face shone, because he was in the presence of God, and that was an inferior covenant, because even when he came out of God's presence, that glory was beginning to fade.
40:20: How much more glorious is this work that the apostle is doing in Corinth, sorry, that Yeshua is doing through the apostle in Corinth, and they're not respecting it.
40:32: For if there was glory.
40:35: In what worked To declare the people guilty.
40:38: That's really what the old covenant did, is it helped them see how helpless they were.
40:43: It helped them see how corrupt they were.
40:46: And, and if there was glory in what worked death, in what worked to declare the people guilty.
40:53: And all the people said amen.
40:55: How much more must the glory abound in what works to declare people innocent.
41:07: Paul's looking At these Corinthian brethren.
41:11: And they're guilty, guilty, guilty, guilty, guilty.
41:15: It's crazy.
41:17: And he's looking at all of this guilt.
41:20: And instead of writing a letter of condemnation, He's saying, in fact, you're a letter of commendation for me.
41:29: Because you're declared innocent The Holy Spirit is doing this glorious work to bring you into eternal life, in, in, in the renewed terms of the covenant.
41:41: No.
41:42: He says, how much more glory is there in this work that declares the people innocent?
41:48: And the way Moses Sean, he's saying, everyone.
41:52: is coming into this eternal life and this eternal glory.
41:57: And that's what he said in chapter 15 of 1 Corinthians.
42:00: Verse 41, the sun has one kind of glory or beauty, the moon another, the star is yet another.
42:06: Each star has its own individual kind of beauty, or the King James says that there's the glory of the glory of the sun is one, the glory of the moon is another.
42:16: Every star differs from another star in levels of glory.
42:19: This new covenant is working eternal life, where everyone is going to shine.
42:25: But in different ways, in different levels, but it's a glorious gospel that's working life.
42:31: Versus the covenant that worked death.
42:34: And then he says here, and I'm gonna just read this from the King James, just for familiarity.
42:40: 1 Corinthians in chapter 2 verse 9, he wrote them, but as it is written, and here it says in its written in the time, I have not seen nor ear heard, neither has entered into the heart of man, the things, the glory which God has prepared for them that love Him, that, that's us, brethren, where we share in this glory that that Paul is trying to explain.
43:07: To the Corinthian brethren And he's saying like, he's coming.
43:12: Or, or, or I should say it this way.

43:14: That his presence he's in the presence of God.
43:20: And he is proof.
43:23: That Messiah is doing a work in them through him.
43:29: And it's on a whole different level of glory, compared to the work that Moses did.
43:36: And they need to understand this and not be following people who, who huckster God's message for a fee.
43:47: Verse 10.
43:48: In fact, he says.
43:50: By comparison, With this greater glory.
43:55: Of the renewed covenant In by comparison with this greater glory.
44:01: What was made glorious before has no glory now.
44:06: Everything we just read in Exodus.
44:09: About the, the glory.
44:12: That Moses experienced and that the people of Israel experienced on Mount Sinai.
44:18: All of that glory, in fact, in, in the context.
44:22: Of the work that Messiah is doing in the apostle Paul, in the Church of Corinth, at the time of this writing in the first century, that glory that was experienced by ancient Israel with Moses, it's actually, it's actually quite boring.
44:37: It's like, it was spectacular.
44:40: But in context, it's quite boring.
44:43: Compared to what's going on now.
44:45: With Corinth, now with us.
44:48: The, the first fruits.
44:51: He's saying, open your spiritual eyes.
44:54: And sometimes, brethren, we need to be reminded.
44:57: Because we're in the day to day, we're in the grind.
45:00: And, you know, there's, there's all the horrible news going on all around the world, and, and we might have health issues and ailments.
45:10: And, and problems with family or friends or coworkers or financial challenges, and it's easy to get caught up in all of this.
45:19: And Paul is saying to Corinth, and it's written for us in the end time, so us by extension.
45:26: Don't lose sight Of what we're a part of.
45:31: Don't lose the, this glory that was in ancient Israel.
45:35: It's so incredibly boring.
45:37: Compared to the glory that we have the privilege of being a part of.
45:42: In fact, by comparison with this greater glory, what was made glorious before has no glory now.
45:50: For if there was glory in what faded away as soon as he left the presence of God, even though it was very, very bright for Israel, if they could just keep staring at him.
46:01: I don't know how long it would take.
46:02: Maybe it would take 12 hours, but if they could just keep staring at him.
46:07: That, that glory was in the presence of fading.
46:09: It just, they would just have to keep watching, and it would fade, and he would return to himself.

46:15: For if there was glory in what faded away, how much more glory must there be in what lasts.

46:23: So what we read together in 1 Corinthians 15, that is a lasting glory for all of us, for all of us.

46:32: It's a lasting glory.

46:34: And so, if there was glory with Moses, which that all faded away, the people of the new covenant, when we are glorified in Christ, it lasts forever.

46:45: So how much more glory must there be in what lasts?

46:50: Therefore, With a hope like this.

46:54: We are very open.

46:56: the King James renders this.

46:59: Because of our hope.

47:02: We use great plainness of speech.

47:05: We don't apologize for God's word.

47:09: We don't try to dress it up with, with dynamic rhetoric.

47:14: We just speak very plainly.

47:15: This is what God's word says.

47:17: Because we have this hope in mind.

47:21: Because we know that God is faithful.

47:23: And everything that we do in God, he, he's going to reward us for this.

47:27: And one star differs from another star in glory, and we're going to be rewarded according to our works.

47:32: So because the Paul is saying, look, because we see plainly God clearly, we speak plainly.

47:39: These other teachers.

47:42: Because they're, they don't realize they're operating in the presence of God the way Moses did.

47:47: Because they don't really understand what they're a part of.

47:51: They're trying to dress it up with all kinds of special talk.

47:55: And carnal examples and leaning on carnal tools.

48:00: And, and, and sometimes we have that too.

48:03: You know, people leaning on the apocrypha, and, and the book of Jasher and this book of Enoch and all these extra biblical texts.

48:14: that are not part of the canonized.

48:17: Word of God.

48:19: Or even worse, secular books.

48:22: And secular principles.

48:25: And, and bringing this to the church.

48:30: So, Paul is saying, we don't do any of that.

48:33: In fact, in, in the first letter in chapter two, I'm gonna read this from the King James for familiarity.

48:39: And I, brethren, when I came to you in Corinth.

48:43: I didn't come with excellency of speech or of wisdom.

48:48: Declaring unto you the testimony of God.

48:51: For I have decided.
48:53: That while I was with you, I would forget everything except Yeshua the Messiah.
49:00: And even him only as someone who had been executed on a stake as a criminal.
49:06: Paul just understood the power of what he was preaching.
49:09: He understood the power of Christ.
49:13: And he wasn't leaning, he was, he was trained by Greek rhetoricicians.
49:18: Or Roman rhetoricicians.
49:21: Philosophers, poets.
49:24: He could use carnal tools.
49:27: But he said I didn't want any of that.
49:30: I'm gonna just teach you the word of God, and I'm gonna speak very plainly.
49:33: And that's what we're looking for.
49:36: Back to chapter 3, verse 13.
49:43: He says, We, we use great plainness of plainness of speech.
49:47: I, I, I'm just speaking to you with plain talk.
49:50: And some people might be offended.
49:52: I'm just gonna tell you what God's word says.
49:55: Unlike Moses, he says, he's, he's differentiating himself from Moses.
50:01: Why?
50:03: Because Moses put a veil over his face.
50:07: So that the people of Israel would not see the fading brightness come to an end.
50:13: Now that, that's a bit awkward.
50:16: And I couldn't find a good translation for this.
50:19: They all kind of render it the same way.
50:21: It makes it sound like Moses left God's presence, and knew that his glory was fading.
50:28: And so therefore, he put a veil over his head, so that the people wouldn't see the glory fade.
50:33: That's not right.
50:35: In fact, Moses didn't even know his face was glorified.
50:39: So he left God's presence and Moses just felt like Moses.
50:41: It's all the people were just like, what's going on?
50:43: They couldn't, they couldn't stand to look at him.
50:45: It's just too bright.
50:47: So a better way, I, I think the translation is fine, but just the, the better way to understand it would be to say,, I'm, we, we just speak very plainly.
50:57: Not like Moses.
50:59: Who put a veil over his face.
51:02: And because he put a veil over his face.
51:05: The people of Israel didn't notice.
51:08: That the brightness was fading.
51:12: And would eventually come to an end.
51:14: They didn't notice that because he put a veil over his face.
51:18: He didn't put a veil over his face so that they wouldn't notice.
51:21: They didn't notice because he put a veil over his face.

51:24: I think that would be a better way of rendering that.
51:26: Well, Paul is using that now as a metaphor.
51:30: Of the opposite of direct communication.
51:35: So when, when Moses went in to speak with God, there was no barrier between God and Moses.
51:41: There was direct communication.
51:43: But when Moses spoke to the people, there was a barrier between them.
51:47: So it wasn't direct communication.
51:49: So Paul is saying, under this renewed covenant, I'm not like Moses.
51:54: I just tell you directly.
51:56: Without diluting anything.
51:58: With great plainness of speech, what God's word says.
52:04: What is more, so in addition to Moses having a barrier, Between him and the people when he was speaking to them on top of that.
52:15: Their minds were made stone-like.
52:18: So this is like, they, they, you know, that, that's saying, who was it?
52:22: I think it was, I think it's either Mark Twain or Oscar Wilde, I think it was Mark Twain, who said the greatest enemy of communication.
52:32: is the illusion that it has taken place.
52:37: So this is why, you know, it's great that we have the chat, that we can sort of validate in Burlington, after we give a sermon, we will then sit with the brethren, and we'll talk about it, and, and digest it together.
52:52: And, and for the speaker, it's very helpful.
52:54: Because we get to see like, OK, yes, that the message was received, or, oh, that part of the message wasn't understood.
53:00: I need to clarify this.
53:01: Because there's an illusion that when we speak, The receiving party actually understands what we've said.
53:09: And more times than not, it's just not true.
53:13: They, you know, while we were talking, they were thinking of something else, and so they missed part of it.
53:17: while we were talking, they were listening, but then they forgot what we said earlier, so they can't connect it.
53:23: There are many reasons or we use a word that it, it means one thing to us, but because of their background and their context, it means something else to them.
53:32: And so they misinterpret what we're saying.
53:35: So Communication is challenging at best.
53:39: Paul is saying this was really complicated because, first of all, Moses had a veil, a barrier, physical barrier between him and them.
53:48: And then secondly, there was an attitudinal barrier in their heart.
53:52: They didn't want the message, right?
53:54: So, so their, their hearts were stone-like, and unable to receive the message.
54:00: So the message is blocked by a veil and, and, and the, the, the audience is, is responsive.
54:08: They're are unreceptive, is what I meant to say.

54:12: So what is more, their minds were made stone-like, for to this day.
54:18: In the 1st century, and we could say for this day, to this day, 2000 years later.
54:24: The same veil.
54:27: Remains over them.
54:29: When they read the Old Covenant.
54:33: There was a, there was a veil that prevented them from understanding exactly what Moses was saying.
54:39: And there was, there was a physical veil, and there was a spiritual veil.
54:44: On their heart.
54:45: And so the message could not get through to them.
54:47: And Paul is saying, if you and Corinth are a miracle, because to this day, the message can still not get to Israel.
54:57: Or to Judah specifically, it has not been unveiled because only by the Messiah is the veil taken away.
55:07: So this is miraculous.
55:08: So, so that's why you're saying you are my letter of commendation, because you get it.
55:13: And the fact nobody can come to Messiah, unless the Father draws him.
55:19: And so this is a spiritual work, and the fact that you're a standing congregation, that's my letter of commendation.
55:26: It's actually written by Messiah.
55:29: And you're the fruit of my work, of my labor.
55:33: And they are locked out.
55:38: And their heart is veiled.
55:41: Because only by the Messiah can the veil be taken away.
55:46: Yes, until today, which was the 1st century, and we can say until today, you know, 2000 years later.
55:55: Whenever Moses is read, a veil lies over their heart.
55:59: This, this is kind of like a negative miracle.
56:02: It's miraculous, but in a negative sense.
56:05: These are the covenant people of God.
56:08: You can read the Torah.
56:11: To them They can read it every Sabbath.
56:16: And they don't understand it.
56:19: There's a veil over their heart.
56:21: To this day, And we know this is actually a curse upon the people.
56:28: Where Isaiah, or when Isaiah received his mission as a prophet.
56:34: This curse was upon them.
56:35: Isaiah, you're going to preach all of everything I tell you, but they're not going to understand it.
56:40: Because of this curse, and I'll just read it from the King James for familiarity, make the heart of this people fat and make their ears heavy and shut their eyes, lest they see with their eyes and hear with their ears and understand with their heart and convert and be healed.
56:58: We just wouldn't have that, not now.
57:01: So they're, they're, they're locked out.

57:03: Until And then we see that here in Acts 13, this is that, in fact, that same prophecy is repeated by Christ, and it's repeated again by the apostle Paul.

57:13: But here we actually see it in action, when Paul was preaching.

57:17: In Acts 13 and verse 16, then Paul stood up or Shaul Rabbi, Rabbi Shaul stood, motioned with his hand and said, fellow Israel, And God fears, listen.

57:32: For the people living in Yarruhalaim.

57:34: And their leaders did not recognize Yeshua, who Yeshua was, or understand the message of the prophets.

57:43: Read every Shabbat, every Shabbat, they're reading the prophets.

57:50: And right in Jerusalem.

57:53: And they're veiled.

57:56: So they fulfilled that message by condemning him.

58:01: They could not find any legitimate ground for a death sentence.

58:06: Nevertheless, they asked Pilate to have him executed.

58:11: This, this is what, this is the veil.

58:14: This is the, the curse of the veil.

58:17: And then Paul is telling Corinth, you're my letter of commendation.

58:21: Because you're not veiled.

58:24: And when they had carried out all the things written about him, he was taken down from the stake and placed in a tomb.

58:32: So, they, they basically, they killed, they killed their Messiah.

58:37: This is just so, it's miraculous in a negative sense.

58:42: It's just amazing that something like this could happen.

58:46: But the very people he came to save, put him to death, because they would not receive his message.

58:52: In fact, his message inflamed them and Deacon Jan, in his message on Sabbath showed that.

58:59: came to his own people.

59:01: And they said, well, he says, I know you're gonna say physician, heal yourself, and then he just talked to them about how God, God had mercy on, on a Gentile woman before he had any mercy on them, and they, they starved to death.

59:14: And they just inflamed them, they wanted to kill him.

59:18: So that's how the veil works.

59:19: It's, it's the, the, the consequences of being veiled are.

59:23: Enormous.

59:25: And Paul is saying you're not veiled.

59:27: And we have great plainness of speech.

59:29: We're just giving you God's word plainly.

59:33: And it's, it's of a greater glory than the glory of the Old Covenant.

59:38: Back to 2 Corinthians.

59:42: Verse 16.

59:47: But Says the Torah.

59:51: Whenever someone turns to Adonai or Yehovah, The veil is taken away.

59:58: This, this is the glorious thing.

1:00:01: Now they can see and understand and grow towards eternal life.
1:00:06: We see this in Romans 11.
1:00:09: And we need to understand this.
1:00:11: This, this Gentile church.
1:00:15: Needs to understand this, Romans 11:23.
1:00:18: Moreover, and actually I'm just gonna read this from King James, just for familiarity.
1:00:26: And they also, if they, that is the the covenant that the natural born Jews, If they abide not still in unbelief.
1:00:38: They shall be grafted in.
1:00:39: And I've heard people say, well, I don't need to be grafted in.
1:00:41: I'm, I'm Israel.
1:00:42: I don't need to be grafted in.
1:00:43: You might need to be grafted in, but I don't.
1:00:46: Paul is saying everybody does.
1:00:48: Even the natural born Jew.
1:00:50: Needs to be grafted in to their own covenant.
1:00:54: There's no such thing as I'm Israel.
1:00:56: I don't need to be grafted in.
1:00:58: This is a renewed covenant.
1:01:00: It's on different terms.
1:01:03: And then it's very clear, the natural branches have to be grafted into their own tree.
1:01:09: And they also, if they abide not still in unbelief, shall be graft in, for God is able to graft them in again.
1:01:17: They're not in, but they can be grafted back in.
1:01:19: It's their own tree.
1:01:21: For if you were cut out of the olive tree, which is wild by nature, and so this is Corinth.
1:01:29: And were grafted contrary to nature into a good olive tree.
1:01:33: How here's Paul's reasoning from the lesser to the greater.
1:01:36: How much more shall these natural born Jews, which be the natural branches, be grafted into their own olive tree?
1:01:45: For I would not, brethren.
1:01:48: That you should be ignorant of this mystery, and many of us are ignorant of this mystery.
1:01:54: And as a result, we become wise in our own conceits.
1:01:59: And we become offended if we're not the center of the story.
1:02:03: Lest you should be wise in your own conceits.
1:02:06: That blindness, this veil.
1:02:09: In part, not completely, not entirely.
1:02:12: But in part, Has happened to Israel.
1:02:16: Until the fullness of the Gentiles be come in.
1:02:19: So there is a, a kind of account of Gentiles that will be grafted in.
1:02:25: Excuse me.
1:02:27: And when we hit that number, then the, the grafting in of the Gentiles stops.

1:02:34: Never to be opened again to Gentiles.
1:02:37: And the veil of Israel is lifted when Christ returns.
1:02:42: And they'll be begging for him to return.
1:02:45: Every this, this sort of global insanity.
1:02:49: And global hatred.
1:02:52: Pathological murderous hatred.
1:02:55: That is growing towards Jews all over the world.
1:03:01: This is going to result.
1:03:03: In them crying out for Messiah.
1:03:06: And when he returns, they're going to accept him.
1:03:10: And they're gonna say, blessed is he who comes in the name of the Lord.
1:03:14: And the name of the Lord is the whole issue in the end time.
1:03:18: And the veil will be lifted.
1:03:20: And when the veil is lifted off the natural branches, there's no longer any need to graft in Gentiles.
1:03:28: So for those of us who are not natural born Jews, And I include the divorced house of Israel in that.
1:03:37: What, what a great blessing it is in this, in this period.
1:03:42: To be grafted into this.
1:03:45: And then those natural Jews that are repentant.
1:03:49: To be grafted into their own olive tree.
1:03:52: This is phenomenal, but the difference between them and Gentiles is Gentiles is only during this dispensation.
1:04:00: Once Messiah returns, Gentiles can never be grafted.
1:04:04: So says the word of God.
1:04:08: Until the fullness of the Gentiles come in, and then it's gonna open back up to Israel.
1:04:14: And this is how all Israel shall be saved.
1:04:18: All Israel shall be saved.
1:04:20: As it is written, there shall this is written, the word of God is It doesn't return to him in vain.
1:04:27: Or void There shall come out of Zion the deliverer.
1:04:32: And shall turn away ungodliness from Jacob.
1:04:37: For this is my covenant unto them, when I shall take away their sins.
1:04:43: I think we just have to keep reading this over and over and over and over again, and combine it with the prophets and the Torah and the Tanak, and, and, and the apostles, the writing and and Christ, and, and eventually it's gonna click for us, and revelation, it's like, yeah, I get it now, the story tells the Bible tells one story.
1:05:01: Now let's just conclude 2 Corinthians chapter 3, verse 17.
1:05:09: So, he has been talking.
1:05:13: About the working of the spirit.
1:05:16: And how this working of the spirit is in the new or the renewed covenant.
1:05:21: And how it's on such a much higher glorious level.
1:05:25: Than the old covenant, even though the old covenant came with great glory, it's a glory that was fading away.

1:05:31: Versus this glory, which is forever, it lasts forever, and it's such a, it's orders of magnitude greater.

1:05:37: And it's a spiritual work.

1:05:39: And, and the work that's happening in Corinth is the Lord's work.

1:05:43: It's happening spiritually through the apostle Paul and the other faithful teachers in the hearts of the Corinthian brethren.

1:05:51: That whole spiritual operation.

1:05:54: That's taking place in Corinth.

1:05:58: Through the apostle Paul.

1:06:00: That is evidence of his recommendation, that Yeshua wrote his letter of recommendation, and it's the church.

1:06:07: But it's a whole spiritual operation.

1:06:10: That entire spiritual operation that Paul has been articulating.

1:06:15: He says now.

1:06:17: The Lord Is that spirit.

1:06:21: That that's what's going on here.

1:06:24: The Lord is that spirit.

1:06:27: And where the spirit of the Lord is, There is liberty.

1:06:33: So this is, again, in contrast.

1:06:37: To the writing.

1:06:39: On stone.

1:06:40: The engraving on stone.

1:06:44: Which worked to death.

1:06:47: This spiritual operation.

1:06:50: Work's life And it frees them from that death penalty.

1:06:57: So, when the Spirit of the Lord is doing this work, there's freedom from the death penalty.

1:07:04: Because now the work is focused on eternal life.

1:07:08: And the, the Lord is that spirit.

1:07:11: It's Messiah that's doing this.

1:07:13: And, and where the spirit of the Lord is, we don't have what Moses had.

1:07:18: Which was a covenant that worked death.

1:07:21: We have a covenant that has freed us from that curse.

1:07:26: And this is the Lord of the, the, the, the spirit of the Lord.

1:07:30: But we all With open face beholding as a glass.

1:07:37: The glory of the Lord.

1:07:39: are changed into the same image from glory to glory, even as by the Spirit of the Lord.

1:07:45: Let me read this in the complete Jewish Bible.

1:07:50: So all of us, with faces unveiled, this is, this is, this is the dynamic that we're in, it's very different from the Moses, or ancient Israel dynamic.

1:07:59: All of us.

1:08:01: As a result of this spiritual operation.

1:08:03: With faces unveiled C as in a mirror.

1:08:09: The glory of the Lord So we're able to look at each other and see the operation of the Lord working in us, working out that glory that we read of in 1 Corinthians 15.

1:08:21: And we see Christ reflected in each other, and the transformation.

1:08:26: That's taking place, human beings that are able to think and operate on a Christ-like level and with Christ-like mentality.

1:08:36: All of us With faces unveiled.

1:08:41: See as in a mirror, the glory of the Lord.

1:08:44: We're, we're not afraid the way ancient Israel was afraid when they saw the glory of Moses.

1:08:50: We can see the glory of Christ in each other with faces unveiled like we're looking in a mirror.

1:08:57: To see the glory of the Lord.

1:08:59: And we are being changed into his very image.

1:09:04: As we grow up together, as we're on this learning journey together, and we see ourselves maturing more and more like Christ.

1:09:11: We are being changed into his very image.

1:09:15: From one degree of glory to the next.

1:09:19: Again, think 1 Corinthians 15.

1:09:21: 1 star differs from another in glory.

1:09:23: The sun is one level of glory, the moon is another.

1:09:26: And we're just see, we just see this, this future state.

1:09:31: That we're heading into, we see it in each other.

1:09:34: We see the spiritual growth.

1:09:38: We are being changed into his very image from one degree of glory to the next.

1:09:46: By Jehovah the Spirit.

1:09:49: That the Lord is that spirit.

1:09:51: This is an amazing, just, I, I, I had to read it from the complete Jewish Bible.

1:09:57: Because I think the, the King James just obscures the meaning with, with a bit of difficulty of trying to get our head into that older language.

1:10:05: Usually I like the poetry of the, the King James, but wow, this is, this, this is our glory, brethren.

1:10:13: This is the, the, the glory of this glorious covenant that is on a level far superior.

1:10:21: To what ancient Israel experienced with Moses.

1:10:25: And, and Paul is just, it's amazing, it's if Corinth.

1:10:30: was an easy congregation.

1:10:33: We wouldn't have these letters.

1:10:35: And there's so much packed into these letters, so God just works it worked it out.

1:10:39: Philip Philippi was such an easy congregation to, to for a very supportive congregation, and we do get wisdom from that, from the letter to Philippi.

1:10:51: But Corinth, this is, so and we, and we only have two of the letters.

1:10:56: In fact, that the letter that he wrote with tears, boy, I think if we, if we had that letter, it might be a really difficult letter for us to understand and it might make us, we might be dysfunctional, as a result of the, the level of authority.

1:11:12: , and directness that Paul had to deal with.

1:11:16: I think maybe if we had that ministers might look at that and, and take too much license.

1:11:20: That was sort of a special circumstance, and we would miss the context of it.

1:11:25: So we have these two letters of the four, and they are jam packed.

1:11:29: So brethren, I pray that you have been edified.

1:11:33: By all of this, a writing of the apostle Paul, and we are hoping, brethren, that this coming Sabbath, and we'll need your prayers, we're hoping that Pastor Murray will be able to be with us and deliver a live sermon, but unfortunately, we have Air Canada threatening to strike, and I believe at 12:58 a.m. On Sunday morning, I think it is.

1:12:03: That, or maybe it's Saturday morning.

1:12:06: that they will officially declare a strike, unless they can come to an agreement with Air Canada, the union with Air Canada.

1:12:17: But it's very, it's, it's an impasse.

1:12:20: It's a very, very difficult situation.

1:12:22: So we'd appreciate your prayers, brethren, that The strike would be averted, especially with many of us wanting to travel for the feast out of Canada, and Air Canada is where most of us, an option most of us exercise in Canada.

1:12:38: So, we appreciate your prayers, both for Pastor Murray's safe travel to Visit us here and deliver the sermon and to get back home, and also for the upcoming feast messages.

1:12:52: Let me go ahead and just check the chat.

1:12:54: And see if there's anything I need to respond to before closing.

1:13:01: OK, let's just quickly see here.

1:13:03: , I just, I, I'll go back to, to the other later, but I'll pick up here, I think Rosebud, we need to be able to trust that God is and will be faithful to keep His word.

1:13:16: Exactly.

1:13:17: That's exactly right, Sister Rose.

1:13:20: That's just where we are, like, you know what, God said it.

1:13:23: I'm taking it to the bank.

1:13:24: I'm not, I'm not deviating from God's word.

1:13:28: Julie Goh, wonderful one story.

1:13:30: Yes, one story.

1:13:31: Yes, I get it.

1:13:32: This is so encouraging.

1:13:34: Thank you so much, brethren.

1:13:36: Yes, I get it.

1:13:36: One God, one people, one story, 100%.

1:13:41: 100%.

1:13:42: I, I pray everybody can get this.

1:13:45: One god One people, one story from Genesis to Revelation.

1:13:52: Let's not get this mixed up.

1:13:54: keep up the good work.

1:13:55: Thank you, Sister Carlotta.

1:13:56: The glory, Griselda 73, the glory or light that shone in Moses' face was, of course, a greater glory of the eternal glory that was to be theirs in Christ, was, of course, a greater glory of the eternal glory that was to be theirs in Christ.

1:14:14: Maybe I think what you're saying there, Sister Griselda.

1:14:17: is that the glory of the light that shone in Moses' face was sort of a deposit or an indicator of this greater glory, this eternal glory, that would be, that will be all of Israel's eventually.

1:14:30: Very good, a frozen screen, hopefully that cleared up.

1:14:33: And it would seem that their minds are dulled because they refuse to believe in Messiah, as you say, even up to the present time, 100%, and they're going to be forced to believe in Messiah.

1:14:46: Right now, they have this incredible military in the in the Middle East, and they're surrounded by hostile neighbors, but the world is turning against them.

1:14:54: And they're going to realize they cannot rely on anybody or anything to help them or save them, except Messiah.

1:15:01: And the covenant is designed to drive them to their knees, and that's what Deuteronomy 30 is all about.

1:15:09: Let's see here, I have always thought.

1:15:13: That message in Isaiah meant that they really didn't want to hear, or that they weren't prepared for change, or didn't want to change.

1:15:23: Well, I, I think that's partially true.

1:15:25: And, and because of that, because they didn't want to hear.

1:15:30: And because they weren't prepared to change, and because they didn't want to change, therefore, God just cursed them.

1:15:37: And said, OK, you want to serve idols, go and serve idols.

1:15:42: God is not begging people to serve him.

1:15:45: And so if we don't want to serve him with gladness of heart, go and serve your enemy's idols with gladness of heart.

1:15:52: And so, you know, in this modern time, they rejected Christ and look what happened with Hitler.

1:15:59: Look what happened with the Ottoman Empire.

1:16:02: The these are horrific experiences for them, but they're the ones who rejected Messiah.

1:16:09: Sister Rosebud, very in-depth study, praise God.

1:16:12: Dave and Deb, thanks for the vivid and deep Bible study.

1:16:16: Praise God.

1:16:17: Have a blessed and safe week ahead.

1:16:19: Brother Nate, great study, Pastor Adrian, greatly appreciated, really enjoyed it.

1:16:23: Looking forward to next week.

1:16:24: It's amazing how every week God just brings something out of these guys when I sort of read to 2 Corinthians 3, OK, what's here?

1:16:31: And then doesn't matter what the chapter is, it's God's word.

1:16:35: Great job, as always.

1:16:36: Thank you, Carlotta.

1:16:37: Thank you so much.

1:16:39: And my Rob 300, seeing some new handles here, or is that New York Rob 300?

1:16:44: I think New York NY, will the people left on earth after the tribulation and Christ's return, join in this covenant as well as those in the second resurrection after learning the truth?

1:16:59: Pastor Murray, maybe we could take this, question by NY Rob 300 and, address this question in, an upcoming Q&A, it's, a bit of a longer answer than yes or no.

1:17:14: will the people left on Oh sorry, let me just close this.

1:17:19: , will the people left on earth after the tribulation and Christ's return join in this covenant as well as those in the second resurrection after learning the truth?

1:17:31: So, I just spoke on this recently.

1:17:36: I think it was in part one of John 3:16, but it, it, it's a question that deserves a, a bit of a, we need to address this question with a bit of time.

1:17:48: So we'll, we'll put this in our stack for the next Q&A.

1:17:52: Thank you, Brother Rob and Nate, many prayers for the Burlington leadership.

1:17:58: May God open pathways to keep the edification flowing.

1:18:01: Thank you so much, brother.

1:18:03: We appreciate your prayers.

1:18:05: we are, we are God's instruments, and praise God that we have this opportunity for edification.

1:18:13: Prayers that the strike will be averted.

1:18:15: Thank you, Sister Rose.

1:18:17: Yes, my wording was meant as you explained it.

1:18:19: What if I thought so.

1:18:20: Thank you, Sister Grisilda.

1:18:21: Very, very good, and Pastor Murray got it.

1:18:23: Thank you so much.

1:18:24: Thank you so much, Christy Romine.

1:18:26: Brethren, thank you so much.

1:18:27: Always such a blessing to have this time with you.

1:18:31: May God richly bless you, bless the rest of your week, your preparation day, and, the Sabbath when it comes.

1:18:38: And hopefully, Pastor Murray will be here with us on Sabbath.

1:18:41: God bless you all.

1:18:43: Jesus is Lord.