

From the Beginning - Part 2 - Adrian Davis

20:54 Thank you, Pastor Murray, brother.

20:58 Last week, it was so cold.

21:01 But I had to come with a lot of hot air, and this week it's so hot, I bring you the cold hard facts.

21:08 How's that?

21:09 Last week, I did start.

21:12 By saying I was impressed by President Putin's historical knowledge.

21:18 And how that gave him the moral upper hand in his interview with Tucker Carlson, to put a narrative around the conflict that Made the American involvement in that war, that proxy war.

21:35 Just inexcusable.

21:38 And it's very clear that the West's involvement is not around anything meaningful, apart from false claims of wanting to support democracy.

21:48 And really fueling a war industrial complex.

21:55 I went on to show how Peter himself used history.

22:00 To contextualize conflict.

22:03 And then I showed how John, or the epistles of John, are really born out of conflict.

22:09 And he also took this historical context.

22:12 I made a mistake last week.

22:14 I said that the postmodernists do the same thing.

22:18 And in particular, this one Michel Foucault is really the father of postmodernism, or one of the fathers of postmodernism, and I referred to him as an anthropological historian.

22:29 He actually referred to himself as an archaeological historian.

22:33 And I think the difference is important, so I misquoted him.

22:36 He claimed he was an archaeological historian.

22:39 Because what he would do is go back in time, like an archaeologist, digging up artifacts in order to overthrow current values.

22:49 So whatever our value system is today, he'd be able to go back in time and say, it wasn't that before.

22:54 It was the opposite.

22:55 And so whatever value system you have, it's just a social construct, and therefore, it's just a matter of power.

23:01 And, and, and if, if the right people are in power, then you get different moral values.

23:08 We have to be Historical archaeologists.

23:13 Our brother, in his prayer, mentioned how difficult Increasingly difficult it is to worship Christ, and it's going to get worse, and there's going to be increasing conflict, and that conflict is going to intensify.

23:25 We need to have a from the beginning perspective.

23:29 And I shared a bit of that last week.

23:30 I want to continue this week, and I want to again start with Peter.

23:35 Let's go to Acts 11.

23:37 And just show that this is something that Peter did repeatedly.

23:41 When there is conflict, use history to contextualize the conflict.

23:49 In Acts 11, And verse one, we see that the apostles and brethren that were in Judea heard That the Gentiles had also received the word of God.

24:03 And when Peter was come up to Jerusalem, They that were of the circumcision, contended with him.

24:10 So this was a very, very serious conflict.

24:13 He's now a fellowshipping with Gentiles.

24:16 Gentiles are accessing the covenant, and there was no small conflict here.

24:22 What did Peter do?

24:23 Let's look at verse 3.

24:25 So, in verse 3, they accuse him, you went in to men uncircumcised, and you ate with them.

24:32 That is just forbidden.

24:34 Look at Peter.

24:35 Verse 4.

24:37 But Peter rehearsed the matter from the beginning.

24:42 And expounded it by order unto them.

24:46 Then he went on to explain how God worked this miracle, but noticed that he put context to the conflict.

24:54 Through history.

24:56 And you hear the saying often, I don't know if you've heard it, where they'll say, we want to be on the right side of history.

25:01 Well, that's what this is saying, that there is a right side of history, and history is really about cause and effect.

25:07 And if we go back far enough, we're gonna have the right relationship between cause and effect, and we can be on the right side of history.

25:16 And so John brings this from the beginning perspective.

25:21 Just as Peter did, where did they learn it?

25:24 Let's go to Luke 24.

25:27 And see how they learned this historical archaeology, this historical contextualization from Christ himself.

25:37 In Luke 24.

25:39 And verse 25.

25:42 After his resurrection, and they didn't know who he was, he said unto them, O fools, and slow of heart to believe all that the prophets have spoken.

25:54 This is everything that the prophets have spoken has been fulfilled in him, and then in verse 26, he says, ought not Christ to have suffered these things?

26:04 And to enter into his glory.

26:07 And from the beginning.

26:09 He took them to the beginning.

26:11 Beginning at the Torah.

26:13 Beginning at Moses, and then all the prophets.

26:17 In an orderly manner, he expounded unto them in all the scriptures, the things concerning himself.

26:24 So he was able to eliminate confusion.

26:27 Remove deception.

26:29 By taking a from the beginning perspective.

26:33 Where did John Get this perspective, look at John 15.

26:40 Where we see the mission of the apostles is also rooted in this historical perspective.

26:48 In John 15, In verse 27, he says to them, You also shall bear witness.

27:00 And we saw with Sister Olivia's reading, John came to bear witness.

27:05 He was a witness, an eyewitness.

27:08 You also shall bear witness, why?

27:10 Because you've been with me from the beginning.

27:13 You have the whole story.

27:15 Diotrophies did not have the whole story.

27:17 The, the, the Gnostics, who were infiltrating the church and deceiving brethren, they didn't have the whole story.

27:24 But you were with me from the beginning, you have the whole story.

27:28 And then just one more psalm here as I open, one more scripture as I open in Psalm 119.

27:35 Psalm 119.

27:40 And verse 160.

27:43 There's one verse here, Psalm 119 and 160.

27:50 Your word is true.

27:53 From the beginning.

27:55 This is the God we serve.

27:58 His word is true.

28:01 From the beginning.

28:02 He doesn't have to change it, he doesn't abrogate it, he doesn't have to make things up as he goes along.

28:08 He's God.

28:10 Speaks from the beginning, and it's true from the beginning, and every one of your righteous judgments endures forever.

28:18 So, when Christ was resurrected, he taught the disciples from the beginning, and showed that all the prophets were saying the very same thing.

28:26 I asked the question last week.

28:29 As we come into the epistles of John, we, we sort of did this sharp right turn from Ezekiel, and the intense nature of the judgments in Ezekiel, and suddenly we were in the epistles of John, and it's, it's, it's all about love.

28:43 It's all about salvation for the world.

28:46 What's the connection?

28:48 Do we ever connect Ezekiel?

28:50 And the epistles of John.

28:52 Or do we just drop the prophets, because now we're in the New Testament, and it's all about love.

28:58 Well, Christ taught them from the beginning.

29:01 And and there's an expectation when John's speaking to us by extension to the brethren at the time, but to us by extension, there's an expectation that we preach the gospel with an understanding.

29:14 From the beginning.

29:16 There there has to be continuity between all the prophets and what we teach today, what we preach today.

29:23 If we're preaching a gospel that is not rooted.

29:27 In the prophets and the Torah, we're preaching a false gospel.

29:31 It's got to be a gospel from the beginning.

29:34 Let's look at a couple of the prophets, so I've I've spoken about Ezekiel, but let's look at Jeremiah.

29:40 Let's look at Jeremiah.

29:42 And Isaiah, just as two examples.

29:45 That all the prophets are speaking the same thing.

29:51 When our daughter Not even a year old.

29:56 Just beginning to learn to walk.

29:59 We were out in the east coast in Newfoundland, and my wife was trying on a dress, and I was in the shop.

30:05 The shop had two stories.

30:07 And we were on the 2nd story, and I was sitting in in the stairwell with my daughter, and my my wife called me to ask me what I thought of the dress she was wearing.

30:15 So I turned to look at the dress to give my thought, my what I thought of it.

30:20 And when I turned back, my daughter fell over.

30:23 And you know those moments when everything just freezes, and you're, I'm totally helpless, and I'm just watching my daughter fall from the second story.

30:32 And then suddenly everything comes back to life, and I rushed down and just try to help her.

30:37 At the time, We were, I was studying how the mind works for children, and there's a a notion called object permanence.

30:45 Which is for for babies, when an object disappears, they think it's gone forever.

30:51 But as they mature, they realize that even though it's hidden, it still exists.

30:56 And so they expected to come back.

30:58 Well, we had bought a toy for her that very day.

31:01 Which had 4 balls, 4 different colors, and a little mallet, and you hit the ball and it goes down, it disappears, and then it comes out the other end.

31:11 Well, as she started to feel a bit better, we gave her the toy, and she started to play with it.

31:17 And as she hit the ball, we saw her looking, expecting the ball to come out the other end.

31:23 So that is what psychologists call object permanence.

31:26 Even though the object disappears, the child knows it still exists.

31:31 And I think this is something that we must have.

31:34 In terms of our understanding of the gospel.

31:37 Object permanence.

31:39 That the stories and the understanding that we derive from the prophets, we don't just drop it.

31:46And suddenly we're in the New Testament, keeping a New Testament Passover, that is completely disconnected from what we learned from the prophets.

31:55Even though maybe it looks like it's disappeared, we know there's connective tissue here.

32:00That it's this gospel message we preach, this Passover that we keep, it's connected.

32:06Look at Jeremiah.

32:0917.

32:15John wants us to have a perspective, or God wants us to have a perspective, inspiring John to write, that is from the beginning.

32:23And here in Jeremiah 17 and 12, Jeremiah says, a glorious high throne.

32:31From the beginning.

32:33Is the place of our sanctuary.

32:37This this throne.

32:39is established from the beginning.

32:41And our salvation is in this throne, our, the covenant community.

32:46And then in verse 13, he says, Oh Yehovah, the hope of Israel.

32:54There must be object permanence here.

32:57When we read this, we can't just dismiss it.

32:59Jehovah is the hope of Israel.

33:03All that forsake you shall be ashamed, and John is contending with those that forsake God.

33:12And so this is rooted in the profits.

33:15All that forsake you shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord.

33:23The fountain of living waters.

33:26And this is what we're contending with today.

33:28Our brother said in the opening prayer that Serving Christ.

33:34is we're we're going to be embattled.

33:38This is going to be increasingly difficult, and Christ tells us, many, not a few, many will betray.

33:46So, within the population of the church, many are growing the seeds of betrayal.

33:56What does that mean?

33:57It means that many will be participating in the Passover with the seeds of betrayal.

34:04With Satan waiting.

34:07As to when those seeds will sprout.

34:10But it's not, it's not possible.

34:12I don't think it's possible.

34:14That the betrayers are a whole new set of brethren, that have never ever kept the Passover, and that's why they betray.

34:22What the scripture seems to indicate is that these are brethren who sit at the table of Passover.

34:29And who forsake the Lord.

34:31And this isn't new.

34:33It's from the beginning.

34:36Verse 14, Heal me Oh Lord.

34:41 And I shall be healed.
34:44 Save me And I shall be saved.
34:46 This is salvation.
34:48 For you are my praise.
34:51 Verse 17, be not a terror unto me.
34:55 You are my hope in the day of evil.
34:58 There is a day of calamity, and it's a day of calamity upon God's people, and yet there's hope for God's people.
35:06 Look at this hope in chapter 3 of Jeremiah.
35:10 There is hope for God's people.
35:13 This Plan That we see unfolding in the profits.
35:21 Again, I asked the question, do we just drop it?
35:25 And now we're in the New Testament, and none of that matters?
35:28 Or do we have object permanence?
35:30 Do we have plan permanence?
35:31 Do we see the connective thread and the connective tissue?
35:34 And Jeremiah 3, what is this hope for Israel?
35:38 Jeremiah 3:14.
35:42 He says, turn or backsliding children.
35:47 So, yes, these are backsliding children.
35:50 These are defectors.
35:52 In the covenant community, but God has a plan for them.
35:55 He says, turn, oh backsliding children.
35:57 Seth Yehovah, why?
36:00 Because I'm married unto you.
36:02 Now, we were just talking before services today in our pre-sermon discussion about covenant.
36:09 And the importance of seeing marriage as a covenant.
36:12 And not simply an arrangement or contra it's a covenant.
36:15 And if we understand that, we understand what God means.
36:18 When he says to these backsliding children, I'm covenanted to you.
36:23 And I will take you, one of a city and two of a family, and I will bring you to Zion.
36:27 This is the gospel.
36:29 This is the good news.
36:31 This is salvation.
36:33 Verse 15 and I will give you pastors.
36:40 According to my heart.
36:43 Do you see the church?
36:45 You see our purpose, our noble purpose?
36:48 That we're not disconnected from the prophets, we're in the profits.
36:53 We're learning everything we're learning today, we're gaining this from the beginning perspective.
36:57 We're being transformed spiritually, so as the first fruits, we can help God.
37:04 In bringing his plan to pass.

37:07 Where are these pastors, according to his heart, coming from?
37:12 If not right here.
37:14 And they will feed you with knowledge and understanding.
37:19 That's why we're here.
37:19 That's why we're every week, every day, we're learning, we're digging deeper, we're trying to understand at a godly level.
37:28 Not just so that we have understanding, so that we can get salvation.
37:32 So that we can give salvation.
37:34 We can facilitate salvation.
37:38 Let's go to Isaiah.
37:41 Jeremiah very clearly speaks of a salvation from the beginning.
37:47 That God is not Unfaithful.
37:54 That if he promises something, he doesn't forget, oh, I forgot, I, oh yeah, I've I've promised you that, I can't do it now.
38:00 These promises must remain, and they're part of the gospel.
38:04 Isaiah 40.
38:07 I think I've mentioned to you before, my mom is now 86.
38:11 And she's just in fantastic shape.
38:13 She's in really good shape.
38:15 I think if you met her, you'd think she was 56.
38:19 One of the things she does every morning is Tai chi.
38:23 And she loves it.
38:24 And I know I see a lot of Asians that they're 90, maybe 100, and they're doing Tai Chi every morning.
38:29 Well, she's, she lives in the in Scarborough, and the building is primarily Chinese.
38:36 And so she, every morning, sometimes she says she doesn't understand them, she can't talk to them.
38:40 They don't speak English, she doesn't speak Mandarin or Cantonese, but she does this tai chi with them, and she's been doing it for maybe 15 years.
38:49 Well, the instructor Moved And so they were left without an instructor.
38:56 So they all turned to my mom and said, you're the best here.
39:00 We want you to be the teacher.
39:02 So my mom, a Jamaican woman, Now teaches a class of Chinese women, Tai Chi.
39:10 And I think this is the perfect analogy for what we're doing.
39:14 Here we are Gentiles.
39:16 Who are digging deep in the scriptures.
39:21 Gathering all of this knowledge.
39:23 So that we as Gentiles, will have a classroom full of Jews.
39:28 And we'll be showing them.
39:29 They look at my mom and they say, you do this, you do it perfectly.
39:32 The others are too fast, they're cutting corners.
39:35 She is following it perfectly.
39:37 She's now the teacher.
39:39 One day we're just going to be the teachers.

39:42 Because of this hard work that we're doing.
39:44 Look at Isaiah 40.
39:47 Isaiah 40.
39:51 And in verse 9, we could like we just read the whole chapter of Isaiah, but look at verse 9.
39:56 Oh Zion, that brings the gospel.
40:00 There's not two gospels, there's not multiple gospels.
40:02 There's one gospel message.
40:05 Or Zion that brings the gospel, get you up into the high mountain.
40:10 Get, get up to a place where you can broadcast.
40:12 And everyone can hear.
40:14 Oh Jerusalem, that brings the gospel, lift up your voice with strength.
40:20 Again, our brother in the prayer talked about how we're going to be embattled.
40:25 Society is turning completely and intensely against Christ.
40:29 Our message is the message of Christ.
40:32 And the, the gospel message here must be shouted.
40:37 Without apology, with strength, where does that strength come from?
40:41 An understanding that's rooted in the beginning.
40:44 If we know we're on the right side of history, we don't apologize.
40:48 Lift up your voice with strength, lift it up.
40:51 Do not be afraid.
40:52 That means there's every reason to be afraid.
40:56 And I would say, if we look back over the last few years, I would give the church A minus.
41:03 In our performance.
41:05 Certainly it's not a B.
41:07 We didn't have a B or a B+ performance.
41:09 Maybe at best minus.
41:12 You look at Politics, We look at social justice.
41:18 We look at vaccine mandates, brethren panicked.
41:24 Brethren panicked.
41:26 The powers that be turned us against each other, and we failed.
41:30 We failed in our understanding of the brotherhood of the family.
41:35 And we showed seeds, we showed many, many seeds.
41:40 Of betrayal.
41:42 If we don't admit this, we cannot repent.
41:46 If we acknowledge it, then we can turn to God.
41:50 Repent and be strengthened, so that when the next wave comes, which will be far more intense, we will have backbone.
41:57 And we will not betray.
42:00 Don't be afraid.
42:00 There's going to be every reason to be afraid, and the brain just doesn't function properly in fear.
42:07 Unless supernaturally, we're infused with the Holy Spirit.
42:11 That's the only way through this.

42:13 Don't be afraid.
42:15 Now, what Who is our gospel message primarily directed to?
42:21 Say unto the cities of Judah.
42:24 Behold your God.
42:26 He's coming to save you.
42:28 There's there's one salvation.
42:30 Yes, ultimately it's for all mankind.
42:33 But we need this plan permanence.
42:35 We can't go Old Testament, New Testament, and there's no connection.
42:39 Verse 17.
42:41 All nations before him are as nothing.
42:46 United Nations, globalists, they're very, very powerful.
42:50 Before God, they're nothing.
42:52 And they are counted to him less than nothing and vanity.
42:57 To whom then will you liken God?
43:00 Or what likeness will you compare to him?
43:04 Compare unto him, verse 21.
43:06 Haven't you known?
43:08 Haven't you heard?
43:10 Has it not been told you from the beginning?
43:14 Don't you have a from the beginning perspective?
43:17 Are you confused?
43:18 Are you on the wrong side of history?
43:20 Are you panicking when you should be grounded?
43:23 Hasn't it been told to you from the beginning?
43:25 Have you not understood from the foundations of the earth?
43:29 This is this is a plan of God that doesn't keep changing.
43:33 It's from the beginning.
43:35 Verse 27.
43:37 Why do you say Or Jacob.
43:40 And speak, O Israel, my way is hid from the Lord, and my judgment is passed over from my God.
43:47 Why are you saying that?
43:48 Why are you saying that God has forsaken you?
43:51 Don't you understand Covenant from the beginning?
43:55 Have you not known?
43:57 Have you not heard?
43:59 That the everlasting God, Jehovah, the creator of the ends of the earth.
44:05 John John declares him as that which was from the beginning.
44:08 That's who we're declaring unto you.
44:10 Don't don't you understand?
44:12 It's from the beginning.
44:14 The creator of the ends of the earth, he faints not, neither is he weary.
44:20 All the nations there is nothing to him.

44:22They're all gathering, they're all surrounding.
44:24They want to destroy Jerusalem, they want to destroy the covenant people.
44:27Haven't you heard?
44:28Don't you know?
44:30There is no searching of his understanding.
44:32Verse 29, he gives power to the faint.
44:37This this is the perspective we have to have.
44:40There is one salvation, there is one gospel, it's from the beginning.
44:46And as much as we, we don't walk by sight, we walk by faith.
44:50By sight, the nations look very powerful.
44:53By sight, it looks like they're gonna completely overturn God's plans.
44:57God laughs at them.
44:58And then he gives power to the faint.
45:01And to them that have no might, he increases strength.
45:04Chapter 46.
45:07We have to have a from the beginning perspective, and we have to walk by faith, not by sight.
45:18Chapter 46.
45:20And verse 9.
45:22Remember the former things of old.
45:28So go back to the beginning.
45:30Don't, don't be stuck in the present.
45:33And that's again part of the manipulation today, is this all that exists is the present.
45:38They're erasing history.
45:40They're erasing our future.
45:42We're just in this cycle of the present.
45:46And and the titillations of the present.
45:48No, we have to remember the former things of old.
45:52For I am God, and there's no none else.
45:56I am God, there's none like me.
45:59Verse 10.
46:01Declaring the end.
46:03From the beginning.
46:05This is the power of the from the beginning perspective.
46:10That we understand it's the creator's perspective.
46:13And from the very beginning, when he, when he began creation, he began it with a plan.
46:18He began it with an intent.
46:20And that plan has permanence.
46:23It doesn't matter if it looks like it's it's disappeared.
46:25It doesn't matter if he hides his face from Jacob.
46:28All of that is temporary.
46:30The plan remains.
46:32So he declares the plan.
46:34The outcome.

46:36Where is it all ending?

46:38From the beginning.

46:40And from ancient times, going way back, he declared, the things that are not yet done.

46:47Saying, my plan will stand.

46:50This is where our confidence, this is where our faith comes from.

46:53This is where our understanding comes from.

46:55His plan will stand, and he'll do all his pleasure.

46:58Look at chapter 48 of Isaiah.

47:02Again, speaking to the house of Jacob.

47:07And and we have to keep this object permanent, this plan permanence.

47:11Not just suddenly God has dismissed all of these scriptures.

47:14When Christ was resurrected, he opened all these scriptures.

47:18And went through them from the beginning.

47:20Isaiah 48:1, hear you this, O house of Jacob.

47:25This isn't directed to everybody.

47:27This isn't for the whole world.

47:29This is for the house of Jacob.

47:30Hear you this, O house of Jacob, which are called by the name of Israel.

47:36God has put his name on them.

47:39And to come forth out of the waters of Judah.

47:42Which swear by the name of the Lord.

47:45Again, this is from the beginning.

47:47And as we preach the gospel, we will be persecuted because of the name of, because of his namesake.

47:53So there's an understanding that we have that we are preaching his name, and now these people are people who swear by the name of the Lord, and they make mention of the God of Israel, but not in truth, nor in righteousness.

48:07This is The house of Jacob, verse 2, for they call themselves the of the holy city.

48:14And stay themselves upon the God of Israel, the Lord of hosts is his name.

48:20I have declared The former things from the beginning.

48:26So the unfaithfulness of Jacob is no surprise to us.

48:31The depravity of Judah is no surprise to us.

48:35Why?

48:36Because God declared this from the beginning.

48:39It's, it's part of the plan, and he's made provision for it.

48:43And salvation is for these people, because God is not caught off guard that his people are unfaithful, because God is faithful.

48:51He's a god of covenant from the beginning.

48:53I've declared the former things from the beginning.

48:58And they went forth out of my mouth, and I showed them, I did them suddenly, and they came to pass.

49:05Verse 5.

49:06I have even from the beginning, declared it to you.

49:11Before it came to pass, I showed it to you.

49:14And we sort of has echoes here of John 15, John 16, when Christ tells the disciples, you're going to be persecuted, they're going to put you out of the synagogues.

49:26I'm telling you these things now, so that when it comes to pass, You remember I told you, and you won't be offended.

49:33He declares these things from the beginning.

49:36I have even from the beginning, declared it to you before it came to pass, I showed it to you, lest you should say, my idol has done them.

49:43We know through Moses, they'd be blessed, but they'd also be cursed.

49:48But God told them all of this from the beginning, so that when it came to pass, lest they should say, my idol has done them, and my graven images, and my molten image has commanded them.

49:57Verse 8.

49:59Yes, you heard not.

50:02Yeah, you knew not.

50:03Yes, from that time that your ear was not opened, for I knew that you would deal very treacherously.

50:11God knew from the beginning.

50:12That these people would deal treacherously, very treacherously, and you were called a transgressor from the beginning.

50:20From the beginning you were called you were from the womb you were called a transgressor.

50:27Verse 9.

50:28For my name's sake, and we're going to be preaching.

50:31For his namesake, but he says here, for my namesake, remember, they're called by his name.

50:37They're called Israel.

50:39For my name's sake, I'll defer my anger.

50:43And for my praise, will I refrain for you that I cut you not off.

50:49So these are people that are not cut off, and the reason they're not cut off is for his names sake.

50:55And the reason we're persecuted is for his name's sake.

50:59So it means that there's an understanding that we have to have of the connection between the epistles of John and the prophets.

51:08Verse 16.

51:10Come you near unto me, hear you this, I have not spoken in secret from the beginning.

51:16It's all there.

51:17It's not, it's not a secret.

51:18Open up the Torah.

51:20Begin at Genesis one.

51:22It's all there.

51:24He says, come you near unto me, hear you this.

51:28I have not spoken in secret from the beginning.

51:31From the time that it was, there I am.

51:34And now the Lord God and the Spirit has sent me.

51:37Verse 17.

51:38Thus says Yehovah, your redeemer.

51:43The holy one of Israel.

51:47I am Yehovah, your God, which teaches you to profit, which leads you by the way that you should go.

51:54Oh, that you had hearkened to my commandments.

51:59This was their failure.

52:01Oh if only they had hearkened to his commandments, then had thy peace been as a river, and your righteousness as the waves of the sea.

52:10We as the first fruits are offered peace as a river.

52:15We as the first fruits are offered righteousness as waves of the sea.

52:22Oh, If only we hearken to his commandments.

52:26And his commandments are not grieve us.

52:30My brother mentioned we're 52 days from Passover.

52:34Question is, Will it be a groundhog Passover?

52:38Wherever Passover, we're we're going through the motions, and we have resentment.

52:43For brethren in our hearts.

52:45We have conflict with brethren in our hearts.

52:48And we take the Passover.

52:51And then we go through the next year, we haven't resolved our issues, and then we sit down and we take the Passover again, or if only we had obeyed his commandments.

53:01Because we have a path to glory.

53:03We have a path to peace as a river.

53:07We have a path to righteousness as waves of the sea, or if only we had hearkened to his commandments, and yet we take the Passover.

53:15We sit in front of one another, wash, wash feet, drink the wine, eat the bread.

53:21And come out with, we're still in conflict with brethren.

53:25Or if only we had hearkened to his commandments.

53:29Let's talk in the time we have.

53:32I want to talk a little bit about betrayal.

53:36And how the Passover should mitigate.

53:39Betrayal.

53:40The prophecy says, I, I didn't write the prophecy.

53:43The prophecy says that many will hate one another.

53:47The prophecy Christ himself said that many will betray one another.

53:52That means that many will take the Passover this year.

53:56And they are candidates for betrayal.

53:59Or that we are candidates for betrayal.

54:01We're all in this together.

54:03How do we mitigate against this?

54:05How do we ensure we endure to the end?

54:07How do we ensure that our Passover is a from the beginning Passover, not just we of the present tense, it's Groundhog Day Passover.

54:17This New Testament Passover, that's disconnected.

54:21 Instead we're rooted and grounded from the beginning.

54:25 John 13.

54:31 John 13 and verse 1.

54:34 Now, before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father.

54:43 There's going to be a moment.

54:45 If God spares life.

54:48 That we will know, as this hostility against Christ intensifies, there's going to be a moment when we know that our hour has come.

54:56 This is it.

54:58 This is when we have to face the beast.

55:00 And the beast has power over the saints, and we know that our hour has come.

55:05 How will we face that hour?

55:07 Well, Christ shows us the example.

55:10 His hour has come that he should depart out of this world unto the Father.

55:13 Having loved his own, which were in the world, he loved them unto the end.

55:18 Here's the example.

55:20 He that endures unto the end shall be saved.

55:23 He that betrays.

55:26 He could have had peace as a river.

55:28 He's out.

55:30 And supper says being ended, it's really starting, supper beginning.

55:35 The devil, having now put into the heart of Judas Iscariot Simon's son to betray him.

55:42 So Christ knew the moment, and so did the devil.

55:47 Judas was fertile ground for betrayal.

55:50 But Satan waited for the perfect moment, and it says here, the devil having now put into the heart of Judas.

55:58 So how do we know, or how, how might we tell?

56:01 Could we be a Judas Iscariot?

56:04 Could we be at the table with the Lord?

56:08 Harboring fertile soil for Satan.

56:12 It's really easy.

56:14 Do we take resentment from one Passover to another?

56:17 Here's the answer.

56:19 Do we come out of Passover, and if a certain brother or sister's name is mentioned, or we just have a this this noise and this agitation.

56:27 There's there, there it is, there's fertile soil.

56:30 And Satan is a strategist.

56:32 He's not impulsive as we would like to think.

56:35 He's strategic.

56:36 And so he'll continue to fertilize the soil.

56:40 And then he'll plant the seed.

56:42 He'll give the signal when it's time.

56:45 Verse 10.

56:47 Jesus said to them, he that is washed, need not, I can never read the scripture again since Pastor Murray's sermon, the same way, phenomenal.

56:56 If anybody hasn't seen it, please watch that sermon before Passover.

57:01 I think it's called Is foot Washing Necessary?

57:04 Something like that.

57:05 It's in, it's not, it's in the recent couple of weeks.

57:09 Jesus said to him, he that is washed need not save to wash his feet.

57:15 But it's clean everywhere.

57:17 So if you're washing, the only thing you have to do is wash your feet.

57:19 He does wash needs not safe to wash his feet, but it's clean every wit.

57:24 And you are clean.

57:27 But not all.

57:29 But not all.

57:31 This isn't new.

57:32 It means as we sit to take the Passover, we are clean, we're washed.

57:37 And we only need to wash our feet.

57:39 But not all.

57:41 How do we know whether we're clean or filthy?

57:46 What's in our heart towards the brethren?

57:48 Verse 11.

57:50 You're not all clean, for he knew who should betray him.

57:53 Brother shall betray brother.

57:55 He knows who will betray him.

57:58 So this is one manifestation of this betrayal, and then Christ says, it's going to be many.

58:03 There are going to be many Judases.

58:06 He knew who should betray him.

58:07 Therefore, he said, you are not all clean.

58:09 Look at John 6.

58:11 John 6.

58:23 John 6 is a long chapter, but let's just break down to jump down to verse 68.

58:28 John 6, Simon Peter answered him, Lord, to whom shall we go?

58:32 So, he was teaching some hard doctrine.

58:36, people didn't like it, they turned away from him, and he asked them, Are you gonna go too?

58:41 Simon Peter answered, Lord, to whom shall we go?

58:44 You have the words of eternal life.

58:47 And that's what John taught us, that they handled it, the eternal life came into the world.

58:52 And they were eyewitnesses to this, and he has this teaching that's going to lead to eternal life.

58:58 Verse 69.

59:00 And we believe, and we're sure that you're the Messiah.

59:04 The son of the living God.

59:07 Jesus answered and said, Haven't I chosen you 12?

59:12 And one of you is a devil.

59:16Hasn't God called us all into his church, and many of us will betray.
59:22It's a plan from the beginning.
59:24It's required.
59:25The question is, how do we know if we are tools for the devil?
59:31That were in here Thinking we're going through the motions, but we're just fertile soil.
59:37God has called us all, and yet some of us, pardon the language, just quoting scripture, some of us are devils.
59:45Or were subject to the devil.
59:47Or were puppets of the devil.
59:48This is the reality of the scripture.
59:50I I could sugarcoat it.
59:52I could avoid these scriptures.
59:54But that's not my job.
59:56My job is to teach the scriptures.
59:59And so this is difficult.
1:00:01But it's an early warning.
1:00:03It's good for us to know.
1:00:0400, it's good to know this.
1:00:06How do I make sure I don't fall into this trap?
1:00:08Verse 71, he spoke of Judas Iscariot, the son of Simon, for he it was that should betray him, being one of the 12.
1:00:18It's necessary.
1:00:19It's necessary.
1:00:21When we come through this, enduring to the end.
1:00:27The glory that will be revealed in us.
1:00:30As a result of this conflict, this is conflict.
1:00:34Yes, there's conflict from the beast and and those that follow Satan externally, but there's internal conflict as well.
1:00:40And all of this conflict is is polishing the diamond.
1:00:44So that God can hold us up as first fruits of Israel.
1:00:49And facilitate the salvation of Israel, and in so doing, the salvation of the whole world.
1:00:54It's a necessary part of the process.
1:00:56Look at Mark 10.
1:00:58Mark 10.
1:01:03This is a little bit, a little bit abstract, but not really.
1:01:06Again, it's a from the beginning perspective.
1:01:10Here, we're talking about marriage.
1:01:13We're talking about the church, we're talking about the body of Christ, the first fruits, but I want you to see something here in Mark 10.
1:01:22That's from the beginning.
1:01:24Verse 4.
1:01:26They're talking about divorce.

1:01:29And Christ or they were talking about marriage, and then the the covenantal nature of marriage, and then they object here in verse 4, they said, Moses allowed us to write a bill of divorce.

1:01:40And to put her away.

1:01:42Jesus answered and said unto them, because of the hardness of your heart, he wrote you this precept.

1:01:49But from the beginning of the creation of God, but from the beginning of creation, God made them male and female.

1:01:57So this concept of divorce is not from the beginning.

1:02:01What's from the beginning is covenant.

1:02:05And then he says this, For this reason, shall a man leave his father and mother, cleave to his wife, and the two shall become one flesh.

1:02:16So then there are no more two, but one flesh.

1:02:20And that's the notion I want to get across here, even though he's he's here talking about marriage and the covenantal nature of marriage, here I'm talking about the church, but I'm talking about the covenantal nature of the church.

1:02:32And that at Passover, we're we're actually refreshing our understanding of this covenant that we've entered into.

1:02:40And that Christ prayed.

1:02:43That we would be one as he and his father are one.

1:02:47So therefore, marriage is actually symbolizing what God is doing in us as the bride, preparing for the marriage.

1:02:57At first we have to be one.

1:02:59And then he says in verse 9, so with the two.

1:03:03Man and woman, what God puts together, let no man.

1:03:07Put asunder, tear apart.

1:03:10He says here in verse 9, what therefore God has joined together, let no man tear apart.

1:03:17Has he not put us together?

1:03:19Doesn't he place us in the body as it pleases him?

1:03:22Are we not one body?

1:03:25How dare any of us be responsible for shattering bonds in the church?

1:03:32When God intended us for to be one, and yet, brethren from Passover to Passover.

1:03:38There's conflict, there's schism.

1:03:41And I just want to say to all of the brethren.

1:03:44And I just again, brethren, thank you for what we have here in Burlington.

1:03:48We just keep trying to go deeper and deeper.

1:03:51But we do see, not just in the Church of God International, all over.

1:03:57Human beings are primed for conflict, and it's ridiculous at all levels.

1:04:03And so what God has joined together, the body.

1:04:07Let not man put asunder, and this is what we have to learn.

1:04:11Look at 1 John 3.

1:04:131 John 3.

1:04:22Just reflect, are you in conflict with any brother or sister today?

1:04:29Do you dare take the Passover with any resentment toward a brother or sister today?

1:04:37And it's all over.
1:04:38This, this is, God gives us this commandment to love one another.
1:04:43, I think undoubtedly or no doubt because this is our weakness.
1:04:50This this is where Satan can get in.
1:04:53And this is then the antidote to betrayal.
1:04:57This is why I think John is stressing this so much.
1:04:59Look at 1 John 3:11.
1:05:02He says For this is the message.
1:05:05That you heard from the beginning.
1:05:08This is not a new message.
1:05:10It's consistent.
1:05:11There's there's permanence to the message.
1:05:16That we should love one another.
1:05:19He's a Jew.
1:05:21He's speaking to the covenant people, and he's telling them, this isn't new.
1:05:26This is the message that you heard from the beginning.
1:05:28What is that message, John, that we should love one another.
1:05:33Not as Kane, and we were talking about Kane in our pre-sermon discussion today.
1:05:39We were talking about family.
1:05:40He here's a family member.
1:05:43We should, we were we're commanded, this same message from the beginning, to love one another.
1:05:47Don't be like Kane.
1:05:49Who was of that wicked one.
1:05:52And he slew his brother.
1:05:54This surprise attack.
1:05:56Your brother who you trust, who you came out of the same womb.
1:06:01He, he slew him.
1:06:04And why did he slay him?
1:06:07Why will brother betray brother?
1:06:11Why does Christ say many shall betray?
1:06:15And why did he slay him?
1:06:16Don't be like Cain.
1:06:18Who slew his brother.
1:06:19Why?
1:06:20Because his own works were evil.
1:06:24How difficult it's going to be for us to go through the Passover.
1:06:29And come out the other end, and Pastor Murray gave a sermon on conscience, to come out the other side of Passover, with a clear conscience, with resentment and conflict in our heart, towards brethren.
1:06:42We will know, and Satan will play upon the fact that our conscience isn't clear.
1:06:47Satan will play upon the fact that we know our own works are evil.
1:06:52And then Satan can work that murderous hatred and envy.
1:06:56Brethren in the church have envy for brethren in the church.

1:07:00Have you ever heard of anything so ridiculous?
1:07:03That God gives you gifts to edify me.
1:07:07And I'm jealous and envious that you have those gifts, and the gifts are for me.
1:07:12This isn't this is spiritual insanity.
1:07:15And yet we have it.
1:07:16Brethren are envying other brethren.
1:07:19Because they're not living up to their potential.
1:07:23Because their conscience is seared, because their works are evil.
1:07:27And his brothers righteous.
1:07:30Verse 13, Marvel not my brethren, if the world hates you, and we, this word word
cosmos, yes, it means the world generally speaking.
1:07:40In context, it means a closed society.
1:07:43So here we're actually talking about the brethren.
1:07:47The the diotrophies, the Gnostics, they're in the body, and don't marvel if they hate you.
1:07:52Don't marvel if your own brother wants to kill you.
1:07:56That's the world.
1:07:58Now, we know We know, he says, that we've passed from death unto life.
1:08:06Eternal life came into the world.
1:08:09He was a human being.
1:08:11He walked and talked among them.
1:08:14And they understood who he was.
1:08:16And eternal life is now accessible to all of us.
1:08:20And we know that we've passed from this, this, temporary existence.
1:08:25Where we're all going out of existence.
1:08:28And we know that we've passed from that temporary existence and death, to eternal life.
1:08:33How do we know this?
1:08:34Because we love the brethren.
1:08:36That's the proof.
1:08:37How do you know you have eternal life?
1:08:38I love the brethren.
1:08:40That's the proof.
1:08:42How do you know you'll get through when when the beast prevails over the saints?
1:08:48And everybody's full of panic and terror.
1:08:50How do you know you'll be successful?
1:08:51Because we love the.
1:08:54He that loves not his brother, he doesn't know it yet.
1:08:58He's abiding in death.
1:09:00So again, I'm just gonna issue this very unapologetic warning.
1:09:04I didn't write the Bible.
1:09:05I'm just telling you what it says.
1:09:07Any brother or sister, and I know of a few.
1:09:10I know of a few, personally, any brother or sister who is harboring conflict and
resentment for a brother or sister in Christ, you are abiding in death.
1:09:23It's just a matter of time.

1:09:26Judas was activated at the precise moment.
1:09:29Satan was patient.
1:09:31He waited until the precise moment, then he activated Judas.
1:09:35If we have this resentment, this hatred, this conflict in our heart, we're we're fertile soil for the devil.
1:09:43We are abiding in death.
1:09:44we, we feel like we're alive.
1:09:47We can talk a good game.
1:09:49We're actually abiding in death.
1:09:52Verse 15.
1:09:54Whosoever hates his brother is a murderer.
1:10:00You may not have actually carried out the act yet.
1:10:03But you will, I will.
1:10:06Just a matter of time.
1:10:08It's amazing what fear does.
1:10:10And again, I would give the church, and when I say the church, I mean the Church of God.
1:10:14You know, my understanding of the Church of God broadly.
1:10:18C++.
1:10:20Over the last few years.
1:10:23Certainly not a solid B.
1:10:25We panicked We became fearful.
1:10:29We became puppets of globalist governments.
1:10:32We did their bidding, we turned on one another.
1:10:36Not, not all.
1:10:39But I think unless we acknowledge this, we can't repent.
1:10:44We, we go to the feast of Tabernacles, and, and we hear of conflict with brethren shouting and screaming, and then we take the Passover, and we don't resolve that issue.
1:10:54This is the harsh reality.
1:10:57This Passover means it's profound.
1:11:02All of that is in the past.
1:11:04Forget those things that are in the past.
1:11:07Let's look forward and lay hold on eternal life.
1:11:09And let's go into this Passover with a clean heart.
1:11:12We have 52 days.
1:11:14Clean up the mess.
1:11:18Whoever hates his brother is a murderer, and you know, no murderer has eternal life abiding in him.
1:11:25So we either have eternal life abiding in us, or we have death.
1:11:28There's no in between.
1:11:30It's one or the other.
1:11:31So we can come to Passover and we can sit with brethren.
1:11:35And we all know we have eternal life.
1:11:36Why?

1:11:37Cause we love the brethren.
1:11:39Or maybe somebody's there, and maybe not in the presence here.
1:11:43I love all the brethren here, but I have hatred in my heart for a brother somewhere else, and I'm sitting at the table, at the Lord's table.
1:11:51That's death abiding me And God knows.
1:11:55Verse 16.
1:11:56Hereby perceive we the love of God.
1:11:59Because he laid down his life for us.
1:12:03And we ought to lay down our lives for the brethren.
1:12:07lay down his life for us.
1:12:10And that's what we ought to do.
1:12:16Just gonna pause for a moment.
1:12:18I've said a lot.
1:12:19Set along.
1:12:21And I apologize that it sounds harsh.
1:12:26But I don't apologize that I've said it.
1:12:29It's necessary.
1:12:30We have to be real.
1:12:31This is real.
1:12:32This is, this is our lives at stake here.
1:12:34This is eternal life or death.
1:12:37And God, God has a plan from the beginning.
1:12:40And he's invited us to be the first fruits of this plant.
1:12:45Let me just pause and Let's go ahead and think about what I've said.
1:12:49I'm gonna be going to 1 John 2.
1:13:27And brethren, if you.
1:13:29With a clear conscience.
1:13:32And take the Passover.
1:13:34With no resentment, no conflict with anybody, there's no brother or sister, that at the mention of their name, you see red.
1:13:42This is a beau, this is eternal life.
1:13:46That we, we just love the brethren.
1:13:48We love the brethren the way God loves the brethren.
1:13:51This is eternal life.
1:13:52That's what this Passover means.
1:13:53It means we are participating.
1:13:56In eternal life.
1:13:58We are ingesting the bread of life.
1:14:03And I have heard of some horrible conflict, and not just Church of God International, and, and not just at the level of Brethren.
1:14:11Ministerial conflict.
1:14:14Got to get over this.
1:14:16This is not This is not a suggestion.
1:14:20A commandment is not a suggestion.

1:14:23 So, if, if you, if you're if we're in the military, and we're commanded to do something, and we say, I'm not doing that, that's a court martial.

1:14:32 You don't fool around with commandments.

1:14:34 And yet, many of us think commandments or suggestions.

1:14:36 God commands us to do something, and we kind of do it.

1:14:39 Remember when my wife and I got married and she started to work here, and she was working for someone in the winter months started to come, and the sun starts to set earlier and earlier.

1:14:49 So she went into him and said, look, on Fridays, I have to leave by 4 o'clock.

1:14:54 And she explained why, and he asked her the question.

1:14:56 He said, is this all the time, or is this 9 times out of 10?

1:15:01 Just for the testing.

1:15:03 And she said, well, 9 times out of 10.

1:15:04 O great, well, this is an emergency, you need to stay late.

1:15:07 She said, no, this is all the time.

1:15:08 This is not negotiable.

1:15:10 That's a commandment.

1:15:11 That's adherence to a commandment.

1:15:13 Some of us play with the Sabbath, as if it's a suggestion.

1:15:18 And some of us play with the commandment to love one another as if it's a suggestion.

1:15:23 This is court martial.

1:15:26 This is death.

1:15:29 1 John 2 And verse 7.

1:15:34 Brethren.

1:15:36 Beloved Sons of the same father.

1:15:43 I write no new commandment unto you.

1:15:48 This isn't new.

1:15:49 It's from the beginning.

1:15:52 I write no new commandment unto you, but an old commandment which you had from the beginning.

1:15:59 Why, why, why do I even have to write this to you?

1:16:01 This is, this is in your possession already.

1:16:03 You already have this.

1:16:05 The old commandment.

1:16:07 Is the word which you have heard from the beginning.

1:16:14 Perse again.

1:16:16 A new commandment I write unto you.

1:16:19 So, so there's an old commandment, and now I'm writing a new commandment unto you, which thing is true in him and in you, because the darkness is past.

1:16:29 And the true light now shines.

1:16:31 What is this?

1:16:32 The old commandment, the new commandment?

1:16:34 Let's go to Leviticus.

1:16:38 The holiness book, Leviticus 19.

1:16:42Let's go to the Torah to see from the beginning.
1:16:45This is not a new commandment.
1:16:46You already have this.
1:16:47It's a Jew writing to the covenant community.
1:17:03Leviticus 19, and just take verse 18.
1:17:06You shall not avenge.
1:17:09Sometimes brethren step on our toes.
1:17:13Sometimes they cross borders, or boundaries, I should say.
1:17:17Sometimes, They act egregiously and do wrong.
1:17:23You shall not avenge.
1:17:25Not within the covenant community.
1:17:27Do not avenge.
1:17:29Nor bear any grudge against the children of your people.
1:17:35This is not a new commandment.
1:17:37This is in the Torah.
1:17:38You can't go from Passover to Passover, holding grudges, and claim you have eternal life.
1:17:44We just can't do this.
1:17:46This is not a suggestion, it's a commandment.
1:17:50Breaking the commandment is a court martial immediate.
1:17:53You're out.
1:17:55You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself.
1:18:05There it is.
1:18:06It's not a new commandment.
1:18:08You already have this.
1:18:09It's in the Torah.
1:18:11Love your neighbor as yourself.
1:18:13I am Yehovah.
1:18:16This is the commandment.
1:18:17Again, it's not a suggestion.
1:18:18Some of us play loose with the commandments, we play with them like they're suggestions.
1:18:23So then when we get this commandment, it also sounds, it also feels like a suggestion.
1:18:26In fact, it feels softer.
1:18:28There's the 10 commandments.
1:18:30The 10 suggestions, and then there's this idea that God has.
1:18:36Or if we, like, no, we're in covenant, and these are commandments.
1:18:43What is this new commandment?
1:18:46That's the old commandment.
1:18:47We already have it.
1:18:48What's the new commandment?
1:18:49John 15.
1:19:00I would rather We are burdened now.

1:19:04 With this very harsh reality of whether or not we have eternal life or death abiding in us.
1:19:11 And the risk that we're taking and taking the Passover.
1:19:14 With any of these Violations of the commandment.
1:19:19 I'd rather us be burdened with this now, then go through the Passover, come out the other end, and be marked for death.
1:19:28 John 15 and verse 8.
1:19:31 Here in, this is how my father is glorified.
1:19:37 That you bear much fruit.
1:19:40 This is how you'll be my disciples.
1:19:43 We have to be bearing fruit.
1:19:45 Atrophies was not bearing fruit.
1:19:49 If anything, he was, he was so in division.
1:19:52 He was destroying the brethren.
1:19:53 He was destroying their faith.
1:19:55 He was encouraging them to sin.
1:19:58 You shall know them by their fruit.
1:20:00 He said all the right things.
1:20:01 He looked, he looked the part, he had the authority, but we don't judge him by that.
1:20:05 We judge him by fruit.
1:20:08 That's how God says we must judge.
1:20:10 And this is how we'll be his disciples.
1:20:12 Verse 9.
1:20:13 As the Father has loved me, This is how I've loved you.
1:20:19 Continue in my love.
1:20:21 He that endures to the end is the one that will be saved.
1:20:25 Continue you in my love.
1:20:27 If, verse 10, if You keep my commandments.
1:20:33 You shall abide in my love.
1:20:36 So, if we, again, if we go into Passover with resentment, if we're going into Passover with conflict, we are not keeping his commandments.
1:20:45 If we're not keeping his commandments, we cannot abide in his love.
1:20:48 If we're not abiding in his love, we can't barefoot.
1:20:51 It's a very simple equation.
1:20:54 So we have, we have a decision to make.
1:20:56 Will we keep his commandments?
1:20:59 If you keep my commandments, you shall abide in my love.
1:21:01 He that endures to the end is the one that will be saved.
1:21:04 How do we know we have eternal life in us?
1:21:06 We love the brethren.
1:21:09 If you keep my commandments, you shall you shall abide in my love, even as I have kept my father's commandments and abide in his love.
1:21:17 These things that I spoken unto you, that your joy might remain in you, that my joy might remain in you, and that your joy might be complete.
1:21:25 Verse 12.

1:21:27 This is my commandment.
1:21:29 And again, it's up to us.
1:21:31 We can play fast and loose with commandments, we can treat these as suggestions.
1:21:36 Sometimes I keep the Sabbath, and sometimes I don't.
1:21:39 Sometimes I tell the truth, and sometimes I don't.
1:21:42 Sometimes I'm faithful in my marriage and sometimes I'm not.
1:21:45 These are all just, I just treat these as suggestions and I do what I want.
1:21:49 Or are these commandments?
1:21:50 And is this a commandment?
1:21:53 This is my commandment.
1:21:56 That you love one another.
1:21:59 As I have loved you.
1:22:01 So the old commandment is to love one another as we love ourselves.
1:22:07 The new commandment.
1:22:09 Which is a love unto death.
1:22:12 He loved, he loved his own until the end.
1:22:15 That you love one another, the way that I've loved you.
1:22:17 Model me.
1:22:19 Greater love has no man than this, that a man lay down his life for his friends.
1:22:24 This, this is what we are trying to achieve.
1:22:27 We cannot achieve this if we're obstructed by unfaithful Passover observers.
1:22:32 We need faithful Passover observance, that as we're recounting the death of our Lord, we are building the, the The algorithms, the programming, the ways of thinking that we can do this too.
1:22:47 That that we are, we are not going to panic.
1:22:50 When, quote, all hell breaks loose, breaks loose.
1:22:54 When, when, when all of this goes upside down, which it will, all the foundations have been unearthed.
1:23:00 We we're in this topsy-turvy.
1:23:05 You know, chaotic.
1:23:07 Very, very, very unstable time.
1:23:11 Suddenly, it's gonna be upon us.
1:23:13 And what we're going through the training we're going through with Passover is to achieve this love.
1:23:18 Greater love has no man than this that a man lay down his life for his friends.
1:23:22 You're my friends.
1:23:24 You're included in this.
1:23:26 If you do whatever, I command you.
1:23:31 We've talking, we've spoken about.
1:23:34 Discerning the Lord's body.
1:23:36 1 Corinthians 11:27 to 29.
1:23:39 In fact, that whole chapter is worth studying before Passover.
1:23:45 That we are bringing condemnation and damnation on ourselves, if we take the Passover, not discerning the Lord's body.

1:23:54I just want to conclude with two scriptures.
1:23:56The first one is in 1 John 2, let's go back to 1 John 2.
1:24:11The ugly reality for the church.
1:24:17Is that many are called.
1:24:20You are chosen.
1:24:22This is the ugly real.
1:24:25At the same time, This should be exciting to us.
1:24:31That we have everything we need to be chosen.
1:24:35We have everything we need to be successful.
1:24:39We have everything we need to lay hold on eternal life.
1:24:41It's just up to us.
1:24:43Will we be stubborn?
1:24:44I will never forgive, I think I've actually heard people say this.
1:24:48I will never forgive so and so.
1:24:50Are you kidding me?
1:24:53For whom Christ died.
1:24:56We can't talk like this, brother.
1:24:57These things ought never to be said in the Church of God.
1:25:011 John 2:24.
1:25:05Let that therefore abide in you.
1:25:08Allow it to abide in you.
1:25:10Which you have heard from the beginning.
1:25:13This is it.
1:25:14We're going, we're we're we're this these historical archaeologists that are going way back and digging out the truth from way back, so that we are on the right side of history.
1:25:26And what we have found from the beginning, that's going to remain.
1:25:29Nobody's taking this away.
1:25:31We're holding on to this.
1:25:33Let that therefore, abide in you, which you have heard from the beginning.
1:25:38If that, which you have heard from the beginning, shall remain in you.
1:25:43You also shall continue in the son and in the Father.
1:25:46That's the struggle.
1:25:48That's the fight.
1:25:50Do we take all of what we've learned from the beginning, and hold onto it like our lives depended upon it, because they do.
1:25:58Or do we allow it to slip?
1:26:02Ancient Israel.
1:26:04Had false profits We're told we will have false profits.
1:26:12Theotrophes gives an example, a great example of what Satan can do.
1:26:18God tells us we shall know them by their fruit.
1:26:21And we judge by Torah.
1:26:25We want teachings from the beginning.
1:26:28We want that plan permanence.

1:26:30 Whatever you're teaching today, we want to go back to Torah, and we must see that through line.

1:26:35 We have to see the threading.

1:26:37 If what we're teaching today is completely disconnected from the beginning, This is from the devil.

1:26:45 If that which you have heard from the beginning shall remain in you, you also shall continue in the son and in the Father.

1:26:52 I'm gonna conclude brethren in 2 Thessalonians 2.

1:27:00 And as I'm concluding,, two things.

1:27:05 One is, Pastor Gary Monks in the UK.

1:27:09 He recently gave two sermons at the beginning of this year, he shared them with me, on the epistles of John.

1:27:16 So we're gonna be studying, God willing, the epistles of John in our line upon line Bible studies.

1:27:21 Not next week.

1:27:22 I just realized I'm traveling next week in a different time zone, so I won't have the study next week.

1:27:25 But God willing, when I get back the following week, we'll start the epistles of John.

1:27:29 It'd be great if you could listen to Pastor Gary's sermon, and we'll put that in the chat for you.

1:27:36 Give two sermons on the epistles of John.

1:27:38 Again, the more we can gather, the more understanding, different perspectives we can get, and a very strong warning message in His sermons.

1:27:49 We can say we have fellowship.

1:27:52 With God, And walk in darkness.

1:27:56 That's what John warned of.

1:27:59 And if we do that, we are liars, and we are murderers.

1:28:03 This is, this is no small thing.

1:28:05 But we are invited to have fellowship with the apostles through the teaching, and truly their fellowship is with God the Father and His Son Jesus Christ.

1:28:17 And when we have that type of fellowship, we have true fellowship with each other.

1:28:21 And I don't mean by fellowship.

1:28:24 Let's sit down and have a biscuit together.

1:28:27 And let's make sure that the coffee and the tea is nice and hot, and we enjoy the biscuit and see you next week.

1:28:33 That's not fellowship.

1:28:35 Fellowship, you think of fellowship as, it's like a company that is employee owned.

1:28:42 And we all have a share in the company.

1:28:44 We have a shared mission.

1:28:46 This is the fellowship.

1:28:49 So if we say that we have fellowship with God, and we hate our brother, Will be found out.

1:28:57 So we're gonna go into this Passover, and so the question is, what kind of Passover?

1:29:00 Well, I guess there's 3 types.

1:29:03There's Groundhog Day Passover.

1:29:07Where we're just in this loop of going through the same thing every year, having resentment, having conflict with the brethren, and God is just watching us, and so is Satan.

1:29:19Maybe we have a New Testament Passover.

1:29:22Where we're not in conflict with any brethren, but we don't have any understanding from the beginning.

1:29:28We're just, oh, this is New Testament, and we're disconnected from the beginning.

1:29:32That's also very risky.

1:29:34Satan can easily uproot us.

1:29:37Or we can have a from the beginning Passover.

1:29:40We are deeply grounded in the plan of God from creation.

1:29:46That which was from the beginning.

1:29:48And in that from the beginning Passover, we deeply love the brethren.

1:29:54And we deeply appreciate what God has done for us, and we will wash anybody's feet, gladly.

1:30:01Because of our gratitude for what God has done for us.

1:30:05Let's conclude here.

1:30:07In 2 Thessalonians.

1:30:11Chapter 2.

1:30:13And verse 13.

1:30:16We are bound.

1:30:18To give thanks always to God for you.

1:30:21This is the the gratitude Paul has for these Thessalonian brethren.

1:30:25We're bound, we're we're duty bound.

1:30:28To give thanks always to God for you, brethren, beloved of the Lord.

1:30:32Why?

1:30:33Because God has From the beginning, Chosen you to salvation through sanctification of the spirit.

1:30:45And belief of the truth.

1:30:49This is plan permanence.

1:30:52This plan is from the beginning.

1:30:55Christ, when he was resurrected, he took them back to the beginning, so that they would understand this plan.

1:31:01Let's let's completely get out of our mind this notion of New Testament Passover.

1:31:06Let's make sure we're not having a groundhog Passover.

1:31:09Let's have a from the beginning Passover.

1:31:12With a deep and abiding love for one another, and by this shall all men.