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Okay, welcome back everybody. This is our Thursday night Bible study. We're into the book of Revelation, but we've jotted off course a little bit to take up the book of Ephesians so that we can actually come back and understand really what Revelation has to say to us.

So with that, we're going to start in Ephesians 2 verse 11, and we're going to be here for a few weeks. We're going to again explore this passage of Scripture from various viewpoints, just like we did verses 1 to 10. We're going to do 11 through 22.

So let me read it to you. If you've got your Bibles, you might want to follow along, but I want to read it to you starting in verse 11. Therefore, remember that formerly you, the Gentiles, in the flesh.

Okay, so what Paul is doing is addressing the Gentiles at this point who are called uncircumcision by the so-called circumcision. Okay, let's stop here a moment. The uncircumcision throughout Scripture is the Gentiles.

The circumcision throughout Scripture are the Jews. So wherever you see those two words used throughout the Bible, you know that basically it's either the Jews talking to the Gentiles, or the Jews talking to the uncircumcision Gentiles, or the Jews talking to the circumcision Jews, or vice versa, or an apostle who is writing an epistle like Paul, or Peter. This is in Peter's epistles as well.

You know that they're talking about the two factions of the human race, the Gentiles and the Jews. That's the only distinction that we have in this world even today. We don't have blacks.

We don't have whites. We don't have Indians. We don't have reds or browns or whatever.

We either have Jews or Gentiles. That's really it. So let's continue.

Which is performed in the flesh by human hands? Okay, circumcision was part of the Mosaic law, if you remember, and the Jews as both an identifier as well as a safety issue within their society. They were circumcised, and Paul is just designating this circumcision which is performed in the flesh, meaning the physical body, by human hands. It wasn't done by God.

It was done by men. Remember that you were at that time separate from Christ, excluded from the commonwealth of Israel and strangers to the covenants of promise, having no hope without God in the world. Okay, so what Paul is telling the Gentiles here is that you were Gentiles identified as being uncircumcised, and you're called that by the Jews, which is basically your wretch enemy.

And Paul brings up the fact that basically their circumcision was not done by God, but it was done by man, and that the Gentiles need to remember they had no space with Christ when Christ walked this earth, because Christ came back as part of the Old Testament to deal with the Jews, and the New Testament was only created when he died on the cross. We saw that in Hebrews. So what he's trying to get the Gentiles to come to understanding is that they were separate from Christ.

Jews were with Christ. Gentiles were separate. They were excluded from the commonwealth of Israel.

In other words, they were not part of the Jewish community, and strangers to the covenant of promise, having no hope and without God in the world. In other words, they were not, these the Gentiles, were not part of God's covenants throughout the Old Testament. They were completely left alone.

All right, and as we're getting into our sub-stack, the reason for that is because the Gentiles were the pagans, were the offsprings, spirit offsprings. We're going to get into all of that in the sub-stack of the fallen angels, and they needed to be separate from everything the Jewish did because of the bloodline. They had to preserve the bloodline of the Jews to allow Christ to come in this world, and Satan wanted to destroy that bloodline.

So that's what we're talking about here. Let's continue. But now in Christ Jesus, you who formerly were far off have been brought near by the blood of Christ.

Okay, another couple of words here you need to take note of. They're now in Jesus Christ. Why? Because Christ died on the cross, buried, resurrected, ascended, and he basically formed the church.

And now the Gentiles, because of this relationship that Christ put forth to the Gentiles, are now part of Christ. And so in the Bible, another two things you need to understand is in the Bible, if you have scripture that says that somebody is far off, that's Gentiles. If they were near, that's Jews.

So in the Old Testament, when you read that, that is what that means. Those that were far off, Gentiles. Those that were near, Jews.

All right. For he himself is our peace, who made both groups into one and broke down the barrier of the dividing wall by abolishing in his flesh the enmity or the hatred, which is the law of commandments contained in ordinances, so that in himself he might make the two into one new man. What Paul is dealing with is exactly what we talked about last week on Sunday and part on Tuesday, is that Jews and Gentiles did not get along at all, and they were at each other's throats continuously.

And Paul had to work at getting them to come together, because what did Christ do? He shut the Jews down, remember? He shuts the Jews down in the middle of Acts, and he started the church, and he put the Jews on hold to come back into the process in Revelation and started the church with the Gentiles, and it was a mystery, mystery being that which was not known from the beginning of the world. So because of that, the two had to become one. They had to become joint heirs with Christ together.

In forming the church. So throughout the chapter two from 11 to 22, Paul deals with this rift with the Jews and Gentiles, and what we're going to do is we're going to look at this at all different sides, and we're going to bring in the Old Testament to show you that it existed then and it exists even to today, all right? So let's continue. Thus establishing peace and reconciled them both in one body to God through the cross, but it having put to death the enmity.

And he came and preached peace to you who were far away, Gentiles, and peace to those who were near, Jews, for through him, Christ, we both have our access in one spirit to the Father. So then you are no longer strangers and aliens one to another, and no longer stranger and aliens to Christ, but you are fellow citizens with the saints and are of God's household, having been built on the foundation of the apostles and the prophets. Christ Jesus himself being the cornerstone in whom the whole building being fitted together is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit.

So what Paul is saying, hey guys, from your spirit to your physical thing, there's no difference between the two. Got to get over this rift, and you got to join together because that is how we're moving forward. One way or the other we're moving forward in this direction, and this is what he's addressing.

So this is a very powerful and critical important text of Scripture. Paul is facing a very, very large problem here in the church, the New Testament church, and that is the problem of disunity between Jews and Gentiles. You can't have one church when you're divided.

That's what Paul is facing here, is this big old gap of division. Now nobody is surprised to find disunity in the church. That's pretty common, and it's common today, and it's always has been common, and it is on full display today as all kinds of assaults on the unity of the church are taking place.

Some of them under some righteous fabrication, but all of them essentially are actual unrighteous. Anything that fractures and fragments and shreds the church is a dishonor to the Lord himself, who is the head of the church. It is blasphemy to do that.

So when we look on a fellow member of the body of Christ, and we are unrighteous in whatever manner that might be—hate speech, gossiping behind somebody's back, all kinds of things. Go look at through Scripture and see all the kinds of unrighteous behavior. When we do that, we're actually blaspheming God himself because we're one with him.

But Paul faced that, and we still face it today. It isn't just because human beings have a hard time getting along, even those who are saved and sanctified. It is because, in Paul's case, there were some deep-seated hatred.

Oh, that doesn't bring a bill, does it? I mean, I was born in a democratic household. I was born in a racist household. You know, that doesn't set a tone with me, right? Wrong.

Okay, so it happens today. We're raised that way. And the two components of that hatred were the Jews and the Gentiles.

They hated each other, and this found its way into the church and had to be addressed. But in order to understand it, in order for we to understand it, we need to go back. Perhaps you would want to think an unlikely place, but I want you to go back to Jonah, okay, the book of Jonah.

We will be able to better understand what Paul is talking about if we understand the story of Jonah. Now, we have children's books that talk about Jonah going, being swallowed by the whale, and being vomited out, and finally going to Nineveh and preaching, and all of Nineveh was saved. But Jonah is not the hero in this story at all, okay? So let's break this story down so you can actually see that a prophet, Jonah was a prophet, that a prophet was in the center of this divide.

Now, everybody knows the story of Jonah, but do they really understand the point of the story? That's the key. The book of Jonah is a story of a disobedient prophet. The only reason Jonah got in the mouth of the whale was because he was disobedient.

So number one, right off the bat, he's defying God, who like his nation Israel, okay, Jonah was a reflection of the nation of Israel, hated the pagan Gentiles. Now, let's get that at a very, very outset. Israel hated the Gentiles.

They hated them deeply. They had cultivated hate generationally, so it was in the fabric of their being. In other words, it was in the fabric of how they were taught.

Children, children's children, children's children. So it was an ancestral teaching that it transcended generational lines all the way down to the current day that Jonah was dealing with. Now, I can tell you this goes back all the way to Moses, all right? So here's a prophet who along with his nation also hates Gentiles, and he is called by God to go to a Gentile city, one of the great Gentile cities in the ancient world, one of the great pagan cities, the city of Nineveh in Assyria, which exists still today.

Now, this is a calling that Jonah receives from God. Now, he rejects the calling. Number one, no, no, okay? When you reject the calling, you're going to get judged.

We already have gone through that in our own lives. We get sick, we get whatever if we reject the calling of God, because that is our sacred calling. And he runs the other direction.

We all know the story, and the rest of the story is a well of a tale, and after a monumental miracle of survival inside the great fish and being vomited back up on the land, Jonah finally goes to Nineveh, and he preaches and calls the city to repentance, and the entire city, the whole city of Nineveh repents. When the whole city repents, Jonah is mad. I mean, literally mad.

So mad that he is, and disappointed, he goes into depression. Why? Because Jonah did not want the Gentiles to be delivered from judgment. He wanted them to feel the full fury of God's wrath.

So, just in case you wonder, Jonah is not the hero of this story by any means. He is the anti-hero. Jonah is the villain.

Jonah is the villain, and he is the very worst example of a missionary in all of Scripture. So, there is a point to this. Don't be a missionary like Jonah, but that's really not the main point.

Jonah is a bad-hearted missionary. His soul, his spirit is bad. Who, even after an incredible miraculous deliverance, is angry at God.

He's so angry at God because God was merciful, but because like his nation Israel, he hates the Gentiles. Now, if you're saying, well, who are the Gentiles? Let's just clear this up once again. They're everybody in this world that are non-Jews.

There's only two factions of people in this world, Jews and Gentiles. We just talked about that. All non-Jews fall into that category.

So, if Jonah is not the hero of this story, who is the hero? There is a hero in this story, but the hero in this story is God himself. God is the hero of the story, and God is very unlike Jonah. God loves and God sends a preacher.

God calls for the wicked to repent, and then God shows them mercy and grace, compassion and salvation, even though they were extremely wicked. Now, it is clear that God had chosen Israel as his people. We've already gone through that.

We're going to continue to go through it over and over and over again. Yes, they were chosen as his people to be the recipient of divine revelation, the law and the rest of the Old Testament. They were also a nation that received the priesthood, if you recall.

We got that in Leviticus when it was laid out who the priesthood was going to be. Who then could be the intermediaries with God from his people. They were the nation that received the prophets who would speak to the people on behalf of God.

Israel was chosen as the stage for the great drama of redemption. They were the people with whom God lived, if you recall that. They walked with God.

God protected them by day and night. He dwelt with them, but all of that was not an end in itself, but only a means to an end to what God's plan was. All of that was so that they could be a witness nation to the rest of the world.

What was the rest of the world? If you're Jews, it was Gentiles. Think about that. You hated them, but God says go witness to them.

So what happened? It didn't get done. They were designed to be a missionary nation in the calling of God. So way back in the book of Exodus in chapter 19, this is laid out in unmistakable terms.

God speaks and he says to Moses, thus you shall say to the house of Jacob and tell the sons of Israel, this is in chapter 19 verse 3 of Exodus, you yourselves have seen what I did to the Egyptians, did you not? How I bore you on evil's wings and brought you to myself. In other words, God, through miracles, got them out of Egypt to the promised land. Well, close to the promised land.

They're the ones that kept them out. Now in verse 5, you find that it says, now then if you will indeed obey, obey, obey, obey, obedience. Guys, that's clear for us.

Obey my voice and keep my covenant, then you shall be my own possession among all the nations for all the earth is mine. What he's saying is, you want to be my nation? Obey me. What is he saying to us in the church? If you want to be a child of God, obey me.

I'm laying claim to the whole earth, all the nations, and you shall be to me a kingdom of priests and a holy nation. In other words, you are a priest nation. And what does a priest do? Bring people before God.

He's an intermediary. Israel had the responsibility to be a witness of the truth of the one true and living God. They were to tell the nations there was only one God, like the Shema in Deuteronomy 6, and that all were to love the Lord their God with all their heart, soul, mind, and strength.

That was the reason to be chosen, to be the domain of God, to receive the law of God, the priesthood, and the prophets. Now, but Jonah. Here's Jonah.

Let's reflect the fact that the nation Israel had failed totally to accept that mission and responsibility. Why? He was generationally taught to hate the Gentiles. Look at how Jonah begins.

The word of the Lord came to Jonah, chapter 1, verse 1. The son of Amittai sang, Arise, go to Nineveh, the great city, and cry against it. Means to preach. For their wickedness has come up before me.

The word Yahweh, literally the word Yahweh, came to Jonah. In other words, God came to Jonah. Wasn't a messenger, angel.

God came to Jonah. Revelation from God. But more than that, this is a word of Yahweh.

And who is the word of Yahweh? The same one in John 1 who created everything. The word who was with God, who was God, and by him everything was made. So this is the Father, through His Son, Jesus Christ, coming to Jonah and talking to Jonah and saying, hey, hey bud, you got to get up.

You got to go to Nineveh, and we need you to preach. Because we have the people ready to repent, and somebody needs to go tell them, right? Because we're told that if we don't hear the word, we can't be saved, just like they couldn't, okay? So Jonah needed to go. So the one who is the creator is also the one who brings the call to Jonah.

The one who, by the word of His mouth, made the heavens, is the one who speaks to Jonah. This is a divine call. Jonah, go and cry against that city.

This is because God is going to save the Gentiles. Now, we don't see that in the Old Testament. We don't see the Gentiles being saved in mass in the Old Testament, except in the story of Jonah, a foretelling of what's to come.

Now, if you go all the way back, all the way to the end of the Bible, in the seventh chapter of Revelation, you'll see a list of all the nations, at least some of the represented nations, that God is saving people from throughout redemptive history. And you see that list at the end of the Scripture. God is using His people to reach the world.

Israel was to be that national instrument to bring salvation to the nation. So here's Jonah. And he is told to go.

And he is told to cry against them for their wickedness and call them to repentance. Now, God had called many other prophets to speak a message to other nations. Abram did that.

Excuse me. Moses did that. Elijah did it.

Elisha did it. Jeremiah did it. Ezekiel did it.

Daniel did it, and others. But Jonah is the first one to go. Remember what I said.

This is the first one to go teach the Gentiles. All the other prophets spoke about other nations and to other nations from wherever they were located. They didn't go anywhere.

They stayed there and prophesied. But in the case of Jonah, he has to go into the despised realm of the Gentiles, where he's called to go to. Now, the whole drama is based upon Jonah's hatred for such a mission.

He hates that God is asking him to do this. Why? Because it's going to be hard. Why? Because he thinks he might be persecuted.

No. Go over to chapter 3, verse 10. When God saw their deeds and they turned from their wicked way, then God relented concerning the calamity which he had declared he would bring upon them.

And he didn't do it. They repented. They actually repented.

We see that back in verse 3, chapter 3. Jonah arose, went to Nineveh, exceedingly great city, three days walk. He cried out in verse 4, 40 days, and Nineveh will be overthrown. In verse 5, the people of Nineveh believed in God, and they called a fast and put sackcloth from the greatest to the least of them, all the way up to the king.

The whole city essentially repented and believed in God. Now, this is what Jonah did. He should have been praising God for all of what he was doing.

But let's look at what Jonah did. He responded in chapter 4, verse 1. It greatly displeased Jonah, and he became angry. That is so bizarre.

He became angry, and he prayed to the Lord and said, pray, please God, was not this what I said while I was still in my own country? I knew you would do this. Okay, so now he's going head to head. I knew you were going to do this to me.

If I came over here, this is going to happen. I just knew this. This is why I didn't want to go, because I don't want any Gentiles receiving your mercy.

They don't deserve it. Well, did Jonah deserve it? No, just like some of us. We think that we're all good and high and mighty, that, you know, the next person shouldn't get what we have or anything else.

I mean, same thing. But I knew you were our gracious and compassionate God, slow to anger and abundant in loving kindness, and one who relents concerning calamity. I knew you were like this.

I knew you would save those people. So Jonah is reflecting the attitude of the nation of Israel. The entire Jewish population, this is the attitude that Jonah is portraying.

They had no desire for the Gentiles to be converted. The Gentiles had been their enemies. The Gentiles had been blaspheming enemies of God, and they had been faithful, the Jews, and they thought they were protecting the character of God and the honor of God by hating the blasphemers.

They certainly had no desire for God to show them salvation. Okay, let's stop here a moment. When do we ever put ourselves in the middle of a circumstance that God's called us to do, and we think we know more than what he does? Okay, that's exactly what's happening here.

Jonah says, I knew more than what you do. I wanted to do this. You wanted to do that, and if you hadn't tried to kill me, I would have never come here.

That's basically it. Now listen, this is not about ethnic identity, okay? Some people want to bring that into the discussion. They want to bring racism.

They want to bring all kinds of things into our discussion about this human race on earth, but there's only two groups of people. Matter of fact, there's only three, Jews, Gentiles, and the church. Once you get saved, you become part of the church.

You're neither Jew or Gentile. This is not about ethnic identity. They hated all non-Jews.

It wasn't ethnicity that was the issue. It was, guys, come on, think about it. It was religion, because there was only one true religion in their minds, and every other religion was a false religion, and they thought it was noble of them to hate false religion, to hate blasphemers, and to be zealous for the protection of Yahweh.

The Jews thought we deserve our salvation. Nobody else does. We've earned it.

Nobody else has. We're the children of Abraham. We've gone through all of this mess, and that's what they said to Jesus.

We deserve it. They don't, and the Gentiles did not, and especially the Assyrians, wretched wicked pagans. Jonas goes to them maybe about 750 BC.

30 years later or so, the Assyrians, the next generation after that generation, that believed God used as the instrument of judgment and took the entire nation of Israel. The group that Jonah hesitated to go preach the gospel and was so distraught about God would you know save a Gentile, and that attitude, okay, now think about it, that attitude of that of the nation of Israel, God says, I'll show you. I've judged you, and you haven't even, you don't even know it yet, but along comes those same people that were saved, and God used them to go right back and overthrow the nation of Israel.

Then the northern kingdom into captivity from which they never returned. They, Israel never returned to the territory. Now stop and think about your life.

When I, when I was reading this again today after we returned just to make sure that I was, my mind was clear and on point. I'm saying how, how in the world me get through all of this and get to the point where I'm not literally just thrown down, you know, taking a hammer and just beat to death with all those things that I did. That's about God's mercy and grace because he knew that there was going to be an end to the story that was going to be different than what I was doing.

So God used as the instrument of judgment and took the entire nation of Israel, the northern kingdom into captivity, which they never returned. One generation after this revival, the Assyrians were back to paganism. However, we were talking about history the other night, and I says, just look at the Bible, and it was Victoria, just look at the Bible and see what, what cycles over and over and over again in scripture.

The Assyrians, they were pagan before say, they were saved. God used them to do something. They came back and say, oh, I've done what God wanted us to do.

Now I'm going to become boastful. And they go right back to paganism. That's historically exactly how this world operates.

And God used them as an instrument of judgment on the Jews in the captivity of 722 BC, and never did Israel return as the northern kingdom again. Never, not even today. So this hostility that they had toward the nations, they had fought them.

The nations had not only blasphemed God, but they had been enemies of Israel, and blood had been spilled almost continuously. This war, this religious war in the Middle East has been going on since Moses. And we can't stop it.

I don't care what we do. It's not going to stop. Oh yeah, we're going to have peace in the world for a while, because everybody's going to come to the table, and if they want the benefits of the, here we go again, the blessings of God, they want all of this stuff.

But I guarantee you, it's not going to take too long, and we're back to the same thing. This hatred went very, very deep. Jonah hated them, and he is simply such a bad prophet, that in spite of his incredible story, the Jews canceled him.

Oh yeah, because he did this, his own people canceled him out of all the history. You cannot find another thing of Jonah throughout history. So he swore up in himself.

He went after God. He defiled God. He said, okay God, you're going to kill me if I don't go do it.

He went and did it. Now he's so distraught that now he's going back after God, and God says to him, this is what I wanted you to do. And because of his defilement against God and the fact that he did not back down, Israel was cursed.

The whole nation of Israel was cursed. Now in John 7 verse 52, the Jews said to Jesus, who was from Galilee, search and you'll see no prophet arises out of Galilee. That's another telling story.

Christ, a prophet, came out of Galilee. He defies all of the people's standard as to who can come from what, and are they on the right side of the track? I remember being a teenage boy, and I wanted to date this girl so bad, and her dad was just being a turd. I finally got really down to earth with him.

I said, what in the world is causing the problem? I was in his house. I said, what in the world is causing this problem? He says, you're from the wrong side of the track. You're never going to be anything.

You can't date my daughter. Oh wow. I told you the other night, I like the good challenge.

I'm very competitive. That's one time I shouldn't have been competitive because that marriage didn't last very long. But the whole thing was, I was not going to be proven wrong.

They said to Jesus, you say you're a prophet, and you're from Galilee. Now you can search the scripture, and you will find no prophet ever has arisen out of Galilee except Jesus Christ. Wrong side of the track.

Wait a minute. Jonah was from Galilee, but he had been canceled out of their history. He was such a disastrous prophet that they canceled him.

So the animosity between the Jews and the Gentiles went from generation to generation to generation to generation, and it showed up in the New Testament. It showed up in the New Testament still very strong and deep. It showed up in the early church to the degree that on the day of Pentecost, when the Holy Spirit came and the church was begun by the power of the Holy Spirit, 3,000 people were converted, and they spoke in those foreign languages, and there was the evidence of the presence of the Holy Spirit in fire that was for the Jews.

Why? Because they needed to see a sign. And the Jews, the Lord knew, would not be able to accept the fact, this is the thing, that they would ever be done for Gentiles. Even the Jews in the early church thought the church was only for them.

Even after Paul became the apostle for the Gentiles, this was the mindset of the Jews. So when the Samaritans came to faith in chapter 8, the Lord had to repeat what happened on Pentecost. Now, who are the Samaritans? They were half Jews.

Matter of fact, the apostles, the 11, not Paul, would not walk through Samaria going from the southern kingdom to the northern kingdom. They walked around it. When Christ came along, he says, I got to go to Samaria.

And what did the disciples say? The disciples went berserk on Christ. But he says, I'm going to Samaria. So when the Samaritans would be accepted into the church, in chapter 10 of the book of Acts, the Gentiles were converted, Cornelius, if you remember, and the Holy Spirit doesn't come until the apostles show up there.

And they see the same exact phenomenon, the Holy Spirit coming, that they saw in Acts 2, because God was saying, you have to accept the Samaritan half-breeds. I'm going to give to them what I gave to you. And you're going to see it.

And you're going to have to like it. You have to accept the Gentiles. Hey, guys, it's one church.

It's not a divided church. It's one church. You guys have got to get along.

This was the issue in the early church. Oh, let's just pause a minute. Where is it not the same issue today? You have arguments between religions.

And you get churches that split because you got one side of people want to do it one way, the other side want to do it another their way and not God's way. And so they split and create another religion. This whole system is false.

The religion is not God's religion. It's man's religion. And any doctrine that we base our salvation on, or our spiritual belief system, or our sanctification system, or our walk with God, or whatever, based upon this man's doctrine, just like speaking in tongues that I talked about Tuesday night, it's a sin.

It's a sin. And if your doctrine is doing that, then your church is not preaching the gospel according to Christ. So again, this is not about ethnic reconciliation.

This is not about religious hostility. The people in the early church were struggling with this. That's why Paul wrote the text I just read you.

You people have to understand Jews and Gentiles need to come together. In Galatians, there's neither Jew nor Greek. In Romans chapter 10, there's neither Jew nor Greek.

You've got to come together as one. So this is the issue of the time in every church. But we see it in detail in Ephesus.

We see it in detail in the book of Ephesians because this is the complete review that Paul gave of the plan of Christ, God, Christ, and the Holy Spirit before the foundation of the world. So we see what's going on. We can put ourselves back in history at the time before the foundation of the world, and God was talking to Christ and the Holy Spirit saying, you know what, guys? We're going to have to have a nation.

We're going to have to have a flow-through body of people that will take, because we know they're going to sin. We know they're basically going to rebel. We know we've got to create the host body system.

How are we going to get these people back? I can imagine the planning room that this took place in. This is like a football game. Okay, now here's the rule book.

We've got to get them back. What's the playbook going to look like? How are we going to do this? And we're going to create a nation, and we're going to separate that nation completely in everything they do—ethnic, social, legal, everything. We've got to separate it because we've got to protect the bloodline so Christ can come back and provide the redemptive process for everybody to go home.

So they're sitting there, okay, now how are we going to do this? I can imagine the planning room. It would look like a war room that had paper around all four corners, all around the room. It was probably written on top to bottom as to how this is going to work out before they ever put it into motion.

In fact, the church has never taken over the responsibility that Israel failed to fulfill. I'm sorry, that's wrong. In fact, the church has taken over—I was reading two lines at once—has taken over the responsibility that Israel failed to fulfill.

Listen to the Great Commission in Matthew 28. Go therefore and make disciples of all the nations. Matthew 28, that's Old Testament, that's to the Jews.

Go therefore and make disciples of all nations. This is the Lord speaking to the disciples and launching them after that in Acts 1a. When the Spirit comes upon you, you will be witnesses unto me in Jerusalem, Judea, Samaria, and the ends of the earth.

So there's a new commission of the church, but even the church, the early church, struggled with it. They struggled with letting the Gentiles in. They struggled so much that there was a major council in the city of Jerusalem to figure out what they were going to do with Gentiles, because Gentiles were being converted under the ministry of Paul.

Remember, we talked about this when we looked at the overview of Acts. There was a council in Jerusalem that Paul and Barnabas were called to, to go before the council and tell them their works, and have the council to determine whether their works were encouraged with God's will or not, because the Jews did not want the Gentiles in the church. So Paul in his epistles addresses the fact that the church is one.

You've got to get over centuries and millennia of hatred. This is his focus in Ephesians 2, 11 through 22. It deals with the unity of the church.

In 1 Corinthians 12, Paul says this, For as the body is one and hath many members, Okay, members. You can talk about the body as one. Your body physically has many members, but the church is one body.

We're one body in Christ and has many members, every one of us. The physical body, the one body, many parts, there's still one body. So is Christ.

The church is like your physical body. One body, many parts. In the next verse, in 1 Corinthians 12, 13, we can read, For by one spirit we are all immersed into one body, whether we be Jews or Gentiles, whether we be bond or free, we've all been made to drink into one spirit.

Four times in those verses, those two verses, the word body appears. We're all one. We're all brought into one body by one spirit.

Every biblical metaphor of the church basically focuses on its unity, emphasizes this unity all throughout the epistles from Acts to Revelation. It talks about the unity of the church, the unity of the church. The church, for example, is one bride with one husband.

You don't have, my city here, I think maybe, oh shoot, who knows, maybe 50 different churches, we don't have 50 brides. We have one bride. If we took all the churches within just the United States at being about 9,000, we don't have 9,000 brides.

We have one bride. We got 9,000 religions, guarantee that. The church is one flock with one shepherd.

The church is one set of branches with one vine. Okay, now pay attention because all of these are metaphors that are used in Scripture. It is one kingdom with one king, one family with one father, one building with one foundation, one body with one head.

There are no classes. There are no ethnic distinctions. There's no hierarchy.

There are no blue-ribbon sheep. We're all one. That's why Paul was so upset with the Corinthians in 1 Corinthians 3 when he says, I can't even write to you.

I'm so upset. As you are so in the flesh, I can't write to you as mature believers, but as fleshly because you are so fractured. I'm of Paul.

I'm of Apollos. I'm of Cephas. I'm of Christ.

There's nothing but carnality. And I just say in the broadest sense possible, anything that assaults the unity of the church is the flesh. I don't care what justification people think they might have.

It doesn't exist. God chose the Jewish people not to an end, but to the means to the end of the world evangelization. Since the day God called Abraham, he made a distinction between Jews and Gentiles.

Remember, Jews and Hebrews were not there all the way up from Adam until Abraham. There were no Jews. There were no Hebrews.

They were all one people, okay, that weren't identified. There was a bloodline of Christ and a bloodline of Satan. And it wasn't until God pulled Abraham out from the environment of Gentilism, Gentilization, okay, he worshiped the moon god.

He was a Gentile. He was pagan. So he pulled him out of his paganism and told him and convinced him as we went through that story when we reviewed Genesis, Abraham, you got to play ball here.

You're it. You're it. I've chosen you.

You're going to be the leader of this great nation that I've chosen to be my people. And oh, by the way, I'm changing your name and that name means you're going to be responsible for a group of people that I'm going to call the Hebrews, which means he rules. You're going to provide that dominion over that group.

And later on, he creates a group called the Jews, which is a religious basis of what the nation of Israel Hebrews were all about. So none of this came from Genesis 1. This was all new. So everybody was one but two bloodlines.

That was what was being looked at. Two bloodlines at that point in time. But that's not a racial distinction.

That's a religious distinction that when he chose Abraham. Those who were the people of God and had the revelation of God needed to reach the rest of the world. But there was always going to be a potential problem because God built into Israel's life certain restrictions that kept them from easy interface with the Gentiles.

Here's where the rubber meets the road. They had their own land. The Lord cleaned out much of the idolatry and given them that land.

They had their own customs. They had their own festivals. Remember all of the things we talked about in Genesis, Exodus, Leviticus and Numbers.

They had their own worship. They had their own clothing. They had their own dietary laws.

They couldn't eat, you know, unclean meat. And God did this to not only protect them, but to isolate them from their own purity sake to separate them. Now they didn't probably understand what was going on, but God understood what was going on because this is a way to separate them and to keep a protected mechanism over them to protect that bloodline.

He knew what he was doing. And God did this protecting to isolate them from their own purity sake to separate them. But instead of that keeping them pure and then being motivated to preach the truth of the true God to the nations around them, they fell into carnal pride and they kept the laws of God ceremonially and ritually, but not morally and spiritually.

And Jonah's an illustration of how they felt towards the Gentiles. Carnal pride had allowed them to think of themselves as God's favored nation. Oh, we're the good, we're the good people.

Let's don't let that guy that's in, that's got dirty clothes that's living on the street coming near me. I don't want to be around that guy. Carnal pride had allowed them to think of themselves as God's favored nation and to think it was righteous to hate everybody else.

That's what we've been taught. We've been taught that our whole life. Who's acceptable with you? Who does it the way you do it? Everybody else gets kicked to the curb.

I have seen church members walk out of one of the largest churches in downtown Dallas and walk over people lying on the steps. Just walk over them. And we call ourselves Christians.

I wrote a white paper immediately that week. I says, can't deal with this. This is not going to happen.

And what we're going to do, can't deal with it. They had contempt. The contempt is so amazing.

And here are some statements you find in Jewish writings today. Let's look at some of this. Gentiles were created by God to be fuel for the fires of hell.

Here's another one. God loved only Israel of all the nations he made. Here's another one.

Is it not lawful to give birth to a Gentile mother in her hour of childbirth? For that would be bringing another Gentile in the world. This is orthodox Jews today. So even when the Lord Jesus comes, that kind of contentious hostility is very strong, strong today.

And even in John 4, you got to remember this statement. Jews have no dealings with the Samaritans. And they weren't even fully Gentile.

Samaritans half-Jews, half-Gentiles. They're half-breeds. But the barrier was so fixed, and it was so firm, if a Jew, okay, hang on to this, hang on to your hat.

If a Jewish girl wanted to marry a Gentile boy or vice versa, the family had a funeral, not a wedding. Because to marry a Gentile was the equivalent of death. So the Jews had that animosity toward the Gentiles.

I know, by the way, the Gentiles returned it. Gentiles looked on the Jews as slave material, persecuted them, oppressed them, killed them, as you know. Go out through the Old Testament.

Who were the controllers over the Jews? It's all Gentiles. Egypt? Gentiles. Babylonian? Gentiles.

Goes out throughout all of the Bible. And who conquered the Jews? Gentiles. This battle goes back for millennia.

They called the Jews the enemies of the human race, and that epitaph lasted all the way into the era of Adolf Hitler, did it not? But go back to the New Testament. You can hear the contempt in Pilate's voice. Pilate is a Roman governor, a Gentile, by the way.

And listen to the contempt in his voice when he says, Am I surely am not a Jew? Am I? Contiguous. Even across the centuries, we can hear the echo of the honors of the Philippine slave girl and the ouncing troublemakers with these words, speaking of Paul and Silas. These men being Jews do exceedingly trouble our city.

Very deep-seated hatred and traces of that bitterness and traces of the disunity are still with us today in what's known as anti-Semitism, being around a long time. So if you want to tackle a big issue in the church of Jesus Christ, as it gets started, you've got to undo centuries of animosity between Jew and Gentile, because God is going to save both, and they will together constitute his church. So in Acts chapter 15, when Jerusalem council met, Paul and Silas had come back from a missionary journey, and Gentiles had been converted.

And the Jewish leaders in Jerusalem said, what are we going to do with them? These are the Jews. These were the apostles. What are we going to do with them? What are we going to do with Gentile converts? And they had a big decision to make.

Well, do we make them into Jews first? Do they have to be a Jew? Do we need to Judaize them? Do you have to become a proselyte to Judaism before you can receive our salvation? In other words, they were saying, we need to convert them to Jews. We need to circumcise them. They need to pledge to the Jewish faith, and then they can get saved.

That's what the Jewish council was debating. And the Jewish council and James. James was who? James was the bishop over the first church in Jerusalem.

James, the half-brother of Christ, who speaks of that issue and says, absolutely not. You have to accept them. Paul writes in Romans chapter 15, and he says, look, you Christians are going to have to understand this.

Some people regard the Sabbath, and some people don't. Some people regard dietary laws, and some people don't. That is a conscious issue based upon their past.

Remember, if you converted from the Jews, you had all of this Jewish ritualism and laws and stuff. You can't throw the switch overnight in this stuff. You guys can't throw the switch.

You can't go from who you are to what you want to be with the flick of a switch. There is a process. There is a transitional process that goes, whether it be a day, a month, a year, two years, five years, or ten years, you're going to have a transitional process.

This was a huge issue. This is a conscious issue based upon their past, but it can't be used to divide the church. We can't do this to divide the church.

This is a big issue. Even Peter fell victim to it. You're going to like this story.

Do you remember that in Galatians chapter 2, Peter got caught up in hypocrisy, feeling very comfortable to be with the Gentiles until some Jewish believers showed up, and then he scrambled back to act as if he was an anti-Gentile, and Peter had to be rebuked by Paul. That's in Galatians chapter 2. Peter sat down with the Gentile family and began to eat with them until Jewish people walked up behind him and spoke to Peter. When Peter turned to see them, he knew in his mind he had to revert back to Jewish, and he was an apostle.

He had already preached, and what did Paul do? He got in his face, got in his face. So the very end of Paul's ministry, he was preaching unity, unity, unity in Christ, and that's his message, but I don't want to get into the text too much. This is going to be more of an introduction because I'm running behind in time, and I want to give you time to talk about this and ask questions, but I want to make a comment or two about the entire text of chapter 2, verse 11 through 22.

Let me remind you in verse 11 where Paul says, formerly you, you, the Gentiles in the flesh, who were called uncircumcision. Who called the Gentiles uncircumcision? The Jews. Uncircumcision, uncircumcision, that was a projective thing, and what they did, the Jews gave back, they would say of the Gentiles uncircumcision, uncircumcision, and the Gentiles would say circumcision, so it was like kids in a park.

They were doing this. I remember as a child, you know, and thank God I did like, and I never had a lot of friends anyway, but I hated when people would pick nicknames and call people nicknames, you know, I got, yeah, you know, it's like frigging blowing my mind and walking down a classroom hallway or trying to eat lunch or something, and these kids gets up and, you know, goes at it by nothing but by pointing fingers and calling people names. That's what these men were doing, exactly what they were doing, and they were teaching their children to do the same.

So in verse 13, in Christ Jesus, who formerly were far off, down, that's Gentiles, remember that by scripture, have been brought near by the blood of Christ. He is our peace, made both groups into one, broke down the barrier of the dividing, we're going to get into that, that's going to be a good story, abolishing in his flesh the enmity which is the law of the commandments contained in the ordinances, so that in himself he might make the two into one man, thus establishing peace, and might reconcile them both in one body to God through the cross by having it put to death, the enmity. So we're all one, and we have this incredible important responsibility to protect that.

Now if you go over to chapter 4, verse 13, the objective Paul identifies here is that we all attain to the unity of the faith and of the knowledge of the Son of God to a mature man, to the measure of the statue which belongs to the fullness of Christ. Verse 15, we're to grow up, that's what mature man is, we're to grow up in all aspects into him who is the head, even Christ, from whom the whole body, fitted together and held together by what every joint supplies according to the proper working of every individual part, causes the growth of the body for the building up of itself. Here's the key, it's all in love.

You can't have unity if you don't have love. Unity is a result of what? It's God's love. You can't have it any other way.

So in this text, in this text that we'll get into next week in part two, the Gentiles were alienated. They were separated from Christ. Verse 12, they were excluded from the commonwealth of Israel, strangers to the covenant of promise, having no hope and without God in the world.

But that's not true anymore. Because why? They had been brought near into Christ. In other words, Christ brought them into the church.

We're all one. Paul was trying to resolve the most long-lasting deep-seated animosity in biblical history, but he never gave up on it because he knew it was right. Another issue, lesser cause for unity has to be confronted in the same way with the same unrelenting call to unity.

Follow me. That unity is obviously around the doctrinal truth, but it's still a fight because people can be divisive. The Lord prays for the unity of his church, and that was an apostolic main objective, and it is for us today as well.

Remember the garden of Gethsemane when Christ prayed all night right before? And what he says is he prayed for the church. He just prayed really quick for if this cup passed for me, then I'll let it go. But if not, you know, I got to do your will anyway.

And then he prayed for hours for the church, us. Father, we are grateful that you have called us together into one body. We thank you that there's neither Jew nor Gentile.

There's neither male nor female. There's neither bond nor free. We're all one in you.

That was basically the prayer that Christ did. Christ said, doesn't matter who you are. Doesn't matter what race, what race that we call race.

You're the Gentile or Jew or a member of the church. We're all one. We need to have the same stretching love that Peter talked about, where we reach as far as we can to embrace those who are in Christ.

Where we let nothing divide us, that's essential to our life. We see so much in society today of fleshly divisiveness, hostility, hateful experiences going on in society, the church, and our families everywhere. We need to protect ourselves from that.

We need to have the sovereignty of God come in and do that. So we need to increase our love more and more. We need to be protected by God from any discord, disunity.

We need to love each other, embrace each other in the truth with conviction. At the same time, leave room for conscience on those things that are not biblical issues. We're spiritual first, living in a physical experience.

In all things, we should show love that we can put on display the power of the gospel. Remember, we're his disciples, we're his children, which when it is truly proclaimed and lived defines us as a people by our unity and our love. That should be our desire.

Continue to lead us one to another as we live in this world going through this time of judgment. We need to be so connected in our love for one another, in our unity. That's what we're called to do.

That's the reason why we started this teaching things years ago. We need to be that oneness. Okay, this is part one of a three-part series on these verses dealing with this decisiveness of the church and the call for unity.

We're going to look at it from various ways because all kinds of symbolism exist in these 11 verses. We get into the temple, we get into all kinds of stuff, and you need to understand what that is because, remember, this is all a foretelling of what's in the rest of the Bible. So, question, comments, anything like that? C.D., you had your hand up earlier that I didn't call on.

David? Jim, I don't know whether you're able to talk to this, but when Jonah was taken into the whale, did the whale then take him to where God wanted Jonah to go? Yeah, went to the bottom of the sea. Yeah, spit him out there. Yeah, went to the bottom of the sea until Jonah cried out to God, and God said, okay, I'll get you out of there.

He told the whale to go to the shore, go to Nineveh shore. Yes, that's what I was making. Go to Nineveh shore and vomit him out.

And whoop, out he went. You're not going? Yes, you are. Yeah, you are.

I'm not giving you a chance to do this again. You're going exactly where I told you to go. That's God's sense of humor.

Yeah, yeah, good. Thank you. C.D., you're round.

Come back. Anybody else? No? We're good? Jim? Yes, ma'am. There's another point to this.

It's kind of like a different message. The Ninevites, and you can speak to this, the Ninevites were like what we would consider ISIS to be, MS-13, and they were ruthless and terrorized the Hebrews. And when God asked Jonah, he was telling Jonah, go to the people who have terrorized my people, you, your people.

And I'm coming from my point of view, I can understand why Jonah denied and said, I can't do that. Because, I mean, they had literally killed the Jews, terrorized them. I mean, they were like ISIS to the Jews.

And so I'm kind of understand that. But the message in that to me is that it's the message of forgiveness. And, you know, again, Jonah did not want to go.

And as you said, he knew God's mercy. He knew if he went, that God would have mercy and those people would repent. And he wanted God to destroy those people for what they had done to the Jews.

Now, the message in that is forgiveness. God will call us to forgive the person or the people who have absolutely wounded our spirit, you know. And then when we do, just like the story in Jonah, when we do forgive, and it is a power of forgiveness that only comes from God because we can't do it in ourselves.

And when we do that, we release that person to the Lord and he will deal with them. And as Nineveh in his mercy, of course, it depends on, but anyway, we release them. And that's, you know, so that I see that message in your lesson tonight is forgiveness.

And when, you know, Jonah relented and he knew what God would do, you know, but it's just a message to me. Yeah, there's a couple of things I want to add to that because I'm going to get into some of this in the next two lessons as well. But you bring up points tonight that we need to cover.

God told him that he was going to protect him. God said, nothing's going to happen to you. And he didn't have the faith enough in God to believe that.

Even as a prophet, you got to think about this. Even as a prophet, he did not have enough faith in God to protect him because yes, they were ISIS. Matter of fact, they walk around today in Nineveh with ISIS flags.

They're no different today than what they were then. Okay. But the thing that we need, there's several lessons here.

The first lesson I wanted to get through was the fact that Jonah was the person that God chose throughout biblical history to show the type of hatred that existed between the nation of Israel and the Gentiles that exists today, by the way. Okay. So that was the crux of the matter that I wanted to get tonight because that's at the heart of this.

This goes back to the beginning of time, their time, that they had to deal with. And they were taught from parents to child, to child, to grandchild, to grandchild, to great-grandchild, all the way through history, generation after generation, they were taught this hatred. And the fact of the matter was that when God sent him to Nineveh, God had already prepared Nineveh's hearts.

That was the other thing. Jonah didn't trust that God, he knew what God was going to do, but he forgot. He became complacent in his belief, his personal belief, instead of trusting in God, because God had already prepared their hearts.

God had already known that they were not going to do anything. God came out to Jonah and told him, nothing's going to happen to you. You're going into a nation by yourself.

I'm telling you to go, and there's nothing going to happen to you. One man, a full nation. And he lost his faith in God.

Now, from a humanistic point of view, you're absolutely right. We can feel for Jonah in regards to what Nineveh was doing to the Israelites at that time. But Jonah himself says, I knew what you were going to do.

I just couldn't get over my own hatred to allow that to happen. He knew what God was telling him was going to happen. But he just couldn't get over his own hatred to do that, regardless.

Now, that to me is a symbology of exactly what we do today. Yes, yes. I understand and totally agree with everything you said.

And I totally understand that. And I see that and agree with it. My point was that we have to get to a point where we come and we're willing to forgive, you know, the person or the people who have hurt us.

And then God does have mercy. And, you know, when we turn them over to him, you know. But there was a story, heard a testimony of a lady one time that a man had just brutally tortured and raped her daughter.

And she could not get over that. But anyway, long story short, God made her forgive that man. She went to the penitentiary, gave him a Bible, and he became an evangelist.

So anyway, that's just what I'm just coming from the point of forgiveness. But I totally appreciate your lesson and understand, you know, what you were saying and everything you brought out is very true. Well, from the standpoint of forgiveness, we'll talk about, let me talk briefly about that.

We're going to get into that in the next few weeks anyway. The only way that we can overcome ourselves, guys, the only way we can overcome ourselves is through forgiveness. And forgiveness is not of the other person.

Forgiveness is to us. Jonah couldn't forgive himself for having the hatred that he had. You can read through Scripture of the fact that he acquiesced to what God was telling him.

And in the process, he couldn't have preached to them the way he did without having some degree of compassion and forgiveness towards them. There's no way that he could have done that. But Jonah's problem was, is he didn't forgive himself.

That's the reason why the hatred brewed. So the point that I think both Billy Ritz and I are making is, and it tells you in Scripture, at the crust of everything we do, remember your prayers need to start out with forgiveness, asking for forgiveness for your sin. Why? Because if you don't ask forgiveness, he's not going to hear your prayer.

At the point of everything we do, it needs to start with forgiveness. Jonah could not forgive himself. He didn't overcome the situation.

That's the reason why he's a villain. He didn't overcome that situation. God created the overcoming condition of the repentance of Nineveh using the mouth of Jonah.

I don't even think in reading Scripture that Jonah absolutely knew what he was preaching. I think the Holy Spirit took over and did it through him as a vessel and had to convey, because Jonah had so much hate, I don't see how in the world he himself and I could have done anything that was going to be received in a manner that would cause repentance. That's how hateful he was.

Yes. So what I think happened was, I know Jonah couldn't overcome himself because he didn't forgive himself. He was cast out by his own people because of that, right? Because he didn't even stand up for himself.

His people cast him out and he just let it go. So you can tell he didn't overcome the situation or the people would see a change in him that would cause them pause of doing what they did. So throughout this, there is a lesson here that Billy Ray has hit upon that I want to espouse upon.

In everything we do, it's got to start with forgiveness. Everything. And that's the only way God's going to work through you, by the way.

He can't work through you if you don't have forgiveness over your own condition, your own sinful nature, your sins, whatever is going on in your life at the time. You will not be successful. We've talked about that.

All of sanctification writings is all about that. You've got to get yourself right. You've got to get before you do anything.

Jennifer. I just have a question. You were talking about the Middle East.

I mean, how are they ever going to get over their hatred for one another? You know, you said they'll go back to doing what they did, but if they live up to the truth and to their oath, then they can't. I mean, somehow they're going to have to work it out, correct? Okay, so let's look and see what the Bible says about this stuff. This is history repeating itself.

Okay. They came back to God and repented. God put in place a new character of leadership.

And when that character of leadership went away or got corrupted, it all came back again. So what you're seeing in the world today is a leadership change, a character of leadership change that is going to make this world peaceful for a period of time. This is not going to be peaceful for the rest of our life, guys.

This is not what Revelation says. We're not in Revelations. We're not in the second coming.

But when we study Revelation, we talk about all of the stuff that's got to happen. And it's going to happen. We're going to get peace for a period of time.

And it's going to revert back. That's just the way the history works. And that has to follow because Scripture says it has to happen that way.

Satan's going to go underground. We've talked about this. So he's going to go underground and he's going to come back up.

He's going to come back up stronger than he was. Yeah. Okay.

It is just a matter of time. The question is, are we going to be alive and well and seeing that happen? And if we are, we need to be prepared. We need to be ready to fight that.

We need to be ready to support what's going on in world peace. And we need to be ready to fight what's coming after that. Because do not get complacent.

Do not get complacent with this. Oh my gosh, we got peace. Let's just all go back and sit on the couch and watch television.

No, it ain't going to happen that way, guys. Wow. I mean, yeah, I agree.

I know. Okay. Lyssa.

I just want to ask you a couple of things. When you were talking about forgiveness and what Billy Reese and you were talking about, God has told us to love him and love one another. And we can't love if we don't forgive, right? The basis of love is forgiveness.

Right. So if you can't forgive, then how do you expect that you can love others? That's what I'm trying to say. I mean, it just doesn't happen.

Well, that's Scripture. Christ says you got to forgive those. If you want me to continue to forgive you, you got to forgive everybody else.

Exactly. Yeah. So it's not a one-way deal.

Right. Well, I just knew that you were talking about love tonight, too. And I just wanted to clarify that without forgiveness, we're not able to love.

Yeah. And also, let me just go down that rabbit hole a little more. You're supposed to love the saints.

Okay. You don't love the world or the things of the world. You love the saints.

Right. Okay. So don't go off on a deep end by this you know, unconditional love kick that society wants to put in place.

Not going to happen. That is not Scriptural. No, I know it's not.

I've been here long enough to have heard you talk about that and know that it's not. And the other thing in the Great Commission, I know you've talked about baptism by water being a ritual. In the Great Commission where it says baptizing them in the name of the Father and the Son and the Holy Spirit.

Is that by fire? No, it's not by fire. Baptism by fire is a completely different thing. Okay.

So in the Great Commission, was he referring to baptism by water? Yeah, it was because he gave it to the Jews. It was not to the Gentiles. That was their dispensation process of getting to Christ.

Okay. Yeah. And it was also in Matthew, which was before the New Testament actually started.

Right. Okay. I just wanted some clarification.

Thank you. No problem. You bet.

CD. Sorry, it was in the kitchen. So two things.

Satan will go underground and then come back stronger. So when Satan goes underground, it's going to be a lot easier for us to work on our spiritual deepness than it is now, right? So that we're prepared for when Satan... The demons that are in this world are still going to be here. They're not going to go away.

Okay. You got to separate this. Satan is a person, spiritual person, just like Christ walked on this earth.

So has Satan walking on this earth today. He is going to be removed from where he's at, and he's going to go underground. Physically, he's going to do that.

He has to. Okay. Number one, nobody can kill him.

The only person that can kill him is God, and it's not God's time. He has a process to fulfill in the end of the age. Satan has a process to fill.

And you got to think about this. Satan is God's Satan. Do you hear me? The devil is God's devil.

Do you hear me? Lucifer is God's Lucifer. Lucifer is part of the end of age plan that God is going to use. So God is going to direct Lucifer, Satan, and the devil to remove himself from the physical upward point that he's at to a downward issue for this time of peace.

Now, all the demons, all the spirits are still going to be around. They're still going to attack you. They're still going to do that.

You can't go into this world of a utopia because Satan as a entity is going to go underground. He's got to go underground. Why? Because he's lost his forces.

Do you realize that the warrants that are out, the unsealed warrants that are out is all his people? He's losing. He's got to go regroup. All right? And just like in a battle, you can't go, you can't change, just like your own battle, you can't heal yourself in the environment where the perpetuity took place.

Okay? Women, if you're battered in a home, you're not going to change the feelings and your spiritual renewing in the same place as you were battered. It just doesn't work that way. That's the reason why you have seasonal issues.

Those of you who had traumatic experience at a young age or through your teenage years, they're going to always come back at that time of the year. You can't heal yourself in that environment that you were perpetrated against, regardless of what it is. So, same with Satan.

I bring that up to say, Satan can't heal himself here. He's got to go underground. Now his devils, his evil spirits and all that, they're ghosts to us.

Okay? Because we can't see them. But I can tell you what, you could physically see Satan if you went to where he was. Think about it.

Mothers of darkness, we went through all of this. Think about all the things we have put forth in front of you to teach you about the history of the demonic world. Those of you who don't think that Satan is real, better get a hold of yourself.

Can't demons also manifest, just like angels, they can? Fallen angels can. Fallen angels can. Demons and the evil spirits have to have a host body.

Okay. Fallen angels can. And the fallen angels are here too, guys.

Okay. Are you saying the fallen angels can? Yes. Oh, okay.

Okay. I just wanted to clarify that. They're higher than us.

They can do that. But the demons and the evil spirits were created from the fallen angels going with the daughters of men. The Nephilim started that whole process.

It was only fallen angels until they came under the daughters of men. Now there's not a lot of gap between that, as you're going to see in the substat. Okay.

We're coming up to talking about the Nephilim and whatever in the substat, maybe next week or the following week when we really get into that. But people think that the fallen angels were only here 120 years before the flood. Oh, no.

So wrong. As soon as Adam and Eve began to have daughters, the fallen angels came, because why? They had to go after that bloodline. So these fallen angels, think about when Adam had daughters and sons and daughters, and the flood came.

All of those, what? Thousands of years. Adam was how old when he died? 900 and what? 30 years. Methuselah, who was sect two, three generations down, lived to what? 963 years.

For that whole period of time, fallen angels were on the earth. It wasn't 120 years before the flood, as you've been taught. It was soon as the daughters of men hit, because Satan was told it's going to be a seed from a woman that's going to come have a male offspring to crush your head.

So he was going after every female he could get from the beginning of time. So as soon as Adam and Eve started having daughters, fallen angels came. So they'd been around a long time, guys, before the flood.

They had many, many, many, many children that were Nephilim. And as those Nephilim were crushed during the flood, they became evil spirits. 2,000, 2,500 years? How many appropriations can you have with 200 angels? Think about it.

That's the world we live in. So all of those, all of those entities of evil spirits and demons that were created out of that appropriation between the angels and daughters of men were crushed in the flood. Fallen angels weren't.

Can't kill an angel. When we look at this today, and I love Pelosi coming out. Did you hear her interview on mainstream media where she said, we're just cold-blooded reptilians? Did you hear her come out and confess exactly what they are? Yeah.

So in essence, what you have is you have this demonic race, they call it, as everybody talks about it. That demonic race is possessed people. Possessed people.

And there is a line of reptilians that go back to the fallen angels. We've talked about that. Just like Noah before the flood is today's world.

That's underground. That's underground. Except those that roam the face of the earth.

So you need to understand this is not a woo-woo Casper the ghost thing. You're dealing in real life here. And you need to get your head around that.

Because you're going to see things you don't really, I told you, you're going to be walking down the street and you're going to see them. The mask is coming off. Are the fallen angels still coming into the daughters of men now? Sorry to interrupt.

No, I can't answer that point. Why? Because we don't have any scripture to tell us that they are. But here's the point.

We don't have any scriptures to tell us they're not. We have scriptures that says that the giants were there after the flood, right? Because Abraham sent, I mean not Abraham, but Jacob, whoever. Guys, you got to forgive me.

Moses sent a multitude into the promised land. Moses did. And that was 12.

Now Moses came after the flood and there was grasshoppers, right? There was grasshoppers and there were giants. Those giants were Nephilim. I can tell you that there's species in the Bible that we're going to get to that live today.

Remember Saul was supposed to kill the Amorite. Remember that in scripture? The Amorite isn't Nephilim. He didn't do it.

He didn't kill the best of the best. And Samuel had to go down and chop the head off of the king of the Amorites. But do you know the Amorites are here today? Do I hear something that tells me that Nephilim, Amorite, Netanyahu are not related? Okay.

So they're here, guys. They're here. And we just got to come to grips with it.

The Bible tells us that they're here. There's three lines that I can recall off the top of my head. They're here.

All right. But we talked about them in our substat. Okay, C.D., I know I didn't get to all of your points.

I got to one. What's the other one? So the second one, well, actually, can I add one? I don't care. Good for me.

You said we'd see things. And I was really surprised last night. I saw something across the street and it was different than other things that I've seen.

And it was like a 12-year-old body, but in light form. And it was like a blue body and a gold, golden sphere head. And you couldn't see any detail, just the luminous part.

And I called my husband to look at it because I, you know, it's like, do you see that? And he actually saw it, too. Well, they're here. They're here, guys.

Did you hear? Let's see. I put out the Dr. Steve, whatever his last name is. Can't remember.

But anyway, Greer, he gives you the proof. He gives you the proof. It's in your face.

He gives you the proof. Okay. So my second part, and sorry if this upsets people.

This is the last thing. I wasn't researching it, and now I realize why it was in my face this week, because you were talking about it. So circumcision.

So a child, a newborn baby, is not of age to know what's right and wrong. So they're fully protected by God at that age, right? Yes. So, so, so sulti and adrenochrome, when I never realized I was, okay, this is hard to talk about.

I didn't know what circumcision was in the Jewish procedure. And so I watched the procedure, because it was in my face. And, you know, that these newborns are totally terrorized and shaking and crying and, and the, sorry.

And then after they're circumcised, he takes their penis into their mouth and sucks the blood out of it. And I was just, my mind went to adrenochrome and sulti. And these, these babies are just shaking because they're so upset.

And, and they say that that's because God told them to do it that way. And that makes no sense to me at all. Okay, well, God told the Jewish people, within eight days, you have to cut the foreskin off of the penis of all males.

That's what he told them. That was by law. Now, the conditions by which they, they formulated that act was done of men.

That's the reason why Paul says it was, it was the process of man, not of God. But God did write it in his law that every male before the eighth day of birth, after birth, they had to have their foreskin of their penis cut. That's in the Mosaic law.

So that's part of your question answered strictly from Bible. You can go back and look at that, see that in Leviticus. All right.

Now, how the procedure went, I don't think that God told them how to do the procedure. I think the procedure has been developed over time by man. So, and there's, I could, I could think of all kinds of reasoning, but I'm not going to get there.

Okay. Just not going to go there because basically the circumcision, circumcision was canceled with Christ's death on the cross. Okay.

So glad you got educated a bit and whatever. But it was law until Christ died on the cross because the law, the Mosaic law, was in process until Christ died. That answer your question? It does.

And I just wanted to know that these newborns were protected by God. God says he protects, he protects all children until the age of accountability. So whatever that age is.

My child accountability, because there were all girls, was quite young. My, you know, anybody other's children could be 20 years old. I don't know.

The age of accountability is determined when you can actually understand right from wrong. When you understand that God says already written the laws in your heart. So if you understand right and wrong, then you already know who God is.

So therefore you're accountable. That's how it works. Because by scripture, God said that I, from the beginning of time, I wrote my law into every man's heart.

Now we didn't get the spirit, we got his law. Got his law. Okay.

So what happened was, is when you accountability comes to play and you know right from wrong, then you know what's in your heart because your heart is your conscience. You know what's right or wrong. That's the age of accountability, whatever that age might be.

It's amazing they still do that now, circumcised boys. If that was a commandment of God. Well, you got people that are ignorant.

Okay. Yeah. Yeah.

About that. I can tell you that my mother made the decision for me. My dad didn't want it after we talked about it when I was an older individual.

My mother wanted it because that was what she understood the scripture told her to do. That was it, for whatever reason. But unfortunately, we males don't get to make that choice along the way.

That choice is already made as we migrate through our birth period. Let me give you some scripture reference back to today's giant bloodlines. Okay.

I just pull some things up. I thought, Mike. So if you go into Genesis 6, 1-4, you get the following ones, and we get the Nephilim that comes in Genesis 6. And in Ezekiel 32, 27 is something you probably want to look at.

Numbers 13, 33, they're called the sons of God. Another term. So when that term is used in New Testament, the apostles are talking about the Nephilim.

All right. And the daughters of Adam, which resulted in the Nephilim, caused the flood. That was why we get that in Genesis 6, 5. Okay.

And we can go on. In Genesis 6, Ezekiel 32, and Numbers 30, 13 are the only passages that mention the Nephilim by the term. So where do the names Raphaim, the dead ones, originate? The first thing to recognize is that they are not two separate titles, but the same name.

Raphaim, R-E-P-H-A-I-M, and a meaning dead ones, the Bible refers to the two groups as Raphaim. The first are the dead people who have achieved an almost divine status similar to the status of saints. The second term is that is applied to races of biblical giants.

So you can get in Deuteronomy 2.11, 3.11, 2 Samuel 21.19, Joshua 11.22, it all talks about Raphaim, the bloodline. And you get people like Anakim, Og, Goliath, all of those were Nephilim. That's after the flood, guys.

And they're here. So that gives you some reading that you guys can do. What was the scripture from Joshua? Yeah.

11.22. 11.22. Thank you. All right, guys, anything else? Oh, I do have a question. Sure.

If, okay, if demons have to have a host body, then anybody that is dying that you feel like might have the demon in them, we shouldn't be around them, correct? Oh, well. I mean, how do you, I don't understand how you, I, because don't they leave the body then and come? Absolutely. But they can only come in you, in you if you're around them by you letting them do that.

They just don't automatically jump from one mouth to another. Okay. So, so what, I mean, we have to have the body, I mean, the armor.

We have to have the armor of Christ in Ephesians 6.12. Okay. To protect you. All right.

Okay. But you know what, if you, if you have an opening for a demon leaving a body, they're going to come in. Okay.

All right. I thought, because I was going back on my notes when we were doing all that, and I couldn't find it. So yeah.

A demon just doesn't, a demon doesn't just jump from one monkey to another without a door. Yeah. It has to have the door open.

Yep. Okay. Okay.

Thank you. Well, just to finish up that thought first. So if they're in a hospital setting, they got lots of people with open doors, right? Well, who knows? We don't know.

I just mean, where do they go if they don't have some host nearby? They wonder, they go to scripture, they wonder from place to place looking for a host. That's what scripture says. Okay.

And that would be something like those shooting stars too, huh? Well, shooting stars are totally different. They're totally different. Those are, those are, those are angelic beings that are falling away.

Okay. Okay. So I guess my, my question, because at the moment I, I don't have clarity on where we are now when you're talking about the, I guess it's the seven years, the three and a half and the three and a half.

That's great. That's the revelation. We're not even there yet.

Not there yet. That's, that's way after the 10 years that we have first. Okay.

Yeah. We're not there yet. Okay.

Thanks. And we're going to get into that when we get back into revelation. Right now, we're learning about what, what we need to focus on about knowing Christ, because you need to know Christ so that you don't go through that if you're still around.

Right. Okay. So that's our focus right now is do you understand Christ? And to do that, you've got to understand what, what it was from the beginning.

And that's what we're going through now. Ask question. The Nephilim, are they the reptilians too? Yes, they are the reptilians.

And then the spring, I don't notice it down here in Southern California spring quite so much, but I did for a while. Didn't Trump have a healing spray put out? Yes. He gave you comms about all of that.

Right. Okay. My question is, is the spray from what I heard on one of the recent videos that were posted in that the spray also attacks the Nephilim.

It attacks it. Yes. It attacks the, the, the, the race.

Remember we went through this in the sub stack. We have a, we, they attack them as a race, but they can't kill them. Remember they're angels.

You can't kill angels. They're here for a purpose. They're going to die according to what Christ said by being thrown into the lake of fire.

They're not going to get killed before them. You can't kill an angel. But the sprays are affecting them.

That is my question. The sprays are affecting them in their ability to function. You can't affect their functionality.

You can't kill them. Just go look at the flood. What did the flood do? The flood killed the physical bodies, which eliminated their ability to function.

They now had to go find hosts after the flood. Okay. So you have to, you have to logically process this.

This is not a never never land guys. Okay. I feel that some people, guys don't take this wrong.

I feel that some people think that the Bible is some far off distant thing of the past and it's not going on today in the future. And because of that, we don't even have to worry about it, which is what's preachers tell you in the pulpit, blah, blah, blah, blah, blah. That is absolutely 100% wrong.

And we proved it over and over and over again. You're living no more different in time, except technology than they were in acts. Paul was casting out demons.

He was casting out devils. He was doing all kinds of stuff like this. All right.

That happened then. It happens today. We're in the 21st chapter of our hundred years of acts.

That's all we are. It's still the same environment. We just got better technology.

And that's what people need to get a grip on. The world is the world is the world. A duck is a duck is a duck, no matter what it looks like, or if it quacks or not quack.

Okay. Well, the sprays are encouraging. I mean, that was encouraging news to me.

Right. Right. I wanted to bring that up and clear it.

No, I'm not trying to be. I'm not trying to belittle it. Yes, it does affect that, but guys, it brings up the point.

It brings up the point. We think we're living in a never land, not even attributable to scripture. And I know revelation is sitting there saying this, all of this is going to happen.

And how's it going to happen? Do you think I magically we're going to go away and this environment for that is just going to pop up? No, we're living through it. Everything that happens in revelation is happening in your life and my life today. We've just been programmed not to see it.

That's our issue. Cindy. I'm just going to say one more thing about circumcision.

So, I don't understand why God did that, you know, before Christ, but what I saw was really terrorizing child abuse. And it's going on today. And I think it should stop.

Well, okay. So, you got to change the medical laws to take it out of the protocol of what do you call the after birth doctor? It's not obstetrician, is it? Is that the name of the doctor? Pediatrician. Pediatrician.

Thank you. This wasn't pediatricians doing it and they weren't using any anesthesia or any of that. They weren't back then either.

They weren't back then either. Okay. That has never been the case.

That has never been the case in any circumcision. And I've attended many of them in Jews home. Okay.

Orthodox home that were friends of mine that they think it's a worship service. That's what they believe. But it's not just for Jews.

They do it for anyone and they call it for health reasons. No, I'm saying if you don't want it, you've got to change the medical laws. Yeah.

Okay. So, but that's the only way you're going to do it because the parent has the decision on how they're going to provide for their children. And if they think it's a medical issue, if they think it's a safety issue or a health issue or whatever, they have the choice.

That is our loss. Okay. And hopefully they don't change the laws because now what you do is make the children a ward of somebody else than the parent.

Okay. And that would be critical to our freedoms. So what we have to do is get into the minds of the people, what should be right and wrong.

But again, what are we talking about? Jews and Gentiles. That's what we're talking about. Even today, it's Jews or Gentiles.

Jews say I'm going to do it. Why? Because that's what they believe they're told to do under the Mosaic laws and Gentiles say, I'm going to conform it or not for whatever reason. So what? Okay.

And do not let the state or the government go in and change those rules. That's a door to open up all things else. What you got to do is change the mindset of the parents.

Teach them. That's how you get change. You open that door, you open it to vaccines, you open it to this, you open it to that, you open it to whatever because, oh, the law did this, so we ought to be able to do it over here.

No, stop this mess. Parents, raise your children in the condition of God and they will not go out of his ways. And you have to make the choice of what that condition is and live with it.

Be accountable. That's God's plan right there. They need to go through it.

Man head of the house, just as Christ. Woman underneath the man as a mate. Okay, not a subordinate doormat.

Children underneath that. The man makes the decision based upon what God has told him to do and it's based upon scripture that he read. And if he makes a decision to circumcise his son, so be it.

That is the law of God. That is the governmental structure of the law. And if the man makes a decision that's outside of that structure, the man's going to be held accountable.

That's how it works. Society can't put the pressure on a family to do what society thinks is right. CD, I'm not belittling you, but you know what? You don't have to deal with it.

Don't look at it. You might have a condition of your heart that, you know what, I sympathize, I empathize and whatever, but it's not your decision. It's not your decision to influence another parent.

Can't do it. You want to do it? It's outside of God's law. We're right back into where we're trying to get out of.

Just another face on it. Can't do it. They did abortions in Moses day.

This is not something new. They did gender affirming care in Moses day. It's not something new.

The Egyptians did it. Guys, this is what I'm trying to say. We're trying to live in a la-la land that we think it's today and never happened in scripture.

And we're living in something completely different. It's not. We're just repeating.

It's history repeating itself over and over and over again. You're not responsible for anybody else but yourself. You can't control anybody but yourself.

There's a structure for the family unit. That structure needs to be in place. If you want to walk with God, have God hear your prayers, you're in that structure.

You can't change the world from a societal point of view. Now, if it's illegal and it's hurting and whatever, wipe it out. Of course, all of the vaccines that the government said you need to do it, that the parents didn't think you need, they didn't do vaccines back then.

They lived a thousand years. We seem to forget. Again, it goes back.

We're living in that history. We're not living in a moment in time that has nothing to do with the basis of understanding what went on in that time. They had medical procedures.

They had C-sections in Rome's time. They had operations in Rome's time. The Pope of the church went out and cut the birth babies out of the women's to sacrifice them with St. Nicholas to Baal.

Where do we think we're not living? You've got to understand the biblical side of this life because that is exactly what we're living. That has to govern your life. Now, I know I'm preaching again.

I'm sorry. I'm off on it. Guys, it really bothers me.

It doesn't frustrate me because all I can do is tell you the truth. It really bothers me that we're not gathering in our mindset of the truths of the past. We're living in this facade environment that we never thought, we never understand that that environment is just another year in history.

It's the same history. Jim, they just use different names and different versions of it. That's it.

Technology changed. They do it differently, but it's still the same. Still the same.

Okay, guys, I don't apologize to you. We all need to hear this. We need to hear it over and over and over again until it sinks in, you know, and get into the understanding that we're living in the same environment as they lived in.

It's just a technological change. That's all it is. They grew food.

You ate food. They drank wine. We drank wine.

You know what? They didn't drive cars. They rode donkeys. Okay, we did that for a long period of time until technology changed.

This is the same process. The Nephilim you're going to see in the sub stack, the fallen angels walked around on the earth talking to people just like God walked in the garden talking to Adam and Eve. If you didn't think it happened then, you're not going to think it's happening now, but it's absolutely happening now.

All right, guys, I love you with all my heart. You got to understand I'm pleading with you. Get your heads out of the bag that you buried and put them back on your head and screw them in so that you'll get this right information in your psyche to understand you're just another year in history.

Sam. This is how we got to learn our sovereignty, though. You know, this is a basis for this.

If you don't understand the Bible, you're not going to understand your sovereignty. Not going to do it. I just wanted a question on the sub stack because we're now in a new section on the giants and you said something about, I don't know whether it was payment or renewal or whatever.

Do we have to look into that if we've already signed up? Oh, no, no, no. Guys, I did that because I opened it up to the world for the first week. If you read through, I indicated that basically I've opened it up to everybody and I'm getting more people going into the education.

As a matter of fact, I pushed it to YouTube today while I had time. So our YouTube channel is coming out with all the technology and so forth. There's going to be a I'm trying to get naming conventions.

Oh, by the way, if anybody is social media smart on TikTok and YouTube, I can use your help because I can't figure certain things out and I've worked on it for days. So if somebody is technologically smart in those two platforms, I could really use some help in walking you through how I do things. But anyway, our YouTube channel was released today.

We got that started. We're going to start a truth documentary on YouTube and a devotional on YouTube as well. So I already have two and a half years written of devotional stuff.

I did that many, many years ago, so I can roll that into that. And the history, biblical history, the truth stuff is going to be what I want to call snippets. It's going to be five to 15 minutes long.

It's not going to be and it's just it's going to take a subject and focus on that subject in very detail. And it might cover, you know, Misty and I were talking on the way to the procedure today on various topics. You know, it could be the actual truth about creation and do it one verse at a time.

Ephesians 1.1, Ephesians 1.2, Ephesians 1.3, and do them as snippets, OK, instead of one long lesson. It could be about the difference of the Old and the New Testament. OK, the fact that Matthew, Mark, and Luke and John had been taught all of our lives and it's New Testament, it's not.

It could be just the understanding why that's the process. So you would go to Hebrews, you would look at that scripture, you need to bring it back in. And so it's that type of focus that I think that I'm trying to get to build.

I mean, I need to build our people and however I can get them. OK, not me, but whatever format that I'm given to get them, get to them, I'm going to do that. So I know how to post to YouTube.

I don't know how to make YouTube look like I want it to look. All right. So I need help on that.

And I can't even post to TikTok. I have no clue. I am so lost in TikTok.

It's like it's like an alien trying to figure out where his next lunch is. I don't know where it's at. OK, so I need really big help on TikTok.

So anyway, if anybody wants to help me out on that, just tell me and we'll set aside a time and we'll get together and you can help me do that. I appreciate that. Have you thought of Instagram or has that gone down? Instagram, Instagram I've thought of, but I know what the changes are going to be in the social media.

Of course, you ought to know that I know that. So Instagram is going to be sort of like put to the side. I really want to invest my time in those things that are going to be there.

I'm familiar with Instagram. So so I want to get I want to get into TikTok and to YouTube because they might not be there in their current, but they're going to be transitioned into something else. And if I'm at the ground game, then I can get transitioned in and I'm OK.

So. But anyway, I want to do that. All right.

Has anybody got anything else to say about tonight's lesson? I hope it was helpful. We had some great discussion. So I hope you guys enjoyed it.

I enjoyed it. I love I love great discussion. OK, that's the reason why I like Tuesday night so much.

All right. Because you just get to talk. That's so good.

All right, guys. Anything else? Yeah. Great lesson, Gianna.

It was really good. Yes. OK, well, thank you.

All right. All right. So let's pray and we'll call it a night.

Father, thank you for so many blessings tonight and throughout the day. Father, we this day is is one that basically you are in total control of the entire process. And I thank you for overshadowing us in that environment today.

And I appreciate the love and mercy and grace and protection you gave to us. Father, I thank you for this group. I thank you that the fact we can come together and we can talk openly and not not have any ambiguities or any major differences that we can't overcome because we all are seeking the one thing that should be so important to us, which is your truth.

Father, I ask you that you continue to open our hearts and pour out your love to us so that we can actually actually see exactly what we need to do with the understanding. You were here before time. Why? Why is history different if you were here before time and created? OK, we need to understand the fact that we're just living another year in your history and everything that's in this book of history is happening today.

OK, didn't stop happening. There are certain things that you took out, but the life that was portrayed in the spiritual scriptures are no different than what we're living today. And Father, we need to grasp that.

We need to get a hold of that because that is the basis of truly understanding your truth. The reason why you give us redemption, the reason why you give us justification, the reason why you give us sanctification, the reason why you give us glorification, all of this happens because we're living in the same time. Just as you described, there's no difference.

So why should we not understand that what you have told us in your scripture does not apply today? How could we leave any of that out and think that we live in this never neverland of fantasy that's completely outside of the Bible and we look backwards into a book and not understand that what we're looking back into is our life? Remember, we thank you because we were on your mind and we were created before the foundation of this world. So how could we not understand that this scripture book that we use to understand the truth doesn't apply to us today? Father, bless us. Bless us the rest of the week.

Father, give us the wisdom, knowledge, and revelation of your word. Until we all get together again, protect everybody, families, husbands, wives, everybody. Give them the blanket thing of protection over everything that's going on in this world.

And may we understand that the true purpose of this world and what it provides to us is because it fulfills your plan of us getting home. May I ask all these things in your name.