

# The Church & the Nations

by Robert B. Thompson

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*Robert B. Thompson's sermon emphasizes the church's role as a representation of God on earth and its mission to engage with the nations in the context of the kingdom of God.*

**Duration:** 1:18:57

**Scripture:** Isaiah 61:3, Isaiah 61:5, Zechariah 14:6, Zechariah 14:12, Matthew 25:40, Romans 8:29, Hebrews 12:22

**Topics:** "Church Unity", "Godly Judgment"

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## Description

In this sermon, the speaker emphasizes the importance of speaking positively about others, especially those who are anointed by God. They reference a song from their childhood that encourages not speaking negatively about someone if you can't say something good. The speaker also highlights the significance of treating people well, particularly those who are anointed by God. They mention a Bible verse from John 17 that emphasizes God's love for the church and the desire for the world to know this love. The sermon also touches on the concept of judgment and the day when the wicked will be punished and the righteous will be rewarded. The speaker encourages treating others with kindness and not seeking vengeance, as God is the one who will repay. They mention a historical figure, Roland, as an example of a national hero who is still remembered.

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## Transcript

Tonight Lord we are very grateful and appreciative for your goodness Lord. You do such wonderful things and we are so thankful Lord. We give praise unto you Lord in the name of Jesus.

Lord we think of the many things you have done impossible situations and yet you just blew on them and they all became right and we appreciate that Lord. Pray for each family represented here Lord that there will be peace and health and safety in the home and help us Lord as we go ahead to just say the things that are needed here. The things that you want said Lord we trust you for that.

Thank you for it in Jesus name. Amen. I want to continue where we were.

We were in Isaiah 61. I mentioned about building the old ways. I think we are in verse 5. Isaiah 61 verse 5. The Lord comes to his church to make oaks of righteousness.

We see that in verse 3. The gifts and ministries are to build up the body of Christ and then when the body of Christ is built up it says they will rebuild the ancient ruins and restore the places long devastated. They

will renew the ruined cities that have been devastated for generations. And you know this concept that the church, we have been taught so long that the church, everyone that is in the church is saved and they all go to heaven and everyone else goes to the lake of fire.

And I don't know as I have ever read anyone outside of the Jehovah's Witness and I haven't read their stuff but they say they believe in the kingdom of God but I don't even know if they really preach that the church, what the church is. That the whole purpose of the church doesn't have to do with being saved. Of course we are saved but that isn't what it's all about.

What it's all about is to build this, what would you say, first roots of the Lord, this group of people who will represent God on the earth. And you see that, you know that thing, that causes more consternation among God's people than just about anything that I teach, anything else that I teach. I guess we've never heard it.

I don't know when it dawned on me, I can't tell you, it just came about from such passages because you can see in here in 61.5 aliens will shepherd your flocks. Well you have to figure out who the aliens are and who the your are. Well it's obviously that both of these groups are saved.

The aliens aren't people that are lost. They wouldn't be shepherding the flocks of the your and your refers back to the preceding verses that's talking about Zion. So it's saying that some people call aliens will shepherd the flocks of Zion.

Now I know that there's many who preach that we'll be up in heaven with the Lord and that this is Jews on the earth but it just doesn't track with the rest of the Bible because we know from Hebrews that in verse 3 of Isaiah 61.3 we find that Christ is ministering to those who grieve in Zion. So it's those who grieve in Zion who are made oaks of righteousness and then it is those who grieve in Zion after they're made oaks of righteousness who are the your of verse 5 that the aliens are going to assist. And so I guess it's such verses of that that it dawned on me that there's that the church is is a priesthood.

It's not the only people in the world that will not be destroyed. But it seems to be so different from anything we've ever heard. Hold that place and we look to Hebrews 12 and I know you all know this verse but it seems like all of us have to hear it a thousand times because it's so different from everything else.

It's Hebrews 12 verse 22. Hebrews 12 22 and this is obviously speaking to Christians and we're talking about who Zion is and it says you referring to Christians in Hebrews 12 22 you have come to Mount Zion. There's no question about that.

To the heavenly Jerusalem the city of the living God. Well then that means we're going to go up to heaven to the city. But if you look over in verse 13 verse 13 I mean chapter 13 I beg your pardon chapter 13 verse 14 Hebrews 13 14 for here we do not have an endurance city but we are looking for the city that is to come.

So it isn't that we're we if we die before the Lord comes yes we'll go to that city and be part of that city but the point is that city is coming. Abraham was looking for the city that has foundations and he's in it now but that city is coming we're not looking for a city that we're going to we've already come to Mount Zion.

That's what it says if you notice the tense of the verse in 12 22 you have come that's past tense talking to living people and so we're in two places at the same time we're down here on the earth in our body but spiritually we have come it has already happened we have come to Mount Zion and it's the Oaks of Righteousness of Mount Zion and Mount Zion is coming to the earth and it is all who are part of Jesus

Christ not the Jews after the flesh what are they going to do they can't even see the kingdom until they're born again because that thing about being born again was preached first yes well because the city because in that day there'll be a convergence of the natural and spiritual realms like there what was true in Genesis 1 see the two realms were together the kingdom of God is the

spirit realm clothed with the physical and that's that's what we are see we're a spiritual creation clothed with the physical but back there in the Garden of Eden you know there's all kinds of things like trees of knowledge of good and evil growing out of the ground all such stuff but when man sinned the spirit realm left and God put a symbolically speaking God put a firmament that's what the dividing of the waters from the waters symbolizes God put a firmament between the material realm and the spirit realm it wasn't like that in the beginning God was walking in the garden and because the life the life of the form of the kingdom is flesh and bone we see that when Jesus had a spirit has not flesh and bone as you see me have so the form of the kingdom when we're raised in the dead will

look like we do now although we'll be more glorified but we will not be different we'll have heads but when when this when God withdrew from the Garden of Eden it left a dead creation and the day that you eat thereof you shall die it left a dead creation because it did not have the life of God in it now when Jesus came he didn't come to bring us to heaven see that's what's preached God so loved the world that whoever believes in him should not perish but should not go to hell but should go to heaven that's what we preach but that isn't what it says what does it say should not perish but have life Jesus came to bring back life into the creation and that's why he said to Nicodemus you can't see the kingdom until you're born again because it is the giving of life in our inward nature which

is the kingdom that's the kingdom it's heaven the kingdom is heaven clothed with a material form that's what the kingdom of God is and so you and so the idea that there'll be that the race of Jews after the flesh will be on the earth who have not been born again contradicts the whole the whole thing because the Jew has not been born again is dead he's just as dead as the Irishman who hasn't been born again just as dead just as dead and so the idea of being born again was preached first to the Jew because the kingdom is always first of the Jew so the idea of being born again was preached first to the Jew and And Nicodemus the Jew said, you can't see or enter the kingdom until you're born again.

And so, we Gentiles have been grafted into that kingdom, and when we are born again, we have the kingdom in us, the life of God in us. And so, while we have a perishing mortal body, the essence of what is true is present. Because our body remains dead because of sin, but the inward nature is alive.

And so, the last enemy that shall be destroyed is physical death, which is to redeem us from the death that came about through sin. There's a finish to redemption. I don't think there's a finish to our growth, but there's a finish to the operation of redemption.

There comes a time when we are redeemed from the hand of the enemy. And so, first comes the inward kingdom, that's what we're going through now, and then will come the outward kingdom. And so, when the two come together, then the two realms converge, and then you don't get into these dichotomies, these problems, well, how can this be when that's true, because they'll be together.

For example, well, those who pierced Christ, they'll see him when he's here, although they will be in the spirit realm. So, when you get to the day of the Lord, you get a restoration of what was lost in the beginning. And so, nature comes alive, and you see that in Isaiah, nature comes alive, and the trees of the field clap their hands and sing for joy, and it'll be like it was in the beginning.

Right now, the creation is dead, including our own bodies. But God starts in the heavens, so he starts in Mount Zion in the heavens, and then that heavenly inward nature will come down and be clothed, in fact, the clothing of the kingdom is very similar to the clothing, to what happens with our own human body. What's going to happen in Jerusalem is very analogous to what happens in our own human body.

We will return from Christ with our righteous inward nature, and put on the physical, and Mount Zion, which is above, which is righteous, and so then the two will be one stick, the two will be together. Does that make sense? See, we're in Mount Zion now, we're already up there being made perfect, the spirits of righteous people made perfect, but that city is coming, that city is coming, and when it does, paradise will be restored on the earth. And our job then will be, as we read here, well let me finish that, but you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God, that's the city that's coming, you have come to thousands upon thousands of angels in joyful assembly, to the church of the firstborn.

Now isn't that an unusual expression? You never hear that. I don't know if any denomination has ever adopted that name, the church of the firstborn. But the firstborn, of course, is Jesus Christ, and when you come to Mount Zion, you come to the church, or that which has been called out from... So the whole dispensational idea is that the Gentile church is stuck up in heaven, while the Jewish kingdom on the earth is a complete fallacy, and destructive to them, to Christian thinking, because then they don't see themselves in Isaiah, they lose the whole Old Testament in fact.

Except the 23rd and the 91st Psalms, outside that, they lose the whole Old Testament, through that wicked teaching, destructive teaching. Alright, now, you have come to God, the judge of all men, to the spirits of righteous men made perfect, of course now God judges men through Jesus Christ, to the spirits of righteous men made perfect. Someone raised that question the other night, how does it say the righteous are scarcely saved, if they're already righteous, well the righteous have to be made perfect.

They're already righteous men, they're already good, honest people, but they have to be made perfect in Christ. Righteous men made perfect. To Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel, of course the blood of Abel was crying to the ground that someone had murdered him.

So now, this is the thing that really throws Christians, and I hope it's not true that I'm pioneering this truth, I don't have a dreadful responsibility like that, so if any of you do see someone else pointing out that there are actually two classes of saved people, there is the church, and then there is the people to whom the church minister, I would be delighted to know who else is preaching that, to see that the Holy Spirit is getting that out into Christian thinking. Because as of now, the idea is that everything of Israel goes to heaven, and whatever is not of Israel goes into the lake of fire, which leaves Israel with no inheritance. And it leaves the Old Testament not making much sense.

If you want to see a picture of the saved nations, it's in Matthew 25, it's about verse 40, and they're just as clear as can be, in Matthew 25 about verse 40, if you want to see the, well let's start at 31, Matthew 25, 31, when the Son of Man comes in His glory, and my personal viewpoint is this takes place not when the Lord returns, but at the end of the Kingdom Age, at the time of what we call the White Throne Judgment, because having it at Last Resurrection, I see no problem with that, but it presents real problems if you have it when the Lord returns. Because you see, when the Lord comes in His glory, it sounds like all this is going to happen when Jesus comes, but see the coming of the Lord is spread out over this thousand years, it's all one coming, and we see that in Peter, where he doesn't even mention the First Resurrection,

he just says the day of the Lord comes and the earth and heaven will disappear and everything. Evidently even the apostles didn't know that the coming of the Lord was going to be ranging over a thousand year period, because nobody mentions it, so evidently they did not know that the day of the Lord, a thousand years, was going to be spread over that thousand year period.

One coming, one second coming, but having a beginning when He brings up the priesthood, and then at the end, the time of the Judgment, and I think also the Sheep and Goat. He will sit on His throne, all the nations will be gathered before Him, Christ is going to gather all, and of course that's what the Great White Throne Judgment is. He will separate the people one from another, as a shepherd separates the sheep from the goats.

He will put the sheep on His right, and the goats on His left. Then the King will say to those on His right, and by the way, I see the NIV has taken some liberties here, because there is, as far as gender is concerned, and it makes sense, it's saying He's going to, that He takes a nation, He takes this nation, and He says you're on My right hand, and He takes this nation, another nation, He puts England on His right hand, and France on His left, or vice versa. And it comes about because of the King, and it finally came out, I think it was Paul Dillinger that found it, in Greek lexicon, that this autous, although I think it refers in gender to nations, but it's used sometimes in another way, because you get into big problems if you've got a whole nation as a sheep nation, and another nation, there's no sheep in it.

So the NIV I guess has gone into this, because there's always research going on in the Greek language, there's always research going on, and they borrow from archaeology, and then linguistic studies, and so on, and I see that NIV has taken advantage of that, so they said the people, He comes to the nations, and He separates the people, some people, you know, in England might be sheep, some might be goats, and the same way with France, and the same way with every other nation, so He isn't splitting up the nations, He's splitting up the people, which if you stop to think of it, makes a lot more sense, because otherwise there'd be some people who would be doomed to the lake of fire, or to Gehenna actually, even though they loved the Lord, but they were just in the wrong nation. So it's people, I think the King James, the problem I think the King James is all the nations will be gathered before Him, and He will separate them, one from another, and you get that from the gender of the Greek pronoun, but I guess more research in the Greek shows that you can use that pronoun to relate to the other gender, and so you don't have that problem. Alright, you'd be amazed what the scholars go through to give you a thing that reads like this, then the King will say to those on his right, come you are blessed by my father, take your inheritance, the kingdom prepared for you since the creation of the world, now I want you to notice that extremely carefully, because these people are not there because they accepted Christ as their savior, there's no evidence that they had gone through the four steps of salvation, and yet the kingdom was prepared for them, so where does that put the church? If the kingdom is prepared for these aliens, as Isaiah calls them, where does that leave the church? Anthony is having a brain hemorrhage here, yeah, and you can express it even more simply than that, the church is the kingdom, the church is the kingdom that's being prepared for the nation, in other words, you, everything you're going through is on behalf of these aliens, which really gives some meaning to all this effort that the Lord puts into creating you in the image of Christ, he's not creating you in the image of Christ so you can lay on a bed in heaven, he's creating you in the image of Christ so you can represent God among the nations.

You're a priesthood, so your first inheritance is God himself, and then after that comes resurrection life, is also your inheritance, and then people, then people, all these three are our Canaan, first God, then eternal life, and then people, so we inherit the fullness of life, the fullness, remember 30, 60, 100, we inherit the

fullness of life, there are degrees of life, we inherit the fullness of life, yes, if you'll notice he says in verse 40, I tell you the truth, whatever you did for one of the least of these my brothers, these brothers of mine, the brothers, remember Romans 8.29, they may not be the firstborn among many brothers, and when he's talking to the sheep, he's not talking to the brothers, the King James makes it sound like a nominative of address, inasmuch as he did it not for the least of these my brothers, it sounds like his brothers are the ones who visited him in prison, but it's not a nominative of address at all, you can tell by the punctuation, and of course the NIV makes it absolutely clear, these brothers of mine, and see at the great white throne judges, they are all grouped around him, all his brothers are grouped around him, and he's referring to these, like here's Jesus on his throne, here's these nations, and he's saying these brothers of mine that are surrounding him, these are the people that you helped, and because of that, you're going to inherit what they have in store for you, is the idea.

I tell you, there is no inheritance that compares with the inheritance of even one person, it would be better to inherit one person than ten thousand heavens, but you have to learn that by revelation, you can accept it mentally, but God has put me through that, and I know that that is true, but you can just accept it mentally and say I don't see it, but if he says so, but you'll find someday that exactly what I said is true, there's no inheritance that compares with inheriting people, that's the inheritance of Christ, ask of me and I will give you the nations for your inheritance, and the uttermost parts of the earth for your possession, and we are co-heirs with Christ, yes, 41, yes, those on his left, depart from me, you who are cursed into the eternal fire, Tony I believe that's Gehenna

there, Gehenna, prepared for the devil and his angels, and the reason was not because they rejected Christ, it was because how they treated his brothers, I mean that may not make a great deal of sense, but that's what it says, and you remember there's other things like that, he that receives me has received my father, and he that gives a prophet the cup of a cold water in the name of a prophet will receive a prophet's reward, so God puts a great deal of stress on how you treat people that he has anointed, if you don't have something good to say about somebody that God has anointed, say nothing at all, there's an old song I used to play on a player piano up in Vermont and crank it on in the pedals that says, if you can't tell the world she's a wonderful girl, then just say nothing at all,

10 years old, and I was pumping that on an old player piano in Vermont, if you can't tell the world she's a wonderful girl, then just say nothing at all, and that's a good idea, but it's especially true of God's anointed, if you can't say something good, then just say nothing at all and just pray, because you can see how God, I mean for nothing else that they did, just the fact that there was a Christian in need and they didn't minister to that need, but you see it says in John 17 that the world may know that you have loved them just as you have loved me, speaking of the church, you've loved the church just as you've loved me, and I want the world to know that, so people can persecute the church, I say to the second Thessalonians, just wait, just wait until the Lord comes, then the shoe's

going to be on the other foot, see God says do not avenge yourself, but he doesn't say there's no vengeance, he says vengeance is mine, I will repay, so if your enemy hunger, feed him, don't get in the middle of that thing, yes, the things that are being done are so perverse and so wicked and such one big vast hypocritical lie, and like someone said recently in the paper, well there's winners and there's losers, of course he was a winner at the time, and he's saying to the rest of you just eat cake, you know, it's too bad about you, too bad but there's some winners and I happen to be a winner, see that's the opposite of the attitude that God wants us to take toward people, too bad about you, I got mine, that's the opposite, so God says even with your enemy hunger's feeding, vengeance is

mine, I will repay, and you know I was reading while you probably remember reading about Roland and Gandalon, Roland was the great national hero of France way back in 400 A.D. or something, they still talk about Roland, each country has I notice it's national hero, whether it's the Latvians, they have theirs, whoever it may be, they have their national hero, well Roland is the great, some of you may have read in the college the song of Roland, well anyway there was a guy that betrayed him called Gandalon, he betrayed this great hero, and so Roland was killed after killing about a hundred guys he finally died, but I read that and it made me so mad that I went to the Lord about it, because I went to the Lord about it and the Lord let me know that every action, every treacherous thing like

that will someday will be brought out for people to see, Gandalon didn't get away with anything, you read sometime about Dr.

Livingston and he was counting on some people at a certain place to have provisions when he got there and he got there and they had gone, you know and this happens so much in history, people are treacherous, they don't have the integrity to do what they're supposed to do and they just betray people or they take credit for something that someone else did or they lie and cut down somebody in order to get a better position for themselves, the world is full politic particularly is full of this stuff, and God says don't touch it, just leave it, vengeance is mine, so Gandalon someday will stand there and answer for that treachery, so will everyone else, God wants true hearted people, people that are dependable, faithful with integrity, and other people may think well you know there's winners and the losers I just have to be a winner, but someday they'll be the loser, because they didn't have compassion and they didn't show mercy, they were not trustworthy, this is going to be very important for us to remember in the days to come, because in the United States now this winners and losers thing is becoming the bon-mo, I mean this is the way you're supposed to think and if you don't you're some kind of a loser, it's going to be worse and worse and someday it may hit you, you may be hurt by someone who's betrayed you, or done something, or a friend, just remember don't get entangled, don't get entangled, keep your peace, vengeance is mine, I will repay, don't go stealing something that belongs to God, so if your enemy hung and love covers a multitude of sins, because when that judgment comes and people are judged according to their work, there'll be a lot of factors that are in there, and the saints will be doing the judging according to the Bible, so we'll have to keep hearing from the Lord, what is the righteous decision in this case, because the Lord, there's so many things that motivate people, like the psychologists often bring out, the sociologists, well they want to let a criminal off easy because of his background, well we resent that, but I think in some cases the Lord sees that's a just decision, the person never had a chance, you know they never had a chance, some boy whose father molested him and then he grows up and molests somebody, well you know there's what you call extenuating circumstances, and all that will have to come up until the Lord balances that out and says well, bring in all the chips and this person gets in, boy if that isn't contrary to evangelical teaching, I don't know nothing is, Miriam?

We said, both the captains were destroyed because they didn't behave lovingly to people too. Yeah, he wasn't in the hell because he rejected Christ, he was in there because he was selfish, and the law, the Torah teaches, would have taught that rich man to help the beggar, very plain in the law, and stressed in the law, you know, shut up your bowels of compassion, and the generous soul should be well watered, and he that gives to the poor lends to the Lord, and all kinds of things like that, and that's what the rich man did not do, and that's why he's in hell, not because he, God, you know we've made too much of a religion about this, I know we have to accept Christ, I know there's no other name under heaven given among men whereby we must be saved, I know that that is true, but somehow the way it's applied is

wrong.

You know, it's applied in a religious way, whereas actually God is more concerned about character than he is religion. Sure he is, he hasn't changed from the Old Testament. Okay, so he said, the kingdom prepared for you, now he's talking to aliens, he's not talking to his brothers, for I was hungry, and you gave me something to eat, I was thirsty, you gave me something to drink, I was a stranger, you invited me in, I needed clothes, and you called me, I was sick, and you looked after me, I was in prison, and you came to visit me, then the righteous will answer him, Lord, when did we see you hungry, and feed you, you know, there's people who are righteous who had not accepted Christ, and feed you or thirsty, when did we see you? In other words, they didn't realize they'd done it for Christ, they didn't do it for religious motive, they did it because it was the right thing to do.

They were just lucky enough to have enough, you did it for one of the least of these brothers of mine, you did it for me. On the other hand, maybe they did know, because it does say, give a cup of cold water to a prophet in the name of a prophet, so maybe they did know, I don't say one way or the other. Then he'll say to those on his left, depart from me, you are cursed into the eternal fire, prepared for the devil and his angels, well that's the lake of fire, but here I think it's called Gehenna.

For I was hungry, and you gave me nothing to eat, etc., and so on, when did we see the hungry? You did it not for one of the least of these, you did it not for me, then they will go away to eternal punishment, but the righteous to eternal life, and that life will be in the church. See, we're being made trees of life, so the creation is waiting for the revealing of the sons of God, because that's where the life will come from. You might want to check out 1 Corinthians 15.40, and I know you all know this, but it's so much a part of the package, and these things are so new to us.

1 Corinthians 15.45, so it is written, the first man Adam became a living being, or a living soul, literally, the last Adam, a life-giving spirit. Remember John 7.37, out of your inmost being will flow rivers of living water. So you are being made a tree of life.

It isn't just that you have eternal life, the nations are going to have eternal life, if they're righteous, the righteous of the nations will have eternal life, but you will be the source of that life. So as it says in James, the first chapter, we are a first fruits of mankind. It isn't that we're not mankind, we're a first fruits of mankind, that's the first chapter of James.

Now, church has no concept of that at all, they think they're the only thing that's saved, that's not true. We are the first fruits of the kingdom, not the whole kingdom, we're the first fruits of it. But if you don't bring in the nations, you have no substance, you have all these priests and kings have been trained, and they have no inheritance.

We're not being trained to rule one another. For this says you will not teach one another under the new covenant for Israel, because the all shall know me from the least to the greatest, so you won't be able to do anything for another Christian, what you're being prepared for is these aliens. Isn't that quite a thought? Well let's go ahead in Isaiah 61, aliens will shepherd your flocks, foreigners will work your fields and vineyards.

Now, see they will serve the church, but they will do it in joy, because in the case of a priest, the priest brings God to you, but then you bring of your material goods to the priest. In fact, the priest, under Levitical law, got the best, they got the best of the grain, the best of the meat, the best of everything, came to the

priest, because the person was giving it to God. So you bring God to them, and they will bring of their wealth to you, and that's the way a priest functions, and that way the two are knit together.

See, the priest had to depend on Israel to eat, and Israel had to depend on the priest for the blessing of God, and that's just the way it's supposed to work. They will get their joy in coming and giving to God and you. In fact, that's how it says in Zechariah, the nation that does not keep the Feast of Tabernacles, there'll be on them no rain.

Well how do the Egyptians and these others keep the Feast of Tabernacles? Not by living in booths, but by coming up to where the saints are in whom God is tabernacling and ministering to them, and then the life of God comes out from His saints and ministers to those people. Does all that make sense to you? Well you can see it right here. Verse 6 of Isaiah 61, you will be called priests of the Lord.

See, but the Bible says in 1 Timothy 2.5, there's only one mediator between God and man, the man Christ Jesus. In other words, there's only one priest between God and man, the man Christ Jesus. Well then how then are we called the priests of the Lord? How are the Zion company called the priests of the Lord? It's a truth that you just have to have generated in you.

We become, now I have to be careful how I say this, you don't want to get something screwy with it. But we become so much an integral part of Christ, it's as though it's Himself. Now I want to put in a disclaimer, that does not mean we become the Lord Jesus Christ.

The Lord Jesus Christ is a person in and of His own right. But it's what God showed in Genesis, the first chapter. When He said, it's not good that a man be alone, He was referring to His Son, Jesus Christ.

And He said, I will make a helper suited for him. And when He did, He made the helper out from Adam. He did not make her from the dust, He made her from Adam who was dust.

So it was dust once removed. But after that, Adam looked at her and he said, well this is woman, she was taken out of man. Well can you see that Eve could not have married anyone else? Why could Eve not have married anyone else? Adam would be married.

That's it, Peggy had it, Peggy gets the A+. Because if Eve had married someone else, it would have been Adam marrying them. Because she was Adam in another form.

And in Genesis, I think it's 4.1, it says, and He called their name Adam. So that oneness, and Paul picks that up in Ephesians 5, bone of His bone and flesh of His flesh. We are becoming, now we are made from Christ just as Eve was made from Adam by eating His flesh and drinking His blood.

And so if we then become aligned with a demon, then it's Christ becoming aligned with that demon. And that's what it says, I think it's in 2 Corinthians. Don't have anything to do with fornication because you're making the Lord fornicate.

That's how closely, that's in either 1 or 2 Corinthians 6, one of the two. See what you do, you're making the Lord do it because you are one with Him. We might want to take a look at that.

I think it's, because I know some of you look absolutely gaudily at that thought, but nonetheless it's true. And that's why fornication is mentioned so much in the New Testament. Because it's such a, there's so much consequence to it.

1 Corinthians is what verse, Ed? 1 Corinthians 6.18? 15? Okay, I was talking about sexual immorality. It says, verse 15, do you not know that your bodies are members of Christ Himself? You see the oneness there? Members of Christ Himself. There is only one mediator between God and man.

But, see the thing, there's a balance between the singular and the plural. See the seed of Abraham is at once singular, but it's also plural because it's made up of many people. And it's a very important thing to keep in mind if you want to make a success of the overcoming life.

That you keep that singular and plural in mind. Because Jesus is the only overcomer, actually. But, it's up to us to lay hold on Him to where His overcoming life is expressed in us.

And that's very important because if you get off in either way, if you put too much stress on what we have to do, you get discouraged. If you put too much stress on what Jesus does, your life becomes static. You have to keep that balance.

That balance between the many and the one. See, He that overcomes as I also overcame. But we overcome because the overcomer with a capital O is in us.

It's the only way we can overcome. But if we put too much stress on that, then we lose the balance and our life becomes static. Because we're waiting for Christ to do something He will never do.

Which is do it all for us. He will not do that. It's the sword of the Lord.

So, we see in 6.15, the members of your bodies are members of Christ Himself. Shall I then take the members of Christ and unite them with a prostitute? See, you're uniting Christ, the members of Christ, with a prostitute. A serious business.

Do you not know that he who unites himself with a prostitute is one with her in body? For it is said that two will become one flesh. But he who unites himself with the Lord is one with Him in spirit. So, that's why it says here, you will be called a priest of the Lord.

And yet there's only one priest. It is because we are members of His body. And so we are priests.

See, you have to be, because the guiding principle is this. God will never give His glory to another. So, in order to receive God's glory, you have to become an integral part of God.

Because He says, the glory which you have given me, and God can give all of His glory to Christ because God and Christ are one. I have given them. And so in order for that to be true, Christ and we have to be one.

Because God says, I will not give my glory to another. Oh no. So, we have to become one.

A good prayer to say to God sometimes, like once a day for a while, for the first year, is, Lord, all that I am and have, I give to you. And all that you are and have, you will give to me. And God will take you up on that.

And that's what Jesus said in John 17. All mine are thine, and thine are mine. And when you say to God, all I am and have, I give to you, then God says, all I am and have, I give to you.

And that's marriage. And we are the wife of the Lamb. And that oneness, that living by His body and blood, becoming one, is the central aspect of Christianity.

That's it. You're becoming part of Jesus. You're becoming Emmanuel, God with us.

And people don't want you running around in your own self-will, and being a priest to the Lord. They want to see God. And they will, because Christ is dwelling in you, and God is dwelling in Christ.

And that's why we go through the pain we do. That's why we go through the problems we do. Because when we don't have problems, we lose that oneness with God.

We forget and we begin to act in our own steam. But when God keeps us under this problem and that problem, and keeps us praying, praying, praying, praying, the purpose of all... God could relieve us of all that. He's not getting pleasure out of our suffering.

But He keeps driving us into Himself. Driving us into Himself. Driving us... because He wants us to be with Him where He is.

And that is accomplished here. It's nothing to do with... See, alright, Jesus said that they may be with me where I am. When you die and go to heaven, you won't be any closer to Jesus.

Think of it. You won't be any closer to Jesus. Moving from the physical realm to the spirit realm won't make you any closer to Jesus.

Your closeness to Jesus depends on how you are seeking Him. And it's just as true here as it will ever be in the spirit realm. That's hard sometimes to grasp.

But when Jesus said that where I am there you may be also... He's talking about now. I want you to be with me. Where I am, not where I will be, where I am and where He is, is in the center of God's person and will.

And we don't wait to die to do that because dying will not accomplish that. Backslidden Christians, when they die, don't find themselves in the center of God's person and will. You have to do that here and it's God who does it through our sufferings and the pressures on us that keep driving us... It's after a while you get the message.

Quit looking at the tools. Now here's the prayer. All I am and have I give to you.

Let's say that right now. All I am and have I give to you. And God says, All I am and have I give to you.

And that's gotta be such a deal. That's gotta be such a deal. Amen.

But it's true. And God is more willing to give of Himself to us than we are to give of ourselves to God. It's craziness.

That's the first thing. When I heard that in a Quonset hut in the Marine Corps in Oahu, I tell you, I was born again right there. Right there.

We should be the ones who are pleading with God to be part of Him. Instead, He's pleading with us to be part of us. That's when I was born again.

Boy, right there. When we went to Hawaii this last time, I was trying to find out, but I think they moved the 6th Marine Corps Depot. It isn't there anymore.

Alright. You will be named ministers of our God. See, that's what you are.

That's what you're being trained for, is to be a minister. Minister to people. And some of them will be little tiny children, and some of them will be old, and some of them will be young.

There will be all kinds of people. But believe me, you'll be happy with the ones you get. Alright.

You will feed on the wealth of nations, and in their riches you will boast. Instead of their shame, my people will receive a double portion. And instead of disgrace, they will rejoice in their inheritance.

And so they will inherit a double portion in their land, and everlasting joy will be theirs. That's what you're looking forward to. See, is this everlasting joy.

It isn't up in heaven. It's on the earth. This everlasting joy is on the earth among the nations.

We're talking about reality here. We're not talking about pie in the sky. We're talking about coming back with Jesus right in the midst of people.

For I, the Lord, love justice. I hate robbery and iniquity. In my faithfulness, I will reward them and make an everlasting covenant with them, their descendants.

Now he's talking about Zion. Will be known among the nations and their offspring among the peoples. All who see them will acknowledge that they are a people the Lord has blessed.

Not you. I delight greatly in the Lord. My soul rejoices in my God, for He has clothed me with garments of salvation and arrayed me in a robe of righteousness.

As a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels, as the soil makes the sprout come up, and a garden causes seeds to grow, so the Sovereign Lord will make righteousness and praise spring up before all nations. And I believe that will happen when we are raised from the dead. And you see that... See, this last part of Isaiah has all of that in it.

Isaiah 60. Isaiah 60. Arise, shine, for your light has come.

And even my Bible says the glory of Zion. And see, we saw in Isaiah that we have come to Zion. And the glory of the Lord rise upon you.

See, darkness covers the earth, and thick darkness is over the peoples. So you see what time this is going to happen? This is going to happen at the worst hour of earth's history. The worst hour of earth's history.

So don't worry about all the moral darkness, because when it reaches its climax, God's glory will fall on His church. Nations will come to your light. How many see that? Look at it, because this is a new concept to the church.

Now, let me ask you a question. Are those nations the ones that he's talking to when he says, your light has come? Yes or no? No, he's talking about Zion. Now let me ask you another question.

Are these nations saved peoples or lost peoples? What do you think? Yes, in other words, they're not people that God has appointed to destruction. That's what it means to be lost. When the Lord comes, to be lost is to be removed from God's presence so that you cannot be redeemed.

That's what it means to be lost. You're not eligible to be redeemed. You're facing destruction.

That's what it means to be lost. So these are people, the mere fact that they have a drawing in them to come to God's church, that drawing is of the Holy Spirit. And these are saved people.

These are people that God is saving by bringing them to the church. Now how many can see that? Can you see that plainly? John, it would be up to you to show the young people that plainly, because Christians have an awful time with that, an awful time with that. Well, it's never been taught.

It's never been taught. But it's the whole ranch. It's the whole thing.

Yes? How do you reconcile that with John 3.5 where he says, I tell you the truth, no one can enter the kingdom of God unless he is born of the water and of the Spirit. Right. Scripture here is not telling you if you're born of the Spirit.

It's very much clear what's happening, but I see a very difficult little conflict. Well, remember he said to the sheep nations, enter eternal life. These shall go into eternal life.

And where did I tell you that eternal life comes from? The church. The church. So when they come to the church, the life of the church, the church will speak life into them and they'll be born again of the Spirit of God.

You know, that happened to me one time, and Audrey was there too. You know, our cousin in the San Jose area, he came to our house and he and I got into a discussion. And Bud, Bud Sunderman, and a very intelligent guy, and he was not a Christian, and I wasn't trying to get him saved or anything.

We were just, I was answering questions. One of his questions is very commonly asked. If there's a God, how come people are... I can't believe in a God.

This, and I was bringing out to him, you know, it's not God's will that people die of starvation. It's the selfishness of man. There's way more than enough food in the world to feed everybody, but we don't care enough to pay the money to transport that food and make sure everybody gets it.

It's all selfishness. And when we do give it to them, it goes on the black market and it's sold. See? I mean, isn't that ridiculous? Blaming God because people are starving when it's the selfishness of man that causes that.

You know? We're the ones that go to war, and everything else that's wrong. And sickness and all these other things are the result of man's sin. They were not God's idea.

So, God's idea was paradise, so we blew it. So how do we blame God? Well, it was this kind of thing. Well, this went on for about two hours, and he finally left.

And what did he do? Call up when he got home or was it the next day? You better feed this. And all of a sudden he stopped and he said, You know what? I've been born again. And he said, When I went outside your house to my car, the whole world was different.

I couldn't figure out how. You see, that's the way it's supposed to be. There was no preaching, there was no accepting Christ or anything of the kind.

It was just life came in there. That's the way God wants it. Natural and artless and without any religious overtones or pretense or anything.

I don't have to make a production out of it. Now, as far as I know, he's a Christian to this day and that was many years ago. But that's what God wants.

These people will come to us and we will speak life into them and there's the kingdom. Right there. The natural, clothing, the spiritual.

Any questions about that at all? Yeah, we got too religious. We miss the simple, we miss God's timing, we miss the breadth of God's understanding and the breadth of his word and everything. You get a little religious box.

You get into this box or go to hell, you know. No good. Nations will come to your life and kings to the brightness of your dawn.

Lift up your eyes and look about you. All assemble and come to you. See, that's going to be the great revival.

We're looking for worldwide revival. That's it. That's it.

Well, every revival and everything that God has done in the church age has been to build the church. We're all the time trying to save the world. God's trying to save the church.

Well, see, that's what it says in the first part of Isaiah 61. When he says he's going to give them beauty for ashes and all that, it's talking about Zion. It's the church today that is blind and naked and saying they have need of nothing and smug and deceived with the rapture and everything.

That's the church that's not righteous. It's the church that's living in the filthy rags of unrighteousness. And here we're trying to go out and save the world.

And God wants to get his church saved. Brought into his kingdom. Loving him.

Hearing the truth. That's the burden. It has been for 2,000 years.

But you want to get the world saved. God says, when you're ready, this is what saves the world. This here.

This is when the nations come. The whole world comes to see the glory of God. When we're one, when I'm in the Father and you're in me, then the world will believe.

So it just makes sense. If we want the world to believe, then the thing to do is to get the church one in God. Because when that happens, you can't reverse that process and get the people to believe when the church is such a mess.

But when they see Jesus Christ and here it is right here. This is a prophecy. This is going to come to pass.

I set this whole thing to music, but I never wrote it down. I could probably still play it. But the 61st chapter, I've got written down for organ and choir.

Yeah. Never been performed. Isaiah 62, verses 1 and 2 in there, I wrote that down.

That's been performed. Yes? So, what to make of the church idea? What to make of that? Actually, people that need to just be redeemed need to be taught the way of the Lord like everybody else. The latter.

It's not the false prophet. Because the false prophet is when you have not surrendered your life to God. And we see that in the charismatic move.

We see people looking for, they'll go, for example, to the grave of Amy Semple McPherson and hope that God will give them power. Or they'll do something else to get power. They're not after God.

They want power that they can use according to their own desire. It is not proper, really, for us to pray for power. Our prayer should be to be pleasing to the Lord.

And if He wants to give us power, cool, you know. But the problem is looking for power. If I could just get power.

Can somebody lay hands on me and give me power? But what do you want power for? So I can use it. So God will answer my prayers. In fact, one of the additions of the New Testament I read, it says to abide in Christ because then when we do, God will answer our prayers.

See, the idea is to give the person religious power. And that, and I was up in the piney woods of Arkansas one time and I was very concerned about this faith message. And while I was in the woods, I asked the Lord about it.

I said, how long are you going to let this go on? And the Lord said, it won't. It will end, which it has. But he said it will be renewed again.

And when it is renewed again, it will be empowered. And then it will be the false prophet. And he will be aligned with the democratic government.

See, you have self-centeredness in the religious realm. Then you have self-centeredness in the political realm. And in the end time, the two will come together and the spiritual will give breath and life to the political.

Then you'll have the false prophet and antichrist as it says in Revelation chapter 13. The two. The self-centeredness.

See, it goes back to Satan. I will, I will, I will. And we have it in the religious realm.

See, oh, pray down the power of the Holy Spirit so we can do this and we can do that. God is not in any of that. That's not a right heart attitude.

The right heart attitude is for us to humble ourselves, take our gifts, give them back to Jesus, and say, Lord, do with me as you will. Take up your cross and follow Jesus. And all this other religious hype, mm-mm.

I don't say God doesn't use it. He'll use anything he wants to. But the person doesn't profit.

And so you get into working miracles and then have the Lord say, I never knew you. Oh, no. Now, what's going to happen, I think, Andrew, to tell you the truth, that this latter rain revival has not even got off the

ground yet.

When it does, I think most people in the world will be directly affected by the latter rain revival. And the dead churches, they'll lose so many members and everything. There'll have to be an adjustment.

And another thing that will work at the same time will be terrific trouble and everything which will kind of force these dead plants into some form of life. But, as you said, when the Lord comes, if they're still going through the motions and there's no life in them, then they'll be treated just like anybody else in terms of their righteousness of behavior. It won't be a religious question at all.

But we haven't seen, we haven't begun to see the latter rain revival yet. But when we do, it will change the world. Yes? So the nation that comes to the lake, is that the saved nations or the church that's not? Well, you can't cut it that fine.

We'll just have to leave it as it is. That when the Lord comes, see, if you read back in the story of Noah and the flood, it said before the rain came down, the fountains of the deep broke up. So that's a type.

That tells us that there will be two aspects of glory. There'll be one coming down from above and one coming up from beneath. And then after that, I'm pretty sure that the resurrection of the dead and the judgment of the nations will come after that.

See, because you've got all the dead of mankind will be raised in the last resurrection. And that's an awful lot of people. And so these things will take place.

I think this is talking about the coming of the Lord and the glorifying of His people and the resurrecting of His people. But then the next thing on the parade will be the Lord calling up the earth and heaven will vanish. And then the Lord will call up all the dead.

And they'll all stand before God. And then Christ will be on His great white throne with His saints. And they'll judge mankind.

How long would it take? In the spirit realm, time is not an issue. Time is not an issue. But every person will be judged fairly.

Remember it's said that every idle word that a person shall speak he shall give an account thereof in the day of judgment. And if we are, the thing is, if we are serving Christ today and have reckoned ourselves to dead and are taking up our cross and following Jesus, then we are being judged now. We are passing before the judgment seat of Christ now.

And God wants to take care of those idle words. Foolish talk. Hatred.

Bitterness. God wants all that taken out of us. Because when the Lord comes, we will be raised from the dead and then ascend to meet Him in the air if we have attained this first resurrection.

And there's no judgment then. The judgment has to be done now. Because that resurrection and that ascension to meet the Lord is the sentence of judgment.

You have been sentenced to be ever with the Lord. See? But the judging of people like the idle words and fornication and lying and all that will not happen when the Lord comes but at the end of the thousand year kingdom age. And that's the time of the resurrection.

This other is for the royal priesthood to rule over the nations with Christ. Yes? And they're going to destroy the nations where Antichrist is and have joined with him in war. They will be destroyed.

But that is not, by any means, everybody on the earth. Let me show you that because we're coming to a conclusion here. In Zechariah, you see that very plainly.

This is a good passage, by the way. If you're not familiar with the last chapter of Zechariah, it's well worth your attention. Verse 6 of Zechariah 14.

Verse 6 of Zechariah 14. On that day there will be no light, no cold or frost. It will be a unique day without daytime.

Oh, it's the preceding verse. Verse 5. Notice the last sentence in verse 5. Then the Lord my God will come and all the holy ones with him. On that day there will be no light.

So it will be a unique day without daytime or nighttime. A day known to the Lord. When evening comes, there will be light and so on.

And then, you come down to verse 12. This is the plague with which the Lord will strike all the nations that fought against Jerusalem. Their flesh will rot while they are still standing on their feet and so on.

And then, verse 16. How many see verse 16? Because that's the answer to the question that was raised. See that? Then the survivors, the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King.

So these people were saved. In the destruction, during the destruction that comes at the day of the Lord, these people survived. Which is the meaning of salvation.

They were saved. They survived. See that? Then it says, they will go up to worship the King, the Lord Almighty, and to celebrate the feast of tabernacles.

Now how do they do that? I told you at the beginning. They don't dwell in booths. What do they do? They come up and they receive life from the Christians in whom God and Christ are tabernacling.

Then the world will believe. So when the Lord comes, there will be a great destruction because all wickedness will be driven from the earth. All wickedness.

That's in Malachi. Go one book more about Malachi, the fourth chapter. Surely the day is coming that will burn like a furnace all the arrogant and every evildoer will be stubble and that day that is coming will set them on fire.

That's the next coming of Jesus. Not a root or a branch will be left to them but for you who revere my name the Son of Righteousness will rise with healing in its wings and you will go out and leap like calves released from the stall. Then you will trample down the wicked.

They will be ashes under the soles of your feet on the day when I do these things says the Lord Almighty. That's the day when the tables are turned and the shoe is on the other foot when the righteous that have been oppressed and persecuted, the table is turned on them. God says just wait.

Vengeance is mine. Any other questions? Yes. In what period or where in the chronology is it that there is neither Greek nor Jew and neither male nor female in those days? That's what we're taking up? You're talking now about the church.

When you're talking about the church you're talking about the seed of Abraham and there is no racial identity there. There is no gender identity. Because we're all one in Christ.

We've become part of Christ. But see, the nations are the nations. The saved nations.

Revelation. Revolutions. If you look at Revelation 21 verse 9. Revelation 21.9 One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, Come, I will show you the bride, the wife of the Lamb and he carried me away in the spirit to a mountain great and high and showed me the holy city, Jerusalem coming down out of heaven from God.

See, that's the city which is to come in Hebrews 13. And you see, it identifies it as the bride of the Lamb which is the church. You know, scholars today are questioning that.

They say, well, that's a Jewish kingdom on the earth. How did they get that? That is the wife of the Lamb. Whoa, what could be plainer? And then if you'll notice, down in verse 23.

21.23. Chapter 21.23 of Revelation. The city does not need the sun or the moon to shine on it, for the glory of God gives it light and the Lamb is its lamp. A lamp is its light.

The Lamb is its lamp. Over in Nagaland, on the northeast corner of India, they've had a revival that had been so intense within the last 20 years that they did not need lights at night. The glory of God lit the campground.

See, that's the same light that was in Genesis before the day four when the sun, moon, and stars, the evening in the morning, the first day. That's this light. That's the light of God.

Alright. Question. Audrey.

It's a comment. Wasn't Paul referencing the church now when he spoke of neither Jew nor Greek? Yes. Now remember that when you're saying that, you're not talking about the physical aspect of our life.

We still have, we still have male and female, we still have Irish and Italian, we still have all these things. We don't lose that as far as our physical, physical realm. But in the seat of Abraham, there is no distinction between Jew and Gentile.

And that's an important thing because otherwise, you know, when we say things like the husband is the head of the home, then it wouldn't make any sense anymore. Okay. But it is true.

Now it is when we are in Christ, in the seat of Abraham, there's no distinction. Yes. Yes, careful that you mention that because some homosexuals use that term.

Oh, is that so? I wouldn't be surprised. Now look at this in verse 24. The nations, the nations will walk by its light.

Who is its? Bride of the Lamb. See that? Now right there, if you have another verse in the Bible, you see the difference. You see there's two groups of the same people.

There's the bride, and then there's the nations. Alright? We'll bring their splendor into it just as we saw, that they'll come and bring their vineyards and all that stuff. On no day will its gates ever be shut, for there will be no night there.

The glory and honor of the nations will be brought into it. Now, King James says, save nations. This doesn't use that term, but obviously these nations are saved.

It's talking about coming to the church. People on the earth coming to the glorified church. Think of it.

Nothing impure will ever enter it, nor will anyone, but only those whose names are written in the Lamb's Book of Life. And, of course, 22 continues, And the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great city. Can you imagine that? Can you imagine the Holy Spirit as a river that you can see? Whoa! On each side of the river stood the tree of life.

Now, how can the tree of life be on both sides of the river? It's because it's that singular and plural I told you about. See, we grow up, we become a tree of life growing up from the one root, Jesus Christ. So is it Christ or is it us? It doesn't matter.

I am the vine. You are the branches. So you go to a grapevine, you don't say, well, no, this is a branch, and this is the vine, because they proliferate out, they ramify out in all kinds of ways.

What are you looking for? Grapes. You don't stop and say, no, I've got to be certain whether this grape is coming out from the vine or from the branch. This is nonsense.

It's this one thing bearing what people want as fruit. And so the nations will come to the church for healing, and they will come to the church for life. Simple as that.

So we all, weians, weians got our work cut out for us. God is making us trees of life. Huh? Both now and then.

Both now... Oh, yes. I like the accent on now. I like that accent on now.

Oh, yes. This is not futuristic that where I am is now. That in Christ there's no male or female.

That isn't applying to church organization. That's talking about this, the wife of the Lamb. Well, everybody looks like they're ready to go.

Alright, shall we stand? Lord, we thank You for Your Word tonight. We thank You for all of us who have attended. We thank You for Your blessing and Your presence.

And now, Lord, I pray that none of us will quit. We will not quit. We will jump every hurdle until we finally find ourselves in our role as a tree of life, Lord.

And inherit God. Inherit the nations. Inherit eternal life.

Everything, Lord. Oh, we may make a success of our discipleship, Lord. Hallelujah.

Keep us safe on the highway and bless our homes. We thank You in Jesus' name. Amen.

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