Many Are Called Few Are Chosen - What does this mean?

CLEAN TRANSCRIPT | ALL 18 ORIGINAL CHAPTERS

Finding the Ancient Path | https://www.youtube.com/watch?v=TCLekt025zM

Chapter 1: Introduction to parable

Here we are. Many are called and few are chosen. Why am I doing this lesson? Well, because this phrase if which appears at the end of a parable is one of the more challenging verses in in the Bible and unfortunately has been hijacked too often by religious organizations to be used in such a way as to make emphatic statements about who's going to quote heaven and who's going to quote hell. And so I thought we should take a better look at this. Now, as I mentioned in the fellowship, this has some severity to it, this phrase, because even though it's challenging and even though it's been hijacked by religious organizations, it's still scripture. It's still inspired by the Holy Spirit and it's still true. But we have to understand what it means to be called and what it means to be chosen. So I thought that's what we would do today. Here's the theme verse.

Chapter 2: Interpreting the theme

We're going to read it together. And Jesus answered and spoke to them again by parables and said, 'The kingdom of heaven is like a certain king who arranged a marriage for his son and sent out his servants to call those who were invited to the wedding and they were not willing to come. Again, he sent out other servants, saying, "Tell those who are invited, see, I have prepared my dinner. My oxen and fatted cattle are killed, and all things are ready. Come to the wedding." But they made light of it and went their ways, one to his own farm and another to his business. And the rest seized his servants, treated them spitefully, and killed them. When the king heard about it, he was furious, and he sent out his armies, destroyed those murderers, and burnt up their city. Then he said to his servants, "The wedding is ready, but those who were invited were not worthy.

Therefore, go into the highways and as many as you can find, invite to the wedding. So those servants went into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. When the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, "Friend, how did you come in here without a wedding garment?" And the man was speechless. Then the king said to the servants, "Bind him hand and foot, take him away, and cast him into outer darkness. There will be where there'll be weeping and nashing of teeth, or many are called, but few are chosen." And there is our theme verse. In my opinion, in my one man humble opinion, this is one of the most dangerously used and misunderstood verses in the entire Bible. And there are others like it that are equally used in negative ways.

Let's look at a few of

Chapter 3: Remnant in scripture

them. Matthew 7, enter by the narrow gate, for wide is the gate and broad is the way that leads to destruction, and there are many who go into it. Narrow is the gate and difficult is the way which leads

to life and there are few who find it. So again we see that few word being used here in Matthew 7 like we saw in the previous verse Luke 13. Then one said to him, "Lord, are only a few who are saved?" And he said to them, "Strive to enter through the narrow gate. For many, I say to you, will seek to enter but not be able." So again, there are those who seek to enter and won't be able to enter. Seek to enter what? Seek to enter the gate. Seek to enter the kingdom of God. Seek to enter the new Jerusalem. and they won't be able to. Romans 9, Paul quoting Isaiah here. Or the number of children of Israel be as the sand of the sea, the remnant will be saved.

So he's quoting Isaiah who is quoting Genesis in reference to the promise given to Abraham that his descendants will be as the sand of the sea which is quite a lot of people and yet the remnant the few will be saved. Romans 11. Even so then at this present time there is a remnant which is a few according to the election of grace. So what's the historical misuse

Chapter 4: Historical misuse

of these verses throughout history? Matthew 22:14, "Many are called few are chosen," has been hijacked again and again by various religious groups to justify doctrines and practices that the broader meaning of scripture does not support. Whether through extreme Calvinism, the institutional exclusivism, medieval Catholicism, the pride of Purit and separatists, the two-tiered salvation system of Jehovah's Witnesses, or the spiritual elitism of certain modern charismatic and Christian movements, of which I come from. This verse has been repeatedly pulled out of context and misused. As always, it is essential that we always return to the full council of scripture. Always reading things in context is another way of saying that. Allowing it to interpret itself rather than allowing any man-made system to distort its meanings and there have been many is already mentioned. extreme Calvinism.

And by the way, Calvinism is an umbrella under which many, if not most, evangelical movements stem from. So how they misused Matthew 22:14? They use Matthew 22:14 to teach that God does not desire the salvation of most people at all. Many called is viewed as an empty outward call. But God never intended to lead to salvation. Few are chosen is used to justify a limited atonement. In other words, Christ did not die for the world, but he died only for the elect, only for those who are chosen. I don't have to tell you viewer, listener, the problem with that belief. You should know just by looking at it that it goes directly against many scriptures. Roman Catholicism's

Chapter 5: Misinterpretations in sects

misuse, the church used few are chosen to claim that salvation was essentially limited to those within submission to the Catholic Church. Those outside the church, there is no salvation for those outside the church. Many are called equals heretics, schismatics, non-Christians, but only faithful Catholics were eventually chosen. Again, you can see the problem with that position. Puritan separatists, what are those? That's the Baptists and along th those type of of um denominations used Matthew 22:14 to teach that only their tiny faithful remnant church was the true elect. Other Christians were falsely called. Their small sect was the few chosen. This often led to extreme sectarianism and withdrawal from the larger body of Christ, which was the case for the Baptists early on in their history. Jehovah's Witness historically used this verse in conjunction with their doctrine of two classes of people.

The 144,000 anointed are the chosen. And they believe that the 144,000 represent the totality of those people who will be saved. The rest is this thing called the great crowd who were called, but they have

no heavenly help. The International Churches of Christ, my old church, misused verses like this as well. The ICO explicitly teaches that only their churches represent the true disciples of Jesus. Baptism must be by their method. Other churches are generally viewed as false Christianity and they teach that most of the religious world is lost. So again, a very elitist position, no different than that of those that we've mentioned before. The church of God, Glenn number two's old church misuses verse like this. Uh similarly they teach that they alone are the restored church that all denominational Christianity is apostate and that only those in their movement are the true remnant the true chosen.

The calling is not understood as a general offer to all humanity at once in this present age, but a selective calling for what they call a first fruits group with a future wider calling to come in the millennial and great white throne judgment period. Now, the weird thing about the church of God's position on this is that there is some truth to what I just read. some, but it's mixed in with a bunch of things that aren't true, and we have to figure that out. We have to weed that out.

Chapter 6: The universal desire

So, we can have a moment of real honesty just for a second here. There's not a single one of us here today or a single one of you watching on YouTube that doesn't believe or doesn't want to believe that at some level you are among the chosen. Everybody in this Zoom class and everybody who's watching this on YouTube at some point at some level you want to believe or you flat out do believe that for one reason or another you are among the chosen. So we have to answer some difficult questions going forward. What does it mean to be called and not chosen? When you read a verse like that, many are called but few are chosen. I don't know about you, but my first inclination in studying this out is, okay, well, what does it mean to be called and therefore chosen? So, we have to figure that out. If I'm not going to be chosen, why bother with calling me at all? I've had that question posed to me.

If I'm not going to be chosen, then why bother? Why bother calling me? Can I be a faithful believer all of my life and yet not be chosen? Serious question. And what about this verse? 1 Timothy 2 3 through4. For this is good and acceptable in the sight of God our savior who desires all men to be saved and to come to a knowledge of the truth. On one hand, he desires all men to be saved. On the other hand, he says, "Few are chosen." How do those things work together? Verses like second Peter 3, the Lord is not slack concerning his promise, as some count slackness, but is long-suffering toward us. Amen. Not willing that any should perish, but that all should come to repentance. So that verse like 1 Timothy 2 is very similar. He's not willing that anyone, any soul should perish. Now, think about the enormity of that statement.

Since the beginning, since Adam was first formed out of dust, how many billions of people have lived from then till now? We have what? 7 point something billion people on the planet right now. But that's just right now. How many billions have lived and died before us? And the spirit is saying that he's not willing that any one of them should perish, but that all should come to repentance and be saved. And yet only a few are chosen. How do those things unify? Can can we unify those things? Um, and I don't know why I put that verse twice. Sorry about that. Ezekiel 18. Do I have any pleasure at all that the wicked should die, says the Lord God, and not that he should turn from his ways and live? So again, even in the Old Testament, we see that he's got no pleasure at all that the wicked should die and not turn from his ways and live. So we see this over and over and over again.

Titus 2, for the grace of God that brings salvation and is appeared to all men. So the salvation that's there, the grace of God is provided is being appearing to all men. So we have to work out these challenges. And finally, what about Titus 2? Um, that says all men, Romans 11, for God has committed them to disobedience that he might have mercy on all. So again, we keep seeing this first John 2, he himself is the propitiation for sins and not for ours only, but also for the whole world. And then our favorite verse of all, John 3:16. For God so loved the world that he gave his only begotten son that whoever believes in him should not perish but have everlasting life. For God did not send his son into the world to condemn the world, but that the world through him might be saved. Okay, that's that's the most famous of all, right?

that gives us a a peak, if you will, into the heart of Yahw that all the verses prior to it support that he wants the world to be saved that whoever believes in him should not perish. And yet Matthew 22, few are chosen. So how can he have mercy on all, offer salvation to all men, and desire all men to be saved, and yet choose only some? you're starting to get an understanding of why I thought this would be an appropriate lesson for us to look at.

Chapter 7: The father's drawing

And finally, how do these questions and their possible answers fit in with verses like John six? No one can come to me unless the father who sent me draws him and I will raise him up at the last day. So with all the verses that we just read that really speak to the universality of God's love and his desire that all men should be saved, that all should come to repentance. We get to John 6 and he says,"Well, yeah, but that can't happen until the father draws an individual to his son." So, you're seeing we're seeing all of these things seemingly working together, seemingly contradicting each other, and not quite sure how to deal with all of it. So let me ask John 6, what are the implications of this verse? Have all of the people in the denominationalism been drawn? We're going to camp on that word draw because nothing happens unless the father draws him.

So when we look at the broader picture of Christianity today, we have to ask the question, have all those people been drawn? Are they churchgoers because they've been called? Remember I said at the beginning that we all want to believe at some level that we are called that we are chosen and therefore have been drawn. So if that's the case how do we get to the truth of the matter? How do we find out who is really drawn and who is really called and therefore chosen? If not, if these people have not been drawn, are they going to church in vain? And depending on who you ask, who are members of the aforementioned denominations, you're going to get some weird answers. There are many who would believe and who would teach that there are millions of people in the world today going to church in vain. Will these people not be part of the first resurrection?

All these millions of people who are in denominationalism in one church or the other going to church every week, will those people not be part of the first resurrection? Or will these people not make it at all? I'm on record as saying many times in my life that in any one given congregation, Christ claiming, Christ believing congregation, regardless of the flavor or I should say denomination, there's going to be two types of people in those groups. Some who have been drawn and some who haven't. some who will make it to the end and some who won't. That's a reality that I believe scripture teaches us, but we have to understand the mechanics. So, let's get into the text. Looking at our theme verse again,

Chapter 8: Parable breakdown

I'm not going to read it again, but I do want to say that when studying parables and difficult verses like this one, I find that it helps to remember that every story or parable in the Bible is about Israel. And that was a revelation for me many years ago. Coming to realize that the Bible from cover to cover is really all about Israel was a huge was a huge revelation and it might be to some of you watching. But the more you study it, the more you understand it, the more you realize that to be the case. All about Israel either in their unified form as 12 tribes or by their divided form of two houses. And secondly, when studying these stories and parables, it's essential to correctly identify the audience that is being spoken to, the cultural and historical context, and I think more importantly, the primary subjects within the narrative.

Misidentifying these elements can lead to mislication of the message and doctrines not supported by scripture. Because shocker, not everything in the Bible is about you or your church. And that's the problem that we have in too many churches today. Too many entire denominations today read the scripture as if it's about them or their church. And I'm guilty of that. In my past, I I am guilty of of of being a member of a group that was elitist in nature, still is. That they were the only ones saved, that they were the only true church. And so everything that we read and everything that we taught, we treated as if it was about us. And that's a danger. And we can't fall into that trap as we study this out. So here's that chapter again or that verse, that parable again with the players identified and um you know this is just my understanding. You know the the king the certain king obviously is Yah. The son is Yeshua.

The servants are the prophets who were called out to invite Israel to the wedding. Which wedding? Well, the marriage supper of the lamb ultimately. And they were not willing to come. Why? Because of faith. They didn't have it. They didn't understand faith. So again, he sent out other servants, more prophets, but they Israel killed them. They seized the prophets and killed them. But when Yahw heard about it, he sent out his armies and destroyed them. What was that? Well, I believe that's a reference to the to 70 AD or 70 BCE, however you want to look at that, when Jerusalem was burned down. And then he said to his servants, "The wedding is ready." Again, this is a reference to the last days. But those who were invited, Israel, weren't worthy. So, the call goes out to all peoples. And all peoples is what? Well, if you're not Israel, you're Gentile. There's no in between. So, all people is the world is the Gentiles.

So those servants, more prophets, evangelists and people like them go out and preach the gospel. So that the wedding hall was filled with guests. King comes in, makes an issue of the wedding garment. What's the wedding garment? Well, the wedding garment is to be clothed in righteousness. Well, what is righteousness? What is the Father's righteousness? That's faith. That's those who truly believe and obey by faith. He identifies someone who's there that doesn't fit those parameters. He's not wearing those clothes. Why is he there? Why is this person there at all? Because he just happened to walk in not knowing what was going on? No, he was there because he was a Christ professor at some level like so many people are today. But he was not one of those who faithfully obeyed and trusted in Yahw. Therefore was cast out into outer darkness.

And this is one of the three places in scripture where the phrase outer darkness appears. All of them in Matthew. And I make an argument in my New Jerusalem study of I don't know eight or nine months ago that outside the gates of the New Jerusalem is the outer darkness. Cuz remember the logistics of this. Where does the wedding feast of the lamb happen? It happens in the new Jerusalem. Where is the

new Jerusalem going to be when that happens? It's going to be on earth. So somebody who is there who doesn't belong is bound hand and foot and thrown out. Thrown out of what? Thrown out of the new Jerusalem. What's outside the new Jerusalem? The world that continues to go on for a millennium. And that world is a dark place as we all know because we're currently living in it. So this outer darkness isn't hell. If that were the case, then logistically hell would be right outside the gates of heaven.

And that just doesn't jive on many levels. So he's cast out into outer darkness and outside of the new Jerusalem. So looking

Chapter 9: Lessons on redemption

at all this, what do we learn? Well, the entire parable is a summation of the entire Bible story as it pertains to the history of redemption. And David, thank you for sitting there quietly and waiting. I am going to be using you here shortly. So this entire parable is about the salvation story of not just Israel but also the world. The who is we've already identified the father, the son, his covenant people and the world Gentiles. The first invited guests were Israel's leadership. the covenant people who rejected him. The servants, messengers, prophets, apostles, disciples sent to invite people. The second group of invited guests are those from the highways, the broader Israelite outcasts, those 10 tribes who were cast into the nations, and the rest of the world, the Gentiles, the man without the wedding garment, a false Christ professor among the gathered.

Regardless of who you are, whether you're Israel or a Gentile convert, if you do not have your wedding garments, even though you were invited, you are removed. Okay, that's what we saw in the parable. We saw many invited. Who were the many invited? Well, the rest of the world, right? because Israel rejected it. And that's you and me. That's those of us who are currently plugged into some church somewhere or believe on some level of who Yeshua is. We're invited, but the possibility remains that some of us may be removed because we're not wearing the proper wedding garments. And we have to understand what that means. All were invited, but not all who respond to the invitation will ultimately share in the feast. unless they meet the condition symbolized by the wedding garment.

The inclusion of both good and bad, that's the phrase that we saw in the parable in verse 10, did not mean that moral or covenantal requirements are relevant or irrelevant. On the contrary, the improper guest is cast out into outer darkness outside the gates of the new Jerusalem. So we have to figure out this called chosen few business. We

Chapter 10: Prophetic remnant pattern

have to understand what these words mean. David read this. Many are called but few are chosen is firmly supported by the prophetic pattern of the Tanakh. Yah called Israel as his elect nation. Yet throughout their history only a faithful remnant responded to his call in faith and obedience. This remnant doctrine is the prophetic backdrop to Yeshua's teaching in Matthew 22. Yes. So thank you. Israel is the elect. If you've ever watched my Jacob to Jesus lesson, we take the time to identify who the elect is. Calvinism would have you believe one thing. Churchianity would have you believe one thing. But biblically, the elect, the sheep, the called, the chosen, these these people have always been the people of Israel. his elect nation. However, throughout history, even though the entire nation was the elect, there was only a faithful remnant of them who ever responded with faith and obedience.

And we see that in scripture, Isaiah 1, your country is desolate, your cities are burned with fire. Strangers devour your land and your presence and it's desolate as overthrown by strangers. So the daughter of Zion is left as a booth in a vineyard, as a hut in a garden of cucumbers, as a besieged city. Unless the Lord of hosts had left to us a very small remnant, we would have become like Sodom. We would have been made like Gomorrah. Again, Isaiah 10. It shall come to pass in that day that the remnant of Israel, not all of Israel, but that very small remnant of Israel, and such as have escaped of the house of Jacob, will never again depend on him who defeated him, but will depend on the Lord, the Holy One of Israel. In truth, the remnant will return. the remnant of Jacob to the mighty God. For though your people, oh Israel, be as the sand of the sea, a remnant of them will return.

So in these two little verses here, prophet Isaiah is driving home the point that though Israel be vast in the last days, uh like the sand of the sea, and by the way, let me just clarify something here. The ethnic group of Israel is a very tiny percentage of the human population. Those who are Jew by blood, very small. I think it's like 6 something of the global population. So when it says, "Your people be like the sand of the sea," he's not referencing ethnic Israel. He's referencing all of those people who have come to be a part of Israel, the Gentiles who have claimed faith in Yeshua and therefore joining Israel, whether they realize it or not. That's those who number the sand of the sea. Yet a remnant of them will return. Ezekiel 5. And you, son of man, take a sharp sword, take it as a barber's razor, and pass it over your head and your beard. Then take scales to weigh and divide the hair.

You shall burn with fire onethird in the midst of the city, when the days of the siege are finished. And you shall take onethird and strike around it with a sword, and onethird you shall scatter in the wind. I will draw out a sword after them. You shall also take a small number of them of what? What's the them? The hair from his head, and bind them in the edge of your garment. Then take some of them again and throw them into the midst of the fire and burn them in the fire. This is a crazy section of scripture. But if you know your Bible, then you know that what is Ezekiel is saying is no different than what Isaiah just said. He's using the analogy of the hair on one's head that onethird will burn, onethird will be stricken, and onethird will be scattered in the wind. But that little piece of hair between your fingers that you have tucked into the edge of your garment, that's the remnant. That's the chosen.

And again, we see this terminology, a very small remnant and a few hairs. So, we're seeing that the parable that Yeshua read or taught in Matthew 22, he didn't just come up with this. He wasn't just using a cool analogy. No, he's teaching what's already written. in the Tanakh. Zechariah 13. Awake, O sword, against my shepherd,

Chapter 11: Refined through fire

against the man who is my companion, says the Lord of hosts. Strike the shepherd, and the sheep will be scattered. Then I will turn my head, my hand against the little ones. And it shall come to pass in all the land, says the Lord, that twothirds in it shall be cut off and die, but onethird shall be left in it. And I will bring the onethird through the fire, which will refine them as silver is refined, and test them as gold is tested. They will call on my name, and I will answer them, and I will say, "This is my people, and each one will say, "The Lord is my God." Okay. So, Zechariah has a more positive message than Ezekiel did. He's bringing up the thirds just like Ezekiel did. But in his vision, in his teaching, one of the two of the three will be kept, will be refined. But how will it be refined? fire. Fire is going to refine that onethird. Fire is going to refine that small bunch of hairs.

And that's exactly what Paul teaches in 1 Corinthians 3. We are God's fellow workers and you are God's field. You are God's building. according to the grace of God which was given to me as a wise master builder I have laid the foundation and another builds on it. But lest each one take heed how he builds. For no other foundation can anyone lay than that which is laid, which is Christ Jesus. Now, if anyone builds on this foundation with gold, silver, precious stones, wood, hay, each one's work will become clear. For the day will declare it because it will be revealed by fire, and the fire will test each one's work of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss, but he himself will be saved yet as through fire.

I find it interesting in Paul's teaching here that he not only supports what Zechariah originally taught, but he's starting to give us a little peak into what it means to be chosen based on the way you build. Well, let me back up. based first and foremost on your foundation, on the true Messiah. And we're going to get into a little bit more of that later on. But the true Messiah, who he really is, is your foundation. Then how you build and what you build as a result is sustaining your chosen condition. Yet, it all has to go through fire. And I think we taught a lesson on that as well in my hell lesson. I think I I covered this. So, you might want to go back and watch that. All righty. To be drawn by the father. What does it mean to be drawn by the father? Because remember that was one of the verses that we looked at

Chapter 12: Spiritual resistance

early on that we had to try to figure out what was going on. So, let's let's look at it kind of in context here in John 6. The Jews then complained about him because he said, "I am the bread which came down from heaven." And they said, "Is this not Jesus, the son of Joseph, whose father and mother we know? How is it then that he says, I have come down from heaven?" Jesus therefore answered and said to them, "Do not murmur among yourselves. No one can come to me unless the father who sent me draws him and I will raise him up at the last day. Okay. Now, I don't know about you, but when I read that, the first thing I think of or the first thing that pops into my brain is why did Yeshua say that? Why was his answer what it was? Right? Why do you suppose Yeshua answered the way he did? They're talk. They're asking questions about him coming down from heaven.

He responds with, "No one can come to me unless the father who sent me draws him." So, David told you I was coming back to you. Read that verse again. And let's see if we can figure this out. Why did Yeshua answer the way he did? And again, as always, I don't know is a good answer. I don't expect you to have all the answers to my questions, but do you have any thoughts on this? Do you want me to read it again first? Did you say or just Sure. Go right ahead. The Jews then complained about him because he said, "I am the bread which came down from heaven." And they said, "Is not this Jesus the son of Joseph? Joseph whose father and mother we know? How is it then that he says, I have come down from heaven?" Jesus therefore answered and said to them, "Do not murmur among yourselves. No one can come to me unless the Father who sent me draws him. I will raise him up at the last day.

Kind of what I'm seeing here is that the conversation here is is happening kind of at at two different levels and two different spheres and two different uh universes almost, right? That that the Jews that are there, they're looking at it in the physical world and and and and Jesus is in a different level here, a different plane, right? They're just he says, "I came from heaven." And they're like, "What are you talking about? I just saw you this morning with your mother and your father. What? What?" Right. I

mean, I just saw you down the street. You're my neighbor. Um, obviously it can't what you're saying cannot be true. I think what that reminds me also is is what happened to those that were walking on the road to Emmas, right?

is that there's this element of revelation of opening of the eyes to seeing beyond either our current beliefs or what we currently see, what we currently read, what our current understanding is to the bigger picture. uh just like Elisha and Elijah when he'd opened his eyes and he saw you know all these angels that were surrounding him right just like on the road to Emmas where he opened their eyes and he said and he started showing them in the Torah and the prophets how everything was about him so that's there I think you're absolutely right I think everything that you just said is absolutely true when I look at this I go okay this the crowd is not really asking a question, right? The Bible says Jesus answered, but they're not really asking a question. They're they're murmuring. They're complaining or grumbling about Yeshua's claim that he came from heaven, right? And Yeshua responds to this or he he understands it.

He he knows what's going on. And instead of directly debating or explaining how he came from heaven, because really that's the issue, right? They're they're they're complaining and grumbling about his statement that he came from heaven. So instead of him answering by directly debating that issue which would have kept the conversation as you said David on their human level of argument their human level of understanding. Yeshua shifts the conversation by exposing the root issue. And the root issue was not their misunderstanding but their spiritual resistance. They were not neutral seekers who were confused about facts. They were resistant to the deeper truth of who Yeshua was and what Yeshua was saying. They were resistant. And I put that word in red for a reason. Because you and I have seen this type of resistance to what appears to you to be really simple truth, right?

We can tell somebody something from the scriptures, whether it be about food laws or the Sabbath or who Yeshua is or the festivals and they are just resistant even though in to you it's like how this is not hard. So what was the deeper truth here? Yeshua teaches that coming to him is not based on human reasoning alone, but on the father's drawing work in the heart. Coming to him isn't just a good idea. Coming to him isn't just smart. Coming to him isn't just reasonable according to your understanding. coming to him is dependent on something the father does in the human heart. And it was because of their resistance that Yeshua answered by saying no one can come to him without being drawn by the father because they were not drawn. These people were not drawn to Yeshua. Why? Because in their hearts they were resistant. They were resistant to things that they didn't understand. Was Yeshua from the father? Yes.

Did he come down from heaven? Yes. These were things they didn't understand. And therefore, they resisted. And how many of us, even those of us who are faithful, resist spiritual depth just because we don't understand it. So pride in religious and cultural assumptions. Many of them thought, well, we know Messiah will do X and come from Y and this Yeshua doesn't fit that. And that's the mistake that so many people in the Christian world make. We know that Jesus will is this and Jesus is that, but the things you're telling me and the things that you're teaching me doesn't fit my paradigm. Doesn't fit my worldview. They assume their understanding of the scriptures and of Yeshua's identity was correct. They made that assumption in this passage in John 6. I'm I'm drawing this out to help us have a better understanding of why Yeshua answered the way he did.

When Yeshua's claim violated their assumptions, that's when they grumbled instead of seeking out the truth. So, what would have been a better response on their part when they heard something that didn't fit their paradigm? Well, grumbling is never good. Complaining is never good. But seeking to understand, seeking to know the truth behind those statements, seeking to understand the deeper meaning, that would have been a position of humility. And that's not what we see. Therefore, they're not drawn by the father to Yeshua. And it just so happens, brothers and sisters, that these are the very same questions that 2,000 years later, we're still trying to understand even at this very moment. That's why we're here. We're here because we're trying to figure out verses like John 6 where the father has to draw a person for them even to understand Yeshua. It was happening then and it's happening today. And guess what?

We haven't answered the question yet. What does it mean that the father draws them? And more importantly, how can you know that you have been drawn and thereby being among the chosen?

Chapter 13: The calling process

Well, interestingly enough, it starts by continuing to read. Remember, everything must be read and understood in context. What does the next verse say? Therefore, what is the therefore? Therefore, to explain everything that he just said. Everyone who has heard and learned from the father comes to me. So, there it is. There is the preerequisite for anyone to be drawn to Yeshua. How has Christianity done it? Christianity has done it as my dad used to say bass backwards. They started by pursuing Yeshua and ignoring the Old Testament basing their entire belief system, their entire denominationalism on Jesus, on King Jesus without ever understanding the Father. That's how I did it. But it wasn't until I turned my gaze, my attention back to the Tanakh and allowed myself to be taught by the father what truth really was.

that I was able to even see who Yeshua truly was because up until that point he was my Greek Jesus who came to free us from the law. But once I was taught, once I had heard and learned from the father, then I saw who Yeshua really was. So being drawn by the father is the same as being taught by uh eternally internally hearing and learning from him. So how can I know for sure? Well, let's break this down. And this is kind of where we get into deep waters. So, I really want to encourage you to stick with me here and do your best to follow me and I hope I don't lose any of you on the way. It starts with the call. We see the call. The first time we see the call in scripture all the way back in Genesis when the father told Abraham, "Go from your country to the land I will show you." What was he asking Abraham to do? He was a he was asking Abraham to give up everything that he knew, everything that was familiar.

family, friends, country, city, leave it and go to the land that I will show you. We know that Abraham responds, but it was Yah initiating the call to forsake everything and go. And we know the story that Abraham, his heart was to trust and obey. So this was the first, if you will, drawing a man away from the world and to the father. An internal response to Yahw's command. And we see that Yeshua did the very same thing to all of us. Whoever of you, Luke

Chapter 14: Personal testimonies

14, does not forsake all that he has cannot be my disciple. So he in turn was teaching all of us that what was true of Abraham is true for us. that we have to forsake everything, give up everything in order to

be his disciple. As followers of Yeshua, we also respond to that call. And hopefully you have responded to that call. And I want you to take a moment to recall what it was like for you at that moment. And maybe David, you could share. I'll I'll share a little bit myself. What that moment was like should be a moment that's burned into your memory, burned into your heart. As human beings, we hold many memories sacred. The day we got married, the birth of our first child. Spiritually, we should also have those sacred memories where we recall the day that we set our minds and our hearts on following Yeshua.

For me, it was in the bedroom of an apartment complex close to campus where someone first asked me if I was willing to give up everything I had, everything I was, everything I believed and to follow Yeshua. It was a direct question. And I remember the weight of that moment and I remember my response that I was ready to do it. It was 1988. David, your experience with your background was altogether different, but I'd like for you to share briefly your recollection of that time. Yeah. No, in indeed um those of you who may or may not know, I come from a Jewish background, born into a Jewish family, lived in Israel for many years. my family, rest of my my extended family still lives in Israel. Um, but so I can definitely uh uh associate or relate to many of the things here that I talked about from a Jewish perspective, right?

And uh but but I didn't even have in in most cases even though I grew up in a Jewish household and grew up in Israel uh still um was practicing Judaism just going through the motions more as a traditional thing. Uh but for me it was definitely a journey. Uh, and you know, God introduced me to my beautiful wife here, Christine, who eventually became a believer and a follower of Yeshua in its in our previous understanding of it. uh until we were called out of it and and started God opened our eyes and revealed to us kind of what I shared earlier kind of a road to a mess situation uh where we started then you know seeing things beyond what we'd been taught uh but but going back to my uh calling moment uh it was definitely a journey it was a journey of of first recognizing that there is even that there is even is a god and

then uh then gaining a better understanding that uh you know Jesus is the fulfillment of uh the scriptures that I grew up on learning in the in the Hebrew Bible. Um and so it was definitely an ongoing journey. There were uh points in my journey where I even had a um you know a a almost brushing with death, almost entering into a um an accident that really kind of shook me up and I uh you know it it came it kind of I felt that calling to said okay I I better make a decision. I can't be just continuing in the path that I'm going right now. Uh it was that mere brushing with with death that kind of pointed me or caused me to make that final decision to uh eventually uh commit myself to the Lord to following him to getting baptized and then as I said it's a continued on journey uh where we continue to learn more about him to

the point that we are today where we have a a different and and hopefully a better or broader understanding of of who Jesus is and learning from the father going back to the basics. Amen. And I was there on that faithful day watching David who for all intents and purposes was atheistic in his perspective initially. Um so coming as he said to the knowledge and accepting the fact that there was a god was a huge hurdle for him and I I recall the days that he was studying these things out and but that's one thing it's a completely different thing for a man like David Jewish to not only accept that there was a God but to accept Yeshua as the son of God, as the m me m me m me m me m me m me m

me m me m me m me m messiah the messiah was a whole different ball wax and that is a big deal and um and so I'm sure it's burned into your

heart but I'm I wanted to share our stories um because hopefully you can share a similar story and again why are we doing this? Well, we're talking about what it means to be drawn by the father. And if you look at your own past and you go, I I don't really have a moment like that. Well, then I want you to be instructed. I I want you to hear this stuff so that you can seek that moment if you haven't yet had it. But it starts with the call. Well, what happens next? The stirring. We see the stirring of the heart several places in scripture. Ezra, everyone whose spirit God has stirred, got ready to go up and rebuild the house of the Lord. So what do we see here? We see that Yahw is stirring hearts and as a result of the stirring heart is a voluntary response. The heart is moved and we have the choice, the option to voluntarily respond to that stirring or not to. And there are millions of people who choose not to.

The heart is always stirred. That's where the father works the most. But it's a voluntary response. We see it in Acts 16. The Lord opened her heart, Lydia, to pay attention to what was said by Paul. So here an act of the father working on the heart of an individual to be receptive to a teaching that may or may not have jived with her current understanding which led to what? Belief. Belief in who? belief in Yeshua and who he really was. See it in John 16 when he the spirit comes will convict the world concerning sin and righteousness and judgment. So here the work of the spirit on the human heart to convict a person. And hopefully you know what that feels like. Hopefully, you know what it feels like to be convicted in your heart because it's been stirred and your conscience is challenged with a change. David just shared that very thing a moment ago as a result of his accident.

And what it's doing is it's preparing the heart for faith. The stirring, the moving of the father in your heart is preparation to open your heart to be faithful and to believe in a God that you cannot see. And then what comes next? Well, once you've been stirred, once you've been convicted, once your heart is opened for faith and believing, that's when your heart is circumcised. Deuteronomy 30 is a promise that Yovah will circumcise your heart. Why? What's the purpose of the circumcision? So that you will love him with all of your heart and with all of your soul. So the circumcision of the heart does something that makes us want to love the father. It's a heart change where you want to love God. This is all part of his drawing grace. He's doing something in your heart. Sometimes you can't quite articulate what's going on in your heart. All you know is what you feel and you have this desire now to want to love him.

And I can say personally even after even after being a believer for 30 years when I came to a knowledge of the ways of the Lord, I believe at that moment my heart was truly circumcised. And now all I wanted to do was know him better and search him out and seek him out. And that's what happened for me and that's what happened for many of you. I'm sure that's what will happen. Viewer, if you're watching this and this has not yet happened to you, it's something that you can look forward to. Psalm 51, David cried out, creating me a clean heart, oh God, restore to me the joy of your salvation and uphold me with a willing spirit. So here David understands in this prayer that even the the will to love and obey comes from him. Uphold me with a willing spirit. In other words, father not only restore the joy of my salvation. reme. Help me to remember the joy of what it means to be with you.

But I also need you to give me a willing spirit. What's a willing spirit, David? It's it's um it's that that doesn't resist. Yeah, that's a great way of saying it. You're not resisting him in any way. You're you're you're being led by him, by his spirit wherever he takes you. And that's part of giving up everything

and forsaking the world to follow Christ. You are sacrificing that. And then what happens? Well, like I said, you seek to understand. And that's what happened to me and so many of you. Once you get this far, all you want to do is seek and understand. David again says, "You have said, seek my face." And in response, my heart says to you, "Your face, Lord, I will seek." So it starts again with an invitation. He has said, "Seek my face. Seek me." And it's your reaction. The heart responds with yes I will seek. Again the opposite is also true.

You can resist this invitation and rest on what you think you understand about what is true and what is not true. Or you can seek him and let him show you what is actually truth and not truth. Blessed is the one you choose and bring near to dwell in your courts. Again, we see Yahw choosing and bringing near. This is the drawing that we see in scripture. Psalm 119. open my eyes that I may behold wondrous things in your law. So even spiritual understanding is God's grace at work in your heart. It's a part of the drawing. David David the the great king cried out for his eyes to be opened. And I again I hate to keep referring back to my own personal experiences. David, you can jump in here anytime you want and share yours. But there were things that I had read in my Bible for years, even things in the Tanakh, the Old Testament, that I didn't quite understand.

But once my heart had been stirred, once I sought to understand, then oh my goodness, how my eyes were opened to so many wonderful things about his ways that I had just never seen before. And I think you could, many of you could also share the same thing. Psalm 65, blessed is the one you choose and bring

Chapter 15: Choosing and near

near. It's a verse we just read. I wanted to talk a little bit more about it to dwell on your courts. Why David says, "Blessed is the man, woman whom you choose and bring near." But I have to ask the question in my research here. Why does this happen at all? What is the catalyst? What's the logistics? Why does he choose who whom he chooses to bring near? Well, the person responded to the call whether by curiosity or by faith or you called him. Both are equally as good whether you responded to his call or you called out to him. We see in Acts two where you should where where the Bible says that whoever calls on the name of the Lord will be saved. So maybe you called him in a moment of desperation, in a moment of deep failure, in a moment of incredible confusion. You reached out to him. Either way, the call was there and you responded. Your heart was stirred. You forsook everything to follow him.

Peter says as much in Mark 10. We've left everything to follow you. This is a biblical pattern that I want you to understand. This isn't so much about conversion because there's going to be things that are left out of this little slide. things like confessing the name, things like baptism into the name. This is more about the person who has been in some circle of faith at some length of his or her life who have come to a knowledge of the truth and forsaking everything and following him is an absolute requirement. The father granted repentance. Many people don't realize this. that a person can't repent unless the father allows it. We read this verse already. John 16. When the spirit comes, he will convict the world. What is the conviction for? Well, hopefully granting you repentance. Once you're convicted, you repent and that leads you to a knowledge of the truth. The father reveals the son.

Another thing that many people don't realize, for the first time, you saw him for who he really is. Matthew 11, no one knows the son except the father. Nor does anyone know the father except the son

and the one to whom the son wills to reveal him. So there is a revelation going in both directions. The father reveals the son and the son reveals the father. And for the first time, you're coming to an understanding of not only that relationship between the father and the son, but who they really are. The father isn't this Old Testament demiurge who is mean and nasty and wants to keep you under the bondage of the law. And the son isn't this champion who has been sent to free you from that demi urge. No. No. You're seeing them for who they really are. And that causes your heart to seek. You saw the wondrous things in his Torah. Jeremiah 24, this was foretold. I will give them a heart to know me that I am the Lord.

It was prophesied. That there would come a time in the heart of the seeker to understand the wonderful things in his Torah. Torah is just another word or is the word for instruction. Yes, the Torah is the first five books of the Tanakh, but Torah is also instruction. And for the first time, your heart has been caused to seek that out and to know him through that instruction. I hope you're tracking me, guys. I know this is deep stuff, but I want you to understand as a result of this, you obeyed. Because of all the above, because of everything that's happened before that, you made a decision that you will obey. Why? To earn brownie points? No. Why? To be saved? No. Why? Because you love him. Because you love him. Yes. because of everything that happened, everything that led you to that point before created this love in you. And isn't that what what Yeshua said in John? If you love me, keep my commands.

Why does he choose a person to to come near? Because at some point, they're they're they're in this cycle somewhere. They've responded to the call. And that's why he wants to bring you near. And of course, what's next? Well, we're grafted in. We know this, right? As a result of coming to faith in Yeshua, we're grafted in the commonwealth of Israel. We see that in Ephesians 2. Once you were far off, once you were not in covenant. Once you were in darkness, but now you've been brought near. There's that word near. You have been brought near by the blood of Christ. So all of this was and is him drawing you near. But as I've already said, the

Chapter 16: Free will and resistance

opposite is also very true. The father is not going to violate your free will. To answer some of the questions in the first slides about how all this stuff justifies or unifies, I should say together. How can he say, "I want all to be saved." His desire is for the world to come to a knowledge of him. Well, there's one thing standing in the way of all of that, and that's your free will. That's your freedom to choose of whether or not you will be drawn near or not. 1 Corinthians 2, these things God has revealed to us through the spirit. The natural person does not accept the things of the spirit of God. They're folly to him and he is not able to understand them. So in as much as all these amazing things happen to the person that's being drawn near, we have the right to reject it all and to not seek him out, to not seek to understand the things that don't make sense to us.

Like the parable in John 6, like not the parable, the story in John 6 where these people just wanted to argue and complain about what they were hearing. No. They were not able to understand it. And we see it throughout the book of John, John 8. Why don't you understand my speech? This is Yeshua talking. Do you not understand the things coming out of my mouth? Why? Because you're not able to listen to my word. You are resistant. And therefore, you're not able to listen, let alone understand. again in John 8, he who is of God hears the words of God. Now, let's stop there for a moment because

on the chance that there is someone watching this who is wrestling in their hearts with whether or not they should obey the entirety of scripture. It's important that you understand that phrase. He who is of God hears his words. Where are his words from Genesis 1 to the last chapter of Revelation, the last amen?

If you read something in those words and you disagree, what is that telling you, David? based on that first phrase. They are not of God. They are not of God. Right? That's how we need to understand these things. He who is of God, he hears those words. Therefore, you don't hear because you are not of God. Now, that's a slap in the face to the Pharisees, but it's also a slap in the face of all those people in the believing world who turn a deaf ear to the first twothirds of the Bible. John 14, the spirit of truth whom the world cannot save uh receive. Sorry. Thank you, wife. the spirit of truth whom the world cannot receive because it neither sees him nor knows him but you know him for he dwells within you. So here we are at the conclusion. In conclusion, this parable

Chapter 17: Conclusion

and its final declaration is a call to action for those who claim to believe. It proclaims the gospel invitation. The king has prepared a wedding feast for his son and invites us to examine our response. Are we among the many who hear but make light of it among those who accept initially but then neglect the garment of new life? Or by Yahw's grace? Will we be numbered among the few who are chosen to sit forever at the king's table? The passage leaves us with both a celebration and a caution. Blessed are all who are called to the marriage supper of the lamb. But blessed are those who wash their robes that they may have the right to the tree of life and may enter the city by the gate. The invitation has gone out to the highways. The king in his mercy has opened the doors. The rest depends on us, depends on how we value the invite.

And if we come attired for the occasion, clothed in the grace and righteousness freely provided by Christ. And there is one verse that I think sums it up. Revelation 17. These will make war with the Lamb, and the Lamb will overcome them. For he is the Lord of Lords and the King of Kings, and those who are with him are called, chosen, faithful. That final word can sometimes ring shallow in the ears of those of us who come from Christianity, churchianity, because it's a word that's so often used but so little understood. What it means to be truly faithful is to be properly attired for the occasion. And what does it mean to be truly faithful? You have heard, you have opened your heart to, and you have obeyed what the scripture is teaching you without resistance. So that's what I mean or that's what I believe I should say, what the scripture is telling us about the few who are chosen. the few who take the narrow path.

Who is that? Only he gets to decide. We're going to do our best to follow him and love him and obey him and to hold true to the things that he says. But he knows in the end, and it's not going to be the ranking members of some denominational church. It's not going to be the Jehovah's Witness or the Church of God or the ICO or Calvinism. No, it's going to be his eklesia, the people who are called, chosen, and faithful. And there is my lesson. So, thanks for sitting through that. And I hope I didn't confuse anybody. I hope that it was clear. Thank you. Thank you for sharing your story and uh being a part being a part of my my uh sounding board. But let's open it up to all of you and get your thoughts, your questions, your

Chapter 18: Q&A and closing

additions, your rebukes. If you think I'm wrong, I'm open to all of that as you always know. Uh Luke, you wanted to share Make sure you're un unmuted. Yeah, I just unmuted. Um yeah, Shabbat shalom family. Um Ed, this was an absolute incredible teaching. Um, you know, when my experience when I came to the foot of the cross, I was meditating a lot on truth and just seeking all forms of truth. I had read I had read the vadas. I had read the Quran. I and I was I was elbows deep into the Bible. And if I could just read uh Ephesians 2 through5. And you has he quickened who were dead in transgressions and sins. Stop right there. He you has he quickened.

He called me wherein the times past you walked according to the course of this world, according to the prince of the power of the air, the ruach that now works in the children of disobedience, among whom also we had all our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath. even as others. But Elohim, God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, he has quickened us together with Messiah. By grace ye are saved. And I was reading through the Bible for the first time. And when I got when I read that, it was like I had been hit by a tidal wave. I don't know if anybody here has ever been hit by a big wave and you go under and you don't know which end is up or down, but that's how those verses hit me.

And I was in my prayer closet, my meditation room for like 5 hours just crying, just I wept for like 5 hours straight. That was the moment I came to the foot of the cross that I knew all my pursuits in this world were for not. They were fruitless. And when I jumped into the pool of salvation, man, I jumped into the shallow end as I call it of uh Calvinism and man, I hit the bottom real fast. I was like, "What about the Sabbath? What about the feasts? I uh I started questioning everything. I was following guys like John MacArthur, RC Sprouls, Vodie Bacham, all the Calvinists because they had so many teachings online and that's what first came into my feed. But I was like, what about the Sabbath? What about this? What about that? And then I came across a video of John MacArthur saying that the blood of Christ was not important, but that he resurrected was important. And that just stunned me. Life is in blood, Bible says.

And I You know, this teaching, Ed, was so in-depth and it covered so much ground, but I followed you all the way through it and you nailed it. You absolutely nailed it. Amen. Well, thank you, brother. I appreciate you for being here. Amen. Thank you. Well, thank you. Thank you. Uh Luke Landis, our other Luke wants to share. Jump in there, bro. Um first of all, Luke, that was awesome. Um and what a what a special time we have right now, right at this very moment. Uh praise y'all for all this. Um you know, how much of this resonated with me? It's like it's really crazy. I grew up in in a Pentecostal church. Um, and it wasn't it was actually 2020 and I may have shared this before, but um, I started asking questions. I followed QAnon. I was a big Trumper and I was all into conspiracy theories, you know, and it was it was interesting how my path just kind of kind of went. It's it's very it's so much like this.

Uh, I remember saying a prayer, praying a prayer. This was probably four years ago. And I I I asked for the truth. I asked for the truth. Didn't care the consequences. Uh whatever that was. And amazingly, I also opened my Bible. What? That's crazy, right? And um you know, I've always been one to ask questions. I've always been one to like not necessarily just trust everything that's being said to me. I got to find out things for myself. And the best way to do that is to open your Bible. Don't listen to other

people. Open your Bible. And it's amazing what happens. And for me, it was I'm sure a lot of people can relate. Hallelujah. you start diving into getting and more in depth in your studies. Yes, the the church that I grew up in absolutely pushed the New Testament. There was no there wasn't much we're new testament believers, you know, that type of thing.

And I'm just like, well, then what's the point of this being here? You know, the Old Testament. I mean, come on. And, you know, I started seeking the truth hardcore. I mean, I couldn't get enough information. I was I was all over the place. And I was just thirsty that hunger and it was I couldn't get enough. I mean, I'm pretty sure I annoyed my wife a little bit because of how much hunger. And so that's why this whole thing resonated with me. It's like and and to think for a minute, the humbling part is, you know, here I am. I I know that I'm answering his call. I know that. I mean, the Bible's very clear. I mean your teaching Ed was very clear.

I know that I'm on the right path and uh that's very humbling, very humbling to to to be thought of in that type of because I also know my heart and I know my heart is wicked and I know that my flesh is sinful and not to be trusted and to think that he loves me enough very humbly. So, I'm I'm very grateful. And to find this group, to find this group, I mean, I literally found you on YouTube doing a search. It was random. And here I am. I've been here now for what, seven months, I think. And just Hallelujah. Hallelujah. We're not alone, folks. There are other people. We're all here. Think of all of us here together. You're not alone. You may feel alone at home. You may feel alone in your community, but you're not alone. There are other people. There are others. There are others. It may not be big, but there are others. And here we are. Praise him. He brought us all together. That's all I want to say. Amen.

Well, thank you, brother. Luke number one. We'll call you Luke number one and the other Luke and Luke number two. Uh Laura, go ahead and raise. You have your hand raised. Yes. Hi. I mean, I'm totally on the same page as the Luke's. I just blown away by your teaching. Ed is awesome. I I feel like I have a little bit better understanding. I'll listen to the teaching probably two or three more times just to try to get it. Um but I had a question. I have a 28-year-old son. Hi. Um can you all hear me? Yes, there if you're not if you're not talking, go ahead and mute yourself, but go ahead, Laura. We can hear you. Oh, okay. I just had a question. I mean, if if if it's not the right time or place to answer it, just let me know. But I have a 28-year-old son who always is I mean, he goes to BSF. He's trying to be a godly young man, and he always says, "Mom, I I I don't know when God's talking to me. I don't know.

Uh I don't know." you know, and he just has almost this irritation with God. Do you have any um anything that you you could advise me on telling him to encourage him? Yeah, I do. Um, let me start by saying it's folly for any one of us to um search for God speaking to me in one way or the other. Uh, I I think I think that's that's a huge trap that Satan sets in the hearts of um many people. Okay. And because how does he use it? Well, God's not going to speak to you the way he spoke to Elijah or Moses. And therefore, Satan comes along and says, "See, told you he's not there. He's not listening." And these are the things he's whispering in the ears of people who depend on some type of supernatural interaction with the father. The truth of the matter is this. He has spoken to your son. He has spoken to you. He has spoken to me. Where? How? The word. In in the word. Yes. Okay.

He is he has spoken and he is speaking always in the word. So instead of pursuing some ethereal uh feeling about him and about his speaking directly to you. No, no, no. Get that out of your brain and just set your mind and your heart on what the word says because there he is speaking to you. I taught a

lesson some months ago um called what did I call it? Um help me if you remember. I think it was entitled having a relationship with Jesus is not biblical or or not um something like that. Look in my list. It's something along those lines. But what I was doing in that relation in that video was teaching people to stop searching for a feeling. Stop searching for an emotional romantic bond with the creator. that that mentality comes from the church, the Christian church, when in reality, what we're called to do is to walk with him. How do we walk with him? We walk with him by obeying what the scriptures actually say.

So, that's my thoughts on that, Laura. Is that Did that help? Oh, that was that was perfect. Thank you so much. Thank you. All right. Amen. Uh, brother Samuel has a word of wisdom to share. Shabbat shalom. Um, shalom. Thank you for the lesson, um, brother Ed. And I mean to to the the counsel that you provided our sister. Um, for too long too many people are saying, "I'm waiting for the voice to direct me." And a lot of times when when people hear a voice, it's telling them to look inside a hat and the fine golden tablets and establish a new tribe somewhere out in the western United States or is giving them some other revelation other than what we've been given in the scriptures. So 100% on that. Yeah. The the only thing that I that I wish to share with with the assembly and I by no means um call myself the elect.

Nor do I rest on my laurels with the assurance that I'm going to make it into the millennial kingdom or into the eternal kingdom that's established. Because my fear is that once I do that, I've completely lost my way. In instead, I look at myself as being Torah pursuant because my understanding of Torah is something that progresses as I continue to read, as I continue to sit in this assembly, as I continue to actually walk out the instructions that were given, gain greater understanding through those means. And the one thing I'll leave you with is that in the scriptures it is stated abundantly clear that the wheat and the tears exist together. We don't know who is whom and I may indeed be a tear. I hope not. I don't know. But I do know that the word says that those who endure to the end shall be saved. Endure to the end.

That means there are times that are coming where following Torah and following under the headship of our master Yeshua Hamashiach is not going to be convenient. And we're going to have to choose our livelihoods and even the very breath that we breathe over following Messiah and trusting in the Father. So, I think it's important for all of us to brace ourselves and understand that the times aren't going to always be good and in some parts of the world already it's not good and it's not going well. Um, but that's all that I wanted to share, brother Ed. And I thank you for allowing me to do so. Amen. Thank you for very much. Okay, guys. We are obviously running really long here. That's okay. Every now and then it's okay to do that. Let's have Cordon uh share and and um and give us a last thought here and then u we'll we'll end our meeting. Go ahead, Cordon. Oh, is he no longer with us? Yeah, sorry. Sorry. Can you hear me?

Okay, there he is. Yes, we can. Sorry about that. Awesome. Awesome. Well, first and foremost, Ed, I just really want to thank you for the lesson. I feel like it was very much on point. Um, I think to be honest with you, I almost feel it's kind of sad for a lot of um, basically uh, people out there who are called like I like whenever I look at like people in like different sort of Alfred addresses kind of like the Amish or the Menanites and other things like that, it just kind of just blows my mind away that, you know, like, you know, we're we're called to follow the Torah and we're called to have belief and hope in Yeshua.

But, you know, sometimes I just look at them and I'm just like thinking to myself like, well, wow. I mean, they dress the part, they look the part.

you know, I go into the supermarkets, I see Menanite men and women and such, and you know, I'm just like like I know I'm not dressing in that same sort of way, but it's just kind of one of those situations like, you know, like they don't follow the Torah, but you know, it's just I think it's one of those situations where, you know, we like God wants all of us to be saved. He wants all of us to be with him in the new Jerusalem. And I also basically liked your approach when it came to like other people's version of, you know, the weeping and nashing of teeth is being outside of New Jerusalem. I thought that was very good because often time people always associate like, oh, they're going to be thrown into hell. And I always find that very interesting that when you put it that way, it makes more sense. But I just want to say that you did a really great job. Shabbash shalom to everyone.

And u I just kind of find it as a shock whenever I look at from a cultural perspective of people in different sort of ways as far as that goes. It's just kind of like like are they going to make it? Are they not going to make it? That type of thing. So thank you. Amen. Amen. Well guys, listen. It's as always it's been wonderful to be with you. Uh I'm not entirely sure what's up next. Um I have a running list of things that I want to teach and it's always changing. So, be looking for an announcement probably sometime tomorrow or Monday. But enjoy your Shabbat. Don't forget tomorrow is Shabuot. That's right. And so, I hope that you have a great time uh celebrating that. And um if if you're on the same calendar that I'm on, again, I understand that some of you may not be, but um have a fantastic weekend and you guys just have a great day. Love you all. Thank you. Shalom. Goodbye. Shalom. Shabbat shalom. Shalom. Shalom.

Shabbat shalom. Shalom. Shabbat shalom, brother. Shabbat shalom. Shabbat shalom everyone. And