

The Last Days: 3. The Last of Sin

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[0:00] The last days we're talking about the end times according to the word of God. And the subject matter that I'm going to bring to you today, what I've put together for you today, is the last of sin and death.

The last of sin and death. And what I've put together for you today is not by any means even close to capable of being able to justify the significance of this matter that we're going to talk about today. It doesn't do it justice at all. And there's no way that I could really do it justice. The last of sin and death is the whole point and purpose of everything God's trying to do.

All of prophecy, everything that's going on in our lives today is because of sin. All the things that we have to deal with day in and day out is because of sin.

And all the problems that are in the world is because of sin. It's all because of sin. And so the whole point that God's trying to do is to get an end of sin.

[1:08] To end it. Sin brings death. Let's look at Exodus chapter 20. And I'm outside of our notes on this.

I felt to bring this to you guys just right before we started the Bible study. So let's turn to Exodus chapter 20. And I want us to read. This is the first time that God delivered the Ten Commandments, we call it, to Moses.

But then Moses reiterated it again. You can find it in Deuteronomy. But we're going to go to Exodus chapter 20. This is the first time God gave this to Moses. We're going to read the beginning of verse 1.

And God spake all these words saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. How do we compare that to us today?

We have been brought out of bondage from the world. When we recognized that we need God, when we were obedient to his word for salvation, and we repented of our sins, and we asked God to forgive us, and we decided that we're going to change our lives, and we're going to live a life that's different and more pleasing to God.

[2:26] And then we were baptized for the remission of our sins in Jesus' name, and we received the gift of the Holy Ghost. We were brought out of a place of bondage. That was our Egypt.

It was the world that we lived in before we were saved. And he's the Lord thy God, which have brought us out of that land of Egypt, out of the house of bondage. We're no longer part of the house of bondage.

Okay? And verse 3, Thou shalt have no other gods before me. Why would we place anything in the place of God when he's done so much for us?

If he's brought us out of the bonds of sin, why in the world would we focus on something more than him in our lives from that day forward?

We, at some point, all of us in here called out to God and said, God, please forgive me for the life I've been living. I don't want to live this way no more. I want to live a life that's more pleasing to you. And I'm repenting, and I want to change my life.

[3:26] I want to live a life according to your word. I want to please you. I want to know what pleases you. And God was just and had grace and mercy and met us at that point and relieved us of the burdens of sin on our lives, which is death.

And we were allowed to participate from that repentance and the awesome miracle that we could be baptized in Jesus' name and have our sins removed from us.

It's remission of sins. It's not completely removed. It's like cancer and remission. Okay? It's a remission of sins because that day hasn't come. That last day hasn't come when sin is completely removed.

It's something that we're always going to have to battle and struggle and deal with, but we have an opportunity today. Amen? But why would we place some other thing in God's place after we've gone through that experience and we've experienced him in that regard?

Why would we put anything before him? Okay? So thou shalt have no other gods before me. Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above or that is in the earth beneath or that is in the water under the earth.

[4:37] Thou shalt not bow down thyself to them nor serve them for I am the Lord thy God, am a jealous God. I, the Lord thy God, am a jealous God, visiting iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

It's so important as parents or just people that lead others in any regards. If we're looked to as a person, if there's a nephew or a niece that looks to you, if you have a cousin that looks to you, if anyone is looking to you, okay, and as an example, and then we continue in sin, we're setting a bad example to them.

Right? And so, and it says, he's a jealous God visiting iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

You want to live a life that's against God? It's going to affect your family for generations. It's going to, it's not just going to affect you. It's not your decision that I'm just going to reject God.

I'm just going to not serve God. I'm going to ignore his word. And I'm going to live however I want. And it's not going to affect anybody but me because that's my choice. No. It's going to affect your children, your children's children, your children's children's children.

[6:03] And it says to the third and fourth generation that God will give them iniquity because of what your decisions were. Verse 6, we're in Exodus chapter 20, verse 6.

And showing mercy unto thousands of them that love me and keep my commandments. He's saying, for those that hate me, I'll visit iniquity upon your children for three and four generations. But for those that turn to me and love me and keep my commandments and are obedient to my word, then I will show mercy for a thousand generations to you and to your family.

So that's forever. Verse 7. Remember the Sabbath day to keep it holy.

Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, nor thy son, nor thy daughters, nor thy manservants, nor thy maidservants, nor thy cattle, nor thy stranger that is within thy gates.

[7:16] For in six days the Lord made heaven and earth, the sea, and all that are in them is and rested on the seventh day. For in the last day, wherefore the Lord blessed the Sabbath day and hallowed it.

This day of rest that we have is in the Holy Ghost. Okay? We're, I don't have time to pull all this out. And this isn't even in none of my notes. Like I said, I felt to just talk about this before, right before service. Okay? We, so I can't do this justice right here, but we have to understand that our day of rest is the Holy Ghost.

We need to be, we, but how do we, how do we make that more relevant to today's life? That is that we are to work.

Okay? We have to work. We have to focus on other things. We have to pay the bills. We have to uphold our house. We have to support our families. We have to be an allegiance to our jobs and to the people, you know, your boss or whoever it is.

[8:22] Or the owner of the company. We have to do those things. God understands that. And he gives us six days to focus. Of course, we're supposed to always have God. I'm not saying we don't have to worry about God for six days and only focus on seventh day.

But how important is it to be at the house of God on Sunday? Or just give God one day out of the week. And we're not even asking for a whole day. God, you know, like God here is asking for that day.

It's supposed to, what do you do on Sundays? You know, or some people observe the original Sabbath, Saturday, whatever. We celebrate on, we do the Sabbath on Sundays, basically.

It's the eighth day. It's the, like I said, there's a whole Bible study I could teach you about the Holy Ghost and that. But why can't we focus, give God one full day of attention and let alone give him a couple hours of our week?

Okay. And so that seventh day of rest is holy to God. It's holy to God. Verse 12. Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

[9:35] Verse 13. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. and thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservants, nor his maidservants, nor his ox, or his donkey, nor anything that is thy neighbor's.

Isn't that one thing that we struggle with? I said donkey instead of the King James version of donkey. Okay, but isn't that something that we struggle with in general?

We're always looking, we'll see what somebody else got, and we've got to have it too, and all this stuff. And it can be as bad as your neighbor's wife, or it could be as simple as, you know, they got a new car, so I feel like I need to get a new car.

But these are what we call the Ten Commandments. And the Bible teaches that these laws, there's actually a lot more than ten. There's over 600 laws that God gave Moses at that time.

But we call those the Ten Commandments. And the Bible teaches that the law was given to us to show us that we're incapable of being perfect.

[10:56] It teaches us that we're sinful because we fall short of these things. Okay, and the reason why is because sin has entered into the world.

It wasn't God's intention for that to happen. I don't find it in Scripture that was his intention for it to happen. But I do find that he had a solution from the beginning for it.

And we're living it right now. We're in the middle of getting close to the end of something that God wants to do, and it's that God wants to eliminate sin. Okay?

God has a vendetta against sin, and we should hate sin. God hates sin. And so if God hates it, I should hate it. Okay? And so we should be, I've heard like the smokers that when they quit smoking, when they come around and cigarette smoke, it's like, it's disgusting to them.

And like, it's very offensive to them. And that's how we need to be with sin. When we come out of the world, when we get entangled or around certain things, like it should be like, you know, we should want to push that away and push that back.

[12:08] It should be disgusting to us. It should be something that we abhor. Okay, so let's dive into this here. The last days, part three. The last of sin and death.

Okay, when we're talking about the last of sin, it also includes death. This is what the, like I said, this is something that I can't do it justice because this is such a profound subject to talk about in God's word.

But I really can't do it justice, but I'm going to put, I put some things together here to talk about. So God created us, when I say us, I mean humanity, without the knowledge of good and evil.

And there was no sin in the beginning. In Genesis chapter two, verse 16 through 17, it says, And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die.

Okay? So for our first notes, I want to highlight that God is generous. Okay? He's not restraining.

[13:28] He's not holding things back, in a sense, in this situation. It says, Of every tree of the garden thou mayest freely eat, but of the one tree of the knowledge of good and evil, thou shalt not eat of it.

Okay? But then also I like that God tells us the truth about the consequences of sin. It brings death. You're going to die. That's the consequences of sin.

He's very generous. He's not restrictive. And he's honest. He tells us the truth about the consequences of sin, that it brings death.

Genesis chapter 3, verses 1 through 5, Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Remember, we know who the serpent is.

Do you guys remember last time who the serpent is? It's the devil. That old serpent. And he said unto the woman, Yeah, he said unto the woman, Okay, let me start over.

[14:39] Genesis chapter 3, verse 1. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, have God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die, for God doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Okay? And so, I want to point out here that the devil is a liar. And he's the father of lies. He misquotes God's word.

God is very generous, not restrictive, but the way that the devil phrased that by saying, Ye shall not eat of every tree of the garden, it may sound like God, the devil was trying to make God sound so restrictive, but when really God is generous.

[15 : 49] So he misquotes God's word, he turns it around, and then he turned, because he turned the generosity into restriction. And then he noticed what the devil likes to do is remove the consequences of sin and insert a false reward.

You will not surely die. Remember, God said, you can freely eat of every tree of the garden but the one tree. The devil said, you can't eat of all the trees?

Aw. That's sad, isn't it? And God said, because if you do, you're going to know, you're going to, it's sin, and you're going to die.

So I said, don't eat it. Okay? And the devil's like, you're not going to die. God knows that you're going to be, your eyes are going to be opened, and you're going to be like God's, knowing good and evil.

And so he removes the consequence that God said, you know, that there would be death, and he inserts a reward. You're going to be like God. You're going to be like God's yourselves. And that's the trick the devil still plays today.

[17 : 08] Nobody believes in hell. Nobody believes that there's, that even most Christians today don't believe that. They believe it's, you know, it's like a typology. It's like, you know, it's not really a place that we would go if, you know, if we find ourselves not prepared at the end.

You know, there's no consequences to sin. What's sin? Like what, you know, we have, we should have the freedom to do whatever, you know. What is sin anymore?

And, you know, the devil does a good job of making the world look so enticing, and the things of the world look so rewarding. But that's where sin began.

And as we know, Adam and Eve were deceived, deceived, and ate of the fruit, and were driven out of the Garden of Eden because of their sin, their disobedience to God.

And after being pushed out of that perfect relationship with God, and that, from that perfect place that, that God had placed them in, sin got so rampant, it led to God judging the world with a flood.

[18 : 20] And following the flood, once again, sin began to become so prevalent that, you know, they wanted to build that Tower of Babel, they called it, and, and, they wanted to reach into heaven, and God had told them to go, to disperse across the earth and multiply, and they refused, they wanted to build one great city and make a name for themselves, and they would build a tower that could reach into the heavens that if God would send a flood again, that they would be safe from the flood.

And so they, they wanted to take it on their own hands to live however they want, and disobedience to God's word, and try to make a way that if God would send a flood again to deliver a consequence, that they would be above that.

Okay, and that's the, that's what, you can read and understand all that in Genesis chapter 11. And so God took it upon himself to spread, he confounded their languages, okay, and he scattered the people across the earth, and that's how we have so many nations and languages all across the earth.

And the world and all the nations gave over to idol worshiping. It becomes so prevalent. Every culture on the earth has roots in idol worship.

Doesn't matter what your culture is, doesn't matter what your ethnicity is, or your nationality, or whatever, you trace it back far enough, it goes back to idol worshiping.

[19 : 57] Then we learn about Abraham. Abraham answered the call of God to come out of idol worship and away from his father's house. And God was going to make a nation out of Abraham that wasn't supposed to worship idols, but only to worship the one true God.

And God wanted a nation that would not worship idols and would only worship him. A nation that would turn away from everything else the world was doing and focus their love and attention on him.

It was God's intent to make Abraham into a great nation and not just a singular great nation, but a company of nations to give that nation the land of Canaan for an everlasting possession to be their God and them his people.

These are God's intentions for them and that through them he would come as a savior and all the families and all the nations of the earth would be blessed.

Abraham had Isaac. Isaac had Jacob. And then God changed Jacob's name to Israel. You can find that in Genesis chapter 32 verse 28 and then also 35 9 through 10.

[21 : 21] And Jacob had 12 sons and then his name was changed to Israel. Those 12 sons became known as the 12 tribes of Israel.

Okay? Israel came about because Jacob's name was changed to Israel. So God made a covenant with Abraham, Isaac, and Jacob and then God changed Jacob's name to Israel Israel.

And Israel had 12 sons and those became the 12 tribes of Israel. And God's intention in all this is to have a nation separated from the world that didn't worship idols like everybody else was doing.

And their love and affection and attention was focused on God. And they were to be God's people and he was to be their God. and he gave them the land of Canaan which is where you find what would be called the promised land.

When you fast forward to the time of Moses when Moses delivered through God delivered the Israelites out of Egypt and took them towards the promised land.

[22 : 36] They end up wandering in the desert for 40 years because of continued sin and disobedience to God's word. and so they wandered in a desert for 40 years until a whole generation died.

But coming out of Egypt there were 12 tribes of Israel and Joseph was the one that went into Egypt during because he was sold by his brothers into slavery.

You guys I don't know if you know the story behind that it's a whole other study but Joseph is one of the sons of Israel and he ended up becoming a ruler in Egypt grew up in Pharaoh's house and God used him to interpret dreams and he got a good status there and he brought the rest of his people the other 11 tribes the other 11 brothers and his dad and his family Israel to Egypt and there they lived for over 400 years and in the meantime they were growing in numbers and you know if you don't know the story they ended up becoming slaves to Egypt and that's the analogy that we have today that we don't belong in Egypt we have a promised land that God has for us that we need to live in okay let's look at the 12 tribes of Israel okay so the tribe name is the son's name the son of Israel's name okay there's 12 and I have a chart there for you in your notes have all the son's names the tribe name and then what happened to them and the scripture reference to prove my what I'm saying is I'm not just making it up okay we're not going to go through all these in detail but let's just go over them real quick the tribe of Reuben never really rose to a high statute and dwindled in numbers and also was scattered we'll talk about that in a second Simeon scattered and absorbed among Judah okay because Judah was another one of the sons Levi that's where the Levites come from which was the priests of the Israelites the Levites okay Judah was carried captive to Babylon for 70 years that's where we were when we read about

Daniel's prophecy the Daniel prophecies and things like that the book of Daniel it comes from that time that time frame those those years as captives to Babylon okay the tribe of Dan was the first tribe that went into idolatry rejected God and they're omitted from the 144,000 that sealed in the end times which we're going to talk about okay Naphtali taken captive by Assyria Gad carried away by Assyria with Reuben and half of Manasseh Asher carried away by Assyria never returned Issachar taken captive by Assyria Zebulun taken captive by Assyria and the Joseph we talked about he had the Bible kind of breaks it down a little bit more with him and spends more time there and he had two sons

[26 : 30] Ephraim and Manasseh okay and that's important and then but Ephraim went along with Dan led into idolatry okay and then Benjamin the tribe of Benjamin remained with Judah and went into Babylon captivity with them so by the time Babylon takes them captive which was all partly punishment consequences for the rejection of God ten of the tribes are pretty much scattered and gone and there's only two left which is Benjamin and Judah and there's a little bit of Manasseh and also a little bit of the Levites okay that's pretty much all that's left of all the 12 tribes of Israel at that point okay so for your notes this is something to think about and this is all numbered in the Bible

I should have gave you scriptures to go with this I added this at the last second this morning when leaving Egypt each tribe had between 20,000 and 60,000 men and they only counted the men aged

20 and above so when Moses brought the people out of Egypt through all those great miracles and take them towards the promised land and they went into the wilderness when they left Egypt each of those 12 tribes had between 20 to 60,000 men that were 20 and older so that's just how they counted people back then in Bible times and so that you know you got to consider the women and children add to that so these tribes are pretty big I mean there's you know probably a good 100 up to 100,000 or more average per tribe in fact the Bible did number it was a little over 600,000 between men only just between the tribes of of the 12 tribes of the men 20 and older because of their sin most of the 10 tribes were lost only Judah and Benjamin with some Levites remain together I'm going somewhere with all this so hopefully I can tie a nice bow on it here in a minute I'm jumping into the 144,000 sealed this is an end time Bible prophecy the Jehovah's witnesses teach that they are that there's 144,000 Jehovah's witnesses that they're not Jehovah's witnesses okay we're going to learn right now who they are there's an end time prophecy that at the end 144,000 are going to be sealed so it's known as the 144,000 sealed okay so first of all what does the biblical word for sealed mean it's real easy you can find it quickly all found in the new testament let's read a few of the scriptures second Corinthians chapter 1 verse 21 through 22 now he which establishes us with you in Christ and hath anointed us is God who have also sealed us and given the earnest of the spirit in our hearts okay underline the earnest of the spirit Ephesians chapter 1 verse 13 in whom ye also trusted after that ye had heard the word of truth the gospel of your salvation in whom also after that ye believed ye were sealed with that holy spirit of promise underline sealed with that holy spirit of promise Ephesians 4 and 30 and grieve not the holy spirit of God whereby!

ye are sealed unto the day of redemption underline the holy spirit of God whereby you are sealed so it's pretty obvious right what the Bible talks about those that are sealed we understand that the seal of God is the Holy Ghost is our salvation we are sealed by God until our redemption in the last days like the scripture that we read says that Holy Spirit of promise what do you think that promise is it's a promise out of all this sin it's a promise of the end it's a promise of redemption it's a it's a promise that we're going to make it and we have to have the Holy Ghost 144,000 sealed so where does that come from it comes from Revelation chapter 7 Revelation chapter 7 verse 1 and after these things I saw four angels standing on the four corners of the earth holding the four winds of the earth that the wind should not blow on the earth nor on the sea nor on any tree underline holding the four winds of the earth has nothing to do with what we're talking about today but make a mental note because we'll be talking about it next week and

I saw another angel ascending from the east having the seal of the living God and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea saying hurt not the earth neither the sea nor the trees till we have sealed the servants of our God in their foreheads and I heard the number of them which were sealed and there were sealed 140 and 4 thousand of all the tribes of the children of Israel verse 5 and the tribe of Judah were sealed 12,000 of the tribe of Reuben underline Judah of the tribe of Judah were sealed 12,000 let's underline all the names of the tribes of the tribe of Reuben were sealed 12,000 of the tribe of Gad were sealed 12,000 of the tribe of Asser were sealed 12,000 of the tribe of

[32:56] Nethothaium were Manassas were tribe of Manassas, we're sealed 12,000. Of the tribe of Simeon, we're sealed 12,000. Of the tribe of Levi, we're sealed 12,000. Of the tribe of Iskar, we're sealed 12,000. Of the tribe of Zebulan, we're sealed 12,000. Of the tribe of Joseph, we're sealed 12,000. And the tribe of Benjamin, were sealed 12,000.

What's 12 times 12? 144,000, right? So 12,000 times 12. 144,000. They're not Jehovah's Witnesses.

They're Israelites. And there's 12,000 from each of the 12 tribes. The 144,000 Israelites will be, there's going to be a Holy Ghost revival at some point in Israel before the end.

And out of that revival, 144,000 Israelites will receive the Holy Ghost in the last days during that last three and a half year tribulation. Okay?

Remember the Israelites right now, they believe in, they don't believe Jesus was the Messiah. They reject that. They're still waiting for the Messiah. So, and Jesus said, I am the way, the truth, and the life.

[34:18] No man cometh unto the Father unless he comes by me first. Right? And so they are not in good standing with God. They are not saved.

Because they too have to go through Jesus to get to the Father. Okay? So 144,000 Israelites will receive the Holy Ghost in the last days during that last three and a half year tribulation. And I'm just introducing these, the 144,000 sealed. We'll hit on it a few more times before we're done over the next few weeks. And the miracle in that is that it's 12,000 from each tribe that will be sealed.

And the miracle is that none of them really know what tribe they're of even today. Because remember from the day that Jesus was walking on the earth 70 AD until 1948 there was no Israel. They're all scattered. All those family trees are all scattered all across the world living in different countries mixing with other nationalities and all these things and all this course of time.

[35 : 32] And now they're, since 1948 they've been back in Israel. And if you're, if you have, if you know that you're an Israelite you can go live in Israel.

If you know you have that lineage, you know you're a Jew. We're going to talk about that in a sec. But the miracle is that none, none of them really know what tribe they're of.

But when it happens and I believe it will just like the Bible says there's going to be something that happens that 144,000 Israelites are going to have a revival that are going to pray through receive the baptism of the Holy Ghost just like we have.

And it's going to equal exactly 12,000 from each of the 12 tribes. To me that's a miracle. And notice the tribe of Dan is not counted among the promise.

And neither Ephraim so Manasseh which was one of Joseph's sons which would have been Israel's grandson one of Israel's grandsons was the one that replaced Dan's spot.

[36 : 43] Okay so the tribe of Dan was rejected and God chose Manasseh over between Ephraim and Manasseh he chose Manasseh and the reason why we'll find out here in a minute.

Why is the tribe of Dan completely removed from the last days that end time promise? Because they were the first tribe of Israel to completely fall into idol worship.

Here are the plain words of the scripture that showed Dan was the first tribe to fall into open and settled idolatry.

They never came back. Judges chapter 18 verse 30 and the children of Dan set up the graven image and Jonathan the son of Gershom and the son of Manasseh he and his sons were priests to the tribe of Dan until the day of the captivity of the land and they set them up Micah's graven image which he made all the time that the house of God was in Shiloh.

So that that was a long time that was in the very beginning. This happened very early on while the tabernacle of God was still in Shiloh and while Joshua and the elders that the elders that outlived Joshua were either barely still alive or had just recently died at that time when the tabernacle was in Shiloh.

[38 : 13] Okay and so we know this is very early on that the tribe of Dan completely went into idol worship and we understand that the Levite were God's priests but they have other they created basically their own religion because they have it says that the son of Gershom and the son Jonathan and the son of Gershom and the son of Manasseh he and his sons were priests to them so basically they rejected God completely they went into idol worshiping and said we don't want the Levites to be in our priests we want we want different priests and so they try to create their own thing separate from the word of God and God rejected them for that okay no other tribe is recorded in the word of God to have set up graven images a false priesthood and a continuing place of idolatrous worship before Dan did in those scriptures the next great incident of idolatry came many years later under Jeroboam who set up the golden calves in Bethel which was on the

Judah and Ephraim border and in Dan which you can read in 1 Kings chapter 12 verse 28 through 30 continuing in confirming Dan's earlier sins so Dan was involved all the way to that portion of time too so the scriptures themselves show that Dan was the first tribe to go holy into idolatry as a tribe and we find out that God removed Dan from the promise of the end times before that okay Dan was the first tribe to go into complete idolatry they were completely removed from the end time promise and note to self do not be the one in your family to break the covenant of God God made a covenant with Abraham Isaac and Jacob promised them a great nation that out of them the families and the nations of the earth would be blessed there's a big promise all along the way and then Israel's children ten of them got sideways and one of them really far out that he would the tribe of Dan was completely rejected by God to where when God comes back when Jesus returns to settle everything that Dan's not going to even be included in that the tribe of Dan so we should learn something from that and understand how how much God hates sin and that we should reject it

when God delivered so let's talk about that new covenant because there's a new covenant so that was the original covenant but the Bible talks about a new covenant with God when God delivered the Israelites out of Egypt he made a covenant with them through Moses however the common theme of the Old Testament if you read through there is the children of Israel they're always and often out of relationship with God because they were constantly looking towards other things than God and breaking that covenant left and right all the time it was an on and off again relationship and we already read that

God is a jealous God okay Deuteronomy chapter 31 verse 16 and the Lord said unto Moses behold thou shalt sleep with thy fathers and this that means you're gonna die doesn't mean you sleep they're gonna sleep with their fathers okay and this people will rise up and go a whoring after the gods of the strangers of the land whether they go to be among them and will forsake me and break my covenant which I have made with them so there's a prophecy in Deuteronomy Moses prophesied that that basically they're gonna there's gonna be consequences consequences because the majority of these tribes are gonna go whoring after other gods okay Jeremiah 31 31-33 behold the days come saith the Lord that I will make a new covenant with the house of Israel and with the house of Judah okay underline

I will make a new covenant with the house of Israel and with the house of Judah verse 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt which my covenant they break although I was a husband unto them saith the Lord verse 33 but this shall be the covenant that I will make with the house of Israel after those days saith the Lord I will put my law in their inward parts and right in their hearts and will be their God and they shall be my people okay so underline I will put my law in their inward parts and right in their hearts so the prophecy was the new covenant will be God's laws written on our hearts when we read about the the seals remember in 2nd Corinthians 1 and 22 said who hath also sealed us and given us the earnest of the spirit in our hearts okay so this is a prophecy from Jeremiah all the way looking to when the

[44:00] Holy Ghost would be available to us and that would be the new covenant so that old covenant is no more and there's a new covenant with God okay and so when we're now when we get the Holy Ghost we're part of that new covenant and he sees sin as committing adultery he compares it to them going a whoring when they go when they go away from God and they they focus on other things and they reject the things of God and they look towards other things for their help and whatever God looks at that like a like they're committing adultery he said which my covenant they break although I was a husband to them he said they go a whoring after other gods of the strangers so he wants to make a new covenant and he does and and the whole plan is that when we have the Holy Ghost we're under this new covenant it's a new covenant we get to be a part of that covenant even though we're not we're not

Israelites we're not Israel is not our our fleshly father but our spiritual father through this new covenant so the new