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## ***God Wins - How the Beast is Destroyed***

### **Main Verses:**

- [Genesis 1](#)
- [Psalm 2](#)
- [Psalm 68](#)
- [Psalm 86](#)
- [Psalm 87](#)
- [Daniel 7](#)
- [Matthew 8](#)
- [Philippians 3](#)
- [Ephesians 4](#)
- [Revelation 15](#)
- [Revelation 21](#)

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**Message Given:** Dec 19th 2020

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*for something bigger than you, for a community to be a part of, a place founded on truth and love, a place to worship the King of Kings, the Lord of Lords, and the Son of God. Welcome to Founded in Truth, where we're more than just a fellowship. We're a family, so welcome home.*

*Shabbat Shalom everyone we're so happy to come back together this week as an online fellowship to worship and lift up and exalt Yeshua as well as to dive back into the word if you're joining us we're jumping back into our current series that that we've been in it's called the missed connection series where we've been exploring some of the missed connections between the New Testament authors and the things that they wrote, and the authors of the Old Testament and the things that they wrote. So we're starting to see in the series that the biblical authors were very intentional about why and how they wrote about the story of*

Yeshua or Jesus, what details they chose to include as they recounted his ministry or the story of his ministries, and why some of them actually used different details to retell the same story. And we're discovering that it seems that the biblical authors are trying to direct us back to the story of the Old Testament. The story of God raising up a people, giving them the Torah, only for them to fail because of the weakness of their own hearts, sending them into exile, and and the story of the Old Testament ending with God promising that He will send a Redeemer. Not simply that, but a true image that will reflect wholeheartedly everything His kingdom stands for, and that will correct the very thing that has kept mankind from emulating God as His image. A new heart that beats His true Torah, that would actually bring life and blessing. And we discussed much of the narrative in the book of John, having to deal with the good shepherd or having to deal with the oracle or vision that Ezekiel had of the valley of dry bones coming back to life, the zombies, as well as the prophecies that warn the Israelites to worship and pursue and This is what we saw was the motivation for Yeshua's parable on the vine and the vineyard, right? Or the vine and the branches. How it wasn't simply just a random story, but it actually had connections and was rooted in the message of the Hebrew Bible, the Old Testament. And so, this week we're going to continue to dive into the New Testament writings to see where many of the elements in the very pillars of what we call the New Testament are very much so founded in the Torah and the prophets and the writings of the Old Testament. And before we jump in, of course, I want to give you guys a couple of resources from scholars and professors, people who have devoted their lives to studying the Bible, trying to understand it on a deeper level, and making that information available to us. So the first resource that I have for this study is a book called Echoes of the Scriptures by Dr. Richard Hayes. I'll put the link in the description below. We also have Dr. Michael Heiser. He has a great podcast where he actually goes over a lot of these connections and and so much more. And he has a fantastic book called The Unseen Realm. It's a pretty neat book because he tackles one of the topics or some of the topics that are generally only addressed and spoken about and misrepresented by fringe religious groups. He takes on these topics and actually addresses them from actual archaeological sources and scholarly backgrounds, as well as historical. And these are topics such as the context of the divine counsel in the Bible, or the Nephilim in Genesis 6, as well as he touches sometimes in the book of Enoch and such. So check that out. A great paper that I found because of Dr. Meikreheiser is by Dr. Robert D. Miller II, and he has an article that I'm including as a resource titled, The Gentiles in the Zion Hymns, Canaanite Myth and Christian Mission. Catchy title. This one is actually free. It's available online at academia.edu and other resources. I'll post the description down below if you guys want to check that out. It's a super interesting read, so I highly recommend it. So, we're going to be studying the concepts of Gentiles being included in God's family today. And let's just go ahead and start off the study with a quote from the article by Dr. Miller and why it's important to address this specific topic. Because, let's face it, Gentiles are spoken about in a much better light in the New Testament than they are in the Old Testament, like broadly speaking, generally. There is a very strict division between Israelites and those of other nations in the Torah. And so it's really neat to find scriptures that show Gentile nations in a positive light contained in the Old Testament. And so we're going to see many things today. We're going to explore some really cool connections that are made in the Hebrew Bible and the New Testament. So here's the quote. It says, "The Psalms are an underused resource as a biblical basis for mission, especially since the Gentiles are treated more positively in the Psalms than most of the rest of the Old Testament. In the Psalms, the inclusion of the Gentiles in the community of God focuses on their coming to Zion. This article

explores what that means in the context of Israelite religion. Harmonetical conclusions are drawn from this and the history of interpretation of these Psalms in order to enrich the theology of mission. I will show that the Psalms predict an eschatological inclusion of the Gentiles or realize that inclusion now in anticipation. And Israel is the agent of that inclusion without evangelistic activity. Now, of course, that last line of the quote, when it speaks of evilogistic or evangelical activity, it's not speaking about tent revivals in the ancient Near East where Israel is preaching the gospel to the Gentiles. Now, what it's speaking of is the trajectory where the mission of Israel always was, is, and will be to invite and include the Gentiles into the covenantal family of God. that they were always meant to be and will be the kingdom of priests that will go out into the world. And so we're specifically going to be focusing on parts of the psalm that are known as the Zion hymns or the Zion psalms. A very creative name to label the psalms in the book of Psalms. These psalms that exalt Yahweh's ultimate victory, they typically have battle themes to them, where he sets up his throne in a place known as Zion, hence the Zion hymns. And so let's jump into one of those Psalms. You can turn with me to Psalms chapter 68. And in this Psalm, we have where God triumphed over his enemies and takes his rightful place on Zion, the mountain above all, where Yahweh rests after defeating the powers of chaos. But this chapter also leads us into a very interesting conclusion, that the nations were gathered to him to worship as a result, right? Sounds gospel-laden, right? So let's go ahead and read some of Psalm chapter 68, and we're going to start in verse 15. O mountain of God, mountain of Bashan! O many-peaked mountain, mountain of Bashan! Why do you look with hatred, O many-peaked mountain, and at the mountain that God desired for his abode? Yes, where the Lord will dwell forever. So we have this mountain talk and the chapter starts out with the lyrics to that everybody's favorite Paul Wilber song, right? Arise, O Lord, let your enemies be scattered. And it's not a fun loving song if you know the scriptures, because this chapter is about the wrath of God pouring out on his enemies. But what's neat isn't how it begins, it's how the chapter actually ends. And the chapter flows from God rising up and being exalted as a victor over his enemies. And then there's this talk of Bashan and Sinai that come into play. Mount Bashan, when you see Bashan, Mount Bashan is another name for Mount Hermon. Later in the chapter, that connection is made. And Mount Hermon is a mountain cluster. It has many peaks, right? And it's located north between Syria and Lebanon, right above Israel. And so here, it's saying, don't be mad because God has made His dwelling place on Mount Sion, His abode, which will be mentioned here. Verse 17 says, The chariots of God are twice ten thousand, thousands upon thousands. The Lord is among them. Sinai is now in the sanctuary. You ascended on high, leading a host of captives in your train and receiving gifts among men, even among the rebellious that the Lord God may dwell there. Blessed be the Lord who daily bears us up. God is our salvation, Selah. Our God is a God of salvation, and to God the Lord belong deliverances from death." So, interesting verse there, but again, continuing the war theme of victory. And it says in verse 18 how God is bringing back the captives in his train from Bashan. Not the train to Bashan, but the train from Bashan. Now, some of you noticed this, and this verse may sound very familiar, as it should. It's quoted by Paul in the New Testament in Ephesians chapter 4. So, we're going to look at what Paul writes and why he quotes this chapter here in just a moment. And I guess we're kind of doing things a little bit backwards this time. Normally we start in the New Testament and then we travel back to the Old Testament and now we're starting in the Old Testament and moving forward. So, still kind of neat. But what I want you to notice is verse 22. He just finishes talking about how he's striking the heads of his enemies. Okay? But now he's saying, I'm going to bring them back from Bashan. I will bring

them back from the depths of the sea. And so the sea typically represents the waters of chaos in ancient Near Eastern kind of mythology. That's the language in the ancient Near East and with other literature at this time. But who's he talking about? Who's he going to bring back from the sea? Because he's not talking about Israelites here. He's talking about the inhabitants of Bashan. Then he speaks about his victorious processional after winning this incredible battle. Verse 31, "Nobles shall come from Egypt. "Cush shall hasten to stretch out their hands to God." "O kingdoms of the earth, sing to God, sing praises to the Lord, Selah. To Him who rides in the clouds in the heavens, the ancient heavens, behold, He sends out His voice, His mighty voice. Ascribe power to God, whose majesty is over Israel and whose power is in the skies. Awesome is God from His sanctuary and God of Israel. He is the one who gives power and strength to the people. Blessed be God." So, you have this incredible processional that is not just a bunch of Israelites. No, you have nobles from Egypt being ushered in. You have the inhabitants of Cush stretching their arms out to God. All of these kingdoms of the earth are singing to Yahweh Almighty and they call Him the Cloud Rider. That's a name that ancient Canaanites actually gave Baal Hadad, who later became known as Baal. And so it's kind of like polemic literature here. It's also language that is used in Daniel chapter 7. And you guys remember what Daniel 7 is about. It's about the son of man figure who stands up to the beast of the world and the beast system of the world. And the beast system is nothing more than people like you and me who have given themselves over to completely... completely serve their own flesh, to live selfishly and to live at the expense of others, to use violence and power to dominate weaker humans in order to exploit them for their own gain. And these people, just like you and me, they form kingdoms and governments that continue this on until nothing else but that can be described as a great beast that goes to and fro the earth, tearing everything apart. and lashing and taking whatever it wants. And of course, the imagery here is of all the powerful kingdoms of the earth. They all make up this beast that is mentioned in Daniel, as well later in Revelation. And the only kingdom that stands against the beast, again, all of the earthly kingdoms make up the beast or beasts. There's not like, when we read apocalyptic literature and when it's talking about the beast system, there's not like, Like all of the kingdoms of the earth except one that we like most are the beast. No, if your kingdom is an earthly kingdom and it is not the kingdom of heaven, it's not the kingdom of God. This is why Paul speaks so boldly in Philippians chapter 3 reminding believers that they are citizens of a kingdom, not of this earth, but citizens of the kingdom where? Heaven, right? And sometimes we need to be reminded of that. But Daniel 7, you have this Son of Man figure that stands up to the world and the way of the world, this personified beast. And the Son of Man allows, this figure allows the beast to flex his muscle to do his worst to him. And in Daniel chapter 7, the beast kills the Son of Man. But then, it is precisely the beast killing the Son of Man figure that ends up defeating the beast in prophecy. And then the Son of Man figure is vindicated by being placed on the clouds of heaven, riding on the clouds of heaven to the throne room of God, the cloud rider. Where this figure, this king, is given all power and all authority over all of heaven and all of earth as he sits down in this throne room of the arena of God. And this chapter concludes, Daniel 7, concludes with this kingdom being inaugurated because of the Son of Man, this cloud rider that will be made up of all nations and all languages. And this kingdom will continue forever and ever and ever. And I wonder what this prophecy is talking about. Spoiler alert, it's about Jesus, right? And so here we see the same language used in Psalm chapter 68 with God going out and engaging in this battle where through his awesome power, he defeats the enemies. And as a result of his victory and his enthronement and his inauguration of his kingship and kingdom, Egypt wins. The nobles of

Egypt, the arch enemy of Israel, they come to worship Yahweh. Cush reaches out their arms to give worship and exaltation to Yahweh. These kingdoms are giving allegiance no longer to the powers of the beast. They're giving their full allegiance to the king that defeats the beast, Yahweh, the Savior, the King. And if we turn to another chapter, chapter 86, we see some really neat language used along these same lines. Now, most of you understand what the context of Psalm 86 is. It was written as a type of Psalm of thanksgiving. You guys remember the story. Remember David did that thing that he ought not have done by taking full advantage and essentially raping Bathsheba. And then going out and murdering her husband in an attempt to cover his sin up. And then what happens? Nathan is sent. And Nathan comes and he tells this whole story about a man and a sheep. And then David, of course, flips out and he says, the man who killed the other man's sheep deserves death. And then Nathan responds with one of the most epic lines ever. You are the man, right? And in Psalm chapter 86, it's piggybacking off of the story of what takes place in David's heart right after this happens. But that's kind of not what we're focused on. We want to see what the rest of the story holds. So we're going to read verses 8 through 13, starting in verse 8. Verse 1. Now, as Dr. Miller points out, David is praising God. Why? Because David deserves to be killed for being the sinner and all-around jerk that he was, at least in the Samuel accounts. But God has bigger plans. God is not going to allow David to mess up his plans. And so David is praising God for allowing him to live. And look at the language. Look at the language that David uses here. Like in verse 9, All the nations you have made shall come and worship before you, O Lord, and shall glorify your name. This is something that's coming. This is a trajectory. So David is kind of blending in in a very poetic way blessings that he's encountered, like now in a reality because of God and future things to come. And so what is that future thing that's coming that he's talking about? A pilgrimage of all nations into the fold of the family of Yahweh. And the reason why this is so special and incredible is, I guess, what prompted me to make this message is sometimes we look at the Hebrew Bible and we look at the covenant made with Israel and we look at the decree for Israel to be set apart, to almost be exclusive to God, to isolate themselves from the rest of the world, to be these set-apart ones and these holy ones. But sometimes we hyper-focus on those verses in that context and in that piece of narrative so much that that we missed the point of the whole Bible, the whole point of what the mission of God is. The mission of God was not simply to form a people that would be distinct from everyone else. That would be this almighty, all righteous, all holy, all perfect people that would be God's people and everyone else would just be hell bound sinners. No, the covenantal foundation is not found at Sinai when Israel is inaugurated as God's people. The covenantal foundation is found in Abraham. And that's the entire point. The entire point, the condition, the trajectory, the mission of Abraham's seed is that all All nations would come into the blessing of God, not just Israel. All nations would experience the blessings of God. And here in Psalms, we have the hints of that being portrayed. The salvation of all nations will come through Israel, not be ignored by Israel. And so I want to turn to a very, very easy place to turn to, and that is the very next chapter in Psalms. You may not even need to turn the page, but turn with me over to Psalm chapter 87. And it's really, it's really, really short, and we're going to burn right through it real quick. Chapter 87, here we go. On the holy mount stands the city he founded. The Lord loves the gates of Zion more than all dwelling places of Jacob. "Glorious things of you are spoken." "O city of God, Selah, among those who know me I mention Rahab," Rahab is another name for Egypt, "and Babylon. Behold, Philistia and Tyre and Cush. This one was born there, they say. And of Zion it shall be said, 'This one and that one were born in her.' For the Most High himself will establish her. The Lord records as he

registers the people. This one was born there, Selah. Singers and dancers alike say, All my springs are in you. That's such a powerful chapter. So, as I mentioned, and man, this is such a neat topic. So, the word Rahab there in verse 4, this is nerdy moment. Rahab is another name for like the chaos monsters in ancient Near Eastern theology and in biblical mythology and in biblical kind of myth, right? It's another name for... Chaos monsters like the Tanin in Genesis 1 or the Leviathan, the sea monsters in the Bible that represent the forces of chaos and deconstruction of creation. And here, Egypt is called the Rahab beast, the Rahab monster. Egypt is a beast here. It's the same motif as in Daniel and Revelation, just on a smaller scale.

Here, the psalmist is not speaking about individuals. They're speaking about nations collectively in contrast to Zion. And here's a quote from Dr. Miller. He says, So these are all like the enemies of Israel, the nations that surround them. How is this going to happen? All of these nations, including Egypt, which is called Rahab here. Again, Rahab is another name for Leviathan or the Tanim or the primordial mythological dragon of chaos. It's our equivalent to saying the dark forces or Star Wars equivalent to saying the dark side. Egypt here is the personified beast. And Egypt, along with all other nations, are brought into Zion where God looks down on them. And he said, this one was born here. This one was born in her. The Hebrew verb there that is used is yeled. "Yeled." And it's the same verb that's used in Psalm 2:7 when it uses adoption language. The Lord said to me, right, "You are my son, today I have begotten, I have yeled you." Dr. Goldingay, an Old Testament scholar, he says that in a similar way, Yahweh declares that each of these nations have been fathered or adopted in Jerusalem so that they become the city's true citizens. This is super unexpected in the biblical story. I mean, no, no, no. This is what we want to say. When we even have the notion of, oh no, God's going to pour out his mercy on the evilest nations against Israel. No, God is going to spill their blood. That's what's really going to happen. God is going to spill the blood of all the nations of the earth that come against Israel. I mean, that's what the prophets, that's what the language of the prophets say. God is going to do battle on such an awesome level. He's going to violently annihilate all of those who are not in alliance with Israel. This bloodied titan warfare where Yahweh stomps on the nations and their blood flows like rivers. That's the vision we usually get. And to be honest, that's a vision that many of us actually want. But then here, here in these few Psalms, we see hints that that might not actually be the actual reality of what's coming. Maybe, maybe, God's warfare and how he defeats the nations or the power of the nations is going to look a little bit different than what we thought. Maybe the nations that make up the beast are annihilated because God himself places his hands upon them and speaks the words, "You are mine, you are my children." you are natives to Zion. Yeshua did battle with the beast on the cross. We know this. He allowed the beast to do its worst. And what did he say on the cross? What did he say on the cross? God, call down angels with spears and swords and kill all these people. Cut them in half. Cut their heads off. Make them spear their blood. This is how we're going to destroy the beast. No. No. How did King Jesus... fight the beast on the cross. What did He say? He said, "Father, forgive them. Forgive the people for they don't know they have become the beast." He defeats death and He resurrects giving forth a spirit of life, a spirit of love, a spirit of unity that connects all nations, not divides, right? This is how God wins. This is how God defeats the beast. In the Psalms, it's an actual adoption, a legal adoption of nations into his family. Man, I sure hope y'all haven't invested too much money in a bunch of guns to kill everyone in the final war of God, right? Because that definitely wasn't the eschatology of Yeshua. That's not what he had in mind. Nor was it in the minds of the disciples when they went out to all nations. Yeshua speaks about this and what these Psalms are saying, He actually speaks about this in Matthew 8, 8 verse 11. It says,

So many are going to come from the east and the west and they will take their place at the feast with Abraham, Isaac, and Jacob in the kingdom of heaven. But the subjects, the subjects, the ones who are expected to be there, of the kingdom will be thrown outside into darkness where there will be weeping and gnashing of teeth. See, the nations, it's not only Israel that needs atonement in the biblical story. It's all people. It's all of the nations. It's you too. That's the trajectory. And Luke writes about this, and this is Paul's absolute focus. Even in Revelation, we see the same language used about what? A new what? What comes down out of heaven? A new Jerusalem. But what else does he say? Right here in chapter 21. No longer a sea. What's going to happen to Shamu? What's going to happen to all the little dolphins and such? Flipper and all the fish? Nemo? What's going to happen? Are they going to suffocate because there's no more water? No. What does the sea represent? The sea represents the forces of chaos. The sea is where the Tanin make their abode. The Tanin, the dragons in the sea. If you saw our message called the monsters in the Bible that we did last year, That's where the mythological monsters like the Leviathan and Rahab dwell, right? The sea is gone because God is one. Remember Psalm 68? Remember, where is God bringing the inhabitants of the nations that he defeats? The inhabitants of Bashan. He's bringing them back from the depths of the sea. How about the song of Moses and the Lamb in Revelation 15, starting in verse 3. And they sang the song of God's servant Moses and of the Lamb. Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the nation, who will not fear you, Lord, and bring glory to your name. For you alone are holy. All nations will come and worship before you, and your righteous acts have been revealed." Guys, that's quoting Psalm 86. Like, that's quoting the verses that we're speaking about. This has always been the mission of God. The mission of God has always been to reclaim all of humanity as His. And just as Yeshua said in Matthew, "You are either on board with gathering in the people that you don't think deserve it, or you yourself will be cast into outer darkness." The gospel is not for the faint of heart. No, but I'm a subject at the table of Abraham, Isaac, and Jacob. I belong here. I'm obedient to the commandments of God. God favors me because I'm set apart. I'm holy. I do all of these great commandments. Yeah, but that's fine. But if you're not on board with the mission... Yeah, my uniform has the best creases in it. There's not a wrinkle on it. I make the best hospital corners on my bed. Oh yes, my helmet's intact. I look good as a soldier. But you're not obeying orders and on board with the mission. So what good are you? That's what Yeshua is saying. You can look the part, but if you're not going to be in alliance with the mission, then you will be cast out into darkness where there's weeping and gnashing of teeth. "But I thought I was doing such a good job!" Yeah, but you weren't actually doing the job. And what is the job? The job is to reclaim creation. The job is to be a representative as the ambassador of the kingdom of heaven on earth. The job is to show the world what God's life and love looks like. The job is to reclaim all people back to God. Are we doing our job? Are we actually living out the role of being an ambassador of Christ? Or are we living out a role of someone who just keeps the commandments, short of the mission? Guys, the gospel is not for the faint of heart. So many times we just want a checklist that we can check off every single day, that we can find comfort in and look, "Oh yeah, I've done all my things, my daily tasks for the day." Are you doing the mission? Because the mission is outside of your front door, not sitting on your couch checking off all the commandments that you've kept today. See, in Ephesians chapter 4, Paul quotes Psalm chapter 68. And he's speaking about the maturity and the unity of the body of Christ. Ephesians chapter 4:2, here's what it says. It says, "Be completely humble and gentle, be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body

and one Spirit, just as you were called to one hope when you were called." "One Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. But to each one of us, grace has been given as Christ apportioned it. This is why it says, okay, here we go. He's going to quote the psalm we just read. What does it mean? He ascended. Except that he also descended to the lower earthly regions. He who descended is the very one who ascended higher than all of the heavens in order to fill the whole universe. So Paul here is quoting Psalm 68, the Zion hymn of God's victorious victory over his enemies. And he took many captives and he gave the bounty to his people. And he reframes the entire narrative of the Psalms that we just read in light of Yeshua. That yes, that victory has been won through the death and burial and resurrection of Yeshua. The enemies have been defeated. He ascended on high. How? Well, Paul tells you, by first descending into the earth. So the battle has been won. Now, what's next in Psalm 68? The nations come in. And Paul uses this to urge believers to realize that their mission is more than what they want it to be. It is more than the outcome that the flesh would want. Their mission of Yeshua and the mission of God is more than the victory that we would selfishly want in our own life. We would want our enemies to be slaughtered in front of our eyes. I mean, if we can tell the truth. We would want our enemies to be slapped around at least a little bit. We would want our enemies to experience complete and utter defeat to the point where they have to wallow in it a little bit. And Paul is reminding us that is not up to us. And if we think it is, if we are out there using intimidation or harshness or words of destruction to try to pressure others to do what we want them to do, we are nothing more than destined to be cast out into outer darkness. We deny the very gospel message that Yeshua preached. And that message is that Yeshua died and that Yeshua loves your enemy. Yeah, let's repeat that. That message that Yeshua preached and what the gospel represents is that Yeshua died for and Yeshua loves your enemy. Paul is saying that we are one body in Ephesians 4. One unit. Why? Because we are part of one king that has become victorious. So stop trying to make it about you and refocus on the mission. The mission to gather all nations, all people to Zion. See, you look at another Christian that may have a different tradition or background, when we're supposed to be seeing another believer on the same mission that we are. We push forward together. That was always the calling. Despite how unique we may look from one another. And the way that we treat the world around us shows them what our heart's mission is. When the world looks at you in your most zealous moment, do they see an ambassador of Zion? Do they see an ambassador of Zion spoken about in the Psalms? Do they see the ambassador of Yeshua and his kingdom? Or do they just see another overzealous emotional individual who is swayed by the winds of the seas of chaos of the world? Guys, I don't know where you're at today. But as a minister of the gospel, I'm here to encourage you. Despite what you think you see outside, despite what the media is telling you about the chaos of the world, despite how discouraged or upset or angry you want to get sometimes, I want to remind you, victory has already been proclaimed. Our God lives and our King has made us His children. We have experienced the adoption. Our sons and daughters are walking in and being brought up by the adoptees of Zion. We are the citizens of Zion. And that should change the way that you treat the world around you. That should change your priorities of your life and what you are truly committed to. Yeshua is our king. Yeshua is the killer of the beast. Yeshua is the one who says, this one was born in Zion. They are mine. Can we as one body live out that reality? That was what Paul was encouraging the believers when he spoke to them in Ephesus. That is the climax of the trajectory of the mission of God. That is where Yeshua is sending us. Will we claim that victory and march forward? Will we be the ambassadors of Zion to the world outside that we



encounter? Or will we simply represent Leviathan, the Tanin, Rahab? And that's a decision that we need to reflect on because it's far too easy to forget. For some reason, it's far too easy to forget that we are sons and daughters of Zion. and that the same grace and the same forgiveness and the same mercy and the same love that has dumped and overwhelmingly drowned us in our life is deserving to others and that's what we're called to do and be alvina our father our king father we thank you for this time that we can dive into your word that we can dive into the psalms that speak about your mission the mighty victories where you sit down on zion and proclaim your kingdom where all nations of the earth even those who are stuck and enslaved in the seas of chaos are brought out and redeemed and give you their praises and glory Father, I ask that the spirit within us would convict our hearts of the areas that we would need to change and need to refocus on, but also that same spirit would equip us boldly to go out into the world and be the sons and daughters of Zion and be the soldiers of Yeshua. We thank you, Father. In the name of Yeshua, we pray. Amen. Shalom. I'm Matthew Vanderels, and I hope you enjoyed this message. Founded in Truth exists to build a community that bears the image of God and lives the redeemed life only Yeshua gives. If this message impacted you or if this ministry has been a blessing to you, we invite you to take part in making sure the message of Yeshua and the truth of God's word continues to reach others. To make sure this happens, you can donate through our online giving portal at [foundinatruth.com slash give](http://foundinatruth.com/slash/give) or by texting any amount to 704-275-0752. Don't forget to like and subscribe for new content every single week. And we thank you for your continued support. And we look forward to seeing you next time. Shalom.

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