

A Historical Study On The Book Of Luke
Teaching #37: Jerusalem's Redemption: Part Fourteen
(The New Jerusalem)
Luke 2:38; 21:28; 24:21

In our previous studies, we have been examining the redemption of Jerusalem based on the three mentions of redemption in the book of Luke.

The Three Mentions of Redemption

- **First Mention – By Anna – Luke 2:38**
- **Second Mention – By Jesus – Luke 21:28**
- **Third Mention – By The Two Men On The Road To Emmaus – Luke 24:21**

Anna and the two men on the road to Emmaus were looking for the redemption of Jerusalem.

However, as we saw in our previous study, rather than redemption, destruction came to Jerusalem in 70 AD.

This destruction (desolation) was in accordance to the Jewish people's:

- **violations** of the law of Moses (abominations)
- **corruption** of leadership and the temple (abominations)
- **rejection** of the Messiah/Christ (abominations)
- **persecution** of fellow Jews who believed in Jesus as the Christ. (abominations)

Prior to this destruction, Jesus said in **Luke 21:28**,

Luke 21:20-28

[Jesus said,] *“When you see Jerusalem being surrounded by armies, you will know that its **desolation** is near. Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city...At that time they will see the Son of Man coming in a cloud with power and great glory (see also Matthew 24:30; 26:64 – In Matthew 26:64, Caiaphas understood Jesus to be talking about judgment upon Israel and Jerusalem):*

What is the meaning of *coming in the clouds*?

- In the Jewish Scriptures, the clouds were often used as symbolic language of coming judgment upon a nation such as with God's judgment upon Israel (Jeremiah 4:7, 13-14; Joel 2:1-2; Zephaniah 1:15) and upon Egypt (Isaiah 19:1).
- *Coming in a cloud* described the judgment upon Jerusalem in 70 AD, see Matthew 26:64; Revelation 1:7.

- *Coming in a cloud* was also the biblical language representing guidance, like God guided the Jewish people in a cloud as they escaped Egypt. Therefore, *coming in a cloud* could represent the time of salvation for the remnant of Jewish believers who escaped Jerusalem before its destruction.

Let's pick back up in **Luke 21:20-28**.

*"When these things [Luke 21:5-28; armies surrounding Jerusalem, and all the occurrences Jesus said would happen leading up to the destruction of the temple and Jerusalem in 70 AD] begin to take place, stand up and lift up your [the remnant of believers who would flee from Judea to the mountains] heads, because **your redemption** [freedom/escape from Jerusalem] **is drawing near** [it's time to leave Jerusalem – desolation is coming to Jerusalem – 70 AD]."*

Most scholars agree these words of Jesus are about the destruction of the temple in Jerusalem by the Roman armies in AD 70. Those whose **redemption was drawing near** were the Jewish believers who would be delivered from the destruction in Jerusalem as they heeded Jesus' instructions to get out or stay out of the city of Jerusalem and flee to the surrounding mountains.

The redemption of believers from Jerusalem in 70 AD was much like the redemption of the Jewish people in 1500 BC who were **freed** from Egyptian bondage when God, through Moses, led them out of Egypt to the Promise Land – Canaan.

The redemption out of Egypt is **The First Redemption/Exodus**.

Exodus 6:6

*"Therefore, say to the Israelites: 'I am the Lord, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will **redeem** you with an outstretched arm and with mighty acts of judgment.'"*

Those who applied the *blood of a lamb* to the frame of their door, escaped judgment and exited Egypt (Exodus 12).

The redemption out of Jerusalem is **The Second Redemption/Exodus**.

Those who applied *the blood of Jesus* (the lamb of God who takes away the sin of the world – **John 1:29; 1 Peter 1:18-19**) to their hearts (through faith in Jesus), escaped judgment and exited Jerusalem.

This group of believers were a **remnant** (small part of a larger whole) of Jewish people who escaped judgment and experienced salvation.

In the Jewish Scriptures, **God preserved a small part of the Jewish population** when judgment came upon all of Israel by Babylon. With this remnant, God restarted the Jewish nation by having them return to Israel and Jerusalem to rebuild the cities and the temple.

God's preservation of a remnant was an act of his grace, his unmerited kindness, a not a result of the remnant's own righteousness or moral goodness.

Ezra described the grace God showed to Israel in his preservation of a remnant who would **return** to Jerusalem and **rebuild** the city and temple.

Ezra 9:8-9

*“But now, for a brief moment, **the Lord our God has been gracious in leaving us a remnant** and giving us a firm place in his sanctuary, and so our God gives light to our eyes and a little relief in our bondage. Though we are slaves, our God has not forsaken us in our bondage. **He has shown us kindness** in the sight of the kings of Persia: He has granted us new life to rebuild the house of our God [temple in Jerusalem] and repair its ruins, and he has given us a wall of protection in Judah and Jerusalem.”*

Ezra 9:15 (NKJV)

*O LORD God of Israel, You are righteous, for we are left as a **remnant**, as it is this day. Here we are before You, in our guilt, though no one can stand before You because of this!”*

In the book of Ezra, Ezra is describing the act of God’s grace in preserving a remnant of Jewish people who would return to Jerusalem and rebuild the temple.

Isaiah also spoke about a remnant of Jewish people that God preserved.

Isaiah 1:9 (NKJV)

*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.*

Just as God preserved a remnant of Jewish people when Babylon destroyed Jerusalem and the temple, he also preserved a remnant of people when Rome destroyed Jerusalem, the temple, and the land of Israel in 70 AD.

In AD 57, **Paul wrote about this remnant** who God preserved by quoting verses from the Jewish Scriptures about the remnant God preserved when Babylon destroyed Jerusalem/Israel.

Paul used these scriptures to explain that just as God reserved a remnant during the Babylonian destruction of Jerusalem/Israel, **he would also preserve a remnant** through the Roman destruction, which was 13 years away when Paul wrote Romans.

Romans 9:27 (a quotation of Isaiah 10:22-23)

*“Though the number of the children of Israel be as the sand of the sea, The **remnant** will be saved. For the Lord will carry out his sentence on earth with speed and finality.”*

Romans 9:29

It is just as Isaiah said previously [Isaiah 1:9]: “Unless the Lord Almighty had left us [Israel] descendants [a remnant following the judgment on Israel], we would have become like Sodom, we would have been like Gomorrah.”

Romans 11:15

*Even so then, at this present time [57 AD] there is a **remnant** [that will be preserved during the Roman destruction of Jerusalem in 70 AD who are believers in Jesus as the Christ] according to the election of grace*

This preservation was an act of God's grace during the first century just as Ezra spoke about in 9:8-9 in accordance with the Babylonian destruction of Jerusalem/Israel.

In 57 AD, God, in his grace, preserved a small portion of the nation of Israel who escaped the judgment coming upon Israel in 70 AD.

In Romans 9-11, Paul wrote about his sadness resulting from the people of Israel rejecting Jesus as the Messiah/Christ and rejecting the righteousness he freely offered them. Rather than believing in him as the Messiah/Christ foretold by the Jewish Scriptures, they rejected him. And rather than accepting the free gift of righteousness that he offered them, they rejected it. In their rejection of the righteousness offered them, they pursued righteousness through the law. However, in their rejection, God preserved a remnant of Jewish people who believed in Jesus as the Messiah/Christ and accepted his righteousness.

The preservation of this remnant by God was an act of God's grace, his unmerited kindness.

Remember, Ezra spoke about the grace of God in preserving a remnant of Jewish people who would return and rebuild **the physical city of Jerusalem, its walls, and temple (Ezra 9:8-9).**

In the same way, God through grace preserved a remnant of Jewish people who would **build the spiritual city of the new Jerusalem, the spiritual temple of the city, and its walls (Ephesians 2:11-22; 1 Peter 2:1-10; Revelation 21-22;).**

It is my view **the 144,000 Jewish believers in Revelation** are the remnant who God preserved **to begin building the spiritual new Jerusalem.**

Let's examine the new Jerusalem.

The New Jerusalem

Isaiah 65:18-19

*See, I will create **new heavens and a new earth.** The former things will not be remembered, nor will they come to mind. But be glad and rejoice forever in what I will create, for **I will create Jerusalem** to be a delight and its people a joy. I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more.*

After his ascension and before the destruction of Jerusalem in 70 AD, **Jesus gave John the revelation of the new heaven and earth and the new Jerusalem.**

Revelation 21:1-2

*Then I saw "**a new heaven and a new earth,**" [Isaiah 65:17] for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, **the new Jerusalem,** coming down out of heaven from God, prepared as a bride beautifully dressed for her husband [the family of grace, believers in Jesus].*

What is the "new heaven and new earth?"

What is the new Jerusalem?

Let's start with the new Jerusalem.

I believe Isaiah 65-66, as well as Revelation, foretold of the:

- **Physical Destruction** of old covenant/testament Jerusalem (law)
- **Spiritual Construction** of the new covenant/testament Jerusalem (grace)

The old physical Jerusalem of law was destroyed in 70 AD by Roman armies as spoken of by God in Isaiah 65-66, by Jesus in Matthew 23-24; Luke 19, 21; and foretold by Revelation.

I believe **THE BOOK OF REVELATION** foretold the:

- Destruction of **old covenant, physical Jerusalem**
- Construction of **new covenant, spiritual Jerusalem**.

Through Isaiah, God foretold of a Jerusalem that he would create (Isaiah 65:17-19) following the destruction of physical Jerusalem. This is the new Jerusalem of Revelation 21.

It is also the new Jerusalem that:

- Paul wrote about in Galatians 4:21-26
- Writer of Hebrews wrote about in Hebrews 12:22-24.

Let's look at the new Jerusalem in Galatians and Hebrews.

Galatians 4:21-26

*Tell me, you who want to be under the law, are you not aware of what the law says? For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. His son by the slave woman was born according to the flesh, but his son by the free woman was born as the result of a divine promise. These things are being taken figuratively: The women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. Now Hagar stands for Mount Sinai in Arabia and corresponds to **the present city of Jerusalem**, because she is in slavery with her children. But **the Jerusalem that is above is free**, and she is our mother.*

During the time Galatians was written, most Jewish people had rejected Jesus as the Christ and his work on the cross. Consequently, they continued to pursue righteousness through the law of Moses.

Some Jewish leaders and people were believers in Jesus. However, many of the believing Jewish leaders convinced many believers in Jesus that righteousness (salvation) is gained through belief in Jesus plus obedience to the law of Moses, which is why Paul wrote Galatians.

He addressed the issue of combining the old covenant law of Moses with the new covenant grace of Jesus for righteousness.

In Galatians 4:21-26 Paul wrote about two women, two sons, and two cities, using them figuratively to refer to two covenants: the old and new testaments/covenants.

The old testament is referring to the law of Moses not 39 books in the Bible. The old testament was in effect from Exodus 24:8 through the death of Jesus, which includes most of the chapters in Matthew, Mark, Luke, and John – making most of the events taking place during that time period as taking place during the days of old testament law. The new testament is not about 27 books of the Bible, but is about the new testament of grace that went into effect when Jesus shed his blood on the cross for the forgiveness of sins (Matthew 26:26-28; Luke 22:20-22).

Paul's Figurative Uses of the Two Women, Sons, and Two Cities To Represent Two Covenants/Testaments

Figurative Use #1: Two Women/Two Sons/Two Covenants-Testaments

Hagar and **Ishmael** refer to the old testament/covenant law of Moses and to seeking righteousness by self-effort as a slave to the law. Just as Ismael was born as a result of the flesh (trying to bring about the promise of a child through self-effort), seeking to bring about righteousness through the self-effort works of the law, or any self-effort, works based attempts makes one a slave to the law or the works-based, discipline-based system.

Sarah and **Isaac** refer to the new testament/covenant of grace of Jesus and to receiving righteousness by faith, resulting in becoming a son/daughter of God who inherits eternal life because of the work of Jesus on the cross and through his resurrection. Sarah was beyond the child-bearing years because of her old age, and therefore could not have a child...it was impossible. Yet, God, in his grace, enabled to her to have a child. Through Jesus, righteousness is freely given, we can't achieve righteousness by works...it's impossible. Rather, righteousness is offered as a free gift and is received by faith in Jesus.

Figurative Use #1: Two Cities/Two Covenants-Testaments

The present city of Jerusalem.

When Paul wrote about the present city of Jerusalem in 57 AD, he connected it to being a slave to the law of Moses. During this time, most Jewish leaders and people rejected Jesus as the Christ and the new testament Jesus established at the cross. Consequently, **they continued to sacrifice animals in Jerusalem for forgiveness and righteousness**. The writer of Hebrews called this "*trampling under foot the blood of Jesus.*" Those who rejected Jesus as the Christ and the new testament established in his blood **remained slaves to the law**.

The above city of Jerusalem.

Paul wrote about **the above city of Jerusalem to refer to the new Jerusalem** that is connected to the new testament/covenant of grace. The earthly Jerusalem was connected to the old covenant/testament of law. Yet the new covenant/testament is connected to the new covenant/testament of grace.

Paul's reference to the *above Jerusalem* in Galatians 4:21-26:

- Is the Jerusalem God foretold he would create in **Isaiah 65**
- Is the New Jerusalem of **Revelation 21**

The *above Jerusalem* that Paul wrote about in Galatians 4:21-26 is also the **heavenly Jerusalem** of Hebrews 12:22-24.

Hebrews 12:22-24

*But you have come to Mount Zion, to the city of the living God, **the heavenly Jerusalem**. You have come to thousands upon thousands of angels in joyful assembly, to the church of the firstborn, whose names are written in heaven. You have come to God, the Judge of all, to the spirits of the righteous made perfect, to **Jesus the mediator of a new covenant**, and to the sprinkled blood that speaks a better word than the blood of Abel.*

Notice the connection between **the heavenly Jerusalem** and **the new covenant/testament**.

The **earthly Jerusalem** was connected with the **old testament of law**.

The writer of Hebrews drew several contrasts between the old testament of law and new testament of grace in Hebrews 12:18-24, as he did throughout the book of Hebrews.

Remember, the new testament is **not** about **twenty-seven books** contained in the Bible, **but** it is **One Savior's blood** poured out from the cross for the eternal forgiveness of sins so we could know God personally.

In the new testament of grace, we are forgiven...we possess forgiveness...we do not ask for forgiveness, we do not request forgiveness, we possess forgiveness, we are forgiven – God remembers our sins no more and there is no more sacrifice for sins. Jesus was the full, forever, and final sacrifice. Through faith in him, we receive forgiveness of sins (Acts 26:15-18; 13:38-39; 10:43; Ephesians 1:6-8; Colossians 1:13-14; 2:12-14; 1 John 2:12).

Some may ask, "What about 1 John 1:9?" I have written a book on this question called ***Forgiven and Cleansed, 1 John 1:9 In Context*** for anyone who would like to study this verse in its historical context. It is Available on Amazon – [CLICK HERE](#).

We are studying the new Jerusalem.

The new Jerusalem is associated with the new testament of grace.

The new Jerusalem was called **the Jerusalem that is above** by Paul and **the heavenly Jerusalem** by the writer of Hebrews.

In **Revelation 21:1-5**, the new Jerusalem comes out of heaven to earth.

Then I saw "a new heaven and a new earth," [Isaiah 65:17] for the first heaven and the first earth had passed away [the heaven and earth under the old testament of law], and there was no longer any sea [in Revelation land represents the land of Israel and sea represents the Gentiles – no more sea means the Gentiles were now

a part of the promises made to Israel that came through Jesus]. I saw the Holy City, **the new Jerusalem** [the spiritual city of the new testament of grace consisting of believing Jews and Gentiles], coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, "Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God [the new testament of grace has come to earth and God dwells among us, within us]. 'He will wipe every tear from their eyes [healing from the judgments of the law]. There will be no more death' [this is a reference to no more death associated with the judgments under the law of Moses - Isaiah 25:8; 65:17-18] or mourning or crying or pain, for the old order of things has passed away [the old law of Moses has now passed away and the new testament of grace has come – in the new testament of grace, there is no more death resulting from the violations of the law of Moses because the old testament of law has passed away and the new testament of grace has come – see 2 Corinthians 5:17-21]."

What do we know about the new Jerusalem?

First: We know from Galatians 4:21-26, that the new Jerusalem is Jerusalem that is above and is connected to the new testament of grace, where God has fully and forever forgiven sins through the blood of Jesus so we live eternally and know God personally.

Second: We know from Hebrews 12:18-24 that the new Jerusalem is the heavenly city of the new testament of grace where the blood of Jesus has established the new testament of grace securing eternal forgiveness and eternal life.

Third: We know that the new testament is contrasted with old testament of law in Jeremiah 31:31-34; Galatians 4:21-26; and Hebrews 12:18-24. Paul makes the same contrasts of the old and new testaments in 2 Corinthians 3:1-6:2, stating the old testament of law has gone and the new testament of grace has come. The new testament is God counting our sins against Jesus. It is when Jesus took our unrighteousness and now offers us his righteousness. God's forgiveness and righteousness are received the moment we place our faith in Jesus.

Fourth: We know from Leviticus 26 and Deuteronomy 28-32 the old covenant of law contained judgments on the people of Israel and their land, cities, and temple in Jerusalem for continual violations of the law, even though God sent prophets to offer them mercy and to warn them about judgment if they did not repent. They did not repent. They continued in abominations that produced desolations. The judgments came, producing crying and mourning.

Fifth: We know God foretold through the prophet Isaiah that he would create a new heaven and earth where the former things of the law would not be remembered. The judgments, sins, abominations, and desolations would not be remembered, and the sound of weeping and crying associated with the law-based judgments would not be heard in the new Jerusalem.

Isaiah 65:17-19

See, I will create **new heavens and a new earth**. The former things [judgements, sins, violations, abominations, desolations associated with the old testament of law] will not be remembered, nor will they come to mind. But be glad and rejoice forever in what I will create, for **I will create Jerusalem** [the spiritual city of the new testament of grace – Galatians 4:21-26; Hebrews 12:22-24; Revelation 21-22] to be a delight and its people a joy [compare this with the joyful assembly of the believers gathering together in celebration of the new

testament of grace in Hebrews 12:22-24]. *I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more* [compare with Revelation 21:4 - there are no judgments under law in the new Jerusalem, because the new Jerusalem is connected to the new testament of grace. There was weeping, mourning, and crying in the old covenant city of Jerusalem because of continued violations of the law and the rejection of God's offer of mercy to repent and return to the law; resulting in judgments – specifically by Babylon and Rome.]

Why will the former things not be remembered? – because the new testament of grace has now been established and God remembers the sins of Israel no more (Jeremiah 31:34; Hebrews 8; 10:17-18; 2 Corinthians 5:17-21).

Sixth: The new Jerusalem of grace has replaced the old Jerusalem of law.

What is the new Jerusalem?

- The new Jerusalem is the heavenly city of grace that has come from heaven to earth.
- The new Jerusalem is a spiritual city, unlike the old Jerusalem that was a physical city.
- The new Jerusalem is the collective group of believers all over the world who form the spiritual city of the new Jerusalem and celebrate the new testament of grace (see also Ephesians 2:11-22).

How was the new Jerusalem formed?

The new Jerusalem was formed by the remnant of Jewish believers who escaped earthly Jerusalem when it was destroyed by the Roman armies in 70 AD, thus permanently ending the old testament of law.

With this remnant, the new Jerusalem began.

Remember, God always **preserved a remnant** of Jewish people by grace (Ezra 9:8-9) when judgment came so that the remnant would physically construct Israel, Jerusalem, and the temple.

In AD 70, God **permanently destroyed** the old testament city of Jerusalem and temple in Jerusalem in connection with the abominations (violations of the law of Moses) that caused desolations (the destruction of the people, land, cities, and temple) – see Luke Teaching #36.

A remnant of believers was preserved by God to construct the spiritual new Jerusalem.

Paul wrote about this remnant in Romans 9 and 11.

Romans 9:27 (a quotation of Isaiah 10:22-23)

*“Though the number of the children of Israel be as the sand of the sea, The **remnant** will be saved. For the Lord will carry out his sentence on earth with speed and finality.”*

Romans 9:29

It is just as Isaiah said previously [Isaiah 1:9]: “Unless the Lord Almighty had left us [Israel] descendants [a remnant following the judgment on Israel], we would have become like Sodom, we would have been like Gomorrah.”

Romans 11:15

*Even so then, at this present time [57 AD] there is a **remnant** [that will be preserved during the Roman destruction of Jerusalem in 70 AD who are believers in Jesus as the Christ] according to the election of grace [this preservation was an act of God's grace during the first century just as Ezra spoke about in 9:8-9 in accordance with the Babylonian destruction of Jerusalem/Israel].*

I believe this remnant is the **144,000** Jewish believers foretold in the book of Revelation that was sealed by God as those who would not die in the persecution of believers leading up to 70 AD.

Revelation 7:3-4

*Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God.” Then I heard the number of those who were sealed: **144,000** from all the tribes of Israel.*

This 144,000 took the message of God's grace to the nations – the message about Jesus, his life, death, burial, and resurrection...the message of forgiveness, righteousness, and eternal life that is by faith in Jesus.

Their proclamation of the gospel has resulted in a great multitude of people from all over the world that could not be counted who have placed their faith in Jesus.

Revelation 7:9-10

After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice:

*“Salvation belongs to our God,
who sits on the throne,
and to the Lamb.”*

We see a fuller explanation of those who came to faith in Jesus prior the destruction of Jerusalem in 70 AD.

Revelation 14:6-7

Then I saw another angel flying in midair, and he had the eternal gospel [the message of the new testament of grace established in the blood of Jesus – see Hebrews 13:20] to proclaim to those who live on the earth—to every nation, tribe, language and people. He said in a loud voice, “Fear God and give him glory, because the hour of his judgment [this is a reference to judgment upon Jerusalem in 70 AD based upon the old testament/covenant of law – see Revelation 15:5; Revelation 11:19] has come. Worship him who made the heavens, the earth, the sea and the springs of water.”

The book of Revelation foretold of the:

- Destruction of physical old covenant/testament Jerusalem
and the
- Construction of the spiritual new testament Jerusalem.

(View this blog to learn about the new spiritual temple of grace – [The Third Temple Is Being Built Right Now!](#)).

The eternal gospel (message) of grace continues to be shared today all over the world.

The new heaven and earth is not a physical new heaven and earth but a spiritual new heaven and earth where God is no longer judging Israel and the nations, but is offering all people all over the world in all nations the water of life – the gospel of God’s grace.

In our next study, we will complete our series on the redemption of Jerusalem as we examine more fully the new heaven and earth.

If you would like to **learn more about Revelation** as it relates to the destruction of old testament, unbelieving Israel and Jerusalem, and the construction of new testament Israel and Jerusalem, I recommend Ken Gentry’s resources:

Videos

[Revelation #1](#)

[Revelation #2](#)

[Revelation #3](#)

Books

[The Book of Revelation Made Easy](#)

[The Olivet Discourse Made Easy](#)

[Navigating the Book of Revelation](#)

Commentary On Revelation

[The Divorce of Israel](#)

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