

# Rightly Dividing, Pt. 13: The Kingdom

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[0:00] Matthew 6, and a good morning to everybody. Glad you made it safely here this morning.! We're going to continue with our studies that we've been doing on rightly dividing! Did a lot of conceptual things and then started getting!

I'm going to look at the book of Hebrews at a glance, really only just highlighting the dangers of the places that people fall into. I noticed just now that this screen is not very clear. It's not your eyes, although some of it is, but it's because of a program, what I have versus what the laptop has, and so I ended up saving it as more snapshots, pictures instead of actual slides, and it turns out it's just grainy. So I'll try to correct that next time we use this. I did not know that until today. I was back there looking at it and thought, man, my eyes are getting terrible. And they are, but then I came up front and realized, oh no, that screens and just, it is what it is. So after taking a look at the book of Hebrews a little bit and seeing those dangerous verses where people make mistakes with doctrine or trying to apply them, we took a look last Sunday and just dug into the Apostle Paul, and that's on the screen there on the left side, that there's six S words coming down there where Paul teaches the believer is saved, the believer is sealed. And having contrasted the two, seeing that somebody in the Bible, somebody in the book of Hebrews has to do something in order to not, or they have to do something in order to have the saving of the soul. There's some verses that you got to be careful with. And the right thing to do is to rightly divide the word of truth and to place these teachings where they fit and realize they have a doctrinal application to somebody outside of this age. It's not that difficult once you see it, once you get it. That's why the chart or the timeline thing there is so crucial. The visual is very helpful to getting this. Today we're going to take another step, and on the far right is the kingdom. So I'm going to condense this down just so I have some more room to add some things.

So a few of those phrases stuck around for the tribulation as well as the church age words. This is just a sample, you know. This is not like the Bible all in one line. But I want to give some space to deal with something this morning. So on the far right is the kingdom. Now if we're on this side of Calvary, we would be in what we call the New Testament. And there's what we have as the church age of the tribulation and the kingdom. Some call it the millennium based on Revelation 20, about a thousand years of a reign where the devil is bound. And connecting that with some of the prophets, this is a reign where the world is, the earth is rejuvenated. It's brought back to life, possibly back to something before the curse with maybe not entirely, but it seems like pretty close at least with things abounding, vegetation, harvesting, all of that seems to just kick it up into a brand new unbelievable year. And anyway, we're going to talk about the kingdom a little bit today. But what is the kingdom? If we just go to Revelation 19 and see Jesus Christ coming back as King of kings and Lord of lords, and we see 20, we see this thousand years, that's like looking all the way to the last few chapters of your Bible to say, there it is, it's right there. And in reality, yes, that's truth. But there's so much more than just what Revelation 19 or 20 has to say. Like, we don't just get through the Old Testament, New Testament, and then there's the future all the way at the end of the Bible. Actually, there's some things that we need to understand in rightly dividing. It's going to make a lot of sense to you once we study it out. So let's look at Matthew chapter six. We're going to have to do a little groundwork here. Actually, quite a bit of scripture that we're going to turn to this morning. And it's worth doing. And if you need to make the notes on it, make the notes and get this down because this is going to really settle something that a lot of people don't have understood.

So let's look at Matthew six and start in verse number eight. The Lord Jesus is going to teach his disciples about praying. He says, be not you therefore like unto them, for your father knoweth what things you have need of before you ask him. After this manner, therefore, pray ye, our father, which

art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven. [4:52] Jesus Christ is teaching Jewish disciples to pray that the father would send his kingdom, thy kingdom come, that he would send his kingdom to the earth. Does it say that he would send heaven and the seraphim or the cherubim and the beast? It doesn't say that, but there's a kingdom that belongs to the Lord that he's pledging, that he has pledged and promised to man that he would one day send to the earth. You probably have to put it over that pew right in front of you. Yeah.

So let's take a look at this because, uh, when Jesus Christ said that, when he said those words, thy kingdom come, he's telling his disciples and these other Jews to pray this. They weren't confused at all about what he was saying. They full well understood what he was teaching them to pray. He doesn't give any explanation. You do know what I mean. No, he, they understood it. Why did they understand it? Because it was all over their scriptures, all over their scriptures is reference to God sending a kingdom or establishing a kingdom where Israel is on the top and the Lord God himself is here ruling the world by them from Jerusalem. Now, just because preachers today get mixed up about this thing and they don't know how to handle kingdom of heaven and kingdom of God, or because they go through the new Testament or the gospels and just, just try to make all application to the people, to you and I to this age. That doesn't mean the Jews didn't understand preachers today. Don't understand. That's their fault for not studying, but the, the Jews here in this time, they got it. They knew what Jesus meant when he said, thy kingdom come. I want to show you why come back to Psalm two. And now I'm going to run you through a little chain of references in your old Testament, the Jewish scriptures that they had and studied and were taught all of their lives.

When Jesus said, thy kingdom come, they knew exactly what he was talking about. Psalm two, let's read the entire, now we don't have time for that. Let's just read a few, a little portion of this Psalm. I'll start in verse number six.

Psalm two, verse six. Yet have I set my King upon my holy hill of Zion. I will declare the decree.

[7:23] The Lord hath said unto me, thou art my son. This day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron. Thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings. Be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the son, lest he be angry and you perish from the way when his wrath is kindled but a little. There's a king that God has set upon his holy hill of Zion and the king is called his son. Verse number seven. And that son, all the rest of the kings of the world, verse 10, are in subjection to the son, the king that God set on his throne. That makes that son the king of kings, which you'll see later. So there's a promise that the son of God, the begotten son, would be established as a king and that God would give him not the heavens and the throne on high or the spiritual realm or the Jehovah's Witnesses teach that Jesus took over the throne in the heavens. Now this is earth, earth, earth, all through this. The uttermost parts of the earth, the heathen down here and they come before him, the judges of the earth. And they have to be careful when they approach the son. All right, turn to Isaiah chapter 33. That's in the Jewish scripture. They knew this. They believed this. That all the heathen would one day be subjected to God from Zion. Isaiah 33. And take a look at verse number 17. Thine eyes shall see the king in his beauty. They shall behold the land that is very far off.

[9:39] And who would that be? Let's skip down just a little bit to verse 20. Look upon Zion, the city of our solemnities. Thine eyes shall see Jerusalem down here on earth, a quiet habitation, a tabernacle that shall not be taken down. Not one of the stakes thereof shall ever be removed. Neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall a gallant ship pass thereby. For the Lord is our judge. The Lord is our lawgiver.

The Lord is our king. He will save us. Israel believed that in Jerusalem they would see, verse 17, the king, the Lord dwelling among them. All right, keep moving. Look at Daniel chapter 2.

Moving to the right, Daniel chapter 2. I'm giving you a sample. And I'm taking you from the Psalms to some of these major prophets to some of the minor prophets and showing you that it's scattered and sprinkled throughout the entirety of the Jewish Old Testament, as we call it, the Jewish scriptures of the day that Jesus Christ said, thy kingdom come. They knew what he meant. Daniel chapter 2.

And here's a prophetic statement, kind of just a very broad overview in this chapter about some, well, the interpretation of all this has to do with, of a dream has to do with nations. And it covers a long span of human history. But as it comes to its, to the point here, it's dealing with the end times in verse 44. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Now, if you want to try to make this all about the heavenlies, as some do in their interpretations, you're making a mistake because the, in the days of these kings, and to back this, to backtrack through the previous part of this, it's all earth stuff. It's, in verse 39, after thee shall arise another kingdom inferior to thee, and a third kingdom of brass, which shall bear rule over all the earth. And that's the context of these kingdoms. And then God's going to set up on the earth his own kingdom. And he's going to break in pieces all of those kingdoms. All right, let's keep moving to the right. I did this in the lectionary order for you. Let's go to Micah chapter 4. Micah chapter 4. Now into one of the minor prophets. And I want you to notice that God is on earth. Micah 4. And let's begin in the first, that's just the first three verses is good. But in the last days, it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people, people, earth-born people shall flow unto it.

And many nations shall come and say, come, let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For the law shall go forth of Zion and the word of the Lord from Jerusalem, and he, the Lord, the God of Jacob, he shall judge among many people and rebuke strong nations afar off, and they shall beat their swords into plowshares and their spears into pruning hooks. Nations shall not lift up sword against nation, neither shall they learn war any more. So with God on the earth ruling from Jerusalem, the earth is at peace. When the angel came and proclaimed to the shepherds, peace on earth, goodwill toward men. There's the eventual final realization of that statement, when the Lord comes and is king. Let's keep, let's stay here in Micah, look at chapter 5. Micah chapter 5 and verse 2.

[14:42] But thou, Bethlehem, Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting. We know that's a prophecy of the Lord Jesus Christ coming out of Bethlehem.

Now keep your place, well you don't have to keep your place there, we're going to come back to Zechariah, but flip back, flip over to Matthew again in chapter 2, to watch when this prophecy becomes fulfilled, or portion of this prophecy, the thought that he would come forth out of Bethlehem.

The ruler in Israel thing has not yet been completely fulfilled, but the one whose goings forth have been from of old, from everlasting, came to earth, and he showed up in Bethlehem.

And when it said there, I read it, that he shall come forth unto me, that is to be ruler in Israel. Look what the wise men, what they said when they came to find this one.

Chapter 2, verse 1 of Matthew. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews?

[16:07] For we have seen his star in the east, and are come to worship him. Well where did they get the idea? Well they got it from Micah. And it shows that coming later down, in verse 5, They said unto him, In Bethlehem of Judea, for thus is written by the prophet.

So they understood, that this king is coming forth, he's the king of the Jews, and he's coming from Bethlehem. So they came to find him, because he was in fact the king of the Jews.

Alright, in between those two is Zephaniah. Find Zephaniah chapter 3. Just two more books here to look at, about the kingdom, that they understood, they were promised.

Zephaniah, find Zephaniah 3, and I want to read from verse 14 to the end of the book. Prophecies of a Kingdom.

Zephaniah 3, 14, Sing, O daughter of Zion, shout, O Israel, be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy, the king of Israel, even the Lord, is in the midst of thee.

[17:26] Thou shalt not see evil anymore. In that day it shall be said to Jerusalem, Fear thou not. And to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty.

He will save. He will rejoice over thee with joy. He will rest in his love. He will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

Behold, at that time, I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame.

At that time will I bring you again, even in the time that I gather you, for I will make you a name and a praise among all the people of the earth when I turn back your captivity before your eyes, saith the Lord.

Talk about good news to a nation. That's great news. That God, even the Lord, is going to be their king in the midst of them in Jerusalem, verse 16, in Zion, as we've read over and over, and he's going to elevate that nation above all of their enemies.

[18:42] And they're not going to lift their voice or their finger against them ever again. Not when the Lord's there. He will save them. He will deliver them. He will rejoice over them. This is what they were anticipating.

All right, find Zechariah. One more to the right here. Zechariah 9. Here's another prophecy that was partially fulfilled in the first coming.

Zechariah 9. But let's just set aside the first coming and the second coming and let's just read what was in the Jewish scriptures and what they were expecting to happen.

Verse 9. Rejoice greatly, O daughter of Zion. Shout, O daughter of Jerusalem. Behold, thy king cometh unto thee. He is just and having salvation, lowly and riding upon an ass and upon a colt the foal of an ass.

And I will cut off the chariot from Ephraim and the horse from Jerusalem and the battle bow shall be cut off. Meaning all the enemies that have attacked them are going to be sent back.

[19:51] And he, who's that? The king that cometh unto thee. He shall speak peace unto the heathen and his dominion shall be from sea even to sea and from the river even to the ends of the earth.

Now what Jew would not rejoice in that day and long for that day and when God said, it's time for you to pray, thy kingdom come, they understood what that day meant.

One more passage right here, Zechariah 14 and look at verse number 9. Verse number 9, it's as plain as this, and the Lord shall be king over all the earth.

In that day shall there be one Lord in his name, one. The Lord shall be king. In verse 16, it shall come to pass that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king.

Who is the king? The Lord of hosts and to keep the feast of tabernacles. And it shall be that whosoever will not come up of all the families of the earth under Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain and on with the threats.

[21:14] Now these are just a few of the promises that God made to Israel, what we just put together there. In particular, he promised that he, the Lord, would number one, that he would come to earth.

That number two, he would subdue their enemies, all that have come against this nation and have even, they've been scattered amongst these other nations and treated them badly.

He said, you're going to be brought up and elevated. That's not going to happen under my watch. So he will come to earth, subdue their enemies, he will gather them together and he will reign over them and the entire earth.

The Lord shall be king over all the earth. The previous passage said that he would, from even to the ends of the earth will be his dominion.

This is what the nation of Israel expected. This is what they anticipated. Why? Because the word of God said so.

[22:16] Their scriptures told them that God would do this. Okay. Now turn to Luke chapter one. Luke chapter one.

God had consistently, from the beginning, made some covenants with Abraham, others with Isaac and Jacob. He made these pledges to them and then he made, through the prophets, certain promises and certain details of what that's going to look like and it built and it built and it built and then to Malachi it just got quiet.

For 400 years it was quiet. They find themselves under Roman rule in their land but no word from God. And then something starts to happen with a priest named Zacharias and a baby to be born named John the Baptist and a virgin espoused to Joseph named Mary.

And when the angel Gabriel comes to Mary he has something to say to her. Verse number 30. Luke 1 verse 30. The angel said unto her, Fear not Mary for thou hast found favor with God.

And behold, thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus.

He shall be great and shall be called the son of the highest and the Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob forever and of his kingdom there shall be no end.

[24:00] The fulfillment of that scripture the angel is telling Mary is at hand. The 400 years of pause of quiet silence that's over.

Now God is about to make good on all of those promises. Stay with me because we're just laying some groundwork that's going to really help you make sense of some Bible passages that people just don't understand or make messes of.

All of this is necessary. God is no longer silent. He's at work. He's setting things up to fulfill his oath and his covenant and his promises.

Mary believes that the child in her womb is exactly that. Look at chapter 1 and verse 51. Just the middle of what she says in her glorifying God.

In verse 51 Mary says this He hath showed strength with his arm. He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats and exalted them of low degree.

[25:03] He hath filled the hungry with good things and the rich he hath sent empty away. He hath opened his servant Israel in remembrance of his mercy as he spake to our fathers to Abraham and to his seed forever.

Mary believes that what God is doing in her womb is a fulfillment of the promises that he made and she's not the only one. So did Zacharias when John was born a little later in this chapter he opens his mouth.

Verse 67 And his father Zacharias was filled with the Holy Ghost and prophesied saying Blessed be the Lord God of Israel for he hath visited and redeemed his people.

He hath raised up a horn of salvation for us in the house of his servant David. He's not talking about John right now. That's not John. And as he spake by the mouth of his holy prophets which have been since the world began that we should be saved from our enemies and from the hand of all that hate us to perform the mercy promise to our fathers and to remember his holy covenant the oath which he swore to our father Abraham that he would grant unto us that deliverance or that we might be delivered out of the hand of our enemies might serve him without fear.

That's what Mary believed. that's what Zacharias believed that God is making good on his covenants and promises and that this child that's coming they knew it it stirred them.

[26:39] So did Simeon when he saw him in chapter 2 of Luke he gets to see him and he says look at chapter 2 let's find him here quick. In verse 30 mine eyes have seen thy salvation which thou hast prepared before the face of all people.

When that baby was brought into the temple he grabbed him snatched him up held him up and said this is the salvation of Israel. This is what was called the king the king.

So let me put this little moment up here on the slide there before Calvary the Lord Jesus Christ arrives he arrives in Bethlehem he's announced as a savior meaning a deliverer that's what they

called him here in these passages he's going to deliver us he's going to perform his oath he's called the king he's called the one that's going to sit on the throne of David and he says that he's going to reign and of his kingdom there shall be no end the king had arrived he's the king now 30 years pass come to Matthew chapter 3 30 years pass and both John and Jesus are grown and it's time for them to begin their respective ministries John comes out of the wilderness preaching a little bit later Jesus Christ shows up and he's calling disciples and he himself is preaching what is their message Matthew chapter 3 they both have a message to deliver it's the same message Matthew chapter 3 and verse 1 in those days came John the Baptist preaching in the wilderness of Judea and saying repent ye for the kingdom the kingdom of heaven is at hand not just John look at Matthew 4 verse 17 Jesus Christ himself after his baptism in verse 17 from that time Jesus began to preach and to say repent for the kingdom of heaven is at hand look at verse 23 Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people he's preaching a gospel the gospel means good news look at chapter 10 what's the good news what's the gospel it's the good news of the kingdom the gospel of the kingdom the kingdom of heaven

Matthew chapter 10 and it names the 12 disciples of the Lord Jesus verse 5 says these 12 Jesus sent forth commanded them saying go not into the way of the Gentiles and into the city of Samaritans enter ye not but go rather to the lost sheep of the house of Israel as you go preach saying the kingdom of heaven is at hand John the Baptist Jesus Christ the apostles of the Lord all spread this same message of hope of promise to Israel their promised their expected kingdom was nigh it was within reach it was in their generation in their lifetime it would be received there's a couple things I need to note before we move on this kingdom as we just read in chapter 10 this kingdom message was exclusively for Jews you have to get that verse 6 verse 5 and 6 no [30:35] Gentiles not even the Samaritans only the lost sheep of the house of Israel get to hear this message why in the world we've already made comment on this a while back with this missions program idea that doesn't make a good missions platform for our day does it but that is authentic that is the absolute way it was in that moment don't go to the Gentiles don't even go to the city of the Samaritans not even one of them why because this kingdom this kingdom of heaven is for the Jews it's exclusively for Israel now if you can receive that and just believe in the moment that's what it was it will make complete sense to you considering that they were expecting a kingdom God promised them the kingdom otherwise if you don't want to see that you are going to have a hard time reconciling this passage with

Jesus saying go ye into all the world and preach the gospel to every creature that's not the same statement is it to the same guys go and only preach to them this thing about a kingdom the trouble is not understanding the message of the kingdom imagining that this gospel of the kingdom is the gospel that Jesus is here and he's going to save you from your sins and we're all going to be saved that might match the other gospel or the other preaching to all the world every creature but it sure doesn't make sense here some people say well it's to the Jew first and also to the Greek and they're going to take something Paul said later and try to force it back into something here and lose light by doing that let's continue this kingdom gospel message was for Jews only secondly this kingdom gospel was verified with visible signs look at chapter 9 again in verse 35 9 35 Jesus went about all their cities and villages teaching in their synagogues and preaching the gospel of the kingdom to Jews only and healing every sickness and every disease among the people you know why he's doing that because those two things go hand in hand the kingdom of heaven the promise of God bringing his kingdom to earth do you know what Isaiah I didn't cover any of that with you do you know that all through those prophets he said that the lame would walk that they leap for joy that the dumb would speak that when God came and established his kingdom it wasn't just nature that was coming back to life but it was mankind the people of God would no longer halt as they walk they would run they would leap they would sing and they would rejoice they would be healthy and now there's signs to prove there's miraculous deeds being done in their own eyesight so that they look what he told these boys as you go preach saying the kingdom of heaven is at hand heal the sick cleanse the lepers raise the dead cast out devils the morons today that pretend they have powers and signs and can wave their hands or wave their suit coat and slap people and knock

them down and heal them they're idiots number one but on top of that they're pretending that they have powers the kingdom powers called in hebrews 6 the powers of the world to come i already showed you that if they fall away those people that tasted that they can't it's impossible to renew them to repentance that's the only people that matches nevertheless i'm getting off track they were commanded to do these things as proof and as evidence that this message was from god this was what jews require a sign and there's their signs not the gentiles not the cities of the samaritans the jews so the kingdom gospel was for the jews only it was verified or it was accompanied with signs visible signs and thirdly look at matthew chapter five this gospel was conditioned upon one's faith and their obedience faith and obedience or as some call it faith and works matthew chapter five in verse nineteen and twenty wherefore there whosoever therefore shall break one of these least commandments and shall teach men so he shall be called the least in the kingdom of heaven not in heaven but in the kingdom of heaven but whosoever shall do and teach them the same shall be called great in the kingdom of heaven for

I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven look at Matthew chapter seven Matthew chapter seven and these three chapters here the Lord lays out some very strong statements about the kingdom of heaven and in this case there's an element of obedience that must accompany their belief Matthew seven and look at verse 21 not everyone that saith unto me Lord Lord shall enter into the kingdom of heaven but he that doeth the will of my father which is in heaven he that doeth the will now somebody today will just say well that means that you need to believe on Christ because that's the will of God but again they're borrowing other scripture and trying to plug it back in here let's not do that let's just let Jesus say what he said many will say to me in that day Lord

Lord have we not prophesied in thy name in thy name of cast out devils and in thy name done many wonderful works then will I profess unto them I never knew you depart from me ye that work iniquity therefore whosoever heareth these sayings of mine and doeth them what sayings Matthew 5 Matthew 6 Matthew 7 whosoever heareth and doeth I will liken him unto a wise man which buildeth house upon a rock and he goes on it's going to get tough but he's going to make it through because he observed or obeyed these sayings of mine chapter 5 through 7 I want to point out nowhere in chapter 5 6 and 7 does Jesus teach of his death burial and resurrection not one time in these three chapters if you have red letters they're solid red not one time did Jesus teach these

[37:46] Jews about the gospel of the grace of God as we call it however he did describe how they can enter the kingdom he did describe how they can inherit the earth chapter 5 and verse 5 chapter 5 verse 3 the poor in spirit theirs is the kingdom of heaven he did teach them how they could see God chapter 5 and verse 8 bless our pure in heart he did teach them how they could be called the children of God chapter 5 and verse 9 being peacemakers isn't that interesting that comes to mind a place where Christ said I didn't come to send peace but a sword he came to cause division a father and mother the daughter and all that stuff and yet he calls he's calling for them to be peacemakers there's a contrast for you nowhere does he teach the death burial and resurrection but he teaches how they could enter the kingdom of heaven it's a

Jewish kingdom proven to signs and wonders it's one that they enter upon observing these words that he laid out in front of them his teachings to them now I'm running I'm going to run out of time here so I might have to make this two parts so I'm going to put up on the screen just as a vague synopsis that these chapters in Matthew right there before Calvary in the gospels that's exactly where they show up in your bible so we're going to leave them right there we're going to put them there for now we're going to run out of time and leave you hanging unfortunately and I want to laid all this groundwork to show you that when the king showed up and he taught them about a kingdom the one that they had understood and were anticipating and I mean this whole generation all they have is the word of God they don't have the prophets preaching to them and so they reading and studying and believing that one day God will do this one father is telling it to his son the priest is teaching it the scribes are teaching it to their pupils that one day

God is going to come to earth and establish a kingdom and it will be God with us the land in Isaiah 7 is called Emmanuel the land is called that why because God is with them he's back there with them

so we'll have to pause this and I'll review with you next week Lord well two weeks from now I guess and we'll start to bring about the real crux of this teaching and why we need to lay all this ground work and understand how these passages are still very real but we would make a big mistake if we tried to plug them into the church age and I'll show you all that the next time we come together sorry I'm leaving you kind of on a cliff hanger a little bit but what did Israel do to their king is what we're going to discuss and then see the outcome of that and it's very very clear how to handle the Bible passages once you see it all okay so let's stop there and God willing we'll come back in a couple weeks and wrap this up