

25-1102sc Transcript

25-1102sc - *The Scheme of Redemption*, Steve Cain

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25-1102 - The Scheme of Redemption, Chapter 4

Transcript (0:04 - 45:15), Teacher: Steve Cain

(0:04) We're looking now at chapter 4, The Peace of Prophecy. (0:10) Let's go to our Heavenly Father in prayer. (0:14) Most gracious Heavenly Father, I come to you at this time (0:20) with the same prayer that Paul had for his disciples and for his congregations (0:26) that he was very, very concerned about.

(0:29) And he was praying that God might open their eyes of understanding (0:36) and to be enlightened. (0:39) And that is the whole purpose of our studies, (0:44) and that's the whole purpose of relying on the Holy Spirit, (0:48) because he has challenged to bring us to the understanding and to know your mind (0:55) and to know what is necessary to be saved. (1:01) And so we come to you at this time asking you to do the same thing for us, (1:06) and that is to open our eyes of understanding and enlightenment.

(1:13) I pray that you'll be with the teacher this morning, you'll be with me (1:17) as I try to convey what I understand and what I know about it, (1:23) which I pray is the results of the Holy Spirit. (1:30) We pray that you'll bless this congregation and bless the members of it, (1:35) and that they too can get the peace of God's understanding. (1:41) We pray these things in Jesus Christ's name.

Amen. (1:45) I believe that once we understand redemption, you can have that peace of understanding (1:50) and know the peace that God wants us to have being reconciled to him through Jesus. (1:59) And that's the whole purpose of it, knowing that Jesus continues to watch over us (2:07) and that he continues to forgive us of our sins.

(2:12) As long as we're walking in the light, as he is in the light, (2:16) his blood will continue to cleanse us. (2:18) That's the over-saddle and that's the over-standing of this particular study. (2:26) We talked about the property last time we were together, (2:31) and the thought was that the Israelites were looking for a Messiah, (2:38) which is the anointed one, which would be Jesus.

(2:41) They knew he was anointed. (2:43) They knew that he had received the accolades of God when he was baptized. (2:53) This is my beloved son in whom I am well pleased.

Here he is. (2:56) They were there. They saw it.

They knew what was being said. (3:02) And so they were looking forward to the fact that all of a sudden we've got the anointed one. (3:09) We've got the Messiah.

We've got the Christ that we've been looking for. (3:13) He's going to bring us peace. He's going to bring us land.

(3:17) He's going to restore us to our former glory. (3:21) And that's really what they were looking for. (3:23) And they're still looking for that even today.

(3:27) They're hoping and praying that if Jesus is the Christ, (3:32) that when he comes back he will reign on their throne there in Israel for a thousand years. (3:38) And they'll know nothing but peace. (3:41) They'll know nothing but the glory that they used to have, especially under David.

(3:47) The main thing is they wanted to restore David's glory, (3:51) the glory that they had under David and Solomon. (3:55) And so that's because David did get the land that was promised to the forefathers, Abraham, Isaac, and Jacob. (4:05) The land.

They did have that land. (4:07) And there's no question about it that they reigned from the River Egypt all the way up to Babylon. (4:14) All the way up there.

(4:16) Not Babylon, but I can't think of the name of the road now. (4:23) Pardon? (4:24) Assyria. (4:25) Assyria, yeah.

Just shy of Assyria. (4:29) They owned that. (4:32) And they had nothing but just wonderful life.

(4:37) Wonderful things. (4:38) They were rich. (4:39) They had everything they wanted.

(4:42) People were blessing them in every way that they could. (4:47) But then all of a sudden they started 20 million years away. (4:52) They quit God.

(4:53) They left God. (4:55) They became probably more of a reprobate country than any country ever. (5:02) And it justified God in taking them and carrying them away into captivity into Babylon.

(5:09) And Assyria coming down and carrying away northern Israel. (5:14) And so they were desolate. (5:17) They were completely distraught.

(5:20) They had nothing. (5:21) And the scriptures that they were alluding to from the prophets, Isaiah, Jeremiah, and the other prophets, (5:31) those prophets were all prophesying, (5:35) You will have. (5:37) You will have peace.

(5:39) You will have the glory that you really are looking for. (5:44) And so they were misinterpreting it. (5:46) As you can see, it takes the eyes of Christianity, the eyes of the individuals who are now Christians, (5:54) to be able to look back and see and read the prophets, Isaiah and Jeremiah and Ezekiel and them, (6:02) and see that he was really in every respect referring to a spiritual way of becoming right with God, (6:15) a spiritual way of being blessed and knowing peace with God.

(6:20) And this lesson that we're having this morning is showing how they misconstrued Jesus. (6:28) They thought that he was going to bring back the glory that they once had. (6:34) And that was really the driving factor.

(6:39) He's going to bring it back. (6:41) And so when they started saying the kingdom is coming, the kingdom is near, (6:47) they thought, oh, Jesus is the anointed one. (6:51) He is the blessed one.

(6:53) And he's going to become our king. (6:56) And we're going to know the glory that we once knew. (7:00) And so it was from that standpoint that they were gearing up (7:06) and with great anticipation what Jesus was going to do for them.

(7:10) And especially when he was doing some of those miracles that he was doing for them, (7:16) especially feeding the 5,000 and the 4,000. (7:22) It just gave them, ah, look at what he can do for us. (7:28) And so they really were, with great anticipation, wanting him to be the king.

(7:35) And so one of the things that came down along the way (7:40) was when he triumphantly rides into Jerusalem on a donkey. (7:46) And what are they doing? (7:48) They're bowing down to him. (7:50) He's going to take the kingship.

(7:52) He's going to be the king. (7:54) He's going to do these things. (7:56) Hallelujah.

Praise God. (7:58) And the misnomer basically was that as he was riding on the donkey, (8:06) this is the way kings would come in for their inauguration. (8:11) They came in on a donkey for his inauguration.

(8:16) So did Solomon. (8:17) Almost every king that ever took the throne of Jerusalem, of Israel, (8:24) rode in on a donkey in this particular manner. (8:29) And so as he took the same path that David would take, (8:33) he took the same path that all the other kings would take.

(8:37) So what are they expecting? (8:41) This is really what's going to happen. (8:44) And so we're going to know peace. (8:47) And the other day, I think I shared with you, (8:49) while I was down in Texas sitting in a Bible class down there, (8:54) one of the students there was well-traveled and well-studied.

(9:01) He threw out the word shalom. (9:05) And we know that shalom means peace. (9:08) But it's more than just saying, peace be with you, brother.

(9:13) It means everything's at ease. (9:17) Everything. (9:19) Nothing out of place.

(9:22) Everything is just a-okay with you. (9:25) Your family, your job, your life, your food, your clothes. (9:32) Everything is at peace.

(9:35) That's what shalom basically conveys with it. (9:39) And that's the peace that they were looking for. (9:43) That was the peace that they would be free from any battles that they would have with Syria (9:52) or Egypt or the Philistines or any of the others.

(9:56) They would no longer have a war with them. (10:00) You see, even in today, Israel is having problems with Hamas and with the various other neighbors. (10:07) And, of course, they're very caught with Semiticism.

(10:18) It's easy for you to say. (10:21) But anyway, that's what they're looking for. (10:25) And so this is the emphasis that he's trying to get across to us today in our class, (10:32) in chapter number four.

(10:34) He's trying to help us to appreciate why they turned on Jesus. (10:41) They turned on him because he was a great disappointment to them, a tremendous disappointment to them. (10:49) And if you remember that they wanted to make him a king after feeding the 4,000, I believe it was, (10:57) that they were going to make him a king.

(11:00) And he passed right through them. (11:03) No, they're not. (11:06) So he's going to point out here the fact that Jesus was not a failure.

(11:15) He did not fail to come and become the king and rule over Israel because of the people. (11:26) He did not become a king of Israel because he didn't want to. (11:33) And that's the point.

(11:35) It's not that he failed. (11:37) They wanted him to be the king. (11:40) They yearned for him to be the king.

(11:45) But his kingdom is not of this world. (11:50) And that is one of the things that we as Christians need to be able to comprehend and to see in our mind's eye. (12:00) Our kingdom is not of this world.

(12:03) Our kingdom is with Jesus sitting at the right-hand side of God. (12:08) Our kingdom and our headship is in heaven, not here on this earth. (12:17) We don't have any place that we call our main office that we have to answer to.

(12:27) We don't have that. (12:29) Our answer is to Jesus. (12:34) And that's the point.

(12:35) We need to really be able to perceive that. (12:39) Look, as the Hebrew writer would say, if Jesus was here on earth, he would not be a high priest. (12:51) Why? (12:52) Because there are plenty of priests around here that meet the qualifications, don't they? (12:59) God changed the priesthood.

(13:01) And he changed the priesthood to Jesus. (13:05) And because of that, he had to also change the covenant. (13:09) Where there's a change in the priesthood, there has to be a change in the covenant.

(13:14) And so he's in heaven. (13:17) And we are answerable to him in heaven. (13:21) We're not answerable to anybody down here.

(13:24) So those are the points that we need to be able to comprehend. (13:30) Let's take a look at chapter 4. (13:40) We have studied that redemption through Christ for all nations was foretold by all the Old Testament prophets. (13:49) But prophetic language was not always literal.

(13:53) Often it was couched in idealistic terms. (13:57) That is, salvation for all men was predicted in descriptive physical, material, and nationalistic terminology, (14:09) which to the Jew was gloriously ideal. (14:14) But a literal interpretation was not at all intended.

(14:19) This study will seek to spotlight a favorite theme of the prophets, (14:25) which is couched in this idealistic language, (14:29) and which is getting so much attention, the peace of prophecy. (14:35) And, of course, she's going to allude to Isaiah. (14:39) The aim of this lesson is to examine such peace prophecies in light of the New Testament (14:47) in a redemptive context.

(14:49) Such a study will help the Church understand the redemptive theme of the Bible. (14:56) And that just codifies the thought that you have to have Christian eyes to read the Old Testament. (15:06) Because without the Christian eyes, you're not going to be able to really perceive what is happening (15:12) and what God is accomplishing.

(15:14) So those are the things that we are looking at. (15:19) And I like to allude to 2 Corinthians, the third chapter where Paul talks about Moses. (15:26) And I bring that up in my sermon this

morning.

(15:29) He knew that because of the way his radiancy would fade when he would go away from God, (15:39) and he would look in his mirror or in the water, and he could see where he was going. (15:44) So he put a veil over it. (15:46) And then Paul says that as long as we look at an unveiled face, we're not going to be able to see it.

(15:57) But we have to have Christian eyes in order to be able to see what is being talked about. (16:05) So Christ's purpose on earth fulfilled all prophecies of peace. (16:13) In other words, the predictions of peace in the Old Testament are actually fulfilled in Christ, (16:20) the Church, and the remission of sins.

(16:25) Jesus' purpose is clearly stated in a number of passages as redemptive. (16:32) He also declared his purpose to build his Church. (16:37) The New Testament reveals that the Church is the body of the saved, the body of the reconciled.

(16:46) Obviously, Christ builds his Church by saving men from their sins, thus fulfilling his stated purpose. (16:56) Christ's work of salvation answers the peace predictions of the Old Testament prophets. (17:02) And so here he's going to quote Isaiah and Micah and Ephesians.

(17:08) Let's read them. (17:09) For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, (17:17) and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. (17:29) Now this is really earthly, isn't it? (17:34) If you were not reading it from a Christian standpoint, from a Christian advantage, (17:39) you would not perceive this as being spiritual.

(17:42) You would think that this is definitely going to be fulfilled here on earth. (17:49) So he will be called the Prince of Peace. (17:52) Of the increase of his government and of peace there shall be no end upon the throne of David (17:59) and upon his kingdom, to establish it and to uphold it with justice and with righteousness (18:07) from henceforth even forever, Isaiah 9. (18:12) Here's Micah.

(18:13) But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, (18:22) out of thee shall come one forth unto me, that is to be Ruach in Israel, (18:29) whose goings forth are from of old, from everlasting. (18:35) And this man shall be our peace, Micah 5. (18:40) And then Ephesians. (18:41) Both of these prophecies speak of the royal attributes of the Messiah, (18:48) the Prince of Peace, ruler of Israel.

(18:52) That this is speaking of Jesus, there can be no doubt. (18:56) At his birth, angels hemmed his peace mission. (19:00) Paul wrote that he is our peace, that he preached peace and made peace between God and man.

(19:14) Jesus did not come to give world peace. (19:19) He quotes from the 14th chapter. (19:22) Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you.

(19:31) Though he claimed to offer peace to all, he carefully qualified that gift of peace (19:36) as not as the world giveth. (19:40) The peace of Christ is not world peace. (19:45) That peace is fulfilled in remission of sins.

(19:48) And men are justified, they obtain peace with God through our Lord Jesus Christ, Romans 5. (19:56) Christ makes peace through the blood of his cross, (20:01) and he reconciles sinners to God,

Galatians 1. (20:05) This salvation from sin, which Christ gives, fulfills his stated purpose (20:11) and interprets the meaning of the peace of prophecy, (20:15) which he insists is not as the world giveth. (20:20) That peace is located in the church. (20:24) He quotes Colossians.

(20:26) Let the peace of Christ rule in your hearts, (20:28) to the which also ye were called in one body, be ye thankful. (20:36) Notice carefully, it is the peace of Christ to which we are called in one body, the church. (20:46) Inasmuch as the church is composed of all who have been saved (20:51) and who thus have peace with God, (20:53) the peace of prophecy, which is the peace Jesus gives, (20:59) is to be obtained only by those who are in his body, the church.

(21:05) In conclusion, though the New Testament's own interpretation, (21:12) through the New Testament's own interpretation, (21:14) we have established that peace is given by Christ, (21:18) fulfilled in the remission of sins, and located in the church. (21:26) Major messianic prophecies of peace, and so he's going to give us some illustrations. (21:33) Prophecies couched in physical terms of the peaceful reign of Messiah (21:37) contain glowing terms of material abundance and national and Judaic glory.

(21:45) These prophecies, which point to a time when Israel would rule the world, (21:53) possess the nations of the Gentiles, and tend their flocks, (21:58) and grow their crops in peace, are redemptive in their meaning and not physical. (22:07) The following passages present both the messianic prophecy (22:11) and James' inspired interpretation of the meaning of that prophecy. (22:17) Here's Amos.

(22:19) In that day will I raise up the tabernacle of David that is fallen, (22:25) and close up the breaches thereof, and I will raise up its ruins, (22:29) and I will build it as in the days of old, (22:33) that they may possess the remnant of Edom, (22:35) and all the nations that are called by my name, (22:39) save Jehovah, Nebuchadnezzar, Amos 9. (22:47) And then I believe the next one is going to be Isaiah, perhaps. (22:57) I don't see any indication here. (23:02) And when there had been much questioning, Peter rose up.

(23:06) Oh, this is in Acts. (23:08) Peter rose up and said unto them, (23:10) Brethren, ye know that a good while ago God made choice among you, (23:18) that by my mouth the Gentiles should hear the word of the gospel and believe. (23:24) And God, who knoweth the heart, bare them witness, (23:29) giving them the Holy Spirit, even as he did unto us.

(23:33) And he made no distinction between us and them, (23:37) cleansing their hearts by faith. (23:40) Now, therefore, why make ye trial of God, (23:45) that ye should put a yoke upon the neck of the disciples, (23:50) which neither our fathers nor we were able to bear? (23:53) That's Peter standing up, defending the Gentiles, (23:59) and not being required to have the law of Moses on them. (24:05) Then he goes on and says, and I like this, (24:10) But we believe that we shall be saved through the grace of the Lord Jesus, (24:16) in like manner as they.

(24:18) Talking about Gentiles. (24:20) James answers saying, (24:23) Brethren, hearken unto me. (24:26) Simeon hath rehearsed how first God visited the Gentiles (24:30) to take out of them a people for his name.

(24:33) And to this agree the words of the prophets, as it is written. (24:38) After these things I will return, (24:41) and I will build again the tabernacle of David, which is fallen. (24:45) And I will build again the ruins thereof, and I will set it up, (24:50) that the residue of men may seek after the Lord,

(24:53) and all the Gentiles, upon whom my name is called, (24:58) saith the Lord, who maketh these things known of old.

(25:04) This comes out of Acts 15. (25:08) The idealistic language of Amos. (25:12) To the people of Amos' day, this prophecy would be idealistic.

(25:17) The nation of Israel was threatened by the nations around them, (25:21) and particularly by the great Assyrian power. (25:25) Bit by bit, Israel lost her national power, (25:29) lost her land, possessions, (25:32) and was finally destroyed and carried away captive. (25:38) Jews thereafter looked to this prophecy, and others liked it, (25:42) as a hope that one day Messiah would restore their national sovereignty (25:48) to the extent that Israel would possess all the nations of the earth.

(25:56) Peter had earlier stated that Gentiles and Jews alike (26:01) were saved from sin by the grace through faith. (26:06) Acts 15. (26:08) Then James declares that, (26:12) to this agree the words of the prophets, (26:15) and quotes Amos 9. (26:17) As an example of such prophecies, (26:20) no clearer statement as to the meaning of prophecy could be given.

(26:26) The prophets agree with Peter's gospel of salvation, Amos 9. (26:31) This is an example of such prophecies. (26:35) No one reading Amos' prophecy could get the idea (26:39) that he was predicting redemption from sin. (26:43) But that is the meaning of the prophecy (26:45) as revealed by the New Testament for Shaniias.

(26:51) In a day when unrighteous rulers had brought Israel to the brink of destruction, (26:58) the prophet Isaiah confidently predicts a brighter Messianic future. (27:03) In contrast to their present situations, (27:07) he foresees the ideal king ruling the earth with righteousness, (27:12) bringing a peaceful condition to the children of God, (27:16) and even attracting the nations of the Gentiles to seek peace at the hand of Messiah. (27:26) And then he quotes Isaiah.

(27:32) And there shall come forth... (27:34) This is very familiar, I'm sure, to all of you. (27:37) There shall come forth a shoot out of the stalk of Jesse (27:41) and a branch out of his roots shall bear fruit. (27:44) And the fruit of Jehovah shall rest upon him (27:48) the spirit of wisdom and understanding, (27:51) the spirit of counsel and might, (27:53) the spirit of knowledge and of the fear of Jehovah.

(27:58) And his delight shall be in the fear of Jehovah, (28:01) and he shall not judge after the sight of his eyes, (28:06) neither decide after the hearing of his ears. (28:15) But with righteousness shall he judge the poor (28:18) and decide with equity for the meat of the earth. (28:22) And he shall smite the earth with the rod of his mouth, (28:26) and with the breath of his lips shall he slay the wicked.

(28:30) And wickedness shall be the girdle of his waist, (28:33) and faithfulness the girdle of his loins. (28:37) And this is one that's probably the most famous. (28:41) And the wolf shall dwell with the lamb, (28:46) and the leopard shall lie down with the kid, (28:49) and the cat and the young lion and the fat one together.

(28:54) And a little child shall lead them, (28:56) and the cow and the bear shall feed. (28:59) Their young ones shall lie down together, (29:02) and the lion shall eat strong like the ox, (29:06) and the suckling child shall play on the hole of the asp, (29:10) and the weaned child shall put his hand on the adder's bin. (29:15) They shall not hurt nor destroy in all my holy mountain, (29:20) for the earth shall be full of the knowledge of Jehovah (29:24) as the waters cover the sea.

(29:27) And it shall come to pass in that day (29:29) that the root of Jesse, (29:31) that standeth for an ensign of the people, (29:35) unto him shall the nations seek, (29:39) and his resting place shall be glorious. (29:42) And they're still looking for that. (29:44) That's the reason why they're looking for Jesus to come back (29:47) and reign on the earth for a thousand years.

(29:49) And that's the reason why many, many Christians (29:53) are rallying around Israel like they do today, (29:57) because they really believe that this is yet to be fulfilled. (30:03) And it's their desire to make it plausible for Jesus to come (30:10) and reign on the earth for a thousand years. (30:13) So they want to prepare the throne (30:16) and make sure that the throne is ready for him when he does come.

(30:21) And so that's where President Carter was. (30:25) That's where the Nobel Peace Prize lies most of the time. (30:32) The Nobel Peace Prize is awarded because of their thinking (30:39) that this is going to be fulfilled, (30:41) that this prophecy is going to be fulfilled.

(30:44) And perhaps there are some who are looking at President Trump today (30:48) because of all his peace efforts that he is doing today, (30:51) is laying the groundwork for Jesus to come too. (30:58) So, any questions or anything? (31:04) Let's read on. (31:06) The imagery which the prophet employs to depict this glorious future (31:11) is of an ideal sort.

(31:14) Obviously, not to be taken literally. (31:18) He speaks of Messiah as a branch, (31:22) of his ancestor as the stalk of the old tree, (31:27) of smiting the earth with the rod of his mouth, (31:31) of babes playing unharmed with wild beasts and venomous serpents. (31:38) Out of this imagery emerges a picture of peace and tranquility (31:43) brought on through Messiah's reign.

(31:46) A careful investigation of the passage will reveal (31:50) the who, what, where, why, and when of the prophecy. (31:57) Take a look at the clock to see how much time we have. (32:00) It took a lot of time in the preamble.

(32:06) The historical circumstances of the day help us understand Isaiah's symbolic language. (32:11) Since Israel had become a profane nation, (32:16) that's a word I could not think of, (32:19) they had become more profane, more evil, (32:22) than those which God was taking issue with. (32:27) God can't just sit back and watch his people behave worse (32:32) than those who are around him.

(32:36) He's got to do something about it. (32:38) The picture is one of terror as the woodsman, Jehovah, (32:44) uses his saw and his axe to cut down the forests of Lebanon. (32:50) At last there is no more forest.

(32:53) Only stalks of once proud trees remain. (32:58) Stumps. (33:00) Israel has fallen as a great forest.

(33:04) Can she live again? (33:04) The imagery continues. (33:08) A branch shoots forth from the root system of one of those stumps. (33:13) The stalk of Jesse, the father of David, (33:17) ancestor of Jesus.

(33:20) Upon this branch, a messianic term, Jeremiah, (33:27) rests the spirit of Jehovah, (33:30) by which a righteous and just reign ensues. (33:34) Israel shall live again. (33:39) Although the language is symbolic, (33:41) a description of the character of the king and his kingdom is evident.

(33:45) To who, where, and when. (33:48) To who? The Messiah. (33:50) All conservative commentators agree that this is a description of Jesus.

(33:56) The divine attributes of the Lord are easily discerned from this symbolic imagery. (34:01) Upon him rests the spirit of Jehovah. (34:05) He makes judgments and decisions without the use of his eyes and ears, (34:12) showing his divine perception.

(34:15) He is clothed with righteousness, faithfulness, (34:20) the garments of a good king. (34:23) The what? (34:25) It's peace. (34:25) This picture of children playing with wild beasts as with pets (34:30) is no more literal than Jehovah's spirit resting upon a literal branch (34:35) of a literal stalk named Jesse.

(34:39) This is a description of a peaceful situation. (34:43) They shall not hurt nor destroy in all my holy mountain. (34:48) The picture represents a condition of peace, (34:51) the peace which the king gives.

(34:53) Jesus is that king, and the peace he gives is not as the world gives. (35:00) It is justification from sin. (35:04) The where? (35:05) It's in the church.

(35:07) This peace is located in all my holy mountain. (35:12) For example, God's mountain, the Mount Zion, Psalms 2 and Isaiah 2. (35:17) But according to Hebrews, the 12th chapter, (35:20) this is the church of New Testament Christianity, (35:25) and the peace of Christ is located in the church. (35:31) His body, Washington Street.

(35:35) The why? (35:36) The gospel. (35:38) The gospel is taught throughout the world. (35:41) The reason for this peaceful condition is clearly stated.

(35:45) For the earth shall be full of the knowledge of Jehovah, (35:48) as the waters cover the sea. (35:51) The only single thing which corresponds to this is the great commission, (35:57) which Paul said was preached in all creation under heaven, Colossians 1. (36:04) From the first century to now, (36:08) the church has continually spread the gospel of the prince of peace (36:12) over all the world and brought to all nations. (36:16) Peace with God in the remission of their sins.

(36:20) The when? (36:22) The Christian dispensation. (36:25) This is the real key to the prophecy. (36:29) It leaves no doubt as to the time of the fulfillment of the prophecy.

(36:35) And therefore, the meaning which must be placed upon the preceding nine verses, (36:40) Isaiah predicts that it shall come to pass in that day (36:48) that the people of the nations, (36:50) a common Old Testament term for the Gentiles, (36:53) is opposed to the nation of Israel, (36:57) shall see the rude Jesse. (36:59) There are two things specified in this verse. (37:03) The time of the fulfillment of the prophecy.

(37:07) It shall come to pass in that day. (37:11) The that day of the context can only refer to the preceding verses. (37:17) Any other day than the day when the branch judges and the wolf dwells with the lamb (37:24) has no point of reference.

(37:27) Therefore, when the thing prophesied in verse 10 comes to pass, (37:32) it will be in that day when the preceding verses are fulfilled. (37:39) In other words, whenever verses 1 through 9 are fulfilled, (37:44) that is, in that same day, verse 10 must be fulfilled. (37:51) The thing prophesied.

(37:53) What did Isaiah mean that the nations shall seek the rude Jesse? (37:59) Once again, a New Testament writer places his inspired interpretation (38:04) on an Old Testament prophecy. (38:07) In Romans, the 15th chapter, (38:11) Paul teaches that through Jesus the Gentiles might glorify God for his mercy. (38:18) He then further explains that this is just what was written in prophecy (38:24) and quotes four Old Testament passages which he says predicted this mercy.

(38:33) The fourth passage is Isaiah 11. (38:36) The meaning is clear. (38:39) The Gentiles can glorify God for his mercy as a result of Christ.

(38:46) And we glorify God for saving us by his mercy. (38:50) Therefore, the prophecy was fulfilled in that day when Gentiles were saved from sin. (38:59) Inasmuch as verse 10 is interpreted by the inspired apostle (39:04) as fulfilled in Christ's salvation of the Gentiles, (39:08) and inasmuch as that salvation was to take place in that day of the preceding verses, (39:16) we necessarily conclude that the peace prophesied in the 11th chapter of Isaiah (39:22) is fulfilled in salvation from sin.

(39:26) This is the clear meaning of the passage as interpreted by the New Testament. (39:33) Any interpretation which sees this prophecy fulfilled literally at some future date (39:39) necessarily denies God's mercy to the nations of the Gentiles today. (39:46) In conclusion, the New Testament shows that Messianic prophecy is all fulfilled in Christ.

(39:55) The Church. (39:57) And in the remission of sins. (40:01) There is nothing left to be fulfilled of all.

(40:04) There is nothing left to be fulfilled of all God foretold by his Old Testament prophets. (40:10) There is no reason to be fearful that God has yet dealings with Jewish people in Palestine (40:17) according to prophecy. (40:19) No international events such as war are to be interpreted as the fulfillment of prophecy.

(40:30) There is no reason to be alarmed by the voice of hysteria (40:34) that a great conflict will begin in Palestine and embrace the whole world according to prophecy. (40:43) All such doctrines are in conflict with the plain teaching of the New Testament. (40:50) That what God now has for the Jew is just what he has for the Gentile.

(40:56) Salvation by faith in Christ and a lifetime of work in his kingdom. (41:03) The Church. (41:04) Through this we are to give our all until he comes again.

(41:10) In this we will find both peace with God and peace of mind. (41:18) Peace be unto you. (41:43) They're so naive in so many different ways.

(41:47) They're tolerating some things that really should not be tolerated at all. (41:52) I am very fearful of Islam and everything that has to do with Islam. (42:04) I don't like the idea that they're gaining power especially in the United States.

(42:15) On the way over here I heard how Nigeria is bombarding and killing thousands and thousands of Christians. (42:27) Why? Because they're Muslims. (42:28) The primary power in Nigeria is Islam.

(42:36) Muslims. (42:40) My son, when he was going up to Michigan Christian College, had as a roommate a Nigerian. (42:49) He was a Nigerian Christian and he came up here to go to college at Michigan Christian College.

(42:57) And so they had to get off the campus, to make a long story short, or longer, they had to get off the campus. (43:06) And so my son asked me if it was alright if he brought, I'm trying to think of his name, with him. (43:18) And I said, sure, bring him along.

(43:20) Oh man, wasn't that a blessing. (43:22) He started telling me about how everything in Nigeria is owned and operated by Muslims. (43:33) Everything.

(43:35) Doesn't matter where you are. (43:37) But they tolerate Christianity and they give Christians an opportunity to live by themselves in a little segment of Nigeria. (43:49) But the businesses that they run, the businesses that they try to operate on, are all operated and owned by Muslims.

Period. (44:00) And so they're allowed to have schools, they're allowed to govern themselves, but they cannot hold office, they cannot do anything other than just live in that land. (44:15) That's it.

(44:16) And so they're very mean. (44:21) And from what I hear, they're really flexing their muscles now. (44:26) They're really working it.

(44:29) I heard on the way over here that President Trump had to warn them that he would come in and defend the Christians if they continued to slaughter them. (44:42) That's one of those things that they are. (44:45) They're slaughtering Christians.

(44:49) I learned a lot more other things than that, too. (44:51) But that's the one thing. (44:55) Islam, Sharia law is not kind.

(45:02) Sharia law is bad. (45:05) And that's what they had. (45:09) So anyway, so much for that.

(45:12) Any other comments? (45:13) We'll get ready for our worship service.