

26-0315p Transcript

26-0315p - *The Iron Kingdom and the Coming King*, Scott Reynolds

Bible Reader: Mike Mathis This transcript transcribed by TurboScribe.ai, (Detailed Summary by Grok, xAI)

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The Iron Kingdom and the Coming King

Scripture Reading

<p>Scripture Reader: (0:04 - 1:24) Mike Mathis, <i>Daniel 2:44-45 (NASB) - (0:04) The reading for tonight is taken from Daniel 2, verses 44 and 45. (0:15) And it reads, (0:17) In the days of these kings the God of heaven will set up a kingdom which will never be destroyed, (0:28) and the kingdom shall not be left to other people. (0:35) It shall break in pieces and consume all these kingdoms, and it shall stand</i></p>	<p>Scripture continued <i>forever. (0:45) Inasmuch as you saw that the stone was cut out of the mountain without hands, (0:53) and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold, (1:05) the great God has made known to the king what will come to pass after this. (1:13) The dream is certain, and its interpretation is sure. (1:21) That concludes the reading. (1:24)</i></p>
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Transcript (0:04 - 21:52), Preacher: Scott Reynolds

(1:29) I use Grok as an AI, artificial intelligence. (1:39) And I use it as a super concordance. (1:43) It's amazing.

(1:44) I found it to be extremely useful, especially when I want to get the ideas of our religious neighbors, (1:53) what the Protestants think about something. (1:57) It's aware of the Restoration Movement, which is what the Churches of Christ are all about. (2:04) And so it can give me Church of Christ perspectives.

(2:09) It knows about apologetics press. (2:12) And it can search their indexes, and it's a really useful tool. (2:17) I was having a discussion with it on an idea that I've had, which is going to lead to this one.

(2:26) It's not what we're going to talk about, the conversation. (2:31) But I had always been thinking that the Scripture, Jesus as the angel of the Lord in the Old Testament, (2:46) it's been identified as Jesus. (2:50) And when he led the person of the Godhead that led Israel out of Egypt was led by the angel of the Lord, (3:02) and that was Jesus.

(3:05) So Jesus is very familiar being identified as the person of the Godhead. (3:12) He's the person that John identifies as the Word. (3:18) So it's fitting, and he's also identified in Hebrews as the Creator.

(3:26) Hebrews 1, God, the Father, created everything through his Son. (3:32) But Jesus is actually the person that did the creating. (3:37) And so when you read in Genesis chapter 1, where it said, God said, and it happened, that's Jesus speaking.

(3:45) He's the Word. (3:47) So with that, it got me to thinking, you know, Isaiah tells us in chapter 7

of Isaiah that the Messiah, (3:57) he'll eat curds and honey. (4:00) When he knows enough to determine between right and wrong, he'll choose to do right.

(4:06) So Jesus went through a learning process as a human being. (4:11) He didn't, when he came down and put on flesh, he didn't have all the knowledge that he had when he was in heaven. (4:21) And he went through a learning process.

(4:23) And how much of it, you get into a whole big thing there about how much of what he knew when. (4:29) You have another passage that talks about everything's by him, through him, and for him, for Jesus. (4:37) And it got me to thinking that, well, what if Jesus, he's going to go through this learning process.

(4:47) What if Jesus wrote the Old Testament scriptures for himself to know when he has to learn as a human, (4:59) what kind of a Messiah he's to be? (5:03) He goes through a learning process. (5:04) And so I asked that question to Grok, and we had a big discussion, a big, big discussion. (5:12) And that got me to where we're going to go tonight.

(5:16) I was talking with Grok about that, and that's something that I'd like to present sometime, (5:21) but there was so much information that came up, like six or seven different sermons just to present some of those ideas. (5:30) And then I got to thinking, what a time it is to be alive. (5:36) This year is our nation's 250th anniversary, 250 years since 1776.

(5:47) However, there's another anniversary that's even more interesting to me, (5:51) and we are approaching to the year, possibly next year, the 2,000th anniversary, 2,000 years, (6:03) to the year of Jesus starting his ministry, when he started to preach. (6:11) We don't know for sure, but many believe that he began his ministry as early as A.D. 27 to 29, (6:20) with the consensus being A.D. 28 through 29, somewhere in there, he started his ministry. (6:29) So we're real, real close to that 2,000th anniversary.

(6:36) What must it have been like to be there? (6:41) So close your eyes for a moment. (6:43) Imagine you're not here in Cleveland, but walking the dusty limestone streets of Jerusalem around A.D. 27. (6:54) How do I know Jerusalem had limestone streets in A.D. 27? (7:01) Because in an article in SciTech Daily titled, this is the title, it's rather long, (7:08) Archaeologists Uncover 2,000-Year-Old Street in Jerusalem Built by Pontius Pilate, published October 20th, 2019.

(7:21) And the article said, excerpts, (7:25) After six years of extensive archaeological excavations, researchers from the Israeli Antiquities Authority and Tel Aviv University (7:35) have uncovered a 220-meter long, that's 720 feet long, section of an ancient street first discovered by British archaeologists in 1894. (7:50) The walkway ascends from the Pool of Siloam in the south to the Temple Mount. (7:57) The excavation revealed over 100 coins trapped beneath the paving stones.

(8:06) The latest coins were dated between A.D. 17 and A.D. 31, (8:13) which provides firm evidence that the work began and was completed during the time that Pontius Pilate governed Judea. (8:22) The magnificent street, it says, was paved with large stone slabs as was customary throughout the Roman Empire. (8:32) The researchers estimated that some 10,000 tons of quarried limestone rock were used in its construction, which would have required considerable skill.

(8:56) So, close your eyes for a moment and imagine you're not in Cleveland, but walking the dusty limestone streets of Jerusalem around A.D. 27. (9:08) The air carries the scent of olive groves, fresh baked bread from nearby markets, and the faint smoke of temple sacrifices. (9:18) You'll also hear

the sharp metallic clink of Roman armor and the low murmur of soldiers speaking Latin.

(9:29) You're a Jew in your homeland, yet not truly free. (9:33) Rome's iron grip is everywhere. (9:39) Heavy taxation drains your family.

(9:42) Up to a third or more of your income goes to the empire, plus temple tithes. (9:51) Pontius Pilate, the new prefect, starting around, are you ready for this, A.D. 26, (10:00) Rules with a heavy hand, harsh, provocative, quick with the whip or the cross. (10:08) Society fractures, some Sadducees collaborate for power, Pharisees cling to purity laws, and Essenes withdraw to the desert awaiting apocalypse and zealots whisper of violent revolt.

(10:29) Yet hope flickers. (10:32) Every Passover, the city swells with pilgrims, hundreds of thousands singing psalms of deliverance. (10:42) In synagogues and homes, people whisper, the time is near.

(10:48) Why? (10:49) Because God's word through Daniel pointed exactly to this moment. (10:56) So let's read Daniel 2, verses 36 through 40. (11:01) Just prior to this, Daniel told Nebuchadnezzar what his dream was, the king of Babylonia.

(11:08) Because, if you remember, Nebuchadnezzar ordered his magicians, conjurers, sorcerers, and chaldeans, and Daniel 2 too, to tell him what his dream was. (11:20) Of course, they couldn't. (11:23) Daniel steps forward and tells the king his dream of a multi-metal statue and our passage.

(11:31) Daniel 2, verses 36 through 40, picks up with Daniel interpreting the dream. (11:38) This was the dream. (11:41) Now we will tell the king its interpretation.

(12:00) The children of man, the beast of the field, and the birds of the heaven, making you rule over them all. (12:10) You are the head of gold. (12:13) Another kingdom inferior to you shall rise after you.

(12:18) And a third kingdom of bronze, which shall rule over all the earth. (12:23) And there shall be a fourth kingdom, strong as iron. (12:30) Because iron breaks to pieces and shatters all things.

(12:34) And like iron that crushes, it shall break and crush all these. (12:43) The statue's head of gold was Babylon, under king Nebuchadnezzar. (12:51) Then came silver, the Medo-Persia.

(12:57) Bronze was Greece, under Alexander. (13:01) And now iron was Rome. (13:04) By 8027, everyone knew the first three kingdoms had risen and fallen.

(13:13) Babylon, conquered by Persia in 539 BC. (13:17) Persia by Greece in 331 BC. (13:22) This prophecy was given in the time of Babylon.

(13:32) Babylon was not conquered until 539 BC. (13:37) We are approaching 8027 in the context of Israel knowing when the Messiah was going to be. (13:49) That's 500 years they've been watching this prophecy unfold.

(13:59) That's twice as long as the United States has been around. (14:04) They've been watching this prophecy. (14:09) So Babylon was conquered by Persia in 539 BC.

(14:13) Persia by Greece in 331 BC. (14:17) Greece fragmented after Alexander. (14:20) And Rome conquered Judea in 63 BC, under Pompey.

(14:27) And its iron legions crushed resistance without mercy. (14:32) But Daniel didn't stop at despair. (14:37) Verse 44.

(14:39) And in the days of those kings, the God of heaven will set up a kingdom that shall never be destroyed. (14:48) Nor shall the kingdom be left to another people. (14:52) It shall break in pieces all these kingdoms and bring them to an end.

(14:58) And it shall stand forever. (15:00) And the day of the fourth kingdom, Rome, God himself would establish his eternal kingdom. (15:11) This fueled explosive expectation.

(15:16) Daniel's 70 weeks prophecy in chapter 9. (15:19) And believe me, if you want your heads to spin, read Daniel chapter 9. (15:29) Because there's a whole understanding you have to come to be able to figure out the years. (15:36) But they did it. (15:38) And they knew when Babylonian captivity would be over and they would go back and set up the temple.

(15:48) From this prophecy, they knew when to expect the Messiah. (15:54) And it's based on the times given in Daniel 9, which we're not actually going to get into other than to tell you about it. (16:03) So Daniel's 70 weeks prophecy in chapter 9 gave even more precision.

(16:10) 70 weeks, which represent 490 years to finish transgression, atone for sin, and bring everlasting righteousness. (16:20) And anoint the most holy. (16:22) After 69 weeks, 483 years, from a decree to rebuild the temple in Jerusalem, to rebuild Jerusalem rather, (16:34) an anointed one, which is anointed Messiah means anointed one.

(16:40) So 69 weeks or 483 years from a decree to rebuild the temple, the Messiah would come and then be cut off. (16:53) Scholars debated the starting decree. (16:56) Some pointed to Artaxerxes in 475 BC, landing around AD 27 for the Messiah's arrival.

(17:06) Others used 445 BC with prophetic 360-day lunar years. (17:15) The earlier one was on solar years, which has 365 days. (17:21) A lunar year has 360 days, pointing to around AD 32 using the lunar days.

(17:29) The maps screened, the time is fulfilled. (17:32) We're in the Iron Age. (17:35) God's kingdom must be imminent.

(17:39) So picture Sabbath in the synagogue. (17:42) Elders debate, will the Messiah be a warrior like David, (17:47) smashing Rome's legions of priestly figure purifying the temple? (17:52) Or the supernatural son of man from Daniel 7 coming on clouds? (17:57) The air hums with urgency. (18:01) False messiahs rise and fall, executed by Rome.

(18:07) John the Baptist appears in the wilderness, preaching repentance, (18:11) and people flock, wondering, is this the one? (18:15) Luke 3, verse 15. (18:18) Into this powder keg steps Jesus of Nazareth, around 27 to 29, AD 27-29. (18:31) He's baptized by John in the Jordan.

(18:35) The heavens open, the spirit descends like a dove, (18:38) and a voice declares, this is my beloved son. (18:42) Then Jesus begins his ministry. (18:44) The time is fulfilled, he says, (18:47) and the kingdom of God is at hand.

(18:51) Repent and believe in the gospel. (18:55) Mark 1, verse 15. (18:58) Crowds gather, he heals the sick, casts out demons, (19:02) teaches with authority unlike the scribes.

(19:06) Whispers spread, could this be the Messiah? (19:09) Some hail him as the one to shatter Rome's iron. (19:13) But Jesus speaks of a different kingdom, (19:15) one of forgiveness, justice, love for enemies, (19:20) the last becoming first. (19:23) He fulfills Isaiah 61 in the synagogue.

(19:26) Today the scripture has been fulfilled in your hearing, he says, Luke 4-21. (19:33) Yet, he doesn't lead a revolt. (19:37) Tensions build, many expected a conqueror.

(19:40) He comes as a suffering servant. (19:44) There are two different pictures of the Messiah in the Old Testament, (19:49) the conqueror and the one who suffers. (19:52) So much so that the Jews thought that must be two different Messiahs, (19:56) two different people.

(19:59) And the one they got with Jesus was not the one they wanted. (20:05) He wasn't the conqueror. (20:08) The Jews of A.D. 27 weren't wrong to expect.

(20:12) They just didn't grasp how God would fulfill it. (20:18) Jesus is the rock cut without hands, Daniel 2-45, (20:23) smashing empires not with swords but with the cross and resurrection. (20:29) He establishes God's kingdom first in hearts, (20:33) forgiving sin, bringing righteousness, (20:35) and anoint the most holy through his own blood.

(20:39) Like those ancient Jews under Rome's iron heel, (20:44) we live in uncertain times. (20:47) We know struggle, economic pressures, division, loss, doubt. (20:54) What iron kingdoms oppress us today? (20:57) Fear, injustice, despair, wars and rumors of wars.

(21:03) The same promise holds. (21:05) In the days of those kingdoms, God sets up his kingdom, (21:09) and Jesus has come. (21:11) Time was fulfilled then, and it will be fully fulfilled when he returns.

(21:18) So today, repent and believe the gospel. (21:21) Live as citizens of that eternal kingdom, (21:24) loving neighbors, seeking justice, and sharing hope amid the iron. (21:29) And by the way, the kingdom is here.

(21:32) We're in the kingdom. (21:33) We are the kingdom. (21:39) And that is the sermon.

(21:43) So the invitation is being extended to anyone who has need of it. (21:50) So shall we stand and sing?