

Message# 253 8-20-2023 - We Must Stand for the Truth for what I Peter 2 Actually Means

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Good morning everyone. Thank you for tuning into the message this morning.

I want to report to you that the responses from this current mini series on I Peter chapter 2 have been excellent. The numbers of downloads has been very good. We need to have people talking about this. People who claim to be followers of Jesus Christ, people who claim to be followers of God and Bible believers - they need to understand that God - and God alone - is the Only One allowed to define good and evil, right and wrong, lawful and unlawful, legal and illegal - fill in the blanks - anything that tells another man how they are supposed to live - that comes only from the God of Heaven.

One man is not allowed to tell another man how to live - then take a gun - or a badge - or a threat of violence - and demand that man to live according to the way another man has defined good and evil. Friends, that's what "laws and statutes" of men are. They are man's definitions of good and evil, right and wrong. One man - or a group of men - or a group of men and women - or a group of men and women - or a group of men, women, trans, freaks, queers, perverts, sit in a room and come up with "laws and statutes" that they want other men and women to live by. They vote on their whims - which is exactly what it is - and then they call them "laws and statutes" - then - they have minions that do their bidding - they arm them with all sorts of weapons and send them out into the community to force people to obey their whims.

Jesus Christ said it - as clearly as He said anything else - "among you, this shall not be so." Turn with me to Matthew chapter 20 before we get back to I Peter chapter 2. Begin reading with verse 1. These are the Words of Jesus Christ.

[1] For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

We're going to read more, but we could just stop right here and show that Jesus is saying that He has a Kingdom. And He is saying how things are supposed to be in that Kingdom.

I have explained to you before, that one of the reasons why most people living on this side of the Atlantic do not understand the Bible the way we should - and for those on the other side - they have even more to answer to - but on this side - men's little g "governments" have been called just that - "government." They aren't called "kingdoms." It's a disconnect. It's not being able to make a connection with what Jesus is talking about because we have not been brought up in a "kingdom."

This is why when so many people read a verse like this - they will immediately translate that into something that must be future. "That's not something in my present world, that's not something I can identify with today - it must be some far off time when some Jesus comes back again." So, it's easy for them to not make the connection.

The word kingdom as found here in Matthew - and everywhere else in the Bible is basileia (ba-see-lie-ah) - including - where the inference is to the kingdoms of the world. For instance, turn back to Matthew chapter 4. Begin with verse 1, please:

[1] Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

[2] And when he had fasted forty days and forty nights, he was afterward an hungred.

[3] And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

[4] But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

[5] Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

[6] And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

[7] Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

[8] Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

[9] And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

[10] Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Verse 8, the kingdoms of the world - the Greek word is basileia (ba-see-lie-ah). It's the

same word Jesus used when speaking of His Kingdom in Matthew 20. It's the same word every single time the word kingdom or kingdoms is used in the last 27 books of the Bible. Turn to Revelation chapter 11 and read verse 15.

[15] And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

The kingdoms of the world - the Greek word is *basileia* (ba-see-lie-ah).

Now, this is very lengthy, but it is very important. Here it is.

βασιλεία, -ας, ἡ, (from βασιλεύω; to be distinguished from βασίλεια a queen; cf. ιερεία priesthood from ιερεύω, and ἱέρεια a priestess from ιερεύς), [from Herodotus down];

1. royal power, kingship, dominion, rule:

Luke 1:33; Luke 19:12, 15; Luke 22:29; John 18:36; Acts 1:6; Hebrews 1:8; 1 Corinthians 15:24; Revelation 17:12;

Now, Mr. Thayer is going to push the narrative away from the central definition of the word - which is simply the word that was used describe “governments” “kingdoms” with kings and queens etc., the way people would have understood it in the first century - and he is going to focus mainly on a definition that because the phrase is mostly “kingdom of heaven” - he is going to spiritualize the definition. Which I don't think should have been done. Mainly because of the effect of what has happened today. The word is talking about Government. The word is the definition of government as in how people are ruled over. How people conduct their day to to lives based on their accepted “law” or whatever their leaders tell them. Nonetheless, those who call themselves Christians, followers of God, followers of the Bible - should identify with the following text and it should settle the issue concerning the clear fact that Jesus came to set up His Government, His Kingdom, and everyone is supposed to be living accordingly. Continue.

of the royal power of Jesus as the triumphant Messiah, in the phrase ἔρχεσθαι ἐν τῇ βασιλείᾳ τοῦ, i. e. to come in his kingship, clothed with this power: Matthew 16:28; Luke 23:42 [εἰς τὴν β. L marginal reading Tr marginal reading WH text]; of the royal power and dignity conferred on Christians in the Messiah's kingdom: Revelation 1:6 (according to Tr text WH marginal reading ἐποίησεν ἡμῖν or L ἡμῶν [yet R G T WH text Tr marginal reading ἡμᾶς] βασιλείαν [Rec. βασιλεῖς]); τοῦ θεοῦ, the royal power and dignity

belonging to God, Revelation 12:10.

2. a kingdom i. e. the territory subject to the rule of a king: Matthew 12:25; Matthew 24:7; Mark 3:24; Mark 6:23; Mark 13:8; Luke 11:17; Luke 21:10; plural: Matthew 4:8; Luke 4:5; Hebrews 11:33.

3. Frequent in the N. T. in reference to the Reign of the Messiah are the following phrases: ἡ βασιλεία τοῦ θεοῦ (אֲתֵּי מְלֻכּוּתָא דְּאֵלֵּיָא, Targ. Isaiah 40:9; Micah 4:7), properly, the kingdom over which God rules; ἡ βασιλεία τοῦ Χριστοῦ (תֵּיבֵּי מְלֻכּוּתָא דְּחֵישׁוּתָא, Targ. Jonath. ad Isaiah 53:10), the kingdom of the Messiah, which will be founded by God through the Messiah and over which the Messiah will preside as God's vicegerent; ἡ βασ. τῶν οὐρανῶν, only in Matthew, but very frequently [some 33 times], the kingdom of heaven, i. e. the kingdom which is of heavenly or divine origin and nature (in rabbinical writings "מְלֻכּוּתָא דְּאֵלֵּיָא] מְלֻכּוּתָא דְּחֵישׁוּתָא — probably the article should be stricken out; cf. Prof. Geo. F. Moore in the Andover Review for July 1887, p. 105] is the rule of God, the theocracy viewed universally, not the Messianic kingdom); sometimes simply ἡ βασιλεία: Matthew 4:23, etc.; James 2:5; once ἡ βασ. τοῦ Δαυεΐδ,

Now watch. Listen very closely to this.

because it was supposed the Messiah would be one of David's descendants and a king very like David, Mark 11:10; once also ἡ βασ. τοῦ Χριστοῦ καὶ θεοῦ, Ephesians 5:5. Relying principally on the prophecies of Daniel — who had declared it to be the purpose of God that, after four vast and mighty kingdoms had succeeded one another and the last of them shown itself hostile to the people of God, at length its despotism should be broken, and the empire of the world pass over for ever to the holy people of God (Daniel 2:44; Daniel 7:14, 18, 27) —

Yes. This is all 100% Biblically correct. Except, except, one major problem. Mr. Thayer still seems to be tending toward this being future. But I Peter chapter 2 clearly establishes the fulfillment of this, the empire of the world passing over for ever to the holy people of God. Turn to I Peter chapter 2. Read beginning in verse 1.

[1] Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

[2] As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

[3] If so be ye have tasted that the Lord is gracious.

[4] To whom coming, as unto a living Stone, disallowed indeed of men, but chosen of God, and precious,

[5] Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

[6] Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

[7] Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

[8] And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

[9] But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

[10] Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

This is the people, these believers of the first century, were the ones who were the fulfillment of the Book of Daniel. Again, this is why Jesus told those people to read and understand Daniel. This is why the Stone of I Peter 2 is the Stone of Matthew 21 - which is the Stone of Daniel chapter 2. Jesus, clearly fulfilling the Davidic Covenant is huge. And this was completed - the Bible says so - as clearly as anything ever was in our Bibles - that Jesus fulfilled the Davidic Covenant by His resurrection from the dead.

But friends, the reason why so few people understand this. The reason why the world as we know it today is dominated and ruled over by maniacs, freaks, queers, perverts, power hungry, domineering people who get their kicks out of controlling people, their movements, their lives, what they eat, what they think, where they go, what they do - this is happening basically because of one reason. The people who claim to be Christians, claim to be following God and the Bible - they have been deceived into believing that all of this is future. These are all unfulfilled prophecies. And because of that, they do not believe that all men, everywhere, are supposed to be submitting themselves - exclusively to - the Government of God. Mr. Thayer continues:

the Jews were expecting a kingdom of the greatest felicity, which God through the Messiah would set up, raising the dead to life again and renovating earth and heaven; and that in this kingdom they would bear sway for ever over all the nations of the world. This kingdom was called the kingdom of God or the kingdom of the Messiah; and in this sense must these terms be understood in the utterances of the Jews and of the

disciples of Jesus when conversing with him, as Matthew 18:1; Matthew 20:21; Mark 11:10; Luke 17:20; Luke 19:11.

Now listen to this. This is really good.

But Jesus employed the phrase kingdom of God or of heaven to indicate that perfect order of things which he was about to establish, in which all those of every nation who should believe in him were to be gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation. This kingdom is spoken of as now begun and actually present, inasmuch as its foundations have already been laid by Christ and its benefits realized among men that believe in him: Matthew 11:12; Matthew 12:28; Matthew 13:41 (in this passage its earthly condition is spoken of, in which it includes bad subjects as well as good); Luke 17:21; 1 Corinthians 4:20; Romans 14:17 (where the meaning is, 'the essence of the kingdom of God is not to be found in questions about eating and drinking'); Colossians 1:13.

There it is. That's the truth. That is exactly what Jesus did. And that is exactly what those who call themselves Christians are supposed to live and to believe. And if only those who claim Christ - I'm talking about the thousands of "churchians" - if only those people believed this simple truth - the world would be changed - turned upside down - overnight. But sadly, just as soon as Mr. Thayer - who was without a doubt a "churchman" - as soon as he gives the clear truth of the Words of Jesus - that wicked futurism creeps right back in and unravels the whole thing. It is so sad to hear what he says next. To be completely open about citing Mr. Thayer for the good - I have to read the rest of what he says, quote:

But far more frequently the kingdom of heaven is spoken of as a future blessing, since its consummate establishment is to be looked for on Christ's solemn return from the skies, the dead being called to life again, the ills and wrongs which burden the present state of things being done away, the powers hostile to God being vanquished:

Then, he cites Matthew 6:10 as one of his reasons for saying the Kingdom is future. Let's look at it. Turn to Matthew chapter 6. Verse 1:

[1] Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

[2] Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have

glory of men. Verily I say unto you, They have their reward.

[3] But when thou doest alms, let not thy left hand know what thy right hand doeth:

[4] That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

In the first four verses of the Words of Christ, is there anything of a future nature? No. Jesus is teaching principles for living - then - and forever. There's nothing here that would lead us to believe that Jesus is telling them how their gifts were to occur in the future. That was for then, and it's still for now. Verse 5.

[5] And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

[6] But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

[7] But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

[8] Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Again. Was this futuristic? Or was Christ telling them, that day, what not to do when they prayed? That's pretty simple. He was telling them - but also establishing principles that would last forever. That's not hard. There's no futurism there. Is He teaching them what the Will of God is? Of course He is. He's teaching them that this is how God wants things to be done in their lives. Now He's going to tell them how to pray. "Don't do it that way, do it this way."

[9] After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

[10] Thy kingdom come. Thy will be done in earth, as it is in heaven.

Thy Kingdom come. Of course. And it tells them what "Thy Kingdom come" means. It means - God's Will being done in earth, as it is in Heaven. That's how His Kingdom comes. When people - that's how God works - when people obey Him - when they do what He says. When they obey His Will - that's when His Kingdom comes. Kingdom means reign, rule. When people do what He says - His Kingdom is there. It's not talking

about a time when some Jesus returns to the world - and kills everyone that doesn't live the way He said to live. Friends, if that's the way it is - there's not a single man, woman, boy or girl that has ever lived - outside of Jesus Christ - that could live up to that standard. When we read I Peter chapter 2, and we read about those who believed on the Stone - Jesus Christ - and how those people became the Nation of God, the people of God, who were once not a people, but were now the people of God because they embraced Jesus, the Stone, and embraced His Government. His Kingdom had come - and they were living according to His Will - on earth as it is in Heaven.

And that is available to every single generation that has lived since His Kingdom was established in the first century.

Now, if you wanted to separate “Thy kingdom come” from His Will on earth as it is in Heaven. And you want to do what Mr. Thayer seems to be doing here - placing some “future blessing, some consummate establishment” in the future. Fine. Keep your finger here in Matthew 6 and turn to Colossians chapter 1. Colossians chapter 1 is definitely in the future - compared to Matthew chapter 6. I'd think there is at least 20 years between Matthew 6 and Colossians 1. Read beginning in verse 1:

- [1] Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,
- [2] To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.
- [3] We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,
- [4] Since we heard of your faith [your belief] in Christ Jesus, and of the love which ye have to all the saints,
- [5] For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;
- [6] Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:
- [7] As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;
- [8] Who also declared unto us your love in the Spirit.
- [9] For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
- [10] That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

[11] Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

[12] Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

[13] Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son:

It sure sounds to me like Paul was speaking of a blessing, a consummate establishment” that those Christians were living in - at that time. There's no futurism in Colossians 1:13. That was in the moment. That was right then. Turn to Hebrews chapter 12. Begin reading in verse 22. Every time we read anything from the Book of Hebrews, we need to remind ourselves specifically of chapter 1, verses 1-2:

[1] God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

[2] Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by Whom also He made the worlds;

The text is clearly referring to the first century. This is not futuristic. It is a fatal mistake to say this is future. Now chapter 12, verse 22:

[22] But ye are come unto mount Sion,

Again. But ye are come. That is present tense. That was then. That was the present time in which that Book was written to those people. They had come. This is not future. It makes all the difference in the world. When I have people tell me “eschatology” doesn't matter - oh my - it is all that matters. It is the difference between truth and error. It's the difference between night and day, black and white, truth and deception.

“Eschatology” is the study of the “end times.” If we misidentify that Biblical truth - it changes everything.

But ye are come unto mount Sion,

and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

[23] To the general assembly and Ekklesia of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

[24] And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

We are talking about the New Covenant. It says it as clearly as anything in our Bibles.

[25] See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

To misidentify these things - to deny them - to refuse them - the writer of the Book of Hebrews is trying to tell them - and all who would be reading later - what a terrible thing it is not to accept these truths.

Before we read the next verse, I want to remind you of one of the things that Mr. Thayer said regarding the Kingdom of the Messiah. He said, quote:

the Jews were expecting a kingdom of the greatest felicity, which God through the Messiah would set up, raising the dead to life again and renovating earth and heaven;

So I ask. Did Jesus, the Messiah, raise the dead? Of course He did. But what about this “renovating earth and heaven?” Once again, this comes from a failure to identify what “renovating earth and heaven” means. It comes from a failure to understand what the “end of the world” means. If we don't understand what the phrase “the end of the world” means - we will miss what the Messiah was supposed to do. The Messiah DID rule over the “end of the world.” That's because the “end of the world” means the “end of the Old Covenant age.” It does not mean the end of the grass, the trees, the birds, etc. It does not mean that God will destroy the world as we know it and then create a new world. It has never meant that. It means the end of the Old Covenant world - and then the new heavens and the new earth - means the New Covenant world and the way things are supposed to be done in the New Covenant. With that said, read from verse 22 again:

But ye are come unto mount Sion,

and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

[23] To the general assembly and Ekklesia of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

[24] And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

[25] See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away

from him that speaketh from heaven:

Now watch.

[26] Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

[27] And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

[28] Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

[29] For our God is a consuming fire.

Friends, that's as clear as anything ever is in the Bible. The text says - the establishment of the New Covenant, the new Mount Sion, the heavenly Jerusalem, the city of God, the Kingdom of God - the establishment of those things - the text says - the shaking of the earth - the shaking of the heaven - is symbolic language for the removing of the old earth, the old heavens - and then the establishment of the Kingdom of God. And it says this was all given to them.

Wherefore we receiving a kingdom which cannot be moved,

Again, that is plain, simple English grammar. Those Christians, in the first century - received the Kingdom. Friends, there was a solemn warning in verse 25 not to get this wrong. By saying that the Kingdom is future - that is a rejection of Christ. It's a rejection of the New Covenant. It is inescapable condemnation from God Himself.

This is interesting. Listen to the way Mr. Tyndale translated these verses. This is the way a lot of people who had Bibles before the 1611 KJV read these verses:

24 and to Iesus the mediator of the newe testament and to the spryncklynge of bloud that speaketh better then the bloud of Abell.

25 Se that ye despise not him yt speaketh. For yf they escaped not which refused him that spake on erth: moche more shall we not escape yf we turne away fro him yt speaketh fro heve:

26 whose voyce the shouke the erth and now declareth sayinge: yet once more will I shake not the erth only but also heven.

27 No dout yt same that he sayth yet once more signifieth the removinge a waye

of those thinges which are shaken as of thinges which have ended their course:
that the thynges which are not shaken maye remayne.

28 Wherefore if we receave a kyngdom which is not moved we have grace wherby
we maye serve god and please him with reverence and godly feare.

29 For oure god is a consumynge fyre.

The phrase, the passing of the heaven and the earth - is symbolic language for the passing of the way of the Old Covenant. And the New Heavens and the New Earth, is symbolic language for the New Covenant way of doing things - which includes the new Mt. Sion, the New Jerusalem, the city of the living God - the New Covenant - all summed up in the phrase -

Wherefore if we receave a kyngdom which is not moved we have grace wherby we maye serve god and please him with reverence and godly feare.

Mr. Thayer did such a wonderful job with defining basileia (ba-see-lie-ah) - but then - because it sure seems like he did not understand what the fulfillment of the Kingdom is - he leads people away with futurism. The Bible does not teach futurism. The Kingdom of God was established in the first century by the coming of Jesus Christ, the Messiah, the King of Israel, the One Who took David's throne. And since that time, it has been the responsibility of every living, breathing creature, to live according to the Will of God - not the will of man. Every living, breathing creature is supposed to be living in the Government of God. That is not future. It's right now.

Go back to Matthew chapter 6 now. All the verses before verse 10 and all the verses after verse 10 - Jesus is teaching how to live. He is teaching men how to live according to the Will of God on earth, as it is in Heaven. And none of it is futuristic. Unless, you insist on the phrase "Thy Kingdom come" - but you cannot allow that to go past Colossians chapter 1 and Hebrews chapter 12. And to do so - is to violate Hebrews 12:25. Verse 11, Matthew 6:

[11] Give us this day our daily bread.

That is certainly not futuristic language. And while we are there, let me tell you what that has meant to me for about 40 years now. I believe Jesus is teaching "self-employment." For lack of a better set of descriptive words. Most people today want that - what they think is - guaranteed "employment." Working 9-5 every day. Guaranteed "paycheck". Without going into a whole lot more on this, for people that

work for themselves - they typically set up their own terms for payment. It used to be - even in the U.S. - people used to get paid every single day - at the end of the day - that's where the phrase "a day's wages came from." I do not believe it is wrong, or sin, to work for someone. Performing a service for someone else and getting paid something for doing it - is a good thing. It's how things work and there's nothing wrong with that. As I've said before, the problems arise when someone becomes an employee and then demands are made of that employee which cause him to compromise Bible principles. When that happens, we get drawn back - or should get drawn back to Biblical principles such as this one - and I Thessalonians 4:11. Now verse 12.

[12] And forgive us our debts, as we forgive our debtors.

[13] And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

For thine is the Kingdom, and the power, and the glory, for ever. Amen.

Where's the futurism there? This is Jesus again saying that living the way He said to live is living according to the Kingdom. Living according to the Will of God is living in the Kingdom of God. The Bible does not teach that men are allowed to live any way they want to live - until such a time when Jesus comes back to this earth to set up a kingdom. No. He established the Kingdom in the first century and we are to live according to His Will right now.

[14] For if ye forgive men their trespasses, your heavenly Father will also forgive you:

[15] But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

[16] Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

[17] But thou, when thou fastest, anoint thine head, and wash thy face;

[18] That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

[19] Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

[20] But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

[21] For where your treasure is, there will your heart be also.

[22] The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

[23] But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

[24] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

[25] Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

[26] Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

[27] Which of you by taking thought can add one cubit unto his stature?

[28] And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

[29] And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

[30] Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

[31] Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

[32] (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

These are all Kingdom principles that Jesus was teaching. This is the Will of God. This is how God wants people to live. And then Jesus sums it up in verse 33. And He isn't talking about something futuristic.

[33] But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

[34] Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

I've said this a thousand times. If the Kingdom of God is future - why did Jesus command - He commanded - Seek first the Kingdom of God. If the Kingdom of God is future - there's no need to seek it now. It couldn't be found if men wanted to find it.

This is why men are not seeking the Kingdom of God today. They believe it is future.

Before I completely lose track of where I was headed, let's get back to Mr. Thayer's definition of kingdom.

*Matthew 6:10; Matthew 8:11; Matthew 26:29; Mark 9:1; Mark 15:43; Luke 9:27; Luke 13:28; Luke 14:15; Luke 22:18; 2 Peter 1:11; also in the phrases εἰσέρχεσθαι εἰς τ. βασ. τ. οὐρανῶν or τ. θεοῦ: Matthew 5:20; Matthew 7:21; Matthew 18:3; Matthew 19:23, 24; Mark 9:47; Mark 10:23, 24, 25; Luke 18:24 [T Tr text WH εἰσπορεύονται], Luke 18:25; John 3:5; Acts 14:22; κληρονόμος τῆς βασιλείας, James 2:5; κληρονομεῖν τ. β. τ. θ.; see d. below. **By a singular use ἡ βασ. τοῦ κυρίου ἡ ἐπουράνιος God's heavenly kingdom, in 2 Timothy 4:18, denotes the exalted and perfect order of things which already exists in heaven, and into which true Christians are ushered immediately after death; cf. Philippians 1:23; Hebrews 12:22f.***

Now to me, this is quite bothersome. And it's saddening that this is what so many people - in light of what the Bible teaches in so many other places. The Kingdom of God is administered from the Heavens - I have no problem with that at all - but the Kingdom of God is supposed to be lived on earth. That's what Matthew 6:10 says. Thy Will be done on earth, as it is in Heaven. The Kingdom of God is not exclusively something to wait for when the eyes close for the last time. It's odd to me that he cites Hebrews 12:22 for that. I can understand Philippians 1:23 - but not Hebrews 12. Hebrews 12 says nothing about people "dying" in order to enter the Kingdom. Not at all. He goes on:

The phrase βασ. τῶν οὐρανῶν or τοῦ θεοῦ, while retaining its meaning kingdom of heaven or of God, must be understood, according to the requirements of the context,

- a. of the beginning, growth, potency, of the divine kingdom: Matthew 13:31-33; Mark 4:30; Luke 13:18.*

- b. of its fortunes: Matthew 13:24; Mark 4:26.*

- c. of the conditions to be complied with in order to reception among its citizens: Matthew 18:23; Matthew 20:1; Matthew 22:2; Matthew 25:1.*

- d. of its blessings and benefits, whether present or future: Matthew 13:44; Luke 6:20; also in the phrases ζητεῖν τὴν βασ. τ. θεοῦ, Matthew 6:33 [L T WH omit τ. θεοῦ]; Luke 12:31 [αὐτοῦ L text T Tr WH]; δέχεσθαι τ. βασ. τ. θ. ὡς παιδίον, Mark 10:15; Luke 18:17; κληρονομεῖν τ. β. τ. θ. Matthew 25:34; 1 Corinthians 6:9; 1 Corinthians 15:50; Galatians 5:21; see in κληρονομέω, 2.*

- e. of the congregation of those who constitute the royal 'city of God': ποιεῖν τινας βασιλείαν, Revelation 1:6 G T WH text Tr marginal reading [cf. 1 above]; Rev 5:10 (here*

R G βασιλεῖς, so R in the preceding passage), cf. Exodus 19:6. Further, the following expressions are noteworthy: of persons fit for admission into the divine kingdom it is said αὐτῶν or τοιοῦτων ἐστὶν ἡ βασ. τῶν οὐρ. or τοῦ θεοῦ: Matthew 5:3, 10; Matthew 19:14; Mark 10:14; Luke 18:16. διδόναι τινὶ τ. βασ. is used of God, making men partners of his kingdom, Luke 12:32; παραλαμβάνειν of those who are made partners, Hebrews 12:28. διὰ τὴν βασ. τ. οὐρ. to advance the interests of the heavenly kingdom, Matthew 19:12; ἕνεκεν τῆς βασ. τ. θ. for the sake of becoming a partner in the kingdom of God, Luke 18:29. Those who announce the near approach of the kingdom, and describe its nature, and set forth the conditions of obtaining citizenship in it, are said διαγγέλλειν τ. βασ. τ. θ. Luke 9:60; εὐαγγελίζεσθαι τὴν β. τ. θ. Luke 4:43; Luke 8:1; Luke 16:16; περὶ τῆς βασ. τ. θ. Acts 8:12; κηρύσσειν τὴν βασ. τ. θ. Luke 9:2; Acts 20:25; Acts 28:31; τὸ εὐαγγέλιον τῆς βασ. Matthew 4:23; Matthew 9:35; Matthew 24:14; with the addition of τοῦ θεοῦ, Mark 1:14 R L brackets. ἤγγικεν ἡ βασ. τ. οὐρ. or τοῦ θεοῦ, is used of its institution as close at hand: Matthew 3:2; Matthew 4:17; Mark 1:15; Luke 10:9, 11. it is said ἔρχεσθαι i. e. to be established, in Matthew 6:10; Luke 11:2; Luke 17:20; Mark 11:10. In accordance with the comparison which likens the kingdom of God to a palace, the power of admitting into it and of excluding from it is called κλεῖς τῆς β. τ. οὐρ. Matthew 16:19; κλείειν τὴν β. τ. οὐρ. to keep from entering, Matthew 23:13 (Matthew 23:14). υἱοὶ τῆς βασ. are those to whom the prophetic promise of the heavenly kingdom extends: used of the Jews, Matthew 8:12; of those gathered out of all nations who have shown themselves worthy of a share in this kingdom, Matthew 13:38. (In the O. T. Apocrypha ἡ βασ. τοῦ θεοῦ denotes God's rule, the divine administration, Wis. 6:5; Wis. 10:10; Tobit 13:1; so too in Psalm 102:19 (Ps. 103:19); Psalm 104:11-13 (Ps. 105:11-13); Daniel 4:33; Daniel 6:26; **the universe subject to God's sway, God's royal domain, Song of the Three Children 32; ἡ βασιλεία, simply, the O. T. theocratic commonwealth**, 2 Macc. 1:7.) Cf. Fleck, De regno divino, Lipsius 1829; Baumg.-Crusius, Biblical Theol., p. 147ff; Tholuck, Die Bergrede Christi, 5te Aufl., p. 55ff [on Matthew 5:3]; Cölln, Biblical Theol. i., p. 567ff, ii., p. 108ff; Schmid, Biblical Theol. des N. T., p. 262ff edition 4; Baur, Neutest. Theol., p. 69ff; Weiss, Biblical Theol. d. N. T. § 13; [also in his Leben Jesu, book 4, chapter 2]; Schürer [Neutest. Zeitgesch. § 29 (especially par. 8) and references there; also] in the Jahrb. für protest. Theol., 1876, pp. 166-187 (cf. Lipsius ibid. 1878, p. 189); [B. D. American edition, under the word Kingdom of Heaven, and references there. Edersheim, Jesus the Messiah, i. 264ff.]

Most of what we read from Mr. Thayer was not the way he normally defines words. And the reason for this, I believe is because almost all of the time, when Jesus is talking about His Kingdom, He calls it the Kingdom of God or the Kingdom of Heaven. So while Mr. Thayer correctly defines the word as it was understood in the Greek, in his first

definition, by diverting then to churchology for the rest of his explanations, I do not believe he was helping the cause.

The Greek word for kingdom is *basileia* (ba-see-lie-ah) - and it is the same word used when referring to men's little g "governments" and "kingdoms." When Jesus adds the words "of Heaven" or "of God" He's making sure that people know that God has a Government. It's saying clearly that God has a Kingdom, God has a Government and all men, women, boys and girls everywhere - are supposed to be in it. We started out this morning in Matthew chapter 20 with the first verse where Jesus began teaching according to the Kingdom of Heaven. The whole ministry of Jesus Christ was teaching men and women boys and girls what the Will of God is. How they were supposed to live - according to the Government of God. Then, we get to Matthew 20, and verse 25, and Jesus makes it very clear how things were NOT to be done in His Government.

As was many times in the teachings of Christ, He said, "Don't do this, but do this, instead." Here, He says, this is how the world does things - but you are not to do this. Verse 25:

[25] But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

[26] But it shall not be so among you:

We have seen this before. Princes here comes from the Greek *archon*. Mr. Thayer's Greek dictionary defines it as

ἄρχων, -οντος, ὁ, (present participle of the verb ἄρχω), [from Aeschylus down], a ruler, commander, chief, leader: used of Jesus, ἄρχων τῶν βασιλέων τῆς γῆς, Revelation 1:5; of the rulers of nations, Matthew 20:25; Acts 4:26; Acts 7:35; universally, of magistrates, Romans 13:3; Acts 23:5; especially judges, Luke 12:58; Acts 7:27, 35 (where note the antithesis: whom they refused as ἄρχοντα καὶ δικαστήν, him God sent as ἄρχοντα — leader, ruler — καὶ λυτρωτήν); Acts 16:19. οἱ ἄρχοντες τοῦ αἰῶνος τούτου those who in the present age (see αἰών, 3) by nobility of birth, learning and wisdom, power and authority, wield the greatest influence, whether among Jews or Gentiles,

There is something very interesting about this. Besides the obvious - the thing that I point out just about everytime I preach - that being that men are not allowed to rule

over other men - except according to the Laws of God. It's in the word "among."

I think there's been a lot of confusion about this teaching of Christ in that most people think Jesus was saying, "When you have your get-togethers, or when you meet in your weekend social organizations, you aren't supposed to dominate each other like the bad Gentiles do." This is about where you live. In your locality. Your surroundings. Your communities. This is about how we are supposed to live. The "Gentiles"- in this instance - the heathen nations - those living without the God of the Bible - they exercise dominion over others - but that is not God's Way. That is not God's Will. That is not the way of the Kingdom of God.

But it shall not be so among you:

And, followers of Christ are to be a light to the unbelieving world and let the unbelieving world know that they are wrong. It is not right for men to create their own rules, their own "laws and statutes" - their own definitions of good and evil - and then force other people at gunpoint to obey their definitions. That's what the rulers of the heathen do. And Jesus said it is not to be so.

The job of the Christian is to live according to the Will of God. Thy Kingdom come, Thy Will be done on earth, as it is in Heaven. That's how we are supposed to live and we are supposed to live that example. Friends, you don't live that example by participating in - the allowance of the heathen to exercise dominion. I don't understand that. I don't understand how you "win people to Christ" by allowing them to get by with violating the Laws of God - and participating in it with them.

Yet, that's what has happened because of the horrible teachings of men like Charles Ellicott and Charles Swindoll. Man, those guys give the Charlie's of the world a bad name. But then again, what should we expect from people who receive benefits from the state?

Good grief. While preparing for this message, I went to Chuck Swindoll's website, go look for yourself if you want to. It's www.insight.org. Click on the Donate button. Has it really come to this? You can create an account with the "church." You can view your

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Also on that page, you can get:

OUR 501(C)(3) LETTER

Need a copy of our 501(3)(c) Letter?

Download a copy of the US Internal Revenue Service letter classifying Insight for Living as a 501(c)(3) non-profit charity.

We just read how Jesus said when you give - you are to give in secret. You are not to let the right hand know what the left hand is doing. Yet, oh, good grief. He has a section on there on how to transfer stocks to the "church" - how to do estate planning and make sure the "church" is included in your will. Total blasphemy. This is totally blaspheming the Words of Jesus Christ and I would just about imagine that this is what is going on in most of the government "churches" today.

And this is what the greatest percentage of people in the world today think is the voice of God. This is disgusting. Pure disgust. Friends, if preachers like this are where you have had your understanding of the Bible, shaped, formed or molded in any way - I cannot tell you strongly enough that you need to reject every single bit of it and start over again. If Chuck Swindoll said the sky was blue - I'd run outside to make sure for myself. It's no wonder Michael wrote to me after the message last week and renamed Chuck Swindoll to Chuck Swindle.

After completing Matthew chapter 20 - where Jesus said - exercising dominion over each other is not allowed, we turn the page to Matthew 21. In the remaining minutes this morning, let's go there again. Verse 1:

- [1] And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,
- [2] Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.
- [3] And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

[4] All this was done, that it might be fulfilled which was spoken by the prophet, saying,

[5] Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

I have often had people ask me why in the Old Testament, the word is spelled with a Z - Z-i-o-n and in the New it's spelled with an S - S-i-o-n. In the Greek Septuagint, which some people say is the Bible text that the believers in the first century had - Sion - as we see it here in Matthew 21 - is spelled with the S in the Greek Septuagint in Zechariah 9:9. As you know, where the text says in verse 4, All this was done, that it might be fulfilled which was spoken by the prophet, this is found in Zechariah chapter 9. If you have a copy of the Septuagint, well, it might be difficult to read because it's in Greek. There is, however, an interlinear version that you can find online. I have the link on the Links page of the website. It will also be in these notes again.

I think we should be using the Septuagint as we read what we commonly call the Old Testament - at the very least - we should be reading it alongside what has been told to us was translated from the Hebrew to English. As we have seen regarding the origins of - a horribly translated word, baptize - and the origins of another horribly translated word, church - the Greek Septuagint provides a thousand times better understanding as to what we should know about those two words - than what we see in the English Bibles that were supposedly translated from Hebrew to English.

Anyway, back to Zechariah chapter 9. Listen from the Septuagint, or follow along in your Bibles.

1 The burden of the word of the Lord, in the land of Sedrach, and his sacrifice [shall be] in Damascus; for the Lord looks upon men, and upon all the tribes of Israel. 2 And in Emath, [even] in her coasts, [are] Tyre and Sidon, because they were very wise. 3 And Tyrus built strong-holds for herself, and heaped up silver as dust, and gathered gold as the mire of the ways. 4 And therefore the Lord will take them for a possession, and will smite her power in the sea; and she shall be consumed with fire. 5 Ascalon shall see, and fear; Gaza also, and shall be greatly pained, and Accaron; for she is ashamed at her trespass; and the king shall perish from Gaza, and Ascalon shall not be inhabited. 6 And aliens shall dwell in Azotus, and I will bring down the pride of the Philistines. 7 And I will take their blood out of their mouth, and their abominations from between their teeth; and these also shall be left to our God, and they shall be as a captain of a thousand in Juda, and

Accaron as a Jebusite. 8 And I will set up a defence for my house, that they may not pass through, nor turn back, neither shall there any more come upon them one to drive them away: for now have I seen with mine eyes. 9 Rejoice greatly, O daughter of Sion; proclaim [it] aloud, O daughter of Jerusalem; behold, the King is coming to thee, just, and a Saviour; he is meek and riding on an ass, and a young foal.

What we are seeing here in Zechariah 9:9 is nearly word for word what Jesus said was fulfilled on that very day when He did what was recorded from Matthew 21. The reason I want to go over this again, is because I want us to understand that by Jesus quoting Zechariah chapter 9, verse 9, He's not just saying one verse in that prophesy was fulfilled that day. There is a lot more meaning to this than just the one verse. That one verse, as it is reiterated in Matthew 21:5 is huge. It should be all that's necessary for people to understand that Jesus was King - back then - and not a coming King. Jesus saying that He was the fulfillment of Zechariah 9:9 was not limited to just those few words in that verse. He was saying He was the fulfillment of the prophesy of Zechariah. Preachers today - like Swindle - and other 501(c)(3) government mouthpieces - if they even know that Matthew 21:5 is a direct reference to Zechariah 9:9 - would say that only those few words were fulfilled - but that anything and everything else that might refer to the actual, literal fulfillment of Jesus being King - is yet to be fulfilled. They have to. They have to protect their cash cow. They have to protect their creator, their government.

Zechariah 9:10 says - about this King -

10 And he shall destroy the chariots out of Ephraim, and the horse out of Jerusalem, and the bow of war shall be utterly destroyed; and [there shall be] abundance and peace out of the nations; and he shall rule over the waters as far as the sea, and the rivers [to] the ends of the earth.

Now look. Even preachers that are sincere - not Swindlers - sincere ones - who will say that the prophecies were not fulfilled - and they'll say that because peace doesn't fill the earth - or the wicked are still in existence - because of that - the prophecies are not fulfilled - I want you to understand that this is why the jews today - refuse to believe that Jesus was not the Messiah. To say that Jesus did not fulfill all the Book of Zechariah is to say that Jesus was not the Messiah. Look, I don't know what verse 10 means entirely. I don't know the symbolism of Ephraim and the horse of Jerusalem. But this is what Zechariah said the Messiah King would do - and Jesus quoted Zechariah 9:9 concerning Himself and the prophecy was fulfilled in the first century. I certainly can

understand ruling over the waters as far as the sea and the rivers to the ends of the earth. I get that completely. The Kingdom of God was established by Jesus Christ in the first century and the whole world is commanded to obey. Verse 11.

11 And thou by the blood of thy covenant has sent forth thy prisoners out of the pit that has no water. 12 Ye shall dwell in strongholds, ye prisoners of the congregation: and for one day of thy captivity I will recompense thee double. 13 For I have bent thee, O Juda, for myself [as] a bow, I have filled Ephraim; and I will raise up thy children, O Sion, against the children of the Greeks, and I will handle thee as the sword of a warrior. 14 And the Lord shall be over them, and [his] arrow shall go forth as lightning: and the Lord Almighty shall blow with the trumpet; and shall proceed with the tumult of his threatening. 15 The Lord Almighty shall protect them, and they shall destroy them, and overwhelm them with sling-stones; and they shall swallow them down as wine, and fill the bowls as the altar. 16 And the Lord their God shall save them in that day, [even] his people as a flock; for holy stones are rolled upon his land. 17 For if he has anything good, and if he has anything fair, the young [men shall have] corn, and [there shall be] fragrant wine to the virgins.

Listen to verse 16 again.

And the Lord their God shall save them in that day, [even] his people as a flock; for holy stones are rolled upon his land.

I don't understand all the symbolism and the language of the prophecy of Zechariah. But I do understand Jesus Christ tying Himself to it. And I do understand verse 16 and its fulfillment in the first century. In closing, turn back to I Peter 2. Zechariah speaks of Israel's final King. Zechariah speaks of God putting down the governments of men. And Zechariah speaks of God saving His flock, his holy stones. I Peter 2, verse 1.

[1] Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

[2] As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

[3] If so be ye have tasted that the Lord is gracious.

[4] To whom coming, as unto a living Stone, disallowed indeed of men, but chosen of God, and precious,

[5] Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to

offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Friends, these are the same stones that Zechariah was prophesying. And verse 6 is the same King that Zechariah was prophesying.

[6] Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner Stone, elect, precious: and he that believeth on him shall not be confounded.

[7] Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

[8] And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.