11-01-26 Spiritual Israel

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SPEAKERS

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Let's pray, dear Heavenly Father. We thank you for this day, Lord. We thank you for the gift of salvation that is found in Christ's shed blood on the cross and His resurrection, Lord. Lord, it is presented to us as a gift today that we just have to receive, not of works, lest any man should boast. And we thank you for that today, Lord. We pray that the body of Christ would be edified today, that they would be encouraged, Lord, and that they would study those things that we're going to talk about today to see if those things are so. And Lord, we promise to give you all the honor and glory for all of that, Lord. And we certainly know that that with as crazy as the world is right now, Lord, you can be trusted. Your word is true, and Lord, that we know that there is a plan, Lord, for us. And Lord, we know that we are seated in heavenly places, Lord. We know our citizenship is in heaven. It is not about this world being the the savior for us. It is a heavenly hope that we have, and we thank you for that. Lord, we love you and praise you in Jesus' name. Amen. All right. Well, we are this week going to have the start of what I hope will be a really encouraging next few weeks. We're going to talk about some topics the next few weeks I think will help you because there's a lot of confusion out there right now, and I think that today, hopefully, I tried to make things as simplistic as possible. But I want you to take what we're going to say today, and I want you to go study these things. It's very important. But we are going to talk about some topics these next few weeks, like spiritual Israel today. We're going to talk about the bride of Christ. A lot of these things today are confusing. We're going to talk about the body of Christ. We're going to talk about what is the church? Is there one church? What does that look like today? Those things I think are all very critical, and the Bible is not silent. Now, mankind can come up with all kinds of ideas, but the Bible is not silent. So, our question these next few weeks is: What saith the scriptures? Not the algorithms, not the 2 million followers of somebody who posts a short little video set out to confuse. We know that God is not the author of confusion. So, for me, I think I have. I'm a very literal person, right? I I married a woman who speaks a lot in hyperbole, and so this becomes early on in our marriage. I mean, it was it was a bit challenging to me because everything was just so literal for me. Like I've told you this 1000 times, and I'd be like, "You sure about that?" I mean, like the little meme. I'm like maybe nine times or 10, but my I've always had such. I guess I've grown a lot in this area, but it was one of those things where everything to me is always very literal, and it's so hard for me. So if the wheels are spinning and somebody's speaking in great hyperbole or figurative language, and I'm keeping my mouth shut, it's because I've grown. I've actually grown, but in my brain, I'm still like I'm fact checking probably and things like that. And I think part of that is even learning under Pastor Jim and going to Emmanuel for 20 years, or going to Crossroads Bible College, or or going to Faith Bible Institute remote. These these different things. It

was always the same message here, and it was always interpret the Bible literally unless something in the text demands otherwise. And if you start with that mindset, then Scripture starts to make sense, right? But there are times in Scripture when there are comparisons being used, like with words like like or as. That's called a simile. So you understand through your English language that there are figures of speech, there are types, right? There is poetry in the Bible, right? There are similes. There are metaphors. So there are certain things in there that you're like this is figurative, but it's denoted in Scripture and the English language that we are in a figurative area. So the issue today with the idea of spiritual Israel is really about whether we interpret Scripture literally or allegorically. That really is the rub, because when we say, when we can take every passage of Scripture and just say, "Ah, that's not really what that means. That was allegory. That was just spiritual. There. Then we can spiritualize all of it, and essentially we get to a place of saying we don't have to claim any of it as literal, which then ends up causing a lot of problems. Is there a literal hell? Is there a literal? Heaven was Jesus a literal person, or was he an idea? Was the idea of Jesus' life just an idea? So, my contention today is going to be: What says the Scripture? If we interpret Scripture literally, unless something in the text denotes otherwise, where do you land? I will argue today that it is clear from Scripture that the only way you can land at a spiritual Israel position or a true Israel position for the church today is you have to take the Bible as allegory. That is the only way you can arrive at that point, and so it is important. And some of you might be already glossed over, and might be like, "Oh, well, what does this mean for my everyday life?" It will come full circle at the end. So hang in there with me. But I think this is extremely important. This idea of true Israel, or really spiritual Israel, came about 100 years after Paul, it really can be founded by a man named Justin Martyr, and here is the idea: He lived in a period of time where the temple was destroyed, the Jews couldn't enter into the city, Gentiles were now the majority of believers, and he's left to diagnose what was happening in his day. And when he tries to connect the dots to the church. In light of all of that, the conclusion he makes is: this group of believers now must have taken the place of Israel, because we know that God didn't lie. But I'm looking around right now, and I'm seeing this mess. How does the church keep moving forward? And the idea is this question I'm going to ask three or four times today. It's how can all of these Israel promises be true based on current circumstances? Essentially, was his dilemma that he was trying to solve, because he's going to agree that God cannot lie, but he was looking around at current circumstances and thinking something is broke. Something isn't adding up with what's in Scripture. And then he's kind of hangs out in Romans chapter nine a little bit, and then kind of figures out that, huh, we have taken the place of Israel, or today we are true Israel, or today we are spiritual Israel. Now, as we go through this a little bit, I'm thinking this is a pretty heavy topic. I only have so much time, so where I wanted to focus in, what does the Bible say literally about Israel? Let's focus there first, and then they want to bring up Paul. Let's go into Paul a little bit, and then from the end of that, I want to make this all make sense. So that's where we're going today. You've now got a, a course, right? You've got something that we are charting here. All right. First thing here. If you were hearing words like covenant theology, replacement theology, or spiritual Israel, it's not that all these things are the exact same, but they do overlap quite a bit. And the idea that they do all share in common is the fact that whatever is happening today in the church has replaced Israel in one way, shape, or form. And so let's investigate this and see if this is true. First of all, Israel Genesis 12 one through three. Here is where it begins: The Lord hath said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house unto a land. This is where it all starts. God says there's going to be a land. Now we've had 2000 years of history so far prior to Abram, and God was primarily just dealing with all the nations at that point. So there really wasn't such thing as a Gentile because there wasn't really such thing as a Jew until Abram comes on, right? And so here we are. He says, "There's going to be a land in verse two. I will make thee a great nation. I will bless thee and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee. And in thee shall all families of the earth be blessed. So we've got really clear distinction here, right? Genesis 1518. A little bit more about the land, because spiritualized, right? As far as we're just spiritual Israel Day, let's just focus on the literal part here. Genesis 1518. God even

goes so far as to say, "In the same day, the Lord made a covenant with Abram, saying, 'Unto thy seed have I given this land.' And He's going to tell them where the land's at, from the river of Egypt unto the great river, the river Euphrates. So this is a this like a 300 mile radius here that he's talking about. Then you go down to Numbers 34, and when they're talking about the conquest in Canaan and the more specific areas that they were taking out these different nations, if you will, there's even more distinction of this land. It's a smaller area of land because this was the. Conquest piece. It says in Numbers 34 and verse one. It says, "The Lord spake unto Moses, saying, 'Command the children of Israel, saying to them, When you come into the land of Canaan, this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coast thereof. Then your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward. And your border shall turn from the south to the ascent of Am and pass on to Zin. And the going forth thereof shall be from the south to Kadesh Barnea or Barnia, and shall go to Hazaradar and pass on to Asmon. So here he's even, and that's just four verses. The whole chapter of Numbers 34 gives specific borders of this literal land. All right, this is important as you're reading through here, and then you can actually read Deuteronomy 29 and 30, and this is actually called the Palestinian Covenant in the Bible by most theologians. They try to summarize this land in Deuteronomy 29 and 30. But more about this land and the literal piece of it, Exodus 19 six: Ye shall be unto me a kingdom of priests, a holy nation. These are the words which thou shalt speak unto the children of Israel. So this starts tying in the Mosaic covenant as well as the Levitical covenant, right? Of what they are supposed to be in this physical, literal land with dimensions is a nation of priests, land promised to Abraham. Are you guys all trekking with me so far? Okay. When you're quiet, I don't know. Brings back those COVID days when we were out here. We had to imagine people were sitting out here. If that ever happens again, we're going to put like cardboard cutouts or something just to just encourage me. All right, next, specifically. So we've got this literal land. We've got literal dimensions. We've got literal priests that are going to be in this literal land. Now, there's something about this land that's going to have a throne. So, in Second Samuel 716, it says, "Thine house and thy kingdom shall be established forever before thee. Thy throne shall be established forever." First Corinthians 714 is going to echo those same words. We're going to have a literal throne. Someone's literally going to be sitting on that throne, which we're going to learn about, right? This is the Davidic covenant. So all these covenants are talking about something literally that's going to be happening. All right. So then come the prophets. Here come the prophets, and they're speaking God's word of prophecy while Israel and Judah are entering in or are in captivity. So even in this time of captivity, this is key for us today. I want you to think about this. Even when Israel was in its most rebellious state, God is delivering His word through the prophets about what is literally going to happen for them in the future. It's really quiet in here today. In Isaiah chapter two, verses two through four, it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us of His ways, and we will walk in His paths. For out of Zion shall go forth the law and the word of the Lord from Jerusalem, and he shall judge among the nations and shall rebuke many people, and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. Very descriptive of what will happen in Jerusalem, a literal Jerusalem, a literal mountain. The literal nations will be coming in, and will have to go in through Israel, who will bless all the nations. Isaiah nine six and seven. This is one of the Christmas card verses. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace, there shall be no end upon the throne of David. So this throne from the Davidic covenant is where the Lord Jesus Christ is going to physically reign, and upon his kingdom to order it and to establish it with judgment. Justice from henceforth, even forever, the zeal of the Lord of hosts will perform this. Here's something interesting: Jesus fulfilled over 300 prophecies because they were

literal prophecies, and it took him physically being born in order to fulfill 300 prophecies, I'm making sure that you understand the literal portion of scriptures. Another place to look at is in Isaiah 11 six, and we know as far as with Jesus, you're going to see Micah five two and Isaiah 714. Those are going to be on Christmas cards for the next two months, so I know you're going to see those verses. Jesus is the one who's going to be sitting on this throne of David, right? Isaiah 11 six. The wolf also shall dwell with the lamb, the leopard shall lie down with the kid, the calf and the young lion and the fatling together, and a little child shall lead them. I don't know sometimes why the algorithm does this to me. Feels like every week I talk about the algorithm, right? It gets out to get me. But probably about a month ago, I think, or maybe even yeah, I think sometime in October. Do you see in England where this 24-year-old man got down in a tiger enclosure? Yeah, what's good? We talk about oh, the lion will lay down next to the lamb, and people want to talk about we're in the spiritual kingdom right now. That tiger killed that guy. I mean, he didn't know what to do. I mean, the tiger was like, it's instinctual what happens now because you are now in my enclosure, and just so I mean, we're clear for all you people who love adventure. Don't do that. I mean, watch a cartoon with a tiger in it, but don't get in a tiger enclosure. I don't know if you just want to get the most real video you can or what, but whatever, I'll get off that. But so this is talking about this time when they have this land that there's going to be a wolf and it's dwelling with the lamb. That's what people said. Well, this already happened in the first century. I was like, when? When have we ever had in history this happen? And if this did happen, everything has just reversed course. So the preterists who say, "Oh well, everything already was fulfilled through through Nero, and all this stuff already happened here in the first century," I'm like, "Are you serious? Where do we have in history where 2 billion people died? Because if you read the first six seals, that's what happens. But here, there's going to be a time which has not happened yet, where the wolf's going to dwell with the lamb, right? Isaiah 6525: the wolf and the lamb shall feed together. Okay, try that in a zoo. The lion shall eat straw like the bullock. Dust shall be the serpents' meat; they shall not hurt nor destroy in all my holy mountain, saith the Lord. Okay, Isaiah 6520. There shall be no more thence an infant of days, nor an old man that hath not filled his days. For the child shall die 100 years old, but the sinner, being 100 years old, shall be accursed. This is all going to happen, literally. Jeremiah 3131 through 33. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Remember, when Jeremiah is writing this, the two are separated; the two are in captivity. Israel goes into captivity because of the Assyrian invasion, 150 years before Judah does with the Babylonian invasion. While they're both sitting in captivity, he says God's going to make a new covenant between both of you. He's going to bring you both together, not according to the covenant I made with their fathers and the day that I took them by the hand to bring them out of the land of Egypt, with which my covenant they break, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my law in their inward parts and write it in their hearts, and will be their God, and they shall be my people, even though the new covenant required death. And then we've got probably it's Matthew 18, I think, when you're kind of looking at that area. It might be a little bit later in Matthew, but this part because Israel was put on pause. This part's not happening today. He has not put their law in their inward parts. He's not written in their hearts, but that will happen when they are in their physical, literal land for the millennial kingdom. And then Ezekiel is going to talk about dry bones becoming flesh. Daniel is going to talk about 70 weeks because there was literal time periods that were going on in here. Hosea is going to talk about bringing Israel. Back, Joel's going to describe these end times and the wrath of God being poured out, and then Ezekiel 40 is going to give you literal dimensions of a literal temple that's going to be built. But if you listen to people today, they're going to say that was just allegory. Well, then I guess the ark was because you see all these dimensions of Noah's Ark, because it was a literal ark, because there was a literal flood. Why give us these physical dimensions of a temple if it's never going to happen? Because it's all spiritual now, And then we get this idea: Jacob's trouble. Jeremiah 37 says, "Alas, for that day is great, so that none is like it. It is even the time of Jacob's trouble, but he shall be saved out of it." It says, "You're going to literally have this land, but there's

going to be seven years of tribulation before you get the land." So let's move on into the quote-unquote New Testament. Matthew three two. This is John the Baptist. He says, "Repent ye, for the kingdom of heaven is at hand." This really is the kingdom gospel message: is that the kingdom is at hand. That's why you start hearing it change a little bit in these early parts of Acts, because when the kingdom is no longer at hand, right? But here, John the Baptist is saying, "This literal physical kingdom, you people know this because it's been prophesied about. It is at hand, and they didn't look around and say, 'Well, spiritually, it's already happening.' They start preparing themselves for something literal that's about to happen. That is the point here in Matthew chapter three, and then Jesus even is going to talk in later, like in Matthew 18, he's going to talk about sitting. The 12 are going to sit on these thrones and help and help rule with him. There's even two of the disciples who are trying to parlay their way into sitting on the right hand of Jesus, whereat in this literal kingdom, the Beatitudes says, "Blessed are the pure in heart, for they shall see God." Why? Because He's physically going to be reigning on the throne. The Beatitudes are preparing them to go through the seven-year tribulation. Then they'll have their kingdom. This is all either literal or allegorical. So now we get to the day of Pentecost. It's right on the horizon. They've been waiting for this promise. They're sitting in this upper room, and Jesus appears, and in Acts one six, when they therefore have come together, they asked of him, saying, "Lord, will Thou at this time in Acts one restore again the kingdom to who? Israel. Still looking for a literal kingdom of a literal land in Acts chapter one, and this is usually the point where some of them might. There's a lot of agreement that might be taking place, and then they will say, "Well, they think that they got you, right?" They'll say, "Yeah, but you, you dispensationalist, isn't the whole crux of what you believe, saying that there were different things that happened at different periods of time. So we're over here saying yes, we can agree with everything you said, except for God made a change. And this really is the argument. They'll say yes, all those things were literal, all those things were here until God changed something, and you dispensationalists already agree with that God has worked differently at different times. That's going to be the argument, and you may be even thinking that through in your head. So this is where they go. We're going to save the best one for last, but these are the main places they go. Romans chapter 228 through 29. They're going to say that Paul himself is the one who makes the argument for spiritual Israel. So in Romans 228, they'll say, "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit and not in the letter, whose praise is not of men but of God, and so the argument starts becoming: See, anybody today, if they've had this spiritual circumcision, becomes a quote-unquote Jew. This is the big debate today. However, do they not remember Matthew, Mark, Luke, and John? Were the Pharisees Jews outwardly? Did Jesus not address the fact that inside they were whitewashed sepulchers and called devils? This is a reference to obedience to the law from the heart. That's what's being addressed in Romans chapter 228 through 29. And this will bear itself out later in Romans chapter nine. At nowhere does it does this passage say that. Hey, but don't worry, everybody who believes now becomes a Jew. There's a whole lot of inferring through this that does not make sense, right? And then we start learning even in Acts 15. There's a big debate over literal circumcision. You read the book of Galatians. There is a a bunch of debate over literal circumcision needed for salvation, and Paul addresses those things, never claiming that the body of Christ today has taken the place of Israel. In Ephesians chapter two, and this is where we'll be at this week on Wednesday, it's one of my favorite passages here. But in verses 11 and 12, Paul starts talking about how ye Gentiles in time past you were strangers of the covenants, right? You you you did not have access to the promises. You had no hope in this world. You were without God in this world. You were not of the circumcision. In fact, you were called by those of the circumcision, they call you the uncircumcision. He lists all these disadvantages of the Gentiles, and then in verse 13 he says, "But now in Christ Jesus, ye who were sometimes were afar off are made nigh by the blood of Christ." It's interesting because all those advantages in 11 and 12 was advantages for Israel to be nigh unto God. But today, what he's saying about the body of Christ is, you draw nigh unto God not by getting all those things in the two previous verses, but by the blood of Jesus Christ. And he says, you're brought

nigh. You're not brought as Israel. That's not what he even says in this passage. In fact, you can read, and they'll say, "Yeah, but what about verse 15?" Keep reading, keep reading, pastor. Theoretically, these arguments are happening in my head. I have too many voices. Verse 15 says, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to making himself of twain one new man, so making peace, and they'll be like, "That's it. That's where it is." I'm like, "That's where what is?" A partition is broken down. Now the Gentiles can draw nigh unto God, but He says here that to make of himself of twain one true Israel, one spiritual Israel. No, he says one new man. That word "new" in the Greek is kainos, and it means new in quality or nature, meaning it did not exist prior. But did Israel absolutely? He didn't make a new Israel; he made a new man, filled with filled with Gentiles and Jews. Anyone who would be saved, a new creation, something that was kept secret before the world began. The prophets couldn't have prophesied about it because it was a mystery. The Bible couldn't talk about it before because it was a mystery, and if it would have, then they would not have crucified the Lord of Glory if they would have known God's plan. There's nothing in here that says they became spiritual Israel. That's not what's happening here. You don't see it at all in the text. Yeah, yeah, doubt. You're just explaining everything away, but what about Romans chapter nine, the ultimate gotcha? Okay, Romans nine six. Not as though the word of God hath taken none effect, for they are not all Israel which are of Israel. He got me. He got me with that one. Was Israel filled with those who recognized the Messiah, and Israel also filled with those who denied the Messiah? Yet they were both out of Israel. Absolutely, that's what's being talked about here. It's always belief and unbelief. That's what the description is. And Israel in unbelief is not the Israel of the remnant. That's what's being shared here. It's really clear. It's not saying at this point that oh, there is a new Israel, or we didn't take the place of the old Israel. It's not what's saying at all. This goes back to that Romans chapter two, and they'll be like, yeah, but what about a Romans chapter 1117, the ultimate spiritual Israel verse? And if some of the branches be broken off, and some being a wild olive tree were grafted in among them, and with them partakest of the root and fatness of the olive tree. See, they were grafted in to replace Israel, and now it's just whoever believes in God that is that is the new spiritual Israel. Except for it says grafted in among them, not despite them, not to replace them. If you're like, yeah, but you're just explaining things away. Well, then let's just look at some of these other verses. Then, if I'm just explaining things away, Romans 10 one, brethren, my heart's desire and prayer to God for Israel is that they might be saved. Seems like a ridiculous prayer if there was no hope for Israel and they were done away with. Why does Paul pray for Israel's salvation if they're over and done with and we have replaced them? Still not still not convinced? How about 1112? Now, if the fall of them, Israel, be the riches of the Gentiles, how much more their fullness? There's going to be a fullness of Israel, meaning they can't be completely done away with. Or in Romans 1115, if the casting of way of them be the reconciling of the world, what shall the receiving of them be but life from the dead? There's going to be a receiving of Israel. There's going to be a fullness of Israel. Paul is praying to Israel would be saved, and then in Romans 1123 the ultimate answer to that previous verse is they also if they abide not still in unbelief shall be grafted in, for God is able to graft them in again. Does this sound like God says you're completely done with, and this new entity has replaced you, and we don't deal with Israel ever again? Romans 1125 through 26 says, "I would not, brethren, that you should be ignorant of this mystery," meaning it was not revealed previously, lest ye should be wise in your own conceits. That blindness in part is happened to Israel, but then what's the next word say? Until, until the fullness of the Gentiles be come in, and so all Israel shall be saved, as it is written. God cannot lie. There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob. How can you argue that God is completely done with Israel? You cannot. And then even the very next verse says, "This is my covenant unto them, Israel, when I shall take away their sins." God is not done with literal Israel and the literal promises that He made to them. They are merely on hold; they are set aside for a season. They are in blindness. We did not take their place. We are not spiritual Israel today. And if we are, then we look at all these literal promises in the Bible, and we're like, God must be a liar, but we know he can't lie. We're told in Titus one two in hope of eternal life, which God that cannot lie promised before the world began. He tells us

in Hebrews 618 that it is impossible for God to lie. We are told in Numbers 2319 that He's not a man that he should lie. God did not lie when he made all those literal promises. He did not create an entity to take the place of Israel. He is going to deal with Israel again in the future. There is no such thing as the church today being true Israel or spiritual Israel, none. Now, what's interesting is Justin Martyr also believed, oddly enough, that Elijah will come back to restore Israel before Christ's return. So he seemingly wasn't even settled himself on what it meant to be true Israel, because he couldn't get away from all these literal things in the Bible. Remember that question that I said at the very beginning, because this creates, I think, a lot of the spiritual Israel momentum today. But how can all these Israel promises be true based on current Circumstances. Now, think about that question in light of Israel today. The Hamas situation, abortion statistics through the roof, the agnostic position of Israel today. So people naturally are stuck with the same conundrum. That Justin Martyr was looking at Israel's current state. It's hard to know what's true and what's not true with media today. To be honest with you, but they look at Israel's current state and they'd be like, "Huh, clearly God has changed and is not dealing with them anymore. We must receive all of these promises today." It's really today is no different than when Justin Martyr is looking around and saying, "There's no access to the temple. Jews can't go into Jerusalem. We still got this word of God, and we know God is faithful and He is true. So we must have accepted all this." And I think today it's the same thing. We look around and we say we must be spiritual Israel because what's going on over there, God would never be glorified. And probably more so in my life these last several years, that has been the case because of the current circumstances of this literal Israel today, this land in Israel, it has caused many to say we must have taken their place and go back and really adopt and embrace a lot of this theology. But there is a second part of this, and this is the practical piece. We want the blessings. Let's be honest. Let's call what it is. We want every promise in the Bible to be for us, so that we can tattoo it on our arms, put it on our bumper stickers, and place a little Bible, a little book inside our Bible that says the promises of God. Because we want to look at these when things get hard, and believe that God's going to do this for us today. This is the practical piece of it. This is the benefit of spiritual Israel: is that you get to claim every promise in the Word of God, and that makes people feel better, and it makes people want to work to get these physical earthly blessings and to be rewarded for their church attendance, for their sacrificial giving, for sharing the gospel physically on this land, to be blessed and to be remembered. And so, verses like Second Chronicles 714, if my people, which are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways. Then will I hear from heaven and will forgive their sins and will heal their land. And so the American nationalism of today says, "This is our promise as America: if we will do these things, God will physically heal our land, and I will say, context tells you this had everything to do with the temple being built, had everything to do with God saying two verses earlier. I've chosen this place in Jerusalem, this temple for myself as a house of sacrifice, and it's that land that even goes back to Deuteronomy 28 and 29 that he says, "I will have providence on over this this land that I've promised here. I will physically heal the land. Your crops will come up. The drought will abstain. the The rains will come. Right? This land. It was always about the land. If they would obey, they would have physical blessings on this land, which is their inheritance. America is not Israel's inheritance. Now I say this though, if cumulative in America, people humble themselves, pray, and seek the face of God, and get in the Word of God, and the and the nuclear family is restored, and people are choosing righteousness. Will there be an impact on this country? Yeah, there absolutely will. So I understand what they're saying there, but there's not a promise that the land of America will be healed. There is a specific promise to Israel here, and it reminds me kind of where we're at today. And I wanted to touch on this, so I'm glad I have enough time to do it. I know you are afraid, and I imagine church attendance is going to be up over the next two or three weeks, as we ponder whether or not we're going to have no electricity for three days, for seven days, for 30 days, and our government is putting agencies out who are stockpiling things for 90 days, and we're living in this panic, in this state of fear. We have election cycle that is coming up here this week, and there always comes the psyops and the fear mongering that comes from the election. And so, a couple things I will say, if I'm going to say

that Second Chronicles 714 is a promise specifically for Israel. What do we as believers living in America today? What should we do with the election? What should we do with the fears that are going on right now? And I will say this briefly, but always vote for the candidate that holds a biblical worldview. That's crucial. I will not vote for a candidate who embraces a Marxist ideology that wants to tear it all down, or another religion who hates hates America but hates the biblical worldview and wants to uninstall the biblical worldview. I cannot do that in clear conscience, and I won't do that. But if the election does not go my way, it does not change my marching orders, and that is to see all men saved and come to knowledge of truth. Paul had to do that in the first century in the most difficult of times, seeing believers all around him being killed for their faith, him being in prison, and it did not change the fact that he had joy in the Lord and he had a mission from God. And you're going to wake up, even if we have to go underground, even if we don't have electricity and way to get this word out. You're still going to see all men saved and come to knowledge of the truth. You're going to find a more creative way to do that, and your eyes are still going to be on heaven because that's our hope. That does not change regardless what comes. However, we don't live under Israel's blanket of blessings, so it is important. You know, we look at Matthew chapter six, and he's going to say, "Yeah, you don't have to worry about what you eat or drink. I'm going to supply." Yeah, that's not how it works in the body of Christ. He was preparing them to supernaturally feed them in the wilderness, as the woman flees to the wilderness, as the flees from the dragon, right? That's the seven-year tribulation. He's going to provide for them with with manna, just like he did in Exodus. However, us today, we're told if we don't work, we don't eat. We're told if we don't provide for our families, we're worse than an infidel. It's different marching orders. So we should have. We should be prepared, because if this thing doesn't happen now, we still have tornadoes. We have all kinds of things that can knock out electricity for days. You should have like at least like a seven-day supply of water and food that does not need electricity to to be used in order to eat, you should have a supply, and you should vote. If not just for you, I'm voting because Chase doesn't have a voice yet. He can't vote. I'm voting for Isla, who doesn't have a voice, so that there's something still there if the Lord tarries. So we vote, and yet we're smart, and we're prepared, and we're prepared to defend what we have, and that's fine. That that is biblical for where we're at today. I don't think we just sit back and just don't do anything. You be prepared. You should. But I think if we're living in some of these promises that aren't even for us, we think, ah, it's all going to be roses. Even though it's not the tribulation, we are going to endure some stuff in this country. Other countries have, for centuries. We've just been kind of fortunate here, to be honest with you. Another one of these promises, First Chronicles 410, and this was a big deal in the 90s. I think in the late 90s, it's the prayer of Jabez, and Jabez called on the God of Israel, saying, "O that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil that it may not grieve me, and God granted him all that which he requested. So I think it was Bruce Wilkinson. He wrote a book, and all of a sudden it became a Bible study, and it became kind of a mantra: "Lord, bless me, enlarge my territory." The reality is, we're to go out and see all men saved and come to the knowledge of the truth. If your territory is to enlarge, it's because you're going out with that mission in mind. You're not sitting there waiting for God to bring 100 people to your doorstep that want to hear the gospel. Right? That's not a promise specifically for us today. We're told that if we live godly in this life, we will suffer. And today we might see that in isolation. We might see that in the fact that people will cancel us. We might see it to where everybody just wants to get rid of us on social media because we made a post. You know, it might be a very lonely time as a believer when everybody else says, "I don't really want to be around that person," because of the stance they take on gender, because of the chance that stance they take on this, that, and the other thing. And so, with this today, it's important. I think we understand that as bad as we want every one of these promises to be for us, as bad as we want Deuteronomy 28 to be for us, as bad as we want when we give it to be given back to us, shaken, pressed down. We want this financial prosperity, as bad as we want these blessings, as bad as we want to have enough faith to heal the sick. The reality is, none of that was promised to you, and you have not taken the place of Israel. That's why it's so important that you understand what it's for.

Because if not, you're going to leave the faith. You're going to leave the church, because when something didn't happen and you followed the rules and you didn't get the blessing, you're going to think I tried the whole God thing and it's not real. When you when you didn't get the healing, when you didn't get the right diagnosis, when the money didn't come through for the house payment, you start saying God must not be real, and you're tying all that to a lot of promises in the Bible that were not made to you, and you have to guard against that. It still goes back to this question: How can all these Israel promises be true based on current circumstances? It's the wrong question. It's the wrong idea that Justin Martyr was trying to answer. It's the wrong thing that all these people on social media right now are trying to do. It's like, man, all right, this. Don't worry, the tribulation has already happened. It was in the first century. It was with Nero, and we've taken the place of Israel. We're ushering in a spiritual kingdom, and and we're gonna we're gonna become so righteous and holy that God can't take it anymore, and He's got to come. He's got to come down to us. None of that's for us today. I'm not trying to be mean. I'm trying to encourage you to get in the Word of God and see what it says. I'm telling you not to just follow somebody because there's 10,000 likes and it sounds cool. I wouldn't take my word for this. Go study it for yourself, but I promise you, what you will find is you're going to have to change the way you interpret the Bible to become spiritual Israel. You cannot interpret the Word of God literally and come to that conclusion. You have to say things are allegorical, and you have to spiritualize the vast majority of it. And when you study to show yourself approved unto God, rightly dividing the word of truth, that first word wasn't read; it was study. That's when you start understanding what the word of God is actually saying. Now, if if you've struggled with this area today, I'm not calling you out. I'm not trying to make you feel bad about anything. I'm challenging you to say, "Why do you believe what you believe? Does the Bible actually say that, or is it just how you feel, or is it just what you want it to say?" The most important thing is to know what saith the Scriptures, not how do you feel about what's in the Word of God, and you will end up having a faith that is so strong that when things don't go your way, you're not easily moved. When you realize that this world is not your home, you're not easily moved. When you know your citizenship is in heaven, you're not easily moved by what goes on in Earth, and we were going to need that when days get harder. So hopefully today wasn't discouraging. Hopefully it's encouraging you to get in the Word of God. I'm going to have all of you to stand right now. If you've been coming for a while, or you want to get in a small group, or you'd like to join the church, or anything like that, we'd like to give you this opportunity. We're going to sing a little bit here before we dismiss you, and I'll give you an opportunity while while people are singing. If you want to get out ahead of everybody, just come up next to this door right here. I'm happy as best I can to talk to some of you after church. I don't have so much time, but certainly I'm happy to try to answer any questions. But we would love to have you come be a part of what we're trying to do. We believe we exist today as the body of Christ to see all men saved and come to the knowledge of the truth. That is why we fund this place. This is why we do what we do. We want to make sure every week that the gospel is presented. Those of you who maybe today is the day that you have believed that or placed your faith in the death, burial, and resurrection of Jesus Christ, we want to rejoice with you. Maybe that's happened recently, and you want to know what are your next steps? How do I get to the second part of this? How do I grow in the knowledge of the truth? We want to help you with that as well, and we would love to be able to give you any assistance with that. So we invite you to kind of come forward. All right, I'm going to pray, and then we'll sing, and then we'll dismiss you. Dear Heavenly Father, I thank you for your grace and your mercy, Lord. I know that this topic is not popular today. I feel like we have grown to where the consensus is that the church today has taken the place of Israel, and Lord, I just I find that so disheartening because of how many literal things are said about Israel, and then how many things are said in Romans chapter 11 about what's going to happen with Israel in the future. It is clear, Lord, you are going to work again with Israel. And even those who would question why is there a Israel flag up on the stage, or why did Pastor put it there? Well, I would say this: it is it shows that there's a clear distinguish or a clear, I guess, difference between the land we live in and the land you're going to set up shop for 1000 years. It's also a reminder of the promises of you. It's not an endorsement on

anything that's done politically or physically in that land today, because they are currently set aside and they're unbelief. But Lord, we recognize that you are a God who cannot lie, and what you have said, you will do. And so it is an acknowledgement of that. Lord, pray you be with the people that they would want to study and see these things out for themselves. I know these next three or four weeks might be for some of them it may be challenging, might be something they've never heard before. It may cause them to grow spiritually, and I hope that's the case, Lord. I hope that they know what they believe about this and can defend that position because of their their own personal study. Lord, we thank you for all the people being faithful and showing up and being patient for a lesson like this. I pray that you would just encourage them, Lord, to want to go and study your word. And Lord, we promise to give you all honor and glory in Jesus' name. Amen.