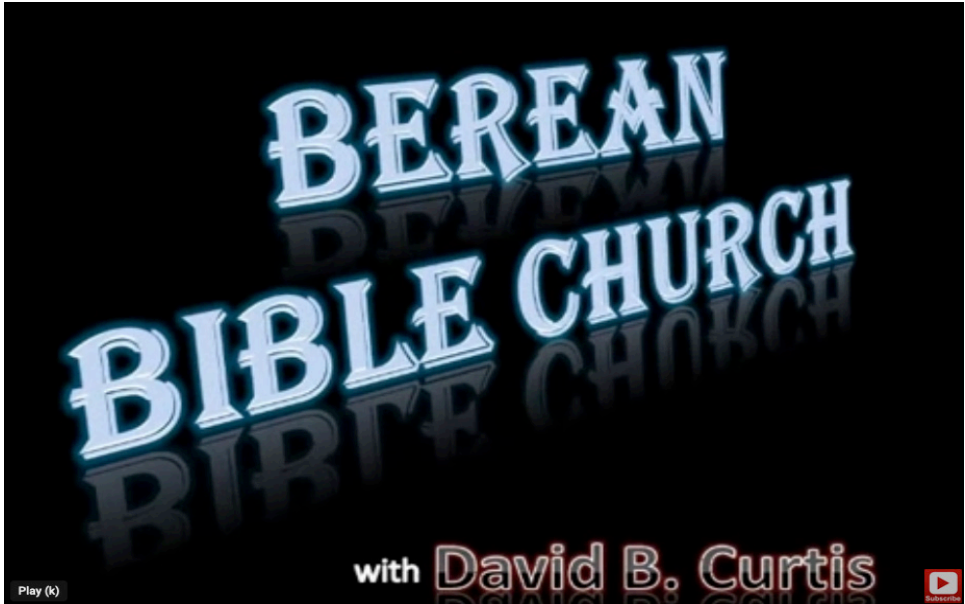


## ISRAEL'S FALL WAS PURPOSEFUL - Romans 11:11-15 (Transcript)

David Curtis



<https://youtu.be/RZN9VaoOg6s?si=mtHEJINNDWYdHljt>

Jesus Christ is our Sabbath Jesus Christ died for sinners though he slays me yet will I trust in him when Jesus Christ died we died with him all the requirements of the law by sitting on a welcome this morning to brand Bible Church we're continuing our study through the book of Romans in chapter 11 I can't wait for next week I got to get through this week though first because I'm excited to get into the olive tree and all that the olive tree teaches us and that let me just encourage you please this week read ahead go through that scripture from verse 16 on down to 24 25 26 and just get the picture there of the olive tree but for this morning or continuing in chapter 11 and one of the interesting things that I find about Romans chapter 11 is the reaction of many of the outstanding expositors of the Word of God to it for example Charles Haddon Spurgeon he's got a number of studies in the preceding chapters of the Epistle of Romans but when it comes to chapters 9 10 11 you find very few sermons on that section and then we're comes to chapter 11 none not one message on it doesn't say a thing about it and some say that's because he was troubled over whether Israel really had a future or not and so he just didn't know how to deal with it so he just didn't Alexander McLaren is another great if one of the great expositors of the Word of God he has 11 studies on Romans chapter 8 in

his exposition of the scriptures there's nothing on 9 10 and 11 and then he has 12 studies on romans 12 it's like that's not in there you know it's amazing that you just skip you're doing a verse by verse exposition you just leave out three chapters and you're scratching your head I don't know what to do with this you know so many commentators don't touch Romans 11 but the majority of those who do see it as promising a future to ethnic Israel John Murray perhaps one of the premier Calvinistic exegetes of the 20th century stated that Romans 11 predicts very plainly an ethnic future for the nation Israel I don't know where and I don't know how because I don't see that let's look at verse one where he says I say then God has not rejected his people as he may it never be tried to him an Israelite a descendant of Abraham of the tribe of Benjamin now he says he hasn't rejected his people and we've gone over this many times who are his people most expositors say this is the nation Israel I don't think so I think this is a reference to the remnant within the nation we've got to understand that they are a people that he has called they are a people he has predetermined to love they are a people that he has chosen the nation as a whole was never his people they contained his people his people are the elect remnant whom he has four known let me show you this in Scripture let's look at a couple scriptures and you can scratch your head as we go through these and try to figure out what exactly is he saying here Deuteronomy 14 1 and 2 he says writing to Israel you are the sons of the Lord your God you shall not cut yourself nor shave your forehead for the sake of the dead for you are a holy people to the Lord your God and the Lord has chosen you to be a people for his own possession out of all the peoples who are on the face of the earth now notice he says you are the sons of the Lord you are chosen does this refer to the nation as a whole we're all within the nation sons of God were they all chosen well let's look at Deuteronomy 32 because of their defect but are a perverse and a crook generation he says they're they're not his children well last verse we looked at their his children now they're not as chill so who does this refer to can this be referring to his people no this is directed towards the nation as a whole and within that nation were his people let's look at Deuteronomy seven six and seven again it says for you are a holy people to the Lord your God the Lord your God has chosen you to be a people for his own possession out of all the peoples who are on the face of the earth he says the Lord did not set his love on you nor choose you because you were more number than any other people's for you are the fewest of all peoples so the Lord did not set his love on you nor choose you that can't be again referring to the nation as a whole the nation as all or not chosen we've seen that as we went through Romans 9 so I'm 78 58 says for

they were provoked him with their high places and aroused his jealousy with their graven images when God heard he was filled with wrath and greatly abhorred Israel did Yahweh hate his elect know those he had chosen no way and all this is speaking of the nation listen Yahweh's people are the remnant those within national Israel whom he has chosen for his own as Paul teaches us in 11 or 96 where they are not all Israel who are descended from Israel this is key this is fundamental to understanding 9 10 11 to understanding scripture at all within national Israel is true Israel to chosen remnant so when you see the word Israel you got to say well is that Israel is that Israel because they're not only Israel to descend from Israel's so you got to figure out what it is really talking to you there you have to determine that so you can understand what Scripture is saying look what he says an 11-5 in the same way then there is also come to be at the present time a remnant according to God's gracious choice there's that remnant within the nation now commenting on this verse John MacArthur this now notice what he says in this verse at the present time okay now notice what MacArthur says he says the present time as we've been learning however is the time when God is chasing the nation for their unbelief and that's Paul's message in this chapter but see when MacArthur says the present time he's talking about his present time and he thinks his present time is the same as Paul's present time he doesn't understand that Paul was talking about the present-day Israel in his day and that they were living in the last days and things were about to change very soon and as we said one of the problems with MacArthur he can't tell time he doesn't know what time it is and therefore your theology be off if you don't know what time it is because Paul's time is not our time now remember that I said that Romans 11 subdivides in two verses 1 through 10 and then verses 11 through 32 and the first question asked is can a Jew be saved if you know after coming out of chapter 10 and you know talking about you know the judgment on nation Israel says well then can any Jews be saving pulses absolutely yes they can and now we're coming into the second section what goes from 11 to 32 and this question is well can any more be saved because Paul said first of all I'm I'm part of the elect I'm a Jew God save me and they said well can any more be saved absolutely so in verses 11 through 15 we see the twofold purpose of God as it relates to Jewish unbelief and Gentile conversion let's look at verse never be but by their transgression salvation has come to the Gentiles to make them jealous now the little phrase there I say then those three words are really two words in the Greek it's precisely the same expression that he used in verse 1 of chapter 11 so these two points of division in the 11 this is the one question he asked there at the beginning

and now it's the second question these are the two divisions there now who is the day here I say then they did not stumble to us to fall well in verse 11 they is corporate it's referring to ethnic Israel as a whole Romans 9:3 said they are a curse and cut off from Christ referring to Israel corporate Israel the nation as a whole now he says they did not stumble referring to that group we need to realize when Paul speaks of Israel he is not speaking of every single Jew but rather he addresses them corporately without implying all of them for we could say something like this Americans have an entitlement mentality and are looking for a handout from the government we could say that right does that mean every single American no but it does apply to the majority I would say all right but not everyone because there's some hardworking Americans who are willing to work for what they have but it reflects the majority and that's what Paul's doing that's how Paul uses Israel on our text when he refers to them by the plural pronoun all right now he says they did not stumble so us to fall did they well you know there's no question by what we've gone through so far that Israel has stumbled right look at 9:31 and 32 but Israel pursuing a law of righteousness did not arrive at the law why because they did not pursue it by faith but as though it were by works they stumbled over the stumbling stone so yeah Israel did stumble he's already said that we saw that in our study they stumbled and they fell with the gravest of consequences we saw last week in chapter 11 verses 7 through 10 where he goes through the fall of Israel and what happened to them well notice what Paul says in Romans 11:22 behold the kindness and severity of God to those who fell who's that Israel severity so they did fall yes they stumbled listen and yes they fall there's no question about it what is their corporate transgression what did Israel do well the greatest sin Paul's people have been guilty of is rejecting the Messiah and putting him to death look what Stephen says in Acts 7 you men who are stiff-necked this is not the way to win friends and influence people okay when you're giving a speech to people and you call them stiff-necked and uncircumcised in heart and ears you always resist the Holy Spirit you are doing just as your father's did which one of the prophecies your father's not persecute they killed those who had previously announced the coming of the righteous one whose betrayers and murderers you have now become for that is some serious preaching folks okay that's not Joel stink type preaching okay now this is he's not trying to win friends and influence people he's just cutting to the chase he's telling the truth all right and you know what happened to him because of it it became the most popular preacher in Israel right he got dead because of it okay all right they didn't like this kind of message and they they dealt with it all right so listen

Israel stumbled at the stumbling stone of the cross the nation did and they turned their back as a whole upon your shua Hamish ayah and they have come under the discipline of God so I think that's clear from what we've learned so far but notice what Paul's answer is to the question may it never be what remember we've seen this expression over and over mckennitt ah it's a false conclusion based on a correct premise how can Paul give a negative reply to this question doesn't make any sense yes they've stumbled yes they've fallen why you say it may never be well I think the key here is the sentence construction that's where we can find the answer the question is not did they stumble and fall the answer to that question would have to be affirmative absolutely they stumbled and they fell big time the question is did they stumble that they should fall and the word so as is henna in the Greek which is a purpose closet means in order that and Paul's not stressing this stumbling and the fact of the falling he's looking at the purpose have they stumbled that they should fall and that be all that's what he's saying man ever be the stress rest on the purpose of Israel's fall virtually all commentators and most translations agree that the question have they stumbled to us to fall asked whether Israel's failure to obtain salvation is irrevocable and irreversible that's basically what the question is can anymore be savings that are they done then as is it over for them they have no chance anymore to be saved he goes on to say but by their transgression and again this is rather but rather it's another purpose statement through their transgression and transgression here is the Greek word my rap tamiya it's a very important word this is the same word that Paul uses five times in Romans 5 so let's jump back to 5:20 this is the law came in so that the transgression would increase but where sin increased grace abounded all the more now that transgression here singular it's a reference to the transgression of Adam law came in so the dodd transgression the single transgression of Adam would be increased why did God want to increase sin God gave the law to Israel this is important to show that men all men are sinners and would have fallen just like Adam did had they had the opportunity and that's what he did with Israel he okay Adam fell and you say well yeah Adam fell but he was not too smart he messed up you know if I had a chance I wouldn't have fell I'd have been good I'd have been right so God took Israel I'll take this whole group of people this whole nation let's give them along to see how they do how did they do they all fell you know and he's trying to show them that's mankind God was just to take Adam as a federal head just like Adam was given the law and broke it so Israel was given long and broke it Adamson was duplicated by Israel and thus it was increased they sinned in the likeness of Adam so when Paul refers to their

transgression he's talking about the Jewish nation through its leaders they rejected Christ putting him to death on the cross look at its in acts 2 22 men of Israel that's what he's talking to all right Israel listen to these words Jesus the Nazarene a man attested to you by God with miracles and wonders and signs which God performed through in other words okay these are people who saw Christ who heard of the miracles who saw the thing you or anybody I'm walking on water you saw him raise the dead you saw him heal the sick you saw him feed thousands of people on it was very clear what's going on there you saw it you yourselves know and he says this this man delivered over by the predetermined plan and foreknowledge of God watch you nailed to a cross by the hands of godless men and put him to death you Israel like you did that so Israel's transgression was the rejection and murder of their Messiah and it was through their transgression he says that watch salvation has come to the Gentiles what there were Gentiles here f nos the nation's so what he's saying is the hardening of Israel was not a capricious act on God's part from eternity past it was the will of God that through the disobedience and unbelief of Israel the Gentiles would come to faith in God Yahweh had a purpose in Israel sin I say thank God they fell okay thank God they fell now you know what think about this with me many believers have a hard time understanding that Yahweh had a purpose or has a purpose in sin and unbelief if sin something happens in what a blame it on the devil won't blame they can't have anything to do with God God can't work through anything like that really but what's this text saying he's saying through Israel's transgression salvation came that's a pretty important statement to me because because Israel sin guess what salvation came to me a Gentile and we see this through the Word of God right remember the story of Joseph did his brothers hate him did they want evil towards him look what it says Genesis 50 verse to remember okay because Joseph looks at his brothers and he says you know you you meant evil against me and they did let's kill him they were jealous dad likes him dad's favorite let's kill him and then another brother thaksin live now so I kill him let's let's sell them let's make some money on the deal you know he says you men evil gives him watch what he says but he says God meant it for good why now watch God many for good for what in order to bring about the present results and to preserve many people like God took the brothers evil in order to save the brothers in a time of famine it's incredible and you're scratching your head saying how does that work that's God ok that is Yahweh his thoughts are way beyond our thoughts we try to figure everything out we try to make you know analyzer will they sinned and that's what listen God is in control



absolutely in control and the greatest thing that to learn from this text is Joseph's attitude you know if I'd have been Joseph and the brothers coming they're bowing before me all out had he had a little fun with him didn't he he had a little fun with him he made him sweat ok but boy he could have done so much worse you know and when he revealed to them I'm Joseph I loved to see the look on their faces you know oh my word we're here we are bowing and they must have thought of that that stupid dream Joseph told him about I saw this drive his dream in the Sun and the moon who starts bow down before me here they all are bowing before Joseph you know incredibly all right people listen through Israel's transgression salvation has come to the nation's now think about this before they're stumbling Yahweh dealt with the human race only through Israel if you wanted to come to Yahweh you didn't just go out and do it on your own you had to come through Israel Israel had the word they had the covenants they had the promises they had the sacrificial system Jesus affirmed this when he said to the Samaritan woman in John 4 22 you worship what you do not know you Samaritans you're all you got it all wrong okay you don't even know we worship what we know we speaking of Jewish people all right watch for salvation is from the Jews oh I wish we could understand that we're going to look at that next week in greater detail and the olive tree people we you and I Gentiles are grafted in to the olive tree which is Israel God didn't go plant a new tree we're grafted in we got to know our roots when you know your roots then you understand who you are no gentle Gentile comes to Yahweh unless it is through the nation Israel well that had now changed as Joshua made clear in the Gospels after the Centurion called upon Jesus to heal his servant while confessing his unworthiness for you she would even come under his roof Yeshua declared this man's faith greater than any he had found in Israel and then he spoke these piercing words of judgment he says I say to you that many will come from the east and west and recline at the table with Abraham Isaac and Jacob in the kingdom of heaven they're coming in there and fellowship with Abraham Isaac and Jacob and the promises of God he says but the sons of the kingdom who's that Israelites the sons of the kingdom will be cast into outer darkness and that there will be weeping and gnashing of teeth I don't think that's a picture of hell all right that's a picture of judgment i believe it's specifically a picture of judgment in 80 70 in the destruction of the temple they are weeping they are gnashing their teeth because they've been cast out and judged by God so how did Israel sin bring salvation to the Gentiles well first and foremost their sin led to the crucifixion of your Sheila Yeshua which brought salvation to us right Yeshua dies on the cross

you bring Sally provide salvation but secondarily look at this think about this for a minute Israel sin move the Christians out of Israel all right after Pentecost Jewish believers settled into this route team living as Christians in their homeland and no real effort was made to take the gospel beyond Judah none whatsoever there's a Jewish Church established by Jewish people you know on Jewish promises it was just Jewish to the core all right ten years SAT around enjoying Jewish fellowship and God told me I want you to go out I want you to take this message to the people but they were too comfortable all right so what happened then came persecution and not at the hand of Rome but at the hand of the Jews and so the Jewish unbelief push the Jewish Christians out of Jerusalem so they go to reach out to Gentiles so through the Jewish sin that Gentiles are here in the gospel look at Acts 81 saw was in Hardy agreement with putting him to death and on that day a great persecution began against the church in Jerusalem and they were all scattered throughout the regions of Judea and Samaria except the Apostles now the Jews absolutely hated Samaritans they were half-breeds they couldn't stand them but now fill up a Jewish-Christian goes to Samaria due to a transgression of the Jews because the Jewish leaders hated the Christian so they pushed him out and he preached in Samaria and acts 84 says there was much rejoicing in that day as many came to faith in Christ the Samaritans are coming to faith and then an Ethiopian believed in the gospel the Jews had transgressed again by rejecting the gospel and they cost Philip to leave Jerusalem and be right where he needed to be when some Ethiopian was reading Isaiah and didn't know have a clue what he was reading so Philip jumps up and takes that passage from Isaiah it preaches Christ acts 11 19 through 30 tells the story of Jewish believers who were scattered because of the persecution making their way to Phoenicia Cyprus and Antioch some spoke only to Jews but the text goes on to say but there were some of them men of Cyprus and Cyrene who came to Antioch he began speaking to the Greeks also preaching the Lord Jesus and the hand of the Lord was with them and a large number who believe turn to the Lord so what happened Jewish rejection of the gospel and the consequent persecution of Christians launched the Jewish Christian in the world with the gospel so Yahweh's eternal purpose the rejection of the gospel by Jews works to the salvation of Gentiles and that is so cool all right the unbelieving the of these Jews of God's people their unbelief pushes the gospel out to the Gentiles and that would be cool enough but it doesn't stop there okay he goes on to say to make them jealous what the vehm here again is Israel impulse quoting here from Deuteronomy 32 from Israel's scriptures this is the song of Moses the song



of Moses is a prediction of the last days of Israel and here's going to happen in the last days the Gospels going to go to the Gentiles and it's going to make Israel jealous let's look at the context again he's talking to Israel because of their defect but our perverse and a crooked generation see this March the unbelief of Israel and then verse 20 he talks about the judgment is going to bring on him they said I will hide my face from them I will see what their end shall be four they are perverse generation sons in whom there is no faithfulness then the next verse 21 is the one Paul quotes here he says they have made me jealous God's talking they made me jealous with that which is not God they have provoked me to anger with their idols not their worship and sticks and stones and they making God jealous so watch what he says I'll make them jealous they made me jealous I'll make dem jealous they made me jealous with sticks and stones I'll make dem jealous with a people who are not a people what I'll provoked him to anger with a foolish nation so God is telling Israel I'm going to go to another people I'm going to go to another nation a Gentile nation I'm going to bless them with your blessings the thing you're looking forward to the promises of Abraham and this prediction of Moses could only find its fulfillment in the conversion of Gentiles to the gospel of Christ they were a nope people we were no people we were brought into intimate relationship with God and the Jews should have remembered Deuteronomy 32 they should have repented they should have seen the truth of the gospel as it went to the Gentiles to make them gels to provoke them to jealousy it's an infinitive with a preposition which means it indicates a purpose here's the purpose God wants to make them jealous and the purpose of Israel stumbling was so the Gentiles would be saved and the juice seeing their blessings going to the Gentiles would be jealous of that and say hey I want those blessings and they would come to salvation so the unbelief of Israel's ordained to promote the salvation of Gentiles which in turn promotes Jewish jealousy which leads to their salvation so all because of the fall now they're all getting in on this look what he says in Romans 11 12 now if their transgression the jewish transgression is riches for the world and it is where he just saw that right the gospels going out and their failure is riches for the gentiles how much more will their fulfillment be now the method of this argument is well known in judaism this is an a fortiori argument from the lesser to the greater okay if their transgression brought riches what will their fulfillment p i mean it then falling and then disobeying brought this blessing what's going to happen if they come in let's focus on the word riches here for a second in romans 9 23 when he refers to the riches of his glory that God made known upon vessels of mercy that context points to

riches meaning the gospel and he used the verb form of abounding in riches in 10:12 in reference to God's grace shown commonly to Jews and Greeks in the gospel so when he speaks of riches for the world and riches for the Gentiles of verse 12 the riches he's talking about is the gospel that's the riches it's the gospel of Jesus Christ and it's from the Greek word the word fulfillment here is from the Greek word *plēroō* which means completeness full this some say refers to the restoration of national Israel I see that as I said Jesus because I don't see any indication in this text of talking about you know national restoration and let me ask you something does the New Testament justify the expectation of a future conversion of Israel as a nation and a physical restoration to a physical Kingdom I don't see that in the New Testament Jesus spoke of the destruction of Israel but I never saw any kind of hint as to a restoration to national Israel I don't see that in there I think the silence of Yeshua is significant I think that fulfillment here now this is my opinion okay so you studied out and you figure out what it is I think fulfillment is referring to the age to come not our not for our perspective of from their perspective okay that's the fulfillment the age to come that's going to happen at the Parousia of Christ this is restored Israel see Israel is being brought into their fullness because from the beginning when the righteous died in faith they weren't the shield they didn't go into God's presence and so this is what they're looking for the presence of God and this is the fulfillment it listen if Israel sin brought Gentile salvation what's going to happen when they're brought into the fullness brought into the very presence of God this is the New Covenant age I think he's talking about this is where we are today we live in the fullness and we're experiencing the benefits of the formless Zoe this a fortiori argument they got do the transgression riches came what happens when fulfillment comes when Paul uses this argument all three Romans let's look at verse 13 we're going to come back to that Tottenham in here pulses I'm speaking to you who are Gentiles I hope there's no debate over who he's talking to one in this verse in he goes back and forth in Romans he specifically talks to Israel at some points specifically talks to the Gentile on some points but it's very clear here I'm speaking to you are gentle it is much then I am an apostle to the Gentiles okay that's my calling a magnifying I'm glorying in my office is some tea spot speaking to you Gentiles I want you to listen it seems that from the beginning of verse 13 continue on down through the end of verse 24 Paul is addressing especially the Gentile portion of the Church of Rome the majority of believers in Rome were proud of Gentile believers were probably proselytes all right they came in the Israel as proselytes to worship Yahweh they saw the truth

of the gospel they became Christians and something we need to understand here just a little bit of history that will help us get this in a t49 the Roman Emperor Claudius kicked all the Jews out of Rome every one of them we see this in acts 18 month or two he says after these things he left Athens and went to Corinth and he found a Jew named Aquila a native of Pontus having recently come from Italy with his wife Priscilla why did he come from Italy because Claudius had commanded all the Jews to leave Rome all right Claudius kicked them out according to some of the historic writers because of this battle they were having over who was Christ alright so the Jews the Christians Jews and the non-Christian Jews are fighting over who is Christ the Christian saying that Yeshua of Nazareth is the Messiah he is the Christ and as a result I mean they got some real disturbances going they were battling over this there was fighting over this so Claudia said oh sick of it he didn't distinguish between Christian Jews and non-Christian he just kicked them off all yata wrong get out or I want any Jew out of Rome and he threw them all out you can't do that today can you you imagine the news anti-semitism I mean this is I don't think they cared you could say well your mind about me Eliza get out and listen now I want you to think about your in a home church in Rome and there's Jews and Gentiles and worshipping together and the Jews having an effect on the church because they up this is there salvation and they got certain hang-ups on different things and stuff and all of a sudden now your church is purely Gentile and you look around you kind of think I like this I like this i'm sick of their it you know Megan about this and that and all these other Jewish things and we could just have it so this went on for a while five or six years and then when Nero became emperor in 54 many of the Jews began to return to Rome along with the Jewish Christians and Paul wrote probably wrote Romans about 55 56 when the Jews had begun to return to Rome and the sudden influx of these Jewish believers into the Gentile churches would have caused some tension I mean they've been they got Gentile leaders it's all Gentile structure and then the Jews show back up and they're like oh man not these people again you know they got these weird ideas about these weird things that they just didn't you know they didn't like it so the Roman Christians dismay have been ready to move on without the Jewish influence and so Paul's an apostle to the Gentiles is seeking to promote unity here and he's trying to let these Gentiles know you have been grafted in to the root of Israel I don't want this disunity in the church all right there is one body now at Paul's trying to promote unity so he literally says i glorify I magnify exalt my ministry I'm an apostle to the Gentiles you Gentiles need to listen to me you need those Jewish

brethren he goes on in verse 14 if somehow I might move to jealousy my fellow countrymen and save some of them now Paul literally says here in the Greek if I might make my flesh jealous is flesh well it's arcs as the word Paul uses it all throughout Romans and remember how we saw in Romans 7 Sark's had the idea of referring to the Old Covenant mode of existence so he's trying to move to jealousy down those that involved in that Old Covenant he wants to move them out of that the flesh is connected with the body of Adam under the Old Covenant believers are not in the flesh Paul said we are in the spirit Romans 8 and Paul says part of his ministry listen to the Gentiles is directed towards his flesh those Israelites living under the Old Covenant motive exists so he says I'm magnifying my office I'm an apostle to the Gentiles but as I'm reaching the Gentiles I'm never late forsaking my brethren I'm making them jealous through reaching the Gentiles and now they're jealous and they want in on some of this stuff notice how you use the term some and I think this is important here that and I jealous may move to jealousy my fellow countrymen and save some of them that's telling he's not expecting the entire nation of Israel to be saved through his ministry he understand the promise of Abraham was to the remnant that's what he talked about in Romans 9 it's not Esau but it's Jacob you know you narrowed that thing down I he wants to save some of them have you said you will later he says so all Israel will be saved what does he mean we'll talk about that okay but all the Israel's not every single Israelite now Paul says I want to save some of them does Paul see himself as saving people I mean is he wrong here to say you know I am I'm bringing people into the kingdom Paul's aware that only a shua can save but Paul sees himself as an instrument that Yeshua uses to bring men to salvation and I think we have to understand that okay if God wants to save somebody he just they're not walking down street zap all of a sudden they're Christian he uses people to share the gospel with them that they might come to faith in Christ salvation is of the Lord by Yahweh uses people you and me that is our responsibility we are ambassadors of Christ and were to be teaching the world to be reconciled to God that's our calling we have to understand that you know you're getting the Calvinistic mindset you say well god is going to savory was going to say that's not biblical God uses us to share with people look at some statements by Paul love this in Philemon Paul says I appeal to you for my child o nessam asst watch whom I have begotten in my imprisonment in other words I let him the Lord I brought him the Christ I shared the gospel with him I'm kind of his father so to speak and then I love what he says here verse 19 I Paul i'm writing this with my own hand I'll repay it watch in print cease not to

mention to you I'm mentioning it but I don't want to mention it all right that you owe me even your own self as well it's comically says if he owes you anything put it on my account okay you just charge it to me and by the way let me remind you you owe me your life I led you to Christ wasn't for me you'd be dead in your trespasses and sin you know it's like what Paul that's a god thing yeah but god used me and I want you to understand and so Paul throws that in his face and I love it you can imagine reading that mole yeah Paul I guess I'll do whatever you want me to do okay Paul saying I brought you to Christ you owe me that's what he's saying I want to save some of that I want to be used by God as an apostle with Gentiles to save some of them now verse 15 for if their rejection is the reconciliation of the world what are their acceptance be but life from the day this is again an a4 sheet or a argument if here is the first class condition in the Greek that's important all right it's not if with doubt all right it's sense for sense their rejection is the reconciliation it is now again who is the there well it's Israel and then he says their rejection this is from the greek app' boleh and it means repudiation to throw off from oneself now compare this with verse 24 if very Israel's rejection then he says in verse to God has not rejected his people well what is that a contradiction no because there's people again other remnant within that nation he has cast off the nation but there's a group within the nation and as you compare these two verses remember the principle of 96 they're not all Israel who are of Israel to Israel's so Yahweh has not rejected his people the remnant but is rejected the nation Israel if the rejection is the reconciliation of the world and we just saw that the accent here is placed upon the action of Yahweh reconciliation implies that two parties are estranged in this case there at MDT with one another it's an adversarial condition we were gods ad the series God was our adversary reconciliation implies that every barrier to the relationship everything that hinders it has been removed and we didn't decide to reconcile ourselves to God one monday we said I'm tired of this battle I need to get right with God I need to fix this that's not it at all God is the one who did the reconciliation God said I'm sick of this and I'm going to make it right now keep in mind here he says the reconciliation of the world people jump on that CC is going to reconcile every single person that's not at all how it uses world anywhere in Scripture reconciliation world here for the most part is meaning beyond Judaism the Jews were God's people to go to the world is to go beyond them to the Ethne to the nation's if the rejection of Israel have been able to occasion the reconciliation of Gentiles what's happening if they're accepting what will their acceptance be the life from the dead the word acceptance here is pro lips asst it's found nowhere

else in the New Testament the acceptance e says they're in gathering they're bringing back will be life from the dead and what does Paul mean by that life from the dead well the consensus for the most part is in agreement here for example John MacArthur says life from the dead refers to the rebirth if you will of the nation and the rebirth of the world in the glory of the kingdom now I understand he's got it wrong because he's thinking physical but he's got the right timing he's talking about the second coming I believe it refers to national resurrection of the nation Israel in the place of blessing so he thinks it's going to be a physical national restoration but he's a little off there but he's got the timing right at least he thinks it's happening at the return of Christ John Piper writes this I take this to mean that when God's mission to the Gentiles is complete and the hardening of Israel's removed then the Lord will come and the dead will be raised and will enter the kingdom with everlasting joy so again he sees it as the second coming and the resurrection Tom Holland says the expression of life from the dead echoes Ezekiel 37 again that's resurrection the vision of the valley of dry bones were Israel's directed it spoke of course ever returned from exile now that's what we have to understand for Israel to return from exiles to be resurrected there's they're synonymous all right so the acceptance of Israel all Israel and when we say all Israel we're not talking about every single Israelite we're talking about the remnant from Israel and a remnant from Judah all Israel remnants from both houses it marks an end of the Old Covenant when this happens it marks the consummation of the new Paul taught that the resurrection was the hope of Israel this is all Israel look forward to this is where their hope this was their longing look what he says in acts 20 66 and now Paul says I am standing trial for the hope of the promise made by God to our fathers this is Israel's hope God made him some promises the promise to which our twelve tribes hope to obtain that's what they're looking for that's what they're longing for they earnestly serve God night and day and for this hope you get the stress here hope hope hope Oh King Agrippa I'm being accused of the juice that's why they're accused me because I hold this hope what is the hope why is it considered incredible among you people that God does raise the dead that's the hope of Israel the resurrection they look forward to again because when the Israel died when a believer a righteous believer within that community died they didn't go into the presence of God they didn't go to heaven they went to shield I believe she'll was an unconscious state where they waited for the resurrection and then at the time of the resurrection they were brought out of Sheol brought into the presence of God this his life to be in the presence of God his life and they look forward to that was there hope



to be restored to Yahweh's presents now let's go back to the first Testament text that speaks of resurrection and Holland spoke about Ezekiel 37 and let's look at the historical context here are the children of Israel they've been carried away into Babylonian captivity and the Babylonian captivity assimilated the Assyrian captivity because the babblings destroyed the Assyrians so now all his captivity is together so you got the house of Israel house of Judah all together under the Babylonian captivity and let's look at his equal 37 1 through 10 a lot of imagery here people but I think it's clear all right the hand of the Lord was upon me and he brought me out by the Spirit of the Lord and he set me down the middle of a valley it was full of bones get the picture all right you're in those valleys bones scattered all over the place and he caused me to pass among the roundabout and behold there were very many on the surface of the valley and low they were very dry just a bunch of dry bones just scattered all over the place son of man can these bones live I love his answer you know you know the answer that God hot on though and again he said to me props I over these bones and say to them Oh dry bones hear the word of the Lord thus says the Lord God to these bones behold I will cause breath to enter you that you may come to life Wow dead bones come in like that sounds like a resurrection to me because I'll put sinews on you make flesh grow back on you cover you a skin and put breath in you that you may come alive and you will know that I am the lord so I prophesied I was commanded and as i prophesied there was a noise and behold a rattling and the bones came together boned among your elders North Dakota and all these bones are shooting back together into people all right and he says I looked and behold sinews were on them and flesh screw and skin covered them but there's no breast so now we got bodies laying around put back together then he said to me prophesied to the breath prophesied son of man and save the breath thus says the Lord God come forth four winds Oh breath Oh breath and breathe on the slain that they may come to life so i prophesied as he commanded me and the breath came into them and they came to life and they stood on their feet and exceeding great army so these dead bones are pictured coming to life and death are separated from Yahweh now they're made to stand up they come to life this is a picture of a resurrection and that's how Israel saw this a resurrection look what he says in verse 10 then he said to me son of man these bones are the whole house of Israel that's Judah that's Israel that's both houses being brought together and behold they say our bones are dried up and our hope as parish what was their hope resurrection but we don't have no hope we have no hope because we're just a bunch of dead dry bones we are completely cut off

therefore prophecy and say to them thus says the Lord so God listen through Ezekiel is talking to the nation Israel physical Israelis talking to these people and they say their bones are dried up they say their hope is gone the hope of Israel's resurrection they don't have a hope they weren't saying they were physically dead because they weren't he's talking to them they were separated from God they were listen out of the land now according to the rabbinic writings any time Israel was out of the out of the land they were dead they were separated from God life is in the land where God dwells and we saw in Romans chapter 4 that the land no longer is a physical land of Palestine it is the world okay and God is bringing people together God said he was going to open their graves but listen remember they're not physically dead because he's talking to them and he says this behold I will open your graves and cause you to come up out of your grave my people and I will bring you into the Land of Israel then you will know that I am the lord when I have open your graves and caused you to come up out of your graves my people who were his pic getting this idea of his people that's who he's talking to not that everybody in the nation he's talking to his people within the nation he says I'll put my spear within you and you will come to life and I'll place you on your own land then you will know that I the LORD have spoken and done it declares the Lord let me ask you something when did God put his spirit within Israel and bring them to life when did it start Pentecost that's right that's when it started he poured his spirit out upon it he brought life into them he says they will no longer to file themselves with their idols or detestable things with any of their transgressions but I will deliver them from all their dwelling places in which they have sinned I will cleanse them and they will be my people and I will be their God God is going to cleanse them is going to make them his people what does that sound like to you that's the new cover this is spiritual life I'm going to cleanse you watch what he says because I will make a covenant of peace with them it will be an everlasting covenant other words you know this is what's so confusing about people today they I think most people Christians understand we're living in the everlasting covenant we're living in the New Covenant if it's everlasting then guess what it doesn't have last days it has no end times okay end times are Israel's end times all eschatology is Israel's eschatology the church has no eschatology okay has no last days I'll make an everlasting covenant them I'll place them and multiply them and they will set my sanctuary in their midst forever my dwelling place also will be with them I will be their God and they will be my people what does that sound like to you that sounds to me just like revelation 21 look at it and I heard a loud voice from the throne saying

behold the tabernacle of God that's what he just said the sanctuary will be with them the tabernacle of God is among men he will dwell among them they shall be his people and God Himself will be among them that's what Ezekiel is talking about the promise of the new covenant he's promising Israel resurrection life spiritual life in his presence in the New Covenant and I believe this is what Paul is talking about in Romans 11 when he says what will their acceptance be when I accept Israel when I take them out of the grave and I bring them into my presence what will their acceptance be its resurrection life to be brought in the presence of Yahweh and this happens at the Second Coming consummating the New Covenant in all its glory if Israel isn't saved listen then there's no life for the dead Gentiles either Israel for the Jew verse and also the Gentile now policy name to these gentile Roman believers he's addressing them and he's saying listen don't you give up on Jewish evangelism don't you think God has done with the Jews don't you write them off don't you say you know God has discipline them God has put them aside they've stumbled so to fall no you keep reaching out to the Gentiles Paul wanted to establish a base of operations in Rome so we could go to Spain and the rest of the world and he's going to reach Jews and Gentiles so he's trying to get these Romans little in there thought lined up with what was true the Jews still have an opportunity you have to reach out to them he's gathering his remnant and he's going to give them life from the dead just think people if Israel's rejection brought reconciliation of the world what would happen Paul says when they're accepted when God takes them out of their graves and brings them into fellowship how much greater will things be with their acceptance and I want to tell you that is my understanding that Israel's acceptance came at the pair see it when the righteous dead were brought in to Yahweh's presence consummating the New Covenant in all its glory in all its blessings and the new covenant that we enjoy today came as a result of Yahweh's acceptance of his people the tabernacle own room was open when he brought his people in the Gentiles go right in with him now verse 16 is a transition he's going to move into this idea of this olive tree analogy and we're going to look at that next time and I would just encourage you please go over that understand it's such an important text because if you understand your roots you're going to understand your Bible a whole lot better okay and the roots go back through then the first Testament we got to get our connection there and we'll look at that next week let's pray father we thank you this morning for your word Lord it's incredible that the fall of Israel brought salvation to the Gentiles which in turn made Israel jealous which in turn brought salvation to Israel father it's incredible to watch you

work through the scriptures that you can bring the best things out of sin and evil your purposes are always working lord I pray you teach us to trust you Father in and through every situation of life that we realize people may mean evil against us what you mean it for good help us Lord the trust you at all circumstances we glory Lord and the work that we see here through Israel bringing salvation because of their fallen to us thank you for Jesus name Amen you questions this morning on anything we covered don't understand what I meant by what I said Steve bring in Daniel chapter 9 when Gabriel announces to Daniel that 70 weeks will give it to your people but Allah and he says and the first thing he says of the six things he says to finish the transgression right it is it the same term well that would be in Hebrew so well you know I mean I'm not sure how that Hebrew term you know relates to the Greek but I think it's the same idea because he's talking about the same time he's going to make an end of sin going to finish the transgression in other words the transgression God brought all the sins of every man together at one focal point the cross and he put an end to it that's right and he put an end to it so yes I think there's definitely a connection there I don't know the word if that Hebrew word would relate you know precisely to the greek i guess you could look in the Septuagint and see how they translate that but that's not even you know foolproof there too cuz you're talking to different languages and there's always always a difference but the idea is definitely the same because that context there is talking about the same period he's going to make an end to sin it's going to finish the transgression it's going to be done there and then all Israel will be saved John there's they are also bench fractured okay the question there is what about those like Paul and the apostles all right it's been a long time since I studied this but I'll tell you what I used to believe because you know what I could reset II and change my thinking immediately on it but i think that the martyred saints during that period when they're the souls we see in Revelation under the altar crying out how long O Lord so they they have a special position with God because they were martyred for Christ during that time so they're not in the full presence of God but there you know and I don't understand all the workings of that but you know there seems to be an indication that those martyred Saints who died for Yeshua during that time or in a special place and I think those are the souls under the altar in revelation 6 crying out how long O Lord you know until you know you make this thing right but I think it is clear that you know Jesus says you know no one has ascended up to heaven but the son of man who's come down from heaven in John 3 so nobody been to heaven or think you know but every believer today's is when someone dies it go right to heaven well

that's only true if crisis return if Christ hasn't returned then you don't go right to have it so you got you gotta have to redo your funeral theology okay but I don't care I don't care what your theology is when you go to a funeral guess what your dead relatives we're in a better place doesn't matter what they did how they'll it doesn't matter what they believe everybody's in a better place ok that's just funeral theology you know I guess we're all universalists when it comes to funerals you know everybody goes to the same place you know but no they don't go there if the Lord has not returned again its timing it's all about timing if you don't understand that you know the timing of Scripture then your theology is going to be off anybody else physical body someone is requesting for more ease the transition period okay Jon's question is Paul says to be absent the bodies present with the Lord my thinking there is the body is not as physical body the body is the body of Israel and he say see to be absent from that body is to get in God's presence in the body you get out of that body of Adam you get out of the Old Covenant body into the body of Christ is in the presence of law and I think you know so often we read body and we think this okay well you know in that context there second Corinthians you started chapter three and you work through in what's in chapter 3 he's talking about the confidence the Old Covenant administration of death the New Covenant is life you know that's this not you know he's comparing it and you just follow down through and he gets to chapter five and he talks about body everyone thinks now he's switched and he's talking about this physical body you know in this body when I put off this tent you know I'm going to dwell in a punch that you know and I don't think that's physical bodies there at all i think he's stealing incoming in a language with getting away from that old covenant is coming into the new and i think the body there is the body of Christ now i know there's plenty of people disagree on that I'm just saying but I really think if you started chapter three and work your way through and see the context there you got to see it as covenantal at least I have to see it as governor you don't have to see it anyway you can see it however you want anybody else Gary you guy thing okay then I got to do something that mean we need to figure this out way that you can do this where am I going garrett video AV i know i forget every week I don't see anything the dories I heard of them or Florida right the question came up in the chat room about replacement theology when you were talking can you explain what your replacement theology and thoughts on this thinking okay yes and ear Bob whoever i guess i was probably Sandy in the chat room there by the way it's good to see you back yeah we talked about that last week all right replacement theology is the idea the church replaces Israel we talked

about that all I think replacement theology zorag ettore tournaments used that way okay I believe in fulfillment theology okay we are the weep for the promises are fulfilled in the church and you know we'll get into this as we get into the olive tree thing but you've got to see and get it if you got if you're in the chat room and you heard me last week you shouldn't be asking this question because you already know what I believe if you didn't hear last week's then go listen to last week's as I did this in detail because I showed over and over about the promises that God made to Israel the church has them for example the New Covenant Jeremiah 31 I will make a new covenant with the house of Israel and the house of Judah who has the new covenant way do we celebrated every Sunday with the Lord's table we're celebrating the New Covenant we have the new covenant wolves promise to Israel and Judah how do we get it because we are the fulfillment we are the fulfillment because we are in Christ who is the true Israel and so therefore we share all he is an ass and that's I mean listen Christ is Israel he is the true Israelite who was faithful to God kept the promises received all that God had promised the faithful Israelite came the second add the last Adam came on the scene fulfilled everything God wanted and listen we are in Christ therefore we have all that we are in Israel we are Israel and we received the promises you know there's just such as dichotomy that people want to make well Israel's over here and the church is over here and they're totally separate that's foolish all the you know the typology and although filming is going to talk about next week and we had a guy get mad while back here and he left the church because he said God didn't graph this into a tree olive tree he planted a new tree and I said really and I had a rival show me that and he stormed out and never saw him again well if it's in there just show me I'll shut up if it's not in there you shut up ok someone needs to shut up ok because it doesn't teach both things but God didn't go plant a new tree that would be then he that's what the Messianic Jews think happened I think God planted a new tree so now we're Messianic Jews word no you're not that that's the wall is torn down God has taken two people and made him one and God wants unity between the Jews and the Gentiles that's a primary thing for God the unity of the church when we make up we put up these walls again a separation it's ridiculous eat that they see when Jesus cursed the big tree he was cursing the former trade okay yes he he was cursing the former tree and you know what he did they took a bunch of branches and ripped him off that tree because they were you know he got the stump and you got the tree growing out of it a bunch of the branches were taking off these benches are laying all around because they're Israel who was rejected but you still got to remnant in the roots and



gods going to take a wild olive tree and cultivate it okay into that and again well I don't want to get too ahead of myself i guaran-- i missed that last one okay I thought I did but I wanted to make sure all right but you know this is it's just so important people if you look at the promises God made to Israel and you see their fulfillment in the church you got to say what's this about okay I don't see two separate things like this i see a continuity between the promises made to Abraham I am a child of Abraham by faith I've received what Abraham has given okay because the promises work to Abraham and who and his seed singular which is Christ Yeshua is the promised seed of Abraham I'm in Yeshua I'm a seed of Abraham I mean it's just I I'm frustrated because it's so clear that it don't understand how people miss it but they want to say oh god made a promise Israel's got to keep me and they said what about the land promised is this is typology it's a type the antitype is the fulfillment it's like people do they say got to keep the Sabbath really I do keep it in your shoe up he is the Sabbath and I'm in him I keep the Sabbath you don't you know we got to get these things people it gets gets confusing