

# WRITINGS OF TONY GARLAND

by Tony Garland

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*A collection of theological writings, sermons, and essays by Tony Garland, compiled for study and devotional reading.*

24 Chapters

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## 01.00. Doctrines Believers Should Know

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Doctrines Believers Should Know Camano Chapel Adult Bible Fellowship

This electronic book contains a series of outlines from the 13-week long adult bible fellowship course entitled Doctrines Believers Should Know presented in Fall of 2001 by Tony Garland (<mailto:tony@camano.com>).

Week

Topic

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Inspiration Of The Bible

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The Creation And Fall Of Man

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Covenants Of The Bible

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God's Promises To Israel

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Origin Of The Church - The Coming Of The Spirit

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Character And Organization Of The Church

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## 01.01. Inspiration of the Bible

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1. The Inspiration of the Bible I. Why teach on the inspiration of the Bible first?

II. What defines Christianity? The Church? The Pope? What did the Reformers mean by Sola Scriptura (Scripture alone)?

III. What do we know about Jesus outside of the Bible? (Almost nothing of significance.) Can we be conformed into His image without the Bible?

(For an overview of extra-Biblical writings concerning Jesus see Jesus Outside the New Testament by Robert E. Van Voorst.)

IV. What was Satan's earliest strategy with man?

"Has God indeed said...?" (Genesis 3:1) His primary weapon is fostering doubt regarding the Scriptures<sup>3/4</sup>frequently aided by well-educated scholars in seminaries.

V. What does Camano Chapel believe about the Scriptures?

A. "1. The supernatural and plenary inspiration of the Scriptures - that they are inerrant and that their teaching and authority are absolute, supreme, and final."

B. What does inspiration mean?

1. All Scripture is given by inspiration of God (theopneustos), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Timothy 3:16) 2. Theopneustos = "God breathed." Who is the source of the breath?

C. How does supernatural revelation differ from natural inspiration? (It is not limited by natural abilities and insight.) 1. Carried by the Spirit (2 Peter 1:19-21) 2. What Scripture says, God says.

Matthew 19:4-5 (cf. Genesis 2:24); Acts 4:24-25 (cf. Psalms 2:1); Acts 13:34 (cf. Isaiah 55:3); Acts 13:35 (cf. Psalms 16:10); Romans 9:17 (cf. Exodus 9:16); Galatians 3:8 (cf. Genesis 12:3); Hebrews 1:5 (cf. Psalms 2:7); Hebrews 1:6 (cf. Psalms 97:7); Hebrews 1:7 (cf. Psalms 104:4); Hebrews 3:7 (cf. Psalms 95:7)

3. Regarding the gospels... arguing about who was there to witness and record? (Much of the Bible contains information which could not possibly be known by any human means!) D. What does inerrant mean? To what does it apply? How does it differ from infallible?

1. Infallible - the view that Scripture contains error, but will not fail in its task of guiding believers.

"...for a neo-evangelical the Bible is a religious book, a book of salvation. Its purpose is to save and it is infallible in accomplishing that purpose. But it is not inerrant in all its statements. Only the saving 'core' is true, not the cultural 'husk' in which it is presented. Inspiration is dynamic and

'organic.' It does not guarantee the inerrancy of all historical and scientific statements in Scripture but only the infallibility of the saving purpose of the Scripture." Geisler, Norman L. and Nix, William E. A General Introduction To The Bible Chicago: Moody Press, 1986 2.If Scripture contains errors, how do we decide what is accurate, what is not? a)Sinful man sits in judgment of Holy Writ! b)Is God condemning men to eternity in hell on the basis of faulty information?

3.What version is inerrant? (Original manuscripts.) a)Example of probably copyist error: age of Ahazia at ascension to throne. Is it 22 (2 Kings 8:26) or 42 (2 Chronicles 22:2)?

4.How could something human be without error? Is there another Biblical example? (Parallel of Jesus as the Logos.) E.What does plenary mean?

1.Plenary = complete, all parts 2.The alternative: partial inspiration<sup>3</sup>/<sub>4</sub>only "matters of faith and practice."

3.What is a key problem with the idea of partial inspiration? (Who decides what is inspired and what isn't?) F.Verbal = the very words 1."it is written..."

Joshua 8:31; 2 Samuel 1:18; 1 Kings 2:3; 2 Kings 23:21; 2 Chronicles 23:18; 2 Chronicles 25:4; 2 Chronicles 31:3; 2 Chronicles 35:12; Ezra 3:2; Ezra 3:4; Ezra 6:18; Nehemiah 8:15; Nehemiah 10:34; Nehemiah 10:36; Psalms 40:7; Isaiah 65:6; Daniel 9:13; Matthew 2:5; Matthew 4:4-10; Matthew 11:10; Matthew 21:13; Matthew 26:24; Matthew 26:31; Mark 1:2; Mark 7:6; Mark 9:13; Mark 14:21; Mark 14:27; Luke 2:23; Luke 3:4; Luke 4:4; Luke 4:8; Luke 4:10; Luke 7:27; Luke 19:46; Luke 24:46; John 6:31; John 6:45; John 12:14; Acts 1:20; Acts 7:42; Acts 15:15; Acts 23:5; Romans 1:17; Romans 2:24; Romans 3:4; Romans 3:10; Romans 4:17; Romans 8:36; Romans 9:13; Romans 9:33; Romans 10:15; Romans 11:8; Romans 11:26; Romans 12:19; Romans 14:11; Romans 15:3; Romans 15:9; Romans 15:21; 1 Corinthians 1:19; 1 Corinthians 1:31; 1 Corinthians 2:9; 1 Corinthians 3:19; 1 Corinthians 9:9; 1 Corinthians 10:7; 1 Corinthians 14:21; 1 Corinthians 15:45; 2 Corinthians 8:15; 2 Corinthians 9:9; Galatians 3:10; Galatians 3:13; Galatians 4:22; Galatians 4:27; Hebrews 10:7; 1 Peter 1:16 2.Jesus emphasized the written permanence of God's Word (Matthew 5:18).

3. The very words are those of God (1 Corinthians 2:13).

Jeremiah 26:2; Matthew 5:18; Matthew 22:31; Matthew 22:43; Luke 16:17; Luke 24:25; John 5:46; John 10:35; John 17:8; Acts 24:14; Romans 3:2; Romans 16:26; 1 Corinthians 2:13; 1 Corinthians 14:37; 1 Thessalonians 2:13; Revelation 1:3; Revelation 22:7; Revelation 22:18-19

4. Some translations are thought-for-thought rather than word-for-word and are not suited for detailed Bible study. Popular examples include the New International Version (NIV), The Message.

For example, the NIV includes the phrase "with Israel" at Ephesians 3:6 although the Greek word for Israel (israh) is not contained in any Greek text for that verse.

VI. What view did Jesus have of Scripture? Are we guilty of having a lower view of Scripture than our Lord?

A. Christ validated Old Testament passages often ridiculed today including: the creation of Adam and Eve (Matthew 19:4-5); the destruction of Sodom and Gomorrah (Luke 17:26-32); Noah's

global flood (Matthew 24:37); the brazen serpent (John 3:14 cf. Numbers 21:6-9); death of Lot's wife (Luke 17:32 cf. Genesis 19:26); Jonah in the great fish (Matthew 12:40); Daniel as a prophet (Matthew 24:15).

B. Christ constantly appealed to the Scriptures<sup>3/4</sup>even when contending with the devil. "It is written..."

Matthew 4:4; Matthew 4:7; Matthew 4:10; Matthew 11:10; Matthew 21:13; Matthew 26:24; Matthew 26:31; Mark 7:6; Mark 9:13; Mark 14:21; Mark 14:27; Luke 4:4; Luke 4:8; Luke 7:27; Luke 19:46; Luke 24:46; John 6:31; John 6:45 C.Jesus relies on a verb tense to teach the reality of life beyond the grave (Matthew 22:31).

D. Jesus relies on the inspiration and details of a psalm to teach the Messiah as son of David (Matthew 22:43 cf. Psalms 110:1).

E. Jesus emphasized the permanence of the details of Scripture (Matthew 5:18; Luke 16:17).

F. Jesus said if we would not believe the writings of Moses, we would not believe His words. (John 5:46).

G. Jesus said "scripture cannot be broken" (John 10:35).

H. God has exalted His Word above His own name (Psalms 138:2)!

VII.What happens when we have a low view of Scripture? (Obedience to God's Word is thwarted without a high view of Scripture.) A.observation - we won't painstakingly study a text we believe is faulty or irrelevant.

B. interpretation - we won't rightly divide Scripture because we don't understand it as the product of a single Author (the Holy Spirit) Who does not contradict Himself.

C. application - We will not bow in obedience to an errant and untrustworthy text. Especially in areas which conflict with our culturally-indoctrinated views (e.g. evolution, child raising, feminism, divorce, money, Israel, etc.). Instead, we will do "what is right in our own eyes" (Jeremiah 16:12).

VIII. What do we do with Bible difficulties?

A. Many passages which are difficult to accept turn out to contain significant typology (e.g. Numbers 21:6-9). With God, believing is seeing.

B. Some passages resolve after continued study and prayer.

C. Understand the human aspect through which Scripture was recorded and that the purpose and focus of Scripture often differs from the service we press it to.

D.Some difficulties will not be resolvable until we are glorified. This is where trust in God must prevail. (It is impossible to please God without faith.) IX.Resources for the Seeker

A.The Chicago Statement on Biblical Inerrancy

<http://www.reformed.org/documents/icbi.html>

<http://www.jpusa.org/jpusa/documents/biblical.htm> B.The Inspiration & Authority of Scripture, Rene Pache C.Inerrancy , Norman Geisler, ed.

D. Explaining Inerrancy: A Commentary, R.C. Sproul

## 01.02. The Creation and Fall of Man

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### 2. The Creation and Fall of Man I. The Creation of Mankind A. The Uniqueness of Man

1. When God created, he says each animal group is created “after its kind” [Genesis 1:11-12, Genesis 1:21, Genesis 1:24-25; Genesis 6:20; Genesis 7:14 ]. What does that mean? What are the implications?

2. Is Man an animal? What is unique about man? [Man is created in God’s image: Genesis 1:26-27.] 3. Why was man created in the image of God? [For fellowship, with the incarnation in view.]

4. Does this refer to the physical image of God? If not, what does it refer to? [Personality<sup>3/4</sup>self consciousness, morality, free will.]

5. What was man’s job? [Dominion over the earth (Genesis 1:28), tending the garden (Genesis 2:15), fellowship with God (Genesis 3:8).] B. The Formation of Man and Woman

1. What was man<sup>3/4</sup>and the animals<sup>3/4</sup>formed from? [Dust of the ground (Genesis 2:7; Genesis 2:19).]

Jesus refers to this fact: ‘God is able from these stones to raise up children unto Abraham (Luke 3:8).

2. Why did God choose to form man from the earth? [As a contrast between the first and last Adam (1 Corinthians 15:45-48). Earth dwellers vs. those with citizenship in heaven.]

3. What gave man life<sup>3/4</sup>what animated his body? [The breath of God (Genesis 2:7).] What animates the body of Christ? Who is the breath of God? [The Holy Spirit.] 4. Why was Eve created? [For companionship, a comparable helper (Genesis 2:18-20).]

5. How was Eve created? Why a rib? Why not a toe or the shoulder blade? [To emphasize the equality of the sexes.]

6. Why did Adam name her “Woman?” (Genesis 2:23). What does Moses emphasize concerning the way in which man and woman were created? [One flesh <sup>3/4</sup> the ‘one’ is echad<sup>3/4</sup>a compound one just as the Shema states concerning the Trinity (Deuteronomy 6:4). Keeping separate checking accounts, last names, and secrets is not what God had in mind!] II. The Fall A. Temptation

1. What was Satan’s first tactic? [Introducing doubt as to God’s Word (Genesis 3:3)].

2. What motivated Eve to take the fruit? (Genesis 3:5-6) B. Disobedience

1. Both Eve and Adam ate. What key difference was there in their act of disobedience? [Eve was deceived, Adam was knowingly disobedient. (1 Timothy 2:14). The two possible modes of sin both were in evidence.] C. Responsibility

1. Who did God tell not to eat the forbidden fruit? [Adam, before Eve was created. Genesis 2:17] Who did Satan approach?

2. Who was ultimately responsible? (Genesis 3:9). What was Adam's response? [Adam blamed Eve and God. (Genesis 3:12).] What was Eve's response? [She blamed the serpent (Genesis 3:13)] III. The Results of The Fall A. The Curse 1. What was the result of the disobedience of Adam and Eve? [Death.]

2. What kind of death was it? [Spiritual leading to physical death.] Which kind of death is more serious? (Matthew 10:28) ["Those who are born once die twice. Those who are born twice die once."]

3. Were Adam and Eve the only ones affected? [Sin always had consequences beyond the sinner. (Romans 5:14; 1 Corinthians 15:22)]

4. Was God's curse on the serpent and mankind in Genesis 3:14-19 all bad news? [The promise of the 'seed of the woman' was given in Genesis 3:15.]

5. What was the first physical death? [The animals God used to clothe Adam and Eve.] What is the significance of fig leaves vs. animal skins for clothing? [Adam and Eve tried to "cover themselves" by their own works whereas God required the spilling of blood. The principle behind the Levitical system (Leviticus 17:11) and a model of the work of Christ.] B. Implications for Evolution

1. What are the requirements for the theory of evolution to work? [Chance beneficial mutations passed to offspring, survival of the fittest via "natural selection."] Did natural selection occur prior to the fall of man? [No!] Then how did man evolve? [He didn't!] When were fossils formed? [After the fall, primarily during the flood.]

2. What happens when believers try to shoe-horn evolution into the Bible? [They undermine the gospel.]

"Without Adam, without the original sin, Jesus Christ is reduced to a man with a mission on the wrong planet. Sin becomes not an ugly fate due to man's disobedience, but only the struggle of instincts. Christianity has fought, still fights, and will fight science to the desperate end over evolution, because evolution destroys utterly and finally the very reason Jesus' earthly life was supposedly made necessary. Destroy Adam and Eve and the original sin, and in the rubble you will find the sorry remains of the son of god. Take away the meaning of his death. If Jesus was not the redeemer who died for our sins, and this is what evolution means, then Christianity is nothing! Christianity, if it is to survive, must have Adam and the original sin and the fall from grace or it cannot have Jesus the redeemer who restores to those who believe what Adam's disobedience took away." Bozarth, G.R., The Meaning of Evolution, American Atheist, 1978, 20:30.

### C. The Need of Redemption

1. Why do we sin? We inherit a sin nature. We aren't sinners because we sin. We sin because we are sinners. "In sin did my mother conceive me." (Psalms 51:5; Ephesians 2:3) a) Why was Jesus born of a virgin? [So He was not "in Adam."] 2. Sin is imputed to us, reckoned to our account. (Romans 5:12-18) a) Adam as the federal head of the race.

(1)Where were you when Adam sinned? Where did the information for your eye color come from?  
b)Three “imputations” of scripture: (1) Adam’s sin to mankind, (2) believers’ sin to Christ, (3) God’s righteousness to believers.

#### D. The Significance of Spiritual Death

1. Did Adam originally have sin? Was he living in ideal conditions? Was his mind and motives warped by sin? Did he still rebel? How is our situation better or worse? If Adam rejected God, can we choose God on our own initiative?
2. How did Jesus refer to those who were physically alive, but separated from God? [‘Let the dead bury their dead.’ (Matthew 8:22)]
3. Now that man had died spiritually, what must happen to restore fellowship? [Be born again of the Spirit.]

## 01.03. Covenants of the Bible

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### 3. Covenants of the Bible IBiblical Covenants

Here we deal only with significant covenants between God and Man which are actually denoted by the term "covenant" within scripture. What some have termed the Adamic and Edenic "covenants" are not here treated, nor are the conjectured covenants of Covenant Theology.

II Noahic Covenant Made with: All living creatures. Genesis 6:18; Genesis 9:9-11

Status: Unconditional, permanent Sign: Rainbow Genesis 9:13; Genesis 9:17

Provisions:

1.Never again curse the ground. Genesis 8:21; see Genesis 5:29 2.Never again destroy every living thing. Genesis 8:21 3.Seasons and day/night will not cease while the earth remains. Genesis 8:22 4.Never again will there be a flood to destroy the earth. Genesis 9:11 IIIAbrahamic Covenant Made with: Abraham

Status: Unconditional, permanent.

Sign: Circumcision: Genesis 17:9-14.

Three aspects of the covenant are developed further by subsequent unconditional covenants:

- (1) land à Palestinian Covenant;
- (2) physical seed à Davidic Covenant;
- (3) spiritual seed (blessing) à New Covenant

Provisions:

1. A great nation was to come out of Abraham, namely the nation of Israel. Genesis 12:2; Genesis 13:16; Genesis 15:5; Genesis 17:1-2, Genesis 17:7; Genesis 22:17.
2. Abraham was promised a land specifically, the land of Canaan. Genesis 12:1; Genesis 12:7; Genesis 13:14-15, Genesis 13:17; Genesis 15:17-21; Genesis 17:8.
3. Abraham to be blessed. Genesis 12:2; Genesis 15:6; Genesis 22:15-17.
4. Abraham's name to be great. Genesis 12:2.
5. Abraham will be a blessing to others. Genesis 12:2.
6. Those who Abraham bless will be blessed. Genesis 12:3.
7. Those who curse Abraham will be cursed. Genesis 12:3.

8. In Abraham, all will be ultimately blessed, a promise of Gentile blessing. Genesis 12:3; Genesis 22:18.

9. Abraham would receive a son through Sarah. Genesis 15:1-4; Genesis 17:16-21.

10. Abraham's descendants to undergo Egyptian bondage. Genesis 15:13-14 11. Other nations to come out of Abraham. Genesis 17:3-6.

12. Abram's name changed to Abraham. Genesis 17:5.

13. Sarai's name changed to Sarah. Genesis 17:15.

14. Circumcision as token of the covenant. Genesis 17:9-14. The promises can be categorized as follows:

(1) to Abraham: #3, #4, #5, #9, #12, #13;

(2) to physical seed of Abraham: #1, #2, #10, #11, #14;

(3) to spiritual seed of Abraham (includes Gentiles): #6, #7, #8 IV Mosaic Covenant

Made with: Israel

Status: Conditional, broken, superceded. Deuteronomy 31:16; Jeremiah 11:10; Jeremiah 31:32; Hebrews 8:7

Sign: Sabbath (Exodus 31:13, Exodus 31:17; Exodus 20:12; Exodus 20:20)

Contains 613 laws (10 commandments + 603 additional laws) designated as commands (moral issues), ordinances (religious issues), and judgments (civil issues).

Attributes:

1. Given to Israel, not the church. Deuteronomy 4:8; Psalms 147:20; Malachi 4:4; Romans 9:4

2. Not a means of salvation. Romans 3:19; Romans 3:28; Romans 8:3; Galatians 2:21 3. Contains the Law of Moses.

4. Conditional: divine blessings upon human faithfulness. Exodus 15:26; Exodus 19:5 5. Never did-nor does now-apply to the church. Not in any part. (See Acts 15:5-31.) 6. Ratified by blood. Exodus 24:1-11

Purpose:

1. Reveal holiness of God and His standards of righteousness. Leviticus 19:1-2; Leviticus 11:44; Romans 7:12; 1 Peter 1:15

2. Rule of life for Old Testament saints. Leviticus 11:44-45; Leviticus 19:2; Leviticus 20:7-8; Leviticus 20:26; Psalms 119:77; Psalms 119:97; Psalms 119:103-104; Psalms 119:159; Galatians 3:24

3. Provide Israel occasions for individual and corporate worship. The 7 holy seasons of Israel (Leviticus 23:1) is one example.

4.Keep Jews a distinct people. Exodus 19:5; Leviticus 20:26; Deuteronomy 7:6 5.To produce a wall of separation. Ephesians 2:11-18 6.To reveal sin. Romans 3:19; Romans 5:20; Romans 7:7; Romans 7:13 7.To make one sin more. Romans 4:15; Romans 5:20; 1 Corinthians 15:56 8.To show inability to please God by own merit. Romans 7:22-23; Galatians 2:21 9.To bring to saving faith in Christ. Galatians 3:24

#### V Palestinian (Land) Covenant

(Palestine - name given by Roman emperor Hadrian after the second Jewish revolt under Bar Cochba (A.D. 132-135) for the purpose of erasing any Jewish remembrance of the land as part of his policy to de-judaize the land. Not so named in scripture.) The Palestinian Covenant develops the land-related aspects of the Abrahamic Covenant.

Made with: Israel

Status: Unconditional, permanent. Jeremiah 7:7; Amos 9:15

Enjoyment of land is conditioned on obedience, but not ownership. Those who argue that the promised land was fulfilled in the days of Solomon's reign cannot explain why prophets subsequent to Solomon such as Amos (Amos 9:15) see its fulfillment yet future nor how they could be said to occupy the land forever and never again be plucked up from it<sup>34</sup>yet do not have it even today.

Provisions:

1.Distinct from Mosaic Covenant. Deuteronomy 29:1 2.Israel will be dispersed. Deuteronomy 29:28 3.Israel will repent. Deuteronomy 30:2 4.Israel will be regathered. Deuteronomy 30:3-4 5.Israel will possess the Promised Land. Deuteronomy 30:5 6.Israel will be regenerated. Deuteronomy 30:6 7.Enemies of Israel to be cursed. Deuteronomy 30:7 8.Israel to be blessed. Deuteronomy 30:8-10 9.Awaiting future fulfillment. Jeremiah 7:7; Amos 9:15 VI Davidic Covenant  
The Davidic Covenant develops the physical seed-related aspects of the Abrahamic Covenant.

Made with: David

Status: Unconditional, permanent. Psalms 89:34-36

Provisions:

1.House of David will never lack one with the right to rule from his throne. Throne itself may be unoccupied due to divine judgment, but there will always be one with the right to rule. 2 Samuel 7:14-16; Psalms 132:12; Jeremiah 22:30; Jeremiah 36:30 2.One of David's sons was to be established on the throne after David. 2 Samuel 7:12 3.Solomon would build the temple. 2 Samuel 7:13 4.Covenant can never be abrogated. Psalms 89:3-4; Psalms 89:19-37.

5. An eternal throne is guaranteed. 2 Samuel 7:13; 2 Samuel 7:16.

6. An eternal kingdom is promised. Luke 1:32-33.

7. An eternal house or dynasty. 2 Samuel 7:11; 2 Samuel 7:16; 1 Chronicles 17:10-14; Jeremiah 33:17; Isaiah 9:6-7

8. Solomon would be disciplined for disobedience, but God's loving kindness not removed from him. 2 Samuel 7:14-15

VII New Covenant The New Covenant develops the blessing aspects (spiritual seed-related) of the Abrahamic Covenant.

Made with: Israel and the spiritual seed of Abraham. Jeremiah 31:31; Romans 4:16; Romans 9:8

Care is needed to avoid equating the spiritual seed of Abraham with Israel. Nowhere in all of scripture are believers referred to as the "new Israel" as Covenant Theology asserts. The term "Israel" always refers to the physical offspring of Abraham, Isaac, and Jacob<sup>3/4</sup>not the church. Even the "Israel of God" (Galatians 6:16) refers to that portion of the physical offspring of Jacob which has faith in God.

Status: Unconditional, permanent.

Scriptures: Isaiah 55:3; Isaiah 59:20-21; Isaiah 61:8-9; Jeremiah 31:31-40; Jeremiah 32:40; Ezekiel 16:60; Ezekiel 34:25-31; Ezekiel 37:21-28; Matthew 26:28; Mark 14:24; Luke 22:14-20; Romans 11:26; 1 Corinthians 11:25; 2 Corinthians 3:6; Hebrews 7:22; Hebrews 8:6-13; Hebrews 9:15; Hebrews 10:13; Hebrews 10:16; Hebrews 10:29; Hebrews 12:24; Hebrews 13:20; Romans 11:25-27 Characteristics:

1. "New" in contrast to Mosaic covenant which was conditional and was broken and was not followed. Jeremiah 31:32; Hebrews 8:9.

2. As given in OT, clearly applies to the national Israel. Given to the houses of Judah and Israel. Made with the same people as was the Mosaic Covenant. Jeremiah 31:31 3. Frequently connected with the restoration of Israel to her land as a nation.

4. Stated as such by the apostle Paul. Romans 9:4; Ephesians 2:11-12 5. Some aspects of fulfillment still future. Paul refers to Isaiah 59:20-21 from Romans 11:26.

6. New testament fulfillment spiritually in the Church. Matthew 26:28; Mark 14:24; Luke 22:20; Romans 11:27; 1 Corinthians 11:25; 2 Corinthians 3:6; Hebrews 8:8-10; Hebrews 9:15; Hebrews 10:13; Hebrews 12:24.

7. Similarity with Abrahamic covenant: spiritual and physical blessings to Israel; spiritual blessings appropriated by church.

Physical blessings include inheritance in a land, material blessings on the earth, and rest from oppression.

Spiritual blessings include salvation, forgiveness of sin, ministry of Holy Spirit.

8. New Covenant instituted by Christ's death, but benefits not entirely fulfilled until the second advent.

9. Israel to be regenerated. Jeremiah 32:33; Isaiah 59:21

Regeneration universal among all Jews. Jeremiah 31:34; Romans 11:26 10. Provides for forgiveness of sin (that which Mosaic covenant could not do). Jeremiah 31:34 11. Indwelling of

Holy Spirit. Ezekiel 36:2

## 01.04. God's Promises To Israel

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### 4. God's Promises to Israel IAbrahamic Covenant

The Abrahamic covenant is the basis for three additional covenants:

The Palestinian (Land Covenant)

The Davidic Covenant

The New Covenant

(See previous week for a discussion of the relationship between these covenants.) IIHow Believers Participate

A. By faith, believers are the children of Abraham (Romans 4:5-16; Galatians 3:6-9, Galatians 3:29) and participate in the New Covenant.

### III Israel's Current Status

A. Physical Israel does not currently participate in the promised blessings of the New Covenant. Jews who do not know Jesus are lost (Romans 9:3; Romans 10:1).

#### 1. Romans 9:1-8

Paul's point is that just as not all of Abraham's descendants belonged to the physical people of God-or national Israel-not all of those who are true children of Abraham through Isaac are the true spiritual people of God and enjoy the promises made to Abraham's spiritual children (4:6, 11; cf. 11:3, 4). John F. MacArthur, Jr., The MacArthur Study Bible, (Dallas: Word Publishing) 1997.

B.But promises still pertain to Paul's 'countrymen according to the flesh, who are Israelites' (Romans 9:3-4) C.God has not cast them off and has promised to regenerate Israel. (Romans 11:1-28) IVUnfulfilled Promises to Israel

A. The promises relate to the New Covenant (spiritual regeneration), the Land Covenant (occupation of the promised land) and the Davidic Covenant (reign of Messiah on earth from Jerusalem).

B.Regathering to the land and spiritual regeneration (Isaiah 11:11-12; Isaiah 49:1-26; Jeremiah 16:14-15; Jeremiah 23:1-7; Ezekiel 36:22-28; Ezekiel 37:1-14; Ezekiel 37:21-25; Jeremiah 23:3-8; Romans 11:25-26) C.Christ to rule from David's throne.

1. The promises and expectations. (Psalms 132:11-12; Isaiah 9:6; Isaiah 23:5-6; Ezekiel 37:21-25; Jeremiah 30:9; Zechariah 14:9; Luke 1:32-33; Acts 1:6; 2 Timothy 4:1)

2.David's throne is distinct from God's (Matthew 25:31; Revelation 3:21)

"Several factors indicate that David's throne is separate and distinct from God's throne in heaven. a)"First, several descendants of David have sat on his throne, but only one of his descendants ever sits on the right hand of God's throne in heaven. That descendant is Jesus Christ (Psalms 110:1; Hebrews 8:1; Hebrews 12:2). b)"Second, David's throne was not established before his lifetime (2 Samuel 7:16-17). By contrast, since God has always ruled over His creation, His throne in heaven was established long before David's throne (Psalms 93:1-2). c)"Third, since God's throne in heaven was established long before David's throne and since God's throne was established forever (Lamentations 5:19), then it was not necessary for God to promise to establish David's throne forever (2 Samuel 7:16) if they are the same throne. d)"Fourth, David's throne was on the earth, not in heaven. David and his descendants who sat on his throne exercised an earthly, ruling authority. They never exercised ruling authority in or from heaven. By contrast, as noted earlier, the Bible indicates that God's throne is in heaven. e)"Fifth, the Bible's consistent description of David's throne indicates that it belongs to David. When God talked to David about his throne, God referred to it as 'thy throne' (2 Samuel 7:16; Psalms 89:4; Psalms 132:12). When God mentioned David's throne to others, He referred to it as 'his throne' (Psalms 89:29; Jeremiah 33:21), 'David's throne' (Jeremiah 13:13), and 'the throne of David' (Jeremiah 17:25; Jeremiah 22:2; Jeremiah 22:4; Jeremiah 22:30). By contrast, the Scriptures' consistent description of the throne in heaven indicates that it belongs to God the Father." f)"The impossibility of David's throne and the Father's throne being identical is readily demonstrated by raising the simple question of whether David could sit on the Father's throne. The answer is obvious. David's throne pertained to the earth, to the land of Israel and to the people of Israel. It never contemplated any universality, and it never was anything more than an earthly throne."

Friends of Israel Gospel Ministry, Israel My Glory, January/February 2001, p. 30.

3. Occupation of the throne is conditioned on obedience (Psalms 132:11-12; Jeremiah 22:30; Jeremiah 23:5-6), but unconditional in duration (2 Samuel 7:14-15; Psalms 89:34). Walvoord, John F. Jesus Christ Our Lord, p. 225.

D.Rule from a restored Jerusalem (Psalms 110:2; Isaiah 2:1-4; Isaiah 24:23; Isaiah 49:14-16; Isaiah 62:1-12; Jeremiah 3:17; Zechariah 14:16) E.Believers to rule with Christ (Matthew 19:28; Revelation 3:20; Revelation 20:4)

## 01.05. Origin of the Church - The Coming of the Spirit

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### 5. The Origin of the Church I Principles of Spiritual Regeneration

A. The 'breath of God' rejuvenates the wilderness and gives life. Genesis 1:2; Job 33:4; Job 34:14-15; Ezekiel 37:9, Ezekiel 37:14; John 3:3-8; John 6:63 II Promise of the Father A. Promised by John the Baptist. Matthew 3:7-12; Mark 1:8; Luke 3:16-17; John 1:33

(Given the context of Matthew 3:7-12, what is baptism with fire (Matthew 3:11)? Did the Pharisees and Sadducees experience the 'tongues as of fire' of Acts 2:3?) B. Promised by Jesus 1. Something different from the work of the Spirit in the OT. John 7:38-39 2. The intimate promises to the disciples. John 14:16-18; John 14:26; John 15:26; John 16:7-14 3. Prior to Jesus' ascension. Luke 24:49; Acts 1:4-5 (This passage equates the coming of the Spirit with Holy Spirit baptism.) 4. The details of the job to do. Acts 1:8 III The Coming of the Spirit A. The importance of context!

1. It is extremely important to understand the giving of the Spirit in light of Acts 1:8
2. Two mistakes to avoid: (1) everything described in Acts is strictly historic; (2) everything described in Acts is for the church today.
3. Remember! The Spirit had 'not yet been given' and an extremely important historical transition was being brought about.

B. To Jerusalem (the Jews) Acts 2:1-12; Acts 2:33

Tongues were real human languages which served to spread the gospel and confirm the arrival of the Spirit.

C. To Judea and Samaria. Acts 8:14-17

Tongues served as a sign that God intended the despised Samaritans to have a part in His work. Laying on of hands indicated to the Samaritans that salvation was 'of the Jews' and not of their rival religious system. Acts 8:14-17

D. To the 'ends of the earth' (Gentiles). Acts 10:45-46

Tongues served as a sign that even the Gentiles(!) were a part of this new work. Lack of laying on of hands placed them on an equal plane with the Jews.

E. The surprise of the Jews that the Gentiles were given the Baptism of the Spirit. Acts 11:15-16 IV The Church as a Mystery (Ephesians 3:1-10; Colossians 1:24-27) A. Not known in ages past. Ephesians 3:5; Ephesians 3:9; Colossians 1:26 B. A demonstration by the church to the angelic realm! Ephesians 3:10

C. The formation of the Body of Christ. Something new. Ephesians 2:14-16; Ephesians 3:6; Colossians 1:24 D. The indwelling of the Spirit. Colossians 1:27 V Sealed with the Spirit A. Jesus. John 1:33; John 6:27 B. Believers. John 14:16; 2 Corinthians 1:22; Ephesians 1:13-14; Ephesians

4:30 C. Compare with OT believers. Psalms 51:11 Vils Holy Spirit Baptism a Second Work after salvation?

A. Baptism 'by' or 'in'?

"[Someone will] argue for two baptisms. Acts 1:5, he says, is a baptism 'with' the Spirit for miraculous power, and 'this baptism with the Holy Spirit was not, of course, the baptism of Jews and Gentiles into one body.' The baptism of 1 Corinthians 12:13 is 'by' the Spirit, and this is the one that forms the Body church. Such a distinction is quite admissible as far as possible meanings of the Greek preposition en are concerned. The preposition does, at different times, mean 'with,' 'in,' and 'by.' That is not contested. What is contested is the artificiality of making it mean one thing in Acts and another in 1 Corinthians when it is used in exactly the same phrase with the word 'Spirit.'" Ryrie, Charles C., *Dispensationalism*. Chicago: Moody Press, 1995, p. 205.

B. The one-time event of Holy Spirit baptism which places believers into the Body of Christ (1 Corinthians 12:13) is to be distinguished from the ongoing and repetitive experience of being filled (controlled) by the Spirit commanded of believers in Ephesians 5:18.

C. In all the epistles to the church, believers are never commanded to be baptized with the Spirit. Spirit baptism is what places believers into the Body of Christ.

D. The Holy Spirit is what animates the Body of Christ<sup>3/4</sup>similarly to how God's breath animated the lifeless clay forming Adam. Genesis 2:7

## 01.06. Character and Organization of the Church

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6. The Character of the Church I Uniqueness A. A new historical relation with the Holy Spirit.

1. Given in a new way. John 7:38-39; John 14:16-18; Acts 1:4-5 2. The indwelling of the Spirit. Colossians 1:27 B. A new entity: the "body of Christ." 1 Corinthians 12:13; Ephesians 1:22-23

C. Permanently sealed with the Holy Spirit. 2 Corinthians 1:22; Ephesians 1:13; Ephesians 4:30; John 14:16

Just how permanent is this sealing? Examples of the intended permanence of sealing: (1) Matthew 27:66 the tomb (2) John 3:33 Jesus' testimony (3) John 6:27 Jesus sealed by the Father (4) Revelation 7:3 witnessed during the tribulation (5) Revelation 10:4 what the seven thunders uttered (6) Revelation 20:3 Satan during the millennium. Compare the permanent indwelling of the New Testament believer with the statement of David in Psalms 51:11.

D. Not known in ages past. Ephesians 3:5; Ephesians 3:9; Colossians 1:26 II Activities A. Evangelization. Matthew 28:19-20; Mark 16:15; Acts 1:8 1. The Message, focus on the essentials. 1 Corinthians 2:1-2 a) Jesus is the Messiah. Acts 2:36; Acts 5:31; Acts 17:3 b) Jesus died for our sins. Matthew 26:28; Romans 5:9; Hebrews 9:22-28 c) Jesus rose from the dead. Acts 4:33; Acts 13:33; Acts 17:31 d) Jesus will return. Acts 1:11; Acts 15:16; Hebrews 9:28

2. Salvation is not by human wisdom or schemes, but by the Spirit drawing men. John 1:12-13; John 3:3-7; John 6:37-44; Acts 16:14 B. Fellowship of believers. Acts 2:41-42 1. Salvation. Acts 2:41 2. Baptism. Acts 2:41 3. Instruction. Acts 2:42 4. Fellowship. Acts 2:42; Hebrews 10:25 5. Communion. Acts 2:42 6. Prayer. Acts 2:42 III Organization A. Christ the head. 1 Corinthians 11:3; Ephesians 1:22; Ephesians 5:23; Colossians 1:18;

B. Elders - a plural group of leaders. Acts 11:30; Acts 14:23; Acts 20:17; Acts 20:28; Titus 1:5; James 5:14

1. Pastors vs. Elders vs. Bishops: how do they differ?

"Scripture is quite clear that these descriptive titles relate to the same pastoral office. The terms elder and bishop are synonymous in Acts 20:17 and Titus 1:5-7. The terms elder, bishop, and shepherd are synonymous in 1 Peter 5:1-2. The leadership role of elders is also evident in the shepherdly activity of James 5:14. As clearly noted by Lightfoot, in biblical times elder and bishop were synonymous terms." [MacArthur, John Jr., Rediscovering Pastoral Ministry. (Dallas: Word Publishing: 1995), p. 39.] The elders of Acts 20:17 are called bishops in Acts 20:28 and are to feed the flock as shepherds.

2. Qualifications. 1 Timothy 3:1-7 C. Deacons. Acts 6:2-5; Php 1:1; 1 Timothy 3:8 1. Qualifications. 1 Timothy 3:8-13

2. Unlike deacons, elders focus their efforts on feeding and tending the flock spiritually. The office of deacon was initially created so that the elders could give themselves completely to prayer and

the Word. Acts 6:2-4; Ephesians 4:11; 1 Timothy 4:13; 1 Timothy 5:17 3. Deacons also were gifted in other ways besides physical service. a) Stephen perform great wonders and miracles. Acts 6:8 b) Philip took the gospel to Samaria and performed miracles (Acts 8:6; Acts 8:13) and was gifted as an evangelist (Acts 21:8).

D. Gifts. 1 Corinthians 12:28; Ephesians 4:11

1. For edification and equipping of the church. Romans 12:3-8; 1 Corinthians 12:7; Ephesians 4:11

2. The saints (members of the church) do the work of the ministry! Ephesians 4:12 IV Character

A. United. Acts 2:44; Acts 4:32; Ephesians 4:1-7 B. Steadfast. Acts 2:42; Ephesians 4:14-16

C. Charitable. Acts 2:45; Acts 4:34-35; Ephesians 4:28 D. Joyful. Acts 2:46-47; Ephesians 5:18-21

## 01.07. Faith and Regeneration

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### 7. Faith and Regeneration I. Faith A. The Nature of Faith

#### 1. Hebrews 11:1

“Faith is the substance of things hoped for, the evidence of things not seen.” (KJV)

“Faith is the assurance of things hoped for, the conviction of things not seen.” (NASB)

2. Faith is belief based upon facts. It extends beyond that which is fact (has occurred) to that which is promised (will be).

3. Our faith is as dependable as the object of our faith: God.

#### B. Faith goes beyond mental assent to capture the heart.

1. The fool rejects God in his heart, not his mind. Psalms 14:1; Psalms 53:1

“...has said in his heart there is no God.” Psalms 14:1; Psalms 53:1 2. Satan and the demons believe. James 2:19 3. Faith involves the affections and the will, as well as the intellect.

C. Evidences of faith 1. Belief in Jesus from the heart. John 6:40; John 11:25; Acts 20:31; Romans 10:9-10 2. Confession of our faith. Matthew 10:32; Romans 10:9-10 3. Good works naturally follow. Acts 26:20; Titus 1:16; James 2:14-26 D. God requires faith.

1. Faith is essential to please God. Matthew 8:26; Hebrews 11:6 2. God hides from those who have no faith. Deuteronomy 32:20 II. Regeneration A. Our Condition as Assessed by God 1. Our heart: evil and deceptive (we don't even know how evil it is!) Jeremiah 17:9 2. Born in iniquity. Genesis 8:21; Psalms 51:5; Psalms 58:3 3. Adam's sin is imputed to us. Romans 5:12-14; Romans 5:19 4. Adam's sin is inherited by us. Job 15:14

#### 5. Spiritually dead. Matthew 8:2

"This doctrine of Total Inability, which declares that men are dead in sin, does not mean that all men are equally bad, nor that any man is as bad as he could be, nor that any one is entirely destitute of virtue, nor that human nature is evil in itself, nor that man's spirit is inactive, and much less does it mean that the body is dead. What it does mean is that since the fall man rests under the curse of sin, that he is actuated by wrong principles, and that he is wholly unable to love God or to do anything meriting salvation... Man is a free agent but he cannot originate the love of God in his heart... As the bird with a broken wing is 'free' to fly but not able, so the natural man is free to come to God but not able." Boettner, Loraine, *The Reformed Doctrine of Predestination*, (Phillipsburg: Presbyterian and Reformed Publishing Company, 1932), pp. 61-62.

#### B. Adam Fell in an Ideal World

Adam lived in a perfect world with an untainted mind and complete fellowship with God. Yet he still failed to remain in fellowship with God and chose to rebel!

C. We live in a fallen world.

Our world is tainted by sin and death. Our reasoning faculties, will, and emotions are ravaged by inherited sin. What does that imply about our ability to choose God unassisted?

D. Spiritual Death Has Only One Remedy - Spiritual birth

1.The carnal/natural mind is unable see the things of God. 1 Corinthians 2:14; 2 Corinthians 4:3-4; Romans 8:7 2.Spiritual life only comes by being born again. John 3:3

3.God is the only one who 'raises' the spiritually dead. Man cannot breath spiritual life into himself. John 1:12-13; John 5:21; Ephesians 2:1-5; Colossians 2:13; James 1:18 4.Faith itself is a gift of God. Romans 12:3; Ephesians 2:8

"And says Dr. Hewlitt: 'Can the corpse in the graveyard be aroused by the sweetest music that ever has been invented, or by the loudest thunder which seems to shake the poles? Just as soon shall the sinner, dead in trespasses and sins, be moved by the thunder of the law, or by the melody of the Gospel.'" Boettner, Loraine, The Reformed Doctrine of Predestination. (Phillipsburg: Presbyterian and Reformed Publishing Company, 1932), p. 180.

III. The Results of Spiritual Regeneration

A. Believers are indwelt by Christ through the Holy Spirit. 1 Corinthians 3:16; 1 Corinthians 6:19; Colossians 1:27; 1 John 3:24

B.Believers are sealed (permanently indwelt) by the Spirit. 2 Corinthians 1:22; Ephesians 1:13; Ephesians 4:30 C.Believers partake of the divine nature. 2 Peter 1:3-4 D.Believers have overcome the world by the position 'in Christ.' 1 John 5:4

E. Believers stand justified before God<sup>4</sup>their sins having been forgiven. Romans 3:26; Romans 8:30-33; 1 Corinthians 6:11; Galatians 3:8

F.Believers have full and direct access to God's throne. Romans 5:2; Ephesians 2:18; Ephesians 3:12; Hebrews 4:16; Hebrews 10:19 G.Believers have eternal life. John 5:24; John 8:51; John 10:28; John 17:2 H.Believers are a new creation - all things have become new!! 2 Corinthians 5:17

I.Believers participate in a royal priesthood, a holy nation. 1 Peter 2:9

J. There are many, many other benefits from the position of the believer in Christ. They are limited only by the inheritance of Christ Himself! Acts 26:18; Romans 8:17; 1 Corinthians 3:21-23;

## 01.08. Justification and Adoption

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(This class was taught by a substitute instructor during its first presentation so notes are not yet available for this topic.)

## 01.09. Worship and Prayer

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### 9. Worship I. Worship

A. A heart-attitude rather than a specific action.

Worship in Old Testament is Hebrew: Strong's #2360 (sûaphÆ) bow down. (hj;v);

1. What does 'bowing down' indicate?

A willingness to serve the object bowed down to. A willingness to give priority and resources toward the object. Be it God, money, sports, youth, health, business success, acclaim, etc.

B. Is it possible to live without worshipping? If men don't worship God, history has shown they will worship something !

1. Other gods. Exodus 20:3; Exodus 23:13;

2. Men. Job 32:22; Daniel 2:46; Acts 8:10; Acts 10:26; Acts 12:22; Acts 14:11-13; Acts 28:6; 1 Corinthians 3:21

3. Antichrist. Daniel 11:36-37; 2 Thessalonians 2:4; Revelation 13:4; Revelation 13:8; Revelation 13:12; Revelation 14:9; Revelation 16:2; Revelation 19:20; Revelation 20:4  
4. Angels. Romans 1:25; Colossians 2:18; Revelation 19:10; Revelation 22:8  
5. Satan. Isaiah 14:14; Matthew 4:10; Revelation 13:4  
6. Created things! Romans 1:25  
7. Demons. Deuteronomy 32:17; Psalms 106:37; Revelation 9:20

Idols are merely a front for demons.

8. Heavens (sun, moon, stars). Genesis 11:4; Deuteronomy 4:19; Deuteronomy 17:3; 2 Kings 17:16; 2 Kings 23:5; 2 Kings 23:11; 2 Chronicles 33:3; Job 31:26; Isaiah 47:13; Jeremiah 8:2; Jeremiah 10:2; Jeremiah 19:13; Acts 7:42; Romans 1:25

9. Idols, images (the words of man's hands). Exodus 20:4; Exodus 32:1-3; 2 Kings 17:16; 2 Kings 21:3; Psalms 106:19; Isaiah 40:19-20; Isaiah 44:15; Isaiah 44:17; Jeremiah 10:3; Jeremiah 10:9-14; Daniel 3:5-15; Daniel 3:18; Acts 7:40; Revelation 13:15; Revelation 14:9; Revelation 14:11; Revelation 16:2; Revelation 19:20; Revelation 20:4  
C. Worship that God seeks

1. God alone. Exodus 20:3; Exodus 23:13; Matthew 4:10

We are to honor Jesus as we "honor the Father." Matthew 2:2; Matthew 8:2; Matthew 9:18; Matthew 14:33; Matthew 15:25; Matthew 28:9; Matthew 28:17; Mark 5:6; Luke 24:52; John 5:18; John 5:23; John 9:38; John 20:28; Acts 7:59 (compare Psalms 31:5); Php 2:9; Hebrews 1:6; Revelation 5:13; Revelation 7:10  
2. In Spirit and Truth. John 4:24

3. Worship is a response to a right-understanding of His glory. Romans 11:33-36 results in Romans 12:1-2

4. Motivated by a desire to be in His presence<sup>3/4</sup>the ultimate blessing of redemption. Exodus 29:42-45; Exodus 33:18-23; Psalms 16:11; Psalms 27:4; John 14:23; 2 Corinthians 6:16; Revelation 21:3; Revelation 22:3-5 D. Worship in vain.

1. Hypocrisy - appearance without substance. Isaiah 29:13; Amos 5:21-27; Matthew 15:7-9; Revelation 3:15-16 2. While disobedient. a) Sacrifice while disobedient is fruitless and rejected. Psalms 69:30-31; Proverbs 21:3; Jeremiah 7:21-24; Hosea 6:6; Mark 12:33 b) We demonstrate our love through obedience. Isaiah 50:10; Luke 6:46; John 14:21-23; John 15:10-14; Acts 5:32 3. In the flesh. Romans 8:8 II. Prayer

A. How is prayer related to worship? Prayer is a primary means of communication and fellowship with God.

Pictured as incense (an offering with a sweet smell) before God. Exodus 30:8; Psalms 141:2; Luke 1:10; Acts 10:4; Revelation 5:8; Revelation 8:3 B. God desires the prayers of believers. Luke 18:1; Ephesians 6:18; 1 Timothy 2:8

C. The believer has a unique and full access to God through Christ. Romans 5:2; Ephesians 2:18; Ephesians 3:12; Hebrews 4:16; Hebrews 10:19 D. When is prayer not heard? Avoid these for your prayers to be effective (James 5:16).

1. Wrong motives. James 4:3 2. Iniquity in my heart. Psalms 66:18; Psalms 107:9 (prayer becomes sin!); Isaiah 59:2

3. Disobedient and unrepentant. 2 Chronicles 7:14; Proverbs 28:9; Jeremiah 11:14; Jeremiah 14:12; Lamentations 3:44; Zechariah 7:13 4. Worship of other gods. Jeremiah 7:16 5. Unrighteous. John 9:31; 1 Peter 3:12 6. Mistreating one's wife. Malachi 2:14; 1 Peter 3:7 7. Justice is lacking. Isaiah 58:3-9 8. Forgiveness is lacking. Matthew 6:15 9. Lack of concern for the needy. Proverbs 21:13 10. Double-minded (inconsistent and confused). James 1:8 11. When innocent blood is shed. Isaiah 1:15 12. Those hating instruction, lacking fear of God. Proverbs 1:28 E. For what do we pray?

1. According to God's will. Daniel 9:23; Matthew 26:39; Luke 11:2; Luke 22:42; John 4:34; Romans 8:27 2. God's kingdom to come on earth. Matthew 6:10; Luke 11:2 3. Jerusalem. Psalms 122:6; Isaiah 62:6-7

4. Giving thanks for God's provision. Matthew 14:19; Matthew 14:22; Mark 6:41; John 6:11; 1 Timothy 4:5

5. Intercede for others. Exodus 8:9; Exodus 8:28; Exodus 9:33; Exodus 10:18; Exodus 32:11; Exodus 32:30-32; Jeremiah 15:1; Psalms 106:23; Acts 27:24 (Christ is our role model. Isaiah 53:12; John 17:15-24; Acts 7:60; Acts 12:5; Romans 1:9-10; Romans 8:34; Ephesians 6:18-19; Hebrews 7:25; James 5:14-16; 1 Timothy 2:5; Revelation 8:3)

6. Confession of sin, asking for forgiveness. Daniel 9:3-15; Matthew 6:12; Luke 18:13; 1 John 1:9 F. How do we pray?

1. With fasting. Nehemiah 1:4; Psalms 35:13; Daniel 9:3; Matthew 17:21; Mark 9:29; Luke 2:37; Luke 5:33; Acts 9:9; Acts 10:30; Acts 13:3; Acts 14:23; 1 Corinthians 7:5 2. In the Spirit. Romans

8:26; 1 Corinthians 14:15; Ephesians 6:18; Jude 1:20 3.In both public and private. 1 Kings 8:22-53; Psalms 35:18; Matthew 6:6-18; Luke 18:10 4.With a clean heart. 1 Timothy 2:8 5.With Godly fear. Hebrews 5:7

6. With persistence. Matthew 7:7-8; Luke 11:5-10; Luke 18:1; Acts 1:14; Romans 12:12; Colossians 4:2; James 5:16

7. Continually<sup>3/4</sup>with an attitude of constant communion with God. Ephesians 6:18; 1 Thessalonians 5:17 (cf. Luke 2:37; Luke 18:1; Acts 10:2; 1 Thessalonians 3:10); 2 Thessalonians 1:11

## 01.10. Resurrection and Judgment

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10. Resurrection And Judgment I.Resurrection A.The Importance of the Resurrection 1.The promise of Jesus for believers. John 11:23-26; John 14:19 2.Testifies to Jesus' identity. Romans 1:4 3.Without it, our faith is in vain. 1 Corinthians 15:12-19

B.Who raised Christ?

The resurrection of Christ is attributed to the members of the Trinity as follows 1.Jesus: John 2:19; John 10:17 2.The Father: Acts 4:10; Acts 10:41; Romans 4:24; Romans 6:4; Romans 8:11 3.The Holy Spirit: 1 Peter 3:18

C. Details concerning resurrection were progressively revealed. Job 14:14; Job 19:25-27; Psalms 16:9-10; Psalms 17:15; Psalms 49:9; Psalms 49:15; Psalms 88:10; Jonah 2:6; Isaiah 25:8; Isaiah 26:19; Isaiah 53:10 (compare with v.8); Ezekiel 37:13; Daniel 12:1-2; Hosea 13:14

D. Two categories of resurrection. Both the just and unjust will be resurrected. Daniel 12:2; Luke 11:31-32; Luke 14:14; John 5:22-29; John 11:24; Acts 24:15; 2 Timothy 2:18; Hebrews 11:35; Revelation 20:4-6; Revelation 20:13

E. The order of resurrections.

"It is anticipated in the prophetic Scriptures that Christ by the power of His own resurrection will raise the dead in a series of resurrections, probably in the following order:

1. the church at the time of the rapture (1 Corinthians 15:51-53; 1 Thessalonians 4:14-17).
- 2.Israel and the Old Testament saints at the time of His coming to the earth to establish His kingdom (Daniel 12:2; Hosea 13:14; Matthew 22:30-31) 3.the tribulation saints at the time of His second coming (Revelation 20:4)
4. the probable resurrection of millennial saints [those who live and die during the millennium] at the end of the millennium, though this is not mentioned in the Scriptures specifically
5. the resurrection and judgement of the wicked dead at the end of the millennium (Revelation 20:12-14)"

F.The nature of our resurrection body. Psalms 17:15; Luke 24:36-39; Romans 8:23; 1 Corinthians 15:35; Php 3:21 II.Judgment G.Order of Judgments

Matthew 25:1-46 provides an indication of the order of judgments.

- 1.Marriage supper of the Lamb (Matthew 25:1-13) 2.Judgment of the saints for rewards (Matthew 25:14-30)
3. Judgment of the living nations (Matthew 25:31-46). Those who survive this judgment will enter the millennial kingdom.

4.(Judgment of the unsaved dead occurs at the end of the millennium. Revelation 20:11-15)

#### H.Judgment of Individuals

1. Every person has the choice of standing before God to be judged on the basis of their deeds or on the basis of Christ's shed blood.

2. To enter heaven, perfection is required. Those with perfect deeds will enter heaven apart from Christ<sup>¾</sup>however there are no such people! Men will be judged in regard to each detail of their life. Matthew 10:26; Matthew 12:36; Romans 14:12

3.By rejecting Christ, a person essentially rejects the opportunity to be in God's presence forever. John 3:18-19

4.Unbelievers a)Acceptance of salvation must precede death. Those who die without accepting the salvation of God will "die in their sins." Ezekiel 3:18-20; John 8:21; Hebrews 9:27

b)Unbelievers get what they want <sup>¾</sup> they are judged by their works (deeds). But since all people are sinners, their deeds are not perfect. Therefore they do not meet the requirement of perfection to be in God's presence for eternity. God does not "grade on a curve." Daniel 12:2; Revelation 20:11-15

5.Believers a)Believers do not undergo judgment for salvation. John 5:24; Romans 8:1,

Romans 8:33-34; Galatians 3:13; 1 Thessalonians 5:9 b)Christ will judge the works of believers, but they themselves will be saved regardless of good works. 1 Corinthians 3:11-15; 1 Corinthians 4:5; 2 Corinthians 5:10

c)Believer's motivation and rewards are described as "crowns." 1 Corinthians 9:25; 1 Thessalonians 2:19; 2 Timothy 4:8; James 1:12; 1 Peter 5:4; Revelation 2:10; Revelation 3:11

## 01.11. The Trinity

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### 11. The Trinity

#### Origin of Term [1]

"Smeaton states, 'Theophilus of Antioch about 175 A.D., speaks of a Triad in the Godhead.' To Tertullian (160-220) we are indebted for the first use of the word Trinity to describe the Godhead." [2]

#### The Trinity in the Old Testament

A. Plural references to God 1. The name Elohim employs a plural ending (cf. seraphim, cherubim). [3] 2. "Us." Genesis 1:26; Genesis 3:22; Genesis 11:7; Isaiah 6:8

3. The shema - use of the compound one (echad).

"The famous shema (Deuteronomy 6:4), the most fundamental saying about God for a Jew, declares, 'Hear, O Israel: Jehovah our Elohim is one Jehovah.' Far from declaring that the God of the Bible is a singular being, the Hebrew word translated 'one' is echad, which means a unity of several becoming one, as when God said the man and woman became 'one [echad] flesh' (Genesis 2:24); when many soldiers became 'one [echad] troop' (2S. 2:25) or when two sticks became 'one [echad] stick' (Ezekiel 37:17)." [4] B. The Father and Son 1. Conversation between the Father and Son. Psalms 2:3,7 2. The LORD speaks to David's Lord. Psalms 110:1 3. A riddle concerning the Son. Proverbs 30:4 4. Triune cry of the Seraphim (and living creatures). Isaiah 6:3 (Revelation 4:8) 5. A Son to be born, but named Mighty God, and Everlasting Father. Isaiah 7:14; Isaiah 9:6 6. The Son of Man and the Ancient of Days. Daniel 7:13 C. The Father, Son, and Spirit 1. The Father and the Spirit send the Son. Isaiah 48:16

2. The Father, the Angel of His presence (face, countenance), and the Holy Spirit. Isaiah 63:9-10

#### The Trinity in the New Testament

##### A. Father, Son, and Spirit.

1. Baptism of Jesus. Matthew 3:16 2. Trinitarian formula. Matthew 28:19; 2 Corinthians 13:14; Revelation 1:4-5 3. The annunciation. Luke 1:31-35 4. The promised Helper. John 14:16 5. Three that bear witness. 1 John 5:7 [5] B. Father and Son 1. Mystery of God includes both Father and Son, Colossians 2:2

#### Actions by the Trinity

A. The atonement of Christ. Isaiah 53:6; Isaiah 53:10; Ephesians 5:2; Hebrews 9:14

B. Creation. Genesis 1:1-2; Job 26:13; Job 33:4; Psalms 104:30; Isaiah 42:5; John 1:3; Colossians 1:16; Hebrews 1:3 C. The incarnation. Luke 1:35; Php 2:7; Hebrews 10:5

D.The resurrection. [6] John 2:19; John 10:17; Acts 4:10; Romans 4:24; Romans 6:4; Romans 8:11; 1 Peter 3:18 E.Regeneration of the Spiritually dead. John 5:21; Titus 3:5; James 1:17-18

#### Roles within the Godhead

A.Jesus petitions the Father to send the Spirit Who then testifies of Jesus. John 14:16; John 15:26; John 16:7; John 16:13 B.Father sends the Spirit in the name of Jesus. John 14:26

C.Jesus does the will of the Father : Matthew 4:3; Matthew 6:10; Matthew 26:39; Luke 4:3; Luke 11:2; Luke 22:42; John 4:34; John 5:19; John 5:30; John 6:38; John 8:28; John 10:18; John 12:49-50; Hebrews 10:7-9 D.All things under Jesus' feet Who then is subject to the Father. 1 Corinthians 15:28 E.As in marriage, the persons of the Trinity are equal, but differ in role.

#### Deity of Christ and the Holy Spirit

Those who are unwilling to accept the doctrine of the Trinity must ignore the following passages which overwhelmingly establish both Jesus and the Holy Spirit as God.

A. Jesus called Jehovah : Psalms 68:18 (cf. Ephesians 4:8-10); Psalms 102:12 (cf. Hebrews 1:10-12); Psalms 102:25-27 (cf. Hebrews 1:10-12); Isaiah 6:5 (cf. John 12:41); Jeremiah 23:5-6 (cf. 1 Corinthians 1:30); Zechariah 12:10 (cf. Revelation 1:7); John 12:41 (cf. Isaiah 6:5); 1 Corinthians 1:30 (cf. Jeremiah 23:5-6); Ephesians 4:8-10 (cf. Psalms 68:18); Hebrews 1:10-12 (cf. Psalms 102:12, Psalms 102:25-27)

B. Jesus creator : John 1:3; John 1:10; Acts 3:15; Colossians 1:16; Ephesians 3:9; Hebrews 1:2; Revelation 3:14

C. Jesus does divine works : Matthew 9:2; Matthew 24:34 (sends prophets); Matthew 23:37 (wooded Jerusalem); Mark 2:5; Mark 2:10; Luke 5:20-21; Luke 7:48; John 2:19 (cf. Acts 3:15); Hebrews 1:2; 2 Timothy 1:10; Acts 3:15 (cf. John 2:19)

D. Jesus equal with God : Numbers 21:6 (cf. 1 Corinthians 10:9); Isaiah 49:10 (cf. Revelation 7:17); Luke 1:76; Luke 22:69; John 1:1; John 5:18; John 5:23; John 8:58; John 10:30; John 10:33; John 10:38; John 12:45; John 14:1; John 14:9; John 19:7; Romans 9:5; 1 Corinthians 10:9 (cf. Numbers 21:6); Php 1:19; Php 2:6; Colossians 2:2; Revelation 7:17 (cf. Isaiah 49:10)

E.Jesus eternal : Psalms 110:1; Isaiah 9:6; Isaiah 48:16; Daniel 3:25; Micah 5:2; Matthew 22:44; John 1:1; John 1:15; John 1:30; John 3:13; John 8:58; John 17:5; John 17:24; Colossians 1:17; Hebrews 1:8-10; Hebrews 7:25; Hebrews 13:8; Revelation 1:8; Revelation 1:18; Revelation 2:8; Revelation 19:15; Revelation 22:13 F.Jesus fullness of God : Colossians 1:19; Colossians 2:9-19; Hebrews 1:3; 1 Timothy 6:16 G.Jesus omnipresent [7] : John 1:48; John 3:13; John 14:18; John 14:20; John 14:23

H. Jesus omniscient : John 1:48; John 4:17; John 6:64; John 11:14; John 13:11; John 18:4; Revelation 2:23

I. Jesus worshiped : Exodus 3:5; Joshua 5:15; Matthew 2:2; Matthew 8:2; Matthew 9:18; Matthew 14:33; Matthew 15:25; Matthew 28:9. Matthew 28:17; Mark 5:6; Luke 24:52; John 5:18; John 5:23; John 9:38; John 20:28; Acts 7:59 (compare Psalms 31:5); Php 2:9; Hebrews 1:6; Revelation 5:13; Revelation 7:10

J. Jesus' titles as God : Psalms 16:10; Psalms 45:6; Isaiah 7:14; Isaiah 9:6; Jeremiah 23:6 (Yehovah Tzidkenu); Matthew 1:23; Mark 1:24; John 8:24; John 15:26; Acts 20:28; Romans 8:9; Romans 9:5; Titus 1:3-4; Titus 2:13; Hebrews 1:8; 1 Peter 1:11; Revelation 1:8; Revelation 1:17; Revelation 3:7 (cf. Isaiah 43:3-14); Revelation 22:13

K. Jesus has authority to forgive sin [8] : Exodus 23:21 (Father); Matthew 9:2-5 Jesus; Mark 2:5-9 Jesus; Luke 5:20-23 Jesus; Luke 7:48 Jesus

L. Holy Spirit - deity : Genesis 1:2; Psalms 139:7; Job 26:13; Matthew 12:32 (rejection unforgivable); Luke 11:13 (holy); John 16:13; Romans 1:4; Acts 5:3-4; Acts 28:25 (cf. Isaiah 6:1-13); 1 Corinthians 2:10-11 (omniscient); 1 Corinthians 3:16 (cf. 1 Corinthians 6:19); 1 Corinthians 6:19 (cf. 1 Corinthians 3:16); 1 Corinthians 3:16 (cf. 1 Corinthians 6:19); 1 Corinthians 6:19 (cf. 1 Corinthians 3:16); 2 Corinthians 3:17; Hebrews 1:1 (cf. 2 Peter 1:21); Hebrews 9:14 (eternal); Hebrews 10:15-17 (cf. Jeremiah 31:34); 1 Peter 4:14; 1 John 2:20

M. Holy Spirit - a person : Holy Spirit - person : Psalms 51:11; Isaiah 63:8-10; Ezekiel 11:5; Ezekiel 43:6; John 6:63; John 14:16; John 15:26; John 16:7-14; Acts 5:3; Acts 8:29; Acts 10:19-20; Acts 13:2; Acts 16:6; Acts 21:10; Romans 8:26; 2 Corinthians 13:14; Ephesians 4:30; Hebrews 10:15; Hebrews 10:29

## ENDNOTES

[1]Class notes are available from <http://www.SpiritAndTruth.org/download/download.htm#e-sword> for use within the free bible study software available from <http://www.e-sword.net> [2]Walvoord, John, The Holy Spirit, p. 239.

[3] The plural ending is usually described as a plural of majesty and not intended as a true plural when used of God. This is seen in the fact that the noun <eálophéÆm is consistently used with singular verb forms and with adjectives and pronouns in the singular. Albright has suggested that the use of this majestic plural comes from the tendency in the ancient near east toward a universalism: "We find in Canaanite an increasing tendency to employ the plural sùtoroÆt >startes<, and natoÆt >naths<, in the clear sense of totality of manifestations of a deity' " (William F. Albright, From the Stone Age to Christianity, 2d ed., p. 213). But a better reason can be seen in Scripture itself where, in the very first chapter of Gen, the necessity of a term conveying both the unity of the one God and yet allowing for a plurality of persons is found (Genesis 1:2, Genesis 1:26). This is further borne out by the fact that the form <eálophéÆm occurs only in Hebrew and in no other Semitic language, not even in Biblical Aramaic (Gustav F. Oehler, Theology of the Old Testament, p. 88). R. Laird Harris, Theological Wordbook of the Old Testament (Chicago: Moody Press, 1999, c1980). "It is sometimes said that this one word [Elohim] had to be used in both [singular and plural] contexts since there is no alternative in Hebrew. This is not true however; the singular form of Elohim is Eloah and is used in passages such as Deuteronomy 32:15-17 and Habakkuk 3:3." Fruchtenbaum, Arnold, Messianic Christology, p. 103.

[4] Hunt, Dave, and T.A. McMahon, The Berean Call [www.thebereancall.org](http://www.thebereancall.org) February p. 2000.

[5] Regarding the authenticity of this verse, see : Holland, Thomas. Crowned With Glory

[6] The resurrection is attributed to the members of the Trinity as follows; Jesus: John 2:19; John 10:17 The Father: Acts 4:10; Acts 10:41; Romans 4:24; Romans 6:4; Romans 8:11 The Holy

Spirit: 1 Peter 3:18

[7] "With the exception of Lutheran theologians, most interpreters regard Christ as omnipresent in His deity and local in His humanity." Walvoord, John F. Jesus Christ Our Lord. Chicago, IL: Moody Bible Institute, 1969, p. 28

[8] "We can all understand how a man forgives offences against himself. You tread on my toe and I forgive you, you steal my money and I forgive you. But what should we make of a man, himself unrobbed and untrodden on, who announced that he forgave you for treading on other men's toes and stealing other men's money? Asinine fatuity is the kindest description we should give of his conduct. Yet this is what Jesus did.... He unhesitatingly behaved as if He was the party chiefly concerned, the person chiefly offended in all offences. This makes sense only if He really was the God whose laws are broken and whose love is wounded in every sin." C.S. Lewis, Mere Christianity, 55-56.

## 01.12. Angels and Their Works

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### 12. Angels and Their Works.

#### I. Meaning of Name A. Meaning of name.

##### 1. Hebrew 4397 Ja;|]m'

[mal'ak /mal-awk/] n m. From an unused root meaning to despatch as a deputy; TWOT 1068a; GK 4855; 214 occurrences; AV translates as "angel" 111 times, "messenger" 98 times, "ambassadors" four times, and "variant" once. 1 messenger, representative. 1a messenger. 1b angel. 1c the theophanic angel.

##### 2. Greek 32 a[ggelo"

[aggelos /ang-el-os/] n m. From aggelos [probably derived from 71, cf 34] (to bring tidings); TDNT 1:74; TDNTA 12; GK 34; 186 occurrences; AV translates as "angel" 179 times, and "messenger" seven times. 1 a messenger, envoy, one who is sent, an angel, a messenger from God.

II. Creation of Angels B. Angels Created. Psalms 148:2-5; Nehemiah 9:6; Colossians 1:16  
C. Observers at the creation of the world. Job 38:7 III. Characteristics

D. Number and rank. Job 25:3; Matthew 26:53; 1 Thessalonians 4:16; Hebrews 12:22; 1 Peter 3:22; Revelation 5:11 E. Superior to humans. Psalms 8:4-5; 2 Kings 19:35; Acts 5:19; Luke 20:36  
F. Humble. Isaiah 6:2; 2 Peter 2:11; Jude 1:9

G. Male in human appearance. Genesis 18:2; Genesis 19:5; Exodus 23:21; Mark 16:5; Revelation 21:17

H. Organized in rank. Daniel 10:13; Daniel 10:20; Romans 8:38; Ephesians 1:21; Ephesians 3:10; Ephesians 6:12; Colossians 1:16; Colossians 2:15 IV. Ministry of Angels I. Guidance. Luke 2:10-12; Acts 8:26; Acts 10:3, Acts 10:7-8

J. Comfort. Genesis 16:7-8; 1 Kings 19:2-8; Matthew 4:11; Mark 1:13; Luke 22:43; Acts 27:23-24; Hebrews 1:14 K. Protection. Exodus 14:19; Exodus 23:20 L. Deliverance. Daniel 6:22; Acts 5:17-19; Acts 12:6-9 M. Judgment. Genesis 19:22; 2 Samuel 24:15-16; 2 Kings 19:35 V. Named Angels.

#### N. Satan.

1. His origin and fall. Isa. 12:14-15; Ezekiel 28:12-17; 1 Timothy 3:6 2. Satan desires worship. Isa. 12:14-15; Matthew 4:9; Luke 4:7; Revelation 13:4 3. Empowers the beast. 2 Thessalonians 2:9; Revelation 13:2; Revelation 16:13-14 4. Worship of angels prohibited. Colossians 2:18; Revelation 19:10; Revelation 22:9

#### O. Michael, the prince of Israel

Daniel 6:22?; Daniel 10:13; Daniel 10:21; Daniel 12:1; Jude 1:9; Revelation 12:7 P.Gabriel, the Messianic messenger

Daniel 8:16; Daniel 9:21; Luke 1:19; Luke 1:26

Q. "The" Angel of Jehovah. Genesis 16:7-11; Genesis 22:11; Genesis 22:15; Exodus 3:2 (cf. John 8:58); Exodus 14:19; Exodus 23:20-23; Exodus 32:34; Numbers 22:22-35; Judges 2:1; Judges 2:4; Judges 5:23; Judges 6:11-22; Judges 13:3-21; 2 Samuel 24:16; 1 Kings 19:7; 2 Kings 1:3; 2 Kings 1:15; 2 Kings 19:35; 1 Chronicles 21:12-30; Psalms 34:7; Psalms 35:5-6; Isaiah 37:36; Isaiah 63:9 (presence or face); Zechariah 1:11-12; Zechariah 3:1-6; Zechariah 12:8;

II. Fallen Angels A.Satan (see above) B.Angels which rebelled. Genesis 6:4; Revelation 12:4 (Matthew 22:30) C.Demons

1. Possession by. Saul, 1 Samuel 16:14-23; 1 Samuel 18:10-11; 1 Samuel 19:9-10. Two men of the Gergesenes, Matthew 8:28-34; Mark 5:2-20. The mute man, Matthew 9:32-33. The blind and mute man, Matthew 12:22; Luke 11:14. The daughter of the Syrophenician, Matthew 15:22-29; Mark 7:25-30. The seizing child, Matthew 17:14-18; Mark 9:17-27; Luke 9:37-42. The man in the synagogue, Mark 1:23-26; Luke 4:33-35. Mary Magdalene, Mark 16:9; Luke 8:2-3. The herd of swine, Matthew 8:30-32.

2. Cast out by Jesus. Matthew 4:24; Matthew 8:16; Mark 3:22; Luke 4:41.

3. Power over, given the disciples (and believers). Matthew 10:1; Mark 6:7; (Mark 16:17).

4.Cast out by the disciples. Mark 9:38; Luke 10:17; by Peter, Acts 5:16; by Paul, Acts 16:16-18; Acts 19:12; by Philip, Acts 8:7. Disciples could not expel, Mark 9:18, Mark 9:28-29. Sceva's sons exorcise, Acts 19:13-16. a)Method of exorcism (1)by command: Mark 1:25; Mark 5:8; Mark 9:25 (2)by the name of Jesus: Mark 9:38 f; Acts 16:18; Acts 19:13

D. Works

t false religions: 1 Corinthians 10:19-21 t promote rebellion: Revelation 16:14-16 t attempt to impede God's word: Matthew 13:4; 2 Corinthians 4:4; 1 Timothy 4:1 t domination of individuals, institutions and nations: Daniel 10:13, Daniel 10:20; Acts 13:9-10; Revelation 17:12 ff; Revelation 20:3, Revelation 20:7-10 t inflict physical/mental illness: Matthew 12:22; Mark 9:17; Mark 9:25; Luke 8:27-29; Acts 8:7; Revelation 9:14-19 t Tempt towards sin: Genesis 3:1-8; Acts 5:3; 1 Corinthians 7:5 t attempt to impede the church: Acts 13:9-10; 2 Corinthians 2:10-11; 1 Thessalonians 2:17-18; 2 Timothy 2:4, 2 Timothy 2:23-26 t persecute believers: Revelation 2:8-10; Revelation 18:2, Revelation 18:24

E. Judgment of fallen angels. Matthew 25:41; 2 Peter 2:4; Jude 1:6-7; Revelation 9:13; Revelation 12:8; Revelation 20:2

## 01.13. Things to Come on God's Agenda

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13. Things to Come I. The Importance of Prophecy A. Prophecy as witness to the source of revelation (only God knows the future).

1. He promises to "perform His word." Jeremiah 1:12; Jeremiah 29:10; Ezekiel 12:25

2. God alone knows the future. 2 Samuel 7:19; Job 24:1; Job 31:4; Psalms 69:5; Psalms 139:2-4; Psalms 147:5; Isaiah 40:28; Isaiah 41:21-26; Isaiah 42:9; Isaiah 44:7; Isaiah 45:21; Isaiah 46:10; Daniel 2:10, Daniel 2:27; Matthew 6:8; Luke 7:39; Luke 12:6; Acts 15:28; Romans 11:33; Revelation 2:23 B. Prophecy statistics. [2]

1. Unique prophecies fulfilled: 695 (230 prior to Christ's advent, 117 at first coming of Christ, 57 during church age, 291 after church age).

2. Prophecies of Christ's second coming: 328 (129 in the OT, 199 in the NT).

3. Why would God give it if it were unimportant for us to understand?

4. The Testimony of Jesus is the spirit of prophecy. Luke 10:22; Luke 24:27; John 5:39; Acts 10:43; 1 Corinthians 1:6; Hebrews 10:7; 1 Peter 1:11; Revelation 1:2; Revelation 19:10 II. The Interpretation of Prophecy

C. Early church practiced a literal interpretation of all scripture and understood a literal millennial kingdom yet future (e.g. Revelation 20:1-15).

D. School at Alexandria began allegorical interpretation.

1. Motivation: reconcile scripture with Greek philosophy, rationalism.

2. Applied to prophetic content too.

3. Philo, Origen, Augustine, Roman Catholicism 4. Reformers restored literal interpretation except for prophecy.

5. Allegorical interpretation practiced by most mainline denominations. Leads to Postmillennialism, Amillennialism.

E. Golden rule of interpretation

"When the plain sense of Scripture makes common sense, seek no other sense, therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise." D.L. Cooper, The Golden Rule of Interpretation III. The distinction between Israel and the Church.

F. Church a mystery not known in ages past. Ephesians 3:5, Ephesians 3:9; Colossians 1:26

G. Spirit not yet given - the promise of the Father. John 7:38-39; John 14:16-18, John 14:26; John 15:26; John 16:7-14; Luke 24:49; Acts 1:4-5

H. The formation of the Body of Christ. Something new. Ephesians 2:14-16; Ephesians 3:6; Colossians 1:24 I. The indwelling of the Spirit. Colossians 1:27 J. Sealed with the Spirit. John 14:16; 2 Corinthians 1:22; Ephesians 1:13-14; Ephesians 4:30

K. "Israel" always denotes the physical descendants of Jacob. Whether in NT or OT. Believers are the spiritual seed of Abraham, but never called Israel.

IV. Daniel 9:1-27 - The key to understanding prophecy. Daniel 9:24-27 L. "Weeks" is a term meaning "sevens." Daniel 9:24 M. All 70 "sevens" apply to the Jewish people and Jerusalem. Daniel 9:24 N. 69 weeks from decree to rebuild until presentation of King. Daniel 9:25; Luke 19:44 [3] O. The grammar clearly denotes a gap between the 69th and 70th seven. [4]

P. The "prince who is to come" is of Roman origin because Jerusalem was destroyed in 70 A.D. by Rome. Daniel 9:26

Q. A covenant for one "seven" with "many" (Jews), but broken in mid-seven. Compare with time intervals given elsewhere. Daniel 7:25; Daniel 9:27; Daniel 12:7; Daniel 12:11-12; James 5:17 (?); Revelation 11:2-3; Revelation 12:6; Revelation 12:14; Revelation 13:5 V. Rapture of the Church - Whence the view?

R. The two comings of Christ (once as suffering servant and again as victorious king) are not clearly spelled out in the OT, but must be inferred from clear differences in emphasis concerning similar passages. This same logic applies to second coming passages in the NT which exhibit some striking differences:

1. Christ comes for His own (John 14:3; 1 Th. 14:17; 2 Thessalonians 2:1) vs. Christ comes with His own (1 Thessalonians 3:13; Jude 1:14; Revelation 19:14).

2. He comes in the air (1 Thessalonians 4:17) vs. He comes to the earth (Zechariah 14:4; Acts 1:11) 3. Tribulation begins (2 Thessalonians 1:6-9) vs. Millennial kingdom begins (Revelation 20:1-7)

4. Saved are delivered from the wrath of God (1 Thessalonians 1:10; 1 Thessalonians 5:9; Revelation 3:10) vs. Unsaved experience the wrath of God (Revelation 6:16-17; Revelation 11:18; Revelation 14:10, Revelation 14:19; Revelation 15:1, Revelation 15:7; Revelation 16:1, Revelation 16:19; Revelation 19:15)

5. Appears to His own (Hebrews 9:28; 1 Thessalonians 4:13-18) vs. Every eye shall see Him (Matthew 24:30; Revelation 1:7)

6. No signs precede His coming for His own (1 Thessalonians 5:1-3) vs. Signs precede His coming in judgment (Luke 21:11, Luke 21:15)

7. The world is deceived when the day of the Lord begins (2 Thessalonians 2:3-12) vs. Satan is bound when the millennial kingdom begins (Revelation 20:1-2)

S. Promises have been made that the church will not undergo God's wrath (1 Thessalonians 1:10; 1 Thessalonians 5:9; Revelation 3:10). The tribulation judgements represent God's wrath (Revelation 6:16-17; Revelation 11:18; Revelation 14:10, Revelation 14:19; Revelation 15:1, Revelation 15:7; Revelation 16:1, Revelation 16:19; Revelation 19:15)

T. The identity of the Restrainer: His possible identification as Satan, an angel, or government does not seem adequate to the global task. Thus the view that He is non other than the Holy Spirit permanently indwelling the body of Christ. His removal as Restrainer would necessitate the physical removal of the body of Christ since he permanently indwells believers. [5]

U. Daniel's 70 week prophecy--with a week yet remaining--is specifically focused on the Jews and Jerusalem.

1. An unprecedented time of trouble for the Jews (Daniel 12:1; Jeremiah 30:7; Matthew 24:21)

2.The woman persecuted by the dragon during the Tribulation represents Israel (Revelation 12:1-5, Revelation 12:13-17; Genesis 37:9) 3.Specially preserved witnesses are Jewish (Revelation 7:1-17; Revelation 14:1-20) 4.Two specific witnesses are Jewish and minister in Jerusalem (Revelation 11:1-19) V.The Church and Israel appear to be separate programs of emphasis.

VI.Major Events Yet Future W.Rapture of the church. John 14:1-3; 1 Corinthians 15:51-58; 1 Thessalonians 4:13-18 X.Attack of God and Magog upon Israel. Ezekiel 38:1-23; Ezekiel 39:1-29 Y.Antichrist [6] sets up one world government. Revelation 6:2; Revelation 13:1-8

Z.Antichrist makes a seven-year covenant with Israel. Isaiah 28:15; Daniel 9:24-27. Covenant is eventually broken. Daniel 9:27 AA.A global apostate church is established. Revelation 17:1-15

BB. Two witnesses with supernatural powers like Moses and Elijah preach and prophesy in Jerusalem. Revelation 11:1-6 Eventually killed and resurrected. Revelation 11:7-13

CC. Seal, trumpet, judgments upon the earth. Revelation 6:1-17; Revelation 8:1-13; Revelation 9:1-21

DD. Antichrist desecrates the temple, requires worship upon penalty of death. Daniel 9:27; Daniel 11:31; Daniel 12:11; Matthew 24:15; Mark 13:14; 2 Thessalonians 2:4; Revelation 13:15

EE. False prophet aids Antichrist, mark of the beast instituted. Revelation 13:16-18; Revelation 14:9-11; Revelation 15:2; Revelation 16:2; Revelation 19:20; Revelation 20:4. Both a global religious and global economic system are now in place  $\frac{3}{4}$  as was the case in Genesis 11:1-32 $\frac{3}{4}$ both denoted as Babel [7]

FF. Image of Antichrist worshiped. Revelation 13:14-15; Revelation 14:9; Revelation 14:11; Revelation 15:2; Revelation 16:2; Revelation 19:20; Revelation 20:4

GG. Antichrist receives worship. Daniel 11:36-37; 2 Thessalonians 2:4; Revelation 13:4; Revelation 13:8; Revelation 13:12; Revelation 14:9; Revelation 16:2; Revelation 19:20; Revelation 20:4

HH. Antichrist prevails over the saints. Daniel 7:21; Daniel 7:25; Daniel 8:24; Revelation 13:7. Jews persecuted. Daniel 12:1; Jeremiah 30:7; Zechariah 13:8-9; Revelation 12:13-17

II. Seven bowl (vial) judgments produce a "great tribulation, such as has not been since the beginning of the world." Matthew 24:21, Revelation 16:1-21

JJ. Battle of Armageddon takes place. Joel 3:2; Joel 3:12; Joel 3:14; Zechariah 12:11; Revelation 16:16

KK. Babylon (political, commercial, religious) system destroyed. Isaiah 13:1-22; Isaiah 14:1-32; Jeremiah 51:1-64; Jeremiah 52:1-34; Revelation 17:1-18; Revelation 18:1-24

LL. Second Coming of Christ. Isaiah 63:1; Zechariah 14:2-5; Matthew 24:30; Acts 1:11; 2 Thessalonians 1:7; Hebrews 9:28; Hebrews 10:37; Jude 1:14; Revelation 1:7; Revelation 19:14

MM. Antichrist destroyed. Daniel 7:11; Daniel 7:26; Daniel 8:25; Daniel 9:27; Daniel 11:45; 2 Thessalonians 2:3; 2 Thessalonians 2:8; Revelation 17:8; Revelation 17:11; Revelation 19:19-20; Revelation 20:10; Revelation 20:15

NN. Satan bound, Millennial Kingdom on earth. Daniel 7:14, Daniel 7:27; Micah 4:1-8; Luke 1:33; Matthew 25:31; Revelation 20:1-7

OO. Satan released, rebellion against Millennial rule judged, Great White Throne judgment. Revelation 20:11-15 PP. New heavens and earth, the eternal state. Revelation 21:1-27; Revelation 22:1-21

## ENDNOTES

[1] Class notes are available from <http://www.SpiritAndTruth.org/download/download.htm#e-sword> for use within the free bible study software available from <http://www.e-sword.net> [2] Tim LaHaye Prophecy Study Bible, pp. 1554-1599

[3] Begins Nisan 1 of Artaxerxes' 20th year (March 5, 444 BC, Nehemiah 2:5-9). Sixty-nine 'sevens' = 173,880 (29 x 7 x 360) days ending on the Triumphal Entry on Nisan 10, AD 33 (March 30, AD 33, Luke 19:28-40). Messiah cut off after 69 weeks on Nisan 14 (April 3) AD 33. Calculation: 476 years x 365.24219879 days per solar year = 173,855 days. Days between March 5 and March 30 = 25. Total: 173,855 + 25 = 173,880 days. Ref-44, 115-140. "Several factors commend this decree as the one prophesied by Daniel (Daniel 9:25) for the commencement of the seventy weeks. First, there is a direct reference to the restoration of the city (Nehemiah 2:3,5) and of the city gates and walls (Nehemiah 2:3, Nehemiah 2:8). Second, Artaxerxes wrote a letter to Asaph to give materials to be used specifically for the walls (Daniel 2:8). Third, the Book of Nehemiah and Ezra 4:7-23 indicate that certainly the restoration of the walls was done in the most distressing circumstances, as predicted by Daniel (Daniel 9:25). Fourth, no later decrees were given by the Persian kings pertaining to the rebuilding of Jerusalem." Hoehner, Harold W. Chronological Aspects of the Life of Christ, (Grand Rapids: Zondervan, 1977) 126

[4] The following is Dr. Randall Price's explanation and defense of a gap preceding the final week of Daniel's famous prophecy ... "The sixty-ninth week has already been set off as a distinct unit comprised of the seven and sixty-two weeks. This would imply in itself that the events of the

seventieth week are to be treated separately. Further, the events in verse 26-'the cutting off of Messiah,' and of the 'people of the prince'--are stated to occur after the sixty-nine weeks. If this was intended to occur in the seventieth week, the text would have read here 'during' or 'in the midst of' (cf. Daniel's use of hetzi, 'in the middle of,' v. 27). This language implies that these events precede the seventieth week but do not immediately follow the sixty-ninth. Therefore, a temporal interval separates the two. It is also important to note that the opening word of verse 27 (higbbir, 'confirm') is prefixed by the waw consecutive, a grammatical connective that indicates a close consequential relationship to a preceding verb. This use indicates that the events of verse 27 are subsequent to those of verse 26. Furthermore, the very language of these two verses, first speaking of 'the prince [nagid, 'leader'] who is to come' (v. 26), and then of that prince that later comes (the 'he' of v. 27), implies that a separation of time exists between these events." Ice, Thomas, and Kenneth L. Gentry Jr., *The Great Tribulation: Past or Future? Two Evangelicals Debate the Question*, (Grand Rapids: Kregel Publications, 1999) 86.

[5] After the rapture, the Holy Spirit would minister on earth in the same way He did prior to His coming on the day of Pentecost.

[6] For our purposes here, we denote the varied titles of the Antichrist (e.g. "little horn," "beast") by the single term "Antichrist."

[7] Or the derivative term, Babylon.

## 01.14. Appendix

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### Appendix 1 - Creation/Evolution Resources Websites and Organizations

Access Research Network ([www.arn.org](http://www.arn.org))

Answers In Genesis ([www.answersingenesis.org](http://www.answersingenesis.org))

Creation Research Society ([www.creationresearch.org](http://www.creationresearch.org))

Creation Science Evangelism ([www.drdino.com](http://www.drdino.com))

Institute for Creation Research ([www.icr.com](http://www.icr.com))

Revolution Against Evolution ([www.rae.org](http://www.rae.org))

#### Periodicals

Creation Magazine (for the family) - [www.answersingenesis.org](http://www.answersingenesis.org)

Creation Ex-Nihilo Technical Journal (now "Technical Journal" or "TJ") - [www.answersingenesis.org](http://www.answersingenesis.org)

Creation Research Society Journal - [www.creationresearch.org](http://www.creationresearch.org)

#### Books

Evolution: A Theory In Crisis by Michael Denton

Darwin's Black Box by Michael Behe

Defeating Darwinism by Opening Minds by Phillip Johnson

Theistic Evolution: Incompatible with the Bible Attempts to fit the geological ages into the six days of creation encounter serious scriptural problems.

Genesis 1:2 à Geologists say that the earth's waters gradually oozed out of its interior over long ages. Genesis says that the earth was covered with water from the beginning.

Genesis 1:7 à The "expanse" separating two great reservoirs of water is completely rejected by geologists.

Genesis 1:11 à Geologists believe that life developed in the sea and later moved to land. Genesis 1:11; Genesis 1:20-21 contradict this order.

Genesis 1:14 à Evolutionary geology teaches that the sun and moon are at least as old as the earth, whereas Genesis 1:14-19 says they were made right in the middle of the period of creation, on the fourth day.

Genesis 1:16 à Modern astronomers say the stars and galaxies evolved from helium at different times.

Genesis 1:16 à Modern astronomers say that the earth and other planets came from the sun and could not have preceded their source.

Genesis 1:20 à Evolutionists believe that fishes evolved hundreds of millions of years before birds.

Genesis 1:21 à Evolutionists believe that whales evolved from land animals which returned to the sea and did not precede terrestrial life.

Genesis 1:21 à Evolutionists believe that birds evolved from reptiles and could not have preceded them.

Genesis 1:24 à Evolutionist believe that animals evolved from common ancestors whereas Genesis teaches each type of animal reproduces within boundaries “after its kind.”

Genesis 1:28 à God told man to exercise dominion over every organism he had created in the previous days. According to geologic-age system, the vast majority of such organisms were already extinct ages before man appeared.

Genesis 1:29 à Man was originally a vegetarian according to scripture. Anthropologists maintain that the earliest men were not only hunters and meat gatherers, but probably cannibals.

Genesis 1:31 à The Bible says that Adam was created on the sixth day. Genesis 5:5 tells us that Adam’s life span totaled 930 years. This had to include some years following the sixth day of creation because all was still ‘good’ throughout the sixth and seventh days. It is likewise evident that most of Adams years were after the Fall and expulsion from Eden. If the days of creation were vast stretches of time, then Adam lived from whatever point in the thousands of years of the sixth day at which he was created, and then through all of the thousands of years of the seventh day. Yet, his life totaled only 930 years. Obviously something is amiss.

Genesis 2:1-3 à God stopped creating after day six. Evolutionists maintain evolution is ongoing.

Genesis 2:17 à Evolutionists have animals and man suffering death before the fall. See also Romans 5:12.

Genesis 3:19 à A key mechanism of evolution-natural selection-cannot operate prior to the Fall of Adam. Without death of nephesh animals, there can be no natural selection.

## **02.00. Rom\_9:1-33; Rom\_10:1-21; Rom\_11:1-36**

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Romans 9:1-33; Romans 10:1-21; Romans 11:1-36 - An Expository Study © 2004 Tony Garland  
<<http://www.SpiritAndTruth.org/id/tg.htm>>

Having rejected Messiah Jesus at His first coming, Paul answers the question, What about Israel? Has God's Word failed? Paul shows that God's promises to Israel still stand, even after her rejection of Messiah Jesus. God's sovereign promises to Israel in the Old Testament are as good as His promises to New Testament believers today. This material is available as a free audio-visual course at [www.SpiritAndTruth.org](http://www.SpiritAndTruth.org) <<http://www.spiritandtruth.org/teaching/11.htm>>.

## 02.01. Rom\_9:1-5 - Paul's Sorrow Concerning Israel

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Romans 9:1-5 - Paul's Sorrow Concerning Israel Romans 9:1-2 - Paul's Sorrow

Topics Many Christians are Uncomfortable With

These three chapters (Romans 9:1-33; Romans 10:1-21; Romans 11:1-36) are foundational to an understanding of the role of Israel in the plan of God after having rejected her Messiah. Paul emphasizes two key doctrines which many find unsettling:

1. the sovereignty of God, 2. the uniqueness of the nation of Israel in God's plan.

A dramatic shift in Paul's presentation.

The chapter break is evident in the transition which occurs from the lofty heights of Romans 8:35-39 and the dark valley of Paul's anguish over Israel. This transition serves as an exclamation mark to us as readers: take note! What follows is very important teaching close to Paul's heart and also that of the Holy Spirit!

Romans 9:3 - Accursed from Christ

Accursed from Christ for his brethren

"Accursed" is ana'thema : to be slain, doomed to destruction, without hope of redemption. (This is the term applied by the Roman Catholic church to those who are placed outside of the salvation of the church--they are considered lost.) If it were possible, Paul would trade his own salvation in order to see Israel accept Messiah Jesus. Paul may have had the similar offer by Moses in mind (Exodus 32:32).

"according to the flesh"

Paul is sorrowful over his "countrymen" (sungenw'n = together/with + kind/race = relatives) according to the flesh. Paul is being especially careful that the reader understands that he is speaking of the nation of Israel, Jews, and not some "New Israel" or "Spiritual Israel" as some teach in error.

NationalIsrael

The meaning which Paul attaches to Israel here and throughout the New Testament is that of the physical offspring of Abraham, Isaac, and Jacob. Paul knows nothing of the idea that "the church replaces Israel."

Romans 9:4 - Adoption

"the adoption"

"Adoption" is huiiothesi'a. Huios = "son," thesi'a is from tithemi = "to place as." Israel has "sonship" under God.

## Israel's Adoption

In Egypt, Israel was adopted by God (Exodus 4:22). She was called out of Egypt at her adoption (Hosea 11:1) The nation became God's special treasure (Deuteronomy 14:2).

### Believers are Adopted

The security of a believer as God's adopted son (Romans 8:15 , Romans 8:23 ; Galatians 4:5 ; Ephesians 1:5) extends also to the national adoption of Israel. If God can "unadopt" Israel, then he can "unadopt" New Testament believers and our salvation is insecure! The security of adoption is based upon:

1. promises God has made (to believers and to Israel), 2. the character of God, 3. God is the One doing the work.

### Romans 9:4 - Glory

"the glory"

This refers to the visible manifestation of God's localized presence, often called His shekinah (dwelling) glory. His glory descended upon Mt. Sinai at the giving of the Law (Exodus 24:16). His glory filled the tabernacle of Moses (Exodus 40:34-38:34-38 :34-38) and Solomon's Temple (1 Kings 8:11). His glory will illuminate the New Jerusalem (Revelation 21:11 cf. Revelation 22:5).

### Romans 9:4 - Covenants

"the covenants"

Various covenants (plural) were made between God and the nation Israel:

1. Abrahamic Covenant - between God and Abraham (Genesis 12:1-3 ; Genesis 15:18 ; Genesis 17:2),
2. Mosaic Covenant - between God and Israel as a nation, (Exodus 24:7-8 ; Exodus 34:27),
3. Land Covenant - permanent possession of the Promised Land (Deuteronomy 29:1-29; Deuteronomy 30:1-20) ,
4. Davidic Covenant - between God and David (Sa 7:12-16 ; Jeremiah 33:20-25 ; Psalms 89:3 , Psalms 89:34),
5. New Covenant - Initially made with Israel, believers participate through Jesus (Jeremiah 31:33 ; Matthew 26:28 ; Hebrews 8:6).

### Jewish Covenants

These covenants are with Israel --even the New Covenant. Apart from the work of Christ, Gentiles would forever remain strangers from these formal promises made with Israel (Ephesians 2:12). Romans 9:1-33; Romans 10:1-21; Romans 11:1-36

Source: Paul Enns, Moody Handbook of Theology <[http://www.bestbookdeal.com/booksearch?country=US&search=TTL&string=Moody Handbook of Theology](http://www.bestbookdeal.com/booksearch?country=US&search=TTL&string=Moody%20Handbook%20of%20Theology)>, p. 35 (Mosaic Covenant added by instructor.) Romans 9:4 - Giving of the Law

"the giving of the law"

This refers to the Law of Moses given on Mt. Sinai, which includes the Ten Commandments (Exodus 20:1-26 ; Nehemiah 9:13-14 cf. John 1:17). Paul spoke of this earlier when he discussed the advantage of the Jew: " Chiefly because to them were committed the oracles (lo'gia, utterances) of God. " The Gentiles were without the law (Romans 2:14).

Romans 9:4 - Service of God

"the service of God"

"Service" is latrei'a : religious service based in worship. The service of God took place in "God's House" -- the Temple. The service of God in the Temple would be meaningless if it were not for the fact that the glory of God (His localized presence) resided there.

Romans 9:4 - Promises

"the promises"

Paul has already mentioned the covenants. Now he speaks of additional promises which are not explicitly included in the formal covenants.

The Coming Messiah

Intertwined with the Abrahamic and Davidic Covenants, many additional promises concern the coming of the Messiah (e.g., Deuteronomy 18:15 ; Isaiah 9:6-7 ; Isaiah 42:1). Many additional promises relate to the coming kingdom on earth, the Millennial Kingdom. These promises concern topics such as:

1. the Messianic reign from Jerusalem (Isaiah 2:1-4 ; Micah 4:1-8),
2. the gathering of Israel to permanently possess the Promised Land (Amos 9:8-15 cf. Isaiah 11:1-16; Isaiah 12:1-6 ; Ezekiel 37:21-25),
3. the restoration of Jerusalem, a time of great blessing (Isaiah 65:19-25 cf. Isaiah 62:1-12 ; Zechariah 8:1-8).

How do we become aware of these promises?

We become aware of these promises made to Israel by:

1. carefully reading the entire Old Testament,
2. paying attention to Jewish expectations at Christ's first coming (e.g., Acts 1:6).

Romans 9:5 - The Fathers

"of whom are the fathers"

This refers to Abraham, Isaac, and Jacob through whom the Abrahamic covenant was passed down to the offspring of Jacob (who is the man "Israel" (Genesis 32:28). By mentioning "fathers" (plural), Paul is excluding other descendants of Abraham who are not the recipients of the promises to Abraham, for example:

1. Isaac's brother Ishamael - from whom the Arabs and Muhammed claim descent,
2. Jacob's brother Esau - from whom the Edomites and Idumaeans, including Herod the Great, descended.

Romans 9:5 - From Whom Christ Came

"according to the flesh"

Paul uses the same phrase he used when describing his countrymen (Romans 9:3). Paul describes the dual origin of Jesus, born of a virgin by the Holy Spirit. He is both God and Man. According to his human nature, He came in the the line of the Jews (Matthew 1:1-18 ; Luke 3:23-38). According to his divine nature, He is from eternity (John 1:1-3).

the importance of His Jewish lineage

If Jesus were not a Jew by birth:

1. He would not qualify as the promised Messiah, 2. believing Gentiles would remain strangers to Israel's covenants (Ephesians 2:12) ! Our participation in salvation (the New Covenant) hinges upon the Jewishness of Jesus because the New Covenant was given to the Jews (Jeremiah 31:31).

Romans 9:5 - Eternally Blessed God

"the eternally blessed God"

There are three general ways the Greek of this phrase has been understood:

1. "the blessed Christ is God."
2. "Christ is blessed by God."
3. "Christ is over all, God be blessed."

The original Greek

Differences in translation are not due to differences among Greek texts, but due to differences in how the phrase is parsed.

Context favors Christ as the subject or object of blessing

The context of Paul's lament concerning the special privileges of Israel reaches a climax in her production of Messiah. The focus is on Christ and especially Israel's failure to accept her own Messiah. It makes less sense for the last phrase to be taken as a doxology of the Father ("God be blessed").

## 02.02. Rom\_9:6-13 - Children of Promise

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Romans 9:6-13 - Children of Promise Romans 9:6 - Israel Rejected Messiah

Promises and Failure

Israel has all these privileges:

1. the adoption,
2. the glory, 3. the covenants, 4. the giving of the law, 5. the service of God, 6. the promises,
7. the fathers,
8. the Messiah.

Yet she rejected her Messiah!

Romans 9:6 - God's Word Hasn't Failed

"it is not that the word of God"

"It is not" is Ouk hOlou de = "but not such as" or "but not in a similar way." In other words, the Word of God has not stumbled in a similar way as Israel when she rejected her Messiah.

"has taken no effect"

"Has taken no effect" is ekPEPtaken : having fallen away (Galatians 5:4) , to drift off-course and run aground (Acts 27:17).

The Question

Can the church of Jesus Christ--God's people--rely upon God's Word when it failed the Jews?

Romans 9:6 - Not All Israel

"they are not all Israel who are of Israel"

A strict superset/subset relationship.

1. Superset: those who are "of Israel " (Jacob's physical descendants).
2. Subset: those who are "of Israel" , but who are "not Israel" (the faithful remnant among the Jews).

The Believing Remnant from among National Israel

Romans 9:1-33; Romans 10:1-21; Romans 11:1-36; Romans\_9 6-13

Romans 9:7 - Seed of Abraham

"nor are they all children"

Why is God the God of "Abraham, Isaac, and Jacob" (Exodus 3:6 ; Matthew 22:32), but not the God of "Abraham, Ishmael, and Nebajoth" (Ishmael's firstborn, Genesis 25:13)? Because the line of promise started at Abraham (Genesis 12:3) , went to Isaac (Genesis 17:19 ; Genesis 21:12), and then to Jacob (Genesis 28:13).

"In Isaac your seed shall be called."

Paul quotes Genesis 21:12 where God promises to build a nation called by God through Isaac. (Ishmael will also father a nation, but not a called nation.) The calling of the Jewish nation is similar to the calling of the individual believer (Romans 8:30) , but differs in that it involves a physical line of descent which individual salvation does not.

Romans 9:8 - Flesh vs. Promise

"children of the flesh"

This refers to the physical descendants of Abraham who were not party to the promise, including the offspring of Ishmael and Esau.

"children of the promise"

These are the physical descendants of Abraham in the line of promise through Isaac and Jacob.

Romans 9:8 - Children of God

Not a comparison between Spiritual and Physical

Paul is making a comparison between two physical lines of descent to illustrate God's sovereignty. He then uses this analogy to illustrate a difference among individuals within a physical line (the Jews). The believing remnant are the "children of God," the others are the "not all Israel" (Romans 9:6).

An Analogy

The physical line of promise from the line of Abraham is analogous to the spiritually faithful remnant within the line from Israel.

"counted as the seed"

"Counted" is loGIZetai : "to think according to logical rules," "to look on as."

Romans 9:1-33; Romans 10:1-21; Romans 11:1-36; Romans\_9 6-13

Romans 9:9 - Word of Promise

"Sarah shall have a son."

Although Abraham longed for Ishmael to be recognized by God (Genesis 17:18) , the promise--initiated by God--identifies Sarah's offspring, not the offspring of Hagar (Genesis 18:10).

Romans 9:10 - By One Man

"And not only this"

The connective phrase indicates that Paul is giving another, more powerful example to illustrate his point.

"by one man"

"Man" is not the typical anthropos or andras (man, husband), but KOfn. This is extremely significant. Unlike Ishmael and Isaac who were of a single father, but two mothers, Esau and Jacob had the same mother and father. More than that, they were twins -- conceived in the same act of union (Genesis 25:21-24).

Romans 9:11 - According to Election

"the purpose of God according to election might stand"

"Purpose" is PROthesis : "setting forth," "putting out," "presentation."

"Election" is ekloGEN : "divine selection for a purpose or task."

"Stand" is MEne : "to abide, " "continue, " "remain."

That the visible divine purpose according to God's divine selection might continue.

"not of works, but of Him who callers"

"Him who calls" is tou kalOUNtos from kalE , which recalls the "glory train" which applies to every believer (Romans 8:30).

Paul's Examples Compared

Attribute

Isaac and Ishmael

Jacob and Esau

Father

Abraham

Isaac

Mother

Sarah and Hagar

Rebecca

Sexual Union

Two events.

One event.

Election Declared

After Ishmael born.

Before birth.

Romans 9:12 - Older Serves Younger

"the older shall serve the younger"

Not only is the blessing of Jacob over Esau determined before birth, but it also involves a reversal of the norm (normally the firstborn has precedence). This is true of both of Paul's examples--further emphasizing the sovereignty of God.

Romans 9:13 - Jacob I Have Loved

"Jacob I have loved, but Esau I have hated."

"Loved" is from αγαπα. "Hated" is fromμισε.

Comparative Use: Favor vs. Disfavor.

These two terms often appear together in a comparative way (Deuteronomy 21:15). Jesus said those who would follow Him must "hate" their father and mother, wife and children, brothers and sisters, and their own life (Luke 14:26). Yet we are clearly to honor our mother and father (Exodus 20:12) and sacrificially love our wife (Ephesians 5:28-33). The election of Jacob over Esau occurred before their birth (Genesis 25:23 ; Romans 9:12). The statement that God "hated" Esau refers to his offspring, the nation of Edom (Malachi 1:1-4) and occurs in response to their sinful actions. Here again, we see the juxtaposition of divine sovereignty and human responsibility.

Divine Sovereignty and Human Responsibility

God is fully sovereign over history and man is fully responsible for his actions. Examples:

1. Judas' betrayal of Christ (Matthew 26:24).
2. Crucifixion of Jesus by men according to the purpose of God (Acts 2:22-23 ; Acts 4:27-28).

Application 1. God is Sovereign- We can do nothing of substance without His involvement (John 15:5).

2. The Word Cannot be Broken- The Word of God is absolutely dependable. He knows the future. He cannot lie. It will come to pass! We can trust our lives to it.

3. Elect within Israel- Even now, as at all times, God is working with a believing remnant within national Israel. Although they are part of the body of Christ, the Church, His promises to the nation continue in them.

## 02.03. The Potter and the Clay

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Romans 9:14-24 - The Potter and the Clay Romans 9:14 - Is God Unrighteous?

"Is there unrighteousness with God?"

Paul anticipates our line of thinking. God's right to choose seems unjust from our perspective. We elevate our own ideas of justice above God's electing purposes and divine sovereignty. This tendency of man to question his Maker is illustrated in Job (Job 40:7-8).

"Certainly not!"

The Greek phrase is *me GEnoito* , "not it should become!" The optative mood stands apart from the conditional clause to express the strongest possible wish regarding an event. Other examples of this usage include: Romans 3:4 ; Romans 6:2 ; Romans 11:1 ; 1 Corinthians 6:15

Romans 9:15-16 - Mercy on Whomever

"I will have mercy on whomever I will have mercy"

The setting is God's revelation of His character to Moses (Exodus 33:18). This statement is connected with God revealing His glory (honor, splendor, reputation) and his mercy (undeserved favor). His favor is extended according to His sovereignty and purpose.

"not of him who wills, nor of him who runs"

His favor is not according to the will or decision of man, nor does it depend upon human exertion (works). Those who do exhibit works favorable to God only do so by His empowerment (Php 2:12) , having already been the recipients of His choosing.

"but of God who shows mercy"

His mercy is extended according to His sovereign purpose, to achieve His desired outcome (John 1:11-13).

Romans 9:17 - For This Purpose

"I have raised you up"

Pharaoh was only Pharaoh because God had placed him there for His purpose. It is God who appoints kings (Proverbs 21:1 ; Isaiah 44:28 ; Daniel 4:32 ; Revelation 17:17).

"that I may show My power in you"

"Might show" is *enDEIKnumi* : "to give outward proof, demonstrate." Power (Genesis 9:16) is *Kochiy* , "the working power of Me:" a visible manifestation of God's power through the life of Pharaoh.

"that my name may be declared in all the earth"

God's sovereign favor and determination are not arbitrary. Nor does His choosing of individuals indicate they are inherently better than others. His actions are for His own sake -- to reveal His glory and character. What God is doing with Israel is not about Israel, but about God!

Romans 8:18 - Whom He Wills

"whom He wills He hardens"

Having a sinful nature, we have a tendency to harden our own hearts (Psalms 95:7-11).

Pharaoh's Hardening

1. God predicts He will harden Pharaoh's heart (Exodus 4:21 ; Exodus 7:3).
2. Pharaoh said to harden his own heart (Exodus 7:13 ; Exodus 8:15 , Exodus 8:19 , Exodus 8:32).
3. The LORD hardened Pharaoh's heart (Exodus 9:12).
4. Pharaoh his own heart (Exodus 9:34) 5. The LORD hardens Pharaoh's heart (Exodus 10:1 , Exodus 10:20 , Exodus 10:27 ; Exodus 11:10).

Other passages where God hardens hearts.

1. Sihon, king of Heshbon (Deu.).
2. Cities of the promised land (Joshua 11:19-20).
3. Men of Israel (Isaiah 63:17).

Sovereignty and Judgment

When numerous passages are taken into account, there is both a sovereign aspect where God initiates hardening and a judicial aspect where God responds by hardening (e.g., Romans 1:24-32 ; Romans 11:5-8).

Romans 9:19 - Why Does He Find Fault?

"You will say to me then"

Paul anticipates our tendency to: (1) judge God; (2) elevate our puny logic over God's wisdom; (3) require an answer from God for His actions (like Job). Here we meet again with the tension between divine sovereignty and human responsibility ("free will"). The Bible teaches both which we are unable to fully reconcile (Matthew 26:24 ; Acts 2:22-24 ; Acts 4:27).

Sovereign vs. Judicial Hardening

Take note! If God's hardening is always judicial (in response to man's initial rejection) then this verse is unnecessary for no accusation would be made. Furthermore, man's response would be determinative of history rather than God's predestined purpose.

A Dog and his Tail

The bottom line will always be this: Does the tail wag the dog or the dog wag its tail? Wherever we minimize God's sovereignty and elevate man's "freedom," we will have the "tail wagging the dog" and the creature is indirectly determining the actions of the Creator. God is no longer sovereign.

Romans 9:20 - Who Are You To Reply?

"who are you to reply.. ?"

"To reply" is antopoKRINomai , anta = "against," + apo = "away from," + krin■ = "to judge." Who is man that he should talk back or contradict God (Job 40:2-5) ?!

"the thing formed say to him who formed it"

Paul emphasizes the Creator vs. creature distinction. "Thing formed" is PLASma from PLASS■ from which we get our word "plastic". It is something which can be formed or molded by an external agent.

"Why have you made me like this?"

Why the Creator create? Because He has a purpose! The thing created does not impose its own purpose upon the Creator--the pot exists only by the potter's initiative. This phrase recalls several Old Testament passages emphasizing God's sovereignty over His creation, especially mankind (Isaiah 29:15 ; Isaiah 45:9 ; Isaiah 64:8).

Romans 9:21 - The Potter and the Clay

"the potter... the clay?"

The larger context of this passage is reinforced by the Old Testament context regarding the potter and the clay . These typically refer to God and Israel (Isaiah 29:1 ; Isaiah 45:11 ; Isaiah 64:8 ; Lamentations 4:2 ; Jeremiah 18:1-6). Remember that Paul is still speaking about Israel and her failure to accept Messiah, although the principles of sovereign election apply to all men (Romans 9:24).

"Does not the potter have power over the clay"

"Power over" is exouSla , "the right to act decide, or dispose of one's property as one wishes," a technical term, especially in wills.

"the same lump"

"Lump" is fuRAMatos , "that which is mixed or kneaded" (from furA■). The raw materials are uniformly mixed - the same. This is analogous to the "by one man" (one sexual union) in Romans 9:10. The difference is not found in the clay itself, but in the purpose of the potter. All of the clay is sinful and deserving of judgment and inclined away from God. None of the clay would choose God without His calling (John 6:37-39 , John 6:64).

Romans 9:22 - The Potter and the Clay

"wanting to show... to make known"

God's election and sovereign purpose is intended to demonstrate:

1. His wrath and power, 2. His riches of glory and power.

These are both aspects of His character. When we minimize one or the other, we are guilty of misrepresenting Him and presenting a caricature of God.

"wrath"

Wrath is the divine reaction toward evil. God's wrath has two primary aspects. He has an ongoing wrath which abides on those who reject Him (John 3:36) , and there is a specific future time where God's wrath will be exhibited toward the ungodly (e.g., Revelation 6:15-17)

"endured with longsuffering"

"The withholding of His grace from the non-elect is but the negative cause of their perishing, just as the absence of a physician from the sick man is the occasion, not the efficient cause, of his death." Loraine Boettner, *The Reformed Doctrine of Predestination*, 115.

Romans 9:22 - Vessels of Wrath

"vessels of wrath prepared for destruction"

"Prepared" is *katartismena* , a perfect passive participle. Although it is conceivable the form is middle-voice (the vessels participated in their own preparation), the preponderance of evidence favors the passive form:

1. *Katartizis* is nowhere else used in the NT as a direct or reflexive middle. When coupled with the perfect tense, the verb implies something which is a "done deal" and that the vessels do not dynamically change their state over time.
2. The potter vs. clay motif is most naturally understood in a way where the potter is completely sovereign over the clay--the clay does not form itself, nor determine the potter's use.
3. Paul has specifically excluded the idea that God's election is dependent upon the actions or will of the individual (Romans 9:11).

"The LORD has made all for Himself, Yes, even the wicked for the day of doom" (Proverbs 16:4). Yet, God is not the Author of evil! He desires all men to be saved and to come to the knowledge of truth (Ezekiel 18:23 ; 1 Timothy 2:4 ; 2 Peter 3:9).

What about the Angels?

The idea that God does not predestine all men equally to salvation is repugnant to some Christians. But what about fallen angels? Scripture records no possibility that any of the fallen angels may be redeemed. Why can we accept this fact with hardly any comment, yet stumble on the teaching of election concerning man? Could it be we are happy to support God's sovereignty so long as it doesn't involve us?

Romans 9:23-24 - Vessels of Mercy

"vessels of mercy prepared beforehand"

"I will have mercy on whomever I will have mercy" (Exodus 33:18). God is demonstrating in history what He showed Moses -- His reputation and character.

"He prepared beforehand"

"He prepared beforehand" is προητοίμασεν, used only of God's work in the NT. Προ = "before " + ητοίμασεν = "to prepare." Those prepared beforehand are those who are called and predestined (Romans 8:30).

"even us whom he called"

A different verb for preparation is used than for the vessels of wrath. This verb explicitly emphasizes the previous preparation in time past whereas the other is implied by the perfect tense. This verb is related to "predestine" προορίσεν. This verb emphasizes the means whereas "predestine" emphasizes the end (purpose).

#### Application

1. God's Sovereign Right- God's sovereign right of determination dominates history. His plan and purpose is not dependent upon the will and actions of his creatures.
2. When We Don't Understand- When we don't understand God, how do we respond? Do we, who are unrighteous, dare accuse Him of being unfair?
3. The Greater Purpose of History- God's greater purpose in history is God's glory. Our job is to understand what He has revealed concerning His program of glory and to accept it fully--no matter where it leads and no matter our personal prejudice. His purpose is greater than our individual salvation or even the salvation of men.
4. God's Election Within Israel Today- The rejection of Messiah did not catch God by surprise so that He had to reinterpret or reapply His OT promises concerning the nation. The national aspects of the promises (e.g., promised land, restoration of Jerusalem) continue in the believing Jewish remnant.

## 02.04. Rom\_9:25-33 - A Remnant Shall Be Saved

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Romans 9:25-33 - A Remnant will be Saved Romans 9:25 - My People

"As He says also in Hosea"

Paul quotes from Hosea Hosea 2:23 concerning the rejection and restoration of Israel . (See also Hosea Hosea 2:2 , Hosea 2:13 , Hosea 2:23.)

The context of Hosea

Hosea prophesied to the Northern Kingdom of Israel prior to its fall to Assyria in 722 B.C. He was told to marry a harlot (Gomer) who typifies the spiritual adultery of the nation. God instructs Hosea to prophetically name the children as an indication of how God will respond to Israel.

1. A son named Jezreel meaning "God will scatter / sow."
2. A daughter named Lo-ruhamah meaning "not have mercy."
3. Another son named Lo-Ammi meaning "not the people of Me." The people who are said to be "not My people" are Jews not Gentiles!

The Message of Hosea

God is emphasizing his unchanging love for Israel, even in the face of her spiritual adultery. His promise of restoration is completely compatible with Paul's teaching in Romans 9:1-33; Romans 10:1-21; Romans 11:1-36 that Israel has merely stumbled but not fallen and has not been cast away (Romans 11:1).

Romans 9:26 - Sons of the Living God

"You are not My people"

Paul quotes Hosea Hosea 1:10. (See the passage: Hosea 1:8-11; Hosea 2:1.)

The context of Hosea matches Ezekiel

The context of Hosea concerns the rejection and restoration of Israel . Elements of Hosea's passage (Hosea 1:11) match what Ezekiel reveals concerning the restoration of Israel during the Millennial Kingdom:

1. The northern and southern kingdom will be joined (Ezekiel 37:15-28).
2. They will have a single ruler (Ezekiel 37:22-24).
3. They shall be God's people (Ezekiel 37:23).

In the day of Jezreel

Hosea establishes the time when this restoration will occur: in the day of "God's planting" (Jezreel). Jezreel is the name of Hosea's first child and is used in two primary ways:

1. God will scatter Israel among the nations in her disobedience.
2. God will plant Israel back in her own land in eventual restoration.

Romans 9:27 - A Remnant Saved

"Isaiah also cries out concerning Israel"

Paul now quotes Isaiah 10:5, Isaiah 10:20 in support of the same theme. Isaiah compares Israel in number to "the sand of the sea" which is also mentioned by Hosea 1:10. The emphasis is on a comparison between what once was a large number, but what will eventually be only a remnant.

"The remnant will be saved"

The reality that many among Israel would reject Messiah Jesus, but that a remnant would be preserved by God is a major theme of Paul's teaching in Romans 9:1-33; Romans 10:1-21; Romans 11:1-36. Paul is quoting these OT prophets to show that this was all part of God's plan and driven by His electing purpose. (See the similar theme in 1 Peter 2:9-12 which was written primarily to Jewish Christians.)

The True Israel

The elect remnant of Jewish believers are the true Israel, the Israel of God whom Paul distinguished from the mass of unbelieving Jews in Romans 9:6. The national aspects of the OT promises made to Israel (e.g., promised land, throne of David, restoration of Jerusalem) are preserved in the believing Jewish remnant according to God's election (Romans 11:5).

Romans 9:28 - A Short Work

"He will finish the work"

"Work" is *LOgon*, which can be translated as "word" (NASB95). "Finish" is *sunteL■N* meaning, "while completing," "while bringing to an end / close." God will carry out His Word, His predicted work--that which He prophesied concerning the sand versus the remnant.

"and cut it short"

The original passage (Isaiah 10:21-23), indicates: "The destruction decreed shall overflow with righteousness. For the Lord God of hosts will make a determined end [kalah] in the midst of the land." *Kalah* can mean "annihilation," "destruction," or "end." There will be destruction, but not a complete destruction of Israel. God will set a determined limit to the destruction so as to preserve His elect remnant. This recalls the words of Jesus: "And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened" (Matthew 24:22).

Romans 9:29 - A Seed Left

"Unless the Lord of Sabaoth had left us a seed"

"Seed" is sperma , a life-giving start. In the original OT passage (Isaiah 1:9) , the word is sariyd from sarad meaning "I escape." The seed is a survivor from a great slaughter , an escapee . The emphasis is on preservation from the midst of a great destruction. This is the time of Jacob's trouble (Jeremiah 30:7) which precedes Israel's final restoration.

Romans 9:30 - The Righteousness of Faith

"Gentiles, who did not pursue righteousness"

The Gentiles (or nations ) did not have the Law of Moses and were not seeking to attain righteousness by it.

"have attained righteousness, even the righteousness of faith"

Gentiles attained righteousness by a different means than the Law -- by faith. Faith is the means by which righteousness is attributed to the Gentiles (Romans 4:3-10 ; Galatians 3:5-15).

Romans 9:31-32 - The Law of Righteousness

"but Israel"

Throughout Romans 9:1-33; Romans 10:1-21; Romans 11:1-36, Paul is continually contrasting those from Israel who rejected salvation with those from among the nations (Gentiles) who found salvation by faith. The temporary and partial casting away of Israel was part of God's plan to bring salvation to the Gentiles (Romans 11:15).

"they did not seek it by faith... but by the works of the law"

Israel became so enamored with the Law of Moses that she mistook the Law as a means of obtaining righteousness. The Law was a means of righteous living , but was never able to provide salvation--because man was unable to keep it (Acts 13:38-39 ; Romans 3:19-22 ; Galatians 2:14-16 , Galatians 2:21 ; Galatians 5:1-6). The only exception was Jesus Who fulfilled the Law (Matthew 5:17 ; Galatians 4:4).

Romans 9:33 - A Stumbling Stone

"I lay in Zion a stumbling stone"

The stumbling stone is a person . He is "the Shepherd, the Stone of Israel" (Genesis 49:24). The Old Testament has many passages which refer to God as a "rock" or "stone" (Deuteronomy 32:15 ; Psalms 118:21-23 ; Isaiah 8:13-15 ; Isaiah 28:14 ; Daniel 2:45). Here, Paul cites Isaiah 28:14-16. Both Peter and Jesus indicate that this is the "chief cornerstone" which was "rejected by the builders" (Matthew 21:41-45 ; Acts 4:8-12). The "chief cornerstone " is Messiah Jesus Who was rejected by "the builders," the religious leaders of Israel.

"whoever believes... will not be put to shame"

In the end, those who trust in the stumbling stone will prove to have made a sound investment--they will be vindicated. Their trust will not have been futile and vain. In the passage Paul quotes, (Isaiah 28:16) , the phrase rendered here as "put to shame" is the word yachish from chush which can be translated as: "act hastily" (NKJV), "be disturbed" (NASB), or "panic" (NET).

The majority among Israel failed to trust in the rock. They were offended by Him. Having rejected Jesus, they are the "not all Israel who are of Israel" (Romans 9:6). Others among Israel trust in Messiah Jesus--these form the elect remnant according to God's grace, the true Israel.

#### Application

1. "Not My people" refers to Israel, not Gentiles- The OT prophets foresaw a period of time when Israel would no longer be considered God's people, but also a time afterwards when Israel would once again be "My people."

2. God's Unconditional Love for Israel- Many in the church today embrace the first part of these OT prophecies (the rejection of Israel) and fail to account for the subsequent restoration of Israel. They deny the meaning of the original context and interpret the passages spiritually as applying to the Gentiles. Denying God's restoration of Israel is a serious matter since it distorts God's character by denying His unconditional love and electing purpose for Israel. The salvation of NT believers is only as sure as God's fulfillment of existing OT promises to Israel. We can take great comfort in the security of knowing He will uphold all His promises!

3. Context versus Application- We need to recognize the original context of any passage as the actual meaning. After we understand the meaning of the original passage, then and only then are we in a position to make a related application from the principles taught by the passage. Paul quotes the OT concerning the election, rejection, and restoration of Israel, not the Gentiles. The principle of those who are not God's people becoming God's people is an application which can be made to the Gentiles who attained the righteousness of faith which most in Israel missed.

4. Self-Righteousness is No Righteousness- Overemphasis on righteous works can blind us to the true means of salvation which is only found in the completed work of Jesus on the cross. This can never be earned or appropriated by works--only by faith. When we mix our own efforts into salvation, we undermine the true gospel and count the perfect work of Christ as incomplete. Like Israel who rejected Messiah Jesus at His first coming, those who trust in their own righteousness will be crushed by the "stumbling stone."

## 02.05. Rom\_10:1-13 - The Righteousness of God

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Romans 10:1-13 - The Righteousness of God Romans 10:1 - My Heart's Desire

"Brethren, my heart's desire and prayer"

Paul returns to the theme which opened chapter 9--his strong desire that Israel come to understand the gospel. The untranslated particle *men* correlates his statement with the previous passage recognizing that Israel has stumbled at the rock of offense:

" Brothers, [ *men* = surely, nevertheless] the desire of my heart... "

A Passionate Prayer

"Prayer is" *DEhsis* meaning a "plea," or "entreaty" -- a passionate prayer. This topic is near and dear to Paul's heart!

Romans 10:2 - Zeal without Knowledge

"not according to knowledge"

"Knowledge" is *ePIgn■sis*: "intense religious or moral knowledge that is true." The zeal of the Jews was not in accordance with real knowledge.

A Double-Edged Sword

God wants us to have zeal (John 2:17) , but not apart from knowledge.

Romans 10:3 - Righteousness of God

"they being ignorant"

"While being ignorant" is *agnoOUntes*: an ongoing, present-tense ignorance. They were remaining ignorant. This is the word from which we derive agnostic meaning "without knowledge."

"God's righteousness... their own righteousness"

The Greek text compares the "of God righteousness" with the "of own righteousness." The righteousness in both these phrases is best understood as the righteousness pertaining to God and pertaining to self (objective genitives). The righteousness pertaining to God is infinite whereas the righteousness pertaining to man is nonexistent (Isaiah 64:6). Righteousness involves not just actions, but motives. Man's righteousness fails on both counts.

"seeking to establish their own righteousness"

"To establish" is *ST■sai*, "setting up," "weighing out," "putting forward." Ignorance of God's righteousness is a requisite for even presuming to put forth our own righteousness! Those who trust in their own righteousness have not even begun to see God accurately.

## Romans 10:3 - Have Not Submitted

"have not submitted"

"Submitted" is hypoTASs■, a compound word made up of HYpo (under, beneath) and TASs■ (to appoint, order). This was a Greek military term meaning "to arrange in divisions." In non-military use it indicated a voluntary "giving in."

"the righteousness of God"

This speaks of righteousness provided by God (subjective genitive). This righteousness, true righteousness, cannot be provided by man! This is the dividing line between Christianity and every other religion! Christianity alone recognizes man's total inability to please God requiring that righteousness, which cannot be earned, be given to man as a free gift by God.

## Romans 10:4 - End of the Law

"Christ is the end of the law"

The order of wording in the Greek emphasizes end by promoting it to the beginning of the sentence: "For the END of the law [is] Christ..." "End" is TElos which can mean:

1. goal that to which the law leads 2. fulfillment Christ fulfilled the law 3. termination completion - the law has come to an end as a means of righteousness The immediate context, and the fact that the Mosaic Covenant was broken and has become obsolete (Jeremiah 31:31-32 ; Hebrews 8:13), favor understanding TElos to mean that the law has been terminated or abolished as a means of righteousness.

"for righteousness"

The law is not a means of obtaining righteousness before God. However, the law is "holy and just and good" (Romans 7:12). Even after Christ, freedom remains to practice the law. For example, the Apostle Paul took a Nazirite vow (Acts 18:18 ) , he was purified and paid vows for four men (Acts 21:24) , and for practical ministry reasons he circumcised Timothy who had a Jewish mother but a Greek father (Acts 16:3). The freedom to practice the law is clearly set forth in the NT (Romans 14:5-6).

"to everyone who believes"

Believers, those who trust in Christ Who kept the law, will not be judged by their ability to keep the law. However, the works of unbelievers are still judged by the law (Revelation 20:12-13). Lacking true righteousness (sinlessness, Matthew 5:20) , they will be condemned by their inability to keep the law. This is why the Ark of the Testimony, containing the tablets of the law, is highlighted during God's final outpouring of wrath (Revelation 11:19 ; Revelation 15:5). It testifies of man's unrighteousness.

## Romans 10:5 - Righteousness of the Law

"righteousness which is of the law"

The "righteousness which is of the law" is contrasted with the "righteousness of faith" in the next verse. The righteousness of the law is unattainable by all men except one: Jesus Christ! The righteousness of faith is attainable by all men simply by trusting in the work of Jesus Christ.

"the man who does those things shall live by them"

In context, this speaks of righteous living, not salvation (Leviticus 18:3-5 , Leviticus 18:24,). Righteous living involves works, but because of the weakness of our sinful flesh, we cannot keep the law and therefore it cannot save (Acts 13:38-39 ; Romans 3:19-22 ; Galatians 2:21 ; Galatians 3:10 ; Hebrews 10:1-2).

How were People Saved Prior to Christ?

Men have never been able to attain righteousness and be justified before God based on keeping the law. Therefore salvation has always been by faith and never by works (Genesis 15:6 ; Romans 4:2-5).

Romans 10:6 - Ascent to Heaven

"righteousness of faith speaks in this way"

This is righteousness which results from faith in God. It is not based on difficult works or mysterious knowledge, but is easily understood and completely accessible (Deuteronomy 30:9-14). God has removed all man's excuses for claiming God's will is unknowable.

"to bring Christ down from above"

Paul substitutes "Christ" for that which is to be fetched from heaven to be heard and obeyed: "the commandment... the word..." This echoes Jesus' title as the Word (John 1:1 ; Revelation 19:13). In His incarnation, Jesus is the revelation of God (John 1:14 ; Hebrews 1:1-3). He is Jacob's Ladder -- spanning between God and man. He conveys the revelation of the Father down to man and atones for sinful men in His ascension to God. He is the only conduit by which man may rise to stand before God (1 Timothy 2:5).

Romans 10:7 - Descent into the Abyss

"who will descend into the abyss?"

"Abyss" is Abusson, a compound word made up from ■ (without) and bathos (depth). It is "without depth" or "bottomless." Paul is contrasting the deepest possible place, corresponding to the place of departed spirits, with the highest possible place--heaven. This contrast is a frequent theme found in the OT (e.g., Amos 9:1-2 ; Psalms 139:7-10). The Septuagint uses the same term for the "darkness over the face of the DEEP" (Genesis 1:2) and "the fountains of the great DEEP" (Genesis 7:11). In the NT, it is said to be the abode of demons (Luke 8:31 ; Revelation 9:1-2 , Revelation 9:11) and the location from which the Beast ascends (Revelation 11:7 ; Revelation 17:8) and where Satan is bound during the millennial kingdom (Revelation 20:1-3).

"to bring Christ up from the dead"

Paul emphasizes both ends of Christ's ministry in His first coming (Romans 1:1-4) :

1. His descent to earth at His virgin birth.
2. His ascent back to heaven at His resurrection and ascension.

These events constitute communication between God and man -- the theme of Jacob's Ladder (Genesis 28:12-13).

Romans 10:8-9 - The Word is Near You

"the word is near you, in your mouth and in your heart"

Emphasis is placed on the nearness (accessibility) of God's commandments. There is an intimate connection between the heart and mouth. The mouth speaks forth that which is in the heart (Matthew 12:34 ; Matthew 15:17 ; Luke 6:44-45). Our problem is not one of access to God's will, but obedience!

"if you confess with your mouth... believe in your heart"

"Confess" is *homologōsis*, a compound word made up of *homo* (same) and *Logos* (word). Coming to faith involves agreement with what God has declared concerning His Son--that He is Lord . Jesus is not a "holy man" or a "guru," He is very God!

"that God raised Him from the dead"

His resurrection is a declaration of His identity as the Son of God and His acceptability to God as the sinless sacrifice (Romans 1:1-4). Our salvation is only as good as His resurrection (John 11:23-26 ; John 14:19 ; 1 Corinthians 15:17).

Romans 10:10 - With the Heart One Believes

"With the heart one believes unto righteousness"

The moment we believe, we are clothed in the righteousness of Christ. Our sins are "covered" by His righteousness.

"with the mouth confession is made unto salvation"

True conversion will eventually result in outward manifestation in the life of the new believer. Faith (in the heart) without works (e.g., what we say) is not true Biblical faith (James 2:18-26). It is with our mouth that we speak forth:

1. that which we believe, 2. that which we call upon in time of need, 3. that which we praise.

Yet there is no fixed formula with specific outward signs or steps for salvation.

Romans 10:11 - Not be Put to Shame

"will not be put to shame"

Those who believe will not be embarrassed or disappointed as when having trusted in something which proved to be vain or futile. In the passage Paul quotes (Isaiah 28:16) , the Hebrew word for "put to shame" conveys the idea of "acting hastily" or "panicking." Trust in Christ will prove to be a reliable decision which brings peace. It will not result in panic when the believer stands before God

and all is laid bare.

Romans 10:12-13 - No Distinction

"there is no distinction between Jew and Greek"

This statement concerns the accessibility and manner of salvation. " There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus " ( Galatians 3:28). Paul is not saying that all distinctions between Jews and Gentiles (Romans 3:1-2 ; Romans 9:4) or between men and women (Ephesians 5:22 ; 1 Timothy 2:12; 1 Timothy 3:1-5 ; Titus 1:6) have been done away with in Christ.

"whoever calls... shall be saved"

Anyone and everyone who calls on the name of the Lord will be saved. Nationality, age, sex, race, and station in life are all immaterial in attaining salvation.

Application

1. Self-Righteousness is No Righteousness- To be saved, we must jettison our "self-righteousness" which is really no righteousness and place our faith in Jesus Who provides the righteousness of God. We must reject religion -- our own puny efforts to justify ourselves to God -- in favor of relationship with God through trusting in His Song of Solomon 2:1-17. Only Jesus Bridges the Gap between God and Man- Jesus is the only ladder between God and man. The ultimate revelation of God made understandable to man is found in the incarnation of Jesus: the God-man. Conversely, the only sufficient representation we have before God is standing in the righteousness provided by Christ. We will find no alternate avenue for salvation (Titus 2:5).
3. Salvation is Near- The way of salvation is neither esoteric nor distant. It is not found in a mountain cave in Tibet, by acts of deprivation, or by "always learning and never coming to the knowledge of the truth" (Titus 3:6-7). It is so simple that even a child can grasp it (Mark 10:15). It is within our reach if we will but reach out and grasp God's free gift.
4. Equally Available to All- All people have equal access to the salvation of God. All that is required is agreeing with what God has said by placing faith in Jesus Christ. "All who call on the name of the Lord shall be saved."

## 02.06. Rom\_10:14-21 - Has Israel Not Heard?

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Romans 10:14-21 - Has Israel Not Heard?

Romans 10:14-15 - How Shall They Believe?

"As it is written"

Paul quotes Isaiah 52:7 where Isaiah describes messengers who carry God's message and proclaim peace (between God and man) and salvation.

"How beautiful are the feet"

The feet are the first link in the chain of salvation:

1. sent,
2. preach,
3. hear,
4. believe, 5. call on Him (a specific person -- Jesus).

"those who bring glad tidings"

"Glad tidings" is euangelizo, the evangelizing ones -- evangelists!

The message is good news because it concerns eternal life.

The purpose of missions is not so that people can have a more fulfilling life. It is because they are eternally lost without the knowledge of faith in Christ. Even people with great knowledge of God (e.g., orthodox Jews) are lost without faith in Jesus Christ. Men are responsible to respond to God's progressive Revelation 10:16 - Who Has Believed?

"they have not all obeyed the gospel"

"Obeyed" is hupakousan, "to listen to." They heard the message, but did not embrace its contents.

"Who has believed our report?"

"Report" is akouo, "account," "preaching." Paul cites Isaiah 53:1 which introduces an extremely detailed prophecy of the redemptive work of Jesus. This clear passage is avoided or denied by unbelieving Jews. The problem is not hearing, but believing!

Romans 10:17 - Hearing by the Word

"hearing by the word"

"Word" is hRhmatos, "proclamation," "spoken word," "utterance." This is not just words that are written, but which are proclaimed and spoken such that they can be audibly heard.

"the word of God"

Hearing requires the word of God -- the message of the Bible. General revelation is insufficient to save!

Romans 10:18 - To the Ends of the World

"have they not heard?"

"Have they not" is *mei ouk*, a double-negative which implies a negative response. Paul is saying, "Have they IN NO WAY heard?" to which he answers, "No, they HAVE heard!"

"to all the earth"

The universal accessibility of general revelation is emphasized by appearing first in the sentence: "Into all the earth it went out, the sound of them..."

"their words to the ends of the world"

Again, the sentence emphasizes the universal scope of general revelation: "Into the ends of the [inhabited] world the [spoken] words of them..." "World" is *oikoumenos*, meaning "inhabited world" or "[the] inhabitants of the world." General revelation speaks to intelligent creatures -- mankind.

A Universal Message

Paul quotes Psalms 19:1-4 showing that, like all other nations, Israel was given general revelation of God in nature. However, unlike all other nations, Israel was also given special revelation of God -- the Law of Moses (Psalms 19:7-11).

General Revelation Points to God

General revelation points people to God but is insufficient to save. If man rejects God's general revelation, he is lost (Romans 1:18-22).

Romans 10:19 - Provoked to Jealousy

"I will provoke you to jealousy"

The Greek emphasizes God's action in initiating the provocation: "I, [even] I will provoke..." "Jealousy" is *parazelos*, "to incite a protective reaction," "arouse envy."

"those who are not a nation... a foolish nation"

Paul quotes Deuteronomy 32:21 from the Song of Moses which predicts Israel's idolatry. In the Hebrew the phrase is: *be lo'am be goy*, "by not-a-people, by Gentiles, heathen." "Foolish" is *asuneton*, "without perception," "foolish in a moral sense." The Gentiles were generally ignorant of God's law, the Law of Moses which was given to Israel.

Romans 10:20-21 - Found by Those Who Did Not Seek

"found by those who did not seek me"

Paul quotes Isaiah 65:1-2 which predicted that Gentiles would seek and find God even as Israel was disobedient.

"made manifest"

"Made manifest" is emphasis, "to make visible, to reveal." The Gentiles were in the dark not having the Law of Moses. But many passages prophesied that they would come to the light of the gospel and faith in God (Isaiah 9:1-2 ; Isaiah 42:6; Isaiah 49:6; Luke 2:25-32).

"who did not seek... who did not ask"

Present tense participles: they found God while not seeking and while not asking. This indicates that the action was entirely initiated by God--it was He who provoked Israel by revealing Himself to the Gentiles.

"a disobedient and contrary people"

"Disobedient is" aperiTHOUNta, "while disobeying due to disbelief." They refused to believe. "Contrary" is antiLEgonta, made up of anti and logos = "while speaking against," "while contradicting."

Application

1. The Gospel is Necessary for Salvation- General revelation points to God, but cannot save. Additional special revelation is necessary to be saved. This comes by way of those who are born again and carry the message of the gospel to the unsaved. This is our job as believers.
2. Evangelization is Beautiful- Those who carry the message of the gospel are called "beautiful" by God. Although our message may be rejected and we may face persecution, God considers our task to be one of beauty.
3. Faith Depends Upon the Word of God- Faith comes by hearing and believing the simple Word of God. Worldly philosophy and other deep mysteries cannot provide salvation. The Word of God is found in the Bible. Do you know the message of the Bible? Are you equipped to proclaim it?
4. Gentiles Are to Make the Jews Jealous- Does your relationship with Jesus -- the Jewish Messiah -- exhibit a joy and intimacy that an unbelieving Jew would desire?

## 02.07. Rom\_11:1-6 - God Has Not Cast Away the Jews

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Romans 11:1-6 - God Has Not Cast Away the Jews Romans 11:1 - Has God Cast Away His People?

"I say then"

The conjunction then indicates that what Paul is about to say next is connected to what was communicated in the previous chapter: God revealed Himself to the Gentiles in response to Israel's disobedience. This might lead one to believe that the nation was irretrievably rejected by God, but Paul is now going to balance the truth of chapter Romans 10:1-21 with another important truth--the electing purposes of God for the Jewish nation.

"has God cast away His people?"

Casting away is emphasized by its appearance at the beginning of the Greek: "Not He has cast away, God, the people of Him [has He]?" "Cast away" is ἀποβαλεῖν, meaning "reject," "push aside," "repudiate." To repudiate is to divorce or separate from someone or something once held near. The verb is in the middle voice: "Has God [Himself] cast away... ?"

"His people"

TAKE NOTE! Paul is writing after the rejection and crucifixion of Jesus. Israel has already rejected her king! Yet Paul refers to Israel -- the Jews as God's people! The context makes it impossible to take this phrase as denoting Gentile believers.

Romans 11:1 - Certainly not!

"Certainly not!"

Paul uses a unique expression of his emphasizing the impossibility of answering "yes." The phrase is μενεοίτη, meaning "You should never conclude such a thing! God forbid that you should think this! No way!"

"For I also am an Israelite"

Paul himself serves as a counter-example to the claim by some that the Jews have been rejected. The Greek emphasizes Paul as an example: "For even I [an] Israelite I am." This is not just about the status of believing Jews, but of unbelieving Jews (Romans 11:28).

"of the seed of Abraham"

Paul traces his ancestry in both directions from Jacob (who was renamed Israel):

1. through Abraham (Jacob's grandfather), 2. through Benjamin (Jacob's son).

Although all believers are Abraham's seed by faith (Galatians 3:29) , they are never identified as being Jacob's descendants or an Israelite tribe in any sense.

Romans 11:2 - God Has Not Cast Away

"God has not cast away His people"

The Greek emphasizes the not casting away by placing it first: "Not He [Himself] has cast away, God, the people of Him."

"whom He foreknew"

"Foreknew" is from *proginoskein*, meaning more than "known in advance," but "chosen" -- known intimately as His elect from before the dawn of history. This is an active determination, not just a passive observation (Romans 8:29-30 ; 1 Peter 1:20). Election is the central theme of Romans 8:1-39; Romans 9:1-33; Romans 10:1-21; Romans 11:1-36!

"Elijah... pleads with God against Israel"

"Pleads... against" is *entunchanō*, meaning "to appeal to someone against a third party," "to make a complaint against."

Romans 11:3-4 - I Have Reserved For Myself

"and I alone am left"

Elijah emphasizes his uniqueness, as if he was the only one that remained true to God: "and I [even] I have been left [surviving the] only one!" It is important to see the full context of the passage Paul is quoting which indicates Elijah is complaining against His Jewish brethren (1 Kings 19:10).

"I have reserved for Myself"

The corresponding Hebrew verb in 1 Kings 19:18 is *hish'e'aretti*, which is in the *hiphil* form which indicates causative action by the subject of the verb (God). The verb is based on the root *she'ar*, meaning "remnant" and ends with a pronominal suffix indicating "to Me." The phrase could be translated: "I [Myself] caused to remain for Me." It is important to see the sovereignty of God--those who remain true to Him only do so by His electing and keeping power. He "kept them" for Himself!

Romans 11:5 - A Remnant

"there is a remnant"

Jews whom God has reserved for faith throughout history. Because of God's electing purposes for the nation Israel, there are always Jews who believe everything God has revealed. At the coming of Christ, Jews such as Simeon (Luke 2:25-34) and Anna (Luke 2:36-38) were part of the believing remnant. Today, Jews who believe in Christ are known as Messianic Jews or Jewish Christians and are members of the church, the body of Christ, like all other believers. However, they are physically, nationally, Jews--and represent the stream through which God's promises to the Jewish nation will be eventually fulfilled. The doctrine of the remnant is an extensive teaching throughout Scripture, as can be seen by looking up the word remnant in a concordance.

"according to the election of grace"

"Election" is a verb form in the perfect tense indicating the choice was made some time in the past with results which continue into the present. Like all believers, the believing Jewish remnant was elected to belief in God before the foundation of the world (Ephesians 1:4). Paul's teaching on the elect remnant within Israel dovetails with his earlier teaching (Romans 9:11).

Romans 11:6 - Unmerited Favor

"Grace versus Works"

"Grace" is CHARis, meaning "favor." A closely-related word, CHARisma, means "a free gift." For a gift to truly be a gift, it must be unmerited and unearned. Once you mix one particle of work into the transaction, it is no longer fully grace since merit becomes involved.

Israel Does Not Deserve God's Continued Favor

Like all who have been chosen by God, the nation Israel--as represented by the believing remnant among the Jews--does not deserve God's continued election. Paul emphasizes that it is by God's undeserved, unmerited favor--which overcomes the rejection and crucifixion of Israel's own Messiah. Israel neither earned nor deserves God's favor. He stands by Israel because of His name's sake (Ezekiel 36:20-24). Concerning the gospel, unbelieving Jews are enemies, but concerning election they are beloved for the sake of the fathers, Abraham, Isaac, and Jacob (Romans 11:28-32).

Application

1. We Are Never "The Only Believer Left"- No matter how discouraged and isolated we feel, we can know for certain that God has other believers in places we might not expect them.
2. Sinful Actions Cannot Thwart God's Sovereign Will- In God's inscrutable sovereignty, every sin works out according to His plan. God's plan for Israel will not be derailed by the unbelief of the majority in the nation.
3. God Generally Works With a Faithful Remnant- A frequent pattern in Scripture indicates God often works with a small group of faithful believers within a much larger group. Don't look at size or popularity to measure a work of God.
4. Like Israel, Our Standing in God's Favor is Also Undeserved- If we reject Israel in the plan of God and assert our own superiority in having exercised faith, then we have lost sight of our own dependence upon God's grace. Remember: God revealed Himself to the Gentiles while the Gentiles were continually not seeking Him!
5. The Jews Are Still God's Chosen People- God's promises to Israel remain today because they are based on His choice of and promises to the nation which will eventually be fulfilled through the believing Jewish remnant. God judges the nations by their treatment of Israel (Genesis 12:3 ; Numbers 24:9 ; Isaiah 49:14-26 ; Matthew 25:40). A wise nation is careful how it treats Israel!

## 02.08. Rom\_11:7-15 - Life from the Dead

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Romans 11:7-15 - Life from the Dead Romans 11:7 - Israel Has Not Obtained

"Israel has not obtained what it seeks"

"What it seeks" is eipzete -- a present-tense compound word made up of epi (upon) and zelon (zeal). They were seeking in an ongoing manner, with zeal, but not according to knowledge (Romans 10:2).

What did they seek?

Paul previously told us they sought righteousness, but by works of the law rather than faith (Romans 9:31).

Romans 11:8 - As It Is Written

"a spirit of stupor"

"Stupor" is katanuxes: "a senseless mental condition of deep sleep." The equivalent Hebrew term, Tareddemah, describes the deep sleep which fell on Adam prior to the removal of his rib (Genesis 2:21).

What is the source of the stupor?

The stupor is the result of judicial hardening initiated by God in response to the rejection of truth by those under its influence : Isaiah 29:9, Isaiah 29:13 (NKJV).

Romans 11:9 - Table Become a Snare

"And David says"

Paul is quoting Psalms 69:1, a Messianic psalm which speaks of how Jesus was treated by Israel (Psalms 69:21 Matthew 27:46-48).

"Let their table become a snare and a trap... a stumbling block"

"Table" is used as a figure of speech, a metonymy, where table represents that which is normally placed upon it: food to sustain its eaters. Jesus was to have been their "living water" and "bread of life," but instead became their stumbling block (skandalon, 1 Corinthians 1:22-24; Galatians 5:11).

Romans 11:10 - Bow Down Their Back

"and bow down their back always"

This phrase departs from the Massoretic Text of Psalms 69:23 which states, "and make their loins shake continually." The Greek reflects the Septuagint (where the verse is found at Psalms 68:24). The difference can be understood in the variety of meanings conveyed by the Hebrew term matnayim: "hips," "waist," "back," "body," "side," "loins," "heart," and others. This phrase may

speak of ongoing servitude or possibly the result of blindness--continually stooping and groping to see a path.

Romans 11:11 - Have They Fallen?

"Certainly not!"

Paul uses his standard phrase which emphatically denies the possibility which has naturally risen in the listener's mind. NOTE: if Israel has fallen, never to recover her national status before God, as many Christians today claim, then Paul's use of this same term elsewhere can also be negated! But this would imply that there is unrighteousness with God (Romans 3:6), that the law is made void through faith (Romans 3:31), that we should continue in sin that grace may abound (Romans 6:1-2), and that Christ is a minister of sin (Galatians 2:17) ! The possibility that the nation of Israel has fallen and lost her chosen status is equally implausible!

"through their fall"

"Fall" is *paraptēmatī* which can mean false step or departure from the right way of living. Here it is singular, probably denoting the specific sin of the rejection and crucifixion of Messiah Jesus.

"to provoke them to jealousy, salvation has come to the Gentiles"

Paul returns to his earlier theme (Romans 10:19). The "foolish nation" (Gentiles, devoid of the knowledge of the Torah) now has a saving relationship with Israel's Messiah which most Jews within Israel have never experienced.

Romans 11:12 - Riches for the World

"their fall... their fullness"

These two phrases, their fall and their fullness, correspond to the two comings of Christ. Paul writes in the interval when the cross is past history and the redemption of Israel is, as in our day, future.

"fullness"

"Fullness" is *plērōma* : the same word which is used to describe the "fullness" of the Gentiles (Romans 11:25). It describes that which is brought to a desired end and can be used of a period of time, when all intended within it has been accomplished (Romans 11:24; Galatians 4:4; Ephesians 1:10).

The Fullness is More Glorious!

At the second coming of Christ, "The conversion of the Jews will be accompanied by the most glorious consequences for the whole world." (Charles Hodge).

Romans 11:13 - I Speak to You Gentiles

"for I speak to you Gentiles"

Although Romans is written to both Jews (Romans 2:17; Romans 4:1, Romans 4:12; Romans 7:1; Romans 16:7, Romans 16:11) and Gentiles (Romans 1:5, Romans 1:13; Romans 5:14; Romans

11:17), Paul wants the Gentiles to pay special attention because they are more likely to misunderstand the status of Israel after the cross. Indeed, history has amply shown Paul's concern to be accurate!

Romans 11:14 - Provoke to Jealousy

"by any means I may provoke to jealousy those who are my flesh"

Although Paul is the apostle to the Gentiles (Acts 9:15), he always strove to present the gospel to the Jew first (Acts 13:5, Acts 13:14, Acts 13:46; Acts 17:2, Acts 17:17; Acts 18:4, Acts 18:19). The behavior of believing Gentiles is very important to Paul and will have a direct bearing upon whether Paul's countrymen will be provoked to jealousy.

Romans 11:15 - Life from the Dead

"if their being cast away is the reconciling of the world"

"Reconciling" is *katallagē* : "change from enmity to friendship." There was enmity between the Gentiles and Israel (Ephesians 2:14-17) and between all unbelievers (the majority of which were Gentiles) and God. When the gospel went forth to the Gentiles, they were reconciled to God.

"what will their acceptance be"

Literally, For if the casting away of them [is] the reconciliation of the world, what [is] the acceptance (or reception) if not life from the dead? The acceptance could be: (1) the acceptance of the Jews by God or (2) the acceptance of Messiah Jesus by the Jews. Based on the purpose of the tribulation--to turn Israel to their Messiah (Deuteronomy 4:30; Jeremiah 30:7; Ezekiel 20:37; Daniel 12:1; Zechariah 13:8-9; Matthew 23:39; Luke 21:24; Romans 11:25), it seems best to understand this as acceptance on the part of Israel of her Messiah (Matthew 23:39).

"life from the dead"

Paul was intimately familiar with the Old Testament and could scarcely have used this phrase in a context concerning the restoration of Israel without intending a direct allusion to chapter 37 of Ezekiel. Ezekiel 37:1 touches on many of the same themes as Romans 11:1-36. Ezekiel's passage indicates: (1) Israel's hope seems gone; (2) Israel's "bones" are reassembled prior to her spiritual rebirth; (3) Israel is brought back into her land; (4) to be cleansed of sin according to an everlasting covenant (cf. Romans 11:27).

Application

1. Divine Hardening in Judgment- Those who turn away from the light which God has given risk being divinely hardened in their rejection of God.
2. Provoking Nonbelieving Jews to Jealousy- Does our assurance of salvation and our intimacy with the Jewish Messiah exhibit characteristics which would draw an unsaved Jew?
3. The Blessed Hope and Israel- The blessed hope of Christ's return can and should include our excitement concerning the blessings the entire world will enjoy when Israel accepts her Messiah and the Millennial Kingdom is ushered in.

4. Don't Judge Spiritual Reality By What Is Seen- We must not judge by what we see with our eyes concerning Israel. We must never doubt God's ability to bring Israel to a point of spiritual awakening concerning Messiah Jesus at the precise time of His choosing.

5. Jews and Gentiles on Equal Footing- When history draws to an end, both Jews and Gentiles will be shown as falling short of God and equally in need of His unmerited grace. Gentiles may be more numerous among the "people of God" at present, but this has not always been the case nor may it be in the future. We Gentile believers must not become haughty!

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