

(Romans) Interrogation Explanation Conclusion

by Willie Mullan

God hasn't cast away his people, and even in this dispensation, there is a remnant of Israel saved by grace.

Duration: 1:17:36

Scripture: Psalm 1:1-3, Isaiah 10:21, Isaiah 11:5-9, Romans 11:1-2, Romans 11:11

Topics: "Interrogation"

Description

In this sermon, the preacher begins by acknowledging that God is faithful to His promises. He specifically mentions God's promise to Abraham and the restoration of Israel as a nation. The preacher then explains that this section in the letter to the Romans is about God's dealings with Israel in the present age. He highlights the importance of understanding God's grace and the justification of believers. The preacher concludes by emphasizing that God has not cast away His people, but rather there is a remnant who are saved by grace.

Transcript

Returning to Romans this evening, Paul's letter to the Romans, and we're at the eleventh chapter. This very great and memorable and debatable eleventh chapter of Romans. We're going through the first twelve verses this evening.

Romans chapter eleven, and we're going through the first twelve verses. And I have called this paragraph interrogations, explanations, conclusions. Because you'll find the whole way through these twelve verses, that Paul is asking questions, he's interrogating the saints that he's writing to.

And after asking the question, he answers it and he explains it, so that we have interrogations and then explanations. And then he comes to very solid conclusions about certain things. And the whole way through these twelve verses this evening, we have these interrogations and explanations and conclusions.

Now, I need to say, before we commence the chapter, that this is the section in the letter to the Romans where Paul is explaining God's dealings with Israel in this dispensation. This is the explanation of God's dealings with Israel in this dispensation. See, there are some great sections in Romans.

When we started in the first three chapters, we found the world condemned, the condemnation of sinners we scribbled over that section. And then we went into chapters half, the half of three and all four and five, and we found the great doctrine of justification by faith. And we called that the justification of believers, so that we have the condemnation of sinners and then the justification of believers.

And then when we came to chapter six, seven, eight, we had the sanctification of faith, and what nights we had on practical sanctification. And now we're at the explanation of Israel, so that the sections must be kept before your mind. Condemnation of sinners, justification of believers, the sanctification of faith, and we're at the explanation of Israel, God's dealings with Israel in this dispensation.

Now having cleared the ground, we're ready to start, and we get the first question right in the first verse. Verse one, I say then, because we must put the emphasis on the then. You see, he's remembering what has been said in the last chapter.

You remember how chapter 10 ended in verse 21, God speaking to Israel, and but to Israel he says, all day long I have stretched forth my hands unto a disobedient and chainsaying people. And you remember how I underlined for you the patience of God and the pleadings of God. For God stood all day long, how patient he is, and he held out his hands.

He was pleading. And then I underlined for you how Israel responded, my they were a disobedient and chainsaying people. They disobeyed and they disbelieved.

What a people with what a potentate. And so seeing Israel going on in unbelief and disobedience, and Paul begins this chapter by saying, I say then, just because of Israel's attitude to God, hath God cast away his people? And of course, when you connect this up with the last chapter, you have no trouble about the people he's talking about. Hath God cast away Israel? Hath God cast away the people not before you? And the question actually means this.

Hath God cast away Israel in their totality? Hath this disobedient and disbelieving nation, hath it been cast away in its totality by God? That's the question. And of course he gives the answer, doesn't he? I say then, hath God cast away his people? And he's very outspoken about it. He says, God forbid.

No, God hasn't cast away his people in their totality. And then he brings in something to explain this answer. He says, but I also am an Israelite.

You see, God hadn't cast them away. He was gloriously saved, wasn't he? For this was one of that ancient people at least that God hadn't cast away. He says, no, God hasn't cast them away in the totality.

For I also am an Israelite. And then he put a bit to it just in case somebody would be thinking that maybe he was a prophelite from Rome. He said, I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

You see, he had a great historical background, this writer of this epistle. He said, you know, I'm a true Israelite. I'm really one of the seed of Abraham.

And I'm not only a true Israelite, I'm a royal Israelite. I'm of the tribe of Benjamin. You know, when Israel got into the land of Promus, you remember that they fell out among themselves.

Terrible when God's people fall out. And they divided into two nations. Yes, there was what was called the Northern Nation.

There were ten tribes in the north. They set up a king up there, and they had Samaria as their royal city. And there were two tribes in the south, and they were called the Southern part of the nation.

And they had the king of their own. They were called Judah, and the northern part was called Ephraim. And the ten tribes called Ephraim had Samaria as their royal city, and they had many kings.

And the two tribes in the south were Judah and Benjamin. And Judah was the rightful heir to the throne, and Benjamin stood loyal and royal to the king. So there'd be boasting about this.

That I'm not only an Israelite, you know. I am of the seed of Abraham. I wasn't proselytized into this.

I was really born an Israelite, and I am of the tribe of Benjamin. I'm a real Israelite, and I belong to the royal tribe. The Benjamites loved to boast of this.

And so he said, the Lord doesn't cast me away. And then he says something else. He comes to this solid conclusion.

Verse 2, this is the conclusion. Now, you saw the interrogation in verse 1, then the explanation in part of 1, and then we come to the conclusion in verse 2. God hath not cast away his people which he foreknew. Let's get that concluded in our souls this evening, because you know there aren't a lot of people in the world tonight, and they have absolutely no time and absolutely no future for the Jews.

Let's conclude this. God hath not cast away his people which he foreknew. Let's conclude it like that, whether we like it or whether we don't.

We'll go by scripture. Now, he's going to prove this a little bit further and take it much broader, as you shall see. So that we come to the second interrogation.

It's in the middle of verse 2. He says, What ye not what the scripture saith of Elias? And the word Elias there is the Greek form of the word Elijah. So we mustn't mix up Elias and Elijah here. He's actually talking about Elijah.

What ye not what the scripture saith of Elijah? Now, here's what the scripture saith about Elijah. How he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets. That is, Israel hath killed thy prophets, and digged down thine altars, and Israel hath digged down thine altars, and I am left alone to seek my life.

You know, that's what Elijah really thought at one time in his life. He thought that he was the only one left through the gods, the shocking state of affairs when the man of God doesn't know the truth of things. He thought he was the only one that was left, and I only am left.

My God soon corrected him, didn't he? Watch verse 4, and we're at the interrogation again. But what saith the answer of God unto him? What saith the answer of God? Now, here's the explanation coming. God said, I have reserved to myself seven thousand men who have not bowed beneath to the image of Baal.

Thank God for that. You know, that's something that Elijah didn't know. The prophets of God didn't know.

You know, we should be absolutely clear about this tonight, that it matters not what dispensation we're in, and it matters not about the day or the hour we're in, and it matters not how the lion roars, or the darkness deepens, or how the enemy multiplies. Let's get this settled. Right to the end of time, God will have witnesses for his name down here.

Will He? In every period of the world's history, it has been so. God has had witnesses. You remember those terrible days before the floods? Why, God had to destroy the world, it was so wicked.

He looked down, and he saw that the imagination of the heart of man was evil, and that continually. And God couldn't go on with it. He must blot it out.

But even in those days, there was an Enoch who walked with God. There was a Noah who was found righteous before God. God had his witnesses, and in the darkest hour of Israel's history, when the prophets of Baal stalked the whole land, God had seven thousand who had never bowed to meet a Baal.

Elijah didn't know about that. Oh, God will look after the business. Don't let's ever get the idea that He's just depending on one man.

God has seven thousand at all times. And when the darkest day for this world dawns, in the great tribulation, when the Antichrist is abroad, God will have one hundred and forty-four thousand Jews, Enoch. They'll take them through.

God has witnesses at all times. And you know, we're living in a horrible hour just now. We're living in that horrible hour when modernistic apostates, under the disguise of being scholars, are trying to take the very word of God from the children of God.

You know, Soper is one of the leaders of this crowd. Is there an old Methodist? Hang your head for a moment or two, because this character belongs to you. And just the other day, openly in the paper, this is known to the whole world, he said that he believed that if we could take the Bible away from everybody for twelve months, it would be a good thing.

And I never saw a challenge from one Methodist. Let me say this to you. You do know the first psalm, don't you? The first psalm talks about the blessed man.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but whose delight is in the law of the Lord. And in his law doth he meditate, now listen to it, day and night. The man that's really blessed, he gets down to the brook day and night, he shall be like a tree planted by the rivers of water.

You know, God says the man that sticks at this brook day and night will be blessed. Soper says, let's take it off him. You can believe which one of the two you like.

Our Lord Jesus prayed this prayer, and remember it was our Lord Jesus. He said, follow, sanctify them through thy truth, thy word is truth. He wanted the word to be applied continually.

Soper says, take it off him. Why, the book of Psalms in the 119th Psalm says, wherewithal shall a young man cleanse his way, but by taking heed thereto according to thy words. But Soper says, take the book off him.

He's trying to be smart. This is supposed to be cleverness. But he's that stupid, he doesn't know the plain verses of scripture, and there's nobody seems to tackle him.

You know, in the Old Testament, when we were coming in through the gate of the tabernacle and passed the burnt sacrifice, the next thing you came to was the label. And the water in the label was symbolic of the word of God. You see, the Lord Jesus gave himself for the church, that he might sanctify and cleanse it by the washing of water, by the word.

He applies the word so that he may sanctify the church and keep it clean. He keeps it clean through the word. You remember in John 15 he said, ye are clean through the word that I have spoken unto you.

And do you know this? That should one of God's people have passed the label without washing, they would have been immediately stricken down dead. My dear friend, this thought comes from hell. To take the word of God, of the people of God, isn't it the milk for the baby? Isn't it the food for some men? It's the devil's work.

He's an apostate. But thank God there are thousands, even in the Methodist church, who doesn't bow to this nonsense of Baal. Thank God.

They're not all as stupid as that, you know. Let's give them credit when they take their stand. You know, over in England at the present moment, there's the character, he's called Dr. Williams, and he's the pastor of Roy Lane Baptist Church.

It's where he belongs. And next year, this year, in May sometime, he will be the president of the English Baptist. And he's written a book, and it's on the market.

You can buy it, it's nine and sixpence, but it'll be nine and sixpence worth. And he doesn't believe either in the atoning death, or the bodily resurrection of Christ. He says the only thing that came out of the grave was the church.

God pity him. He's an apostate Baptist, and he's about to be the president of the Baptist. He'll never get his nose in that door anyway, you can be sure of that.

Ah, listen friends, all round us, we can see the darkness deepening on every hand. We can see the apostates and the modernists under the disguise of supposed-to-be scholars, and they're trying to do away with Christ, and the word of Christ, to do away with the people of Christ. Friends, thank God, there are thousands who haven't heard of me.

So the image of Bill, thank God. You know, I would love to really preach on this someday. Bowing the knee to the image of Bill, and I would do it like this.

Bowing the knee to the Bill of Luke 1. You know, we're living in a day and hour, it's called the Laodicean period in the book of Revelation. And the church is looked at by the master, the Lord of the church. And he says, thou art lukewarm.

He says, I know you say that you have need of nothing, but thou know'st not that thou art poor, and blind, and miserable, and wretched, and naked. I wonder, I wonder have we bowed the knee to this? We just sit around that. I wonder have we bowed the knee to the Bill of Worldliness? You know, a church doesn't need gold.

It needs the Bible. A church doesn't need tennis. It needs tooth.

A church doesn't need praying men. It needs praying men. I wonder have we bowed the knee to the Bill of Worldliness? I wonder have we bowed the knee to the Bill of Deadness? You know, all around us they have a form of godliness, but denying the power thereof.

There's no life, no power, no Christ, no nothing. Go and find out at their chair meeting. Find that there are three quarters of the churches in the land wouldn't know the way to carry one on.

Have you bowed your knee to it? Is that where you're stuck? God help you. God help you. You know, the Lord's looking for man and woman who'll be true to him, who won't bow the knee to the image of Baal.

And it's all around us, you know. It's all around us. Can he count on you? Does he number you in when he's talking like this? Is you one of the seven thousand? God help us to be true and fearless and faithful.

Yes, but what Paul is doing here is something else. I want you to notice this. You see, when he's explaining that God hath not cast away Israel, he brings in his own personality, first of all, of the proof that God hasn't, and then he goes back to Jewish history to prove it.

And so Jewish history proves that even when it seemed that God had cast the nation away, my, there were seven thousand of them. That's what he's doing. That's us back onto the track again.

And so he uses, first of all, his own personality to prove that God hasn't cast them away, for I'm an Israelite. And he uses Jewish history to prove, for when Elijah thought that he was only left to praise God there were seven thousand. And so he comes to this conclusion.

Now watch the conclusion. Verse five. Even so then, at this present time, that's the dispensation we're in now, even so then, at this present time also, there is a remnant according to the election of grace.

You know, even this much time in this hour, God is calling out a few Jews, and he's bringing them into the church of Jesus Christ. Oh yes, they're saved by grace, let's get the hold of it. They're what is called here the election of grace.

And you know that's very wonderful that there is a remnant of Michael in the church. Yes, they're neither Jew nor Gentile now, they belong to the church of Christ. And I want you to watch what he put behind that in verse six.

He says they're the election of grace, and if by grace then it is no more of works. You know, we want to get that very clearly in our minds. If you get saved by grace, you don't get saved by works, you know.

If you get saved by grace, God expects you to work after that, but you don't get saved by works. Because you can't get saved by works and call it grace, can you? And if by grace then it is no more of works. Otherwise grace is no more grace.

But if it be of works, then it is no more grace. Otherwise work is no more work. You know, he's just being absolutely blunt about this.

You can't work the two principles at the one time. You can't be saved by grace and saved by works. It will either have to be grace or works.

And if you think that you can so work that you can meet the requirements of a holy God for your sins, you're a fool. So you'd better give up your works and turn to the message of grace. For God's grace is flowing on the foot of the face of Christ tonight, and grace is flowing like a river.

And millions there have been supplied, and still it flows as fresh as ever from the Savior's wounded side. And so he has proved that God has not cast away his people which he foreknew, because he was saved and there was an election of grace, a remnant, and they were saved by grace. And so he comes to the big question then in the chapter, verse 7. He says, What then? He seems to shout that.

This is the interrogation again. You see, this is how he teaches. He asks questions and then he answers.

He's just asking, How then does the case stand now? This was the crowd of them saved by grace, and the Jew and Gentile are coming into the church together. What then? How does the case stand then? As if he's saying, What then is the present situation? And that's the interrogation. Now here's the explanation, and we want to be very careful with this.

Verse 7. What then, he says, and the answer, Israel hath not obtained that which he seeketh for. Now that's Israel as an entire nation. Israel as an entire nation hath not obtained that which he seeketh for.

What did Israel seek for? Well, if you go up to the beginning of chapter 10, you'll see what he was seeking for. You remember this. Let's get this over again so that we'll be quite clear.

Verse 1. Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

What was Israel trying to obtain? Israel was trying to obtain righteousness with God through works. And they failed. So he says, what then? He says, Israel hath at a whole hath not obtained that which he seeketh for.

But the election hath obtained it. That is that little remnant called out of Israel by the grace of God. Put their faith by grace, and they've got the robe of righteousness given to them by grace, through faith.

And so they have obtained it. Now I want you to watch this bit. He says, what then? That's the interrogation.

And then he gives the explanation. Israel hath not obtained that which he seeketh for, but the election hath obtained it. Now here's the conclusion.

And the rest were blinded. Now if you've got a good bible, and there's a margin in it, and there's a little number at the word blinded, and you look up the number in the margin, you'll find it's the word hardened. And the rest were hardened.

So that we find that Israel is divided into two here now. One crowd we'll call the remnant, saved by grace, and the other crowd we call the rest. And they were blinded by God.

Because this brings in another problem, doesn't it? The deeper we go, the more problems we face. But it'll be all right. Now this is something that we want to settle once and for all.

We're almost back to Esau and Jacob again. You see the remnant saved by God's grace. And you see the rest of Israel blinded by God.

Blinded by God. Because the scripture said this, didn't it? According as it is written, verse 8. God hath given them the spirit of slumber. That's a terrible thing, isn't it? Eyes that they should not see, and ears that they should not hear unto this day.

And David saith, even David saith, and let their table be a snare, and a trough, and a stumbling block, and a recompense unto them. Let their eyes be darkened, that they may not see, and bow down their back always. So this crowd that's called the rest is in a terrible condition, aren't they? I think that there's something that we must get tidied up here before we go any further.

Huh? We'll go back to verse 7. Israel hath not obtained that which he seeketh for. Now it's quite clear that he failed to obtain that which he was seeking for. Now, did he fail because he was blinded, or was he blinded because he failed? You get that? You can see quite clearly, now I'm taking you easy, you can see quite clearly that he didn't obtain the thing he was seeking for.

That bit's absolutely staring at you in the face. So that he failed to obtain it. Now, did he fail to obtain it because God blinded him, or was he blinded because he failed? My dear friends, that's the crux of the matter.

And I shall show you tonight that because he failed, he was blinded. It wasn't God blinding him in anything. Don't put the onus on God.

You've got to keep it where it belongs on Israel. You say, are you sure of this? Oh, I'm too sure of it. Now, let's go back into chapter 30, into chapter 9, and to verse 30.

Into chapter 9 and verse 30. And again he's got these questions, you know. What shall we say then? You remember this one, we had it one night before.

That the Gentiles, mark that, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel and Martha, which followed after the law of righteousness, have not attained to the law of righteousness. Wherefore? What's it? Because they started not by faith.

Now, why did they not obtain the righteousness that they were after? Because they started not by faith. Oh, all the time the message was coming out to them, but they wouldn't lay hold on it by faith. And so they didn't attain to it, or obtain it, because they started not by faith.

And because they disbelieved and were game-players. God blinded them. Have you got it? Is it tidied up for the critics? Have you got it? Because it's worth getting, you know.

Why a lot of people blame God for damning people. I don't know what sort of a God you think you have. If God is bringing the message, with all the love of his heart, and all the grace of his pain, and all the mercy of heaven behind it, to souls in this meeting tonight, and he holds out his hands, and they disobey, and they game-play, and they disbelieve, you know what will happen to you? You'll go into the blackness of darkness and be damned forever, and it'll be your own fault.

And when you're there, don't blame God. My God did everything he could to get them to curse them. But they were defeated by faith.

Oh, no. They were going to walk their way to heaven. A lot of old hypocrites in the land yet, and they'll walk their way to heaven.

They'll pray into the church. They'll get their name on the church wall. They'll sit at the Lord's table.

The old hypocrites have no time for Christ. Or they wouldn't come out and take them by faith, you know. They'll go to hell.

And I'll tell you this, if God has to stand too long with some of you, you'll go blind, and you'll not even hear God. And you know what'll happen to you? You'll be damned before you go to hell at all. Mind you, the judgment of God is a real thing.

Have a look at it, see you see. Watch it. Read verse 8. God hath given them, my God hath the spirit of slumber, eyes that they should not see, ears that they should not hear unto this day, and he hath said, let thy table be made a snare, and a trap, and a stumbling block, and a recompense unto them.

Let their eyes be darkened that they may not see, bow down their back always. You know, the judgment of God, and the wrath of God, and the curse of God, a real thing. May God deliver you from ever being under the judgment of God.

May God deliver you from ever being under the wrath of God. And may God deliver you from ever being under the curse of God. Now Israel got there because they sought it not by faith.

Go back to that ninth chapter again, and finish it out for you see. It says, verse 31, but Israel which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law.

For they stumbled at that stumbling stone. You know, that's what stumbled them. As it is written, behold I lay in Zion a stumbling stone, and a rock of offense, and whosoever believeth on him shall not be ashamed.

You know, they couldn't come to trust in the sacrifice, and in the Christ of the sacrifice. They couldn't be got there at all. You couldn't bring them there.

Oh, they'd walk their way to heaven. God got fed up talking to them. He said, oh blame ye.

Now, that brings a bigger problem than ever, if that's tidied up for you, because we're hurrying on to this one. It's verse 11. I say then, at the same three words begunless.

This is after a good old lot of my test. I say then, have they stumbled that they should fall? You see, when he put the first question in the first verse, he said, I say then, hath God cast away his people? That is, are they totally cast away? Now, he has proved that they're not totally cast away, because he was saved, and there was a remnant saved. Now, what he's asking here is very different.

He's saying here, are they finally cast away? These are two good questions. Is Israel totally cast away? Is Israel finally cast away? Have they stumbled by their own grace, that they'll fall never to rise again? Are they totally cast away? Are they finally cast away? Oh, we're at the finally bit now. Getting it tidied up all right for you.

All right. Now, watch this. That's the interrogation, isn't it? Now, here's the explanation.

God forbids. As the boys in this crowd had said, there's no future for Israel. Oh, God, well, Paul says, God forbids.

God forbids. Oh, God, well, Paul says, God forbids. God forbids.

That's what he's saying. And then he goes on with this explanation. God forbid, but rather through their fall.

Mind you, this fall is taking in a lot. It's taking in the gainsaying, and the disobedience, and the unbelief, and the slumber, and the blindness. He says, but rather through their fall, salvation is come unto the Gentiles.

You know, I think that's very wonderful, isn't it? You know, when Israel got so stubborn, and so set in their unbelief, and were so disobedient to God, and were so full of this unbelief, my God had to push them aside for a moment, and he brought out this great salvation to the Gentiles. All right, come down the line to us, you know. And he says, you know, they're not totally cast away.

God forbids. He says, but rather through their fall, salvation is come unto the Gentiles. Now watch this, for to provoke them to jealousy.

Are you quick, you fellows that are on the other side of the argument? What would be the use of making them jealous if you have nothing for them? What would you make them jealous for, if you're finished with them? Do you think God would play about with them? Well, you're charging God with something, and you are. But we'll tidy it up before we're through the chapter, you know. My God's provoking them even today.

Now he comes to the bit that we need to tidy up. This is the conclusion of the whole thing. Now, if the fall of them be the riches of the world, this is the manuscriptment, and the diminishing of them, the riches of the Gentiles, how much more their fullness! Oh, so there must still be a fullness for Israel.

Ah, yes. Now the fall's past, and the diminishing's past, and if God's finished with them at all, what's the use of talking about fullness now? That must come after the diminishing. This is the future for Israel, whether you like it or not.

I'm not worried what you like. I'm just worried about getting the truth out of this book. Now I shall take the time, I've rushed it, and I'll wait a lot of time left, and I'm taking the time to prove that there's a fullness for Israel.

You like to follow me? All right. Come back to Genesis, and we'll start at Genesis chapter 12. Book of Genesis chapter 12.

And it is here, right here, that God is calling Abraham out of the earth of the Chaldees. Verse 1, Genesis 12 verse 1. Now the Lord had said unto Abraham, Get thee out of thy country from thy kindred and from thy father's house unto a land that I will show thee. Now I want you to watch the wording, to a land.

He didn't tell them what land, did he? He's assessing. He's one of the test. You remember what Hebrews 11 says about this? It says, By faith Abraham, when he was called to go, went forth not knowing whether he went.

You know, had you met him that morning coming across the burning sun with all the camels, and the donkeys, and the ousers, and the menfolk, and all the servants, and all the households. Said, Abraham,

where are you going? He says, I don't know. You know what the world would say? Foolish.

The next day, one morning, you wouldn't know where you were going. They'd say you were foolish. He was walking by faith now.

God had promised a land. I don't know where it is, but if God says it, it's right. Man is walking the pathway of faith now.

He's going to a land. A land which I shall show thee. Now God brought him across the Syrian desert, and he eventually came, look at verse 6, And Abram passed through the land unto the place of Shechem, unto the plain of Moreh, and I stood at this very spot.

And again a night was then in the land, and the Lord appeared unto Abram, and said, Unto thy seed will I give this land. It's not a land anymore. It's this land now.

And you know, the old Jews are so proud of that statement, that at the very place where God met Abraham yonder at Moreh, they have the spot henceforth. You can only lean on the fence and look in at the spot. You're not allowed to walk on it.

It was there that God promised us this land. They're very proud of that. Now that he knows where he is now, doesn't he? Now go into chapter 13, and after he got rid of Lot, God had another talk with him.

Verse 14, And the Lord said unto Abram after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art northward and southward and eastward and westward. For all the land which thou seest, for thee will I give it. Watch this, read this.

Unto thy seed forever. Remind you when God says a thing forever, you can take it from me it's forever. You know I talked with an Arab in the land and he said to me, he said you know this land that we're on now, he said this is ours.

We belong to Ishmael and Ishmael was Abraham's first son. I said that's quite right. But you know God gave it to Abraham and to his seed and he explains in another place that his seed is Isaac.

This land belongs to the Jew, not the Arab. And it belongs to the Jew forever. They took it off them for quite a while you know, but they have it tonight like that.

And they were out of this land for nearly 2,500 years. That is they hadn't their own rule in the land. You know we'll pass over a bit here quickly.

Let's see them, let's see them at the end of the chapter just for a moment. Verse 16, And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee.

Now look at Joshua for a moment at the first chapter. You remember that Moses died and now God's talking to Joshua. And we're at the book of Joshua and we're at the first chapter.

And just to save time he said to Joshua in verse 6, Be strong and offer good courage, for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them. You know God never forgets his promises. Friends, God will keep his promises forever.

Keep them forever. So you see he's remembering that he promised people to have this land and now he's about to bring the children of Israel into the land. Now I think we can save time here.

You know that they came over to Georgian and got into the land. And you know that the cross was in the land. You remember that.

And then what we were thinking about tonight before, they fell out and fought with each other in the land. They divided into two camps. The northern armies in the north and the southern armies in the south.

And there they were, God's people divided in the land. And then the ten tribes with the royal city in Samaria got so wicked that God took the ten tribes out of the land. Down to Syria, do you remember that? And there were only two tribes left in the land.

And then the two tribes got so wicked in idolatry that God took the two tribes down to Babylon. And do you know, they're all out of the land. They're all out of the land.

And for 2,500 years from that moment when Nebuchadnezzar took the two tribes down to Babylon, they were never in the land again in their own power until the 14th of September 1948. That's when the state of Israel was recognized by the nations of the world. They got back into the land.

But you know, they have no king tonight. And they have no temple tonight. And they have no priests in the old Levitical order.

And there's so much that they haven't got. They have got the land. They're called the state of Israel.

Well, is this all that God has for them? Is there nothing ahead a little bit? All right, we'll come and see. Have a look at Ezekiel 38, the prophecy of Ezekiel. And we're at chapter 38, 37.

Ezekiel 37. Take your time and find the place now, because it's very important. If you can get Isaiah, then you'll get Jeremiah, then the Lamentations will come, and then you'll get Ezekiel.

And on the other side is Daniel. Now get Ezekiel, and we're at chapter 37. Now, I want you to watch the wording here, because I'm going to read the most of the chapter to you.

Verse 1. The hand of the Lord is upon me, and carried me out in the spirit of the Lord, set me down in the midst of the valley which was full of bones, caused me to pass by them round about, and behold, there were very many in the open valley, and, lo, they were very dry. And he said unto me, son of man, can these bones live? And I answered, O Lord God, thou knowest. Then he said unto me, prophesy unto these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones, behold, I will cause breath to enter into you, and ye to live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded, and as I prophesied, there was a noise, and behold, a shaking, and the bones came together, bone to its bone, and when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above, and there was no breath in them.

Then said he unto me, prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God, come from the four winds, O breath, and breathe upon these plains, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their

feet, an exceeding great army. Then he said unto me, son of man, these bones are the whole house of Israel.

Behold, they say, our bones are dried, our hope is lost, we are cut off from our path. Therefore prophesy and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. Mark that rephrase, the land of Israel.

And you shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and you shall live, and I shall place you in your own land. Then shall you know that I, the Lord, have spoken it and performed it, saith the Lord. The word of the Lord came unto me again, unto me saying, moreover thou, son of man, take thee one stick and write upon it for Judah, the two tribes, and for the children of Israel his companions.

Then take another stick and write upon it for Joseph the stick of Ephraim, that's the ten, and for the house of Israel his companions, and join them one to another into one stick, and they shall become one in mine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God. Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel itself, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes, and say unto them, Thus saith the Lord God. Behold, I will take the children of Israel from among the heathen, whether they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land, upon the mountains of Israel, and one king, shall be king to them all.

And that's the bit that's never happened, you know. Since they divided, since they went out, even since they came back, it hasn't happened. Oh, but it's got to happen.

My dear friends, I can never understand the men who can go to Genesis, and when they read a land, and this land, and the land, they know it all pop and twin. It's Palestine. Oh, there are no difficulties.

But when they come over here, and we say, their own land, they won't agree to it. By what authority do you treat the word of God like this? By what authority? My friends, God's bringing Israel into their own land, and you know, there's going to be a king. Ah yes, you know who he is, don't you? My, when Jesus was born, the angel said, he shall be great, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever.

You know, our Lord Jesus is God, and he'll come for the capture, but then he'll come right back to this earth one day, and he'll be the king of Israel in their own land. And I defy you to push it. Fine.

Now, just read on now. What's this? Verse 22. Now we'll make them one nation in the land upon the mountains of Israel, and one king shall be king for them, and they shall be no more two nations.

Neither shall they be divided into two kingdoms any more at all. Neither shall they divide themselves any more with their idols, nor with their detestable things, nor with any of their transgressions. But I will save them out of their dwelling places wherein they'll send, and will cleanse them.

So shall they be my people, and I will be their God. And David my servant shall be king over them, and they shall have one shepherd, and they shall also walk in my judgments, and observe my statutes, and do

them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt.

And they shall dwell therein, even they, and their children, and their children's children, forever. And my servant David shall be the prince forever. Moreover, I will make a covenant of peace with them.

It shall be an everlasting covenant with them. And I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them.

Yea, I will be their God, and they shall be my people. And the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them forevermore. For God's really going to bless them? My, those blessings for Israel! Now, just let me do this quickly for you.

You know, when God really takes up Israel, and you know what I see? I feel that because Israel's in the land tonight, and because the olive is getting stronger every day, I would love to crush Israel. I believe that the coming of the Lord for a church is desperately near. Because almost you can see the hand of God going out again towards Israel, and he can't touch Israel until the church is complete.

He won't work the two at once, you know. He puts them aside to build the church, and you can almost see his hand stretching out. My, we're not far from the Lord's coming.

And when Jesus comes and comes to the land to take the kingdom, and Israel shall be a nation, and the heathens around will begin to know something of our God, the knowledge of the Lord. There's things that'll happen in this world that haven't happened up to now, so that you'll see the fullness of Israel. That's what we're after.

Come to Isaiah, just the second chapter for a moment. We'll look at three chapters, and that'll do us. Isaiah, we're up a second one.

This is one we should never forget. Isaiah 2, verse 2, and it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, come and let us go up to the mountain of the Lord, to the house of the God of Jacob.

And he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he, that is our Lord, shall judge among the nations, and shall rebuke many people.

And they shall beat their swords into plowshares, and their spears into pruning hooks. Nations shall not lift up swords against nations, neither shall they learn war any more, as it ever happened yet. Now, we're not doing it tonight, I can assure you of that.

Russia, and America, and China are planning all inventions of war that they can think of tonight. There's a day not far distant when Jesus will come, and he'll be the king of the people in the land, and he shall learn war in the national world over. Wonderful, wonderful, no? Have a look at chapter 11, Isaiah chapter 11.

Now, speaking of our Lord Jesus, you can get the other verses before this if you wish. We'll read at verse 5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins, that's when he reigns. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and

the young lion and the fattling together, and the little child shall lead them, and the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox, and the sucking child shall play in the hole of the asp, and the weaned child shall put his hand on the topper twice, then they shall not hurt nor destroy in all my holy mountain, for the earth at that moment shall be full of the knowledge of the Lord, as the waters cover the sea.

You know what the day that will be. You see, friend, we've never seen this yet, have we? You have never seen the lion lying down with the lamb? Some of the old preachers said, except the lamb was inside the lion. Yes, you've never seen it only that way.

Ah, but there's a day coming when the Lord takes over the kingdom, and Israel is brought to its fullness. There'll not only something happen in the national realm, but there will be something happen in the animal realm. My, the lion will culture these things.

The wildness will. My dear friends, when the fullness of Israel comes, look just one more scripture, Isaiah 65. Isaiah 65.

Now look at verse 19. Speaking of the same day, I will rejoice in Jerusalem and my people. And the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more sent an infant of days, nor an old man that hath not filled his days. For the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit thereof.

They shall not build in another inhabit. They shall not plant in another eat. For as the days of a tree are the days of my people, and mine elect so long enjoy the work of their hands, they shall not labor, nor vain, nor bring forth for trouble.

For they are the seed of the blessed of the Lord, and their offspring with them. Friend, this will be a wonderful day. You see, in that day when Jesus reigns, and the reign will be for a thousand years, my, there will be men that will live the whole reign right through.

You know, the oldest man this world has ever seen was 969. He nearly made the thousands. Ah, but their boys will defeat him in a day to come.

They'll live right through. Watch, when Jesus reigns, and Israel is brought to its fullness, my, something will happen in the national realm, something will happen in the animal realm, something will happen in the physical realm. Ah, we have yet to see the fullness.

Don't let anybody ever inoculate you with a thought that God will put the promises he gave Israel behind his back. Will he not? It is promises. My, if the diminishing of them be the riches of the world, what, what shall their fullness be? Ah, there's a fullness for Israel.

They're not totally cast away, and praise God they're not finally cast away. But we'll get into the depth of the rest of it next week. Actually, that's only the introduction to the chapter, but it'll do for the night.

Let's bow together. Our gracious, loving, heavenly Father, we thank thee thus. Thou art the God who will ever be true to every promise thou hast made.

Thou art the God who keepeth his promise forever. Lord, if you said to Abraham, this land, for thy feet, forever, it will come to pass. Lord, if you promised Ezekiel that you would bring Israel into their own land, and make the nation one again, and give them a king, then you'll do it.

And if you promised Isaiah that when the king was reigning in Zion, in Israel, in their own land, Lord, if you promised that the nations would feel the impact, and the animals would feel the impact, and even our physical frames would feel the impact, then bless God you'll keep your word. Lord, it encourages us to make every promise thou hast given to us in this day and generation, their yay and amen through our Lord Jesus. Oh, we thank thee for him.

We thank thee for the one who shall reign where'er the sun doth its successive journeys run. We thank thee for the one who died for us, and shed his blood, and rose again to be our living savior. And oh God, our earnest prayer is tonight that we in these last dark closing days may be numbered among the seven thousand, if that's the number, that will never bow beneath a veil.

Oh, keep us true, and while Rome is on the uprise, and while pagan popery is clamoring its authority on every hand, keep us true to Christ. Keep us true to thy word. Keep us true, Lord, to all the teachings of grace.

May we never be found compromising, or surrendering, or giving in to these modernistic apostates. May we never be found in the world. Oh God, send us home thinking tonight that we might get close to thee in the midnight hours of this night, and renew our dedication that we'll never be found bowing our knees at anything unless it brings glory to Christ.

Part us in thy fear, and with thy blessings, for thy name's sake. Amen.

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