

Prophetic Fall Feasts of The LORD

August 28, 2019 Lesson #33 Paul's Case For Israel: Witness #3 & #4

Question: Rom. 11:1 I say then, Hath God cast away his people?

If God rejects Israel as His people, then I must believe that His promises can fail. If His promises to Israel fail, how do we know His promises to us in Romans 8 will not fail?

Those promises include working all of our trials together for our good.

He promises in Rom. 8:35-39: No trial can ever cut us off from His love.

So the question of why God has seemingly rejected Israel becomes very practical to us.

"Can we trust God to do as He promises?"

Argument 1: Based on doctrine of sovereign grace: Israel's failure cannot thwart God's purposes and promises because these were never dependent upon men but upon God. God's promises to bless Israel and the whole world were not dependent upon man's good works but upon divine grace.

Argument 2: Israel's disobedience has not frustrated God's plans but has fulfilled divine prophecy.

Argument 3: Israel's failure has brought about the salvation of the Gentiles.

Witness #3 The Gentiles Rom. 11:11-15

Paul used the Gentiles to assure there is a future restoration of Israel. When the Jews rejected the Gospel, God sent it to the Gentiles who believed and were saved.

Rom. 11:11-12 I say then, Have they [Jews] stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

¹² Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

1. Note: Israel's future hope is still the issue in verse 11 from verse 1.

2. Has her failure ruined her hope for the future? God forbid!

Verse 11: Stumbled = to fall into sin; They rejected righteousness by FAITH.

Fall = fall from a high place to a low place to where you are out of sight.

Question: Even though they stumbled, even though they fell, did they fall out of sight?

Did they fall from being the apple of God's eyes in the OT to where they are no longer in His sight? What does Paul say? "May it never be!"

God still sees them. They didn't fall so as to fall out of His sight.

Transgression = *paraptoma* = a fault, a mistake or an error.

Israel's Transgression = They rejected Jesus Christ as their Redeemer. They were already righteous by their own standard. They justified themselves. They were blind to the fact they were sinners like the Gentiles.

Three Tragedies Occurred In Israel:

1. The nation fell Rom. 11:11
2. The nation was lost or diminished Rom. 11:12

3. The nation was cast away Rom. 11:15

Consider: None of these words suggests a final judgment on Israel.

But the amazing thing: Through Israel's fall, salvation came to the Gentiles. [v. 11]

God had promised that the Gentiles would be saved [Rom. 9:25-26]. He kept His promise.

Will He not also keep His promise to the Jews?

Verse 12: Failure or Fall and Fullness are exact opposites.

Failure = They have slipped from being in a high place to a lower place.

Fullness = pleroma = idea of being brought back to this place and everything you lost fully being restored and being abundant

One day their fullness or fulfillment: Brought back and everything they lost will be restored.

That indicates there is something yet to happen to Israel.

Important: The Old Testament promises to the Gentiles were linked to Israel's "rise"—her entering into her kingdom. Prophecies like Isaiah 11 and Isaiah 60 make it clear that the Gentiles will share in Israel's kingdom.

But Israel did not "rise"; she fell! What would God then do with the Gentiles?

- Prophecies like Isaiah 49:6 tell us that the Lord's mission was to bring salvation to gentiles as well as Jews, but the order was for the Jews to receive the first offer.
- Although He warned Israel the Kingdom would be taken from them and given to others [Matt. 21:43], His focus was on them.
- It was God's will to present Israel with a bona fide offer of the Kingdom before turning to the Gentiles.

This is why the first real effort to bring the gospel to the Gentiles didn't begin until almost 20 years after the cross. It was then that James told the apostles in Acts 15:13-18:

- Israel was being set aside until the Lord took from the Gentiles a people for himself.
- After that, He would turn His attention to the Jews again.

Acts 15:16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

Later Israel disappeared from the world stage and for 1900 years only the Church remained

- ❖ God introduced a new factor—the church—in which believing Jews and Gentiles are one in Christ [Eph. 2:11-22].
- ❖ In Ephesians 3, Paul called this new program "the mystery," meaning "the sacred secret" that was not revealed in the Old Testament.

Does this mean that God has abandoned His kingdom program for Israel? Of course not!

- ❖ Israel is merely set aside until the time comes for God's plans for Israel to be fulfilled.
- ❖ Today, Israel is fallen spiritually, but when Christ returns, the nation will rise again.
- ❖ Today, Israel is cast away from God, but one day they shall be received again.
- ❖ There is a future for Israel. Paul calls it "their fullness" and their "receiving."
- ❖ One can barely grasp the blessings which will follow when Israel comes to trust and obey God by turning to their Messiah for salvation on the Future Day of Atonement.

Paul's ministry to the Gentiles: Rom. 11:13-15

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office [ministry]: ¹⁴ If by any means I may provoke to jealousy those who are my flesh and might save some of them. ¹⁵ For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

God's purpose, determined in eternity past, was to bring salvation to all nations, not just Israel.

- ❖ Israel had been chosen to become the source of blessing to all nations.
- ❖ They were to believe the Gospel and proclaim it to the nations.
- ❖ Israel both rejected the Gospel and refused to proclaim it to the other nations.

God, in His infinite wisdom, was not taken back by the rebellion of Israel.

- ❖ If the Jews would not believe and take the Gospel to the Gentiles so they could be saved, God would use the rejection of the Gospel and the UNBELIEF of Israel to bring salvation to the Gentiles.
- ❖ Israel is characterized by unbelief. She is under Divine Discipline as seen by her experiencing dullness and a temporary hardening to the truth of the Gospel.
- ❖ Israel's failure is partial for God has preserved a faithful remnant.
- ❖ Her failure is not permanent. Israel will be restored in the future.

Rom. 11:25-27 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. ²⁶ And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.

- ❖ The good we presently see God doing through Israel's disobedience is insignificant in comparison to the good which God is yet to do through her repentance & restoration.
- ❖ When Paul obediently preached the Gospel to the Gentiles, he was doing that which every faithful Jew was called to do. His ministry was consistent with his calling as a Jew.
- ❖ His preaching to the Gentiles did provoke the Jews to jealousy. [Acts 22:21-22]

Acts 22:21-22 He said to me, Go! For I will send you far away to the Gentiles. And they [the Jewish mob gathered at Jerusalem] listened to him up to this statement, and then they raised their voices and said, "Away with such a fellow from the earth, for he should not be allowed to live."

- ❖ The Jews did not want the Gospel, but they did not want Paul to preach it to the Gentiles.

Paul links the welfare of the Gentiles to the well-being of the Jews.

- ❖ The Gentiles should not rejoice at Israel's downfall. They have benefited from it.
- ❖ They should seek the restoration of Israel which is the basis for even greater blessings for the Gentiles.
- ❖ The blessings of the Gentiles are always linked to their root in the Jews.
- ❖ Only a fool would rejoice in Israel's failure or in God's divine chastening of them.

- ❖ The Gentiles turning to the Messiah will have a beneficial effect on the Jews.
- ❖ It will provoke the Jews to jealousy and eventually lead to salvation for the Jews.
- ❖ If their disobedience has resulted in salvation for the world, we can only imagine what their repentance and faith will produce for the world.
- ❖ One can barely grasp the blessings which will follow when Israel comes to trust and obey God by turning to their Messiah for salvation on the Future Day of Atonement.

Witness #4 The Patriarchs Romans 11:16-24

Paul now looks to the past to show Israel's spiritual heritage.

From the beginning, Israel was a special people, set apart by God.

Paul used two illustrations to prove his argument that God was not finished with the Jews.

1. Lump of dough - Rom. 11:16a For if the firstfruit be holy, the lump is also holy.

Referring to Numbers 15:17-21.

- ❖ The first part of the dough was to be offered up to God as a symbol that the entire lump belonged to Him.
- ❖ The same idea was involved in the Feast of Firstfruits, when the priest offered a sheaf to the Lord as a token that the entire harvest was His [Lev. 23:9-14].

Basic idea: When God accepts the part He sanctifies [sets apart] the whole.

- ❖ Applying this to the history of Israel, we understand Paul's argument.
- ❖ God accepted the founder of the nation, Abraham. In so doing set apart his descendants.
- ❖ God also accepted the other patriarchs, Isaac and Jacob, in spite of their sins or failings.
- ❖ This means: God must accept the "rest of the lump"— the nation of Israel.
- ❖ God has saved some: God will provide the full harvest which was still to come.

The Good Olive Tree = Nation of Israel Rom. 11:16b-24

Rom. 11:16b if the root be holy, so are the branches.

- ❖ A symbol of the nation of Israel [Jer. 11:16a; Hosea 14:4-6]

Jer. 11:16 The LORD called thy name, A green olive tree, fair, and of goodly fruit:

Remember: Paul is not discussing the relationship of individual believers, but the place of Israel in God's plan.

The Olive Tree illustrates the relationship between Jew and Gentile in the program of God.

Israel = Natural Branches of Olive Tree Gentiles = Grafted Branches from Wild Olive Tree

- The roots of the tree support the tree.
- The well-being of the ROOT is the basis for the well-being of the limbs and their fruit.

Question: Who is the Root? The Patriarchs; Forefathers

- Whom did God choose to be the father of the nation of Israel?

Gen. 12:1-3 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: ² And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

³ And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Abraham is the root. By FAITH Abraham believed and righteous was reckoned unto him. Because the root is holy by FAITH, so are the branches.

❖ The nation as a whole will turn to Christ when the temporary hardening is taken away.
Rom. 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Question: Who are the seed of Abraham?

1. The Seed [Singular] of Abraham

➤ Christ = Gal. 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

2. The Seed of Abraham physically = descendants of Abraham according to the flesh

3. Seed of Abraham spiritually = those who, like Abraham, have faith in God; believe God

➤ Just as Abraham believed God and his faith was counted as righteousness [Gen. 15:6] so are all today who believe God & in God's Son - we are justified apart from the Law.

Rom. 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

➤ In this way, Abraham is the "father" of all who believe. [Rom. 4:11-17]

Gal. 3:6-9 Even as Abraham believed God, and it was accounted to him for righteousness.

⁷ Know ye therefore that they which are of faith, the same are the children of Abraham.

⁸ And the scripture, foreseeing that God would justify the heathen [Gentiles] through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

So then they which be of faith are blessed with faithful Abraham.

Note: Paul quotes Gen. 12:3 to prove that from the very beginning of Abraham's relationship with God, the blessing of salvation was promised to all the nations of the world.

- God preached the "good news" to Abraham centuries ago.
- Paul brought the good news to the Galatians.
- Sinners are justified through FAITH and not by keeping the law.
- All those who are "of faith" are blessed with "believing Abraham."

Gal. 3:29 If you belong to Christ, then you are Abraham's seed and heirs according to the promise.

➤ All believers in Jesus Christ = people of all nationalities

Recall: Jesus dealt with the Jewish religious leaders who took pride in that they were Abraham's seed. They saw their physical connection to Abraham as a guarantee of God's favor. This attitude kept them from seeing their need for repentance of their heart.

- Jesus emphasized their need to receive His words as truth and obey His commands.
- John 8:33 They replied, "We be Abraham's seed."

- Jesus rebuked them for plotting ways to murder Him. They replied in John 8:39a: "Abraham is our father."
- Then, Jesus made a distinction between the physical seed of Abraham and the true, spiritual seed of Abraham.

John 8:39 Jesus said to them, "If you were Abraham's children, you would do the works of Abraham.

The conversation heated up as the Jews for a 3rd time reference their connection to Abraham.

John 8:53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? [Who do you think you are?]

John 8:56 Your father Abraham rejoiced to see my day: and he saw it and was glad.

- The Jews are incredulous that Jesus would claim to be a contemporary of Abraham.
- Jesus brought the discussion to a climax with a claim to full deity.

John 8:58 Very truly I tell you...before Abraham was born, I AM.

- In a fury, the Jews attempted to stone Jesus [v. 59].

Key Point: The physical seed of Abraham is not enough. They had to be born again. [John 3:3]

Summation: Rom. 2:28-29 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. ²⁹ But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

Key Point #1 God made His unconditional covenants with Abraham, Isaac, and Jacob, and He cannot deny them or change them.

- The root of the Olive Tree = Patriarchs and Their FAITH
- It is God's promise to Abraham that sustains Israel even today.
- The branches of the olive tree are holy by the FAITH of Abraham.

Key Point #2: If the root is holy, then the tree is holy.

Key Point #3: This tree has FAITH as its root.

Key Point #4: To be part of the true nation of Israel, you had to come by FAITH like Abraham.

John 8:56 Your father Abraham rejoiced to see my day: and he saw it and was glad. By FAITH

- God gave Abraham spiritual perception to see these future events.
- Surely, he saw the Messiah's birth in the miraculous birth of his own son.
- Surely, he saw Calvary when he offered Isaac to God.
- Surely, he could see a picture of the marriage of the Lamb in the marriage of Isaac.

Rom. 11:17a And if some of the branches be broken off, thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Question: What does it mean that the church has been grafted in?

In Rom. 11:11-24 Paul compares Israel to the natural branches of a cultivated olive tree.

The Gentile believers are the branches of a wild olive tree.

- Natural branches, Israel, were broken off.
- They didn't believe like Abraham believed, so God cut them off that tree.
- The tree then is a tree of faith. It is an everlasting tree.
- There is only one salvation to every man and that is through Jesus Christ
- Wild branches, Gentiles, were grafted in.

Result: The Gentiles have been made partakers of the promises and inherit the blessings of God's salvation. [Rom. 4:13, 16]

Rom. 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. [see Rom. 4:16]

Note: Abraham was justified by believing God's promise. The promise was given to him purely by God's grace. Abraham did not earn it or merit it. The Law had not yet been given.

Foundation: 1. The seed of Abraham, children of Israel, were chosen by God to be a separate people, holy to the Lord.

2. God's design: They were to be a light to the Gentiles so they might know God. [Gen. 18:17-19; Isa. 42, 49]
3. Instead, the Israelites chased foreign gods and betrayed their calling. [Ezek. 23; Hos. 11]
4. God, who knew they would do this, had already promised to restore His kingdom to Israel after they rebelled and then eventually repented. [Deut. 30:1-10]
5. God sent His Son, preceded by a forerunner, to invite Israel to "repent, for the Kingdom of heaven is at hand." [Matt. 3:2; 4:17]
6. However, when Jesus revealed Himself as the promised Davidic King who would restore Israel [Matt. 11-12; Acts 3:19-22], He was rejected by the Jews. Isaiah had prophesied the rejection. [Isa. 52 -53]
7. Jesus called His disciples to fulfill Abraham's commission to bless the nations [Gen. 12:2-3] by preaching the gospel of the Kingdom to all nations until the end of this age. [Matt. 28:18-20]
8. Paul preached the gospel of the Kingdom to the Jews and was repeatedly rejected. [Acts 13-28]. Consequently, Paul brought the good news to the Gentiles, who in turn became Abraham's SPIRITUAL SEED by faith and heirs of the promises to Abraham and his seed. [Gal. 3-4]
9. This is what Paul meant in Rom. 11 by the Gentiles being "grafted" into the "olive tree" and nourished by the "root" [promises to Abraham].
10. The tree thus signifies the collective people of God.
Wild branches grafted in = Gentile believers.
Natural branches cut off = the Jews who did not believe
11. Jewish believers since Pentecost are now joined with Gentiles and are a new body, the Church. [Eph. 2:11-22]

The Wild Olive Tree = Gentiles = roots of paganism

- ❖ Other branches were grafted into the tree to share in the life of the tree.
- ❖ In Romans 11:24, Paul described this "grafting in" as "contrary to nature."
 - Usually a cultivated branch is grafted into a wild tree and shares its life without producing its poor fruit.
 - But in this case, it was the "wild branch," the Gentiles, that was grafted into the good tree in spite of their roots.
- ❖ "Salvation is of the Jews" [John 4:22].
- ❖ To say that the olive tree, with its natural and grafted branches, is a picture of the church would be a great mistake.
- ❖ In the church, "there is no difference"; believers are "all one in Christ Jesus" [Gal. 3:28]. God does not look on the members of Christ's body and see them as Jews or Gentiles.

Paul anticipates a reaction by the Gentiles.

Rom. 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

Consider: A Jewish limb is broken off. A Gentile limb is grafted into the trunk of the olive tree. The Gentile limb begins to reason: "A Jewish limb was broken off. I, a Gentile limb, was grafted in. I took the Jewish limb's place. God removed that limb in order to put me in its place. I am better than the Jewish limb."

- The breaking off of the limb and the grafting in of the other has nothing to do with the worth of the limb.
- There is really no difference between an unfruitful "natural" limb and a worthless "wild" limb. The pot calling the kettle black!
- The issue is not the Gentile branch's works or its worth as compared to the other Jewish branch.
- The issue is FAITH.
- The Jewish limb was removed because of unbelief.
- The Gentile limb was grafted in because of faith.
- Grace, working through faith, does not bring glory to the sinner who is saved by grace.
- It only brings glory to God who is gracious.
- The Gentile limb is in error by comparing itself to the Jewish limb.
- The Gentile limb should be looking to the root of the Olive tree: Faith & Believing God
- Salvation by grace gives no believer any basis for pride.