

“God Has A Future For Israel - The Day of the Lord, Part 1”

Review:

- Recently, having moved ahead from our recent teachings on the Dispensation of God’s Grace and the Rapture or Catching Up of the Church, which is His Body, we considered Paul’s teaching on Israel’s prophetic hope as seen reviewed for us in Romans chapters 9 through 11.
- So far we have looked at Paul’s teaching concerning the delay in fulfillment of God’s plan for Israel’s redemption as he reviews it in chapters 9 and 10. The teaching concerning election takes center stage there as he focuses on the sovereignty of God regarding Israel and the Jewish people down through history until Paul’s day in the first century.

The Olive Tree analogy was used to summarize that working as the apostle in this great letter finally turns to his final statements regarding the Mystery or Sacred Secret, which we have learned is so essential to our understanding today, just as it was then. Without it, we cannot possibly know what God is doing today during this Dispensation of the Grace of God. This largely explains much confusion many believers have in our current day and why there are so many divisions within the Body of Christ. In many cases, they are based on misunderstandings of the scriptural teachings of the Bible due to a failure to “rightly divide the word of truth”.

- Today we live in the Dispensation of the Grace of God. Under the grace dispensation, there is no distinction between Jews and Gentiles at all. So this leaves open the great question as to what God has in store for his people Israel, if anything at all. Many today who do not rightly divide the word assume (for there is no Biblical support for this) that in some way the church is a “replacement” for a failed Israel. This is called “replacement theology” and has been a common view for many, many centuries. But it is incorrect and a false teaching according to Paul’s letter to the Romans.
- What we have learned is that when we have been caught up into heaven’s glory, and only then, may the Lord God again refocus on his chosen and beloved people, the Jews. At that time and not before, Israel as a nation will be reconstituted. This is Paul’s teaching in Romans 9 - 11 — but there is far more there that we will consider today.
 - The transitional and summarizing statement of Paul’s teaching in these chapters is found in Romans 11:5-7:

Romans 11:1, 5-7

1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin.

...

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

- These are wonderful words: “the election of grace”. This is not the same as is mentioned in 9:11, where the apostle is writing about Abraham’s lineage and how only some were included under the terms of the promises.
- The apostle now proceeds to explain HOW Jews were being saved under his preaching even though Israel had been set aside as a nation for its unbelief. For this, he explains how the Jews were being provoked to jealousy since during this period (the Transitional Period, Acts 13 - 28) Gentiles were receiving the blessings that Prophecy had promised for Israel and Israel was being set aside one step at a time.
- The Olive Tree analogy follows this section and is used to convey that teaching. Israel was temporarily set aside from the plan of God but the certainty of their future redemption was not in question. In our last fellowship we saw how the Olive Tree represents Israel’s position in God’s program of blessing and how, because of unbelief, they were excluded from those promised blessings and the Gentiles instead were receiving them, independently of Israel’s national salvation. This was contrary to the prophetic word that had been established in both the Old Testament and during Christ’s earthly ministry.
- As we also saw last time, jealousy on the part of the Jews was therefore at the heart of the Pauline teaching:

Romans 11:11, 14

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

...

14 If by any means I may provoke to emulation [them which are] my flesh, and might save some of them.

- This is all about the blessings promised according to Prophecy for God's chosen people being given instead to others (the Gentiles) and NOT according to the Prophetic plan which was through Israel's national salvation. It has already been established that God was sovereignly able to change plans as long as he in the end keeps his promises. Israel did not understand this, of course.
- The Olive Tree: Its Positive Meaning - "life from the dead"

Romans 11:15 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?

Romans 11:19-21

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

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, [take heed] lest he also spare not thee.

- This horticultural example illustrating Paul's use of analogy is very meaningful — but let's be careful not to try to make it "walk on all fours". It is only an analogy, and every part of it, every detail, is not equally important to its proper understanding.
- For example, we should not conclude from verse 22 that our salvation is dependent on our good works as many claim. That is not Paul's intent here, as we have seen in our last fellowship.
- These teachings are quite enlightening if we would understand how the dispensational plan of God was changing and through Israel's setting aside even greater blessings would ultimately flow — even for God's people Israel. Indeed, God would even use the Gentiles to provoke Israel and thereby "save" some.
- We went to Romans 15 to see an example of this "provoking" to jealousy:

Romans 15:26-27

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

- So what might have been on Paul's mind there when he mentioned Israel's "spiritual" things? Much could be said about this. But suffice it to say that the "spiritual things" belonging rightfully to Israel as God had

promised to deliver to them during Millennial Times were now temporarily being given to Gentiles! This included much more than monetary blessings but also included the temporary “spiritual gifts” of 1 Cor. 12-15, the sign gifts and prophetic gifts as well. This was all temporary and applicable only during the transition period, as Paul writes in chapter 13 there about all of this “passing away” in due time.

- In summary, then, as long as Paul is going “to the Jew first,” God is still ministering to them although Paul’s ministry is in the spirit and power of Isaiah and is a “setting aside” ministry. In effect, Paul himself was chosen to “break off” the branches of the tree starting in Jerusalem and going all the way across the known world to Rome and even beyond (Spain, northern Europe, etc.) When this ministry was finished (Acts 28:28), God stopped ministering to Jews as Jews in every way.

Romans 11:33-36

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who has known the mind of the Lord? or who has been his counselor?

35 Or who has first given to him, and it shall be recompensed to him again?

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Introduction:

We have reached our goal of beginning in the revelation of Almighty God regarding the Day of the Lord. Remember our subject here in this study series: Israel and the Jews’ future in prophecy. But to reach this point we have needed to carefully study the eleventh chapter of Paul’s letter to the Romans. For there the revelation of the Lord’s plan for Israel and the Jews’ future is absolutely secured so no one may challenge it. We begin today by reading those words of our apostle again, and after my concluding comments on these verses, we will leap into the scripture that details the Day of the Lord, step by step:

Our Outline Today: “God Has A Future For Israel - The Day of the Lord, Part 1”

- ***The Mystery of Israel's Blindness: Salvation for Gentiles***
- ***The Mystery of Israel's Blindness: ‘All’ Israel Shall Be Saved***
- ***The Mystery of Israel's Blindness: Its Necessity***
- ***The Mystery of Israel's Blindness: The Basis for A Song of Praise***

I. The Mystery of Israel's Blindness: Salvation for Gentiles:

Romans 11:25-27

25 For I would not, brothers, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: [see Is. 59:20-21]

27 For this is my covenant to them, when I shall take away their sins.

- Today, under the fullness of God's grace, Israel (nationally) has been blinded. Some Jews are being saved today but only "as Gentiles". Thus he writes, "blindness in part". Salvation for Gentiles was promised in Prophecy as a result of Israel's unbelief and setting aside.
- But when the fullness of Gentiles has been saved, when God's purpose for this dispensation is complete, the Lord God shall return to his plan as revealed in the Word, the plan of Prophecy. The timing of this is, of course, under God's total and sovereign control. When we hear the shout, the call, and the voice of the archangel, and only then, will we know that the time has come. And then we will be at the meeting in the air, and it will no longer be an issue of "when". Praise God!
- But let's not forget that the point of this teaching here is that Israel has been "blinded in part" but only temporarily until all those known from before the foundation of the world (Eph. 1:4) have been saved. Amen and amen. Then their blindness will begin to be lifted and after seven years, "all Israel shall be saved". So the partial blindness of Israel as a nation will be only temporary and for a great purpose indeed, which we shall consider next. And that is to bring blessings upon his people, but only after great judgments.

For after the Rapture there shall be great judgments upon this earth and its people with Israel being right in the center of it. But out of it all shall be deliverance and blessing upon his people the Jews, praise God.

But first the judgments:

[READ] Isaiah 59:14-18

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was* no judgment.

16 And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

- Then, after that, the blessings:

[READ] Isaiah 66:5-14

5 Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

- And so we have learned one additional thing from verse 25 of Romans 11: this blindness is not personal but is rather national in its scope. Isaiah chapters 42, 45, and 65 describe this nation prophetically looking forward. In this chapter, he has already written in a more personal sense in verses 1-5:

Romans 11:1-5

1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5 Even so then at this present time also there is a remnant according to the election of grace.

- So we see that the election operates in two different ways, one national and the other personal, and Romans 11 is the key to our understanding regarding that; praise the Lord. Amen.

II. The Mystery of Israel's Blindness: 'All' Israel Shall Be Saved:

- "All Israel Shall Be Saved." All those of the elect nation that God shall create. Through trials that have never been seen before on this earth, the Lord will create a new nation, his elect nation, Israel. Amen.

[READ] Joel 2:1-2

1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is nigh* at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

Romans 11:25-27

25 For I would not, brothers, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: [See Is. 59:19-21]

27 For this is my covenant to them, when I shall take away their sins.

Verse 26a - "And so all Israel shall be saved . . .": In other words, when the blindness is lifted, the nation itself will be saved. This will fulfill many prophecies of the Old Testament and will usher in the Millennial Kingdom. Only at the second coming of Christ will this be accomplished, at the end of the seven-year Tribulation period. See Zech. 3, & 12 - 14, for example, for this teaching. Two key verses there are these:

[READ] Zech. 3:9 For behold the stone that I have laid before Joshua; upon one stone [shall be] seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

[READ] Zech. 13:8-9

8 And it shall come to pass, [that] in all the land, saith the LORD, two parts therein shall be cut off [and] die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It [is] my people: and they shall say, The LORD [is] my God.

Verse 26b - "Out of Sion" — As in "There shall come out of Sion the Deliverer":

[READ] Ps. 14:7 Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Verse 27 - "My covenant": This will be the "new" covenant as opposed to the "old" covenant which was the Mosaic Law.

Jer. 31:31-32

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Jer. 32:37-40

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

38 And they shall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

- So indeed Israel shall be saved in that appointed time. But the apostle of the Gentiles teaches here that this can occur ONLY after the Rapture of the Church. ONLY THEN will God return to save his own people Israel, for only when the fullness of the Gentiles has come in and been saved, may God return to that Prophetic plan.

But as Paul has written, praise God he shall do it, as promised.

III. The Mystery of Israel's Blindness: Its Necessity:

Romans 11:28-29

28 As concerning the gospel, [they are] enemies for your sakes: but as touching the election, [they are] beloved for the fathers' sakes.

29 For the gifts and calling of God [are] without repentance.

- Verses 28 & 29: What Israel is now and what they shall yet be:
 - "the election": The root word for "election" is the same as for the word "calling"; the two really mean nearly the same.
 - "calling of God": Here the apostle restates God's sovereignty over mankind and his plans for the ages and for the various dispensational plans within the ages
 - "without repentance": God may be "disappointed" with his people (see Ex. 32:7-16, for example) but he will complete his plan for them, nevertheless. We must believe this as hard as it may seem to be.

Romans 11:30-32

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

- Verses 30-31:
 - 30 For as you in times past have not believed God, yet have now obtained mercy through their unbelief:
 - 31 Even so have these also now not believed, that through your mercy they also may obtain mercy.
- The apostle writes here that the Gentiles have received mercy through the unbelief of the Jews: "... through their unbelief..." See 1 Cor. 2. This is in reference to the "judicial blindness" of God's people regarding their own Messiah.

This was not the original plan according to which Israel was to be a light to the Gentiles, and through them the Gentiles were to be saved - through their "belief". That was Millennial truth as the

prophets and our Lord Jesus in his earthly ministry taught. But Israel did not believe. So God has not yet fulfilled his promises that they would be the ones to bring blessing to the Gentiles. In fact, through their unbelief, they did not even receive their own Messiah in faith but, in effect, nailed him to the cross:

1 Cor. 2:6-9

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

- So now, through the finished work of Christ, the Gentiles have believed through Paul, the apostle of the Gentiles and his gospel ministry. So Israel's unbelief has resulted in the Gentiles faith and salvation.
 - Verse 32 summarizes this teaching so powerfully: "God has concluded them all": "concluded them all" = "shut up together" or "confined" as in a net full of fish (Luke 5:6). Who are the "all" here?
- Romans 11:30-32
- 30 For as ye [*Gentiles*] in times past have not believed God, yet have now obtained mercy through their [*the Jews*] unbelief:
- 31 Even so have these [*the Jews*] also now not believed, that through your mercy they [*the Jews*] also may obtain mercy.
- 32 For God hath concluded them all [*the Jews and the Gentiles both*] in unbelief, that he might have mercy upon all [*all without distinction*].
- The tables have radically turned, haven't they? Israel failed to believe, but Gentiles have believed. Now through the mercy of the saved Gentiles toward the Jews, even the Jews might receive mercy. Amen! "... through your mercy ..." they might receive mercy. And so blessed that thought is.
 - This is one of the strongest statements regarding the dispensational plan of God and how he operates to ensure that his plan for the ages is accomplished. Explaining this in terms of human psychology (free will, blind, mechanical determinism, etc.) is impossible. The next

verses assert that truth without apology. Again, the sovereignty of God over the affairs of mankind for now and eternity is inscrutable.

- "God has concluded them all in unbelief ...": This same word is also used in Gal. 3:22 & 23, "concluded all under sin . . ." & "shut up unto the faith which should afterwards be revealed"
- "that he might have mercy on all": Who are the "all" here? Let's discuss this statement that might be the most profound of all and essential to the apostle's teaching here.
- This is the key to our understanding. God had to set aside Israel with its covenants and promises in order to have mercy on all Gentiles. That part is clear. But the rest is also clear: apart from this grand exchange, the mercy for his chosen people, the Jews, also could not have been brought to pass. Why not, one might ask? Well, because the Law condemned and there was no escape from its demands.

All "without distinction" seems to be the intent of the statement. And isn't that critical for our understanding? The dispensational plan has changed, praise God. Jew and Gentile alike may now be saved in the same way. The distinctions the prophetic plan required have disappeared. So only when this Dispensational Plan of abundant grace to all has ended, and the Body of Christ has been called into heaven's glory at the Rapture, shall God again return to the Prophetic Plan for the ages with Israel again right in the center of his working.

- These statements are dispensational, not personal, as in the Olive Tree analogy given just before.

IV. The Mystery of Israel's Blindness: The Basis for A Song of Praise:

- Now we see how absolutely wonderful this eternal plan of redemption really is. So he concludes here where in our hearts and minds we should all be now, in a song of praise:

Romans 11:33-36

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who has known the mind of the Lord? or who has been his counselor?

35 Or who has first given to him, and it shall be recompensed to him again?

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

- Verse 33:
 - "how unsearchable are his judgments": The meaning of "judgments" in the scriptures varies from absolute and final condemnation to the "pangs" of conscience (or self-judgment). Why is this the case?
 - "ways past finding out": Not even a track of the Lord's working may be discovered in prophecy! Does this contradict what we know regarding the types in the Old Testament and their fulfillment in Christ's first coming, in the cross, and then in his second coming and the establishing of the Millennial Kingdom? Why not? Because here the apostle is writing of the mystery!
- Interestingly, this "unknowability" extends even beyond dispensational matters, as we see here. So much more has not been revealed (and cannot be), as we see at the end of the chapter, Amen and amen. May indeed it be so!

But much has been revealed in prophecy concerning that coming Day of the Lord.

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Conclusions / Exhortation:

- God had a plan for his people Israel. But they sought their salvation through works and not through faith. They were even blinded regarding their own Messiah as a result. But God had a hidden and secret plan that even allowed for their rebellion. The cross and our eternal redemption were worked out "without their faithful participation".
- God has brought many sons to glory during the suspension of their program, even us Gentiles, through his program of abundant grace.
- But their blindness will be removed once the Church, which is his Body, is removed from this earth. At that point, Almighty God will return to his prophetic plan. Israel as the Lord God's elect nation will be created as the 7-year tribulation period concludes, and in due time that nation will be used to bring salvation to the nations of this world.

- Next time: The Prophetic Plan continues for the Nation of Israel in the Day of the Lord.