

“All Israel Shall Be Saved’ - God Fulfills His Promises - Part 6”

Our Outline Today:

- ***God Used Jewish Jealousy Through Paul’s Miraculous Gentile Ministry***
- ***God Used Jewish Jealousy Through Spiritual Gifts In the Body of Christ***

I. God Used Jewish Jealousy Through Paul’s Miraculous Gentile Ministry:

- God Used Jealousy For Jews Through Gentile Gifts, Both Physical and Spiritual

Romans 10:19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. See quoted scripture in Deuteronomy 32:21.

[READ] 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.

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?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

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

- We began today and will also end with a reading of these verses from Romans, chapter 11, verses 11-14. This teaching is just that important. Israel and God’s chosen people, the Jews, are that important to the Lord God. But apart from Rightly Dividing the Word of Truth, one cannot understand Scripture and its teaching regarding the Redemptive Plan of God and how God has and will work to accomplish that.

Paul, our apostle, the apostle of the Gentiles, is our teacher, and it is to him that we must go for understanding. To understand how God is working today and how he will work in the future, we must go to Paul’s teaching, and the Romans letters is our primary source for that. Amen.

- Paul, In the Transition (from Acts 13 until Acts 28:28), Ministered Miraculously:

Romans 15:15-19, 25-27

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

. . .

25 But now I go unto Jerusalem to minister unto the saints.

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.

- God Used Jewish Jealousy By Means of Gentile Gifts, Physical Offerings

- The result of Paul working the work of God in preaching the gospel was the establishment of the Gentile churches. And the blessings flowed abundantly to those churches both physically (food and more, it seems) and spiritually, as he writes here.

He collected gifts (usually monetary, it seems) as he traveled from city to city on this missionary journey. These gifts were “for the poor saints in Jerusalem”, in other words, the Jews saved during the early Pentecostal Period. The twelve apostles were ministering to them, and they were living communally, having sold everything and depending therefore entirely on the Lord to supply even their food (see Acts 2:42-47 and chapter 5), as the Lord had instructed during his earthly ministry. In Matthew 6, for example.

But Israel had rejected their Messiah and crucified him instead. Therefore, the Kingdom had not been established, and the Kingdom promises were increasingly not being fulfilled. Those Jewish believers were therefore often living in extreme poverty since, with the stoning of Stephen, even the preview of the Kingdom blessings given during the Pentecostal Period had now largely ceased.

- Paul’s collections and offerings must be understood in that context. His point here is 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. It also included the “spiritual gifts” of 1 Corinthians 12-15, the sign gifts and prophetic gifts as well. These were only given temporarily and were appropriate only during the transition period, as Paul writes in chapter 13. For there he writes that all of these special manifestations of the Spirit of God were “passing away” in the Lord’s due time. They had been given for a purpose, to make the Jews jealous of how God was working now among the Gentiles through the ministry of Paul and his associates.

1 Corinthians 13:9-10

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

- So, in summary, as long as Paul was going “to the Jew first” (and he does generally go to the synagogues of the Jews in each city first), God is still ministering to them. Some are being saved, but most remain in their lost condition. So Paul’s ministry, in the spirit and power of Isaiah, is a “setting aside” ministry. For Paul knew in advance that they would not be welcoming him as Isaiah also knew.

Paul was therefore, in effect, chosen to “break off” the branches of the Olive Tree, starting in Jerusalem and extending across the known world to Rome and even beyond (Spain, northern Europe, etc.), wherever Jews had been dispersed. When this ministry was finished in each instance, God stopped ministering to Jews as Jews, as signified by Paul going then to the Gentiles. See, for example, Acts 13:38-52, 18:5-6, or 28:28. Thus the Olive Tree analogy continued to reveal the workings of Almighty God until Israel had been fully set aside.

- As we have emphasized again and again here in our studies, God worked miraculous signs among the Gentile believers in Corinth as written in his second letter. Apparently the miracles were not only spiritual but also physical, as is so clearly revealed in Paul’s second letter. For one benefit was Gentile offerings for the poor saints in the Holy Land as collected from the Corinthian believers:

[READ] 2 Corinthians 9:8-15

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

- The gifts were given by God for the benefit of the Gentiles, who therefore were encouraged to provide them for the Jews. For God had greatly blessed them while those in Jerusalem and Judea suffered lack. Was this ministry using jealousy effective, one might ask? Our apostle writes here in verses 12-14 that it was. Praise God.
- So, Paul had a twofold ministry, to the Jew first and also to the Gentiles, as it were. The first was to set aside Israel while the second was to build the Church, the Body of Christ.

There is no question that during his ministry Israel was decreasing and the Gentiles were increasing in comparison. The Lord God was temporarily setting aside the prophetic covenants and promises Israel had been governed by for 18 centuries for the new revelation of abundant grace given through Paul. That this setting aside would occur was implicit in Old Testament prophecy from Moses onwards and was restated by Simeon to Mary and Joseph in Lk. 2:34 as we have seen. But how this would be done was not revealed for reasons that would be given when the circumstances allowed.

- This new dispensational working was all about God's grace to sinners and was distinctively independent and separate from the special, called-out nation, Israel, with its covenants and promises. Jerusalem was trodden under the foot and in bondage to the Gentile rulers that God had raised up during "the times of the Gentiles". All had changed from what the prophetic program had ordained as the redemptive plan of Almighty God with the elect nation in the center focus of God's foreordained redemptive work.
- For the Jews had rejected for the most part their own Messiah and Lord and now were being cast aside, making way for a new

administration under Paul, the apostle of the Gentiles. The Twelve apostles disappear from the scriptural record in the Acts. Furthermore, and at the end of Paul's third missionary journey, Israel is set aside at the hand of this new apostle, even in Paul's own ministerial outreach. The fullness of God's grace was now on display, and the Gentiles were the focus, because that is how the Lord God was now working out his majesty and glory.

Jews would still be saved, but as if they were Gentiles, temporarily without any Mosaic covenants or promises or any chosen nation of Israel any longer the central focus of God's workings among sinners.

- But there was a necessary Transition Period between the Pentecostal Period and the Full Manifestation of the Grace of God in the Post-Acts ministry of the Apostle. And it is there where we have been and will continue our focus in this study.
- For today we are living under the full display of God's glory and grace. Only after the Rapture of His Body Church will the Lord God return to and reinstate the former prophetic timetable for the Jews and ultimately also for the nations through redeemed Israel's ministry and outreach worldwide. Only then, when the Lord returns his focus to Israel, will the second part of the former quotation be fulfilled: "... the rising again of many in Israel".

And, as Paul also writes of these climactic events in Romans 11:

Romans 11:12 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?

- So our Lord God has a purpose for his people in his appointed time. But until then, he works among the Gentiles with Paul being the forerunner:

Romans 15:17-19

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

- A necessary question to be answered therefore was this: “What are those things Christ worked by me?”, verse 18, since that work of Almighty God was central in the apostle’s mind when he wrote these words. And why did the apostle make this statement here in reference to the Gentiles? What miracles and signs had been given to make them obedient as he has written so solemnly but authoritatively here? For I do not believe this statement was written arrogantly as so many do, but rather was intended to faithfully communicate what was dispensationally needed at this time. For the Jewish rejection of their own deliverer and long prophesied Messiah had signaled something apparently unexpected (and unprophesied), the Lord’s turning away from his people to the godless Gentiles, with all of the prophetic blessings thereof as well being withheld from his own people but now being given abundantly to the Gentiles.
- The Jews in Jerusalem had rejected their own Messiah, except for some thousands under Peter’s preaching, and now through Paul the blessings, spiritually as well as physically, were being poured out on Gentiles. So Paul’s hope and expectation was that the jealousy of the Jews over this dramatic change would become a central part of his and also God’s work among his own called-out people.
- During this “Transitional Part” of Paul’s ministry among the Gentiles (with the Jews as on-lookers, as it were), the Lord God was working to make the Jews jealous, to make them envious, of the blessings being poured out on the Gentile believers that had previously been promised to them as God’s chosen and beloved people.
- There were, of course, several components in Paul’s ministry of which he writes here. We have already considered one of those last time and will assume you have an understanding of that component — the offerings which he collected from city church to city church for the sake of the poor saints in Jerusalem.

II. God Used Jewish Jealousy Through Spiritual Gifts In the Body of Christ:

- God Used Jewish Jealousy Through Gentile Spiritual Gifts
 - But there are other components of his ministry as well that we must consider today, as we finish this important chapter in this critically valuable writing. This brings us to Paul's administration of miraculous (and often, sign) gifts in the predominantly Gentile churches during the Transition Period.

In the first Corinthian letter, Paul gives his detailed teaching about these words, summarizing it all with these words in chapter 14, singling out the gift of foreign languages as the focus of his teaching:

[READ] 1 Corinthians 14:21-22

21 In the law it is written, With *men of other tongues* and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. [See Deut. 28:49, Is. 28:11-12, Jer. 5:15]

22 Wherefore tongues [*foreign languages is the intent here*] are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

- Now, looking forward to the church under Paul's ministry, there was an additional outpouring of "gifts" during the Transition Period that was to the Gentile believers but which was for Jews who were in some way "unbelieving" in how the Lord was now working. For they had not unreasonably expected that work to be quite different from how it now was.

For the Jews, the signs and miracles were essential, as Paul wrote to the Corinthian church in his first letter.

- Paul teaches here, referring to speaking in unknown languages, that God would give miraculous signs so that unbelieving Jews might believe. Sometimes that was the initial act of faith, but on other occasions it was for believers who were not aware of how the Lord was working.
- Early on, beginning on the day of Pentecost, there had been a mighty example of this working where a great many Jews from foreign lands and languages believed under Peter's preaching. But now we see how the Lord used Paul during this Transitional Period, for the sake of the Jews through Gentile believers. The rest of the book of Acts records the details of this Transitional Period as Paul ministers grace and the gospel of grace to primarily Gentiles in his

continuing missionary journeys.

He does go to the Jews first, however, but then, when they do not receive his message, he turns to the Gentiles. Acts 28:28 is so important to see this change. And so, even the miraculous spiritual gifts as seen in the Corinthian church passed away in due time as the focused outreach to Jews as Jews ceased. That ministry came to its culmination, ending formally as recorded in the closing verses of the book of Acts.

So those signs and miracles were primarily due to the unbelief of Jews, whether for the unsaved or the believers, and it now has to do with how the Lord was now working under grace.

- Gifts of the Spirit of God are listed in several places, especially in 1 Cor. 12:8-11, 27-30 and also in Rom. 12:6-8 and Eph. 4:13, an amazing list of 18 in all, though the Romans and Ephesians lists are, it seems, of a very different character from the ones in 1 Corinthians. This is the full list:
 1. Word of wisdom:
 2. Word of Knowledge:
 3. Faith:
 4. Healing:
 5. Working of miracles:
 6. Prophecy:
 7. Discerning of spirits:
 8. Unlearned foreign languages:
 9. Unlearned foreign language translation or interpretation:
 10. Apostle:
 11. Prophet:
 12. Teacher:
 13. Helps:
 14. Government:
 15. Sacrificial Giving:
 16. Exhortation:
 17. Mercy:
 18. Evangelist:
- There is much teaching on these gifts in Paul's letters to the Corinthians. There he writes of the gifts' singularity, of their operation, and of their duration. For our purposes today, their duration is the most important.
- Much of the confusion in the churches today depends on confusion about what God IS doing today under grace — and about what the

Lord God is NOT doing today. For what Paul writes of here, though a central part of God's working at that time during the Transition Period, is no longer his working in our day. For those miraculous signs and wonders and the spiritual gifts displaying them have ceased, as the apostle promised that they would in 1 Corinthians Chapter 13. But they were still active during the Transition, as the book of Acts reveals and as Paul writes here in Corinthians.

- I believe all of these are intended to be of supernatural character and are temporary for the Transition Period of which he is writing here. That is made clear in his teaching in chapter 13 where the gifts mentioned in chapter 12 are said to be in various ways "temporary" in nature. That is in total contrast to the one ongoing blessing that shall never cease, the fruit of the Spirit with its leading segment of love, or as he calls it here, "charity,". This will be our focus now, on the "duration" of these miraculous gifts.
- All of these "gifts" are miraculous provisions given and operated by the Spirit of God. But their operation must always be in accordance with the working of the Spirit within each believer accompanied by an outpouring of spiritual fruit, which is, he writes, necessarily distinct from the operation of these miraculous gifts. Love (or charity) must always dominate, he writes, most powerfully. Praise God.
- And, to conclude, Paul administered over all of these miraculous workings during the Transition Period. He managed it all and defined its true teaching and doctrines. Chris Jesus gave him that administrative authority and ability. What a teaching indeed we find here on these pages. Amen and amen.
- This working of the Spirit of God is glorious indeed, as he explains here in such memorable wording. What a contrast to what was happening in the Corinthian church, it seems. But all was changing, and the hearts of those captured by these confusing events needed instruction and encouragement as he now writes in the next verses, where the main teaching regarding the duration of these gifts is provided in only a very few verses, pure and simply in a few words:

[READ] 1 Corinthians 13:8-10

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

- These are truly remarkable words, aren't they? For they teach us that many (all?) of these gifts would pass away and some had already perhaps been diminishing. This would have been even more evident to the Corinthians. For it is not clear that the other churches possessed such gifts.
- That many of the gifts were temporary is taught in chapter 13, but chapter 12 lays the foundation for that teaching. So we must go there for proper understanding. The gifts or enablings and their kinds or types are revealed in these key verses in that previous chapter:

1 Cor. 12:7-10

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another *[allos]* the word of knowledge by the same Spirit;

9 To another *[heteros]* faith by the same Spirit; to another *[allos]* the gifts of healing by the same Spirit;

10 To another *[allos]* the working of miracles; to another *[allos]* prophecy; to another *[allos]* discerning of spirits; to another *[heteros]* divers kinds of tongues; to another *[allos]* the interpretation of tongues:

- Take careful note of what our English translations obscure. For there are three groups identified here by the two Greek indefinite pronouns. We will see shortly how important those three groupings are here in Paul's letter when we look again at chapter 13. The three groups or kinds of divine enablings are these:
 - #1: Word of wisdom, word of knowledge (these are revelatory gifts of a special sort singled out here for their dramatic nature, it seems)
 - #2: Faith, healing, miracles, prophecy, discerning of spirits (these were all sign gifts given to make Israel jealous, with some revelatory as well like prophecy — see Rom. 10:19 and 11:11)
 - #3: tongues (foreign languages), interpretation of tongues (translation) (these were communication gifts for the purpose of sharing God's truth more widely to those, whether Jews or Gentiles, of other native languages)
- So there are three groupings of gifts here, and the groups are distinguished by the Greek words *allos* and *heteros*, another of the same kind and another of a different kind:
- Notice that the enduring gifts mentioned in Romans 12 and Ephesians 4 are not mentioned. The gifts found here are the special enablings that

would be terminated in due time. The other gifts such as pastor, teacher, exhortation, helps, etc. continue today.

- Nothing could be clearer from this chapter, therefore, than that these gifts or enablings were temporary and further, that they would soon be passing entirely away, while other “gifts” or manifestations of the Spirit would remain. Paul emphasizes love, for example, in stark contrast to the other special gifts mentioned here. For some shall pass away and were already diminishing, while the fruit of the Spirit would abide and remain gloriously.

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- For, to summarize Paul's teaching, when we look carefully at verse 8 of chapter 13, we see that Paul, in writing of the temporary nature of some of the gifts, is very careful to pick just one gift from each group to refer to all the members of that group. That is the key to understanding. For as we have seen, the three groupings identified in chapter 12 are assumed here in chapter 13, verse 8!

He has divided up all of these special enablings of the Spirit of God into these several groups and then said of each one -- that they would be very temporary!! And there is also some evidence that there would be some differences in the ways they would be passing away due to the Greek wording here in verse 8:

- 1 Cor. 13:8b-9a
8b: ... but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
- 9a: For we know in part, and we prophesy in part.
- #1: Word of wisdom, word of knowledge (revelatory gifts) - again, these shall lose their significance, becoming therefore inappropriate.
- #2: Faith, healing, miracles, prophecy, discerning of spirits (sign gifts regarding Israel, some revelatory as well) -- these shall be abolished since they are no longer relevant.
- #3: tongues (foreign languages), interpretation of tongues (translation) (communication gifts) -- these shall cease (we get our word “pause” from this Greek word used here, which means to be willingly terminated or paused).

- Where are we today, of course, is an important question? Paul answers that for us. Let's read his answer:

[READ] 1 Cor. 13:10-12

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

- So each grouping of gifts is special, and they should be kept distinct, as the apostle indicates so clearly here. He says that the time will come that ...
 - ... there would be no more apostles - the last of the apostles would and has come...
 - ... Israel would have been set aside completely, and there is no more need for miracles, signs - and that is so today.
 - And, ... the revelation of God for us who are saved under the fullness of grace has been completed.
- Praise God we no longer have the need of them today! But the fruit of the Spirit abides with us always.

And so there is a high and glorious ending to this teaching. Amen.

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.

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?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

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

- Were some Jews saved through jealousy of the grace of God given through the Gentiles? I believe many were. That is the implication here, isn't it?

Additionally, the stage has been set for the next part of our studies here on God's future plans for his chosen people, the Jews:

Romans 11:25-27

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.

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:

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