

Romans Overview 5

Transcript

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Concluding chapter 8, I don't want to get into issues of predestination and the like and all of that bunch of stuff. I believe it's been exegeted that Paul here is talking about awaiting the revelation of the sons of God. He talks about this in Romans 9:

Romans 9:25-26 (NIV) *As he says in Hosea: "I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one," 26 and, "It will happen that in the very place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'"*

So he brings up now - he starts talking about this "sons of living God" in chapter 8 and anticipating and then he ends with this grand conclusion.

Now, notice that this "sons of the living God" is the redemption of the body of us [greek] - in Romans chapter 8:

Romans 8:23 (NIV) *Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.*

What Body? In part 4 we talked about "the Body of Death".

Rom 7:24 (NIV) *What a wretched man I am! Who will rescue me from this body of death [The Body of The Death]?*

And then in chapter 7 he says that we might be dead through the Body of Messiah (Christ).

Rom 7:4 (NAS) *Therefore, my brethren, you also were made to die to the Law through the body of Christ [Messiah], that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God.*

See? It is in the Body of Messiah that one is delivered from the Body of the Death, because the Adamic Body, that they were incorporated into, the Body of Adam - they were transformed from that Body of Adam and brought into the Body of Christ. And it is in the Body of Christ where the New Covenant realities are fully realized. And the Sonship is fully realized. Because Christ is THE SON. So you now partake now of the nature of the Son of God, Adam; but you partake of the nature of the SON OF GOD, the Second (last) Adam. Just as we bore the image of the first Son, Adam, we now bear the image of the second SON, Adam. The second son is Jesus.

This is called the Redemption of the Body. The Redemption of the Body means nothing more than the Redemption of the Body of Christ. Christ's Body being redeemed at the parousia.

Romans 8:23-26 (NIV) *Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. 24 For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? 25 But if we hope for what we do not yet have, we wait for it patiently. 26 In the same way, the Spirit helps us in our weakness...*

And I don't need to get into all of that.

Paul, interestingly, before he jumps into Romans 9 ... Romans 8 is sort of a climactic point before he begins to apply everything he said in chapters 1-8. Now he is going to apply that to Israel. And he is going

to talk about the 2 houses that are Israel. It is assumed going into 9-11 that the 2 houses are split. And it is very significant that he quotes Hosea.

But in chapter 8, his climax here, he says,

Romans 8:28 (YLT) *And we have known that to those loving God all things do work together for good, to those who are called according to purpose; 29 because whom He did foreknow, He also did fore-appoint, conformed to the image of His Son, that he might be first-born among many brethren; 30 and whom He did fore-appoint, these also He did call; and whom He did call, these also He declared righteous; and whom He declared righteous, these also He did glorify.*

Now, we know that the glorification has not yet taken place YET in Paul's time. That is what they were eagerly awaiting: the glorification, the redemption of the body. That was the coming into the fullness of the New Covenant, when the Old Covenant had entirely disappeared (Heb 8:13).

Heb 8:13 (NIV) *By calling this covenant "new," he has made the first one obsolete; and what is obsolete and aging will soon disappear.*

I am assuming that my listeners are familiar with that concept. (The transition from 30-70 AD)

Then Paul starts sounding like the great prophet Isaiah:

Rom 8:31 (YLT) *What, then, shall we say unto these things? if God is for us, who is against us?*

Sounds like Isaiah:

Isaiah 54:17 (NAS) *"No weapon that is formed against you shall prosper; And every tongue that accuses you in judgment you will condemn. This is the heritage of the servants of the LORD, And their vindication is from Me," declares the LORD.*

This is out of Isaiah.

Rom 8:32 (NIV) *He who did not spare his own Son, but gave him up for us all - how will he not also, along with him, graciously give us all things?*

All of us, both Jews and Gentiles. The "all things" are the all things in Revelation 21 & 22. That is the tree of life, the Spirit of the Living Waters, the New Name, being a crown and given white robes and those things pertaining to salvation, pictured in such wonderful metaphors that John uses.

Rom 8:33 (NIV) *Who will bring any charge against those whom God has chosen? It is God who justifies.*

Those "chosen" in Adam to come into conformity with the image of the Son in the Body of Christ. So who will bring a charge? Remember, in 8:1 he says, "there is no condemnation". The condemnation that came through the one man, Adam - if that has been removed, and that was the fault of all men because all men are IN ADAM - then who will bring a condemnation against them? He is not talking about individual sins that we do, because those individual sins are not something that God condemns. He does not remember our sins anymore under the New Covenant. So how can there be any charge against us?

This is why I believe Satan has been destroyed. He is not around. So who is going to bring a charge against us? God is the One who declares, "RIGHTEOUS"! Remember in chapter 2 of Romans. Remember we talked about chapter 2. When you stand, and those who have done good go on to receive eternal life. And justification. And those having done evil... God has the judgment throne (Rev 20:11-15). That is what John has in mind here.

Rom 8:34-37 (NIV) *Who is he that condemns? Christ Jesus, who died - more than that, who was raised to life - is at the right hand of God and is also interceding for us. 35 Who shall separate us from the love of Christ [IN THE NEW COVENANT] ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? 36 As it is written: "For your sake we face death all day long; we are considered as sheep to be slaughtered." 37 No, in all these things we are more than conquerors [A JOHN WORD FROM REVELATION: "OVERCOMERS"] through him who loved us.*

This is what Paul is talking about.

Rom 8:38-39 (NIV) *For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future [GREEK: THINGS "ABOUT TO BE"], nor any powers, 39 neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. [THE NEW COVENANT]*

ROMANS 9:1-4 (NKJV) *I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, 2 that I have great sorrow and continual grief in my heart. 3 For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, [ACCORDING TO THE OLD COVENANT DEFINITION] 4 who are Israelites...*

And this is the first time that Paul uses this term: "Israelite". I think that he has in mind here the entire house of Israel: Judah and the House of Israel. Because it was prophesied that they would be united. And he is going to jump right square into that text in Hosea.

Rom 9:4-5 (NKJV) *who are Israelites, to whom pertain the adoption [SONSHIP], the glory, the covenants, the giving of the law [TORAH], the service of God, and the promises; 5 of whom are the fathers and from whom, according to the flesh [ACCORDING TO THE OLD COVENANT DEFINITION], Christ came, who is over all, the eternally blessed God.*

Here is Paul's first premise:

But it is not that the word of God has taken no effect [FAILED]. For they are not all Israel who are of Israel, [FOR IT IS NOT ALL THE ONES OUT OF ISRAEL, ARE THESE ALL ISRAEL]

Paul is going to conclude in his argument in Romans 9-11 ... he starts off using this phrase: Not all of the ones of Israel are Israel. We have got 2 definitions here.

1. We have got "ALL THE ONES DESCENDED FROM ISRAEL". That is, everyone who could trace their genealogy to Abraham. Which they could do in Paul's day. This is "Israel according to the flesh", the Old Covenant definition.
2. ARE ISRAEL. That is the New Covenant definition.

Now, remember, the New Covenant was not going to be like the former covenant. The definitions were going to change. Circumcision and the definition of circumcision was going to change. The application of circumcision was going to change. And we could go down the list of things that would change.

1. ACCORDING TO THE FLESH - That is the definition under the Old Covenant. These things were defined by flesh. And to walk in them was to be walking "according to the flesh".
2. ACCORDING TO THE SPIRIT OF LIFE IN MESSIAH JESUS. - This is the definition under the New Covenant.

And so here he is saying, "All who are descended from Israel are not Israel". And then he ends in Romans 11 with "And so ALL ISRAEL will be saved". Now, what definition of "ALL ISRAEL" does he have here, at the end of Romans 11? Because he starts off with this premise where he talks about "ALL ISRAEL" - and then he ends it, "ALL ISRAEL" will be saved. Now, which definition is the ALL ISRAEL to be? Number 1? Those who are descended from Israel? That is ALL ISRAEL ("according to the flesh" definition). ARE ISRAEL ("according to the Spirit" definition of Israel). Which Israel is going to be saved?

Well, after Paul is done reasoning, it is the definition of those who called unto life and predestined and elect of God. Not all Israel is Israel. And this is the first major premise.

And then he proves this by stating that Ishmael and Isaac were sons of Abraham, were they not? Ishmael and Isaac were circumcised on the 8th day, were they not? Were they not? See, Ishmael could easily lay claim to being a son of Abraham. In fact, Muslims do that to this day. They could lay claim "according to the flesh" - but could they lay claim "according to the Spirit", and of promise? They could not.

Then Jacob and Esau. Jacob was circumcised on the 8th day, and Esau would have been circumcised on the 8th day. Jacob and Esau were sons of Abraham. But God chooses Jacob. And He passes over Esau.

Both of them are sons of Israel "according to the flesh". Are they not? But are both of them sons of Israel "according to the promise"?

See what Paul is saying? Not ALL ISRAEL. And let us take Israel at the beginning. Ishmael and Isaac. These were the first two sons of Abraham, correct? So there you have the first two born of this nation that God has promised to Abraham. You have two people, two Israelites. And yet NOT ALL ISRAEL (Ishmael and Isaac) ARE ISRAEL (Isaac).

Now let's go to Rebecca. You have Jacob and Esau. And they are sons of Abraham. But not all the descendants of Abraham are the descendants of Abraham. See? Not all descendants of Abraham (Isaac and Ishmael, Jacob and Esau) ARE DESCENDANTS OF ABRAHAM (Isaac and Jacob). Only Isaac and Jacob were the sons of promise.

So Paul, through Scripture, is establishing the fact, by exegeting the Hebrew Scriptures, that God picks and He chooses. This is His divine prerogative. He picks and chooses. And just because you are born according to the flesh does not mean that you are destined to be born according to the Spirit, and a person of promise.

And then he concludes:

Rom 9:11-16 (NKJV) *(for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), 12 it was said to her, "The older shall serve the younger." 13 As it is written, "Jacob I have loved, but Esau I have hated." 14 What shall we say then? Is there unrighteousness with God? Certainly not! 15 For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." 16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.*

Rom 9:16 (NIV) = *It does not, therefore, depend on man's desire or effort, but on God's mercy.*

Now this one verse, I think, destroys the idea of free will. It does not depend on man's desire or effort, but on God's mercy.

Rom 9:17-20 (NIV) *For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." 18 Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. 19 One of you will say to me: "Then why does God still blame us? For who resists his will?" 20 But who are you, O man, to talk back to God? "Shall what is formed say to him who formed it, "Why did you make me like this?"*

Paul's answer is simply, "Who are you to talk back to God. This is the plan of God". To go any further in our minds would be intellectual idolatry.

So Paul has established the point that God, within the nation of Israel and the physical descendants of Abraham, that out of those physical descendants of Abraham - there were ones that God had chosen by His own mercy to have mercy upon. And it is these that constitutes "ALL ISRAEL". ALL TRUE ISRAEL.

Then he goes into this verse:

Rom 9:23-24 (NIV) *What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory 24 even us, whom he also called, not only from the Jews but also from the Gentiles?*

Let me read my translation here (for it is rather literal):

... not only out of JUDAH - but also out of NATIONS." As also in Hosea he says, "I called them NOT MY PEOPLE ... MY PEOPLE" and the "NOT MY BELOVED, MY BELOVED". And it will be said in the place where it was said to them, "YOU ARE NOT MY PEOPLE" - there they will be called SONS OF THE LIVING GOD.

Rom 9:25-27 (NIV) *As he says in Hosea: "I will call them "my people" who are not my people; and I will call her "my loved one" who is not my loved one," 26 and, "It will happen that in the very place where it was said to them, "You are not my people," they will be called "sons of the living God." 27 Isaiah*

cries out concerning Israel: "Though the number of the Israelites be like the sand by the sea, only the remnant will be saved."

My translation continued:

And Isaiah cries out concerning ISRAEL: "Though it may be that the number of the SONS OF ISRAEL are as the sand of the sea, the REMNANT will be saved".

Now, here is the definition of ALL ISRAEL IS NOT ISRAEL. Listen to this. Grasp this, because Paul is exegeting correctly the Hebrew Scriptures. He is not making this stuff up. "Though it may be that the number of the SONS OF ISRAEL [that is the descendants of Abraham according to the flesh] are as the sand of the sea, the REMNANT will be saved". Not ALL ISRAEL - though they be numerous - will be saved. The REMNANT will be saved.

And then he concludes in chapter 11, "ALL ISRAEL WILL BE SAVED". ALL ISRAEL who will be saved must be THE REMNANT that will be saved. He uses the same expression. THE REMNANT WILL BE SAVED. So the definition of what will be saved (that is ALL ISRAEL WILL BE SAVED) must be the REMNANT.

God has only always saved the REMNANT of Israel. Paul is not laboring under the delusion, as most people read 9-11, that he was expecting some en masse conversion of Jews in his day. He was not. He was not expecting the majority of Jews to turn to the living God. Because, according to the Scriptures, in the last days only a remnant would be saved. He quotes Isaiah right here: the REMNANT will be saved. He ends his argument, "ALL ISRAEL WILL BE SAVED". The definition of ALL ISRAEL = the REMNANT! The REMNANT of ISRAEL will be saved. OK?

Because He is bringing completing and bringing about swiftly His decree.

Rom 9:25-29 (NIV) As he says in Hosea: "I will call them "my people" who are not my people; and I will call her "my loved one" who is not my loved one," 26 and, "It will happen that in the very place where it was said to them, "You are not my people," they will be called "sons of the living God." 27 Isaiah cries out concerning Israel: "Though the number of the Israelites be like the sand by the sea, only the remnant will be saved. 28 For the Lord will carry out his sentence on earth with speed and finality." 29 It is just as Isaiah said previously: "Unless the Lord Almighty had left us descendants, we would have become like Sodom, we would have been like Gomorrah."

Now, another thing in this. In the first part of our lecture we talked about how Paul quotes the Scriptures. And he is not quoting them out of context. The first 2 verses that he quotes definitely concerned ISRAEL. No doubt about that. No one disagrees with that.

But when we talk about Israel we have got to go to Hosea. Here in Hosea he says [in the first 2 verses he quotes]:,

Rom 9:25-26 (NIV) As he says in Hosea: "I will call them "my people" who are not my people; and I will call her "my loved one" who is not my loved one," 26 and, "It will happen that in the very place where it was said to them, "You are not my people," they will be called "sons of the living God." 27

You see, in Hosea 1:1

Hosea 1:1 (NIV) The word of the LORD that came to Hosea son of Beeri during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and during the reign of Jeroboam son of Jehoash king of Israel:

See, the kingdom was divided in the days of Hosea. You had the northern tribes (the house of Israel) and the southern tribes (the House of Judah). And they were divided. And in Hosea chapter 1 very quickly says that the House of Israel and the House of Judah will be re-united. And they will appoint one leader.

Hosea 1:10-11 (NIV) "Yet the Israelites will be like the sand on the seashore, which cannot be measured or counted. In the place where it was said to them, "You are not my people," they will be called "sons of the living God." 11 The people of Judah and the people of Israel will be reunited, and they will appoint one leader and will come up out of the land, for great will be the day of Jezreel.

Now, that phrase, "OUT OF THE LAND", is equivalent to the phrase, "OUT OF THE NATIONS". And this is the same promise that Ezekiel gives.

Ezekiel talks about 2 sticks. The House of Ephraim (which is the north) and the House of Judah. And He is going to make them ONE, in one hand. And then it says, "My servant David will be king over them. And they will have one shepherd". Sounds like Hosea, doesn't it? "They will have one prince forever".

Ezek 37:15-28 (NIV) The word of the LORD came to me: 16 "Son of man, take a stick of wood and write on it, "Belonging to Judah and the Israelites associated with him." Then take another stick of wood, and write on it, "Ephraim's stick, belonging to Joseph and all the house of Israel associated with him." 17 Join them together into one stick so that they will become one in your hand. 18 "When your countrymen ask you, "Won't you tell us what you mean by this?" 19 say to them, "This is what the Sovereign LORD says: I am going to take the stick of Joseph - which is in Ephraim's hand - and of the Israelite tribes associated with him, and join it to Judah's stick, making them a single stick of wood, and they will become one in my hand." 20 Hold before their eyes the sticks you have written on 21 and say to them, "This is what the Sovereign LORD says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land. 22 I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms. 23 They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding, and I will cleanse them. They will be my people, and I will be their God. 24 My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees. [Torah written on the heart] 25 They will live in the land I gave to my servant Jacob, the land where your fathers lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever. 26 I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. 27 My dwelling place will be with them; I will be their God, and they will be my people. 28 Then the nations will know that I the LORD make Israel holy, when my sanctuary is among them forever.""

And I will make a covenant of peace. And it will be an everlasting covenant. Do you think that this is the covenant Paul is talking about? He has already mentioned the everlasting covenant of peace (Rom 3). He talks about the eternal covenant. See Hebrews:

Heb 13:20 (NIV) May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep,

He has already talked about this. This is the New Covenant. And in the New Covenant the House of Israel will be united with the House of Judah, and there will be ONE HOUSE. OK? The result of that (chapter 37 again:)

Ezek 37:26 (NIV) I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them [that is, the HOUSE OF ISRAEL and the HOUSE OF JUDAH re-united] and increase their numbers, and I will put my sanctuary among them forever.

And in Rev 21 & 22 what do we see? The sanctuary of God coming down out of heaven. OK?

Ezek 37:27 (NIV) My dwelling place will be with them [that is Rev 21:3]; I will be their God, and they will be my people.

Rev 21:1-4 (NIV) Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. 2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. 3 And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. 4 He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."

As a result of the restoration of Israel, their restoration and reconciliation to God through Jesus Christ. The result of this is (back to Ezekiel)

Ezek 37:28 (NIV) *Then the nations [GENTILES] will know that I the LORD make Israel holy, when my sanctuary is among them forever.*"

And who is that sanctuary? Who is that temple? The Lamb of God is the temple. And that is why Paul went to the nations - because the temple of God was coming down out of heaven, and the dwelling of God by the power of the outpoured Holy Spirit was setting in motion the restoration of Israel. And Paul understood that ISRAEL was being united with the HOUSE OF JUDAH. And, as a result of that, the nations would know that God makes them holy. And, Lo and Behold, the Spirit of God is being poured out on the nations, on the distant islands in the east and the west and the south and the north - and those who have not even heard of the Fame or the Glory of God are now seeing the Fame and the Glory of God. So that must mean that, because the nations are coming in (according to Isaiah 2) that ISRAEL is being restored. The HOUSE OF ISRAEL is being restored with the HOUSE OF JUDAH in the ONE NEW BODY of JESUS CHRIST, the body of redemption. The body of Sonship. The body of the New Covenant. The Dwelling has come.

So Paul, quoting these verses in Hosea, knows very well what he is talking about. And these are ISRAELITES. They were scattered. Josephus mentions they were still there. And Anna is mentioned in Luke:

Luke 2:36 (NIV) *There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage*

She is "of the tribe of Asher", one of the scattered 10 tribes. And then Josephus talks about those who lived beyond the Euphrates river, who were still of the HOUSE OF ISRAEL. They were still there. The tribe of Dan, and the tribe of Asher. They were still there. They were scattered. Not much was known about them. But they were still there and coming to the gospel.

And Paul has to bring this problem up. And so he quotes Hosea. Because he has to bring up the issue of ISRAEL. That is why he starts talking about ISRAEL. Because, what about ISRAEL? Because, according to the New Covenant Promise, the everlasting covenant that Ezekiel talks about, that we just read, the two sticks are going to be re-united into one. Is God the God of the JEWS only? What about the House of ISRAEL? What about them? He has got to re-unite them to fulfill the promises. And these are descendants of Abraham. They are just as much descendants of Abraham as you Jews are ("according to the flesh").

But NOT ALL ISRAEL IS ISRAEL. Only a Remnant of the house of Israel will be saved. So he quotes here Isaiah.

Rom 9:27 (NIV) *Isaiah cries out concerning Israel: "Though the number of the Israelites be like the sand by the sea, only the remnant will be saved.*

Which definition of "ISRAEL"? And if you read Isaiah, and the context he quotes it out of. And here he quotes from 10:22-23, Hosea is definitely talking about the HOUSE OF ISRAEL. Let's see if Isaiah 10 is talking about the HOUSE OF ISRAEL (the northern 10 tribes).

Isa 10:22-23 (NIV) *Though your people, O Israel, be like the sand by the sea, only a remnant will return. Destruction has been decreed, overwhelming and righteous. 23 The Lord, the LORD Almighty, will carry out the destruction decreed upon the whole land.*

Who is Isaiah talking about: chapter 10 makes it very plain that he is talking about Assyria in verse 5. And Assyria carried away who? Assyria carried away the Northern Tribe of Israel. So Isaiah is talking about ISRAEL.

Isa 10:20 (NIV) *In that day the remnant of Israel, the survivors of the house of Jacob, ...*

See, he is not talking about Judah. Judah is not attacked until later on, by the Babylonians.

... will no longer rely on him who struck them down but will truly rely on the LORD, the Holy One of Israel. 21 A remnant will return, a remnant of Jacob will return to the Mighty God.

So that is what Paul is talking about.

So the first 2 verses out of Hosea talks about Israel. And then the second verse he talks about Israel. But what is he saying here? Because some people interpret verse 24:

Rom 9:24 (NIV) *even us, whom he also called, not only from the Jews [JUDAH] but also from the Gentiles [NATIONS]?*

Some people say that Paul is re-interpreting these verses in Hosea and making them apply to Gentiles. Totally, totally false. People who say such things do not know their scriptures. The phrase, "Out of the Nations [Gentiles]" occurs many, many times in the Scriptures. We read it in Hosea, that the gathering of Israel, the descendants of Abraham, the Northern tribes, will be gathered ... and come up OUT OF THE LAND into which they were scattered. OUT OF THE LAND.

In Ezekiel 36 ... it says

Ezek 36:23 (NIV) *I will show the holiness of my great name, which has been profaned among the nations, the name you have profaned among them [PAUL QUOTES THAT IN ROMANS 2]. Then the nations will know that I am the LORD, declares the Sovereign LORD, when I show myself holy through you before their eyes.*

HERE IS THE OFT REPEATED PHRASE:

Ezek 36:24 (NIV) *"For I will take you out of the Gentiles/nations; I will gather you from all the countries and bring you back into your own land.*

This is the phrase that occurs in Romans 9, right before he quotes Hosea. The Northern Tribes were scattered where? Among the nations! Where was ISRAEL, the descendants of Abraham, the REMNANT, that God had chosen out of Israel - where would they be gathered out from? They would be gathered out of the nations. That is where they were.

To equate Israel with the Gentiles, as some of my Preterist brothers do, is not paying attention to the scriptures. The nations are distinct from the HOUSE OF ISRAEL. The House of Israel is among the nations. And the House of Israel (a REMNANT) would be gathered out of the nations.

Paul is talking about ISRAEL "according to the flesh", that is elect unto God, a REMNANT among all of the descendants of ISRAEL. Only a REMNANT of those ISRAELITES were elect and predestined unto God. That is who he is talking about here.

So just keep it simple here, folks. So that is why Paul says,

Rom 9:24 (NIV) *even us, whom he also called, not only from the Jews [JUDAH] but also from the Gentiles [NATIONS]?*

The first 2 very well known verses he quotes from Hosea, talking about ISRAEL scattered among the nations. And they will be gathered out from the nations, out of the Gentiles. Not that they ARE Gentiles. Or that they BECAME Gentiles. That does not make any sense at all.

And then he quotes Isaiah concerning Israel. And we noted the context of Isaiah chapter 10 - he is definitely talking about the Northern Tribes.

And then he does this:

Rom 9:29 (NIV) *It is just as Isaiah said previously: "Unless the Lord Almighty had left us descendants, we would have become like Sodom, we would have been like Gomorrah."*

Let's go to that quote. There he is quoting Isaiah chapter 1:9. Let's see if Paul knows his scripture in context. The first 3 verses he quoted definitely dealt with, in context, the House of Israel (the Northern 10 Tribes).

Isaiah 1:9 (NIV) *Unless the LORD Almighty had left us some survivors, we would have become like Sodom, we would have been like Gomorrah.*

Verse 1 lets us know who he is talking about:

Isa 1:1 (NIV) *The vision concerning Judah and Jerusalem that Isaiah son of Amoz saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.*

The vision concerning Judah ... Judah. Judah. See? A remnant will be saved out of the HOUSE OF JUDAH. And a remnant will be saved out of the HOUSE OF ISRAEL. And these two remnants will be brought together to form ALL ISRAEL.

And these are Israelites that are sons of Abraham. Genealogically and "according to the flesh". And they will be transformed and made into the Spiritual Sons of Abraham as they are raised in the Body of Christ in the newness of life in the New Covenant.

But he is talking about ISRAEL "according to the flesh". Romans 9:1-5 makes that painfully clear. He is not talking about Gentiles here. He has already talked about Gentile salvation by faith. Here he is primarily focused upon Israel - descendants of Abraham. PHYSICAL descendants of Abraham. And physical descendants of Abraham must receive the promise that physical descendants of Abraham would be re-united and brought into ONE NEW MAN under One Prince, One Shepherd, One Lord, and One Faith.

And God accomplished that through the gospel in King David, Messiah Jesus. That is Paul's point. That is what he is arguing for. That is what he is talking about. That and nothing else.

We have so complicated Romans 9-11 with Jews and Gentiles and Gentiles and Jews etc. We have complicated it. The simple promise is that, out of the HOUSE OF ISRAEL scattered among the nations, that a Remnant out of those nations would be gathered back ... WITH THAT REMNANT that came out of the HOUSE OF JUDAH. And these 2 remnants, out of Judah and out of Israel - Israel would come up out of the nations and Judah would come up out of Judah (because Judah was in the land). So a remnant out of Judah (which was in the land) would be saved; and a remnant out of the nations (among which Israel was scattered) would be saved.

Both of these houses are physical, fleshly descendants of Abraham and will be re-united into one kingdom. As the result of that, and while that was going on in Paul's gospel (which he saw himself as doing and bringing about) - Israel's salvation - what would then be the result? Then the NATIONS, the Gentiles, would know.

The ONLY REASON why the Gentiles have come into the salvation of God is that God was re-uniting ISRAEL with JUDAH. The remnant of Israel among the nations with Judah.

And so, when Paul announced that he was going "to the nations/Gentiles", that he was carrying his gospel "to the nations" - what does that mean? It is restoration time is what it meant. That is why the Jews did not want to listen to his message. Restoration time!

So he quotes these 2 verses out of Hosea. And then he quotes the final 2 out of Isaiah. We have already established that the first 3 are dealing with the "northern tribes" (Israel). And the last one dealing with the House of Judah. And then he says,

Rom 9:30 (NIV) *What then shall we say? That the Gentiles, who did not pursue righteousness, ...*

See, they did not pursue after righteousness. Israel definitely did pursue after righteousness. As well as Judah. But the Gentiles did not - they did not even know what it was. They were never under the law.

Rom 9:30 (NIV) *What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith;*

That is what Paul has been arguing for all along.

Rom 9:31 (NIV) *but Israel, ...*

Now Paul is talking about ALL ISRAEL here

Rom 9:31-33 (NIV) *but Israel, who pursued a law of righteousness, has not attained it. 32 Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the "stumbling stone." 33 As it is written: "See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame." {33 Isaiah 8:14; 28:16}*

You should see the context there.

And then in chapter 10 he goes on and talks about that the message that he is preaching is the same message that Moses preached. It is the same message. Not all Israel listened to Moses.

How many people made it into the Land of Canaan? Did "All Israel" make it into the Land of Canaan? Or only a Remnant? See, the pattern has already been established for Paul. He is not expecting some massive conversion of the house of Israel and the house of Judah. According to the pattern it was never a mass conversion. Oh, you have a lot of people listening to Moses. You have a lot of people trying to establish their righteousness and living according to the culture of Moses. But how many made it to the land of Canaan? Only a Remnant. How many made it to the promises? Only a remnant.

And this is established over and over again in terms of patterns. And he just draws up on Moses here and says, "this is just the way it is".

And then he quotes Joel, the great eschatological passage, in 10:12-13

Rom 10:1-13 (NIV) *Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved. 2 For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. 3 Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. 4 Christ is the end of the law so that there may be righteousness for everyone who believes. 5 Moses describes in this way the righteousness that is by the law: "The man who does these things will live by them." {Lev. 18:5} 6 But the righteousness that is by faith says: "Do not say in your heart, "Who will ascend into heaven?" {Deut. 30:12} (that is, to bring Christ down) 7 or "Who will descend into the deep?" {Deut. 30:13} (that is, to bring Christ up from the dead). 8 But what does it say? "The word is near you; it is in your mouth and in your heart," {Deut. 30:14} that is, the word of faith we are proclaiming: 9 That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. 10 For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. 11 As the Scripture says, "Anyone who trusts in him will never be put to shame." {11 Isaiah 28:16} 12 For there is no difference between Jew and Gentile - the same Lord is Lord of all and richly blesses all who call on him, 13 for, "Everyone who calls on the name of the Lord will be saved." {Joel 2:32}*

Why is he talking about this "one Lord" a lot? Because that is the promise of Ezek 37 and Isaiah and Jeremiah. There will be one Lord and one shepherd and one prince - one ruler. And is this the God of just the house of Israel the Jews only? Is this not the God of the Gentiles too? And if the Jews are saved according to election by faith in Christ and the gift of faith, then how else also are the Gentiles expected to be saved?

And if the House of Israel and the house of Judah have to have their heart circumcised by the outpoured working of the Holy Spirit that came through the resurrection of Jesus Christ - that same spirit that raised him from the dead must also raised those whom he fills from the dead - by circumcising their hearts and bringing them into newness of life. Then how else are the Gentiles supposed to come in...are they supposed to come in by a secondary means or something? See it's equated now.

Israel has to be saved according to faith in Messiah. That is how they obtained the righteousness of the New Covenant. Because they could not obtain a righteousness according to the letter of the law, which Paul has just destroyed in his first opening chapters. And so he is putting Israel in a situation. So how else are the Gentiles to be saved? They had never even pursued a righteousness. Well they are saved by faith in Christ. How is the remnant of Israel and the remnant of Judah going to be saved? Faith in Christ! Well, this equalizes everybody. Bingo. There are no Jews and Greeks. There are no differences here. Jews are not brought in because of physical prestige. They are broad in according to the election of God's mercy. Gentiles are not brought in because they never had any physical prestige - they were in darkness. They are brought in by faith in Christ. So this eliminates any distinction between a person coming in and who he is and his status in his culture and where he came from and his genealogy and all the rest of it. Endless genealogies. Eliminates it at one fell swoop. So that God is the just and the justifier of all men. See? I love how this works!

And quoting Joel in that great eschatological passage where Joel is looking forward to the future - "everyone who trusts in him will never be put to shame" - that was the promise. The nations would come

into this faith of restored Israel. Well how was God to restore Israel? He was going to restore them through faith in Jesus Christ through what Jesus did on the cross in his resurrection. That is how he was going to restore them and unite them in one new man one new body - the body of Messiah - in which Israel the remnant had to be put to death, which Judah the remnant had to be put to death, and in which the Gentiles who came in as a result of Israel and Judah being united in the one body of Christ the Gentiles could stream right straight to that same holy city which is the New Jerusalem, the mother of us all, and be united into that same body so that there are no distinctions because there is only one body. You can't have Jews and Gentiles and blacks and whites and reds and different distinctions in races going on when you have just one body of Christ. There are no blacks or whites or Jews or Greeks or males or females there is none of this stuff, of social positioning, in God - God does not play favorites. He never has and He never will.

See this is the good news. But then he reasserts his point in 10:16

Rom 10:16 (NIV) *But not all the Israelites accepted the good news. For Isaiah says, "Lord, who has believed our message?" {Isaiah 53:1} 17 Consequently, faith comes from hearing the message, and the message is heard through the word of Christ. 18 But I ask: Did they not hear? Of course they did: "Their voice has gone out into all the earth, their words to the ends of the world." {Psalm 19:4} 19 Again I ask: Did Israel not understand? First, Moses says, "I will make you envious by those who are not a nation; I will make you angry by a nation that has no understanding." {Deut. 32:21}*

So here you he is talking about this envy that is being made and he's going to comment on this envy in 11:11 is in a talk about that --

Rom 10:20-21 (NIV) *And Isaiah boldly says, "I was found by those who did not seek me; I revealed myself to those who did not ask for me." {Isaiah 65:1} [These are Gentiles] 21 But concerning Israel he says, "All day long I have held out my hands to a disobedient and obstinate people." {Isaiah 65:2}*

He is not expecting a massive conversion taking place here - just the remnant, just a stump, a tiny little stump, a tiny little root - would be saved out of this massive tree. The tree is going to be cut down. But I will save the stump, the lesser part - and then out of that stump - you thought Israel was big before? Out of that stump I am going to make them fill the entire world. My people who are called by my name, and I will be their God and they will be my people. Israel is transformed into the glorious body of Christ - from the mortal body of Adam - and glorified in Christ. And this happened when God swallowed up the death in Isaiah 28.

So he's going to reiterate this point again - he's going to go to Elijah

Isa 28:1-4 (NIV) *I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. 2 God did not reject his people, whom he foreknew. Don't you know what the Scripture says in the passage about Elijah - how he appealed to God against Israel: 3 "Lord, they have killed your prophets and torn down your altars [SOUNDS LIKE JESUS IN MATTHEW 23]; I am the only one left, and they are trying to kill me"? {1 Kings 19:10,14} 4 And what was God's answer to him? "I have reserved for myself seven thousand who have not bowed the knee to Baal." {1 Kings 19:18}*

Now, how many Israelites were there in Elijah's day? A million? Hundreds of thousands? 7,000 sure seems like a remnant does it not? That is a little number - 7,000 - out of hundreds of thousands.

See, he is reiterating the point that he began in chapter 9. Even in Elijah's day; even in Ishmael and Isaac's day; in Jacob and Esau's day; He chose the lesser. Jacob was the lesser. Isaac was the lesser because Ishmael picked on Isaac. So it appears that Ishmael was stronger than Isaac and Esau was definitely stronger than Jacob. But God likes the lesser. God likes picking the remnant. He likes the odds against it. God likes playing the odds against him. 99 to one - that's God - you know what, put my bet down on that.

Rom 11:5 (NIV) *So too, at the present time there is a remnant chosen by grace.*

See it is a remnant and this remnant of Israel that are being called out of the nations and this remnant of Judah that is being called out of the house of Judah - these two brought together constitute all Israel that will be saved, and which he concludes his argument with.

look at verse 11

Rom 11:6 (NIV) *And if by grace, then it is no longer by works; if it were, grace would no longer be grace. {Some manuscripts by grace. But if by works, then it is no longer grace; if it were, work would no longer be work.} 7 What then? What Israel sought so earnestly it did not obtain, but the elect did. The others were hardened, 8 as it is written: "God gave them a spirit of stupor, eyes so that they could not see and ears so that they could not hear, to this very day." {Deut. 29:4; Isaiah 29:10} 9 And David says: "May their table become a snare and a trap, a stumbling-block and a retribution for them. 10 May their eyes be darkened so they cannot see, and their backs be bent for ever." {Psalm 69:22,23} 11 Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious.*

Remember he quoted Moses, "I will make you envious by those who are not a nation" - that was God's plan all along - he is just exegeting Scripture here.

Rom 11:12 (NIV) *But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring!*

Whose fullness? Israel and Judah a united into one - the remnant of Israel and the remnant of Judah! Let's go back and read that.

Rom 11:12 *But if their* [THE REMNANT OF ISRAEL AND THE REMNANT OF JUDAH'S] *transgression means riches for the world, and their* [THE REMNANT OF ISRAEL AND THE REMNANT OF JUDAH'S] *loss means riches for the Gentiles, how much greater riches will their* [THE REMNANT OF ISRAEL AND THE REMNANT OF JUDAH'S] *fullness* [restoration] *bring!*

The fullness means restoration. Put the word restoration there. How much more will the restoration bring? Because, as the result of the restoration, the world would be restored in the "new heavens and the new earth" with salvation - and God would be dwelling with man (Revelation 21 and 22). Which he quotes Isaiah 60, which is the promise given to Israel when it's glorious light shines over them - the nations would come streaming in as a result.

And have not the nations come since A.D. 70 and the Parousia of Christ? You had this tiny group of Gentile Christians and this tiny group of Jewish Christians and this tiny group of Israelite Christians - all coming together in the body of Christ - and then you have the Parousia of Christ ... and then what happens after A.D. 70 and the Parousia of Christ? Every historian tells you this same story: Christianity explodes! It explodes; massive conversions. And within 200 years of 70 A.D. - within 220- 230 years - Rome is overtaken by this religion that grew out of a stump! A little group of Gentiles and a little group of Jews and a little group of Israelites - descendants of Abraham - from these little groups, then you had the Parousia of Christ. But in that Parousia was the fullness of Israel. And, as a result of the fullness of Israel, what happened? It exploded into all the nations - to China, Greenland, Russia, Germany, France, Prussia, the Americas, Asia - it is all over the place. Prophecy has been fulfilled, folks! And that is the age that we are living in, because that is the age that was promised to us. And we are seeing it fulfilled right in our very eyes.

Prophecy is not all done in A.D. 70. It is being fulfilled as we speak. Because the prophecy says that the nations will grow in the knowledge of the Lord and fill the earth as the waters cover the sea. Well, has that not been happening for the last 2000 years of Christian history? Folks, you've got to wake up and see his vision, and stop looking and criticizing all the negative things in church history. Because there has been a lot of bad things and all this other stuff. But look at the expansion and growth. See, you have to start thinking in those types of terms - instead of trying to figure out how many people are not saved try to figure out how many people have been saved in the last 2000 years. It's a staggering number. How many people have been brought into the kingdom of restored Israel, the kingdom of God, the transformed people of the New Covenant - from the Parousia of A.D. 70 onward? How many people have been brought into that? From a little tiny remnant? Billions .. millions upon millions. Did Israel ever have a claim according to the old covenant - according to the written old covenant - did they ever lay such a claim? To saving the world? Isaiah complains in Isaiah 26 ... "We have not brought salvation to the peoples of the earth". Because why? They are in Adam - they are condemned. They have to be put to death in the cross, in the body of Christ - and they have to be raised in his resurrection so that he can be the firstborn and lead them onto newness of life so that salvation can come to the peoples - through Israel, the descendants of Abraham - to the nations. So that the nations will know that God is holy. And that's 2000 years and counting. That's been happening. That's where we're at. That is what has been going on. Thank

God for His blessed hope - this is the Parousia of Christ. Which I love. I love the Parousia of Christ. Because it accomplish that which was impossible for man to do in Adam ... God accomplished through his son Jesus Christ and he has brought salvation to the peoples of the world through restoring Israel [the house of Judah and the house of Israel] in restoring and bringing about their fullness.

Paul says this - listen to this (again)

Rom 11:12 (NIV) *But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring!*

See, that's the age to come. The fullness arrives at the Parousia of Christ. That is the restored Israel [Revelation 21 and 22]. That is the kingdom restored under one lord, one faith, one Shepard. How much greater riches after that point in time of restoration and fullness is going to come as a result the fullness? Well, that is where we are at - we are living in the fullness! See? We are living in the fullness of that. And it's only getting fuller (if that's a word). It's only getting bigger. There is no stopping this train - this Holy Ghost train. Hallelujah! I love this stuff !

go to verse 15

Rom 11:13 (NIV) *I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I make much of my ministry 14 in the hope that I may somehow arouse my own people to envy and save some of them. 15 For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?*

The acceptance is parallel with fullness the restoration the Parousia of Christ when the death is swallowed up on the mountain - and God is going to have a rich banquet (Revelation 19) ... it talks about the wedding banquet and the marriage supper of the Lamb that type of imagery.

So what will their acceptance be but life from the dead - resurrection of the dead

Rom 11:16 (NIV) *If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches.*

Paul talked about firstfruits here did he not? We who have the first fruits of the Spirit groan inwardly as we await eagerly for the adoption of sons, the redemption of the body? Life from the dead.

Rom 11:17 (NIV) *If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, 18 do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you.*

These promises were given and made to Israel. Don't ever forget that fact - and Western Christianity has forgotten that fact totally.

Rom 11:19-23 (NIV) *You will say then, "Branches were broken off so that I could be grafted in." 20 Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. 21 For if God did not spare the natural branches, he will not spare you either. 22 Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. 23 And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again.*

They will only be cut off because they persisted in unbelief and were never true believers in the first place.

Rom 11:24 (NIV) *After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!*

Here is where Paul has this idea, before the Parousia of Christ, that many more Israelites and many more Jews were going to come into. Currently the Gentiles were grafted in, and some of these branches were broken off. You have a picture of a tree here - just picture a tree - and in this tree you have some branches broken off. And you have this rose, this wild olive branch, that is shoved into and grafted into

this tree. Okay? And so this wild olive branch is now towering over these broken branches that are laying on the ground. What Paul is saying is that some of these broken branches are also part of the elect - some of these broken branches are also part of the remnant, part of the elect - that were going to be grafted in again. Not all of them will be. A lot of these broken branches that you are looking at on the ground, as you are grafted in it as you are towering over them, and they are all broken and laying on the ground - a lot of those branches, as a matter of fact, most of them are not going to come in. However some of those branches are going to come in. So how are you to act? How are you Gentiles to act? Are you to act arrogantly and boastfully, or are you to act humility and grace so that you might save some of them?

Well, you are to act with humility and grace so as to save some of them!

Rom 11:25 (NIV) *I do not want you to be ignorant of this mystery, brothers,*

This mystery is the mystery he has just expounded upon

"so that you may not be conceited: Israel [that is the whole house of Israel] has experienced a hardening in part until the full number [FULLNESS] of the Gentiles has come in."

I don't like the word full number, the same word that is used - NIV just wreaks havoc on this stuff - in 11:12 "how much greater riches will their fullness [Greek Word = pleroma] bring" - why would you put fullness there and then translate full number over here ... It is not full number - it is fullness of the Gentiles.

Rom 11:26 (NIV) *And so all Israel will be saved,*

That is the remnant of the house of Israel and the remnant of the house of Judah - that constitutes all Israel. And this fullness of the Gentiles coincides with this fullness of Israel. The fullness of Israel - that is Judah and Israel brought together in one new restored kingdom - coincides with the fullness of the nations which were being brought into that tree. So he is talking about the fullness of the tree - the fullness of the wild olive branch grafted into the tree will coincide with the fullness/restoration of Israel.

And this word for fullness is a word used for the salvation the fullness of the New Covenant, when the Old has completely dissipated and disappeared. And the fullness of the promises of God are now declared to those who have faith in Christ Jesus. So that they can have all the promises applied to them - yes and amen - and they are redeemed and fully, 100% entirely standing before God ... as sons of God redeemed and glorified before His presence, declared righteous in His sight - that is the fullness. In the fullness of the elect house of Israel and the fullness of the elect house of Judah brought and united together will coincide with the fullness at the Parousia of Christ - that is when the fullness will be brought about - both for the nations and also for Israel and the results of this fullness will be greater riches to the nations.

So the fullness happened at the Parousia of Christ for Israel. And it was the fullness of Gentiles who were grafted into the fullness of Israel - the fullness of the inheritance of the promises of their salvation - of which the nations were included in. So that as a result of that fullness the nations could now come in droves. Because Israel has been restored.

So this fullness that he is talking about is salvation. And so all Israel will be saved.

Rom 11:26b-27 (NIV) *As it is written: "The deliverer will come from [Heavenly] Zion; he will turn godlessness away from Jacob. 27 And this is {Or will be} my covenant with them when I take away their sins."* {Isaiah 59:20,21; 27:9; Jer. 31:33,34}

Now here he is quoting from two passages - let's go to Isaiah 59 ...

Isa 59:20-21 (NIV) *"The Redeemer will come to Zion, to those in Jacob who repent of their sins," declares the LORD. 21 "As for me, this is my covenant with them," says the LORD. "My Spirit, who is on you, and my words that I have put in your mouth will not depart from your mouth, or from the mouths of your children, or from the mouths of their descendants from this time on and for ever," says the LORD.*

And here it is in this context - listen to this if this sounds like chapter 2 of Romans.

Isa 59:16-20 (NIV) *He saw that there was no one, he was appalled that there was no one to intervene; so his own arm worked salvation for him, and his own righteousness sustained him. 17 He put on righteousness as his breastplate, and the helmet of salvation on his head; he put on the garments of vengeance [Revelation 19] and wrapped himself in zeal as in a cloak. 18 According to what they have done [Romans 2], so will he repay wrath to his enemies and retribution to his foes; he will repay the islands their due. 19 From the west, men will fear the name of the LORD, and from the rising of the sun, they will revere his glory. For he will come like a pent-up flood [This is the 2nd Coming] that the breath of the LORD drives along. 20 "The Redeemer will come to Zion, to those in Jacob who repent of their sins," declares the LORD. [See, this is restored]*

and then this leads right into this ...

Isa 59:21 (NIV) *"As for me, this is my covenant with them," says the LORD. "My Spirit, who is on you, and my words that I have put in your mouth will not depart from your mouth, or from the mouths of your children, or from the mouths of their descendants from this time on and for ever," says the LORD.*

Isa 60:1-4 (NIV) *"Arise, shine, for your light has come, and the glory of the LORD rises upon you. 2 See, darkness covers the earth and thick darkness is over the peoples, but the LORD rises upon you and his glory appears over you. [Over Israel] 3 Nations will come to your light, and kings to the brightness of your dawn. [See, that is the FULLNESS of the nations - because of the fullness of Israel!] 4 "Lift up your eyes and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the arm.*

[This is going into the age to come [our age]. This is what is happening as the result of the fullness. This is the greater riches that it will bring the fullness of Israel and the and the restoration at the Parousia of Christ will bring about much greater fullness. See? How much more greater riches will their fullness bring? Listen to this:

Isa 60:5-8 (NIV) *Then you will look and be radiant, your heart will throb and swell with joy; the wealth on the seas will be brought to you, to you the riches of the nations will come. 6 Herds of camels will cover your land, [this is talking about a massive explosion] young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the LORD. 7 All Kedar's flocks will be gathered to you, the rams of Nebaioth will serve you; they will be accepted as offerings on my altar, and I will adorn my glorious temple. 8 "Who are these that fly along like clouds, like doves to their nests?*

There is some flying along on the clouds - is that a rapture?

Isa 60:9-12 *Surely the islands look to me; in the lead are the ships of Tarshish, {Or the trading ships} bringing your sons from afar, with their silver and gold, to the honour of the LORD your God, the Holy One of Israel, for he has endowed you with splendour. 10 "Foreigners will rebuild your walls, and their kings will serve you. Though in anger I struck you, in favour I will show you compassion. 11 Your gates will always stand open, [Revelation 21-22] they will never be shut, day or night [Revelation 21], so that men may bring you the wealth of the nations - their kings led in triumphal procession. 12 For the nation or kingdom that will not serve you will perish; it will be utterly ruined.*

These are those who are outside the nation, outside the new Jerusalem that John talks about. See, that is the age that we are living in.

Isa 60:13-15 (NIV) *"The glory of Lebanon will come to you, the pine, the fir and the cypress together, to adorn the place of my sanctuary; and I will glorify the place of my feet. 14 The sons of your oppressors will come bowing before you; all who despise you will bow down at your feet and will call you the City of the LORD, Zion of the Holy One of Israel. 15 "Although you have been forsaken and hated, with no one traveling through, I will make you the everlasting pride and the joy of all generations.*

We are generations after the fact - all generations - I am in a generation and I'm part of the all generations, so that must be talking about me.

Isa 60:16 (NIV) *You will drink the milk of nations and be nursed at royal breasts. Then you will know that I, the LORD, am your Saviour, your Redeemer, the Mighty One of Jacob.*

I mean...on and on and on and on it goes

And then he concludes "I am the Lord and in its time I will do this swiftly quickly." And he did it within a generation in Paul's time. That is what Romans 9-11 is talking about!

I am going to close there with that. I'm sure I am raising a lot of questions. Whenever this book is published, I will get it out. But hopefully this clarifies and gives a lot of food for thought in dealing with this subject - and hopefully we have covered a lot of ground. And in these lectures I have raised a lot of questions that might cause you to want to e-mail us at thereignofchrist.com. I am always free to talk to; you can contact us in any way. We get hundreds of e-mails during the week and we try to answer as many as possible.

These are very important issues brothers and sisters, very important issues! We must dig deep. We must understand them. It takes a lot of time to do it - but it is worthy to understand the knowledge of the son of God our Lord and Savior. PRAISE HIS HOLY NAME!

[The Reign of Christ Ministries](#)

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