

How To Give Away Your Faith

HANDOUT #6

292. Moses explained that the coming Prophet would speak the very words God commanded Him to speak (Deut. 18:18; John 6:14; Acts 3:22).

293. And the test of this “**Prophet**,” or any prophet that God had truly raised up — is that he would foretell — short-range prophecies, to confirm — the reliability of his — long-range prophecies.

21 “You may say in your heart, ‘How will we know the word which the LORD has not spoken?’ 22 “When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him (Deuteronomy 18:21–22).

294. So we are not surprised that Jesus therefore foretold events that would occur soon — such as His own death — and resurrection.

295. But Jesus also foretold the events that would occur much later, including the destruction of Jerusalem, His Second Coming & His future kingdom.

296. I raise this issue because tucked away in this little parable, Matthew 22:7 provides an example of this prophetic pattern, as Jesus spoke of the coming destruction of Jerusalem, which would be fulfilled in A.D. 70.

297. Someone might object saying that Jesus was not introducing an entirely new prophecy concerning Jerusalem’s destruction, for Daniel had already foretold it in Daniel 9:26 in the great 70 weeks prophecy.

298. It is true that Jesus reaffirms what Daniel had already revealed, however, He expands the prophecy by adding the striking detail that when Rome came, the city would be burned with fire.

299. And He reveals that that the King Himself would send forth His armies against the city showing this is not merely a military event.

300. Jesus describes the destruction of the city as the Father-King’s judgment upon Jerusalem for rejecting His Son and persecuting His messengers.

7 “But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire (Matthew 22:7).

301. Verse 7 therefore expands Daniel’s prophecy by revealing God’s allowance behind the coming destruction, as Jesus further teaches in Luke 19:

43 “For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, 44 and will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”

302. While we are here on verse 7, Calvinists not only grossly misinterpret Matthew 22:14—as we will see—they _____ misinterpret this verse.

7 “But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire.

303. They correctly understand—that that verse 7 is a prophecy anticipating the destruction of Jerusalem in A.D. 70. when the Roman armies under General Titus — besieged _____ destroyed — the city and the Temple.

304. Yet from this parable — supersessionists conclude that God is finished _____ Israel as the nation—through which He will fulfill—His prophetic purposes and bring Jesus back to the land of Israel to rule & to reign for 1,000 years.

305. Those who are Reformed, in both their doctrine of salvation (soteriology), and in their doctrine of Jesus’ return (eschatology), cannot deny _____ Romans 11:25-29 points—to a future conversion—of ethnic Israel:

25 For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; 26 and so all Israel will be saved; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.” 27 “THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.” 28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God’s choice they are beloved for the sake of the fathers; 29 for the gifts and the calling of God are irrevocable.

306. Not being able—to erase verses like this—Reformed Christians have an answer as does Charles Hodge, a leading nineteenth-century Reformed theologian _____ served as a seminary professor at Princeton wrote:

“The Scriptures, then, as they have been generally understood in the Church, teach us ... that there is to be a national conversion of the Jews.”
(*Systematic Theology, Vol. III, § 5: Conversion of the Jews*)

307. Even R.C. Sproul taught that Romans 11 anticipated a future redemptive-historical turning of ethnic Israel—but he understood this as the salvation of God's elect among the Jewish people but _____ nation-wide conversion. (“*Israel’s Rejection Not Final*,” Ligonier Ministries, January 14, 2007)

308. So while Sproul does affirm a future work of God among ethnic Israel he did not believe in the conversion of the entire nation as a corporate body which for most of us is the simple reading of Romans chapter _____.

309. But there is a big difference between believing in a future salvation of ethnic Israel while ignoring that Israel's land promises and kingdom prophecies must be fulfilled literally ____ a future earthly kingdom.
310. This leads some Christians to ____ that Calvinists affirm Israel's future, when in reality, they deny the full scope of what God has promised Israel.
311. So, while you will hear Calvinists say that Israel has "**a future**," they often deny that Israel remains central to God's prophetic purposes, that she ____ a future claim to the land promises or that Jesus will reign from Jerusalem.
312. So while you will hear Calvinists say that Israel has "**a future**" they will ____ the same time deny that Israel is "**the future**" for of God's plan for history.
313. But to come to such conclusions one must allegorize the eternal nature ____ the Abrahamic Covenant, the Davidic Covenant, and the New Covenant.
314. To conclude that the destruction of Israel in 70 A.D. sealed God's decision to be done with the people as a nation—ignores God's promises ____ Israel.
315. Historicists and traditionalists — do not deny that — believing Jews ____ Pentecost have been incorporated into the one people of God, the Church.
316. The word "**mystery**" refers to a truth previously hidden by God that ____ has now revealed as He spells out in Ephesians 3 (*cf.* Colossians 1:25-26).

3 that by revelation there was made known to me the mystery, as I wrote before in brief. 4 By referring to this, when you read you can understand my insight into the mystery of Christ, 5 which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; 6 to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel

317. Formerly, God foretold of Gentile blessing & salvation (Gen. 12:3; Is. 49:6), but what the O.T. *did not reveal is that God* "**made both groups into one and broke down the barrier of the dividing wall**" to have ____ people (Ep. 2:14).
318. What Paul reveals as a previously hidden '**mystery**' is not Gentile salvation, but that believing Jews and Gentiles are united as "equals" — in one body, ____ called the Church through Jesus (Acts 10:44-45 *cf.* Acts 11:17-18).
319. However, to claim that God has permanently ended Israel's unique national role in His prophetic program and will fulfill His purposes exclusively through the _____ is to misinterpret Scripture.

320. To understand Israel's role biblically, we must understand the eternal covenants or the eternal promises that God made _____ the nation.
321. A "**covenant**" is a binding agreement — established by _____ that defines His promises and His commitments to His people & in this case Israel.
322. God sovereignly chose Abraham & established a new nation through whom He would bring His Son to earth, binding Himself _____ covenant promises to Israel that rested on His own faithfulness & character (Num. 23:5,19).
323. God attached His own "**name**" to some promises — that He made _____ Abraham, Isaac, Jacob, David & the people of Israel (Ps. 89:34-35).
324. God's ultimate restoration of Israel as a nation to faith in Jesus—and not merely a "**remnant**" of believing Jews—(Romans 11:5)—will someday demonstrate not that Israel never failed, but _____ God never failed.
325. In the Abrahamic Covenant, God promised Abram a nation, descendants, a land, personal blessing—and blessing to all nations—through his "**seed**" that points to _____ (Genesis 12:1–3; 15:18–21; 17:7–8; Galatians 3:16).
326. In Abraham's day, cutting a covenant involved slaughtering animals and dividing their carcasses, with the parties passing between _____ pieces.
327. In order to prove the unconditional nature of this promise or covenant, in Genesis 15, Abraham did not _____ between the animal pieces, but God did — while Abraham was asleep (Genesis 15:18-21).
328. This solemn _____ symbolized a binding commitment, to the effect that the one who broke the covenant would suffer a fate like that of the animals.
329. However, in Genesis 15:18-21 — God alone passed between the pieces while Abraham was asleep — which God did to demonstrate that the fulfillment of this covenant rested on His faithfulness and _____ Abraham's.
330. God did this the way He did to show that while Israel might fail & she did, God could not fail & the promise rested solely _____ His faithfulness.
331. This covenant differed from the Mosaic Covenant, under which Israel's blessings depended on _____ obedience (Leviticus 26; cf. Deut. 28–30).
332. Although Israel — repeatedly failed through sinful rebellion — the overall disobedience of the people — did not nullify God's unconditional promises to Abraham, as the Apostle Paul makes _____ in Galatians 3:17.

17 What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

333. What is significant about Deuteronomy is that, ever before Israel even had entered the Promised Land — God reviewed their history and outlined what would happen _____ them in the future (Deuteronomy 29-30).
334. In Deuteronomy, God foretold Israel’s rebellion and scattering, but also He also promised something beyond the scattering, namely _____ regathering.
335. Though Israel disobeyed and was scattered—“**from one end of the earth to the other**” (28:64) — God also promised _____ future regathering (30:3–4), demonstrating His faithfulness to His unconditional covenant with Abram.
336. The Abrahamic Covenant is unconditional and it still remains unfulfilled in its entirety—therefore God _____ fulfill in the future His promises.
337. Another eternal covenant is what _____ known as the Davidic Covenant, in which God promised David an enduring house, throne, and kingdom (2 Samuel 7:12–16; Psalm 89:3–4, 34–37; cf. Luke 1:32–33).

16 “Your house and your kingdom shall endure before Me forever; your throne shall be established forever” (2 Samuel 7:16).

338. These above promises ultimately points to David’s greater Son, the Christ, the Lord Jesus whom Isaiah says He will reign upon the throne ____ David.

6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this (Isaiah 9:6–7).

339. God repeated this promise to Mary when she was pregnant with _____.

32 “He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; 33 and He will reign over the house of Jacob forever, and His kingdom will have no end” (Luke 1:32–33).

340. Jeremiah speaks of a righteous Branch arising for David who will reign as as King (Jeremiah 23:5–6) —and so the story does not end with David’s throne forgotten—but it will someday _____ with David’s Son reigning.

5 “Behold, the days are coming,” declares the LORD, “When I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. 6 “In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, ‘The LORD our righteousness’ (Jer. 23:5–6).

- 341. The Mosaic Covenant illustrates Israel’s disobedience and her failure to experience _____ the blessings God intended for her as a nation.
- 342. Israel’s disobedience — did not nullify the eternal Abrahamic or Davidic Covenants, but her habitual failure and sin under the Law demonstrated Israel’s and all of mankind’s need _____ more than commandments.
- 343. What Israel needs—and what we all need—is a transformed heart, that _____ central to the purpose of God’s third eternal covenant, the New Covenant which is spelled out in detail by both the prophets Jeremiah and Ezekiel.

31 “Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. 33 “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. 34 “They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more” (Jeremiah 31:31–34).

- 344. Reformed Christians speak as though the New Covenant was made _____ the Church instead of Israel, and yet Jeremiah 31:31–34, God promises to make a new covenant with “the house of Israel and the house of Judah.”
- 345. And in spelling out with what this covenant is “_____” the recipients are named underscoring the distinction from the Mosaic Covenant at Sinai.
- 346. God is not promising, “I will repair the Mosaic Covenant” but rather He _____ promising that He will ‘make a new covenant’ & He tells us of its newness.
- 347. Under this covenant, He will forgive their iniquity, cleanse them from sin, give them a new heart, write His law upon their hearts, and restore them to fellowship with Himself—and this _____ never—ever happened.

348. Ezekiel 36:24–28 further describes God putting His Spirit within _____, enabling them to walk in His statutes, while Ezekiel 37:21–28 speaks of Israel’s regathering, restoration, and lasting peace under David’s Son.
349. Gentile & Jewish believers in the Church wonderfully share in the spiritual blessings of the New Covenant through Jesus Christ, but sharing in Israel’s blessings does _____ require erasing Israel from God’s purposes.
350. Romans 11 illustrates this truth through the imagery of wild olive branches or Gentile believers grafted _____ the olive tree among the natural branches.
351. In Romans 11, Paul warns Gentiles not to _____ over the natural branches:

17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, 18 do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you (11:17–18).

352. Some objected in Paul’s day as they do in our day that God is finished with Israel as the chosen people — which Paul anticipated when _____ wrote:

**1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.
2 God has not rejected His people whom He foreknew (Romans 11:1–2a).**

353. Just read all of Romans 11 because God is crystal clear that Israel’s present condition is not permanent rejection but a partial hardening that _____ continue “**until the fullness of the Gentiles has come in**” (Romans 11:25).
354. _____ Paul declares, “**and so all Israel will be saved**” (Romans 11:26), because God gave some gifts & He made some eternal promises that remain for “**the gifts and the calling of God are irrevocable**” (11:29).
355. “**Irrevocable**” means that God does not withdraw His “**gifts**” or abandon His “**calling**” because His faithfulness to Israel does not _____ on Israel’s perfection, but on His unchanging character who made the promises.

**35 Thus says the LORD, Who gives the sun for light by day And the fixed order of the moon and the stars for light by night, Who stirs up the sea so that its waves roar; The LORD of hosts is His name: 36 “If this fixed order departs From before Me,” declares the LORD, “Then the offspring of Israel also will cease From being a nation before Me forever.” 37 Thus says the LORD, “If the heavens above can be measured And the foundations of the earth searched out below, Then I will also cast off all the offspring of Israel For all that they have done,” declares the LORD.
(Jeremiah 31:35–37 alone refutes replacement theology)**