

How To Give Away Your Faith

HANDOUT #6

309. But there is a significant difference between affirming a future salvation of ethnic Israel and recognizing that God's promises concerning Israel's land and kingdom must also be fulfilled literally in a future earthly kingdom.
310. This leads some Christians to think 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 is promised the land of Israel where Jesus will reign from Jerusalem.
312. So, while you will hear Calvinists say that Israel has "**a future**," they will at the same time deny that Israel is "**the future**" of God's plan for history.
313. But to reach such conclusions, one must allegorize the eternal nature of 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 to Israel.
315. Historicists or non-Calvinists — do not deny that — believing Jews since Pentecost have been incorporated into the one people of God, the Church.
316. The "**mystery**" is not that believing Gentiles could be saved, but that God has now revealed His previously hidden plan to unite believing Jews and Gentiles in one body, the Church, as Paul explains in Ephesians 3:3-6:

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 one 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, now 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 Church 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 (Numbers 23:19):

19 "God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?"

323. God has tied the fulfillment of His covenants or promises given _____ Abraham, Isaac, Jacob, David & the people of Israel to the honor of His own "**name**" (2 Samuel 7:13, 25–26; Ezekiel 36:22–23).
324. The holiness & truthfulness of God's "**name**" is at stake in the fulfillment of His promises that He made to Israel and _____ future restoration.
325. God's ultimate restoration of Israel to faith in Jesus as Lord (*not merely the preservation of a believing remnant, as in Romans 11:1–5*) _____ demonstrate not that Israel never failed, but that God never failed to keep His promises.
326. If you know Romans chapter 11 then you know the chapter divides _____ two sections — each preceded by a question that the Apostle Paul asks, with the 1st section introduced in Romans 11:1 with his first question:

1 I say then, God has not rejected His people, has He? May it never be!

327. In Romans 11:1–10, Paul shows that God has _____ rejected Israel, for a believing Jewish remnant remained—even tens of thousands of Jewish believers in the early Church (*Acts chapters 1–7*).
328. In verses 1–10, Paul gives us "proof positive" that _____ has not totally rejected Israel in that the Church is started with all Jewish Christians.
329. The second major division of the chapter begins in Romans 11:11, where Paul again introduces his argument _____ a question.
330. *In verse 11 he asks, "I say then, they did not stumble so as to fall, did they?"* and in _____ typical fashion Paul simply answers, "**May it never be!**"

331. In Romans 11:11 through the end of the chapter — Paul shows that Israel’s “fall” is not final—it is not “irrevocable” for their unbelief is temporary, and one day they _____ acknowledge Jesus as Lord.

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).

332. In keeping with God’s eternal covenants, beginning with Abraham, Israel’s rejection of Jesus as the Messiah is neither total nor _____ for a future recovery will lead to blessing for the entire world (11:12).

333. Paul obviously understood the permanency of the covenants that God _____ and since “the calling of God is irrevocable” (29) He is not done with Israel.

334. In the Abrahamic Covenant, God promised Abram a nation, descendants, land, personal blessing, and blessing to all nations through his “seed” that ultimately points _____ Jesus (Gen. 12:1–3; 15:18–21; 17:7–8; Gal. 3:16).

1 Now the LORD said to Abram, “Go forth from your country, And from your relatives And from your father’s house, To the land which I will show you;
2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed” (Genesis 12:1–3).

335. In Abraham’s day, cutting a covenant involved slaughtering animals and dividing their carcasses, with the parties passing between _____ pieces.

9 So He said to him, “Bring Me a three year old heifer, and a three-year-old female goat, and a three year old ram, and a turtledove, and a young pigeon.” 10 Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds. 11 The birds of prey came down upon the carcasses, and Abram drove them away. 12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him. 13 God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. 14 “But I will also judge the nation whom they will serve, and afterward they will come out with many possessions. 15 “As for you, you shall go to your fathers in peace; you will be buried at a good old age (Genesis 15:9–15).

336. In order to prove the unconditional & unilateral nature of this promise or covenant, in Genesis 15, Abraham did not _____ between the animal pieces, but God did — while Abraham was still asleep (15:17-21).

17 It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces.

18 On that day the LORD made a covenant with Abram, saying, “To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates (Genesis 15:17–18).

- 337. 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.
- 338. However in Genesis 15, God alone passed between the pieces while Abram was asleep — which God did to demonstrate that the fulfillment of this covenant rested on His faithfulness and _____ Abraham’s.
- 339. 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.
- 340. This covenant differed from the Mosaic Covenant, under which Israel’s blessings depended on _____ obedience (Leviticus 26; cf. Deut. 28–30).
- 341. Although Israel — repeatedly failed through sinful rebellion — the overall disobedience of the people — did not nullify God’s unconditional promises to Abraham, just 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.

- 342. 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).
- 343. In Deuteronomy, God foretold Israel’s rebellion and scattering, but also He also promised something beyond the scattering, namely _____ regathering.
- 344. 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.
- 345. God restated the covenant in Genesis 17:7–8 to reaffirm His “**everlasting**” covenant with Abraham & his descendants, particularly the promise _____ He would give them “**the land of Canaan for an everlasting possession.**”
- 346. God restates the promise when Abraham is 99 years old & before _____ had even been born—so as to emphasize the certainty of His promise:

7 “I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. 8 “I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.” (Genesis 17:7–8).

347. The Abrahamic Covenant is unconditional and it still remains unfulfilled in its entirety—therefore God _____ still fulfill in the future His promise.
348. The Abrahamic covenant remains unfulfilled, for Abraham & his offspring have never possessed the full extent of “**the land of Canaan**” (cf. 15:18) as an “**everlasting possession**” (17:8) as God _____ specifically promised.
349. Certainly Israel experienced periods of occupation & prosperity in the land under Joshua & Solomon, yet the complete and permanent fulfillment of this covenant has _____ been fulfilled precisely as God promised.
350. While Joshua 21:43–45 affirms God’s faithfulness in giving Israel the _____ and granting victory, Joshua still did not know the complete fulfillment of the Abrahamic land boundaries that are spelled out in Genesis 15.
351. In fact, Joshua 13:1 refutes the claim that Israel had fully possessed all the promised land, for _____ in Joshua’s life, God told him:

“You are old and advanced in years, and very much of the land remains to be possessed.”

352. Add to this the fact that God made _____ other eternal and unconditional covenants (*The Davidic & New Covenants*)—that will be fulfilled alongside the Abrahamic Covenant when Israel is saved and Christ reigns as King.
353. Another eternal covenant is what _____ known as the “**Davidic Covenant**,” in which God promised David an enduring house, throne & 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).

354. God’s faithfulness to His covenants ultimately reveals who He is, which why He purposely attached His own “**name**” these _____ eternal and therefore unconditional covenants — just as He did to David.

3 “I have made a covenant with My chosen; I have sworn to David My servant, 4 I will establish your seed forever And build up your throne to all generations.” Selah (Psalm 89:3–4).

355. While we cannot date Psalm 89 conclusively from the superscription alone, when “**Ethan the Ezrahite**” who served under King David (1 Chr. 15:17,19) and later Solomon (cf. 1 Kings 4:31) wrote this, David was already _____.

356. Yet even _____ David’s death, the psalmist **Ethan** affirms God’s timeless, unconditional covenant promise that one of David’s descendants will rule such that David’s “**throne shall be established forever**” (2 Samuel 7:16).

357. David is dead and his offspring would die unless someone in his lineage _____ the promised Messiah “**from the days of eternity**” (Micah 5:6).

34 “My covenant I will not violate, Nor will I alter the utterance of My lips.

35 “Once I have sworn by My holiness; I will not lie to David (Ps. 89:34-35).

358. Such promises as these ultimately point 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).

359. 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).

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

361. Sadly, some confuse the conditional nature _____ the Mosaic Covenant concluding Israel’s disobedience caused her to forfeit these promises.

362. However, that covenant only illustrates Israel’s disobedience and _____ failure to experience all the blessings God intended for her as a nation.

363. Israel's disobedience did not nullify God's eternal promises to Abraham and David, but the Mosaic Covenant revealed that Israel and really _____ of mankind—needed more than the Law's commandments (Rom. 7:7).

364. 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).

365. 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."

366. By specifying what this covenant is "not," the recipients are identified, underscoring _____ distinction from the Mosaic Covenant at Sinai.

367. 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.

368. 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.

369. 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 a lasting peace under David's Son.

370. Remember, God's "name"—representing His person, character and His reputation—is attached to each of these three eternal covenants, and so to _____ His promises would contradict His very nature.

22 "Therefore say to the house of Israel, 'Thus says the Lord GOD, "It is not for your sake, O house of Israel, that I am about to act, but for My holy name, which you have profaned among the nations where you went.

22 “Therefore say to the house of Israel, ‘Thus says the Lord GOD, “It is not for your sake, O house of Israel, that I am about to act, but for My holy name, which you have profaned among the nations where you went. 23 “I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the LORD,” declares the Lord GOD, “when I prove Myself holy among you in their sight. 24 “For I will take you from the nations, gather you from all the lands and bring you into your own land. 25 “Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. 26 “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. 27 “I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. 28 “You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God (Ezekiel 36:22–28).

371. God declares that He will vindicate the holiness of His great “**name**” (v. 23), regather Israel to her **land** (v. 24), **cleanse** her (v. 25), give her a **new heart** and a **new spirit** (v. 26), _____ placing His **Spirit within** them (v. 27).

372. These promises correspond directly _____ the New Covenant promises in Jeremiah 31:31–34, which remain to be fulfilled in their entirety.

373. 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 plans for them.

374. Hebrews 8:8–12 teaches us that believers today share in the spiritual blessings secured by Christ & yet that writer continues to identify Israel and Judah as the people named _____ the covenant promise.

375. The participation of Gentile believers does not, by itself, establish that Israel _____ been **replaced** or **erased** from God’s purposes.

376. Romans 11 illustrates this truth through the imagery of **wild olive branches** or Gentile believers grafted _____ **the olive tree** among the natural branches.

377. 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).

378. 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).

379. Just read all of Romans 11 because God is crystal clear that Israel's present condition is not permanent rejection _____ "a partial hardening" (11:25).
380. _____ 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).
381. "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.
382. Jeremiah 31:35–37 declares that Israel's place in God's purposes _____ as certain as the "fixed order" of the sun, moon, & stars—and that Israel will remain a nation before Him as long as the heavens endure.
383. Indeed, just as man cannot measure the heavens or fathom the foundations of the earth, neither can he cause God to cast off Israel for all she has _____.
384. The biblical pattern is _____ Israel sinned & therefore Israel was replaced.
385. The biblical pattern _____ that Israel sinned, Israel was disciplined, Israel was scattered, Israel is experiencing a partial hardening, Israel will be regathered, Israel will be restored when Israel will turn to her Messiah.
386. Paul describes Israel's present spiritual condition as temporary for he is clear that her current state has an expiration _____ on it for it will last only "until the fullness of the Gentiles has come in" (Rom. 11:25).
387. These three covenants point to a restored people, in their promised land, under their promised King, _____ transformed hearts blessing the world.
388. That is not replacement, this is fulfillment showing not that Israel is proven worthy but that _____ is proven to be faithful to Himself.