

What About The Jews? (5)

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[0 : 00] Now last time we looked at this subject of what about the Jews, where do the Jews fit in now to God's scheme of salvation. We saw how in the first part of chapter 11, this reference to the casting away of the Lord's people.

If the casting away, verse 15 of them, be the reconciling of the world, what shall the receiving of them be but life from the dead? And we said how it is important to understand the distinction here.

That the casting away of the Jews is not in the sense of, oh that's them done with, we don't have any more to do with them. But rather that's not the evidence of the New Testament. The evidence of the New Testament is that whilst the vast majority of the Jewish people, as the gospel was taken initially into the synagogues, the vast majority of them did not believe.

Yet it is an indisputable fact that of those who did believe and who initially spread the gospel throughout the then known world, every single one of those initial Christians was a Jew.

Of those who spread the gospel, they were all Jews to begin with. And how we should understand this casting away is, if from such a tiny minority, out of the whole, that the vast majority rejected the gospel truth, but from such a tiny minority, such blessing has flowed to the rest of the world.

[1 : 25] Just imagine what blessing would flow to the world in general, and shall from the world in general, when the Jewish people as a whole turn to their Messiah.

And clearly for the Apostle Paul here, from whatever gift of prophecy or understanding the Lord has given him, he clearly envisages a day when the Jewish people as a whole will turn to their Messiah.

Because he talks about, if the footfall of them, verse 12, be the riches of the world, and the diminishing of them, the riches of the Gentiles, how much more their fullness.

Verse 15, if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead. For if the first fruit be holy, the lump is also holy.

In other words, if what is brought forth, what is the first renderings of the harvest, and from that we should probably understand the initial Jewish believers, the lump is also holy.

[2 : 28] That which is both the root, but also that which is the fullness of it. If the first fruits, the first thing gathering, is holy, then likewise the rest of the harvest must likewise be holy.

If the root be holy, so the branches. We cannot say that this people from whom the gospel emanated, and whose Messiah Jesus actually is, if they were sanctified to serve the Lord, and the fact that so many have rejected him, doesn't nullify what God has done through them.

But rather he has, as the apostle clearly teaches, still some plan for them. If some of the branches be broken off, and thou being a wild olive tree were grafted in a moment, and with them partakest of the root and fatness of the olive tree, boast not thyself against the branches.

Now, this is an agricultural sort of illustration. I'm sure some of you will have seen examples of this, where, you know, if a sapling tree or whatever, a branch is locked off, and they bind in something else, they bind it round onto the branch, and in the fullness of time, it sort of is fused together with the original tree, and draws from the sap, draws from the nutrient, the energy of the actual trunk of the tree, and that you can repeat this process a number of times, as long as there's still enough strength in the trunk itself, but that the branches that are not originally native to that tree can still be bound in, grafted in, and become fused to that original tree, that original plant, and draw the strength, draw the nutrients, draw the nourishment and the fruitfulness from the stock, from the trunk, from the roots, as it were, and this is what he's saying.

Don't then get proud, don't boast, because, you know, you don't bear the root, the root is what's bearing you up. You haven't brought this, all the different nations of the world, you didn't bring this faith to the world, what brought it to the world was the inheritance of Abraham, Isaac, and Jacob, of David, and the prophets, and the patriarchs, and the people of Israel who came out of Egypt, and then into Babylon in exile, and then back to their holy land.

[4 : 39] This was, if you like, the vessel, the holy vessel, in which the treasure of the Messiah was born. Now, the Messiah came forth from this people, that is their primary purpose, to bring forth the Messiah.

Therefore, we can't say, oh, well, that's it, we're done with them now. We may think, we're done, God is not done with them. God clearly still has purpose for them, because the origin, from which he brought them, Abraham, Isaac, Jacob, the fathers, and so on, is holy.

Then, there is still opportunity, for holiness, and for faith, amongst the Lord's people. If thou boast, thou bearest not the root, verse 18, but the root, thee.

Jesus himself, of course, says, if you remember, to the woman at the well of Samaria, John chapter 4, verse 22, ye worship ye know not what. We know what we worship, for salvation is of the Jews.

Now, this was the situation, when he was talking about the Samaritans, was also true of, you know, all the false deities, false gods, and all the pagan nations, including our own, in the ancient days, of the Druids, and all the pagan gods, that our ancestors, used to worship.

[5 : 53] We didn't know, or our ancestors, didn't actually know these gods, because they had invented them. They made them up. They couldn't get into a relationship, with them, because they weren't real. Salvation is of the Jews.

When the gospel was brought, to our native shores, all those centuries ago, it was brought, by people, who had put their trust, in the God, of Abraham, Isaac, and Jacob.

in the God, of the Old Testament, who fulfilled his work, in the new, in the person of Jesus Christ, Jesus of Nazareth, the Messiah of Israel, and the Christ of God.

So it is that inheritance, into which, we all enter. Thou bearest not the root, but the root thee. It is in the God of Israel, that we put our trust.

Now what's saying, the branches were broken off, that I might be drafted in? Well, fine, good. But because of unbelief, they were broken off. And thou who standest by faith, be not high-minded, but fear, if God's fear not, the natural branches.

[6 : 52] Take heed, lest he also spare not thee. The only reason why, any of the apostles, any of the original, Jewish believers, were saved, by their Messiah, was because, they put their trust in him.

It's because, they put their faith, in Jesus of Nazareth, as the fulfillment, of all the prophets. So remember, if you will, back to John chapter 1, where, Philip, finds Nathaniel, and he says, we have found him, of whom Moses, in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

And Nathaniel says, can there any good thing, come out of Nazareth? And so often, people focus on that, and think, well this is, this missing Nazareth, but God cares, for the insignificant, and the little townships, like Nazareth, and just like he cares for us.

And that's what we so often, focus on, can any good thing, come out of Nazareth? And we miss sometimes, what Philip is actually, saying here. We have found him, of whom Moses, in the law, and the prophets, did write.

This is what, they were all, leading up to. This is the fulfillment, of the Messiah. The one who is, as Nathaniel himself, later on, the Christ of God, the son of God, the king of Israel, the fulfillment, of all the scriptures.

[8 : 10] If they put their faith, in their Messiah, they were saved, they were redeemed, they became his disciples. If they didn't, they were lost. The fact that they may have, been circumcised Israelites, who went to the temple, and did the sacrifices, and so on, wouldn't stand them, in any stead at all, before God.

If they didn't have, their faith, in the one true sacrifice. If they didn't have, their faith, in the Messiah. They were saved, by faith, or they were lost, because their lack of it.

Just like we are. Behold, therefore, the goodness, and severity, of God. On them, which fell, severity, but toward thee, goodness, if thou continue, in his goodness.

No, no, no. Otherwise, thou also, shall be cut off. Well, this isn't a threat, it's just a statement of fact. If we are saved, by Christ alone, then we cannot be saved, outside of him.

It's knowing you say, well, that's me, I've been a Christian, for 30 years, now that's enough. Now I can go off, to the world, and I can indulge myself, as much as I like, because, I've got this 30 years, of Christian experience, the clock up, and that's, that's fine enough for me.

[9 : 15] And you look at, the prophet Ezekiel, and if you read there, in some of the chapters, I can't remember, precise chapters, I think chapter 18, maybe one example, and possibly 33, another one, where it says, you know, if you've got a, a wicked man, and he does this, he does that, he does the next thing, and then he has a good son, who rejects the ways of his father, he trusts in the Lord, and he does good, will he be condemned, because of his wicked father?

No, if his trust is, in the Lord, himself, then, then he will be saved, because his trust is in the Lord. But if he begets a son, who's a waster, and wicked, and turns against the Lord, he will be lost, he will be saved, because his father was righteous, each one, must come to faith, for themselves, each one, must continue to trust, in the Lord, for themselves, you see, if you're, you're in a shipwreck, or something, a helicopter comes down, lowers down the winch, and you, and you click on, for dear life, and you say, oh well that's me, 30, 40 feet up above the water, now, I'm okay, I've got most of the way up, I can let go now, now you've got to hang on, all the way, until you actually, winched him to safety, you can't say, that's enough now, I've clocked up enough, and nobody can say, oh, I've got enough, of what I need now, we have to hold on, to the end, if thou continue, with his goodness, otherwise, thou also, shalt be cut off, and they also, the Jewish nation, if they abide, not stood in unbelief, shall be grafted in, for God is able, to graft them in again, because if he can do it, with the unnatural branches, he can easily, bring back, his own, natural people, and this isn't speaking, simply of, individual,

Jewish conversions, it seems to be, in the apostles, eye, looking to a day, when the Lord, will ingather again, his people, Israel, and enable them, by grace, as a whole, to see, to have the scales, lifted from their eyes, as Paul did approach, and to be able, to see, their own Messiah, their own Saviour, and to put their trust, in him, and then he contrasts, again, the natural, with the unnatural, branches, I would not have you, brethren, verse 25, that you should be, ignorant of this, mystery, now mystery, does not mean, something which is, is, you know, a deep, a deep, mysterious thing, never, never revealed, it means something, which was hidden, but is now made clear, something, which was previously, kept from you, but now has been brought, out into the open, I would not have you, ignorant of this, mystery, that lest you be, should be wise, and the only concedes, that blindness, in part, is happened to Israel, until the fullness, of the Gentiles, become in, now what does this mean, blindness in part, it means simply this,

I would suggest to you, and the blindness, is not complete, for the simple reason, that there are, Jewish believers, there always were, right from the apostles, onwards, who were all Jews, of course, the initial, outspread of the gospel, was entirely, from Jewish believers, but blindness in part, perhaps in the majority, is happened to Israel, blindness in part, is likewise, happened to the Gentiles, the vast majority, of Gentiles, don't believe either, the vast majority, of Scottish people, don't believe, the vast majority, of Irish and English, and Welsh people, don't believe, the vast majority, of the world's population, do not believe, in Christ, blindness in part, yes, it's happened to Israel, but it's happened also, to us Gentiles, so, when it says, about the fullness, of the Gentiles, become in, this is something, of a difficult phrase, to understand, some people take it, to mean, the conversion, of the whole world, well, I'm not convinced, that scripture, points to a conversion, of the whole world, it certainly, points to a conversion, of all that may be left, in the world, all that, everything else, is destroyed, but those, who remain faithful, to Christ, now represent humanity, in its fullness, but the fullness, of the Gentiles, some have suggested, that just, as there was a time, throughout the Old Testament, for example, when the church, of God, was confined, to one nation, that it was,

Israel's almost, exclusive, privilege, and that was the time, we might say, of the Jews, the time of the Israelites, when the church, consisted, almost wholly of them, there were always, exceptions of, course, you know, Ruth, and others, and so on, there were always, those, who did put their trust, in the God of Israel, who were not, racially Israelites, that the fullness, of the Gentiles, means, refers to a time, when the overwhelming, majority, of the church, of God, became Gentile, and yes, of course, there were one, or two, there was always, some Jewish people, who believed, but the Gentiles, almost if you like, had the church, almost completely, to themselves, in that sense, just as there was, a time under, the Old Testament, when the church, of God, was almost all Jewish, there's a time, since the New Testament, when the church, of God, is almost all Gentile, and when the fullness, of the Gentiles, be coming, the implication here, is that there is, a set time fixed, when the church, of God, is going to be, overwhelmingly Gentile, but that, that will come, to an end, we've got a sort of, parallel of this, slightly, if you think back, to Genesis 15, of God's time, being reserved, when it's said, talks to,

[14 : 55] God is talking, to Abraham, about prophesying, the future, of his descendants, and it says, you know, how they will, you know, it said, Nova Shuriti, chapter 15, verse 13, of Genesis, that thy seed, shall be a stranger, in a land, that is not theirs, and shall serve them, and they shall afflict, them four hundred years, now this is where, he still doesn't have, any children his own, and also that nation, whom they shall serve, will I judge, and afterwards, shall they come out, with great substance, and thou shalt go, to thy fathers in peace, and shalt be better, in a good old age, but in the fourth generation, they shall come, hither again, for the iniquity, of the Amorites, is not yet full, the iniquity, of the Amorites, the people of Canaan, is not yet full, they have not yet, filled up, the measure, of iniquity, for which, I will be judging them, in the fullness of time, in other words, if I was to give, your descendants, the promised land, too soon, it would be, an injustice, because, because the inhabitants, of the land, have not yet, at that point, merited, the blitzkrieg, if you like, of judgment, and of wrath, that was to be unleashed, on them, from the Lord, they have not yet, merited it, the iniquity, of the Amorites, is not yet full, the time, is not yet, filled up, there was a set time, for the Amorites, to fill up, the measure, of their iniquities, so that when God's, judgment, was unleashed, it was perfectly just, likewise, there was a set time, when the church of God, would be confined, largely within one nation, and there's been a set time, when it would be, confined largely, within the Gentiles, the rest of the nations, of the world, and this, it is suggested, by some common people, is what is meant, by the fullness, of the Gentiles becoming, until the time, is fulfilled, that was to have been, majority,

Gentile, Christianity, and so, it says, all Israel, shall be saved, as it is written, they shall come out, of Zion, the deliverer, shall turn away, ungodliness, from Jacob, that's a reference, to Isaiah 59, verse 20, this phrase, all Israel, shall be saved, again, we need to take it, carefully, it does not mean, that, there will come, the day, when simply, by virtue of being Jewish, somebody, will be saved, there never, has been a day, since Christ, came to the world, there never, has been a day, when anybody, was saved, simply by virtue, of their nationality, all those, who were saved, were saved, because of their faith, in the Messiah, all of those, who were saved, in Jesus' own day, were saved, because of their faith, in them, so likewise, there will never, come a day, when simply, by virtue of being Jewish, or Gentile, or anything else, somebody is going, to be saved, but, think of it this way, I think I've used this, illustration in the past, if you were to say, how many, of the Israelites, were brought out of Egypt, you would say, all of them, which was true, and if you were to say, how many of the Israelites, they were brought, into the promised land, you would say, all of them, but it's a different all, because those, who failed, to put their trust, in the Lord, during their time, in the wilderness, they perished, in the wilderness, all the carcasses, fell of those men, who didn't trust, in the Lord, but their children, whom they were, so worried about, that they wanted, to go back, into Egypt, and didn't want to risk, coming to the promised land, their children, would grow up, and inherit the promises, prepared for them, now the fact, that thousands, and thousands, and thousands, of Israelites, fell in the wilderness, in a state of unbelief, does not negate, the fact, that when God, came to bring in,

Israel, the promised land, he brought them all in, he brought in, all that was there, he brought in, all that was left, all that he had, winnowed, as it were, from the vast numbers, of unbelieving people, amongst, the people of Israel, he brought, all Israel out, and he brought, all Israel in, but it's a different all, it's not exactly, the same individuals, there's only the two, Joshua, the son of Nun, and Caleb, the son of Jephunneh, who, amongst those, who came out, were amongst those, who came in, all the rest, fell in the wilderness, so when it says, all Israel shall be saved, it surely, needs, must, refer to a day, when, all those, who remain, and are left, have put their trust, in their Messiah, just like, all those Gentiles, who put their trust, in the Messiah, shall be saved, it cannot, refer to anything, other, than faith, in the Messiah, all those, who do, shall be saved, all those, who don't, will have perished, will have fallen, by the way, just as they did, in the wilderness, for this is my covenant, under them, when I shall take, away those sins, though it says, as concerning, the gospel, they are enemies, for your sakes, now, how can there be enemies, be a benefit to us, as Gentiles, well,

I would suggest to you, that the Acts of the Apostles, indicates this, in Acts 13, for example, when Paul, and Barnabas, are going to Antioch, in Pisidia, we read of how, the first week, when they expound, you know, the gospel, and you know, the congregation, was broken up, many of the Jews, and religious proselytes, followed Paul, and Barnabas, who speaking of them, persuaded them, to continue in the grace of God, the next Sabbath day, came almost a whole city, together, to hear the word of God, when the Jews, saw the multitudes, they were filled with envy, and spake against those things, which were spoken by Paul, contradicting and blaspheming, then Paul, and Barnabas, waxed bold, and said, it was necessary, that the word of God, should first have been spoken, to you, but seeing ye, put it from you, and judge yourselves, unworthy, of everlasting life, lo, we turn to the Gentiles, now this was a pattern, that was repeated, throughout the Roman Empire, when the gospel came, came to the Jew first, and the apostles, always took it, into the synagogues first, and some of the Jews there, and proselytes, that is, those who are not ethnically Jewish, but have converted, to the religion of Israel, those who believed, would follow the apostles, those who didn't, would reject it, there would always be one or two, who would, but the majority didn't, but the fact, that they were, as it were, cast out of the synagogues, spread the gospel, out to the rest, of the Gentile world, the Greeks, and those of other, other nations, and so on, can you try to stop, and think for a moment, supposing, just supposing, for the sake of argument, that the Jewish people, as I've always said, yes, we embrace this completely, this is our Messiah, this is the fulfillment, of our scriptures, yes, we've got to keep it, in house, we've got to keep this, in the synagogue, it's a Jewish faith, it's a Jewish thing, anybody who wants to join, can join, but it's a Jewish thing, if they hadn't, cast them out, if they hadn't, gone to the Gentiles, with the gospel, having gone first, for the Jews, do you imagine, that so much of the world, would have been exposed to it, would it not rather, have been contained, as a Jewish phenomenon, as a sort of, extra kind of sect, of the Jewish religion, just like you had, the Essenes, and you had the Pharisees, and you had the Sadducees, and you had the Zealots, and you had all these, different kind of branches, of Judaism, might it not simply, have become, you know, the Nazarenes, on top of that as well, but because they were, cast out, from the synagogue, and because it said, you know, seeing ye have put you, have put it from you, and judge yourselves, unworthy of everlasting life, lo, we turn to the Gentiles, and this isn't just them, having a huff, but rather, as it makes clear,

Acts 13, verse 47, so hath the Lord, commanded us to say, I have set thee, to be a light, of the Gentiles, that thou shouldst be, for salvation, unto the ends, of the earth, in other words, even this spreading, of God's good news, out from the Jewish people, alone, is not something, that's just spur of the moment, it's not a mere reaction, to the Jewish rejection, it is something, which God had planned, all along, for the fullness of time, now they're quoting, in Acts 13, 47, they're quoting from Isaiah, 49, verses 5 and 6, where we read, now saith the Lord, that formed thee from the womb, to be his servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious, in the eyes of the Lord, and my God, shall be my strength, and he said, it is a like thing, that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore, the preserve of Israel,

[24 : 00] I will also give thee, for a like to the Gentiles, that thou mayest be my salvation, unto the ends of the earth, it's not an instead, of it's not an either or, it's a, it's too small a thing, to keep it now, amongst one people, it's too small a thing, if it were contained, this is a message, that is for the whole world, and this is what they said, you know, since you're, judging yourselves, I'm worthy of this grace, we go to the Gentiles, as it is written, God proclaimed, and intended this, from way back, this is my covenant to them, as concerning the gospel, verse 28, back to Romans 11, now, verse 28, as concerning the gospel, they are enemies, for your sake, their enmity, it's what spread the gospel, out to the rest of the world, their enmity, enabled the gospel, to come to the Gentiles, but as touching the election, they are beloved, for the father's sakes, God remembers his covenant, with Abraham,

Isaac, and Jacob, he remembers, what he promised, he remembers, his good intentions, for the gifts, that is, you should understand, the sacraments, the blessings of God, and calling of God, are without repentance, God doesn't make mistakes, he doesn't make Ron say, oops, shouldn't have done that, when God promises something, he promises it forever, for as ye in times past, have not believed God, yet have now obtained mercy, through their unbelief, even so, have these also now, not believed, that through your mercy, they also may obtain mercy, it's the initial rejection, by the Jewish people, that spread the gospel, out to the rest of the world, and now, verse 31, it's being implied, that it is through, the witness of Gentiles, with a burden, for the people of the Jews, that the gospel, may come back in again, and you might think, well surely, it's, surely it's better, if, if Jewish people, who believe, witness to their own people, and there is an extent, to which that, that may be true, you know,

Christian witness to Israel, the Christian charity there, makes use of Jewish believers, reaching out, touching, you know, and witnessing to them, and you know, finding what they have in common, but it has also been, recognized, and recorded, as a matter of fact, that there's an element, within, the Jewish community, who react badly, to, fellow Jews, trying to convert them to Jesus, but, who are prepared, to dialogue, with respect, to Gentiles, whom they accept, have a different view, different religion to them, and they can, you know, they can converse, they can dialogue with them, almost feeling, less threatened, or less betrayed, than by some of their own, fellow people, who, if they've embraced Jesus, and that's it, well that's it, you can't possibly be Jewish now, but a Gentile, who wasn't Jewish to start with, there is an element, which finds it easier, to talk to them, easier to dialogue, with them, not across the board, but there's an element of it, and this,

I would suggest to you, is, but, through your mercy, your love for them, your desire, to share the good news, with them, well likewise, they may obtain mercy, for God hath concluded them, all in unbelief, he doesn't mean all the Jews, he means Jews, and Gentiles alike, all mankind, is originally, in a state of unbelief, that he may have mercy, upon all, that doesn't mean, so that everyone will be saved, absolutely universalism, no, it doesn't mean that, but rather, he has concluded them, all Jews, and Gentiles alike, in unbelief, so that, whosoever he saves, whoever is brought in, it is because of his mercy, so that he may have, mercy, upon all, so that whoever is saved, Jews, Gentiles, whatever, it is only by, the mercy of God, that they are redeemed, now, as I say, Paul clearly, looks ahead, to a time, whenever he is, he is taking, the scriptures, the Old Testament, the scriptures, and so on, he clearly envisages, a time, when the Lord, having fulfilled, the time of the Gentiles, will bring back, in again the Jews, and referring to the earlier part, of this chapter 11, where it says, that you know, if the casting away of death, be, you know, life from the dead, what shall the receiving of, in verse 15, be reconciling the world, what shall the receiving of, and be, but life from the dead, in other words, see how the gospel spread, when it was only a tiny minority, of Jews who believed, now imagine, what it will be, when the vast numbers, of them are brought in, what an engine, what a driver, for evangelism, this is going to be, now, we may not, know the scriptures, as well as Paul does, we may not be able to, sort of, build a case, in that sense, and say, oh yes, this is what Jeremiah says, this is what Isaiah says, we could do, we could build together, the jigsaw piece, and say, yes look, he's absolutely right, but it would appear, that Paul has this vision, from the Lord, whereby, his own people, of Israel, according to the flesh, will yet be used, of the Lord, for an outreach, and ingathering, of the nations, of the world, as a whole, doesn't mean, every single soul, within them, never did, in any nation, it's never going to be, every single soul, in Scotland, every single soul, in Scalpe, every single soul, in the UK, but all, who will put, their trust, in Christ, are likewise, invited, all who will put, their trust, in Christ, that the numbers, reached, the numbers, called, the numbers, brought in, will increase, exponentially, around the world, as the Jewish people, thus putting, their trust, in their own Messiah, will become, a driver, for evangelism, all the depth, of the riches, both of the wisdom, and knowledge, of God, how unsearchable, are his judgments, and his ways, past finding out, nobody can plumb, the depths, of God's knowledge, this is what, he intends,

Paul says, this is the grace, he intends, to have, he has concluded, all, in unbelief, so that in due course, he can have, mercy, upon all, and it is mercy, for which we look, and whatever, be our background, whatever, be our nationality, whatever, may be, our native tongue, or our native culture, there are none, whether Jew, Gentile, Scottish, English, German, French, anybody, who are, with or beyond, the reach, of God's mercy, he has concluded, them all, in unbelief, all of us, for not one time, in a state of unbelief, that God's mercy, might be poured out, upon us all, this is, the wonder, the mystery, of God's grace, it is a work of grace, it is a mystery, it is a miracle, that any of us, are ever saved at all, but that, I would suggest,

[31 : 25] I would state to you, from the scriptures, it's been God's plan, all along, to have, mercy, it is his plan, for the people of Scalby, it is his plan, for the people of Scotland, it is his plan, for the people of the Jews, it is his plan, for the children of Israel, that's right.

It is his plan, you know, this is his plan, he was his plan, he would think we can do it. And, once again, he ain't asking the■■■, he's waiting for us, there can be, but that's right, he's going to be able to the people of getting in this as well, the relationship, because we are a whole lot of, you know, every day, we have the money,