

Now today we are going to finish our third section of the Book of Romans. You remember when we started Romans, I broke it down into four sections because I want you to learn this book. We have taken a very long time to go through the Book of Romans. I did not want to teach it from a topical aspect; I wanted to teach it almost from a verse-by-verse, word-by-word perspective, because you have to get the Book of Romans down in your life at some point if you are ever going to put all this stuff together.

We are going to talk today probably about one of the greatest aspects of the Bible that the whole Bible is built on. We have touched on this in basic Bibles, we have covered it in Institute, we have talked about it on Thursday night, but we are going to come at it from the angle of Romans chapter 11. We are going to finish our third section today of God dealing with the nation of Israel. You remember that the third section is the prophetic session where He is talking about what He is going to do in the future.

I. The Importance of Israel and God's Word

You have seen by now, as I have already said many, many times, that the Book of Romans is an incredible book. In particular, Romans chapters 9, 10, and 11, we have taken that section and really painstakingly laid it out: the aspect of dealing with the future of Israel, the historical aspect, and how God is going to restore the nation of Israel. This is very important because when you go into the Bible and you study the Bible, you begin to find out some things.

There are different laws that, whether a man believes the Bible or he does not, are in operation all the time. One of the laws is the aspect of God dealing with the nation of Israel. History books are filled with the nations and the people who failed to learn this great truth. The success of any nation, the success of any Christian, will basically be built around two basic concepts. On these two concepts, it is success or it is failure, whether it does anything or it winds up on the ash heap.

Obviously, the first one is the Word of God. The Word of God is likened to salt in the Bible. Salt is a preservative. Wherever a nation, whether they claim to be a Christian nation or not, wherever a nation reverences the Word of God and puts it in a supreme position as God's Word, there are automatic blessings that come along with that, and that nation gets the blessings from God, whether they are all saved or not. God looks at somebody or an individual who reverences the Word of God and recognizes it for what it is; there is a preservation to that.

You are going to find that our country basically dumped the Bible around 1900. What you have seen historically from 1900 to where we are at today is an erosion of this country based on its lack of the Word of God, a picture of us decaying because there is no preservative in our society anymore. Around 1900, they dumped the King James Bible. Officially, in 1888, in Sarasota, Florida, the Southern Baptist Convention took the RSV of 1881, and that started the process. From that point on, we have seen a degeneration of everything in this country. We saw from that point on where everything began to collapse on itself.

It was in 1960 that they banned prayer in school. When I grew up, and many of you older folks grew up, I can remember at Easter time and Christmas time, they actually invited a pastor in who got up in front of the whole school and talked about Christ's death on the cross, talked about the blood, talked about His birth, and presented the plan of salvation. It was a different country back then. Our country has eroded; it has decayed because we have lost the salt, the Word of God, that helps preserve any society.

The second aspect will be the nation of Israel. The only thing that is holding our nation from going under right now, the only thing, we do not have the Bible anymore, or we have a few isolated pockets with men and women who believe it like us, but we do not, on a national scale, our country has dumped the Bible. We no longer believe anything about God's Word; it is upside down from one end to the other. The only thing that is holding this country head above water from its submerging and drowning is our national policy on the nation of Israel, because the second aspect that is the success or failure of any nation, any church, or any individual, is your attitude toward the nation of Israel.

This is why the Book of Romans is such a crucial book. This is why he broke the Book of Romans down the way that he did. You are going to find that history is a graveyard of nations that has forgotten who the nation of Israel is. You are going to find that the graveyards are full of individuals who have never understood or rejected the aspect of God's people, the nation of Israel. That is why it is absolutely so important to be able to put this into a biblical context.

II. A Historical Overview of Israel's Journey

Let us go back and recap and see what we have learned so far concerning the nation of Israel.

First of all, we saw how God had separated them from the rest of the world. All the way back in your Bible in Genesis, God called out Abraham. When He calls out Abraham, He says, "Abraham, I am going to make out of you a great nation." So what does He do? He takes Abraham, who is living in the Ur of the Chaldees, today, if you had a map, that is Babylon, that is in Iraq, and He says, "I am going to bring you from that land and I am going to take you to a land of promise."

The first thing we see that God does is He finds a man, and He gets in that man somebody that He wants to make a great nation. The Jews to this day call Abraham their father, the father of the nation of Israel. So He separates him out from the rest of the world. Then He protects them in the midst of their trials. You will find that Abraham goes through trials, Isaac goes through trials, Jacob goes through trials, Joseph goes through trials. In that early time when God is bringing about and getting ready and formulating the nation of Israel, God protects them.

When God was dealing with Abraham, He gave him some promises. They are very important promises. They are promises that have to do with a nation. They are promises that God said, "Abraham, out of your loins is going to come a great nation. Through your seed, Abraham, Isaac, and Jacob, is going to come a great nation." Not only a great King, the Lord Jesus Christ, but just as important to understand, a great nation. We find that nation is the nation of Israel.

They go down into Egypt. They are down in Egypt for 430 years. There, during that time, God makes them into a great nation. He forms them. You can study in your Bible around Genesis chapter 45 or 48, someplace in there. The Bible says 66 people go down into Egypt. When they come out 430 years later, there are probably two or three million of them. God took that time and that adversity to bring them and make them into a strong nation.

Let me just, and I do not want to get off track here, but I cannot miss some of these parallels. That is why God had to, God wanted to do something with them. He wanted to make them a great nation. He knew that when they got out there, they were going to have to face a lot of rough opposition. Every nation on this planet was against them. Every king wanted to wipe them out. Anywhere they would go once they came out of Egypt, they had to fight for their lives physically. The moral of that, or the picture of that, is simply this: it helps you understand why God does what He does sometimes.

God sent them down into Egypt because He knew that in Egypt, that 430 years, God would forge them and give them the strength, give them the endurance, give them the desire to be free, and to build them from 66 people into a great nation because of what they were going to have to face. I say that to say this: this is why God puts us through some of the trials we go through. I know we go through trials many times because we do dumb things. I understand that. But even in that, God wants to take those trials and turn them around and make you strong through them.

I tell you all the time, I do not care what you have done. I do not care where you have been. I do not care what stupid decisions you have made. The bottom line is God only cares about where you are at now and have you learned from your mistakes. That is the only thing God is concerned with. God took them down and put them into Egypt. For 430 years, they made bricks for Pharaoh. God only knows what else that they did. Tremendous pressure, tremendous persecution, tremendous time. But God used those sufferings to make them a strong nation.

I say that to say this: many times you and I will have to go through things. Many times they are because of our own fault. Many times they are not. The Bible says, "All that live godly in Christ Jesus shall suffer persecution." Many times your persecution simply comes because you want to do what is right, and the devil does not want you to do what is right. You have got to get the right mindset on why we go through struggles and sufferings. Many times He asks us to get us right with God. But even in that, the overall concept is that God wants to take us and make us stronger through the afflictions that we go through. That is what He did with the nation of Israel.

Then He delivers them from the bondage of Egypt. Just like He will deliver you and I from the things that we go through. He makes them a great nation. He does not make them a democracy. He does not even make them a republic. He does not make them some kind of totalitarian system. He does not even make them a monarchy. God's plan of government is a theocracy. God's plan of government is that God is King. The closest thing that we have to it when we started our country, and our country could not become a theocracy, but the closest thing you can get to it is a republic. Because a republic is built on the principles of the Word of God, and the things of that government that do not change are built on the unchanging things of the Bible. That is a republic. A democracy is where the majority rules. The majority does not rule in a

republic. The republic is based on the principles of the unchanging Bible. Of course, that is why we started out a republic and wound up a democracy today.

You have all said the Pledge of Allegiance to the flag. The Pledge of Allegiance to the flag, I do not think they say anymore in school, but the Pledge of Allegiance to the flag was put together many, many years ago, and it is a pledge to the republic: "Under God, indivisible." Of course, that is exactly what our founding fathers intended for it to do, just like the nation of Israel. Of course, we know that the nation of Israel rejects all this. During the Old Testament, they turn to other gods. God turns them over to the Gentile nations. We know this time period as the times of the Gentiles. It is a time in history that you can date, 606 BC.

We know that the next 400 years there is silence from God. Where before God was giving them books through the prophets or books through Moses, now they get no books. Where in the Old Testament God was speaking to them through the prophets, no more speaking through anybody. Where before God was giving them revelations, no more revelations. For 400 and some years, the heavens are silent, and God speaks to nobody anywhere on this planet.

Then out of the wilderness one day, out of the wilderness over there in the wilderness of Judea, comes a man, and his name is John the Baptist. John the Baptist comes out of the wilderness and he says, "Behold the Lamb of God." He says, "Behold, the kingdom of heaven is at hand." John the Baptist, we know, is the forerunner of Jesus Christ. He was born six months ahead of Him. His ministry is six months before He shows up, and what he does is he proclaims to the nation of Israel that your Messiah has come.

This is all stuff that we know, but it helps sometimes to get a refresher course and to put it all into perspective. We know what happens. First, they kill John the Baptist, do they not? Then they take the Lord Jesus Christ, the One he heralded to Israel as the Messiah, and they kill Him. Then we know from our many, many studies that we enter a period of time called the history of the church, again 2,000 years, where God kind of puts Israel on the back burner. God begins to reach out to the Gentiles and bring them into the fold and have them be saved.

Then we know from our history, around 1918, 1900, somewhere in there, we start the beginning of the Zionist movement. We see, and we studied it as we come through these three chapters, how God began to reach out to gather His people back. For 2,400 years, they have been out of the loop. They have been everywhere in this world. But God made some, here is the key, He made some promises to Abraham, and God always keeps His promises. So around 1900, somewhere in there, we have the beginning of what we know as the Zionist movement. We see God begin to gather them back from all the nations. By the time we get to our own time period in 1948, we know that they become a nation.

Now we know that the next great event, and that is where we are at today, we look at the world around us, and we can see everything, if you are paying attention, everything in the world today is shaping up for God to bring His people back and get this thing finalized with them: the restoration of the nation of Israel. We are right there. We are right on the spot. We are right there in time where everything is going to unfold right before your eyes.

III. Understanding Israel's Salvation: A Complex Truth

Today I want to read the last section of Romans chapter 11, and I want to look at yet another great truth that we have not really looked at yet. We have talked around it. We made reference to it. But I want to talk to you today because I want you to understand this. This is something you want to get in your Bible, and maybe you do not want to put it in your Bible directly today, but you want to write it down, get it down, or get the tape and go back over it, because I want to talk to you today about the salvation of the nation of Israel. I want to talk to you about how Israel gets saved. It sounds simple, but it is one of the most complicated issues and most confusing issues that you are going to find anywhere in the Bible and in Christianity.

So let us begin reading in Romans chapter 11. We will pick it up in verse 25, and here is what he said:

Romans 11:25-36

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

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

As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

For the gifts and calling of God are without repentance.

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.

For God hath concluded them all in unbelief, that he might have mercy upon all.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

For who hath known the mind of the Lord? or who hath been his counsellor?

Or who hath first given to him, and it shall be recompensed unto him again?

For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Father, we thank You and praise You today for the Lord Jesus. Now, Lord, we come to You today putting a final note on these great three chapters. Lord, it has been good for me; there are so many things that I saw through here that I have never even seen before as I laid this out for the people here, Father. I am sure that there are many here that have grown and learned through it

and are putting the Book of Romans together in an understandable way, and that is our goal. So I pray today that You will give us the wisdom. We pray, Father, that You will help us to open up the Scriptures, Holy Spirit of God. We know that a man can receive nothing unless it comes from God. We ask You today to give us all that we need, and we will give You the honor and the glory and the praise in Jesus' name, for His sake we ask it. Amen.

Now, as I said, I want to talk to you today about Israel's salvation. Salvation in the Old Testament versus salvation in the New Testament is one of the hardest concepts for people to grasp. Much of the confusion comes from the terminology we use. People think that in the Bible, every time you find the word "saved," that it means to be saved like born again, saved from your sins. That is not true. God uses the word "saved" a couple of different ways in the Bible. If you are not up on the terminology of how it is used and putting it into the context, you can get really messed up.

There is a group of people running around right now out there in the world that believes, based on what the Bible says, the Bible says over there in, I think it is in Timothy, where it talks about a woman shall be saved in childbearing if her and her husband, and there is an actual group of people that take that and say, "See, that is proof, if a woman dies in giving birth, she is saved." Yet, if you read the passage, that is not even remotely what it is talking about. There is no salvation anywhere in that chapter. It is not talking about her being saved from her sins. If you read the context, it is talking about her being saved from being deceived. So the word "saved," when you find it in the Bible, is not always used in the context of "saved" as you and I understand it. You have got to look at the context, and it is something you have got to look at after you understand all of these aspects. So terminology is very important.

IV. The Mind of God and Biblical Interpretation

Another reason that people do not get the way things break down sometimes between the Old Testament and the New Testament, and I have told you this from day one, ever since we started studying our Bibles together over six years ago, I told you this fundamental basic truth about God and the Bible. Here is the problem we have, and this is probably for many people, and I do not know why, I guess it is just because that is how they have been taught over the years, but this is a hard thing for many people to overcome.

When I come to the Bible, when I read the Bible, when I study the Bible, when I try to get an understanding of the Bible, I never read the Bible from a Christian standpoint. I never do. I never study the Bible from a Christian standpoint because when you understand the whole Bible, you understand that Christianity is just a very small aspect of the overall Bible. What happens is that if you come to the Bible and you start to view it from a Christian standpoint, then you read the things that you and I have as Christians, and everything that you read in the Bible is not true because there is a lot more addressed in the Bible than just New Testament Christianity. You have got to be able to look at the Bible wherever you are at and not see it from my perspective, but see it from what God's perspective is.

In other words, I do not care if it is the Old Testament, the New Testament, or wherever you are at, the first thing you have got to ask yourself is, "What is God doing here?" Most Christians do

not even understand or have a glimpse of the overall plan of God. The Bible teaches that over there in Ephesians chapter 2, verse 19, and this is so foreign to most Christians today. When I was growing up, it was basic Bible 101, but we have come so far in that time away from the Bible. You realize over in Ephesians chapter 2, it talks about the household of God, the family of God. You realize also that from Genesis to Revelation, there are seven members of that family of God, and God does not deal with any of them the same way. The average Christian, when you talk about that, or the average pastor, they just look at you. They have no clue because God has broken down His Bible from His standpoint, not yours and mine.

When you begin to read the Bible from your Christian standpoint, I will have to give you an example. For me, I am a New Testament Christian. I am saved. The most important thing on my calendar is the day I got saved. That is the most important thing on my calendar. The most important thing to me as a Christian is the day I got saved, and right along with that is the day that Jesus Christ died on the cross. To me, that is the number one thing in my life that is important to me. You realize that that is not the number one thing that is important to God? Do you understand that?

But because I am in the church age, and my salvation is number one in my life, and the fact that He died for me is premier in my life, if I just look at the whole concept of the Bible from that standpoint, then I think, "Well, the number one day in God's life must have been the crucifixion." Do you actually believe that the number one day in God's life was a day that He put His Son on the cross, and they spit in His face, and they whipped Him? Now, it is the greatest day to me. But I am going to tell you right now, the greatest day in the Bible to God is not the day His Son was rejected by men. The greatest day with God is the day His Son sits down on the throne in Jerusalem and is crowned King of Kings and Lord of Lords. That is such a valuable day to God, He named it "the day of the Lord" or "that day" over 1,000 times in the Old Testament.

See the difference? The difference is approaching it from my standpoint and saying, "Boy, this is the greatest day for me, so therefore it must be the greatest day to God." And then stepping back and saying, "Well, that is the greatest day to me, but the greatest day to God is not when His Son was rejected, but when His Son is received." It is things like that that people get into. They do not understand.

Now, look at verse 34. Here is a bombshell:

Romans 11:34

For who hath known the mind of the Lord? or who hath been his counsellor?

That is the key. How do you and I know what the mind of God is? That is really what we have got to get to. What I am talking to you about this morning, why there is so much misunderstanding about the salvation of the nation of Israel and people looking at it just like you and I were saved, is the fact that we do not understand the mind of the Lord. Yet the Bible says in 1 Corinthians chapter 2, verse 16, it talks about that we have the mind of Christ. In Philippians chapter 2, verse 5, it says, "Let this mind be in you, which was also in Christ Jesus."

You see, the mind of Christ is the Bible. When you let this mind here be in you here, then you start looking at things not from a Christian standpoint, but from God's standpoint. So when I want to understand something, when I want to look at something, I do not put my personal opinion in it. I do not look at it from the aspect, "Well, the greatest day on God's calendar must be salvation because that is the day I got saved." No, that is the greatest day to me, but it is not the greatest day to Him. That is exactly what most people do.

In verse 34, "Who hath known the mind of the Lord? or who hath been his counsellor?" We actually believe that we can be God's counselor. We actually live our lives telling God what the book means instead of getting God's mind and letting the book tell us what it means. That is exactly the problem we get into.

V. Key Concepts in Israel's Prophetic Blindness

Now let us lay this thing out and get Israel's salvation in a biblical context. Look at Romans 11:25, a couple of things here. There are three or four things here we want to get defined, and you want to put them in your Bible along this verse.

The first thing we want to look at is it says, "I would not have you to be ignorant, brethren." Seven times in your Bible, in the New Testament, you are told there is something that you cannot do. If we believe the Bible is the book of God, written by God, and everything in it is there by God under the inspiration of the Holy Spirit of God, and every word in there is important, every phrase is important, and there is nothing in there by accident, then there is some value to the fact that He told us that there are seven things that we are not to be ignorant of. Yet, when you lay those seven things out, they are exactly the seven things that the average Christian does not know anything about, and yet we are told not to be ignorant of them.

The second thing is he says, "ignorant of this mystery." Most of you know this, that there are seven mysteries in the Bible. Those seven mysteries are given to the church. They are things that you and I should understand that really begin to unlock the Bible for us. We went through it. It is on our website. You can get the tapes on it. We have done it many, many, many times.

The next thing he talks about is Israel's temporary blindness. He says, "blindness in part has happened to Israel." Of course, that simply means, as we have talked about this before, that Israel as a nation, the majority of them, cannot see Christ. But it says "blindness in part" because there are some Jews that you are going to be able to win to Christ, and you are going to be able to show them the Lord Jesus Christ and help them get to a point where they trust Christ as their own personal Savior. So he says "blindness in part." We also know that that blindness in part has to do with the great concept that we studied a couple of weeks ago, or maybe a month or so ago, the fact that Israel is always going to have a remnant.

Then he says this: "until the fullness of the Gentiles be come in." What does that mean? The fullness of the Gentiles in your Bible simply always refers to the last Gentile that is going to get saved. I do not know who he is or she is, but I can tell you this: somewhere in the world out there, and this is all according to God's mindset, I have no idea how He worked it all out, but I can tell you this: somewhere out there in the world, male or female, America, China, Africa, I do

not know where, there is a last Gentile that is going to get saved. In God's mind, it is over. I do not know how God does it. I do not know if God is standing up there with a stopwatch and says, "You have got 20 more minutes, and at the end of 20 minutes, time is out, and we are going out of here." I do not know how He does it. But the fullness of the Gentiles simply means that there comes a time in God's mind when the Gentiles that are going to get saved in the church age is now done with. At that moment, it triggers the rapture of the church.

If that is not any motivation for soul winning, I do not know what is. You might be the one who wins that last person to Christ and blows this whole thing out of here. But somebody out there is going to be the last Gentile to get saved, and the Bible says, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in."

Now, look at Romans 11:26:

Romans 11:26

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

See that thing? Then the rapture of the church, triggered by the last fullness of the Gentiles, is what triggers this thing for Israel to be saved. I want to talk to you about that concept. The last aspect of Romans chapters 9, 10, and 11 is Israel's salvation and getting a better understanding of it. Now, to grasp this great truth, we might go back and build some basic Bible principles, because fundamental basics are the key to understanding major concepts in the Bible.

VI. National vs. Individual Salvation: The Doctrine of Regeneration

The first thing I want you to remember is this, and we have talked about this before:

In the Old Testament, God is dealing with nations. In the New Testament, God is dealing with the church.

In the Old Testament, God is dealing with a literal, visible nation, in a literal, visible kingdom. We know it as the kingdom of heaven.

In the New Testament, God is not dealing with a nation. He is dealing with a body of believers. It is not physical; it is spiritual. We know now from our past studies many, many times that this is the kingdom of God.

Yet, if you go to 99.999% of the churches today, or talk to 99.999% of the Christians, and ask them what the difference between the kingdom of heaven and the kingdom of God is, they would tell you they are the same. Of course, we know now from our studying the Bible, getting God's mind, and letting the Bible tell us instead of us telling it, we know now that that is not true. The kingdom of heaven will always represent the nation of Israel in a literal, physical sense. The

kingdom of God will always represent the church in a spiritual sense. That is the basic fundamental we have got to remember here, and then we have got to add to that this.

I showed you this last week, that in Exodus chapter 4, Israel as a nation, as a nation now, Israel as a nation is called God's son. As a nation, 20 billion people are called collectively God's son. That is Israel. You want to remember that you and I, who are in the spiritual kingdom today, we are called sons individually. If you are here this morning and you are saved, you will never find in the Bible where God ever talks about the whole body of believers being God's son. We are God's son on an individual basis.

Do you know why that is? Because our kingdom is a spiritual kingdom. Our kingdom, the Bible says in Romans 14:17 and Luke 17:21, it is within you and me. Our kingdom, the kingdom of God, is a kingdom that is inside you that you are born into, and God deals with you and me as an individual. Do you ever wonder why, we talked about this Thursday night, remember I told you we were going to get here on Sunday? We talked about this on Thursday night. Do you ever notice why God just talks to certain people in the Old Testament? I mean, when you have Moses, there is no record of anywhere in the Bible where God is going down and conversing with anybody other than Moses. Do you know why that is? Because in the Old Testament like that, God did not have individual relationships with people like that.

You realize that you can get a hold of God and talk to God anytime you want, 24/7, and you can just go on and on and on and on, and He will listen to you all day long. You know that He will speak to you individually. You can have a relationship with Him. You can walk along life's road together. You realize that in the Old Testament they did not have that kind of relationship. That is why God only speaks through one man at a time. Moses was the designated mouthpiece of God in the Old Testament. God came down and told him what to do. He went out and told the people what to do. But God did not come down to all those Jews down there and talk to you.

You talked to God this morning? He talked back to you? I know, but I mean, He talked. You have a conversation with Him? Nobody in the Old Testament could do that. Nobody. That is why God took Moses up on the mountain, remember? And He gave him the Ten Commandments. When He gave him the Ten Commandments, He also gave him the dimensions of the tabernacle. He gave him everything he was supposed to do. Then Moses comes down and tells all the people. Moses is the man that speaks for God. After Moses was gone, it was Joshua. Once Joshua gets them into the land and they get their kings on the throne, God sends them prophets. Those prophets come down, and I told you this Thursday night, every time a man or God in the prophet in the Old Testament says something, he simply says this: "Thus saith the Lord." Every time. Every time before he says the message, gives them what God told, he says, "Thus saith the Lord."

Do you know why he does that? Because he was God's mouthpiece. God did not come down and talk to them individually like you. They did not have the Holy Spirit of God to lead and guide them like you do. God gave them men, and those men God spoke to went out and told everybody what to do. Many times they did not like what they said. But that is how He did it. That is how He did it. Why? Because we are dealing with a nation of Israel. God is not dealing with a nation

of Israel individually. He is dealing with them as a nation, a national sense, a corporate sense. As a nation, they are God's child, God's son.

You and me? Everybody here this morning who is saved is God's child. You can have your own relationship with God. You can learn from the Bible yourself. You do not need me as a mouthpiece to tell you what God wants you to do. Now, God put a local church together, and He gave us, and He told us, "Forsake not the assembling of yourselves together, as the manner of some is." He put the structure of the church with a pastor to lead people and to help people and to preach to people and to motivate people. But at the end of the day, my job is simply to help you find the God who is inside you this morning, to bring you up to the place where you can be your own man or your own woman when it comes to the Bible.

Do you think I want you 20 years from today to still be hobnobbing around trying to struggle through life? Do you think 15 years from today I want you still as spiritually immature as maybe you are as a young Christian today? No! I want you to be everything that God wants. That is my job. My job is not like Moses in one sense. Moses always told the people what to do. The people could not do one thing without Moses saying it. If Moses said it was okay, it was okay, and if Moses said not to do it and you went ahead and did it, you got whacked. I do not have that. Sometimes I would like to have that, but I do not have that. That is not my job. My job is to teach you the Bible, lay out the options, show you the principles, show you the alternatives of a life with God versus a life without God, show you the alternative of making good choices and bad choices. But at the end of the day, it is between you and God.

It was not that way in the Old Testament, between them and Moses. That is why Moses would go in and say, "God, God," and God would say, "Moses, what is your problem?" He says, "Oh, those guys over there are just giving me all kinds of fits." God says, "You want me to kill them?" "Yeah. Yeah, kill them. Kill their mothers while you are at it too, would you, Lord? And their fathers. I do not think anybody around lives out there, wipe them all off." God would do it on Moses' say-so. I do not have that kind of power. I do not want that kind of power. If I was honest and I asked God to kill anybody for their wickedness, it would be me, not you. But I am not going to be down on this. So I will ask Him to kill you. But you see how it begins to work? That is the difference between the relationship with God in the Old Testament and the New Testament. It went through a man, Moses.

I do not ever want to tell you what to think. My job is to just teach you to think for yourself. Read the scriptures. But at the end of the day, you have got to make up your own decision of what you are going to do. I can show you the results of the life you are going or the decisions you make or the situation you are in. I can say, "This is what, this is your options, and here is what it is. If you stay here, it is going to be this. If you do this, it is what you have got to do." But at the end of the day, you are the one who has got to decide what you are going to do. That is not the Old Testament way. It was under the law. It was, "Do it this way or you are in trouble." Of course, that is the difference between the two.

God's salvation to the nation of Israel was on a national scale. God's salvation to you and me in the church age is on an individual scale. Now, I have got to clarify this because I know this is

going to be a confusing point. I am trying to take a very hard deal today and make it very easy for you to grasp, because I know there are all levels of Christians here, and I try to be very understanding and try to lay it out. So I have got to make this clear so you get it in the right context.

In the Old Testament, all the way up through the start of the church age, God is dealing with the nation of Israel as a corporate nation. In the Old Testament, up to the start of the church age, He is dealing with them not as individuals, but as a nation. Those individuals, if they want to get God's righteousness, they have got to do what the national law of their nation says, and then God allows them into that nation, and then they get into that nation, and they become part of God's chosen people in that nation.

In the Old Testament, if a Gentile wanted to find righteousness with God, he had to become a Jew. The greatest example in your Bible is Ruth. Remember the little book of Ruth? You come to the place where Ruth was a Moabitess, enemy of God. The great story about Ruth and Boaz is the picture of Christ and all that, and it is an incredible deal. What does she say? She is a Moabitess. She is an enemy of God. They are God's enemy. But she says to Naomi, "No, I am not leaving you. Your God is going to become my God. Your ways are going to become my ways. Your people are going to become my people." What did she do? She quit being a Moabitess, and she became a Jew. When she did that, she got into a nation, and they accepted her.

Now, that runs from the Old Testament all the way up to the New Testament, the start of the church. At the church now, which runs about 2,000 years, we are living in it now, it is just the opposite. If a Jew now wants to get God's righteousness, he has got to become a Christian. He cannot stay a Jew. I do not want to give the impression that what I am talking about here, that a Jew can, any Orthodox Jew, just go on practicing Judaism and find Christ. No, you cannot do that. The situation has changed now. In the Old Testament, from here to here, you had to do it. If you were a Gentile and you wanted to get in, you had to become a Jew. Once the church age starts to the rapture of the church, if you are a Jew, you are now in the kingdom of God. You have got to become a Christian.

See how it works? Once the rapture takes place and God goes back to dealing with the nation of Israel, if you are a Gentile and you want to get in again, you have got to become a Jew again. See how it works? In other words, it is all based on the kingdom of God or the kingdom of heaven. The kingdom of heaven is Israel. If you are a Gentile and you want to get in when that kingdom is in force, you have got to become a Jew. Once that kingdom is gone and we are now in the spiritual kingdom, church age, kingdom of God, then if a Jew wants to get in, or anybody wants to get in, they have got to get in by trusting Christ as their own personal Savior.

But you know what the difference is? In the Old Testament, they got into a nation. In the New Testament right now, we get into a body. I am not in a literal body. I am in a spiritual body. You look at me, and this flesh is really not what is saved about me. I look at you, and what I see is not really saved. This is not the real me. The real me is in here looking at you through these two holes up here. The real me is a spiritual person. When I got saved, what changed about me was

not this. This is physical. What changed about me was on the inside that is spiritual. In the Old Testament, nothing changed about them because they were not getting into a body. They were getting into a literal nation.

You see how that thing works? In the Old Testament, from the beginning of Israel up to the church, that was the kingdom of heaven. They had to get in a nation. Once God starts the church and He brings that spiritual kingdom in, then we have got to get into a body, the body of Christ. Once the rapture takes place and God turns and attends to the nation of Israel, then they have got to come back and they have got to get into a nation again. That is what deals with Israel's salvation. Israel is saved as a nation. You and I are saved as individuals. We are going to talk about that and we are going to develop that as we come down through.

There are some notable differences. If you just know anything about the Bible at all, here is what you are struck with: we talk about when we die and spend an eternity with Christ in heaven. You know the Jews never go to heaven. You cannot find one verse in the Old Testament that talks about them going to heaven. Do you know why? Their domain is on earth. You get a glorified body. They never do. They have to partake of the tree of life in Revelation 22:14. You and I do not. They have to endure to the end to be saved in the Tribulation. You and I do not. There is a difference. Even in the Old Testament, when they died, and you die in the New Testament, they did not even go to the same place because nothing is the same. The problem is when we do not get God's perspective on it.

Let me show you. Let me show you one of the greatest verses in the Bible. Look at Ezekiel chapter 18. This is a great verse. The reason why there is so much confusion on this is because of the terminology, and people do not see it in the right perspective. Look at Ezekiel 18:24. Along with this verse, you can add Ezekiel 3:20, Habakkuk 2:4, Zechariah 13:3, Hebrews 10:28, and Hebrews 8. They are all through there.

Now look at Ezekiel 18:24:

Ezekiel 18:24

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

I do not know how to tell you this, but dying in your sins is going to hell. I mean, I would like to flower that up, put a nice Hawaiian shirt on it, and walk it out the door, but it will not work. It will not work. You die in your sin. Here is a man who was righteous, and then he turned from that righteousness and went after iniquity. The Bible says that when he dies, God does not remember anything good that he did. Now, is that you? Certainly is not me. It is not me at all.

The great example in the Bible is the man Saul. Here is a man that was a king. He was not God's choice to be king, but God allowed him to be king because that is what the people wanted. You realize that Saul was a king, and Saul was a prophet. You realize that God's spirit worked through Saul at times? Then what happened to Saul? Here is a classic example. What happened to Saul

was that he got into iniquity. He started going after other gods and doing a lot of wicked things. The Bible tells you very clearly that when he got into that mode, that the spirit of the Lord departed from him. And somebody tell me what the next part says. An evil spirit came unto him.

Now, can that happen to you? Could God's spirit leave you because you do not do right, and then you get a wicked spirit from the devil? No. No. But it happened to Saul. It could happen to anybody in the Old Testament. Do you know why? Because their sins were not covered by the blood like you and me. They had to go bring offerings of bulls and goats, which the Bible tells you could never pay for sin. His sins were not paid for. He is in an Old Testament scenario where he is dealing with God based on what the law tells him to do. Ezekiel chapter 18 says when he does what it says, he is righteous. When he does not do what he says, you know what happened? Look it up for yourself in 2 Samuel 7:15, because you know what it says? It says that not only did God take his kingdom from Saul, but it tells you by no uncertain terms, clearly and plainly, that God also took his mercy from Saul. Can you go to heaven without God's mercy? Does anybody here remotely think that you can? You cannot. Here are examples of what he is talking about.

I have been in this business for a long time. I know in the Old Testament a man got God's righteousness by doing and believing by faith through grace what God told him to do based on the Old Testament law and his faith in it. But the truth of the matter is this: the Holy Spirit of God did not indwell him. He was not spiritually circumcised. He was not part of the body of Christ. He will never be part of the church. He will never get a glorified body. When he died, he could not go to heaven. The Holy Spirit of God could come and go freely. Like I said, there was no indwelling Holy Spirit. There was no sealing of the Holy Spirit of God. All of those things made the difference between the Old Testament and the New Testament.

Somebody says, "Well, Bob teaches that a man in the Old Testament can lose his salvation." No, I am saying a man in the Old Testament does not have your salvation. That is what I am saying. The fundamental difference is the kingdom of heaven and the kingdom of God. The fundamental difference is God dealing with Israel as a son, as a nation, and God dealing with you and me as His son through a spiritual church. That is the difference. That is the difference. When you do not get the right mindset, when you do not see this thing from God's standpoint, I had a person tell me one time years ago, and for everybody that is whacked out in the Bible and you do not teach it right, someplace there is a simple little thing that just destroys them.

I was talking to a Calvinist last week, a couple weeks ago, and he came over to my house, nice guy. He was wanting to talk about why we did not believe in Calvinism. He saw some of the books back there. He wanted to know why we did not believe in Calvinism. I was kind, and I did not want to get into the big hullabaloo over the thing. I just said, "Well," I said, "Let me ask you a question. Let me explain to me. Let me see if I got this straight. You are saying that God somewhere in a distant past before Genesis 1:1 looked at everybody, we will say in this room, and they said, 'You are going to heaven. You are going to hell.'" "You know, I am going to send you to hell, did not you?" "Huh? You already get mad when I send you to hell. What are you going to say? You are going to let me choose you to go to hell?" "No." "Tell me no." "No." "Louder." "No." "No, real loud like you are yelling at Jimmy." "All right. I am not going down.

He is going down instead of you. No, we will send him. I do not like him anyhow. We are going to send him." "No."

You see, that is what he thought. He told me and he believed that somewhere before Genesis 1:1, God looked out at everybody that was going to be born and said, "Some of you are going to heaven. Some of you are going to hell." I said, "Now, is that what you are saying?" He says, "Yes." I said, "Now, in that decision, you are telling me that once God made that choice, that that choice is irreversible. In other words, if you are one of the ones that go into heaven, you are going no matter what you do. If you are one of the ones that go into hell, you are going to hell no matter what. There is nothing you can do to change that. Is that correct?" He said, "That is correct."

So I said, "So I get it straight in your mind. Now you are saying that somewhere back in a distant past, God chose everybody to go to heaven or hell. When He chose them, that fixed it for all eternity, and there is nothing that they can do." He said, "That is exactly right." I said, "Okay, I got it. Now let me ask you a question. Let us take a woman has a baby. That baby gets born, and six months later, that baby dies. Where does it go?" He was exactly where he is, what that baby goes to heaven. I said, "Even if he is not one of the chosen ones?" You see the problem you get into as a Calvinist. If you take the position that God chose back here, then you have got to stand there and tell that mother, that little white casket, that there is a good chance that baby is not going to heaven. You see Romans. "Oh, hey, under the blood." What did he ask, what he tried to say? He said, "Well, they are under the blood." Whoa, how can it be under the blood now? If you were chosen eternally back there, you see the problem you get into.

Calvinists like to think that grownups are all going to be chosen to go to heaven or hell. But they have a tough time thinking of the baby being born would not just go to heaven. Of course, that baby does go to heaven, but from Calvin's standpoint, he was chosen back there, and he may be one of the ones that did not get chosen. So you have got to say to that mom and that dad at that funeral, "Well, I hope they were one of the chosen ones." Flip the coin. You have got a 50/50 chance that little baby might be in hell. You want to say that to a grieving parent when the Bible clearly teaches that that baby is under the blood and he is in heaven? But you cannot make him under the blood as a baby if God already chose him before the foundation of the world to be lost. If he was chosen to be lost back there, then he is still lost as a baby. You see where I am going with this? There is always somewhere it screws him up.

I had a guy say one time, in the same thing, and that is the difference between looking at it from Calvin's standpoint than God's standpoint. A guy said one time, "Well, the people in the Old Testament, their salvation is just like ours." I said, "Oh, really?" He said, "Yeah," he said, "Back in the Old Testament, they look forward to the cross, and we stand on this side of the cross and look back to the cross." I said, "Is that how it works?" He says, "Yeah, that is how it worked. They look forward to the cross. We look back." I said, "Well, if that is the case, then how come they missed Him when He came the first time? If you were looking for somebody, how do you miss Him when He shows up?" "Well, they were looking forward to the cross." Really? Then why did they crucify Him if that is what they were looking for? You cannot find one verse anywhere in that Bible in the Old Testament that they said that Jew, like the Jews crucified Christ

because they were looking for a king in a city. The Bible says Abraham looked for a city whose builder and maker was God. They were not looking for a cross. They were not looking for a Savior. They were looking for a King. But when you take your mindset as a Christian and think, "Well, I look back to the cross, so therefore Christianity, they must look forward to the cross." See the mix-up?

Another guy told me one time in Genesis chapter 6, I said, "The sons of God were fallen angels." He said, "Oh, no, no, no, no." He said, "That is not fallen angels. The sons of God back there," he says, "you find sons of God all through the Bible. In the New Testament, sons of God are Christians." He said, "What you got back there," he says, "that is the, that is the, that is a godly line of Seth." In other words, you have got saved people, the sons of God, marrying unsaved women. I said, "Well, let me ask you a question. How does that produce a race of giants?" I have got people in my church that marry unsaved people all the time, and they have midgets. They do not get any giants. How does that work? I said, "So it was the godly line of Seth?" And I threw in my Bible, I said, "Trace for me. I can trace for you the line of Adam, the line of Christ, the line of everybody in there. Trace for me the godly line of Seth, would you please?" But I said, "So they were, they were, they were saved people?" "Yes." "Marrying unsaved women?" "Yes." Now, here comes the killer: "How come he did not get on the Ark?" You have got all these saved sons of God running around here that all of them marry unsaved women. How come when it came down to it, only eight people got on? You know why? Because they were not sons of God like you and me. That is why God always has a monkey wrench to throw in. That is how you deal with those things.

The theme of the Bible is not salvation. The theme of the Bible is a kingdom. You are looking at it. I am looking at it from a Christian standpoint, and I say, "Well, the theme of the Bible has to be salvation because I am saved." No, the theme of the Bible is the day God's Son, I told you already, sits down in Jerusalem and is crowned King of Kings and Lord of Lords, over eleven hundred times in your Old Testament reference to "the day of the Lord." That is the problem people get into.

When I grew up back there and was being taught the Bible, I was taught to be an expert in everything in the Bible. We do not have anybody. We have experts in subjects. We have people who get on the radio, and they are experts in family. We have people who get on the radio, they are experts in prophecy. We have people who get on and they go around the churches, and they are experts on the government and the Constitution. We have people that flow around the churches and experts on the spiritual gifts. You have people that go around, and they are experts on husband and wife relationships. Everybody has got their little focused deal. I am not saying that is bad, and I am not saying that is not important, but I am saying as a child of God, you ought to be an expert in everything in the Bible, not just one section of it, because you cannot take one section without tying it into all the other sections. If you try to do that, you are going to miss something.

VII. The Doctrine of Regeneration for Israel

Now, I want to show you some verses on Israel's salvation here and understanding how this thing works. Here is the key to understanding all of this: just two verses and one word. It is real easy. It is the word "regeneration." Do you realize that you only find that word twice in your Bible? If you do not have it marked in there, you need to get it marked at some point.

Turn over to Titus chapter 3, verse 5, first of all, and let us look at the first time you find it.

Titus 3:5

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Titus 3:5 is talking about you and me in the church age, individuals. That is how you got saved. You and I did not get saved by works of righteousness, but according to His mercy, He saved us by the washing of regeneration. You go to Ephesians 5:26. That washing of the regeneration is the washing of the Word of God. That is how you and I got regenerated. We got regenerated by the Holy Spirit of God.

Matthew 19:28. Here is the second time you find it.

Matthew 19:28

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Now that is Israel, see? You only find "regeneration" two times in the Bible. One deals with you and me as individuals. The other deals with the nation of Israel as a corporate nation at the second coming of Christ. Notice it says "regeneration." You know why it is "regeneration"? Because you and I had it in Adam and we lost it in Adam, and when we got generated again, it was regeneration. You know why it says "regeneration" for Israel? It says "regeneration" because Israel had it under David and Solomon, and then they lost it, and they are going to get it back.

Let me ask you a question. What is the big difference between the two passages that is in one and missing in the other? Anybody got it? Anybody see it? What is missing that shows you there is a difference between the one in Titus 3:5 and the people group in Matthew 19? They are both regenerated, but what is in one and missing in the other? The renewing of the Holy Ghost. You see that thing? When it talks to you and me, it talks about the renewing of the Holy Ghost inside you, what dwells in you. Your body is the temple, and the Holy Ghost was in you, which you have of God. When it comes to Israel, Israel gets regenerated, but there is no renewing of the Holy Ghost. Do you know why? Never had the Holy Ghost like you and I have it. You have got to watch every word in your Bible. Every word in your Bible. Every word.

VIII. Scriptural Proofs of Israel's National Salvation

Now let us look at some of these verses. Let us go right back to Romans and start there. I want to show you now how that this regeneration, the salvation of Israel, is not on an individual basis. It is a nation. You and I got saved in the kingdom of God. Our regeneration is a spiritual

regeneration that puts us into the body of Christ. There is a spiritual regeneration that puts him into a nation. Watch.

Romans 11:26

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: and I will take away their sins.

Now, is that how you got saved? Did you get saved with a Deliverer coming out of Zion that just turned away your ungodliness? Notice it says, "all Israel," that is a nation. If I remember right, when we came through Romans 10:9-10, it says:

Romans 10:9-10

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

There is a difference between those two verses. One of them is to you, one of them is to Israel. You notice it says, "all Israel shall be saved." You do not read in the Bible, "all America shall be saved." You do not read in the Bible, "all Germany shall be saved." You do not read anywhere in the Bible, "all South America or all Russia shall be saved." We are dealing with a nation. We are dealing with a nation.

Now I am going to run you through some Old Testament passages here, and I want you to see these and mark these down, and you need to put them here and get them in there when you get your little concept going.

The first one is not in the Old Testament, Acts chapter 3. We will pick it up in verse 12.

Acts 3:12

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

There it is again, "Ye men of Israel." He is not talking to individuals. He is talking to them corporately as a nation. He is not saying, "You guys here today." If I get up to preach to you, I am not going to get up and say, "Okay, all you people in America, open up your Bible." I am talking to you as individuals. He is talking to them as a nation. Yes, there are individuals there, but their salvation is based on a national salvation.

Peter comes down there and he lays it out for them, and he says in verse 19:

Acts 3:19-20

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

Nothing about the cross at all. Their salvation comes in at the second coming of Christ to a nation. If you are a Jew in the Tribulation, then you start following God. You start getting back to the Messiah. You get taken care of. You crucify Him, and then you get into the nation doing what God tells you to do. If you are here this morning and you are lost without Christ, my advice to you is to hear what I am saying about salvation. Know that you are a sinner. Fall on your knees and ask Christ to come into your heart and save you and get part of a body of believers. One is a nation. One is a body. One is physical. One is spiritual.

There are six messages preached in the first seven chapters of Acts. Peter preaches five. Stephen preaches one. Look at them sometime. There is not one message in any of those six sermons that has any ado with individuals. They are all to a nation. A nation. The nation of Israel. Telling a nation they have got to get back with God. I may preach that America needs to come back to God, but you will not hear me get up and preach in a corporate thing that all America starts following God and you will all be saved. You will go to hell like a bullet. Your salvation comes apart for you and for me in the church age, in the kingdom of God, by getting in a spiritual body. Theirs depends on getting into a physical nation.

Let us look at some of this. Look at Isaiah 59:20.

Isaiah 59:20-21

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Here it comes. Look at this. You just, once you isolate the verses, you cannot help but see it. "My spirit that is upon me." See that thing? "My spirit which is upon me, upon me." If you are saying the spirit of God is not upon you, if you are saying the spirit of God is in you, but them is upon them. See the difference? You have got to watch every word.

I will show you something else. Look at verse 20: "And the Redeemer shall come to Zion." When we get up there in Romans 11:26, the first thing I said it said this: "There shall come out of Zion the Deliverer." Now, what is the difference between coming out of Zion and from Zion or in Zion? There is a difference between the two, and it all deals with the second coming of Christ. This is exactly what you are dealing with.

Back to Isaiah 59: "As for me, this is my covenant with them. My spirit that is upon me, and my word which I have put in my mouth, shall not depart out of my mouth, nor out of the mouth of my seed, nor out of the mouth of my seed's seed, saith the LORD, from henceforth and for ever."

Look at Isaiah 45:17. Just a couple chapters back. Over and over again.

Isaiah 45:17

But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

See that thing? It is Israel, a nation. A nation.

Look at Jeremiah 31:7.

Jeremiah 31:7-9

For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

"Jacob is Israel." Remember when God changed his name to Israel, and all through the Bible after that, He uses the word interchangeably. Do you know why? Because Jacob. Why did He change God's name? Why did God change his name from Jacob to Israel? From Jacob comes the 12 tribes. From the 12 tribes comes Israel. So He changes his name to Israel because from Jacob is going to come the 12 physical tribes. He did not have 12 boys that were spiritual boys. He had 12 literal boys whose seed, literal seed, became a nation. So He changes his name from Jacob to Israel.

Look what he said: "For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations." See that thing? Israel is the chief of the nations. You never find that in a reference to you and me. Christianity is not the chief of any nation. We are in a body. "Chief of nations. Publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel." "For I am a father to Israel." Now Christ is not the father to Christianity, but if you are saved this morning, He is your Father. He may be the Father of the church, but you do not even find that phrase in the Bible. You find a Father of spirits. You find a Father for you and for me, but the bottom line is He is the Father to the nation of Israel. He is a Father individually to you.

Look at another one. Psalms 69:35.

Psalms 69:35-36

For God will save Zion, and will build the cities of Judah: and they shall dwell there, and have it in possession.

The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

"For the Lord will save Zion." That is Jerusalem. Mount Zion is in Jerusalem. "The Lord will, God will save Zion." Do you ever find a place where the Bible says God will save Kansas City or God will save Madrid or God will save Dusseldorf? God does not save nations today. God

does not save cities today. He saves individuals, but when He comes back, God will save Zion, and will build the cities of Judah, that they may dwell there and have it in possession. "The seed also of his servant shall inherit it: and they that love his name shall dwell therein." Did you notice that the salvation had nothing to do with the seed of the servant? They just dwell there. God's salvation had to do with a literal city, Zion. Do you see that?

I will show you another one. Jeremiah 33:6.

Jeremiah 33:6-8

Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me.

Was there one individual in that passage? It is Judah and Israel. Of course, it is Judah and Israel because they are split at this point, north and south.

Then lastly, Hebrews 8:10. This is a reference to Jeremiah 31:33-34. These are all of the verses that show you that God is dealing with Israel and their salvation as a nation.

Hebrews 8:10

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

A nation, a nation, the house of Israel.

IX. The Unchanging Promises of God to Israel

Here is how it basically works. We have seen all the verses now. We have laid out the concept. We have seen the difference between the kingdom of God and the kingdom of heaven. This is why, very frankly, the first thing I taught you, the first thing we started to take the Bible seriously, the first thing, if you remember, the first thing we drilled and I drilled it and drilled it and drilled it into you was the difference between the kingdom of God and the kingdom of heaven.

Here is how it works:

You and me as a Christian, our kingdom is the kingdom of God. Romans 14:17 and Luke 17:21 says it is a spiritual kingdom. It is not physical. When you and I got saved, got regenerated, got born again, got that spirit renewed in us, we got born into the spiritual kingdom by the Holy Spirit of God as an individual. This spiritual regeneration put you and me into a spiritual church

and made you one with Christ. It not only gave you the regeneration of what Adam had, but Adam also had the spirit of God, and he lost it, and you got that spirit renewed in you. It is a spiritual relationship. It is a spiritual relationship called the kingdom of God.

Now the nation of Israel, theirs is the kingdom of heaven. Theirs is a literal, visible, non-spiritual kingdom with a throne, with a literal king, with a literal temple that they make literal sacrifices in on a literal piece of ground. When they have a literal relationship with God, it formed their theocracy. Right now, as a nation, they are dead to God, and if they want to get saved, as I spoke earlier, they have got to become a Christian. But in the Old Testament, when God wanted to deal with them, He dealt with them as a nation, and in the Tribulation period, when God calls them back to establish them in the literal, visible kingdom, they will have to come in as a nation.

Right now they are dead to God, but at the second coming of Christ, at the time of refreshing, they will be regenerated as a nation, not as individuals, part of God's kingdom, the kingdom of heaven, and part of the household of God. When God deals with you and me as the church, the kingdom of God, the spiritual, as an individual, He puts you and me as an individual into the spiritual body called the church. But when God deals with a Jew in the Old Testament or the Tribulation period, that Jew follows what God tells him, that Jew follows what God says, and at death, he gets put into the salvation of his nation, not an individual. See how it works? It is just that simple.

Somebody who gets up and says, "Well, you know, salvation in the Old Testament is the same as the New Testament." Hey, there is no question grace and faith work through the whole thing. There is no question about that, but it is the actual salvation that you have to see is different. You try to go any other way than the way I just gave you, and you are going to get as fouled up as you can get. What you are going to wind up doing is getting them being born again in the Old Testament just like you and I were. It is the difference between seeing it as God lays it out and seeing it from the perspective of as a Christian and seeing that thing as it is.

Where you and I go into a spiritual body of salvation, he goes into Israel as a nation, a literal nation. Right now, God looks at that Jew. We have talked about this before. Right now, God looks at the Jew. That Jew has no salvation. That Jew has no sacrifice. That Jew has no temple. That Jew has no God. That Jew is about as far away from God as he could ever, ever, ever get. I do not know how that Jew today could get any farther from God, but here is the great key, and what a great parallel for you and for me here.

The Jews are all caught up in money. They are all caught up in power. They are all caught up in politics. They are all caught up in putting their tradition over the scriptures. A couple of weeks ago, I showed you how that no Jew on this planet today ever hears the Bible. The rabbis have all of their interpretations of all the books of the Bible, and they lay it out that way, and they never hear the scripture as God intended for them to hear it. They put the tradition over the scriptures, and God looks at that Jew, and He sees them just as far away as they could ever be. Somebody says, "Why does God ever mess with them then?" I will tell you why. One of the greatest things you will ever learn about God, and some God's people have a tough time with this, most people

have a tough time with this, but one of the greatest things you will ever learn about God: God never forgets His promises. He never forgets His promises.

He looked at that Jew today, and that Jew is about as far from God and as terrible from God as they could ever be, but you know what God sees when He sees them? This is a great principle for you and for me. When He looks at that Jew, when He looks at that Jew, when He looks at that Jew and all of the mess that he is, you know what He sees? He does not see the mess. Oh, He does, but what He sees before He sees the mess is the promise He made Abraham.

Let me just take that to you for just a second. If you are here this morning and you are lost without Christ, without hope, the only way God can have anything to do with an unsaved man, the only way God can do anything with an unsaved man, because the Bible says God is holy, and as an unsaved person, we are not. So the only way that God can ever even save you and me, the only way that God can come down and do anything for you and me, is when God looks at you and me when we were sinners, you know what He saw first? The blood of His Son on the cross. Just as God looks at Israel through the promise that Abraham, God looks at unsaved men and women through the blood of Christ.

Now let me take it one step further, the great parallel between Israel and the church. Sometimes God's people get way out in left field, do they not? Sometimes we all get way out there where, and we are as far from God as Israel is today. I have seen over the years God's people get into some of the most unbelievable circumstances that you could ever get into in your life. People say, "Well, if you get that way, you die and go to hell," because they believe you can lose your salvation. You know how I know you cannot lose your salvation? Because Titus 1:2 says:

Titus 1:2

In hope of eternal life, which God, that cannot lie, promised before the world began;

You realize there are subtle promises for me and you just like Israel. You know why I know God is not done with Israel when they were in the mess they are in? Because way back there in Genesis, God made a promise through Abraham, and He said, "I am going to, you may get out there, and I may have to whip you. I may have to kill you. I may have to beat you to pieces, but I made some promises to you, and in the end, I am going to bring you back." You know why God, when He looks at you and me way out in fellowship, you know what God sees? You know how I know you cannot lose your salvation? Because just as God gave Israel some promises, and they cannot lose their salvation as a nation, God gave you and me some promises, and we cannot lose ours either.

When God sees me and you way out in left field, and God sees me and you so far from Him, just like the nation of Israel, you know what God says? God says the promise that He made for His Son on Calvary's cross for you and for me. You know what God says? The same in Israel: "I may whip you. I may beat you. I may kill you. I may get you home to heaven in a wheelchair and an iron lung, but I am going to get you home to heaven because I promised you I would." If God's promise for salvation is no good in our life, then it is no good for Israel. There are promises in the Bible, promises in the Bible.

Right now, as a nation, like I said, they are dead to God. God looks at them, but all of the mess that they are in, and God says, "I have got some promises." God looks at you and me with all the messes we get in, and God said, "I promise My Son." God keeps His promises. He remembers and calls them back. He saves them as a nation, a nation made up of individuals, yes, but who love Him and want Him as their Messiah. So they are put into His nation. You and I were put into His body on their choosing Him as their Messiah. When they go to follow Him and what the Word of God says and the promises of the Old Testament, they get put into a nation, a literal, physical nation. You and I got put into a body, a spiritual body. It is a difference between the kingdom of God and the kingdom of heaven, and everything in the Bible falls around it.

Now look at Romans 11:28, closing out here.

Romans 11:28

As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

The Bible tells you and I, when he comes down and ends this great chapter, that you and I are supposed to understand the nation of Israel. He tells you straight out that a Jew today is going to be an enemy of anybody who preaches the gospel. If you are a born-again believer today, the Jew is going to be your enemy because he rejects the gospel. He rejects Christ, and he hates anything to do with it, and that is okay. This is why he writes the things that he writes and takes such painstaking time to lay it out, and why I have taken so much time to lay it out, because we have to have the right perspective of Israel, and this perspective is simply this: let them be your enemy, but make sure you are not their enemy. You have the understanding of the Word of God now and how God is dealing with them, and so you allow them to be what they are, knowing that God's chosen people, and God is going to bring them back in His own time, and you help them however you can.

I told you when we started our sermon today, the last hundred years, there are only two things that have been holding America together. One of them was the Word of God, and the other one was our national policy with Israel. Well, we have dumped the Word of God, and the only thing we have got left is the nation of Israel and our national policy. Let me just say something to you. If you cannot see it, you will see it very quickly. Just as America dumped the Bible, do not you ever think for a minute she is not going to dump the nation of Israel. The nation of Israel is going to go bye-bye, and I guarantee you, as I stand here before you on the authority of the Word of God, this country is going to turn its back on the Jew and go against that Jew. Because of political correctness and who we have got running this country, and all the people and the liberals are in this thing, and they are going to take a stand against God's chosen people. If you cannot see it being set up right now, I hope to God you do not have to see it in your backyard. But it is coming.

Romans 11:29

For the gifts and calling of God are without repentance.

What does that mean? I have heard people say all the time, "You know what that means? That Israel does not have to say, 'I am sorry,' or make any kind of repentance." That is not what he was talking about. We studied a while back the word "repent," and the word "repent" primarily has to do with you changing direction. I am not saying you should not be sorry when you repent to God, sorry for your sin, but repentance does not always mean sorry. If I think to myself, "I am going to go up the steps and go to my car," and then I get to the bottom of the steps and I say, "Nah, I think I am going to go out the long hallway and out the back." You know what I just did? I just repented from going up the steps, but you do not see me whining and crying down the hallway because I feel sorry for not taking the steps. Repentance means I went another direction.

When it says here in this great verse, and you want to get this note in, "For the gifts and calling of God are without repentance," it simply means that God has not changed His direction or changed His plan in dealing with the nation of Israel. He has not repented. He is not going another direction. God started the plan for Israel all the way back in Genesis, and He has held true to that course all the way up to it. We talked about it at the beginning. We saw the formulation, Genesis chapters 1 through 12 get you to Abraham. We saw them going into Egypt and then the calling out. We saw God bring them in Exodus chapter 12 when they go into the 40 years wandering, and then they go into the land and they get established with David and Solomon. Then they have their demise where they go through the kings of Israel when the kingdoms get split. Then they go into the time of the Gentiles up to the church age, and then into the Tribulation period and the second coming of Christ and the restoration. That is God's plan, and He has not changed it.

X. Living in Perilous Times: Practical Application

That is why I tell you this: you have got to get in your head what is going on out there in this world is not going to get any better. It does not matter, and I am just being honest with you. It does not matter. They are telling you your money is not any good, so go buy gold. So you go buy gold. Then you go to the place where the money dollars go down and the gold goes up, and you say, "Well," and then they will tell you, "Well, you know what you need to do this or you need to do that or you need to put all this away or do it all this way." Let me tell you something. Let me tell you what you need to do. Forget the gold. Forget the money. It is all going to be worthless someday. When the money is not worth anything, the gold is. The next day, the gold will not be worth anything. When this thing collapses, you know what it is going to be? Keeping them from shooting them over the back fence of your yard. Keeping them from coming in. You can have all the gold in the world, and all it does is it will not stop a bullet. Unless we are all going to live with Jan's house out there and man the perimeter and live together out there, they are going to get you sooner or later.

I am just telling you, you want to prepare, you want to get ready. You want to get ready for what is coming. I am not a doomsday preacher, and this is not a doomsday message, and I am not giving you a doomsday end of the sermon. I am just saying, I am as happy as can be. This is what it is supposed to be. I do not know why you are so down in the dumps and gloomy. What do you want to live down here forever? But you have got to go through this to get where it is up

there. Everybody else did in the history of the church. Why are we special? The bottom line is, so you starve to death on the street, when you get up to heaven, you can have everything you want to eat. You will not get any weight on top of it.

My point is this: if you want to put your trust in something, put it in the Lord Jesus Christ and get that relationship where it needs to be, because at the end of the day, it is not about how much money you have got or how much gold you have got or how much silver you have got or how many this or that you have got. It is going to be you and Him. If I felt any urgency in my life and any of my ministry, and I do not know how long it is going to go. It just drives me nuts. Last week in Fort Hood, Texas, some Islamic guy went down there and killed, I do not know how many soldiers, and walked in there, and everybody is afraid to say it was a terrorist. The guy is screaming with the two guns in his hand, "Praise Allah," whatever he was saying, shooting American soldiers, and we are saying, "Now we cannot get too judgmental on this because we do not know that he was a terrorist." Come on.

I am not a conspiracy guy. I am really not, and I am just really not. I know there is only one true conspiracy that exists, and I know that one really well, so I do not really care. I can track it, but I am telling you this, it just seems like there is somebody in this government somewhere that has got everything, all the dials turned the wrong way. Up is no longer up, it is down. Left is no longer left, it is now right. Right is wrong, wrong is right. We have got to be politically correct because we know. What is it going to take? Is it going to take an atom bomb going off in Kansas City and a hundred thousand people killed before somebody, and then it will be, "Well, it was just, he did not mean to push that button. He was just, he was in a physics class, and then it just kind of went off."

My point is this, and I know it is funny, and I mean it to be funny because it was not funny. I mean it to be funny because if it was not, we would not laugh about it, we would be nuts. But I am telling you this: you are not going to be able to trust your government to protect you. I am telling you that right now. They are going to get your National Guard and your army when push comes to shove, and they have got to choose between protecting their families or your family. Where do you think they are going to go? I am telling you right now, you bet nobody is going to take care of you other than your relationship with God.

There may come a day that we cannot be here anymore. There may come a day that we cannot get here anymore. There may come a day when half of you are dead. It may come a day that I am dead. It may come a day when you guys are on your own, and I am telling you right now, mark my words: get your head out of your rear end and understand that this thing is folding up. You better just realize that the fun and games are over. It was fun, fun, fun. Daddy took the T-bird away, and he is taking it. What we are facing is coming down the line, and I know, I have never, you guys have known me for 30, 40 years. Some of you guys, some of you older kids, I married you in here when you, I remember your kids when they were born. You have never heard me talk like this. I am not somebody who likes to build fear into things and what I am saying. But I am telling you on the authority of what the Word of God says and what is out there, you better get your relationship with God and keep it where it needs to be, because it may, it is, it may be all

you have. You know what else? I said that, I feel bad even the way I said that, that may be all you have. That is all you need. That is all you need.

But you see, because we have such easy lives, because we come to the point where we have had everything so easy in this country, even with our parents, even with our own kids, we have not suffered any adversity. It is hard for us to even understand what it would be like in America when a switch flips. It will be hard to even believe what is going on. You will wake up to a world that you went to bed knowing it one way, and the next day it will be another whole thing, and everything about it will change. You are losing every right you have like blood running out of a man who is cut both of his arteries in his wrist. We are bleeding to death as a nation with our freedoms and our rights. But you know what? You better get it in your head that real freedom is never based on what you have with the government. Your freedom is based on what you have got in this book. The people in Romania and Russia and behind the Iron Curtain, they understand what I am talking about. They knew what freedom was. Freedom had nothing to do with being under the communist rule. Freedom, real freedom, has to do with this book in your life.

XI. Conclusion: Transition to the Practical Section of Romans

That is where we better get. Next week, we are going to start our third and final section, which I believe is probably the greatest single section, the practical section. It talks about how you and I are. We have seen everything now. We started in the beginning, and we saw how God dealt with the Gentiles and He dealt with the Jews. Then how God brought His righteousness in. Then we saw the great doctrinal aspects of how salvation is now. Now we come through the prophetic section and contrast the doctrinal section. Now we are going to enter into the practical section.

The practical section is probably some of the greatest things you are ever going to get in your life as your life in a Christian. I do not know if you know this or not, your life is built around three things in the Bible.

1. Commandments. Now we live in a New Testament. We do not think any commandments apply to us. But that is not true. There are commandments that apply to you and me in the New Testament church. That is the first aspect.
2. Promises. God has given you some promises that you need to have in everything that you do as far as getting through life.
3. Principles. Those are the hard-line things that you are going to learn through the everyday understanding of just general life as a Christian.

This is what the last chapter in Romans does. It shows you the practical side of things. It shows you how you and I should develop the viewpoint of how we live our life on planet Earth, certainly in the days that we are living in. Almost chapter by chapter, it goes through every aspect and tells you and I what you and I should be looking at and thinking. It talks about our government. It talks about the other people that we are going to deal with. It talks about unsaved people. It talks about Christians. It talks about your employer. It talks about giving you the practical understanding of everything that you and I need to know to survive as a Christian. To

me, it is one of the greatest chapters or greatest portions in all of the Bible. So that is where we will be.

Do not forget, we are going to be dismissed here in just a second. If you can bring a thing of chili or whatever for the kids back there, see Jamie. I will see you Thursday night. Lord bless you. Let us have a word of prayer and we will be dismissed.