

Rev. 4 ²

SUBJECT: The Cousin of
mad

01/62

(GP)

The Conversion of Israel

The covenant-keeping God. His promise to Abraham, Israel.

When study the Scriptures, study the outworking of these promises in history and their history. in social and in secular literature. No such thing as a study of the Scriptures without studying Israel.

When read the books, more - more about Israel

- Kings
- Judges
- Judges
- Life of Christ
- Epistles
- Revelation - amazing. . . (before ch. 3 church not mentioned until 10. Israel)

Israel in NT as in OT. As truly a people today as then.

I. The term "Israel" is always used in contrast to "Gentiles"

In the NT the designation means what it meant in OT - the nation descended from Abraham, Isaac and Jacob. Not a single reference in NT which cannot be taken in its plain meaning. None includes Gentiles.

Acts 7: 12, 13, 22, 25, 26 (4: 8, 10)

21: 27, 28

Romans 9: 1-5

10: 1, 2

11: 1, 2 Paul identifies himself as an Israelite because of his connection with the Tribe of Benjamin, a social and national, not a spiritual identification. "his people" = Israel of the flesh

11: 11, 12, 13, 25 the entire passage, as the whole Bible, carefully presents the distinction between the two groups.

The Jews as a people are now rejected

" to be restored, this national prejudice spiritual

II. The term 'Israel' is used in contrast to 'the church.'
Israel is not the church any more than they are Gentiles.

Seems forced to say so (all of us who have seen a synagogue).
But Origen (the first to do it) Calvin (= representation reforms) and
apparently most of modern (liberal) theologians, might identify the
term 'Israel' = 'all believers' as in Rom. 11:25

Rom. 7
Rom. 12:1,2,5

How does the NT use the term 'spiritually'?

I Cor. 10:32

3 classes

Rom. 10:1 The first class is external or - not in spirit - but in the flesh
Rom 11:1-25 But he takes the nation Israel and 1 of the Jews
along referring to them.

Romans 9:6,7,27,31

spiritual Israel, contrasted with Israel after the flesh, including Israel.
Rom. 11:1-25 = Israel after the flesh, including Israel.

Gal. 6:15,16

Paul specifically mentions being Jews in the translation
pronounced upon the whole body of Christ

III. God's remembrance of Israel after the flesh

Does God forget His people?
So Paul's question in Rom. 11:1
What is God like?

Like Jesus. Jesus and his family after "the flesh"
John 7:5 "his brethren did not believe on him"
yet Acts 1:14; 15:17; 21:18 Jesus, Jesus' brethren
what happened? I Cor. 15:7

God's remembrance

Lev. 26:42, 44, 45
Jer. 31:3, 31-37
30:10, 11
Ezra. 16:60, 61, 62, 63

The conversion of Israel

John. 12:10-13:1, 6 (like the conversion of Sam. &
and opposing to him "before the time")
Rom. 11:26 " . . . Jesus

IV Will They Be Saved Any Differently From Us?

No.

One way throughout the centuries } leading to grace. Now changed.

Passion blood
shed in midday
Mar 33

God deals with Israel on a basis of the Sacrifice, Yeshua
Rom. 10: 1-13 esp. 10: 12
" 10: 9, 10

Rev. 7 credited by the presence of the gospel, Christ
12: 11 "wisdom and letters founded on blood of X"
12: 17 "Lives of thirty 7 years."
14: 6 "the unchangeable gospel"

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