

PART TWO - THE HOPE OF ISRAEL

Text: Acts 26:6-7; 22-23; 28:16-20

SECTION IV. RESTORATION DIFFICULTIES.

GOD HAS MADE IT IMPOSSIBLE FOR ISRAEL TO BE RESTORED. WHY?

- A. RESTORATION DEPENDED ON KEEPING THE LAW OF MOSES(**Deut. 30:1-10**).
1. Nehemiah quotes Moses to show the necessity of the Law(**Neh. 1:7-10**).
 2. But God has abolished this law(**Eph. 2:14-16; Col. 2:14-16; 2 Cor. 3**).
 3. The only hope for restoration is nailed to the cross, therefore can't come down.
- B. RESTORATION INVOLVES THEIR INHERITANCE THROUGH A NATIONAL ESTATE(**Ezra 2:70**).
1. Year of Jubilee(**Lev. 25:15-28**).
 2. Jeremiah's promise(**Jer. 12:14-15**).
 3. Jews choice to see this happens(**Ezra 2:70**).
 4. Paul condemns this pursuit in the new age(**Titus 3:9**).
- C. **Hosea 1:1-11**. THE TEN TRIBES OF THE NORTHERN KINGDOM CEASED, NEVER TO BE REESTABLISHED.
1. Analysis of the Passage.
 - a. **vs. 1-3**. Hosea compared to God and his dealing with the whoredoms of Israel.
 - b. **vs. 4-5**. Israel caused to cease.
 - c. **vs. 6**. No more mercy - Utterly take them away.
 - d. **vs. 9**. Not my people - Not your God.
 - e. **vs. 10-11**. Mercy on Judah, not Israel.
 - One nation, one head.
 - Tribe distinct but possessions distinct only in Judah.
 - Refers first to Israel and Judah in Christ under the new covenant as one, and, second to the whole church made up of Jews and Gentiles - Note the following passages:
 2. **Hebrews 8:7-8**. Distinction between Judah and Israel in verse 8, distinction dropped in **verse 10** - No distinction now!!!
 3. **Romans 9:24-25**. Note Paul's application of **Hosea 1:10**.
1 Peter 2:10. Peter makes the same application.
 4. God placed barriers before the restoration of the northern 10 tribes, both physical and spiritually prophetic, that cannot be overcome.
- D. THE EARTHLY THRONE OF ISRAEL EXTINGUISHED(**Jer. 22:24-30**).
1. No man of his seed - Refers to the fact he would bear no son to be an earthly being - but Jesus descended from him(**Matt. 1**). Zedekiah followed Coniah to the throne, but he was a usurper. Babylon appointed him(**Ez. 21:25-27**). This passage speaks of God's attitude toward him.
 2. Jesus being the *fleshly* seed of Coniah(Jeconiah) through both Joseph and Mary cannot prosper upon the *earthly* throne of David(**vs. 30**).
- E. THE DESTRUCTION OF THE GENEALOGIES(**Titus 3:9; 1 Tim. 1:3-4**). THE RESTORATION OF ISRAEL IN THE FLESH AND NATIONALLY IS PHYSICALLY, LEGALLY, AND SCRIPTURALLY IMPOSSIBLE.
- F. **THE CONVERSION OF ISRAEL**.
- Millennialists teach **the immediate conversion of Israel at the second coming**. This would necessarily be miraculous and contrary to the gospel idea of conversion. We need to study what the Bible teaches concerning the conversion of Israel to see if such a special conversion is possible.
- A. THE CONVERSION OF ISRAEL MUST COME WITHIN THE SCOPE OF THE GREAT COMMISSION.
1. The Great Commission is for all nations(**Matt. 28:18-20**).
 - a. "teach all nations."
 - b. "Go into all the world, preach to every creature"(**Mark 16:15-16**).
 - c. "Repentance and Remission of sin...preached among all nations"
(**Luke 24:47**).
 2. The Great Commission was directed to the children of Israel(**Acts 10:34-37**).
 - a. **vs. 34-35**. God is no respecter - people in every nation acceptable.
 - b. **vs. 36-37**. "The Word" - "good tidings and peace" - "published throughout Judea" - "beginning from Galilee" back a little "sent unto the children of Israel." Conclusion of point(**vs. 38-43**).
 - c. Where was the Great Commission given(**Matt. 28:16**).
 - d. Peter is bringing the same message to Cornelius - a Gentile!
 3. The Great Commission offers the same terms of pardon to both Jew and Gentile.
No present or future favors(**Acts 15:7-9**).
 - a. The gospel for both Jew and Gentile under the same condition(**Rom.1:16**).
 - b. **NO** respect of person(**Rom. 2:11**).
 4. The Great Commission ends with this age and if the Jews do not accept the gospel in this dispensation, there are no provisions for their salvation in a future age (**1 Pet. 1:10-25**).
 - a. Matthew states that the Great Commission extends to the end of the world.
 - b. **vs. 10-12**. The salvation prophesied in the Old Testament came in the present dispensation in the gospel.
 - c. **vs. 17**. Peter declares again that there is no respect of persons with God.
 - d. **vs. 18-19**. Their redemption is in Christ's blood.
 - e. **vs. 20-21**. These verses assure us that Christ had been manifested in these last times for the sake of those whose faith is in God. Who raised him

from the dead that their faith might be in God.

f. Their spiritual begetting comes the incorruptible seed the gospel(**vs. 22:25**).

g. Once again - no respecter of persons - the hope of the prophesied salvation is in the word.

5. If the Jews reject the gospel of Christ in this dispensation they will be lost.

(**Acts 13:16-46**).

a. **vs. 16-17**. Speaking to the men of Israel - our fathers - proceeds to give a brief history of Israel.

b. **vs. 24**. John preached repentance to whom?

c. **vs. 26**. To whom is the work of this salvation sent forth?

- brethren

- children of the stock of Abraham

- those among you who fear God.

d. **vs. 38-39**. Remission of sins proclaimed unto them through Jesus. Who?

The Jews. Belief in Jesus justifies apart from the Law of Moses.

e. **vs. 45-46**. The word first spoken to the Jews. They rejected. The same word was then delivered to the Gentiles.

f. Conclusion: The only hope offered either to the Jews or Gentiles is the same –

The Gospel of Christ.

B. THE CONVERSION OF THE JEWS MUST COME WITHIN THE SCOPE OF THE NEW COVENANT.

1. Paul's desire and prayer(**Rom 10**).

a. **vs. 1**. Paul grieved for the Jews salvation. See also **9:1-3**.

b. **vs. 8**. The saving word they leave access to? The preached word.

c. **vs. 9-10**. Of what does the word consist?

d. **vs. 11-12**. No difference.

e. **vs. 16-21**. Israel refused to hear - so no salvation.

2. The Remnant according to election(**Rom 11**).

a. Paul's question "Did God cast off his people?"(**vs. 1**).

- The nation was what God rejected(**10:21**).

- There were still those who were faithful, just as in Elijah's day(**vs. 2-4**).

They are referred to as the "remnant" or left over portion.

- Those accepted in the New Dispensation were accepted, not because they were Jews, but "according to the election of grace."(**vs. 5**).

- What the Jews wanted was obtained by the elect - made up of Israel's remnant and Gentile(**vs. 7**).

- The rest, Jews who would not accept, were hardened(**vs. 8-10**).

b. Did God make them stumble to bring about their destruction?(**vs. 11-16**).

- God didn't make them stumble. He allowed it so that Christ might be preached to the Gentiles(**Acts 13:45-46**).

- God's hope was that the Jews, through their observation of the Gentiles conversion, might be converted themselves.

c. The allegory of the Olive Tree demonstrated that the Jews being cut off because of unbelief, so could the Gentiles(**vs. 17-24**).

d. Israel hardened for the purpose of opening a door for the Gentiles(**vs. 25**).

e. "So shall all Israel be saved" - In this manner(**vs. 26-27**). A covenant in which sins were to be removed(**Heb. 8:12**).

f. The promise made to the fathers included Israel, but through the same means as the Gentiles(**vs. 28:32**).

3. The Contingency of a Third Covenant(**Heb. 8:6-8**).

a. There are no provisions in Christ's covenant to save Israel as a nation, so if the millennial theory is true, a third covenant must be established.

b. A third covenant implies fault in the second(**Heb. 8:7**) See(**James 1:25**).

c. When the millennialist **Rom 11:26-27** to the second coming he denies the sufficiency of the second covenant, he denies the Jews a Deliverer, he denies them the removal of sins. The theory repudiates the Gospel as a means of salvation for the Jew.