

Session 80: Filling Up Their Sins

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 80)

(Mike comments that he did not finish the notes last week, however, he did. He does however, review the verses and information again for the first 7:33 minutes.)

When we started I was thinking it would take me about 60 sessions and this is session 80. When we finish sessions 80, 81, 82 we will be finishing up Romans 11. At the end we will talk about where we will go next.

We left off last time talking about Romans 11:28.

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.

1 Thessalonians 2:14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: ¹⁵ Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: ¹⁶ Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

1 Thessalonians 2:16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

(Mike begins here covering information he did not cover last week.)

There is an issue about judgment that has to do with sins reaching a certain volume. Israel was under the law contract, but the Gentiles were under no such law contract. So when God was going to judge Gentile nations, he was going to do that based on a volume of sins; when their sins came to a full. That is the filling up concept.

In order to see a similar issue, turn to Genesis 15.

Genesis 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. ¹³ And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; ¹⁴ And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. ¹⁵ And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. ¹⁶ But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

So when God made a covenant with Abram, he told Abram that his seed would go down into Egypt and they would be there for 400 years. He went on to say there were some things God would be doing while Israel was in Egypt. But verse 16 said why they would be down there that long; “for the iniquity of the Amorites is not yet full.”

Now turn to Deuteronomy 9. When God brings Israel out of Egypt to bring them into the promised land, there are seven nations in the land among them being the Amorites.

***Deuteronomy 9:1** Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,*

***Deuteronomy 9:5** Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.*

Do you get what was being said there? God was not going to drive out those other nations because Israel was righteous, but because of the wickedness of the nations which were already in the land. Their sins had come to fullness. Nations go through cycles of iniquity and there comes a point in which a nation is ripe for judgment. Their sins are come to fullness.

God was waiting for the iniquity of the Amorites to come to a fullness.

***Daniel 9:24** Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*

So the seventy weeks are not about Gentiles, they are about Israel. Notice why: to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the most Holy.

For now, we are only interested in the first two.

The 70 weeks are going to bring Israel to the place where people are through with it. Because of the judgments, they will say ‘we have had enough,’ and this will finish the policy of evil. Now I want you to get the picture of this in your mind. The severity of the judgments, the apocalyptic nature of the judgments, and the extremity of the judgments will be such that once God pours out his wrath without mixture upon men, they will have had enough of what iniquity was offering to them.

Look at when the judgments are of such a nature that men’s hearts are failing them out of fear of things that are happening.

Luke 21:25 *And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; ²⁶ Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.*

Small wonder that the 70 weeks are going to:

- Finish the transgression: the 70 weeks will bring the transgression to a full so that the ultimate judgments are ready to be poured out.
- Turn Israel from their sin to God.

Space for personal reflection and notes

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Session 81: Filling Up Their Sins, Continued

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 81)

In the 70th weeks some things are happening. Remember what he said will finish the transgression and to make him into sin. The transgression is going to come to a full. So what God will be able to do is pour out his horrific judgments and cause sin to come to an end. He will bring the people to a place where they will say we are not doing this anymore.

Look back one chapter to see a similar issue.

Daniel 8:23 *And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.*

The king of fierce countenance is the antichrist. So, when does the antichrist stand up? It is when the transgressors are come to the full. Or to say it another way, the antichrist comes on the scene when the sins and iniquities are at their apex and they are deserving of and ripe for judgment. Do you see how that works?

When the antichrist shows up, he is the personification of Satan's 'lie' program. And that will have come to a 'full.' It thinks it is ready to take over, but God says it is ready for judgment. So Satan thinks it is working for him in one way and God is thinking in another.

Now I am going to take you to Isaiah.

Isaiah 27:1 *In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.*

This chapter is talking about the day in which God will destroy Satan and his program. Now skip down to verse 9

Isaiah 27:9 *By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.*

This is the same issue that we were looking at in Daniel 9:24. God is going to deliver Israel from Satanic captivity by such a devastating series of judgments that Israel will be completely through with Satan and sin.

That is what Paul is saying in 1 Thessalonians 2:16 that they are filling up their sins to the full (alway) and that is taking place in the dispensation of Gentile grace. Peter also talks about this in

1 Peter 4 where he talks about he that had suffered in the flesh has ceased from sin. That is what those judgments are supposed to do.

1 Thessalonians 2:16 is the same group, that rejected Jesus, that rejected the ministry of the Holy Ghost in the extension of mercy. That is the group persecuting Paul and the same group that did not want him to preach to Gentiles so that they might be saved. By forbidding the Gentiles to hear the message of salvation, they are filling up their sins to the full (alway).

Matthew 23:31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. ³² Fill ye up then the measure of your fathers. ³³ Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? ³⁴ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: ³⁵ That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. ³⁶ Verily I say unto you, All these things shall come upon this generation.

The generation referred to there not only killed the Lord Jesus, but in the early Acts time they rejected the testimony of the Holy Spirit through the little flock, and now they are rejecting the ministry of Paul. Because of this, look what 1 Thessalonians says.

1 Thessalonians 2:16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

There are two ways of looking at that last phrase and both of them are true; it is just a matter of which one Paul is referring to.

The first way of looking at the verse is to understand the “wrath to the uttermost” as referring to the wrath of Daniel’s 70th week. If that is the case, then Paul is simply stating the fact that their condition is totally deserving of that wrath, not that the wrath itself is now coming upon them. We know that is not true because the judgments of Daniel’s 70th week will not take place until the resumption of Israel’s program.

This first way of looking at the verse sees “wrath is come upon them to the uttermost” refers to their present worthiness and not the wrath presently being poured out. Notice, Paul does not write, “wrath has come upon them to the uttermost,” which would indicate the wrath presently falling on them.

It is the difference between saying, ‘he is failing and ‘he has failed.’

The second way of looking at the verse is to say the wrath to the uttermost is Paul's description their present accursed, cast away condition, and not the wrath of Daniel's 70th week.

Now back to Romans 11. All of what we just saw is the issue behind them being enemies of the gospel of Christ. Look at the last half of the verse.

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.*

Verse 28 is what God's plan and purpose with them is all about. They are beloved for the father's sakes. Notice that fathers' and sakes are plural. He made promises and covenants to their fathers (Abraham, Isaac, and Jacob) back there and based on that, they are still beloved. God still values and esteems Israel in connection with those covenants.

Romans 11:29 *For the gifts and calling of God are without repentance.*

Israel has a calling which has to do with God's purpose in creating the nation in the first place. God's calling has to do with what he intends to do with them.

The calling (what God intends to do with Israel) is "without repentance." That means God has not changed his mind about what he intends to do with the nation of Israel.

When God is finished what he is doing with the Gentiles he will return and finish what he started with Israel. And what did God create the nation of Israel for? What was his purpose in them? What does he intend to do with them? What is his calling for Israel?

Up until now, we have talked about this issue in a very basic way; that God will, through the nation of Israel, repossess the earth and thereby, the earth will become part of his inheritance. But what God wants is for the governments of this world to come under the headship of his Son. He wants the earthly principalities and powers to submit to the headship of the Lord Jesus Christ.

That is the mechanical means by which God will repossess the earth and make it his inheritance – by reconciling the kingdoms (principalities and powers) on this earth to himself. And he has pledged to use the nation of Israel to accomplish that. But the only way Israel will ever be useable in God's plan and purpose is, again, through that which is accomplished by the Lord Jesus Christ as he performs the mandates of the Davidic covenant.

As the word of the Lord goes forth from Jerusalem and as the nations submit themselves to Israel and Israel's God, Jesus will become in actuality the King of kings and Lord of lords. But Jesus' elevation to that title is only part of what God intended to do with his Son. It is true that for many ages this is all that was known of God's "counsel" because that was all that God had revealed. The "fullness of times" only had a reconciled earth in view.

But with the revelation of “the mystery of Christ,” God has now made known the fullness of what he purposed in himself to do regarding his Son.

Ephesians declares that God wants the governments in both the earth and in the heavenly places, in all of their offices and positions, restored to his service and functioning under the headship of his Son.

The gifts and callings are to Israel.

Resident in what was set forth to the fathers, God is without repentance. In other words, God has not changed his mind about them. Therefore you and I, in this dispensation of Gentile grace, are not and indeed cannot be the assumers of Israel’s promises, covenants, gifts, or callings.

Israel will receive all the things promised to her, but she will not get them until after this dispensation of Gentile grace is over.

Now we will turn our attention to verses 30-32. I am not going to have time to do this so let me just give you this outline and then we will stop.

If you recall the general outline of the chapter:

- Verses 1-10: Israel’s present condition
- Verses 11-29: Israel’s future condition
- Verses 30-36: How we are supposed to think about what God has done.

Space for personal reflection and notes

Session 82: Filling Up Their Sins, Continued

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 82)

We are now in the last section of Romans 11. So let us look at verses 30-32.

Romans 11:30 *For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: ³¹ Even so have these also now not believed, that through your mercy they also may obtain mercy. ³² For God hath concluded them all in unbelief, that he might have mercy upon all.*

Verse 30: The “time past” referred to here refers back to God’s program with Israel when it was in operation in the world. Because of Israel’s unbelief, we Gentiles obtained mercy.

Verse 31: Not only us, but in this dispensation of Gentile grace, God is willing for Jews to hear the message of grace and be partakers of the mercy that is made available to all. And truly, this is mercy when you consider what we deserve from God. The constant reference to God’s mercy is designed to make a deep impression upon you concerning his mercy.

So, how should what God has done affect our thinking? What should we be thinking about his interrupting his program with Israel and showing mercy to us Gentiles? The next verse has the answer.

We are to understand and appreciate the marvelous mercy of God which was set forth back there in Romans 9:15. Gentiles are to appreciate what is marvelously being put on display in this dispensation of Gentile grace to Israel’s benefit and ours.

Romans 11:33 *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!*

Paul exclaims what this dispensation of Gentile grace really is. It is the riches of both the wisdom and knowledge of God. We are supposed to see it just that way. This dispensation of Gentile grace is a depth of riches! It is riches of God’s wisdom to plan for this and bring it to pass. It is riches in that we now know God in a way never before known. We do not just know about him, we get to know him personally. That is what the riches of the knowledge of God are about.

Romans 11:33 *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!*

Once again this dispensation of Gentile grace was a mystery in ages and generation past not made known. God kept everything about this dispensation of Gentile grace a secret. What God is presently doing today was not foreseen or known beforehand. God’s judgments in accordance to him showing mercy to Gentiles apart from Israel were unsearchable in that we could not search

them out in the scriptures or prophets or anything along those lines. His ways were “past finding out.” No one could discover them; they had to be revealed in order to be known.

Just to set this in perspective, where did anyone hear about God being merciful to the entire world because of the unbelief of his chosen people? That was never talked about.

This is supposed to impact our thinking in that we so value what God has done that it is a depth of riches to us. By knowing who we Gentiles were in time past, it is easy to see just how gracious and merciful God has been to us.

By what God has done in bringing in this dispensation of Gentile grace, we see the wisdom of God and that should be a depth of riches to us. And it is also riches in that we now get to know God in a more intimate way than ever before.

And how is it that God’s judgments are unsearchable and his ways are past finding out? Verse 34 tells us it is because no one has known what is in the mind of the Lord. He alone knows what he would do.

***Romans 11:34** For who hath known the mind of the Lord? or who hath been his counsellor? ³⁵ Or who hath first given to him, and it shall be recompensed unto him again? ³⁶ For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.*

These verses speak to the genius of God in what he is doing; that seems plain to see. Additionally, Paul understands that this is the beginning of a realm of doctrine which he will later refer to as “the manifold wisdom of God.”

Paul is extolling the depth of the riches of wisdom and knowledge of God in this thing called the mystery of Christ. These last verses in Romans 11 are meant to point us to where this is leading; what is coming up in Paul’s epistles. In those writings, we are informed about all those things which were unsearchable and past finding out things such as why this was kept a secret in the first place. Paul sets forth this doxology here in praise that we understand to where it leads and to what is coming up in his epistles that further describes the ‘why’ this is all kept secret.

We will be schooled in “the deep things of God” so we can be mutual counselors together with God. And what should amaze us about that is in verse 34. God says he has never taken anybody into that status before!

***Romans 11:34** For who hath known the mind of the Lord? or who hath been his counsellor?*

The obvious answer is ‘no one.’ But that is about to change. The education that is about to follow in Romans, and the advanced doctrines that follow in Paul’s other epistles, will give us “the mind of Christ.” It will allow us to know the mind of the Lord. It will provide for us to be mutual

counselors together with God. We will converse with our heavenly Father about things which no one before this dispensation of Gentile grace ever discussed with him.

Paul realizes just how incredible an opportunity we have because of what God has done in bringing in the dispensation of Gentile grace.

1 Corinthians 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: ⁷ But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Now remember Romans 11:34.

Romans 11:34 For who hath known the mind of the Lord? or who hath been his counsellor?

Romans 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. ¹³ Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. ¹⁴ But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Well, look what Paul is going to say in the next book in our education.

1 Corinthians 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Now let us finish up the chapter.

Romans 11:35 Or who hath first given to him, and it shall be recompensed unto him again? ³⁶ For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Verse 35 was essentially asking the question, who, by some service to God, has made God obligated to be merciful? No one. All of this that is given to us is by God's mercy bestowed upon us.

Verse 36 concluded by saying that God is the source of every good thing that we Gentiles enjoy. That was not chance or happenstance; it was all part of God's design that we Gentiles obtained mercy.

God is author (of him), God is the means (through him), and God is the final reason (to him). And just to enlarge upon that last part (to him), we will eventually learn that all which God has done for us will ultimately be done to his glory.

Ephesians 1:18 *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches...*

God has some riches. Are these the riches of silver and gold and precious stones? No, for these riches are connected to something else.

Ephesians 1:18 *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory...*

Those riches are connected to his glory. That was why the phrase said, “and what the riches of the glory.” And what is that glory in connection with? Is the glory of God in connection to the heavens?

Psalms 19:1 *<<To the chief Musician, A Psalm of David.>> The heavens declare the glory of God; and the firmament sheweth his handywork.*

It is not in Ephesians 1. Neither is it the glory of God in connection to his power. It is not the glory of God in connection with light.

Ephesians 1:18 *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance...*

The riches of the glory are in connection with his inheritance. So what is that inheritance? The Lord is going to own it all, after all.

Well, we could say that the earth is his inheritance for it certainly is his along with everything that it is in it.

Exodus 19:5 *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:*

Psalms 50:10 *For every beast of the forest is mine, and the cattle upon a thousand hills.*

But when Paul is writing in Ephesians 1, he is now talking about the riches of the glory of his inheritance in someone, not something.

Ephesians 1:18 *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,*

God the Father's wealth is not in the universe and it is not in the earth; it is in his saints. We are the riches of his inheritance. And that is how this thing that God did in bringing to pass this dispensation of Gentile grace is of him, through him and to him.

As we get ready to move into chapter 12, we should realize just how valuable we are to God, just how much we should value this opportunity given to us as Gentiles, how much we should value what our heavenly Father is going to accomplish in us and through us. And that should make us eager to get going with the education that conforms us to the image of God's Son.

Where we are going:

For the last 11 minutes Mike discusses how he will wrap up our study in establishment with a review of how we covered Romans 1-11: the original study, sonship review, (justification, sanctification and orientation, establishment), and sonship prayer. He then focuses on and how our sonship prayer is an integral part of our education going forward to Romans 12. Additionally, he introduces a "go to reference paper highlighting all the major doctrines of Romans that you must know and understand before moving forward to your study of sonship education in Romans 12.

Space for personal reflection and notes

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