

## ***Session 39: The Fame of Jesus***

*(Note: Mike refers to this under the old system as Establishment, Part 8, Session 36)*

***Luke 4:13*** *And when the devil had ended all the temptation, he departed from him for a season. <sup>14</sup>And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.*

***Luke 4:37*** *And the fame of him went out into every place of the country round about.*

***Luke 5:12*** *And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. <sup>13</sup> And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. <sup>14</sup> And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. <sup>15</sup> But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.*

Israel was without excuse. They knew who Jesus was and they also knew the things he did because many of them witnessed the miracles firsthand. They knew what was said of him and they were familiar with his apostles. Not only them but also of the others that carried his message to Israel.

### Unsaved Israel's 2<sup>nd</sup> Excuse for their Unbelief

Having proved the issue that God not only sent them preachers and told them ahead of time to expect those preachers, apostate Israel now comes up with another excuse for not believing. This excuse says even though God did send preachers, their message was garbled and unintelligible. Israel now says that God's messengers were unclear. Therefore it is still not Israel's fault.

Notice how the blame now shifts from God to his preachers.

In Romans 10:16-21, Paul will address this excuse. What he will say is that Israel did understand; they just did not like what they were hearing. Their unbelief was not because the message was unclear, it was because Israel did, in fact, understand it and they did not like what they heard; they did not want to believe it; they did not want it to be true.

***Matthew 21:38*** *But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.*

**Romans 10:16** *But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? <sup>17</sup> So then faith cometh by hearing, and hearing by the word of God. <sup>18</sup> But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. <sup>19</sup> But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. <sup>20</sup> But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. <sup>21</sup> But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.*

When verse 16 said, “Who hath believed our report,” it pointed the issue to lack of belief, not lack of understanding. In Isaiah’s day, they had the same responses to Isaiah’s preaching that was happening in Israel during both the days of the Messiah and the extension of mercy which followed the cross.

How do we know Israel understood the message well enough to believe? Because verse 17 said they could have believed if they had wanted to; “faith cometh by hearing and hearing by the word of God.”

They could have believed Isaiah’s report, but they did not. They could have believed the gospel of the kingdom, but they did not. They could have believed that Jesus was the Son of God, but they did not. It was not that the message of who he was unclear, they understood it perfectly.

**John 5:18** *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.*

**Matthew 26:63** *But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. <sup>64</sup> Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. <sup>65</sup> Then the high priest rent his clothes, saying, **He hath spoken blasphemy**; what further need have we of witnesses? behold, now ye have heard his blasphemy.*

The high priest knew exactly what Jesus said which is why he accused him of blasphemy, not of being unclear.

**John 10:33** *The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.*

God did send preachers and Israel did hear them and understand them; therefore they could have believed. In the extension of mercy, Peter is crystal clear in what he says about Jesus.

*Acts 2:36* Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

### Unsaved Israel's 3<sup>rd</sup> Excuse for Unbelief

But then comes another excuse. It is as though Israel is saying: okay, God did send preachers and they did preach and Israel did hear and understand, but – not everyone got a chance to hear the message.

*Romans 10:18* But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

What Paul said in verse 18 was also a quote. This time Paul quotes from Psalm 19.

*Psalms 19:1* <<To the chief Musician, A Psalm of David.>> The heavens declare the glory of God; and the firmament sheweth his handywork. <sup>2</sup> Day unto day uttereth speech, and night unto night sheweth knowledge. <sup>3</sup> There is no speech nor language, where their voice is not heard. <sup>4</sup> **Their line is gone out through all the earth, and their words to the end of the world.**

What was David writing about there in Psalm 19? David was talking about the entire earth having the light of God-consciousness. Men in every corner of the world have been given the awareness of there being a God. Therefore, men are not born atheists, they become such through an intellectual exercise of self-deception. This God consciousness is why God can say everyone is “without excuse.”

God is declared throughout all his creation to affirm his reality. The things men see at night and the things they see in the day all testify to the reality of God. I am not saying that the creation is God (pantheism). I am saying that creation is the preacher that preaches to everyone in the world: the reality of God.

That is why David said: “there is no speech nor language, where their voice is not heard.” He is not talking about an audible voice. He is referring to the message of the creation about God being “heard” by every man, no matter where he lives.

Paul was picking up on that same concept when he quoted from the psalm. He was saying that just as the light of God consciousness saturates all men everywhere in the world so that no one has a valid excuse, so also the ministry of the twelve saturated all of Israel so that no Israelite had a valid excuse. All of Israel had heard.

*Romans 1:19* Because that which may be known of God is manifest in them; for God hath shewed it unto them. <sup>20</sup>For the invisible things of him from the creation

*of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

***Romans 10:18*** *But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.*

Did not all of Israel hear? Yes, they did. For the “sound” of the preachers (the apostles) went “into all the earth, and their words unto the ends of the world.”

That does not mean that every Gentile heard their message, just every Israelite in the world. We need to understand something about the phrases “all the earth” and “ends of the world.” When those phrases get used, they are not always talking about everyone in the whole world without exclusion.

### **Space for personal reflection and notes**

## ***Session 40: All of Israel Heard***

*(Note: Mike refers to this under the old system as Establishment, Part 8, Session 40)*

In our last session, we were talking about the apostle Paul talking about the unsaved Israelite and their 3<sup>rd</sup> excuse.

Review:

- Excuse #1: God did not send anyone to tell them.
- Excuse #2: Those preachers did not have a clear message.
- Excuse #3: All of Israel did not hear.

***Romans 10:18*** *But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.*

Let me show you an example.

***Luke 2:1*** *And it came to pass in those days, that there went out a decree from Caesar Augustus, that **all the world should be taxed**.*

First of all, Rome did not control the entire world. When it said, “that all the world should be taxed,” it was talking about the part of the world controlled by Caesar at that time. All of the world which was under the dominion of Rome was taxed.

The people in Mexico were not taxed. The people in Panama were not taxed. The people in China were not taxed. But the people in the Roman “world” were taxed.

Let me give you another example. People think that under the Antichrist, the whole world is going to take the mark of the beast. Here are the verses they get that from.

***Revelation 13:16*** *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: <sup>17</sup>And that **no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.***

I do not want to get carried away with these illustrations so that we stop Romans 10 and get into Bible prophecy. Let me just say that even though the verses say “all” will receive a mark, and “no man” can buy or sell without the mark that just means “all” in the kingdom of the Antichrist.

I promise you, the people in America will not take a mark, at least not the mark mentioned here. The people in China will not take the mark. The folks in Belgium will not take the mark. The

mark of the beast is going to be in force for those who live under the rule of the Antichrist in the Middle East.

Turn in your Bibles to Daniel 11. (There are no power point slides on this passage. You may follow in your notes if you do not have your Bible.)

**Daniel 11:1** *Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. <sup>2</sup>And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. <sup>3</sup> And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. <sup>4</sup> And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. <sup>5</sup> And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. <sup>6</sup> And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. <sup>7</sup> But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: <sup>8</sup> And shall also carry captives into Egypt their god, with their princes, and with their previous vessels of silver and of gold; and they shall continue more years than the king of the north. <sup>9</sup> So the king of the south shall come into his kingdom, and shall return into his own land. <sup>10</sup> But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. <sup>11</sup> And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. <sup>12</sup> And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. <sup>13</sup> For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. <sup>14</sup> And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. <sup>15</sup> So the king of the north shall come, and cast up a mount and take up the most fenced cities: and the arms*

*of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. <sup>16</sup> But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. <sup>17</sup> He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. <sup>18</sup> After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. <sup>19</sup> Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. <sup>20</sup> Then shall stand up his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. <sup>21</sup> And in the estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. <sup>22</sup> And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. <sup>23</sup> And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. <sup>24</sup> He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his device against the strong holds, even for a time <sup>25</sup> And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.*

### **Space for personal reflection and notes**

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## ***Session 41: What Israel Knew***

*(Note: Mike refers to this under the old system as Establishment, Part 8, Session 41)*

Now that does not mean that the Antichrist will not have influence outside of his kingdom; he will. But he will only rule in his kingdom. Only in his kingdom will he institute the “mark.”

***Daniel 11: 36*** *And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.*

Let us not miss the point of all this; Paul is not talking about every Gentile in the world hearing the gospel. He is talking about every Israelite hearing so that there will not be anyone who can claim an exemption because they did not know.

However, never underestimate Israel’s ability to put the blame on anyone but themselves for their predicament.

As we come to verse 19, Paul is going to deal with another excuse; this would be excuse number four.

***Romans 10:18*** *But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.*

***Romans 10:19*** *But I say, Did not Israel know?...*

Verse 19 said did not Israel know?” The implication was that there was something Israel did not know. But know, what?

Paul was asking: ‘Did not Israel know what was going on in God’s dealings with them?’ Or, was not Israel told in their own Scriptures how the nation was going to respond to their Messiah when he showed up? Were not they warned in advance? Should not they have looked in their own scriptures and compared it to what was happening during the earthly ministry of Jesus and recognized what was going on? The answer to all of these questions is ‘yes.

How were they supposed to know that? Moses described the condition of the nation under the 5<sup>th</sup> course of punishment. And how did Moses know that? Because God told Moses in advance what the national response to the Messiah would be.

***Romans 10:19*** *But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.*

Romans 10:19 contains a quote from Deuteronomy 32:21. It is important for us to get a context for what is being said in Deuteronomy 32. Deuteronomy 31 ends with Moses writing a song and teaching it to the children of Israel. Deuteronomy 32 is the words of that song. This is called the song of Moses.

The book of Deuteronomy falls within what we refer to as the exodus stage in God's program with Israel.

There are four major sections of this second stage in God's dealing with Israel. They are the books: Exodus, Leviticus, Numbers, and Deuteronomy. Those four books make up the four major sections of the exodus stage. Each of these four books are divided up into four major sections as well.

Contained in the exodus stage are 5 major doctrinal issues:

1. Exodus 1-18: Israel's education in God's 'Jehovahness & grace
2. Leviticus 26: The 5 courses of punishment
3. Numbers 22-25: God's warning to Satan and the Gentiles
4. Deuteronomy 29-30: The making of an additional covenant
5. Deuteronomy 31-34: Moses' last acts

**Space for personal reflection and notes**