

Session 45: The Song of Moses Continued

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 45)

In Romans 10:19, Paul was answering the question, “Did not Israel know?” To answer it, he took the reader back to something Moses said and then to something Isaiah said. As for what Moses said, Paul was quoting out of Deuteronomy 32, which was the song of Moses.

In this song, Moses begins by rehearsing the fact that God is the One who does all the good things for Israel. God makes Israel, instructs them, and cares for them. God increases them and blesses them in many ways.

Deuteronomy 32:3 *Because I will publish the name of the LORD: ascribe ye greatness unto our God. ⁴ He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. ⁵ They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. ⁶ Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?*

Deuteronomy 32:3 was exactly what God intends for the song to do with the believing remnant. That was why it said the song will “publish the name of the LORD.” If you recall what we learned about the “name of the LORD,” then that makes perfect sense. (Confess his name: to acknowledge who he is and what he does.)

The only hope for the remnant to be saved from the judgments in the midst of the Lord’s day of wrath is for them to sing this song from their heart.

The song starts out by saying all that God has done for Israel.

Deuteronomy 32:9 *For the LORD'S portion is his people; Jacob is the lot of his inheritance. ¹⁰ He **found him** in a desert land, and in the waste howling wilderness; he **led him** about, he **instructed him**, he **kept him** as the apple of his eye. ¹¹ As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: ¹² So the LORD alone did **lead him**, and there was no strange god with him. ¹³ He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; ¹⁴ Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.*

And what was Israel’s response to all of God’s goodness?

Deuteronomy 32:15 *But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. ¹⁶ They provoked him to jealousy with strange gods, with abominations provoked they him to anger. ¹⁷ They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. ¹⁸ Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.*

Now, what is going to be God's response to Israel's provocation?

Deuteronomy 32:19 *And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters. ²⁰ And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. ²¹ They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and **I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.***

There is more that Deuteronomy said God will do, but we have gotten to the part which Paul quoted.

The "no nation" and "foolish nation" is not referring to the Gentile "nations" (plural) but to a nation (singular). This is referring to the remnant within the nation. Now understand what was going on here; God is describing a time in which he will be dealing with a portion of the nation: a remnant living in the midst of the nation.

Notice the end of the verse said, "I will provoke them to anger" with this "nation." The nation, and especially the religious leaders were certainly angered by the remnant.

What was the issue with Paul using terminology such as "not a people" and "foolish nation?"

Again we come to one of those issues which we cannot fully discuss because we have not yet learned about all of this. In the first installment of the 5th course of punishment (the Babylonian captivity), God erased the national identity of Israel when they went captive into the Gentile lands.

God said to them through the prophet Hosea: (Hosea 1:9 "...for ye are **not my people** and I will not be your God." (Paul quoted this back in Romans 9)

This is why Moses talks about these having a status of "not a people."

Deuteronomy 32:21 *They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to*

jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

When Paul quotes Moses, he says it this way: “them that are no people.”

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.*

When the Messiah showed up, he began calling out of the apostate nation a “little flock.”

Luke 12:32 *Fear not, **little flock**; for it is your Father's good pleasure to **give you the kingdom**.*

They are “the nation that will bring forth the fruits” of the kingdom!

Matthew 21:42 *Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? ⁴³ Therefore say I unto you, **The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.***

There was the “foolish nation.” They were called that because the unsaved element thought of them that way: foolish.

Hence, Moses revealed the issue of the remnant; that they would be the people of which God would be dealing. Israel knew in advance what would be taking place at the very time the Messiah would come. Moses declared that the remnant would provoke the apostate element in Israel – anger them!

Space for personal reflection and notes

Session 46: What Israel Should Have Known

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 46)

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.*

Paul was saying was that Israel should have known in advance what would be going on when the Messiah was on the scene. They should have known a remnant of them would anger the rest of the nation. And they should have known to become part of the Lord's little flock.

However, Paul was not finished quoting from their scriptures.

Romans 10:20 *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.*

In Romans 10:20, Paul was quoting from Isaiah 65:1.

Isaiah 65:1 *I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.² I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;*

Isaiah 65 describes the destruction of the rebellious element in the nation, and the new nation that will be born out of the adversity of the final installment of the 5th course of punishment – the remnant.

Along with noting the rebelliousness of the nation, Isaiah also notes the negative response of the nation to Isaiah's message and the fact that their ears are dull of hearing and their eyes are shut.

Isaiah 6:9 *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.¹⁰ Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.¹¹ Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,¹² And the LORD have removed men far away, and there be a great forsaking in the midst of the land.*

These verses are describing Israel's national status just before the 5th course of punishment gets itself underway.

Isaiah 65:1 *I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. ² I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;*

Getting back to Isaiah 65, what do we know when we find ourselves in Isaiah 65? We know that the situation was no longer just about the things which took place back in Isaiah's day, but it had now progressed to the final stage in Israel's program. This final stage runs from John the Baptist to the end of Daniel's 70th week.

God sent Isaiah out and they did not want to hear what the prophet had to say. "I am found of them that sought me not:" They did not seek him; they did not want to hear him.

Now God is doing the talking: "I said Behold me, behold me, unto a nation that was not called by my name." That last phrase was the status of the nation of Israel since just prior to the 5th course of punishment.

Israel will not be relieved of that situation until the final installment when all the rebellious element in Israel will be purged out and all that will be left will be a righteous remnant. Then God will call them by a new name. Then, in the kingdom, they will no longer bear the shame of their past.

Isaiah 65:2 *I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; ³ A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; ⁴ Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;*

(For example, the altar was to be made of un-hewn stones just picked up from the ground, not bricks formed with their hands and put into a furnace. Those are the kind of things the Gentiles did as they worshipped their false gods.)

Look again at Romans 10:21.

Romans 10:20 *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. ²¹ But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.*

When Paul quoted Isaiah, he started out by saying, "But Esaias is very bold, and saith..." Why would Paul say that Isaiah was very bold? Considering his message and the likelihood that he might be killed for it, it took courage to say the things he said to the nation.

Isaiah did not mince words; he told it straight. But Isaiah was not just prophesying to the nation in his day, he was also indicting them throughout the 5th course of punishment and especially, the generation of the Messiah. Just as Moses indicts that generation, so did Isaiah.

Romans 10:21 is from the first half of Isaiah 65:2.

Romans 10:21 *But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.*

Space for personal reflection and notes

Session 47: Recap of Romans 10

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 47)

Romans 10:21 *But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.*

They were not just “disobedient,” but they were a “gainsaying people” which meant they were replying against and contradicting what Isaiah preached to them.

Isaiah 65:2 *I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;*

This was exactly what was happening in the generation that stumbled over the Messiah. They not only rejected the message and their Messiah, but they opposed the message and they discredited the Messiah. They were “gainsayers.”

Paul was using that very verse in Isaiah to describe what Israel is doing during the dispensation of Gentile grace.

Did Israel know? Was God hiding it from them? The answers are, “yes, Israel knew” and “no, God was not hiding it from them.” God set out the details of this with Moses and continued with Isaiah. Therefore, Israel cannot blame God; they were warned.

That is just what Paul was saying about Israel now. Just like with Moses, and Isaiah, Israel had been warned once again, but this time by Paul. When you have been warned, you have no excuse.

Let us recap what we know:

Recap:

- Romans 9-11 is about Israel’s status before God during the dispensational change.
- Romans 9 speaks about Israel’s past by dealing with misconceptions of what has happened to Israel.
- Romans 10 speaks about Israel being responsible for their own stumbling.
- Romans 11 – begins with Israel’s present status but then moves on to demonstrate that this dispensation of Gentile grace has not cancelled the completion of Israel’s program, but their fullness is yet to come.

What I mean by their “fullness” is the realization of all God promised them.

It is important to realize and understand that the promises and covenants, all the things that God had said about Israel (as in Romans 9:4-5), still pertains to them. God has not taken those things away, nor has he given them to anyone else outside of Israel.

Paul said, in chapter 9, what God is doing today is fulfilling another purpose which is not Israel's. Israel will still fulfill her purpose, as Paul said in Romans 11. That Israel's national salvation will still be accomplished. All of this doctrine is necessary for the body of Christ to understand because it causes us to look at ourselves properly. It ensures that we will not think that we are the assumers or fulfillers of Israel's promises and covenants. It demonstrates we are not Israel's replacement. We are not spiritual Israelites (we are distinct) and we do not need to erroneously spiritualize their promises in order to become the possessors of their things.

The doctrine in Romans 11 provides us with that comprehension. (This will finish up our establishment as sons.)

Romans 11 general outline:

- Romans 11:1-10: Israel's present state
 - Verses 1-6: Has God cast away Israel? God forbid, and why.
 - Verses 7-10: Israel was not cast away but blinded.
- Romans 11:11-29: Israel's future state
 - Verses 11-24: Does this mean Israel has fallen and cannot be restored in the future? God forbid, and why.
 - Verses 25-29: The fullness of God's program and dealings with Israel is still yet to come, and will come!
- Romans 11:30-36: Our proper thinking in view of all this.

To begin, let us read this first section of verses 1-10.

***Romans 11:1** I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. ² God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, ³ Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. ⁴ But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. ⁵ Even so then at this present time also there is a remnant according to the election of grace. ⁶ And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. ⁷ What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded ⁸ (According as it is*

written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. ⁹ And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: ¹⁰ Let their eyes be darkened, that they may not see, and bow down their back alway.

To begin our study of chapter 11, let us start with the first verse where Paul ask a question.

Romans 11:1 I say then, Hath God cast away his people?

Romans 11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

In view of what Paul said in Romans 9:

- We understand that:
 - It was not that God’s word did not do its job; it did.
 - It was not that God had been unrighteous or anything like that.
- We understand that:
 - God has turned to us Gentiles
 - Israel’s program has been set aside (here in chapter 11 we will understand that the setting aside of their program is temporary and not permanent).

In view of what Paul said in Romans 10:

- We understand that:
 - God is not in the process of going ahead with and fulfilling his program with Israel right now (during this dispensation of Gentile grace).
 - Israel is responsible for her own stumbling in that God sent preachers to warn Israel, their message was clear and everyone heard it.
 - Even though their program is suspended, those who stumbled still have a chance to be saved.
 - Israel did know what to expect when the Messiah showed up and therefore she is without excuse for remaining in unbelief.

In view of all that, Paul ask this question:

Romans 11:1 I say then, Hath God cast away his people?

There, Paul used the term “cast away” that sounds like God is through with them and no longer has any use for them.

One might well get that idea if they were not paying attention to what Paul wrote back in Romans 9. Paul had already made it plain that the intervening dispensation of Gentile grace did not put an end to God's dealings with Israel permanently.

Romans 9:25** As he saith also in Osee, **I will call them my people**, which were not my people; **and her beloved**, which was not beloved.²⁶ And it shall come to pass, that in the place where it was said unto them, **Ye are not my people; there shall they be called the children of the living God.**²⁷ Esaias also crieth concerning Israel, **Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:**²⁸ **For he will finish the work,** and cut it short in righteousness: because a short work will the Lord make upon the earth.²⁹ And as Esaias said before, **Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

Space for personal reflection and notes